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Leabhar-aisiur mioranál,
 tabairtá cum an
TEANGA GAELISE
 a cõrñad a^{asur} a raon tuzad
 a^{asur} cum
 Fein-maíla Cmid na h-Éireann.

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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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Fifth Year of Publication.

Philo-Celts.

The Philo-Celtic Society celebrated the 96th anniversary of the birth of Dr. McHale, on Sunday evening, March 7, before a large, select and appreciative audience.

The Rev. Father Fitzgerald delivered the address of the evening in Irish and was repeatedly interrupted during its delivery by rounds of applause, which clearly demonstrated that a large number of the audience perfectly understood him.

In introducing Father Fitzgerald Mr. Gilgannon, the eloquent president of the society, made a few appropriate remarks in Gaelic. Father Fitzgerald was loudly applauded. The following programme was rendered to the entire satisfaction of all present,—

Piano Introduction,

Miss Beatrice Gilbert.

Song, *Do Shíneáil na n-Éireann*,
Miss Kóira T. Costello.

Recitation, "The Language of Our
Race," B. Martin,

Song, "Juniata,"

Miss Nellie Dunne.

Recitation, Irish.

Hon D. Burns.

Violin solo, "The Exile of Erin,

Master J. Gilbert.

Recitation, "A Morning on Irish
Coast," Miss Nelly Crowley.

Song, *Cruicé Anra ar t-Uisce,*

Mrs. McDonald.

Piano solo, "The Minstrel Boy," with
variations, which Miss Gilbert execu-
ted in a decidedly brilliant style.

Song, "The Bells of Shandon"

Mrs. McDonald.

Song, "The Home of the Shamrock"

Mr. Meehan.

Piano solo,

Miss Kelly

Song, "The Harp That Once,"

Mrs. McDonald

Violin solo, "Killarney,"

Master Gilbert.

I would be out of place to particularize the performance of the above talent as all acquitted themselves in an exceedingly pleasing manner. It was a grand celebration.

At the conclusion it was ascertained that O'Donovan Rossa was present, and as his name was mentioned a loud call was made for "Rossa", and though not on the programme, the president introduced him to the audience when he (Rossa) made a very nice address in Irish and in English. His introductory remarks were well chosen and to the point, eschewing all extreme political manifestations. He came, he said, to pay a tribute to the memory of an Irish patriot and not to make a political speech. Rossa speaks Irish fluently, and by his easy, unostentatious, unassuming manner left a very favorable impression on the audience; it being his first visit to the society's entertainments.

The highest possible tone should be given to all our GAELIC entertainments, and extreme politeness and decorum observed in the class-rooms. It does not necessarily follow that Irish entertainments should be characterized by boisterousness and gom-acting. Educated and self-respecting Irishmen well versed in the language and anxious to promote the movement for its preservation do not care to be present at entertainments not in accord with the advanced etiquette which is born of the generally diffused knowledge of the present day. Hence, those taking part in the labors of The Philo Celtic Society need not be offended if checked for any infraction of the due observance of this line of conduct. The large, respectable audiences which are always present at the Brooklyn Philo-celtic entertainments, and the general success of the Irish Language Movement in Brooklyn, is the result of putting the above ideas into practice. We hope our philo-celtic friends in other parts will be benefited by the foregoing remarks. We see no barrier to the Irish Language Movement leading and guiding Irish public opinion in this country, as it should, being strictly educational, the absence of which no amount of dross can supply.

There is hardly a reader of THE GAEL who has not some friend in the Old County. Send it to them for a year.

Though the following poem has already appeared in print it is in such demand that we consider it desirable to reproduce it. Mr. James Tobin, of Westport, Jackson co. Mo. sends it through the Rev. Father Fitzgerald, St Peter's, this city, who states that he is an excellent Gaelic scholar and the author of several pieces in his native language. We would be highly pleased to hear from Mr. Tobin. The manuscript was transcribed in the co. Waterford, where Donchaadh Ruadh taught school

ՔՐՈՒՆԱ ՅՅՈՒՆԱ ԱՆ ԱՂԱՆԱԼՆԻՆ.

Ծօ շայր ամաճ այր ծօղեմած Ձիյաճ Օղ-մարա, միև թաճճ ց-քար աչար ճիյն
Ելյաճ դա 'ր ծայճճօճ, աղ ճաճճարիյաճ լա ծայ ծա միյ դա ճալլայից.

*Publ. by Sealy,
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Dublin*

Ծօ յարբայից ղշօժ ծօղ ճօղարբա այր աղարած,
Ա յ Ելյաճճարիյ ճօժ ծօժ' ճօժ ծօ ճարճա.
Այր ծրայ ծօղարից այր ղճօժ դա ղճիցից,
'Տ այր ճիյար Ձիյաճ լօճար Ձիյօժր ա'ր Ձիյաղարից.
Քիյօր ճօրա ծօղ ճաճճ ճար ճիյար ծա ղաճճար,
Քա այր աղ դաճճաճճ ծօ ծաճից ծօղ ճարճա 'դ ճրաճօժայլ
Ծօ ծիյն յօ ղաճար-րա ճիցից ղա ճիյնճիյն,
'Տ ճար ղիյն յօ ղարիցաճ ծրարից դա հ-ճիյարից.
Յից ճօր ճից ճաճարից ճճ ղիյնճիցից-ար ճիյնճ
Ծա ճ-ճօրճաճ աճ ճարիցա Յալլ ղ ճիյնց,
Այ միյնաճ ղշօժ ծօժ' ճօժար ծօղ լաճճից,
'Տ Եօ ղիյն ծօղ ղօճից յօ մ'փօլարից աղ ճիյն ղից,
'Ք ալլ ճիյն ճիյն յօ ճօղարբայից ճօժր ա'ր ճիյն ծօղ.
Յիյնճաճճա ղիյն յօ ղիյն յօ ճիյն,
Քիյօր ճիյնիցից ղիյն յօ ղիյն ղիյն այր աղ ճօր,
Աճճ աղ ղիյնից ծօ ճարբայից ծ' ճիյն յօ հ-ճարճա.
Աղ ղար յօճճ ճից ղիյն 'ր ղիյն ճից աղար,
Ծիյնճար աճ ղիյնարիցից այր ճիյնարիցա աղ ճ-րաճօժայլ,
Այր ճիյնարից ղիյն ճաճա ճից աղարից ճից ճարճաճ,
'Տ ճար ղիյն յօ մ'փարիցաճ ճիյն ճարից ղիյն ղաճ ճար,
Ա ճ-ճօղարից դա ճ-ճարից ղիյն աճ ճարիցաճ դա ճիյն ղաճ,
Քօ աճ ճիյն ղիյն ղ ճ-ճիյն Ձիյաղարից ղիյն Այ Ձիյաղարից.
Քօ ճիյնճարից ճիյն ղիյն ղիյն ղիյն ղիյն,
Քօ ղիյն ղա ղիյնարիցից ղիյն ղիյն դա հ-ճիյնարից
'Տ յօ մ' ճօժ ճից ղաճաճ ծօ ճարիցից աղ ճիյնարից,
'Տ յօ ղիյնարիցից ղա ղիյն ղիյն ղիյն այր ղիյնարից,
Յօ ճարիցաճ ղիյն ղիյն ղիյն ղիյն յօ մ' ղիյնարից.
Այր ճաճճ դա ղիյնարից ծօ ղիյնարից յօ հ-ճարիցից,
Ար ղիյն ղիյն ղիյն ղիյնարիցից աղ ղիյն ղիյն;
ճիյնարից այր ղիյն ղիյն 'ր ղիյն ղիյնարիցից այր աղ ճօր.
Ծիյն ղիյնարից ղիյն ղիյն 'ր ղիյն ղիյնարից ա'ր ղիյնարից այր
Ծօ ղիյնարից ղիյն ղիյնարից ղիյն ղիյնարից ղիյն ղիյնարից
Ար ղիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից.
Ծօ ճիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
'Տ ղիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
Ծա ճ-ճարիցաճ ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
Ծօ ղիյնարիցից ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
Ծիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
Ա ղիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
Յիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
Յիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
Յիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից,
'Տ ղիյնարից ղիյնարից ղիյնարից ղիյնարից ղիյնարից.

արից

Do bj feaéct b-fjéctjo ud ejnce 'ran anlan éjrs anj,
 Le h-ažajó a njé cónj mjnjc 'r buó mjéjnj hjom ;
 Cjóca jme to tjnjzeadó le faoéar,
 'S rpólla rojlle bu érujme do'j mjéctnjart,
 Bj feaéct ž-cloča mjnj éojnce žlan cjéjéne anj,
 'S tojfođar érojécte na lojpte ne céjle ;
 Bj lán baprijalle to b' feapriadó bj 'j-éjnjnj
 Do pócátajé leáčanja ajri eažla žeurđrujto.
 Do éuzur cajž leanjja anj to lajfažó le rjnéjzeadó
 'S to éujrfeadó na majrđ 'ja m-beáča dá m'féjorj.
 Leaba a'r clúda a ž-cjúnjajr a céjle,
 Ceanjajlce ajri óromj mo éronc le teuda ;
 Bj brijóža arcjž. anj, Wig a'r béader,
 A'r rčóri mar rjn anojr ná véapriadó.
 Žo Porclájze de 'j rčájr rjn céjójmre,
 Cójnj foránjta le Cóján ja Fejnjje ;
 žlacar mo lójrošj, boró bjó a'r féaróda,
 Farriajr an óžnjhaoj bu éojrajé bj 'j éjnjnj.
 Do bj rj fájnjneac, fájlceac, feuróac,
 bo éjúnj, tajr njájneac an Drawer le žlaóčac j,
 Žac rórit dá to-čazaó a blažreadó nj feunjfaó,
 O' jnjheoráó eačtja rčárta a'r ržeulca ;
 Nj žlacfaó rj faladó jo fearjž žo h-euž leac
 An fajó brijéjfeadó rj ajrižjot ažao žanj tpaóčadó,
 Do bj rj cuúnjraó ajri ájt 'ran t-řaožal oj,
 Ó jmeall a řál žo bájr a céjbe, *a clajp žo lajv*
 'S a ž-cúrja mjhá nj ériáctanj féjnj ajri, *a cléjbe*
 Ačt cújr mo žájne, řáč mo rjnéjze,
 Do rjn rj mo élú dá m' řjú mo řaočar,
 'S to éujneadó rj anj éúl-řa píđar žléžeal.
 Bjoč deoč ajri majojnj 'r mjé anj leabjž dá žleur đam,
 O dojn žo bačar rj beapriadó žo léjri mjé,
 bo njóri m' jnjžanjtar a rojnjeanđacčt řéjle,
 'S řeabar a bujme éuj rjnžjnj o' ešjojn.
 Nj majéfeadó a njáčajri cájrit jo bpaon tamj,
 Do cájéfeadó an tájble o' řážajl žanj řléjžó uajm,
 O'řanjar 'ja b-řejójl rjn rujnj to laečjđ,
 Až řajne ajri lujnjž to řažadó ar éjnjnj.
 Bj Čajpčjnj Aljen, řear njeanjmeac aorac,
 Až teacčt řá 'j nj-bajle 'r njfor řađa žur řéjžear lejr,
 Žleurajm ojm žo h-obanjj ne řéjnrže,
 Ažé řéjnj 'r mo éorour ajri řođar a nj-éjnjfeacčt.
 Do éuadóar to 'j řurájrode ajri Žeapriánj Cunjraojne
 'S ualac Šžaođnj domj' njéáđacánj ajri čaod de,
 Do éuajó mo éóřja ajri bórit žo h-euržá,
 'S uajrle an řojrit až ól žanj tpaóčadó.
 řjapriajto žo h.abajó an ladapajm véapriá,
 'r o'řjaođar a b-řneajajrit a lajojnj ajri éjžjnj,
 Njfor b-řulájri dom m'ajnjnj to čađajrit do'j éléjneacč,
 'S Ažac Čoj-najra éujri tpearja 'ran Day Book.
 Dob' éjžjnj mo éóřja řeoladó ajri čaod ojom,
 'S mjé až deunjanj ceójl ar řpójnč 'ran State Room.

Szaoltear feólta aji heóh do feobur,
 Do hf aeolur leó a'r Téctur,
 Szejhho amac do preab 'ran treunhujr
 A'r oruiojo a b-fad ar tear he zréhe.
 Nfor b' fada zur zojll aji an z-clojnh rjh 2hahujr
 Ah fajrize dojhjh a'r padaré na rpejre;
 hf beata zan nojhjh ajze Taó3 O'Laohajre,
 'S hf blauread ré znejóm le tnej3to ná bpaoh o.
 hf Caojte Ó Caojh az caojhead a céjle,
 'S hf b-fujzead ré a brijrde r3aoltead aji aoh éor,
 hf Peadar Ó Dúbda a z-cújhhe an' aohar
 A'r é az újrlhocañ aji fúra Féjóljh;
 hf Cañbhe 'r Tiobójo 'r Zeapójo aji raótar
 Az tajrjhe mo plucójo a η-ohójh na r3léjpe;
 hf buacajll Uj Leactlobajr az altú3ad a h3éjle,
 'S cé buajrfead an leactfújl é acé Calbac le r3ejrde.
 hf Zeapalc Ó' Oodajr a'r Flañh az taor3ad,
 Caéal a'r Cojh a h3adajl a céjle.
 hf Seá3an Ó Troj3te 'ran rjbe dá tpaocáó,
 'S dá ceañh a zojle az éur aji an éjhfeacé.
 Do hf rjhoct 2h3c 2h3laoh3 a o-teañhca 3eár' ahh,
 Az ajrjo3 'r az brijctajl aji fúrajó3 a céjle;
 Zur deap3aj3 Ojarhuj3 fjar a'r faodar aji
 Ná mahjfead a o-trjah dá o-trjall ó Éjrhjh.
 Sjh mar a éajteadar tamall zo taomhaé,
 Tujhreac, faotujhreac, tpear3aracáó, tpaocáó.
 Azur bjoé aji m'fallujhjh náh éajre óom réjh é,
 Sjhce tarjha éoh h-ajhdejr le h-éjheacé.
 O' fanjar an mahc zan preab zan zlaóó jojhah,
 2ho éreacé fada hfor mah3ad bu h3ejhjh hjom;
 buó mé an éiear mah3ad hó an larórom aohaj3,
 2léc bacañ an nájhe trácé aji éj3cearic,
 2h3foc mo flájhce zo η-deárhja mé aji fad:
 buó hñjhe mé az jarhuj3 aji Ója dá m' féjorj,
 Stujrhj ó'ar b-fjaracó an jar zo h-Éjrhjh,
 Do b'feárhj hjom 'ná b-facar do mah3ear an t-raó3jl,
 'S a fá3ajl 3fó fajrhjh3 j pad a o-tajr3e '3 Cróerur
 Ná 'h lomari órda éó3 2h3ac 2leroh,
 'S ná roéar na reótae a'r 2h3oh 2ájl-hada,
 Nó dá b-fuj3hjh 'ran jmhic an fjhhe deañ Déjrohe,
 Lé'r cajlleac clañh éumaraé Ujrhjh3 na o-tre3heacé,
 Nó ar deapmah3 Seá3an 'na éófh a do óaor-rctujf,
 'S é az te3ceañh ó na náhah3o zo h-éócajll aji éj3jh
 2i hdejhjh do éadajfajhjh mah h3alahic le buj3'éur
 2h3r de3t 'ran m-bajle hó a z-calajéporic éj3jh;
 2h3r de3t 'ran m-darúhcaé an hearctú3' 'o3r 3aóó3h
 23 re3c mo ceátrahñh 'r az rmacctú3' mo tpeudaó
 Nó an ajce an t-ra3ajhc éuzar tea3ar3 zo réjh3 dam
 'S blauread na leañh3a zo fajrhjh3 zan éj3oh,
 'Nó a m-bajle Seojhre az z-cóhahñh an t-réjh-fjrh,
 Rjrtéar3o bhñ, do b-feárhj do fáoréaj3.

(To be concluded in the next)

Colonization.

THE CHANGES WHICH ONE-HALF CENTURY HAS WROUGHT IN THE SOCIAL STANDING OF THE IRISH ELEMENT IN AMERICA.

Telegram to the New York *Tribune*,—

"BOSTON, Feb. 21st.—Mayor Grace, of New York, lectured to night in the Boston Theatre to over 4,000 people in behalf of the Carney Hospital. His subject was, "The Irish in America." Mayor O'Brien presided and on the platform were Lieutenant Governor Ames, Ex-Governor Rice and other prominent men. More than one-seventh of the entire population of New York is of Irish birth. He regarded this tendency to the centre of population as unfortunate for the Irish people. The most fruitful direction that practical philanthropy can take, having for its object the relief of the Irish in cities and of the Irish emigrating, is to be found in colonization projects which avail themselves of the advantages offered by the Western states and territories."

The above is one of the most remarkable as well as one of the most important incidents recorded in American history as far as the Irish element is concerned.—Remarkable because it is within the memory of men not yet old when the City of Boston did not embrace within her limits a single Irish Catholic householder, yet, on the 21. of Feb. 1886 the Irish Catholic Mayor of that city, in her leading theatre, presented to an audience of over four thousand people, of the *elite* of the city and state, the Irish Catholic Mayor of New York City—the metropolis of the Western World—as the lecturer of the evening: The contemplation of such a state of things fifty years ago would be treated as a romance. The Irishman has been bruised, maimed, scarified, but his recuperative powers seem to border on the miraculous—the plaster is peeling off his wounds and requires but slight nourishment to restore him to a state of perfect convalescence.—Important, because the leading Irishman in America—a man who has, by his splendid business tact and talent, become the possessor of millions of wealth, apart from his representative capacity, has announced, prescribed and recommended a panacea for the evils which beset the Irish people on their landing on these,—shall we say, friendly, shores,—Colonization.

Mayor Grace and other wealthy Irishmen like him are the very men who can push the idea to a successful issue; and they should combine and take steps to place every struggling family in our large cities on a farm of land.

The prospectus of The Homestead Company lies before us which, among other matters, says,—

PROPERTY, The Company begins with a purchase of the entire land grant (unsold balance) of THE LITTLE ROCK AND FORT SMITH RAILWAY COMPANY, in Arkansas, about 632,000 acres. These lands are under constant sale at from \$2.50 to \$7 an acre, and are being taken up for settlement at the rate of about 40,000 acres a year. Of this body THE CELTIC HOMESTEAD COMPANY buys of THE HOMESTEAD COMPANY 200,000 acres, and takes option upon 200

000 acres more. The Celtic Company also takes over the Land Department of the Railway Company, with its established system of agencies, and thus succeeds at once to a retail business showing a net profit of something like \$100,000 a year. By its own system of agencies for the stimulation and direction of immigration, The Celtic Company expects to increase many fold this margin of profits without recourse to any undue methods,

CLIMATE—The extreme cold of the northern regions to which emigration has heretofore tended is now beginning to be contrasted with the comforts of a climate always genial and delightful, where cattle may feed the year round, and two crops may be harvested, and the tendency to try the kinder weather will grow rapidly enough without forcing.

TIMBER AND SOIL.—It is worth noting that a large proportion of the Company's Arkansas lands are covered with heavy timber of great value, and the fertility of the soil, alike for grains and fruit, is evidenced by the award at New Orleans to the products of these lands of the FIRST PRIZE in the department of agricultural products."

Now, there is no doubt but this company will make money; but if a hardworking, struggling mechanic or laborer, say after five or ten years, is enabled to become the *owner* of a 100 acre farm of good land by the Company's aid, is he not, as well as the company, the gainer to the amount of the value of his farm?

Here follows the Brooklyn *Eagle's* remarks on Mayor Grace's suggestions, and coming from such a source merit attention—apart from the statistics exhibited.—

(From the *Brooklyn Daily Eagle* of Feb. 28.)

"In his very interesting and instructive lecture on 'The Irish in America,' delivered by Mayor Grace at the Boston Theater last Sunday evening, he laments the tendency of his countrymen to congregate in the large cities. Of the total Irish population of the United States only one-ninth is engaged in agricultural pursuits. The Mayor shows that the conditions of city life are unfavorable to them. Taking the death rate of New York for example, it appears that the mortality among residents of English birth is 20.09 per thousand; of German birth, 19.96; while among the residents of Irish birth it is 28.02. His remedy is in some scheme of Western colonization. The suggestion is a wise one. Nature intended the Irish for an agricultural people. They inhabit one of the most fertile sections and possess one of the most genial climates in the world. Injustice and bad government have prevented them from improving their opportunities. But there is no reason why a New Ireland should not rise west of the Mississippi, where the starving kerne of Connaught may exchange his present miserable existence for that of a happy and prosperous farmer."

We naturally feel some pride in having our colonization scheme endorsed by such competent authorities. To be sure it is not altogether a new idea except as regards the mode of operation. It is the salvation of the Irish in America, and we hope Irish Editors will keep agitating the matter until every poor family in our large cities is placed on a farm of land,

GÆL GLAS on the PROPHECIES.
(Seventh Letter)

Feb. 8 1886

Editor of The Gael:

Dear Sir,—

In order not to occupy the valuable space of the Gael with tedious introductory remarks, I will begin my seventh letter on the prophecies by stating that from the crucifixion of Christ to the end of time six great plagues of God's wrath were to be poured out upon the six chief religious systems of the world or rather on the countries comprising the ancient dominions of imperial Rome. These plagues or vial of wrath were to be poured out for the annihilation of some of those institutions and the purification of others.

The first vial of wrath was poured out upon the city of Jerusalem, the Jews and the Mosaic dispensation. The second was poured upon the abominable, idolatrous religious system of pagan Rome. The third, in the form of the Arian heresy was emptied out upon the unsteady Christianity of Africa, Syria and the East in general. The fourth vial was poured upon the schismatical Greek Church in the form of persecuting Mahometanism. The fifth plague was voided upon the Catholic Church in the form of the Protestant Reformation. But the sixth vial is still full and will begin to be poured out upon Mahometanism, heresy and schism in the year 1890, if not previously in the form of the great Celto-Latin organization of horsemen concerning which I have heretofore written.

By the aid of Celtic philology I have, I believe discovered that the period of an hour, and a day and a month, and a year, mentioned in the 9 chap. of Revelation in connection with the horses, does not comprehend a literal portion of time, but involves an abstruse allegorical mystery pointing to a date or conjuncture which signifies the year 1890, when the great equine army of crusaders will be ready to move against Asiatic Infidelity and so kill the third part of men. But I cannot, in an article which is not intended to be prolix, enter into a demonstration of the data by which I have been enabled to reach this important conclusion.

According to St. John, the sixth vial was to be poured out upon the great Euphrates, which implies the dispersed river, as a symbol of the expansiveness of Eastern unbelief. And he says he saw emanating from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet three unclean spirits like frogs for they are the spirits of devils working signs and which go forth to the kings of the whole earth to gather them to battle, against the great day of Almighty God. And he intimates that they were to be gathered into a place which in Hebrew is called Armageddon. Now, I understand the dragon to represent the Western Empire of ancient

Rome, and the beast the Eastern or Grecian Empire, while the false prophet personifies the Ottoman Empire and Mahometanism. After the fall of the Western Empire the imperial seat of Roman power was transferred to France in the days of Charlemagne, and afterward to Germany, many of whose rulers assumed the style and title of Emperors of Rome; and hence the dragon to day chiefly represents the Teutonic, and perhaps the Latin element: while the Graeco Russian church in a religious sense is typified by the beast. The three unclean spirits like frogs, which were seen to proceed from the mouths of the dragon, the beast, and the false prophet are the countries or capital cities of those three allegorical impersonations of modern great military and civil powers, are nothing more miraculous or wonderful than land or submarine telegraphic wires and cables transmitting news to the kings of the earth, inviting them to form warlike coalitions or alliances.

The frog is an amphibious animal that can subsist on land or in water, and affords a fit embodiment of the idea figuratively involved in this kind of communication; for electro-magnetism or galvanism was first discovered by the scientist Galvani while dissecting a frog. The place into which the allied, or contending forces are to be gathered is, in Hebrew, called Armageddon, which Pastorini interprets to signify, the hill of fruits; while the annotator of the Catholic Testament defines it to imply the hill of robbers. This proper noun is a compound term composed of four Hebrew words viz.—*Arm*, land, *ha*, the definite article; *gedh*, incisions, furrows, runes or letters, and *don*, a prince lord, president or king; *don*, in Hebrew has the same signification as, *el*, which signifies a ruler, or a god; In Irish this term, *el*, is written *al*, i. e. an inventor, (vide O'Rielly's Supplement), and hence I conclude that Armageddon signifies the land of the inventor or god of letters. According to the Irish Language the inventor of letters was called *Gaodhal*, i. e. Mercury, who in Greek is denominated *Hermes* and in Latin *Mercurius*; and hence the equivalent of the term Armageddon would be written in Gaelic,

Ἐρμῆ-Ἰαοῦδαϊ,

in Latin not *Gallia*, as in *Cæsar's Commentaries*, but *Gadalia*, the country of the Gael. In my opinion, therefore the contending forces alluded to will be gathered in a Celtic country, which may be Ireland or France. *Gaodhal* according to *Pictet* the philologist, signifies a robber, and might in this sense bear some analogy which may justify the derivation or interpretation given to the term Armageddon by the annotator of the New Testament. But if the Hebrew word *arm*, imply hill, as some interpreters aver, Armageddon may signify the hill of the *Gaodhai*, literally *Arū-Ghaouhail* or Argyle, and hence it may be inferred that the contending armies alluded to may be gathered in, to Scotland or, rather perhaps, into Great Britain

and Ireland, which the Irish prophecies demonstrate as the theatre of hostilities and much bloodshed during the *Mor ghlíadh* or great religious war of the near future.

The seventh vial will be poured out upon the atmosphere in order to shorten the duration of human life so that the deaths may be in the ratio of births for the prevention of the over population of the earth's surface.

So now finding that I am rapidly filling up my allotted space in the columns of the Gael, I hasten to peremptorily summon before the tribunal of my thoughtful judgment that dreaded malefactor, "The man of sin," "The son of perdition" that I may pronounce upon him an impartial sentence suitable to the nature of his case.

According to the prophet Daniel the beginning of the kingdom of the beast, who is called Antichrist was to be established upon three horns or provinces of the Eastern possessions of the Roman empire, and we historically know that this was done between the year 630 and 644, when Syria, Palestine and Egypt fell under the yoke of the Saracens. The said prophet gives us to understand that the term of the reign of this cruel monster of iniquity would only last for three years and a half, during which short period the saints of God were to be given into his power for persecution. The same fact is further confirmed in the Apocalypse which elucidates the subject by exhibiting the personality of the beast, represented as a man the number of whose name shall constitute 666. As the Apocalypse of St. John was originally written in Greek, the solution of this enigmatical mystery must be sought for in Greek numerals. And it has been proved by Euthymius, and the Greek historians Honoras and Credenus, that the letters of the word "Maometie", (or Mahomet) according to the Greek enumeration make up the mystic number 666.

From the foregoing it may be seen that Mahomet was the original Antichrist, a fact further confirmed by the prophecies, and especially by the declaration of St. Paul, who has affirmed that the kingdom of the beast was to be developed after the fall of the Roman empire. I may now observe that the period allowed for the operations of Antichrist is entirely too short for the achievement of the great work which he had to accomplish; and that the placing of the Saints of the Most High under his yoke during the whole time of his regime involves a paradox; for he could not under any circumstance bring the Christian world under his dominion without a fierce and protracted struggle. I am therefore convinced that the duration of his reign is not to be counted as three and a half years, but 1260 years, every day in the former short period being taken as a year. Mahomet died in the year 632 and Jerusalem was taken by his followers five years after his death. It is from this last epoch which brought so many of the Eastern Catholics under the dominion of Islam

that the duration of the Mahometan empire is to be computed. And as this event took place in the year 637 the fall of the Turkish empire may with certainty be looked for about the year 1897; but as coming events cast their shadows before them, the war that will lead to the final overthrow of Mahometanism may be expected to begin in the year 1890.

The study of the prophecies in connection with these letters, has rendered it incumbent upon me to devote the whole energy of my mind to the subject, eschewing all religious prejudices and educational prepossessions, and I am extremely sorry to find despite all my wishes to the contrary, that the future, as it has been understood, is a chaotic agglomeration of weakness,—a stupendous, rapid bubble that will not bear to be touched by the finger of faith or reason. As, for instance, the great army of two hundred millions of horsemen is according to Pastorini, to be recruited partly from China, Tartary, Persia, the Turkish Empire and from the infernal regions, and it is to be inferred that Pluto's realms are also to furnish a large quota of the incredible number of horses which are to be supplied. But when the Antichristian army has killed the third part of men, who are supposed to be Christians, no suggestion is made to where the "People of the Saints" are to come from to whom, according to the prophet Daniel, the kingdom under the whole heaven is to be given after the overthrow of the beast, or if the Christians be not killed no reason is given why the multitudinous host of infidels are to destroy each other and thereby make room for their hated enemies to obtain the government of the whole earth.

Thus my mind has been led into a maze of perplexity by all that is being taught concerning the day of judgment, so that I am greatly tempted to to come to the conclusion to opine that much that is believed concerning it, must have first originated in an age of great fanatical credulity.

Christian Theology even goes so far as to bring Henoah and Elias from heaven at the last day, to fight against Antichrist and be killed by him in order that they may pay the "Debt of Nature". Now, one of these great saints was bodily taken up to heaven before the flood, and the other centuries before the coming of the Messiah; and Christ tells us, if he be good authority, that John the Baptist was Elias: and we know that John lost his head in the prison of Herod, therefore his coming back with the same body that he took to heaven is a manifest impossibility: but Henoah and Elias will come, not however with the bodies that they took with them to heaven but according to the course of nature: They are, as I believe now, living in this world, and may be old men for that matter, without any manifest power of miracles: but they can never meet or see Antichrist who died more than 1200 years ago, as I have already

shown in this letter. The mission of Elias according to the prophet Malachy, is to turn the hearts of the fathers to their children, and the hearts of the children to their fathers in order to save the earth from the destructive curse of God's anathema, I cannot reconcile this fact with the other dictum that Christ is to come immediately after the death of the said prophet, to desolate the earth and precipitate perhaps a thousand millions of unbelieving people into the everlasting flames of hell—Nor can I understand how Christ, the gentle Lamb of God and very emblem of meekness, kindness and forbearance, could be transformed into a vengeful, implacable destroyer by having floated, as it were during eighteen centuries in an ocean of celestial grace and holiness—but my want of perception may proceed from the obtuseness of my mental vision; and I vehemently protest that there is nothing more foreign to my conscience than to coquette with heresy, for God showed me in the year 1844 in a dream or vision of sleep that spiritually the heretics were goats in his sight—and this fact was impressed upon my mind by a strong blow on the cheek which awoke me in a fearful fright never to be forgotten through life. I have kept this secret locked up in my breast for more than forty years not wishing to offend the religious susceptibilities of any class of Christians: But I have recently become convinced that I should not consult my own private predilections so much as to be guided by the dictates of the holy angel Raphael who declared to blessed Tobias that "It is good to hide the secret of a king, but honorable to reveal and confess the works of God." I have therefore no desire to come into collision with the doctrines of the Catholic church of my heart, the church of at least thirty generations of my ancestors; for I have no higher desire than to assist her with the humble meed of my limited wisdom, and pray that she may soon escape from the labyrinth of her difficulties, and walk forth in all the splendor of untrammelled majesty, the star crowned queen and future arbitress of the destinies of the world.

In conclusion, Mr. Editor, while reserving the most important and curious portion of my subject for future elucidation, Believe me in the interest of God, Ireland, and humanity,

Yours, most sincerely, GÆL GLAS.

As Gael Glas has finished his lucubrations on the prophecies, Professor Røhrig's essay on the Irish Language, will be continued to the close, also interesting matter extracted from O'Brennan's Ancient Ireland, and O'Curry's Manuscript Material of Irish History.—

As the Rev. Father Mulcahy set the example, we hope all the subscribers of the Gael will get an additional subscriber and thereby double its circulation.

SENATOR BLAINE'S DAUGHTERS CATHOLICS—The eldest daughter of Mr. James G. Blaine became a Catholic upon the occasion of her marriage to Colonel Coppinger, of the army. It is now said that the youngest daughter, Miss Margaret Blaine, has also been admitted to the Church. A lady member of St Matthew's Catholic Church, of Washington, states she saw and talked with Miss Margaret Blaine last spring, and that the latter said she was under instructions and expected to be baptized—CATHOLIC EXAMINER.

The Irish people seeking to regain their national autonomy is like attempting to fill a barrel which leaks at the bottom according as it is filled at the top. If every Irishman spoke his native language the country would be free long ago, for "The sheep would then know the voice of their shepherd"—they cannot know him by the voice of the Wolf, and the poison of the language is so powerful that its antidote has not yet been discovered.

A writer in the Skibbereen Eagle recommends the dissemination of the first Gaelic Book among all families, it being so simple that it would create a desire for an extended acquaintance with the language.

Mr. Jas. Regan of Fair Haven Conn., has sent us a copy of the Skibbereen Eagle, Co. Cork, which contains one of a series of very interesting articles on the Celtic Race, also, letters urging the taking of energetic steps to preserve the language.

One of our subscribers does not favor some of Gael Glas's deductions on the "prophecies"—but let him read his

Συγὴ ἡδ ἡ-Ἐμπροσθητῶς,

addressed to Pope Leo XIII, in No. 11 of Vol. 4 of the Gael, and he will there find his faith in, and submission to the Catholic Church in words as strong as language can convey them.

We hope The Tuam News will urge on its readers the majority of whom must speak Irish, to cultivate a written knowledge of it, which can be attained in five or six months by reading over the 1, 2, & 3 Irish Books.

By a typographical error the pages of the Gael are duplicated from 399—the error is corrected in this issue.

The Scrantou Truth, had a very flattering editorial notice of the Gael, a few days ago—Thanks.

There is hardly a reader of the Gael that has not some friend in the Old Country—send them a copy.

PROF. ROEHRIG on the IRISH
LANGUAGE.

(Continued from page 497:)

We find that in certain instances, *i* is inserted in *Celtic*, to render *masculine* words *feminine*, thereby transforming them, so to say, from *broad* to *slender* words, as, for instance, in Irish *faisg masc.*, *faisg fem.*, *dul masc.*, *dail fem.*, etc. This leads us to some further remarks on the influence and significance of the above-mentioned two distinct classes of vowel sounds. As in the Ural-Altai family of languages referred to, we have couplets or correlative double forms of *suffixes* (one *broad* and the other *slender*), as circumstances may require the use of the one or the other,—so we have there, in a similar manner, often also, two such corresponding forms of entire words, but with this remarkable difference, that they then not only represent a mere external duality of form, but express an *antagonism* in *form* as well as in *meaning* according to the nature of their vowels. This I have shown, with more full developments, elsewhere, in various articles and essays, published years ago, on philological points of interest; and I shall now almost literally recapitulate again, here in this connection, so far at least as it may, without wearying the reader, serve to elucidate the traces we still find of it in Irish. These are few, it is true, but seem to have originally covered an incomparably larger ground and extended to a great many more essential, grammatical as well as lexical, items in Irish and other Celtic tongues. We hope, therefore that the following somewhat lengthy digression will not abate the reader's interest, since it is intended to afford us a broader foundation for a phenomenon of language which, though existing now only in a fragmentary manner in Irish, is exceedingly interesting and significant in itself, and connects what little remains of it, in *Celtic*, with a once (most probably) *universal law* extending, more or less, throughout the whole domain of human speech, and appearing to reach even the very confines of the mysteries of our mental constitution and the various modes of association of ideas in our mind by correlation and contrast. Such a subject must, on that account be pre eminently interesting to every philological inquirer and philosophic reader. Now, when one of such word couplets, as we may call them, contains *broad* or strong vowels, viz., *a, o, u*,—it generally denotes *strength*, the male sex, *affirmation*, *distance*, etc.;—while the other, with *slender* or weak vowels, viz., *e* and *i* [the consonantal skeleton, frame or ground-work of the word remaining the same as it was], expresses *weakness*, the female sex, *negation*, *proximity*, and the whole series of corresponding ideas. Roots of an allied meaning in the Tartar-Finnish group are, thus, frequently

distinguished from one another simply by a difference of vowel class: with slender or weak vowels, meaning often the opposite of what the broad or strong vowels would express. The classification of vowels into *broad* and *slender* must, therefore, adapted to the differentiation of meaning at an early period, and it is certainly, a remarkable fact that the changes from broad to slender, or from slender to broad, that is the substitution of one class of vowels, in the place of the other complementary class, bring about another in some respects more or less opposite meaning of the word. Here then, in this change, which substitutes within the articulate frame-work or body of the word a vowel of the one class for a vowel of the other complementary class, some sort of *polarity* may be recognized,—a law which seems to indicate that in primitive speech, every word had probably a dual form. As soon as, one may say, a sensuous idea had gained the material embodiment of a word—or better, at the very moment of this act of crystallization, if it may be so termed,—the electric flash of the intellect resolved the forming word into two parts, or rather into two aspects of one and the same unit, giving to it a positive and a negative pole. With this process, that fundamental law which necessitates the division of the vowel-sounds into two classes (*broad* and *slender*) is in beautiful harmony. If we turn our attention to some Ural-Altai languages,—to the Hungarian, Turkish, Mongolian and Turgusic, of the present day, we find this dualism still traceable to a considerable extent. Thus,—to give a few instances from many, in the Mantchoo (a Turgusic tongue.) occur such couplets of words as *amā* father, with *broad* vowels; *eme* mother, with *slender* vowels; *k'ak'a* (male), *keke* (female); *amk'a* (father-in-law) *emke* (mother-in-law) etc. In these and similar instances, it will be seen at once, that those words which embody the *broad* (strong, deep, heavy,) vowels, express the *strong*, the *large*, the *masculine*, while those including the *slender* (weak, light,) vowel-sounds, denote the *weaker*, the *diminutive* the *feminine*.

PRAYER OF MARY, QUEEN OF SCOTS.

This prayer is well known, and runs as follows—

O Domine Deus, speravi in Te,
O care mi Jesu nunc libera me,
In dure catena, in misera pœna,
Desidero Te
Languendo, gemendo, et genuflectendo
Adore, imploro, ut liberer me.

Which may be translated—

O Lord! O my God! I have trusted in Thee,
O Jesus! Beloved! deliver thou me,
A prisoner friendless
In misery endless
I weary for Thee,
In sighing, in crying, before Thy throne lying,
Adoring, imploring—deliver Thou me.

Scottish-American Journal,

THE SHAN VAN VOCHT.

(FROM THE TUAM NEWS)

Ho! the landlord's power is done
Says the Shan Van Vocht,
No more we'll fear his frown,
Says the Shan Van Vocht,
Nor his fierce, malicious glare,
Nor his dark and sullen stare,—
For his worst we now can dare,
Says the Shan Van Vocht.

They say now he's on the road
Says the Sean Bean Doct,
That is very short and broad,
Says the Sean Bean Doct,
Where his footing he must pay
Where he cannot lead astray,
For 'tis Davitt shows the way,
Says the Sean Bean Doct.

Then what will become of him?
Says the Sean Bean Doct.
Then what will become of him?
Says the Sean Bean Doct.

O! the bloody, lazy Turk,
Let him strip and go to work,
With his shovel, spade and fork,
Says the Sean Bean Doct,

Then I fear 'tis little pay,
Says the Sean Bean Doct,
He will earn any day,
Says the Sean Bean Doct,
How hard will be his lot,
When he looks into his pot,
And sees what he has got,
Says the Sean Bean Doct.

But hasn't he Goddard and his crew,
Says the Sean Bean Doct,
But hasn't he Goddard and his crew?
Says the Sean Bean Doct,
Yes he had these boys before,
But they made his heart quite sore,
He showed them all the door,
Says the Sean Bean Doct

Ah! 'tis little that he thought,
Says the Sean Bean Doct,
When poor tenants he had brought,
Says the Sean Bean Doct,
To the depths of misery,
To extremes of poverty,

Or sent beyond the sea,
Says the Sean Bean Doct,
That phoenix-like they'd rise,
Says the Sean Bean Doct.
That phoenix-like they'd rise,
Says the Sean Bean Doct.
His tyranny to brave,
From far beyond the wave,
Or from their ashes in the grave,
Says the Sean Bean Doct.
Then let us be up and doing,
Says the Sean Bean Doct,
Then let us be up and doing,
Says the Sean Bean Doct,
Let us be freemen once again,
Over valley, hill and plain,
Till we break each servile chain,
Says the Sean Bean Doct.
And have freedom's flag unfurled,
Says the Sean Bean Doct,
From each quarter of the world,
Says the Sean Bean Doct,
Where e'er the Gael does roam—
Where e'er he has his home,
On mountain, vale or foam,
Says the Sean Bean Doct.
To uphold our country's cause,
Says the Sean Bean Doct,
For just and righteous laws,
Says the Sean Bean Doct,
For homes and altars free,
We must strike for liberty,
And be one in unity,
Says the Sean Bean Doct.
Then let us drink to those,
Says the Sean Bean Doct,
Who now oppose our foes,
Says the Sean Bean Doct,
Parnell and his band,
Who's made the last great stand,
To free our dear old land.
Says the Sean Bean Doct,

WILLIAM BURNS.

Ballyturn, Gort, Feb, 1886.

EDITORIAL SALARIES—Col. McClure and Mr. McLaughlin of the Phila. Times, get \$12,000, Mr. Dana, of the New York Sun. Mr. Reed of the Tribune, and Mr. Curtis, of Harpers Weekly, get a salary of \$10,000 a year. Mr. Dana gets also a percentage of the profits.— *Wilks arre Record:*

ΚΥΒΕΡΝΗΤΗΣ ΗΜΕΡΗΣΙΑΣ.

Κί' λ' ημερήσιον τούτου έαυτον τούτου ημεροσίου.

ΤΑ ΠΑΡΕΛΘΟΝΤΑ ΟΡΓΑΝΗΤΗ ΗΜΕΡΗΣΙΑΣ ΔΗΛΩΣΕΙΣ
ΣΑΟΥ ΠΑΡΗΛΛΗΛΟΝ ΤΑΟΥΣ ΤΑ'ΡΕ ΠΡΟΒΛΕΨΕΙΣ Ε
Ο ΠΡΟΒΛΕΨΕΙΣ ΗΜΕΡΗΣΙΑΣ.

ΟΙ ΕΠΙΣΤΗΜΟΝΕΣ, ΗΣ' ΔΟΝΗ ΠΡΟΒΛΕΨΕΙΣ ΔΙΠΛΩΝ
ΣΟ ΗΜΕΡΗΣΙΑΣ ΚΟΙΝΩΝΙΑΣ ΕΙΣΙΝ ΔΗΛΩΣΕΙΣ ΗΣ
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ΣΟ ΕΠΙΣΤΗΜΟΝΕΣ ΗΣ ΕΠΙΣΤΗΜΟΝΕΣ ΕΙΣΙΝ.

ΟΙ ΗΜΕΡΗΣΙΑΣ ΗΣ ΕΠΙΣΤΗΜΟΝΕΣ ΔΙΠΛΩΝ
ΕΠΙΣΤΗΜΟΝΕΣ ΔΗΛΩΣΕΙΣ---ΣΟ ΕΠΙΣΤΗΜΟΝΕΣ ΔΗΛΩΣΕΙΣ
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ΕΠΙΣΤΗΜΟΝΕΣ ΔΗΛΩΣΕΙΣ ΔΗΛΩΣΕΙΣ ΔΗΛΩΣΕΙΣ

506 Myrtle Avenue,
Jan. 1886.

Dear Sir

In the year 1840, William H. Seward, then Governor of the State of New York, in a message to the Legislature recommended that "Schools be established for the education of the children of foreigners, in which they might be instructed by teachers speaking the same language with themselves", but no member of either branch of the Legislature made any motion to have the Governor's wise proposition even considered in any way whatever. I would respectfully ask, and I know no person in the United States better qualified to give a proper estimate than yourself,—if the Governor's recommendation had been adopted and schools established all over the state for the children of foreigners and those schools taught by teachers speaking the same language as the parents respectively, how many persons in New York State would have a practical knowledge of the Irish language at present? Some of your correspondents may be able to throw some light on the question.

Respectfully yours,

Patrick F. Lacy.

The "Sentiments of our subscribers" will be in the next issue.

The members of the N. Y. Gaelic Society, with very few exceptions, are first class supporters of the Gael; such facts demonstrate the genuineness of their devotion to the Gaelic cause.

The Philo-Celtic Society had a visit from Joe Cromien a few evenings ago. He looks as well, and

is as energetic in the Gaelic cause as ever.

The latest number of the Dublin Gaelic Journal we have seen is No. 22.

President Morrissey reopens the classes of the S. P. I. Language at Pythagoras Hall, Canal and Bowery, on Sunday afternoon, March 17.

We hope all the Irish schools will keep the Gael posted on their general progress, and on the formation of new societies. They ought also to distribute the Gael as much as possible, as it is only by doing so that the movement will be pushed before the public

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
ḁ	a	aw	ḡ	m	emm
b	b	bay	ḡ	n	enn'
c	c	kay	o	o	oh
ḉ	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	s	s	ess
g	g	gay	t	t	thay
h	h	ee	u	u	oo
l	l	ell			

ḉ and ḡ sound like w when followed or preceded by a, o, u, as, ḁ ḁḁḁ, his bard, pronounced a wardh; ḁ ḡḁḁ, his beef or ox, pronounced, a warth; and like v when preceded by e, j, as, ḁ ḁḁḁ, his wife, pronounced, a van, ḁ ḡḡḁḁ, his desire, pronounced, a vee-un. ḉ and g sound like y at the beginning of a word; they are almost silent in the middle, and perfectly so at the end of words. ḉ sounds like ch; p, like f; f and t, like h; and f is silent.

Sound of the Vowels—long--

ā	sounds like a	in war,	as ḁḁḁḁ,	top.
ē	"	" e	" ere,	" céḡḡḁ, wax.
ī	"	" ee	" eel,	" ḡḡḡḡ' fine.
ō	"	" o	" old,	" óḡḡ, gold.
ū	"	" u	" rule,	" úḡḡ, fresh.

Short----

ḁ	"	" a	in what,	as, ḡḁḡḁ, near.
e	"	" e	" bet,	" ḁḁḁ, died.
ḡ	"	" i	" ill,	" ḡḡḡḡ, honey.
o	"	" o	" got,	" ḁḁḁ, wound.
u	"	" u	" put,	" ḡḁḁ, thing.

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