

(2)



Leabhar-aistíur m'íorainéal,
 Tabairtá cum an
TEANZA SAEDILGE
 a CORNAD aSUT a raonúíad
 aSUT cum
 FEM-MAZLA CIND NA h-ÉINEANN.

VOL. 4.— No. 2. DECEMBER, 1884. Price, Five Cents.

The  Gael.

A monthly Journal, devoted to the Cultivation and Preservation of the Irish Language, and the autonomy of the Irish Nation.

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Fourth Year of Publication.

Philo-Celts.

The Gael wishes all its philo-Celtic friends a happy New Year.

We hope the members of the Brooklyn Philo-Celtic Society will exert themselves in making the prize drawing a success. Mr. McGovern, of N Y has taken 4 tickets through the Gael, nos. 1001 to 1004, and Mr. McCosker one, 1005.

President Finn is making strong efforts to have the drawing a success.

Dwyer. We had a visit from Miss Dwyer a few evenings ago.

Costello, Miss Nora T Costello is back from the country, so that our Gaelic friends will have the pleasure of some patriotic songs in their native purity.

Moran, Miss Moran is a very regular attendant.

Dunlevy. The Misses Dunlevy attend pretty well.

Donnelly. Mrs. and the Misses Donnelly pay excellent attention to the Society's affairs. Miss Ellie Donnelly has a beautiful voice.

Mullaney, Mr. and Miss Mullaney are very good attendants.

Hyland, Brother Hyland has gone on a visit to his native home. We wish him a safe return.

Cassidy, Brother Cassidy wants to swallow Irish all at once. He is a studious student and cannot fail, in time, to obtain his wish. However, as brother Cassidy has read the Elements of Euclid we would call his attention to that eminent geomatrician's reply to Ptolemy Philadelphus in relation to the study of mathematics.

Woods, The foregoing remarks apply, also, to brother Woods [The Society is attracting to itself the culture, intelligence, and patriotism of our Irish-American citizens.]

Guiren, Miss Guiren intends to win the prize offered to the member who sells the largest number of tickets for the bazaar; she has taken 100 tickets

Crowley, Miss Nellie Crowley spoke an excellent piece the other night with her usual brilliancy.

Ward, Since the Hon. Denis Burns ceased to pay his usual visits to the Society Mr. Martin P. Ward has taken his place.

Gilgannon, exPresident Gilgannon strolls into the hall occasionally, and succeeds in enlisting the active cooperation of other patriotic Irishmen. A few evenings ago he introduced Messrs. Crane and Rouse to the Society.

Graham. Brother Graham is always on time.

Lacey, Vice Prest. Lacey is always at his post

Curden, Brother Curden takes great interest in the Irish Language Movement.

Kinsella, Brother Kinsella is also pretty regular:

Murray, We cannot praise the Treasurer, Miss Murray, for regular attendance lately. *Why?*

Dunning, Also brother Dunning.

Heaney, Brother Heaney does not appear as regular as usual. Neither does brother Walsh.

Brown, Capt. Brown pays an occasional visit.

Kyne, Brother Kyne comes as often as he can.

Casey, We shall have to reprimand brother Casey for his want of punctuality.

Morrisey, Brother Morrisey has not lost his enthusiasm, he has moved his grocery establishment to Canover street, where, we hope, his philo Celtic friends will patronize him.

The New York P. C. Society had a very successful entertainment a few evenings since, but that is no wonder under the direction of their energetic President, Mr. Meeres. The Hon. Denis Burns recited with great effect the dialogue between Andromache and Hector, in Irish.

The Germans of New York have proposed to reproduce the opera (the Gaelic Idyl] produced by The Society for the Preservation of the Irish Language. What a rebuke to the taste, not to say the patriotism, of our cultivated countrymen of New York City.

A large number of Gaelic matter from Messrs. Russell, O'Keefe, Durnin, Coleman, Sheridan, &c is laid over until the next issue.

A good many desire the back numbers of the Gael, but, we regret to say that we have not a single copy to spare of the first seven numbers of Vol 1 or number 11 of Vol. 2. This we regret, as we sent thousand of these numbers through the country as advertisements at the time of publication. We did not then anticipate such a rush on the Gael as there has been of late. Well, this is not surprising, when the people see the hand writing on the wall announcing the immediately preparing stand of the New Zealand artist! when Irishmen may expect their own again. It is in the natural order of things that the power of England should cease, and the instrument employed by Providence to compass it, is not in the power of humanity to tell.

Messrs. Ward of Phila., McEniry, Capt. Egan and many others writing to us say we ought not have reduced the price of the Gael to 60 cents. Well, we did so that "lukewarmers" might not allege that the price was too high. That is why.

Now, let all our subscribers make a firm resolution to get one subscriber each, and the circulation will be doubled. Surely, the cause is patriotic and merits the cooperation of every Irishman; it is a national, not an individual one.

We would recommend Philo Celts to carry on as much correspondence in Gaelic as possible. Use postal cards, and you will help to advertise the movement. Critics are few. As we are closing we have received a lot of beautifully executed copy headlines from Mr. Marcus J. Ward, Belfast, which we shall notice more fully in our next.

Through an accident the Harp on the title page was inverted, and Mr. Ward did not fail notice it.

Ní buairtíod m' éiríodé.
Eochaid—Beothach.

Ué zeallfannuid a éiríodé,
Zan fanact anhran t-ríjé,
D-fuyl baójal rújl' de íhhaójl
Zo rfor a luje.

Zíh ríh a éómlujé rfor',
Zi m-bíe ho bár zo rfor,
Zi z-ceolajneact ho mejr,
Ní érézrímjod ar t-tíj.

Eochaid.

Éjrtíod! ah zájí cum zlójre!
Clujm-re réjij.

Beothach.

Cójhéad! reactajh ah zlójre!
Jr áóðar léjij

Eochaid.

bjod crujt a'r beairt ójij do h-Éjij-
jij éójté.

Beothach.

'Zur éiríodé a'r héairt ójij, b'ójio
buáóhjar éójté.

EOCHIDH—BEOTHACH.

Beothach.

Hó! O minstril! Hail to thee!
Eochaid.

Eternal health to thee O brother!
Beothach.

Whither away?
Eochaid.

To the city's shade I go.
Beothach.

On the journey I go with thee.
Eochaid.

Down from the north art thou come?
Beothach.

Truly! and thou, O minstrel?
Eochaid.

I came from the Southland that birth to me gave;
There by the sea-shore I learned my song,
There where the great ocean in darksome cave
Panted around me the whole day long.
It seemed unto me like the minstrel's heart
As it beats with the patriot's sacred fire;
Like the throb of pain when the tongue of art
Cannot voice the soul's desire.

Beothach.

I am sprung from the clans of the North,
In my childhood I tended the cattle,
But, a sapling, alone came I forth,
And for Erin I fought in the battle.
For our hearts and their hopes are our own,
And the shackles of peace shall not bind
They were fashioned for freedom alone, [them
And our brawn but that freedom to fud them

Beothach.

Come; thy harp o'er thy mantle sling,
I will be thy knight.

Eochaidh.

Thee and thy sword,
I will nerve them in the fight.
Eochaidh—Beothach.

Onward, Onward,
The Bard and the Knight.
Beothach.

If thus we trod life's pathway o'er.
Eochaidh.

To toil hand in hand,
For Erin and the right.

Beothach.

I am thine for thy cause evermore.
Eochaidh—Beothach.

Onward, Onward,
The Bard and the Knight.
Ah, yes true comrades we
For life and death shall be,
In mirth and minstrelsy.
So side by side for aye
In peace or lattle fray;—
Nor one from other stray
By night or by day.

Eochaidh.

Perchance some gentler love
May hap thy heart to prove?
Beothach.

Nor Fame my breast can move
Nor maiden sigh.

Eochaidh—Beothach:

Then swear we, thou and I,
The siren wiles to flv,
That e'er in woman's eye,
We know to lie.

And then true comrades we
For life and death shall be,
In mirth and minstrelsy,
For land and liberty.

Eochaidh.

Hark thou, the call to glory,
Methinks I hear it.

Beothach.

Mark thou, Avoid thou glory,
The bravest fear it.

Eochaidh.

Be harp and brand then from Erin never,
Beothach.

Nor heart and hand then, is graceless ever.

(To be Continued)

We see by HEALTH and HOME, a Washington journal largely devoted to medical science, that Tobacco is a sure cure for various diseases.

The Washington Monument, just completed, is the highest structure in the world. It is 570 feet high, the walls, at the base, are 15 feet thick, and at the top, 18 inches. The base is 55 feet square, and the apex 34 feet. The total cost of erection is \$1,103,721.00. It is built of white marble, and stands on the reservation, South of the Treasury Department. An iron stair case leads to the top.

Send Sixty Cents for the Gael for one year.

ՔԱՆՈՅԾ ՁԻՂՅԵԹ.

(Air—Joe Mor McDonnell)

*Petrie's a.s.m.
no. 304.
See vol.
viii. p.
136.*

The following poem, the longing for home sentiments of Rafferty while so-journeying in the coun'y Galway, will revive home thoughts in the minds of many of our readers. We are indebted to Mr. Martin P. Ward for it.

I

Աղօյր տեճէտ ան Եարաճ օ շարևա 'ն լա
րհեաճ,
Տեճէտ դա Բէյլե Երիջիճ Եոյճքեաճ ոյո
ճեօլ;
'Տ օ ճար յե 'ոյո ճեանի Ե նի յեաա յե
ճօյճճե,
Ոո Յօ յեարճո յե իջօր յ լար ՇօղաԵ
Ձիաճքեօ.
Ձ Յ-Շլար Շլայիի Ձիյո-Ձիարի յեյճեաճ
ան ճեաճ օյճճե,
'Տա յեաա, տաճ իջօր ճե, ճօյրեօճար
ան տ-օլ;
Յօ Շօլլե-յաճ յաճքաճ, Յօ յեաաճ
ճարի յիջօր,
Ձ Ե-բօյրքեճէտ ճա յիլե Յօ Եալ-ան-ճե-
յօյր.

II

Տա իջօր աճ ան յաճճալ Յօ յե-բարճեանի
ոյո ճօյրճե,
Ձար յիլաճ ճե 'ն ճաճ յօ յար յեար
ան ճեօ,
Տրա յիարիիի յար Շեար, յօ յար Յեա-
ան տաճ իջօր ճե,
Ձար յեճաճա յիլե յօ յար Քլաղաճ
Ձիաճքեօ.
Շիլաճօղի ան յարե աճ ա Ե-բարի ճաճ
նիճ անի,
Տա յիարաճ յիլեաճ անի ար յեար'ն
ճաճ յեօճ;
'Տ ճա յեբօյրիի-յե ոյո յեարճո ա Յ-ճարի
լար ոյո յեաօյրիի,
Օ'յիլեօճ' ան աօյր ճօղի, ար ճեբօյրիի Ե-
նի ճօ.

III

Տա ճօյրե 'չար ճարիլեճէտ, բար ճարի ա-
չար ին անի,
Տա յեաճալ ա Յ-ճար անի, ար'ն յիլար ա-
չար ճեօյր;
Տա լօճտ արճե-ճեճէտ ճար license ա ճօ

անի,
Ձար յիլ-արիլե դա ճարե աճ յե 'ր աճ
օլ.
Տա ճար աճար ճեաճոճ անի ա'ր յեարճաճ
ճար աօլեճ;
'Տ յօղաճ յօլլե յիճ անի յա'ր ճարճտ յե
Յօ յօլլ;
Տա ճարճե 'չար յարիլլե աճ օբար ճար յիլե
անի,
Ո'լ ճարճտ ար յիլիի ճար անի, յօ 'ն յիճ
նիճ ճա յօլլ.

IV

Տա 'ն տարճե 'ր տա 'ն լօճ անի, ա'ր դա ի-
արիլեճա իլօղա,
Ոա ճարաճա ճեարճաճ, 'ր դա ճօճար աճ
ճաճար;
Տա 'ն իլար, ան յիլե, 'ր ան ճարճօղի դա
լարճեան անի,
Ձար յօլլաճ 'ր ան յիլեճաճ, ան յարաճ 'ր
ան յօղ;
Տա 'ն յարճօղի 'ր ան յեալաճ դա Յ-ճօղիար-
ճե օ ճօլլե անի,
Ոա իլլաճաճ աճ ճարալ անի օ 'ն ճարճե
նիլ;
Տա ճարաճ ա'ր տա լօլլեար յր տա յիլ-
ան անի ճարճօճա,
'Տ տա ճարճաճ ա'ր ճարճ անի ճօ ճարաճի
լե յօղ.

V

Տա ճաճ ի-արիլ յօլլե ճօղաճ ճա'ր ճարճաճ
'նիլ յիլ անի;
Sycamore, beech, coll, ճարճաճ ա'ր
բարիլլեօճ;
Box աճար ճարճեանի, յարաճա ճար ճար-
ճօղ,
'Տա ճար ճար ճար ա ճարճար ճաճ, լօղ
ա'ր ճարիլլեօլ.
Տա log-wood, mahogany, յր ճաճ ճօղաճ
ճա ճաօղլե անի,
'Տա ճար ճար ճաճ ճաճ ճարճար ճաճ արիլ
ճար ճօլլ;
Տա 'ն ճօլլեօլլ 'ր ան յիլեճ ճաճ ճարճաճ
'ր ճա յիլաճաճ,
'Տ տա 'ն տարճ անի ա ճարճար ճարճ,
ճար, աճար լօճ.

VI

Տա 'ն ճարճ 'ր ան յիլաճ ա ճարճար ճաճ
ճօլլե,
Ձար լօղաճ 'ր ան ճարճաճ ար ճօղ օր ա
ճ-ճօղար;
Տա 'ն ճարճար 'ր ան իլլեճ 'ր ան goldfinch
ա ճ-ճաճ անի,

Na naor3pa6a léimnead, 'ran fúireos
 ó 'h m6n.
 Tá 'h t-íolra6 ar 2léu1, 'ran fja6toub ó
 'h 3-Cé3r ahh,
 2h feada6 ar lo6 é3rre a3ur ah ala ó
 'h Ró3h,
 2' r dá mbe36tea 3 C3llhadá3h le h-é3r-
 3e ha 3ré3re,
 Do élu3rreao6 3a6 euh aca re3h3hh 'ran
 3-grove.

VII

Tá 'h boc 'r tá 'h e3r a' r tá 3a6 h-3rle
 f6rre game ahh,
 Tá 'h ma6a ruá6 3a3á3l a3r ah m-b3uc
 'ran m3ol bu36e;
 'S a33 cellé3r ha h-3a6ar a3ur a6arca
 ó'a ré36eao6
 Le h-é3r3e ha 3ré3re, r 3o o.6ó3fa6 o
 é3r6e.
 Tá 6a3rre uarle 'r eacra3b ahh 'r mar-
 ca33 a lé3mneao6,
 2 fja6 a b-plantations 3o o.6a3a3h ah
 o36e;
 2' r3h 3o o.6-3 mar3oh b36e3h3h relé3r o'
 a reubao6,
 Ól a33 ha ceu6ta a3ur leaba le lu36-
 ea3h.

VIII

Tá 'h lá3r a3ur ah feapra6 a b-foca3r a
 cé3le,
 2h t-re3rreao6 'ran céa6ta, ah t-reao-
 6ó3r 'ran r3ol;
 2' r3h 3o o.6-3 mar3oh tá ha h-3h3h36 a
 m3e3le,
 Na cao3r36 'ha o.6-reu6ao6 'r leahb '3
 m3ao3.
 N3'l t3h3ear ho a3e3o, n3'l 3alar ho eu3
 ahh,
 26 ra3a3rre 'r clé3r33 a 3ur6e ha ha3oh,
 b36e3h3h m3ohhá3h a3 3a6a3r 'r ba3h3b
 a33 cé3r ahh,
 2' r b36e3h3h ha ba '3 3é3mneao6 a t3r3all
 a3r ah lao33.

IX

Tá m6r3á3h m6r ba3h3r3e fá3a3l ca6a3r
 'r ré36eao6,
 Sl3e b36 a3ur eu6a36 a3ur cala3h 3ah
 e3or;
 Tá r3olá3r36 bo6ta fá3a3l r3o3l a3ur
 leuh ahh,
 2' r lo6t3a3r36 ha 6é3rre '3 tarr3a3h3
 'ra t3r3all.

Sáru33 ré'h 6o3hah a3r 3a6 h-3rle éeahh
 ré36e33,
 2' r éu3 Ra3rre33 ah sway ó6 a3r a b-
 . fca6a33 ré m3a3h;
 33ú6 éu3a36 a3o3r 'ha r3olu3'6 f3ra3h6
 6a3r,
 3o f3ua3 Clahh ha h-3a66al é, 'r 3o m
 bu6 buah é a f3a66al.

NEW YORK Dec. 1st., 1884.

Dear Sir,—

I wish to treat my Gaelic friends, through your courtesy, in this issue of the Gael to RAFFERTY'S favorite (it is said) song. "The Plains of Mayo." It was dictated to me by Mr. John Ryan of Glan- island, near Castlebar. I know that the English words, such as the names of fishes, will appear as not well chosen, but the reader cannot fail to observe that poets, ancient and modern, assume to themselves a license which would not be tolerated in prose. But, as I heretofore stated, I shall not dare to alter it as it was sung by better singers than I ever expect to be before I was born, and will be, no doubt, sung when I am in dust, but I ask through the Gael that if there exists a more correct or a more original version to have it inserted as soon as possible.

I am, dear Mr. Editor, yours most truly for the love of Ireland and her ancient language, For which I would fain do more than sing or write an old song, had I but a chance—a d-thígean thoo?

MARTIN P. WARD.

We forgot to give the air of "S3ar' a6 ó ha Ceu6 3r3á6," which appeared in our last. It is sung to the air of "Youghal Harbor." *"Ceap u' Caon3."*

Navy Yard, Boston, Mass, Dec. 8. 8.

Editor Gael.,—Sir;

I beg leave to state that the meeting of the two Connaught poets, mentioned in your last number, requires a slight attention. O'Kelly was the poet who visited MacSweeney, the Connemara poet, and Clo6á3h (Clifton), not Knewort, was the place of meeting, and the following was Sweeney's reply to O'Kelly.—

"Tá feap a3a3h3h ba6a6, a3ur ah feap
 e3le m3a3ra6, bu36e,
 23ur n3 feá3ra6 ah ba3le a ra6fa6 ah
 cúpla é3r6."

O'Kelly had a club foot, hence the ba6a6 alluded to. At one time he had an interview with the Prince of Wales,

3ac am. jr m6r an reo na bannean cnot-
arainn do na lan ojob mar bfo 'ra t-
rlfje da ceyle 7 '3 mneact zo meap le
raotar, ce zo b-fuyl zo leor daoine of-
inaoin an t-am ro blatain.

Jr maic an coimzar fainze 'ta '3 New
York 7 a3 bnuacfhin. Cuah breaz.
fada, fairrinn 7 e ro-m6r na h-aimrime
lan d'arctate o Sean-Sa3raha, o 'h b-
frainc, o 'h Spainn 7 o 'r na h-Indiatb
(East India) 7 o 3ac tji fe lujde na
3rine. Bfoh baid 'r arctate '3 nuic a-
rteac 'r amac tar a ceyle a lo 'rar o-
ofde 'ra trlfje na beac aon uainantap
ort da m-baineteac batalanh nfor mhn-
jeite de cuio ojob.

'Ta react ho h-ocet de callate eioir
New York 7 bnuacfhin. 7 baid calla
3ah reol 3ah crainh '3 nuic ahoih 'ra h-
all de lo 'r oide, aimrjn zarb co maic
le aimrjn eiuin. Bfoh capall 7 coir-
fde, truculafte 7 ualufde moira fejn
7 tuifde ain na baid reo 7 rocraiofde
mar an 3-ceudha. 'Se mo euairim zo
b-fuyl a b-fad nfor mo arctate 7 trado-
ail a teact arteac zo bnuacfhin. 'r 3ah
tract ain New York, na 'ta trjall zo
luimne, zo Corca 7 zo Port-Lainze a
o-teaheta ceyle, 7 for, nj'l nfor mo na
leac an uinead daoinead a m-bnuacfhin
na 'ta j New York, ac jr mo an talaib
'ta fe bnuacfhin na fe New York.

'Ta 'h oioicead jr mo 7 jr breazta
an leazar mo ryl j main ain ioir New
York 7 bnuacfhin. 'Ta lan an oioic-
io reo ruar le ceud-3o-leje troj3 or
cjoih na h-adan 'h-uain '3 bfoh rj lan
marra ra t-rlfje 3ur feioir le arctate
buala fe aon am. 'Ta or cjoih mfe ain
fain o ceahh de 'h oioicead oioh 3-
ceahh eile. Mj fada main ryl coih moir
le ryl an oioicjo reo. Do leactac do ra-
daric ort feudainc a h-aince zo of
bair cora an oioicjo reo, mar 'ta rajd
or cjoih da ceud-3o-leje troj3 ain
doirde; jad deuheta de eloc fhiojte 7
jad a b-fad nfor doirde 'na aon tjs
'ra da eatain reo.

Bfoh na carafte '3 nuic ahoih 'ra h-
all ain an oioicead do lo 'r oide 7
roillre tesihhneada ain lafa aih o
euitim na h-ofde of eijje an lae.

'Ta La 'h-olla3 ain coir '3uinn a-
ahoir, azur zo ocauaz3 oia 'h-olla3
inact ofb azur zo mbo feairi a bejmjo
3olejn blactin o 'h tacara fe 3iaroa
jr mo faoi beacafte jr lutzad fe 3reahh
Oe '3ur na h-daoinne.

Slah leat zo rojl,

SENIUS DO BURRI.

The GAELIC UNION.

19 Kildare Street, Dub'in, Dec. 10, '84.

Dear Sir,—

Your issue for November of the GAEL having
been laid on the table at our meeting of to day,
all the members of the Council present expressed
their gratification at the fact of your friendly and
excellent periodical entering on its fourth year of
existence and, it is hoped, of increased success.
Accordingly I have been instructed by our Coun-
cil to forward to you in its name a letter of con-
gratulation, and to express its ardent wish that
you may go on and prosper. The GAEL is
thoroughly Irish and not sectional, and is one of
the links to bind all our people together. You,
therefore, deserve all praise for your noble efforts
in a good cause.

* * * * *

Mr. Thomas Flannery wrote to me about the
GAEL and I sent him a specimen number. He is
a good Irish scholar yet he had never seen the
GAEL. He was very much pleased with it. He
lives in London and is a prominent member of the
Southwark Literary Club. The club ought to get
several copies of the GAEL and probably will now.
You ought to write to the President, Mr. Fahy.

With my own best wishes as well as those of the
Council, I am,

dear Sir, Yours truly,

R. J. O'Mulrenin,

Hon. Secretary Gaelic Union.

We thank the Council of the Gaelic Union for
their warm sentiments, and wish them, in return,
strength and resources to pursue the noble work
in which they are engaged

Now, in connection with the Gaelic Union it
may not be out of place to say that all its mem-
bers are, like ourself, devoting their time gratuit-
ously to the Gaelic cause; and, like ourself, too,
have to earn their living in the pursuit of their or-
dinary occupations; so that the time they devote
to editing the GAELIC JOURNAL and the other bu-
siness of the Union is taken from needed hours of
repose or ordinary recreation.

There are matters involving considerable expense
in connection with the Journal which the mem-
bers of the Council cannot attend to, namely,
type-setting, wrapping, folding, cost of paper, etc.

Ample funds to meet those indispensable expenses should be supplied by the millions of Irishmen all over the world whose social position the Union seeks to elevate, and has, even now, considerably elevated. Millions of foreigners who met the Irish here and there; found them ignorant of their language, in fact of any language, looked upon the race as a tribe, with no antecedents, and dependent on England for that scanty measure of civilization which they accorded them. What is the result to-day through the exertions of the Gaelic Movement? It is that the scholars of Europe have rebuked the English Nation for trying to destroy the language of a learned, noble people for an ignoble purpose: and that Irishmen, becoming conscious of their own proper standing among the nations, are steeled to dare and do the liberation of their country from the profaning stranger.

Seeing those results, should not the Irish people everywhere assist their friends in Dublin in still furthering the good work? Let every reader of the Gael try to get his well-to-do friends to send contributions to the Gaelic Union, addressed to the Treasurer, 19 Kildare St.

Now that the Irish people are emerging from the darkness which enveloped them for centuries to the light which American freedom has shed over the nations, should not the Gaelic Journal have the largest circulation of any paper in the world? Could there be a more lasting monument erected by our wealthy Irishmen than the donation of a few thousand dollars to this noble purpose.

The Council congratulates the Gael on being thoroughly Irish and non-sectional. That is what it is. It claims Ireland for Irishmen, and for nobody else, and it claims that an Irishman is the equal of any other man, and when either of these points is ignored, by action or innuendo, only is the Gael, apparently, sectional. When it sees Irishmen ignored because they are Irishmen, or because of their religious sentiments, or, of their subjection by an unscrupulous alien power, then, and only then, is the Gael sectional! That Irishmen are ostracised on account of these things only a fool or a knave would deny. And that this ostracism is, in a large measure, due to the actions of Irishmen themselves the Gael fully believes. Now, to support our remarks by facts, we must mention religion, though not in a sectional sense but merely to elucidate our argument. The population of Brooklyn is about 600,000, of this number fully one-third are Irish-American. Politically Brooklyn is Democratic by about 12,000, and the Irish-American element up to this belonged, almost exclusively, to that party and formed two-thirds of its members. Now, no Irish-American in sympathy with this majority ever got a nomination for mayor of the city, Englishmen and Ger-

mans generally being the recipients, and some of these so devoid of literary culture that they were not able to write their own messages, but had to employ *Irishmen* to do it. If this negation of Irishmen a mere accident! Is not this putting Burchardism into practice! Now, if Irishmen generally had the spunk to resent such sectionalism on their side by, for the time, going en masse, to the other side, they would force their proper recognition, for it is in the nature of party to seek alliances for self-interest, so that the Irish element could enforce respect by firm, independent action.

The Gael has no politics, but it looks on them as a copartnership concern in which *each* partner has an *equal* share, it would not be defrauded out of his share even at the cost of personal friendship or the impotent threats of defunct sectional reprisals. The vampire of sectionalism has for ever lost its sting in this country, and, if it occasionally hisses, it merely reminds one of by-gone days.

PROF. BÖHRIG ON THE IRISH LANGUAGE.

Continued from page 427.

It lived in people's minds, as an oral tradition, in fragmentary songs and tales. At last the Irish *Fileadh* brought together the legends and stories they could remember in relation to these incidents; and from all these fragments combined, they produced, —in the Seventh Century,— the well connected and admirably elaborated

ΤΑΙΗ ΒΟ ΚΑΛΥΣΕ.

There Fergus, the hero, who had been dead for six hundred years, returns in an apparition and relates to one of the *Fileadh* the whole story which now constitutes one of the finest epopees in Irish literature.

We may further mention the

ΚΟΡΑΘ ΖΑΕΘΙΛ ΝΕ ΖΑΛΛΑΘ

[the "War of the Gaedhil [or Irish] with the Danes." *Gall*, as we have seen, in the Irish means enemies, hostile strangers, foreigners. And such were these Scandinavian pirates who invaded Ireland, burned the convents, and drove the clergy from Armagh, which, under their chief and leader, Turgesius, had become their capital. We must not omit to say a word of another highly interesting piece of Irish literature, the

ΑΚΚΑΛΑΜ ΗΗ ΟΑ ΣΑΔΘ—

a dialogue between the two scholars, *Nede* and *Fercertne*. In its present form it seems not to date back any farther than the beginning of the Ninth Century, though its contents and peculiarities point us to events and customs of much older, and even to pagan times. *Adne*, the son of *Uthider*, of Connaught, who was chief of the poets of Ireland, had a son whose name was *Nede*. This

son went to Great Britain to acquire knowledge and poetic skill, under *Eochaidh Echeit*. He remained with his master until he became, himself, a great scholar and an accomplished poet. One day, while *Nede* was still in Great Britain, he took a walk on the shore of the sea. There he, all at once, heard mysterious sounds coming from the distance, and traveling over the waves till they reached his ear. They were deep sounds of distress and mournful lamentations,—so that they roused his soul and terrified him. Then *Nede* pronounced solemn words of incantation, whereby a charm was thrown over the waves. They spoke to *Nede* and revealed to him the death of his father, which had recently occurred, and had been the cause of their pitiful complaints and lamentable cries. His father's richly ornamented garment the poet's gown of three colors, made altogether of the plumage of the choicest birds, had become the inheritance of *Fercertne*, who had, meanwhile, been raised to the dignity and honor of an *Ollamh* in the place of *Adne*. *Nede* went to his master, *Eochaidh*, and told him all that he heard by the side of the sea. *Eochaidh* persuaded him to return to his home in Ireland. He went to *Emain Macha*, the capital of Ulster, where he entered the palace, took his seat in the "honor-chair" of the *Ollamh*, and put on the poet's gown, with all the insignia of the high office. *Fercertne*, however, having been informed before hand, was prepared for the occasion, and challenged *Nede* to a literary combat,—a scholarly competition—before King Conchobhar by a display of erudition, eloquence and science, to have it thereby decided to whom of the two the honor of succession to the lamented *Adne* should rightfully belong.

Other important literary works in Irish are the touching legend of the "Children of Usneach," their banishment, and their being carried off by *Derdrin*

(ΛΟΙΖΕΥ ΗΓΑC Η-ΥΗΨΙ; ΔΙΣΘΟ ΔΕΡΔΡΕΗΗ ΗΕ ΗΓΑCΑΨ ΗΥΗΨΙ), the βεατα βάρηυc ("Life of St. Patrick") the "Book of Conquests," *Leabhar Gabhala* of the Eleventh Century, where, however, history seems to be mixed with fiction; imaginary names of rulers and wholly fictitious dynasties being introduced when needed. the "Book of Taliesin," which is of the Fourteenth Century,—and many others.

As we have seen, the Irish epic literature is particularly important and full of interest. The authors of the epic literature of Ireland were a peculiar class of people, called *file*, who formed but a branch of a far-extending, well organized community of scholars, the other branches of the same being the Druids (pag n priests), and the Bards mere natural poets, of an inferior range,—songsters, and authors of the *bairtne*—two persons, in contradistinction to the production of the *file*, the *anamán* of the *ollamh*, etc. The Irish language is rich in folk-lore, songs, legends and stories,

though different in style and contents from the Kymbric *Mabinogion*. Arthur and his knights seem to have no great share in the Irish literature: and the *Aigideicht Artuir* ("Hospitality of Arthur," which appears to be lost, must have been either spurious, or was, perhaps, caused by some confusion or erroneous transcription of names.

Many of the Irish stories date very far back. They were mostly copied from older books, or gathered, as ancient oral traditions, from the mouths of the people, in long by-gone times. To the antiquarian, the oldest monuments,—such as the sepulchral inscriptions, and Irish glosses,—will prove of peculiar interest.

The Irish letters, variously modified in the course of time, were constantly used in the literary productions of Ireland. English type was not thought of to print Irish, before 1730 A. D., when a "Cathachism for the Island of Rathlin" was issued, in the English character. Although there are several dialects of the Irish, it is a fact that the written, and especially, the literary, language, has been, comparatively little affected by it, and has remained almost uniform and everywhere the same. Many works exist, but only in manuscript. The principal collections of Irish manuscripts are to be found in the Royal Irish Academy and in Trinity College, Dublin. The British Museum, the Bodleian Library, and several of the Continental libraries of Europe, also, contain numerous old and valuable Irish manuscripts. Others are the private property of scholars and antiquarians; but we know, in many instances, in whose hands they are or where, if necessary, they may be seen and consulted. There are very many Irish manuscripts—all of ancient date and, in most cases, thoroughly genuine,—that ought to be published, thus rendered accessible to scholars generally, as well as to the native Irish reader; and it has been ascertained that, for the elucidation of Irish history there are, without any comparison, a greater number of valuable ancient documents, extant manuscripts, than either English, or French, or any European nation can boast of. It is reported that some scholar in Germany made an estimate by calculation, showing that it would take about one thousand volumes, in octavo form, to publish the Irish literature alone which is contained in the extant manuscripts, from the Eleventh to the Sixteenth Century.

Now, if there remains so much to do to bring all the ancient literature of Ireland to light,—to sift it critically and make it the common property of the learned world,—there also remain, on the other hand,—if we pass from the literature to the Irish language itself,—a great many things in grammar to be explained,—forms, rules, constructions, idioms and other peculiarities to be rationally accounted for—and it seems to underlie no doubt that, with the advanced state of philological science, at the present day, this will be thoroughly, though perhaps gradually, accomplished. We know,—to

give but a few instances out of many,—all about *aspiration* and *eclipsis*, in Irish grammar ; that is to say, we know the *facts* ; but we do not know, always, the exact *reason why*, under certain conditions, they take place. Now, it is not saying too much that, even at present, we may, with more or less success, give an answer to such questions, as to why the *singular* of the possessive pronouns causes *aspiration*, while the *plural* requires *eclipsis* ; or why initial *s*, when it is to be eclipsed, is eclipsed by *t*, or why, after *budh* (*ba, b'*) of the verb "to be," the first letter of a following adjective is *aspirated* only when that letter happens to be a labial ; or why the masculine aspirates, after the article, in the Genitive Singular, and the feminine in the Nominative and Accusative ; or why such prepositions as *a, i, iar, ria* eclipse without being followed by the article, etc.

So, we see, for instance, that words beginning with a vowel, have, when they are to be eclipsed, *n* prefixed to them. Although this may seem, at first, to be simply for euphonic purposes—to avoid an unpleasant hiatus,—the real reason must be deeper, and is to be looked for elsewhere. For, we see that, also, words beginning with the consonants *d* or *g*, have this *n* prefixed to them, and that *b* likewise prefixes a nasal, namely the labial *m* ; (for *m* is the equivalent of *n*), before labials ; as in the Greek "sympathy," for *synpathy* ; *synphony*, for *synphony*, etc.) Hence, as a rule, the sonants *b, g, d*, (the technically so-called "Mediae" in Greek ("Beta, Gamma, Delta," have the nasal of their own class respectively, prefixed to them. Now, to take as an instance the *genitive plural*, in Sanskrit, Old Bactrian, Greek and Latin, it ends in a nasal [*m*, or *n*]. This, then, applied to the Irish Article would give *nam*, which, *m* being the labial nasal, remains before *b*, while before other letters it becomes *n*, as it also, generally, does in Greek, where—in case-endings, for instance,—it takes the place of the Latin *m*.

Before proceeding any farther, we may, at the same time, ask why the numerals 7, 8, 9, 10,

ῥεαδτ, οδτ ηαοι, τεϋδ,

cause eclipsis, and why the other numerals do not. We have to seek the reason in a former condition of the language,—that is in an earlier state of linguistic development ; as in Sanskrit where these same numerals end in *n*, viz., *saptan*, *ashtan*, *navan*, *dasan* : which *n* has remained in the English *seven*, also in *ten*, the German *sieben*, *neun*, *zehn* ; and which appears as a labial nasal [*m*] in the Latin *septem*, *novem*, *decem*. Now, this *original n* has been, in these numerals, as well as in the case of eclipsis above considered, carried [in writing merely, to the next following word, with which it connects, however, only by a *dash* or *hyphen*, and forms, therefore, not one body or unit. In Scotch, it still remains, in the article, as a final *nam* for *na m*—]. Such erroneous disjoin-

ing of the nasal can, however, not to be altogether a matter of surprise, as something very similar (although rather inverse,) also occurs elsewhere in languages. Thus, for instance, in English, where "an apron" stands (erroneously) for "a napron," "an adder" for "a nadder" (German, *natter*, designating the same kind of reptile). So we find an analogous displacement of *l*, in Macbeth, Act I. sc. 7, where a *lembe* or *limbec* stands for *al-embic* [*a* and *l* belonging here together, as the Arabic Article *al*,—just as we have it in *alcoran*, *algebra*, *alcohol*, *almanic*, *alcove*, *alcaline*, *alchemy*, etc.] So, also, in French, where an original final *t* is euphonicly revived, but displaced, as in *a-t-il*, etc.

Now, this nasal will be of the labial class (*m*) before *b*, and it becomes, either completely or partially, assimilated to the class of letters to which the "Mediae," *b, g, d*, respectively, belong, when it comes to stand before them ; as something similar occurs in Sanskrit where certain finals are, or, under various conditions, may become assimilated to the initial consonant of the next following word.

If we now pass on to another question,—for instance, the prefixing, in certain cases, of *t* to a word beginning with *s*,—we shall find *s*, before another *s*, in Sanskrit, becoming *t*, in accordance with some euphonic law ; for example—*av-s-sam* becomes *avat sam* ; *vas syami* becomes *vat syami*, etc. So, in Irish, *ant srothan* stands for *ant-srothan* this for *ans srothan* : as *an* stands for a more primitive form *ans*, which can be easily established on philological grounds.

In Celtic, we meet with regular changes occurring in words placed in combination, one with the other, very much like those alterations which, in Sanskrit, bear the technical name "Sandhi." The difference, however, consists, generally speaking, in their being, in Celtic, *initial* modifications or consonant changes, while they are terminal alterations in Sanskrit. In regard to such changes of *initial* consonants, the entire Celtic group has developed itself altogether independently of the other Indo-European languages ; in fact such a constant transformation of the *initial* consonants is peculiar to the Celtic tongues, where the final letters of one word, on certain grammatical conditions, influence the *initial* characteristics of the word next in succession. We have here something analogous to "Notker's" law, according to which, the *initial* consonant has to agree in nature with the preceding letter ; so that, for instance, *p, c, t*, become, respectively *b, g, d* ; that is, the *tenues* become *mediae*, or the unaspirated *surd*s turn into their corresponding *sonants*.

(To be continued)

We have not received Bourke's Lessons yet. The last account received said they were re-printing.

217RE21CUS.

Kj'l mājē bejē rmuajneāō, ηo ηj'l mājē bejēcaojneāō
 21j ηa laētjō d'jmejō mār fējceōjō 3aojē';
 Kj'l mājē bejē crājēce tjemceall ajmrrj' cajēce,
 213ur uajr ηa h-ōjze tā uajrj ηa cōjō'e.
 21jηa b-fujmjo fearōa le crājēceācē lajta,
 '3ur ār 3-crojēce tō3ēa to kleāj 3o rjor;
 21jηa b-fujl ār rmuajrte 'r ār η-jrjēc ηje claōjta
 21j ηa cōjējēce āluj ηa beāa fjr'.

Cum roēa mujljj, mār 3o brāc ηj fjlleajrj
 21j t-ujr3e d'jomrujō ē acē am ājāj,
 21jār rjj d' ār m-beāa '3ur a h-ajmrrj r3arēa
 Kluajr tō bj ār 3-crojēce le dōcēur lāj.
 Le dōcēur ljojta, acē a η-tju, tājō crjōjta,--
 Ōj ηa ηējēcē fāoj'mār a bejē cō breā3
 To ηjē rjao cōrrajrj, '3ur ηjor brōj ηjao oirrajrj
 21cē ualāc cūrajrj, le tjom-cūjā 'r crāc.

'San am tā lācājr, ajō 3ac rjūr a'r brācājr
 Tā leācērom crojēcē ā3ur brōj 3o leōr;
 21j rjūbal aj t-3ao3ajl Ō! jr jomāc baō3al
 21' teācē 'ηj ār m-beāa '3ur a' tarrujjō dēōr.
 21jηa rajō ηa bljācājta tā cārrijrj rjēce
 To Ōja tuzēa mār buō jājē ljj fēj,
 21jār rjj jr ceārc dūjη, 3o djan, le reārc-rūj,
 21r 3ao3al to leārjācō 3ac lā, 3o tpeuj.

'S ājōjr le Kuaē-Bljācāj ηjōc ā3ajrj crujāc-ījaj
 3aj cjojēcācō cēujācō, ηo 3aj ηjō a rācō,
 To deurrācō ηājre, ηo to fāocārācō tājre,
 21cē bjmr ceārc ā3ur cōjr 3o brāc.
 Tā Rjō ηa b-flajcēar jη 21 3rācō 'r 21 jrajcēar
 3o rjōrjēcē fējceāj le peacāc fāj;
 '3ur tā fājte cōljr ā3ur cūal3ar mjlr
 To luēc aj ajēreācūr ājēarō ηa rlāj.

"Pāōrājē."

Kuaō Eādrāc,
 21j-Koōlō3, 1884.

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cannot at present lay our hands on the list] P M
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Ireland—Father Mulcahy, Antrim, T Lynch,
M Darcy, Tip., A McCann, Antrim, F D Mc
Cann, Mobile, Ala. Mr. Manihan from board the
ship, U S S, Queenberry, has sent for.—M Cotter,
W Mahoney, J Sherwin, J Leahey, and J
Nyhan. He says they have formed a Gaelic class
there, and called it "The Thomas Davis Irish-A-
merican Philo-Celtic Society." Our friend, Con.
desires to be remembered to all his old asso-
ciates of the Brooklyn Philo-Celtic Society.

Mr. Ward, of Belast, sent two American Green-
backs for himself and the Rev. Mr. Gordon.

The Sons of St. Nicholas, a *bon ton* German-A-
merican society which counts among its members
the *elite* of all nationalities, had its annual dinner
a few evenings ago. Ex-Mayor Hunter, the presi-
dent, remarked that, as he was not able to speak
Dutch, he could not respond to the toast of the ev-
ening, and called on Tunis G. Bergen to do so.
Mr. Bergen having, as was customary, responded
in *ancient* Dutch, said—"In deference to the Yan-
kees present—who never understand any language
except their own—but not the *Irishmen*—who un-
derstand *every* language *except their own*—I trans-
late what I have said as follows." &c.

Is comment necessary?

The Irishman who attended that banquet and
who is ignorant of his native language should not
be present at any similar gathering until he ac-
quires some knowledge of it. The Irishman, igno-
rant of his language and presumptuously mis-rep-
resenting his element, is a National fraud. We
tell Mr. Bergen that there are many honorable ex-
ceptions to his cutting rebuke, and that all Irish-
men cannot be put on a par with those *manly* ban-
queters who sat beside him and allowed them-
selves to be slured without even the flimsy excuse
of, "I was not taught it." Mr. James M. Shanahan,
Drs. Bodkin and Griffin, Mr. E. O'Rorke,

Mr. Daniel Gilgannon, and scores of other repres-
entative (the only representative) Irishmen cultiv-
ate their language,

We are sure the Irishmen present understood
the full force of the *compliment* paid to them.
Will they join their brethren who are now trying
to put it out of any burly Dutchman's power to
sneer at them for their want of patriotism, or will
they prefer to remain the butt of wit, humor and
sarcasm, and theatrical buffoonery?

There is no sneer so galling as that which is
founded on fact. The Dutchman "Hit the nail
square on the head," and our witty countrymen of
the legal profession present sung dumb, though we
often knew them to crack a joke at the expense of
some *other* Dutchman. As the saying is, He shut
them up.

Irishmen, view yourselves as other peoples see
you—and you have a keen specimen now before
you. Study your language; cultivate its literature
and do not leave it in any man's power to point
the finger of scorn at you. And you, members of
the Society of Ireland's National Saint—Patrick,
will you be taught a lesson by your Teutonic neigh-
bors? And you, *aggressively* patriotic Irishmen,
can you comprehend how the men of other nations
view you? Ask Mr. Tunis G. Bergen, the Dutch
man. You, readers, circulate the GAEL and there-
by show up those who are a disgrace to your na-
tionality.

As may be seen elsewhere in the Gael, we have
devoted considerable space to the Gaelic idyl, or
operatta, composed and brought out by our New
York friends of The Society for the Preservation
of the Irish Language. It is one of the best of its
kind ever produced on any stage, or before any
audience: pure, chaste, and patriotic; and, being
in the language of Erin, one would think that
mere curiosity in the Irish element should ensure
a crowded house! No such thing. However, we
think our friends made a big mistake in prepar-
ing, at considerable expense, an opera, which is
fit to be produced before royalty, until they had
educated their countrymen in the principles of
self-respect. But, our friends have done *their* du-
ty, though it was "Throwing peral after swine."
The operatta is one of the best-written Gaelic
pieces which has come under our notice in a long
time. It is in the natural language of the day—
an excellent reading matter for our Gaelic stud-
ents.

Twelve years' ago the Irish Language seemed
to be a relic of the past, yet, through the exertion
of a small number of persons, it has, the first time
in three centuries, been presented to the public
in its pristine purity, in operatic form, in the City
of New York. So much for the Movement for the
Preservation of the Irish Language.

We, being the initiator of that movement in
this country, feel some pride in the result. Will
not the friends of the Gaelic Cause throughout the

country render some assistance by circulating the Gael in their various localities? Is there an Irishman in this country to-day who would miss Sixty Cents a year, or one, deserving the name, who would grudge to give it towards rescuing the language his country from the dangers which beset it? Is there an Irishman living to day so lost to all patriotic emotions as not to desire the preservation of his national autonomy? Nay, is there an Irishman living to day who does not yearn to speak and converse in his native language? We believe there is not one. Having, then, realized the anomaly of a man proclaiming to belong to a nation, of whose language he is totally ignorant, should he not endeavor to make amends by disseminating Gaelic literature among his neighbors to let them see that such a thing existed, and to encourage the youth to study it. The Gael costs only Sixty Cents a year: Is there an Irishman who should have his library without it?

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