

(21)

# An Gaeil

Leaban-aighe mórán,  
 tabaíta cum an  
**TEANGA SAEDILSE**  
 a corrad a sur a raonúad  
 a sur cum  
 Fén-maíla Cuid na h-Eireann.

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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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**The GAEL** penetrates all sections of the country, its value as an advertising medium is therefore apparent,

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Sixth Year of Publication.



## Philo-Celts.

The Brooklyn Philo-Celtic Society meets, as usual, in Jefferson Hall. Of late the attendance seems to be slim. What is the cause? If the members keep away, who is to conduct the business of the society, or to meet its demands? We would recommend the society to drop from its rolls the absentees.

The Hon. Denis Burns and our old friends, Messrs. Hacke and Keffe, are the only New Yorkers who visit us now; but the children of this generation seem to care very little for their parents. The Brooklyn parent nurtured its N. Y. offspring, fed and taught them, and when they expressed a wish to go house-keeping, the fond parent went and hired the apartments, and instructed them until they were fully able to face the world. Yet they seldom visit their parents now, but such is life.

**ERRATA**—In our notice of the birth of Mr. Cromien's son in our last issue, a mistake was made in the spelling. The first name should read,

Connal Cearnaic,  
instead of the orthography employed.

The Brooklyn Philo-Celtic Society founded the Gael over five years ago in order that the Gaelic movement would have some sort of journal to bring it before the Irish public. Now, that the movement has considerably extended itself, the amount of Gaelic type the society has is too limited to bear the strain put on it by the daily increasing volume of Gaelic matter which learners supply. And as the Gael is no personal enterprise, the Gaelic reading public should see that the correspondence of such learners should not be cast aside for the want of Gaelic type to produce them. The members of the S. pay as dues \$3 a year. Now, if the well to do readers of the Gael would subscribe \$3 they could become Hon. members of the society, getting their cards of membership. along with being noted in the Gael, and if a hundred responded, a matrice could be manufactured, and all the type needed acquired.

We have at this moment more Gaelic matter on hand than the Gael could print in two years, with its present stock of Gaelic type. Let, then our readers—those who take an interest in the preservation and extension of the language—draw

up the necessary means to get up a matrice or mould. Canvass among your neighbors for it. No one should feel abashed at doing so, as it is no personal matter to him, and as every subscriber to it will be published in the Gael—an everlasting monument to his part in the Gaelic movement.

P. R. Mr. Wm. Russell, of Oil City, is the oldest, and considered the best, Irish scholar in America.

J. S. We have not "The Children of Uir, but the price of the new edition is 80 cents.

CJOS AN ZUODUJL.

TÁ RÉ SHÁDÁC,  
IN AMHRIU NODLOJ,  
FAOI BHAC 'R DEOC,  
ZI BEIC FJAL;  
MHAIR RIN. A CÁNROE,  
DEUNUJ BUIR MÓJRO,  
CJOF AN ZUODUJL  
DO OJOL.

KJ'L RÉ TIOM,  
ZIJR ZAC DUJHE,  
ZICÉ AJJ CÓHAIJJOIH  
ZAC H-UJLE DEAZÁH,  
ZIJR JAO BAIJHJCE  
ZI O-TEHETA J CÉJLE,  
MEUTUJJEAN FJAO TOJIT  
ZIJR FPAIÁH.

TÁ AN ZUODUJL  
'NA HJALMAC ÓJ,  
O-TJOCLAMUJCE TAC' 'R  
CADAJR A CJHHE,  
ZI BUIR 'R CÁL,  
SÓJR AJUR FJAP,  
IN ZAC CEÁIROA  
ZIJR FUIO HA CRIJHHE.

DEUNAJÓ, MAIR RIN,  
SUAR AN T-RHJE,  
ZIJR CJOF JOC  
DO BUIR H-DALTA,  
ZIJR ZEALFAJÓ RÉ  
DUJ'D A CROJCE  
NAC D-FUJL FJDBE,  
ZI CÁNROE, FEALLTA.

NODLOJ FÚZAC, 'R BHACÁH NUAÓ FEUH-  
HJAP AJJ ZAC LÉJHCEÓJR DE' H ZUODUJL.



# The Hundred Irish Words, Continued

## Explanation.

Cré means clay, or earthly mould ;  
 talam, land, ground ; or cionn talam-  
 an, above the ground, not buried  
 fad talam, under ground, buried ; ta-  
 lam an domhan, the land of the world,  
 úr is applied to fresh earth, to mould,  
 and ír means a ridge of earth just  
 dug up. Cré, earth, has the adjective  
 fuar, cold, annexed to it, thus---cré-  
 fuar, earth or clay, cuir an cré-fuar  
 ar reo, put the clay on this

Uisce water. From uisce is derived  
 the term whiskey in English ; and uir-  
 se-beatha [water of life]. Names of riv-  
 ers in Usk and Ex. come from uisce,  
 water.

Mar, Latin, mare ; French, mer ;  
 loch, lake, is easily remembered we  
 have so many loughs ; and lacus, and  
 lagos. Hence "Lochlanaigh," the Lake-  
 men, the Danes and Norwegians.

Cnoc, "knocks" are quite numerous in  
 Ireland, hilly places known by that  
 appellation.

Glean, Irish for "glen," comes from  
 the Gaelic of Scotland or Ireland.

Baile, a town, "villa," or village, or  
 home.

Tír, country, tells of a largs tract, as ;  
 Tír-Connell, Tir Connell: "Tír-Óen,"  
 Tir-Owen.

Tuast, means the country district,  
 as contra-distinguished from baile, the  
 town.

Oíche a3ur 16(16 dative case, because  
 it is usually taken as meaning "de oí-  
 che a3ur de 16," by night and day ; lá,  
 day, is nominative case, pron. "law."

Sun is the Irish term for sun ; sol  
 was in the very old Irish for sun ; we  
 find it in "solus," light, i. e., lus, light  
 of Sol. Sun is fem. and not mas. as  
 it is in English, Latin and French. In  
 Irish and German the term is fem. To  
 those who understand correctly what  
 gender means—that it is applied to  
 terms, or the words of a language, and  
 not to persons or things as such, the

fact that "Sun," the sun, is feminine  
 does not seem strange.

Sealad, moon, fem., root, seal, white,  
 bright. Teitead, lightning ; root.  
 teite, fire.

Fearcú, rain ; gen. fearcú, as ;  
 lá fearcú, ( a day of rain ] a rainy  
 day. It is derived from fear, grass,  
 and ríon, weather, broken weather:  
 "That is, says Dr. O'Brien, author of  
 "The Irish Dictionary," weather that  
 from its moist character, tends to make  
 the grass grow." The r of ríon is chan-  
 ged to t, as the same sound is given to  
 r and to t---aspirated.

We have also garb-ríon, rough wea-  
 ther, and gall-ríon, foreign weather,---  
 wild, rough weather. Sloc, frost ; La-  
 tin, sicare, to dry up ; from ríoc.

Snead, snow. Irish term for dawn,  
 fánad an lae ; root, ríon, fair, white ;  
 also fán an lae, twilight ; clap-rotur,  
 root, clap, muddy, and applied to light,  
 "dusky" evening. Fearcor, and the  
 Latin "Vesper," are from the same root  
 f and v are interchangeable letters ; so  
 are c and p, Greek, "Hesper," even-  
 ing star ; fearcor, in Irish, the evening  
 star Jan ríche fearcor, after the set-  
 ting of the evening star.

## THIRD DIVISION.

English.	Irish.
House and street.	Teac a3ur ríad.
Hill and cottage.	Árda a3ur boá
Door and window.	Doir a3ur ríne
Bridge and gate- way	Doiréad a3ur sea- ta.
Shop and market.	Sjopa a3ur marad.

## Explanation of the Irish Terms.

Teac, a house ; gen. tíje ; dat. tíje, as  
 fear-tíje, man-of-a-house ; bean-tíje,  
 woman-of-a-house ; teac-mór, big house  
 a chateau ; teac-sí, a small house. The  
 word "tego," to cover, Latin, and "tec-  
 tum" are akin to teac, a house, a shel-  
 ter, a covering.

Síad, stratum, street, fem. gen.  
 Ár is high ; Árd, a height ; cnoc,  
 a hill.

Ád, the knoll of a hill ; ríad, a  
 hilly district, as, ríad na m-ban, in







Լեւրաւայի զօճորայծոյ մէջ զՏՕՅ-ԵԹԱՅ,  
 “ՕՅԱ ՇԱՅԵ, Ա ՄԱՅԵՅԵՅ ԵՐԵՃՅ, ՅԼԵ,  
 ԵՅԵԵՅ ՄԵ ՕՐԼԱԾ ԲԱՕ ՄՅՈ ՄԱՐԵՍԱՅԵՅ,”







duo cleafajõe 'η τ-όζήαδ έ.

Այժ տեա՛տ այդրի բայեդե դա ծ-բա՛տ  
այժե ըսայժ Քայօ՛նի Ծ՛՛՛՛՛ Ե-բա՛րժա լե  
բեա՛տ դսա՛ծ ա ըսր յի ա լայժե, մար Ծ՛՛՛՛՛ Ծ  
"Ճարժա-ի-ի-ի-ի-ի" քա՛յ քա՛րժա՛ծե ա՛յժե,  
յի Ճօրժ-դա-դեա՛յժ, յօյի յե Ծնի՛՛՛՛՛  
Շոյժ-Այ-Քայժ, յ Ծ-ժօյի՛՛՛՛՛ Ճարժա-  
մօր աի Ե-Տլեյժե, ա Յ-Շոյժա՛՛ Զիայժեօ:  
իյեա՛յի ժօյի՛՛՛՛՛ աի Ծա՛ շոյժա՛՛ Եյօյի  
Ճօրժ-դա-դեա՛յժ ա՛յր Ճարժամօր աի Ե-  
Տլեյժե.

Այր բլլեա՛ծ յ Ծայլե Յօ Քայօ՛նի օ 'η Յ-  
բա՛րժա, լե դա քեա՛ծ դսա՛ծ այր ա շսալայի,  
ըսայժ Քայօ՛նի 'դա շօյիդե, Եյմեյօլլ Յօրժ  
օ 'η տեա՛ծ. Ոսայր ա շայի՛՛՛՛՛ ա՛ճայր քսար  
լեյր, Ծսայրժ Քայօ՛նի, "Օրա 'Ճայօ՛նի,  
Ծ-քսլ իյօր ա՛յա՛ծ Եյա քսա՛ծ ա շօյիդայր մե  
ի յօյ յի յօրժ դա Ծ-քա՛րժա՛ծե?" "Շյա  
քսա՛ծ է?" արդա ա՛ճայր. "Օրա մ'ադամ Յօ  
Ծ-քա՛րժա՛ծ մե շարժիքա՛ծ մօր դա քսլեա՛յի  
քա յօյժա քա՛րժա՛ծե, այր ա՛յա՛ծ դա քեար-  
դայի," "Շար քսլ," արդի Ե-ա՛ճայր, ա՛յր  
դա քսլե քսլժ քսլիդեա՛ծ օր ա շեա՛յի լե  
միյի. "ա՛յր շարժեա՛յի Ծամ Եյա 'η ա՛յր ա  
Ծ-քսլ լե 'դա քսլեա՛ծ." Շսա՛՛՛՛՛ Ծայժ Ծայր Յօ  
բա՛րժա աի Յօրժ, ա՛յր մար Ծօ շայժա՛՛ Ծայր  
Յօ Ծ-Եյ աի յօյժա ա քսա՛ծ աի շարժիքա՛ծ  
'դա քսլեա՛յի, շսլ Քայօ՛նի ա լայժե քա՛յ 'η  
'աքսլ, ա՛յր Ծսայրժ լե լե Քայօ՛նի,  
'Ոյր, ա Քայօ՛նի," ա շեյր լե, "Տյժալ  
Եյա քսար այր շսլ աի շօյժե, ա՛յր քսլ-  
ալքայժ միյր քա յօյժա քեօ լե Ե-այր դա  
յօյժաի ա Ծ-քսլ աի շարժիքա՛ծ աի, ա՛յր  
շօ քսա՛ծ յի շօյժար մե այր ա՛յա՛ծ աի  
շարժիքա՛ծ արժայժ Ծօ լայժի, ա՛յր յօյժ-  
ժայժ միյր է." Օքսլայժ Քայօ՛նի այր ծար  
ա շօր քա յօյժա, քա դ.ամ քեա՛յի 'քայր  
աի շօյարժա օ Քայօ՛նի. քա՛յ շեյրեա՛ծ,  
քսայր ա շայի՛՛՛՛՛ Քայօ՛նի այր ա՛յա՛ծ դա  
քեարժիդայի, Ծ'արժայժ Քայօ՛նի ա լայժի. Օ'  
քայժ Քայօ՛նի այր ծար ա շօր, ա՛յր քսլ լե  
է քեյի քեարժա աի քսայր դօ շար քսայր  
լե աիդար այր շարժի աի շարժիքա՛ծ; Ծօ  
ժարժայժ լե քայր; քսլ լե այր շօր դա  
լայժե յի ա շա լայժի, ա՛յր քսլ լե աիդար  
այր աի շարժիքա՛ծ յ լե շսլա՛՛՛՛՛ ա դեյր,  
ա շեա՛յա՛ծ շա լեյժ Ծե 'η քեա՛ծ. Ոսայր ա  
շօյիդայր Քայօ՛նի լայի աի քեյ ա՛յ Եյժալլ  
քայր քար, Ծօ քսլ Ծ'ա քա՛րժա. լայի՛՛՛՛՛  
Քայօ՛նի աի շարժիքա՛ծ ա՛յր ա՛յ յօյժա՛ծ  
Ծօ շար Ծօյի՛՛՛՛՛ մօր շօյժե, քսա՛յալքե  
քսար 'Յ-ժօյժեա՛յի շարժիքա՛ծ, Ծյ աի, Ծ'

քեա՛ծ լե շարժ ա՛յր Ծօ շօյիդայր լե 'η Ե-  
օյա՛յա՛ծ Ծօյի՛՛՛՛՛ շարժա՛ծ քեարժա  
'η մօյիքայր. "Տար, ա միյր դա ք—,"  
Ծ' քսլ Քայօ՛նի, "դօ Յօ մ-բայի՛՛՛՛՛ մե 'η  
Ե-ադամ քար," ա՛յ լեյրեա՛ծ 'մա՛ծ 'դա  
ժայժ. Օ'քեա՛ծ Քայօ՛նի շարժ, ա՛յր ա՛յ  
քեյժի՛՛՛՛՛ Ծօ Յօ քսա՛ծ ա՛ճայր ա՛յ տեա՛ծ լե  
շսլա՛ծ 'դա ժայժ ա՛յր քօր աի քեյ ա՛յ  
քեա՛ծ քայի՛՛՛՛՛ 'քայր քար յի ա լայժի, քար-  
այժ լե ա շօյժեյի քօր լե քայա՛ծ 'η  
ժօյժ, քեարժա Ճարժա-մօր աի Ե-Տլեյ-  
ժե; քայր շարժ Ճարժա-մօր Զիայժի Եյ-  
իյա՛ծ, լե Տեյր քա Յ-Շարժա՛ծ; շարժ աի  
մ-Ծայլե Ե-Ճարժա՛ծ ա՛յր Շօյա՛յի դա ՅՇա-  
րժա՛ծ, դօ շար քօյժե լե արար Աայժի Այ  
Շարժայի, Ծե 'η ՅՇոյժ-Քսա՛ծ, ա՛յր ա՛ճայր  
քեա՛յիժա լե դա քա՛րժա՛ծ մար քար այր քսլե

Եր Ծօ Աայժի Աա Շարժայի, Տար-ա՛ճ-  
այր աի Աար Զիայժի 7 Օօյժի Այ  
Շարժայի, ա՛յր Ծ'ա շարժիքա՛ծ-քեա՛յի-  
դայր, Տեյր Օյրի, Ծյ դա Զօյժայի ա  
մայրեա՛ծ. Ծյ Աայժի 'դա քարա՛ծ ա՛յ  
աի քօրար քսայր ա շօյիդայր լե 'η շսլա  
քեա՛ծ Ծօ. Զիժ Քայօ՛նի քեա՛ծ 7 քայր  
Քայօ՛նի է քայի՛՛՛՛՛, ա՛ճ Ծօ շար Աայժի  
քա՛՛՛՛՛ այր. Օյի՛՛՛՛՛ Քայօ՛նի աի քսլ Ծօ  
Աայժի; "Մա՛ծ ա՛ճար," շար Աայժի, ա՛յ  
քար ա լայժի յի ա քօյժ. 7 ա քեա՛՛՛՛՛  
քսա՛ծ լայժե քսա՛ծ Յօ Քայօ՛նի 7 քեա՛՛՛՛՛  
օյի լե 'η Օլ օր յ շօյի.

Ծյ Քայօ՛նի քեա՛՛՛՛՛, ա՛յր շօյա՛ծ.  
Շսլ մօ մայր քսա՛ծ քեա՛՛՛՛՛ Ծօ լե շսլ  
այր քօյլ, 7 Ծ'օյժի լե Յօ մայր. Այր  
քայժե քար Ծօ շսլա՛ծ լե Յօ Liverpool, 7  
Ծօ քայի լե Յօ քար այրժի շարժի՛՛՛՛՛ դա  
քայի՛՛՛՛՛ քայի յի այրի դա Յօրժա. Շայ-  
ի լե Ծայլե 7 շարժիքա՛ծ լե քայի քեա՛՛՛՛՛  
ժայիդա յի յօյժ-Տեյժե, շարժի՛՛՛՛՛ քայի  
միյր օ Ճօրժ-դա-դեա՛յժ. Այր տեա՛ծ յ  
Ծայլե Ծօ Ծօ քսլ լե քսա՛ծ քայի քայի Ծ  
քայի՛՛՛՛՛ ա Ծայլե ա՛յ մօ մայր, ա՛յ  
քա՛ծ շար Ծ'է քսա՛ծ դա քար քսլ քսլ Ծօ  
ա շար յ մ-քեա՛ծ քեա՛ծ աի այրժի է.

Այր Ծ'էյօյի շար մա՛ծ Ծօ աի քայի  
քար քար, քայի-ժայր աի քայի քեօ.

21N 121221.

21N 121221 being a new contrib-  
utor to the Gael we have given precedence to his  
story (so as to encourage him) over matter from  
old contributors, previously received.

21N 121221 writes well, in purely Con-  
naught idiom.



## THE ATLANTIC MONTHLY and the WAGE WORKERS.

Mr. Frank G. Carpenter who has lately travel the British Isles gives the current wages as follows in the *Cle. Land Leader*.

"Skilled labor and mechanics \$1 to \$2 a day; it is a good man, indeed, that gets the latter. A newspaper reporter in Dublin gets from \$5 to \$7 a week. I saw men breaking stone on the road at 25 cents a day, and many of the women working in the Belfast factories from 6 A. M. to 9 P. M., get no more. Here laborers get \$4.50 to \$5 a week, and board themselves, carpenters, coopers, painters, and masons get \$7.50 a week and shoemakers the same. Plumbers receive only \$7.5 a week in Glasgow, and tailors \$7.25. Many boys and little girls are employed in the factories and the whole family work to keep the wolf from the door."

We, Democrats, claim to be the party of the people. We are the party of the people, but our kid gloved leaders are our enemies, and it is our duty to prevent them from acting inimical to us when we have the means in our hands. Any man spending a while in the British Isles must admit that Mr. Carpenter's scale of labor is more beyond than under the mark. We saw men break stone on the road at 16 cents a day, and masons work for 75 cents a day, so that Mr. Carpenter is not at any rate under the mark.

Now, some of our Democratic leaders are working tooth and nail to bring that scale of wages to this country by removing the protective barrier. We do not know, within the range of our acquaintances, a single man who has to earn his bread by labor, but protests against Free Trade, and yet the Democratic party is called the Free Trade party. It is not a Free Trade party, but a few of its leaders—good talkers and expert parliamentarians are in the pay of the Cobden Club to push the English Free Trade scheme. When the railway people in New York City could pay five hundred thousand dollars to a majority of the Board of Aldermen to get the privilege of building seven or eight miles of a street railroad

Morrison, Carlisle, Hurd, Collins, Beecher, and the Mugwump leaders could get a hundred million dollars from the Cobden Club, for opening our ports to the free import of English goods. If Free Trade were adopted here, no man or woman could get higher wages here than that paid in England, Ireland and Scotland because English goods can be shipped from Liverpool to New York as cheap as they can be shipped from Chicago to New York.

The Democratic leaders and Mugwumps, as before indicated by us, have joined to get the Cobden boodle and if the real Democracy (the wageworkers) permit them, they need expect no sympathy if they too, have to work for 75 cents a day. What do the leaders care, like the New York boodle Aldermen, what becomes of the people, when they can pocket some half million dollars each. These leaders did not care if the rank and file of the party were in shiel if they could line their pockets—and that is what they are working for—the boodle.—These are the party who are now trying to get American women to organize and pay their help no more than \$5 a month. The *Atlantic Monthly*, a mugwump—Morrison—Collins organ—insists on this being done.

It says—"The ignorant Irish girl who is glad to

work in Dublin at \$4 a month will not be satisfied here unless she gets \$16. More than any class of women in the world, if we except the indolent Asiatic, do American women need servants. We have not the robust frame nor the sturdy strength of the British matron or the German *hausfrau*. Our climate is exhausting, our lives are varied and exciting, our frames are slight and our nerves weak. We can do much with our heads—much planning and thinking, much arranging and directing. To supplement this we need the strong arms, the tireless backs of the peasants of the Old World. If we were wise and sensible enough to pay them moderately but fairly, to make them dress suitably and live plainly, in every case where we have now but one pair of hands to assist in the household work, while we make shift to do the rest, we might have two. Yes, there is no question that if the the maid of all work, who now receives \$16 and is fed like one of the family, were to receive the same wages that an English housekeeper would pay, to eat what English servants are given to eat, instead of broils and roasts and dainty luxuries in the way of desserts, the jaded female head of our small American households would find that she could keep two girls without adding a dollar to her yearly expenses."

Here is where the cloven foot of Free Tradism manifests itself. But as men have votes to protect themselves, if they have only the perception, they have not yet been brought under review.

The next possible step will be to urge employers to pay only \$5 a week where they now pay \$10.—That will be the inevitable result if the Free Trade boodlers be successful—and let no one forget it.

As the street strumpet challenges criticism by making faces at the passers by, so does the *Atlantic Monthly* challenge criticism on his exciting, weak-nerved American women (we shall call them the mugwump yankee element of American women—and cannot be confounded with our noble minded, stalwarth American ladies).—Mr. Atlantic Monthly, what is the cause of the slight frame, the exciting lives and the weak nerves of the ladies of your circle? which we call the mugwump Yankee circle. Is it not to be found in the unnatural and debasing practice of opposing the course of nature? which diabolical course will weed the last Yankee fossil out of the country in half a century.

A word more. Those who have to labor for their bread must be on the alert and not permit themselves to be sold for British gold.

Let no Morrison or Carlisle become millionaires on the miseries of the masses. Morrison knows as well as we do, that if the port of New York were thrown open to Free Trade, the New York tailor and shoemaker, &c. could not pay \$15 a week to their workmen, and compete with their Dublin or Liverpool rivals who pay their workmen less than one half that sum—they could not do it, but the Morrisons do not care if they can line their pockets, as the New York boodle aldermen did.

DONAHOE'S MONTHLY MAGAZINE commences its eighth year with the January issue. The leading article is a brief history of the Irish Element in the Southern Confederacy, including a letter from Jefferson Davis (with a portrait).

The Magazine contains one hundred large pages a month, making a volume of twelve hundred pages a year. Price, \$2; \$1 for six months.

No Irish family should be without this magazine. Address Donahoe's Magazine, Boston, Mass.



## BISHOP BECKER'S IRISH.

One of the Few Men Who Are Masters  
of the Celtic Tongue,

Bishop Becker, of the Roman Catholic See of Savannah, is probably one of the most fluent linguists in the Church. There are, perhaps, many men as learned, but he is said to be the only one who has accomplished the feat of learning the Irish language from books, so as to be able to compose and deliver an Irish speech.

The Bishop is a born German, was reared among Germans, and never heard an Irish word till he went to Rome to complete his studies for the priesthood. While in the Eternal City he became interested in old Celtic lore, and set his mind to mastering the language, and a good many stories have been told of him while he was endeavoring to grasp its complexities. A story was recently told that illustrates what may be termed his natural ability as a linguist. With the scarcity of Irish books and the lack of teachers it may be imagined that his task was a difficult one, and indeed almost unprecedented. For a time he was the butt for numerous jokes from his fellow students, who considered him one of the genus cranks. He continued his studies, however, and his wonderful aptitude for languages was shown by the result.

Just before his ordination, the birth-day of Pope Pius IX. occurred, and, according to custom there was a presentation of addresses in different languages to celebrate the event. As the propaganda has students from nearly all the countries in the world there was no lack of variety in the addresses. Only one European country lacked representation and that was Ireland. Since it was known that the Pope especially loved the Emerald Isle and its people, the Cardinal managers resolved to have an Irish address, if they had to send to Ireland for a student. They were saved this trouble by the prompt offer of Deacon Becker to fill the vacancy.

The Cardinals, knowing the young man to be a German, were at first incredulous about his ability to take the role, and he had to declaim in Irish before them frequently before he was accepted. When the eventful day came everybody was on the qui vive for Becker's Irish speech, and many were the predictions of a break-down on his part. Several Irish Church dignitaries were present, among them the great Cardinal Cullen, of Dublin, an authority on Celtic literature.

It happened that Becker was the first one selected to approach the Pope with an address, and what made matters more embarrassing to the young man was the fact that Cardinal Cullen was just at the Pope's right and directly in front of the speaker. At first he stumbled a little, but soon, warming to his theme, he launched off into a graphic Irish picture of the growth of the church under his holiness' pontificate. The speech lasted a half hour and was delivered, after the first five minutes, with all the fluency, and gesticulatory accompaniments of a son of the Emerald Isle.

The moment he finished Cardinal Cullen grasped his hand warmly and praised the effort, and, when all the speeches had been delivered and the Pope had retired, every one gathered around the young German-Irishman. He was the hero of the hour, and during the rest of his stay in Rome was looked upon as a prodigy of linguistic ability. After his ordination he went to Richmond Va., becoming assistant at the Cathedral, and there became the

idol of the people because of his ability to speak Irish and German. His great effort at Rome was seen rewarded by his appointment to the See of Wilmington. It is frequently asserted that he is the only man in America who has learned colloquial Irish from books.—Savannah *Morning News*

## A FURTHER CONVINCING PROOF

of the want of real national unity in the Irish element, has been furnished by the late elections in this county.

Seven-eighths of the Democratic party in this county are Irish-Americans, and though that party controls all the offices of honor in the county to-day, not a single Irish-American holds one of them, the one-eighth tail of the English Yankee and other elements holding all the positions of honor. The Mayor, the District Attorney and all the Judges being of the Yankee English element. There must be something rotten in Denmark when this state of things could obtain. But the bosses will say that "The party" has all the patronage! Yes, some half-dozen families with their cousins, up to the thirty-second degree, divide the fat patronage among themselves; but it is a matter of indifference to those who sweep the streets and build the sewers, what party is in power, for they are sure of their jobs because there are no others to do them, and "the party," which consists of the half dozen families referred to sacrifice the honor of their element for their own sordid ends. It is a matter of indifference to the average Irish-American whether Tom O'Brien or Jim O'Rourke controls the patronage, but it is a matter of much importance to him in a national sense, to have a representative Irish-American in an honorable office, so as to fittingly receive any Irish national representative who might visit our city. There is no doubt but "the party" can at all times elect their ticket while the nominees are of the true Yankee type. But let them put a representative Irish-American, who, by education and surroundings, is fit to represent the Irish element, on the ticket, and they will lose, in his regard, the Yankee tail. There are seven judges of the City, County, and Supreme courts Surrogate and District Attorney and Mayor—all the offices of honor in the county, and not *one* of them is filled by a representative Irish-American, and this is a party whose membership is composed of seven-eighths of that element. The self-respecting Irish-American must hang his head in shame at this condition of things, and this degrading state of affairs will continue until the Irish element assert their manhood by burying the candidates of this know-nothing tail under such load of wrath as will hide them forever. If Irish-Americans had even *one* representative office it would be something, but not *one*; they are sacrificed to the ward bull-dozer.



Editor Gael—Dear Sir—Please correct the following misprints in my letter on

óí and deun

in your next issue:—

Second column, 11th line, "consisting of two or more syllables" should be "consisting of *three* or more syllables". 40th line, same column, "roots of óí and deun" should be "roots, óí and deun". In last line of third column "requires" should be "require." *maíne* in the 9th line of last column should be *maíne*. The word "exclusively" in 3d line of last paragraph should be "extensively."

Respectfully,

P. H. O'DONNELL, O. S. A.

St. Thomas's College, Villanova. Pa. Nov. '86.

By reference to Mr. O'Donnell's copy we find that at the above typographical errors are ours, and we cheerfully correct them. We take pleasure in publishing the communications of critics who criticize in a gentlemanly manner. But we will not permit any one to put in print through the Gael assumptions formed in their own imagination as coming from us. For instance, some write in such simpering disingenuous strain as would convey the idea that we suggested a complete revolution in Irish grammar, whereas we have suggested no such thing. In all the authorities quoted by Mr. O'Donnell, not one of them but has used the form we suggested; Mr. O'Donnell himself used it. How, then, could our suggestion be a revolution? Persons have written to us on this subject who did not read what we have written or intentionally pervert the matter under consideration. We referred to the **THIRD PERSON SINGULAR** of the **CONDITIONAL MOOD**, only and we will not permit any one to go outside it or to insinuate that we suggested a change in it. We have the authority of all the grammarians quoted by Mr. O'Donnell, and of Mr. O'Donnell himself, that the third person singular of Irish verbs in the conditional mood, end in *ócaí*, and he gives as an instance, *íol*. *íol* *ócaí* *ré*, he would shine. Then how could our ground be shaken when we use, *íol* *ócaí* *ré*, he would strike? And we would ask Mr. O'Donnell to state what difference, if any, is there in the position of the organs of speech when emitting the sounds, *íol* *íol* *ócaí* *ré*, *íol* *íol* *ócaí* *ré*, which he states are correct, and *íol* *íol* *ócaí* *ré*, *íol* *íol* *ócaí* *ré* 7 *íol* *íol* *ócaí* *ré*, which we consider to be equally correct? and, also, if Euphony is not the chief object in the determination of grammatical in-

flections?

Now, when Mr. O'Donnell and the authorities which he quotes give two forms of inflection for the person and mood referred to, our argument is, that of the two forms, that which is used by Irish speakers, without exception, should be preferred to the other which is dead to the Irish speaking population.

The subject of this entire discussion is to be found on page 586 of the Gael—the June number, and reference is there made only to the particular person, mood and tense (by inference) there expressed. We said nothing about the future tense, therefore we cannot see the propriety of introducing it into the discussion. Yet Mr. O'Donnell introduces the future tense, and, moreover misquotes Bourke's grammar in its regard.

We regret that we did not see this misquotation until after the Gael was published, for if we did we would not publish it. We hope, too, that it was an oversight of Mr. O'Donnell.

We submit this whole point (and it is the only inconsistency which we see in the whole range of Irish grammar), to the Very Rev. U. J. Canon Bourke and Mr. John Fleming of the Gaelic Journal, because we consider that no writers of Irish grammar up to this time have been as competent as they are to write a general grammar, not that other writers were not as intelligent, but that they could not command that general scope of knowledge which modern intercommunication facilities confer. The people of Ireland and Australia (the Antipodes) have greater facilities for intercommunication of thought to-day, than the people of Cork and Galway had a hundred years ago. Coupled with that, Canon Bourke and Mr. Fleming have been teachers and have spoken and written the language from boyhood. Both are scholars, and, therefore we consider them the most able authorities of either former or present time. We publish Gaelic matter in the Gael from men who do not pretend to be Gaelic scholars, and we are not going to deny such men space in a journal whose object is to propagate the language. We publish the Munster idiom, the Connaught idiom and all other idioms sent to us, and scholars delight to see such matter, and it is only the newly fledged scholars who take an exception to it. At the same time we would suggest to all who write Irish to get an Irish grammar, and when they are writing to keep as near as possible to modern Irish orthography—such as can be found in O'Rielly's Dictionary, or when a word cannot be found in the dictionaries, to give its definition—as there are hundreds of words in common use which are not found in them.

Reader, prevail on your Irish acquaintances to learn their native speech; as without it, they are only a tail to John Bull, whatever their means may be.



SOCIETY OF THE FRIENDLY SONS  
OF ST. PATRICK.  
(Continued)

*Tench Francis* was a native of Pennsylvania. His father was Attorney-General of the province, and a relative of Dr. Francis, the translator of Horace, and Sir Philip Francis, one of the reputed authors of Junius's letters. Mr. Francis was for many years agent for the Penn family in Pennsylvania, and was the first cashier of the Bank of North America, which office he retained until his death, about twenty years ago. Several of his descendants are living. Mr. Francis was a *bon vivant*, wit, and man of talent. It appears from the minutes that Mr. Philip Francis was proposed as a member March 17, 1772. Query, was this the well-known Sir Philip Francis? Mr. Francis subscribed £5,500 in 1780, for supplying the American Army.

*Col. Thurbut Francis*, a brother of Tench Francis, above named, served in the revolutionary army. He was the father of Samuel Mifflin, the respected President of the Union Canal Company, who took the name of Mifflin to inherit the estate of his grandfather.

*Andrew Caldwell*, a native of Ireland, a highly respectable and successful merchant, and a member of the First City Troop.

*John Dunlap* was born in Strabane, County of Tyrone, Ireland, in 1746. He emigrated at an early age to America, settling in Philadelphia, where he became a printer, and by his industry and enterprise one of the most extensive in the Country. In Nov., 1771, he issued the first number of the Pennsylvania Packet, or General Advertiser. From Sept., 1777 to July, 1778, while the British were in possession of Philadelphia, this newspaper was printed in Lancaster. From 1784 it was published daily, being the first daily paper printed in the United States. It was afterward transferred to Mr. Poulson, and continued to be published until about 1840. Mr. Dunlap was printer to the Convention which met in Philadelphia before the Revolution, and also to Congress, and was the first person who printed and published to the world "*The Declaration of Independence*." Thus an Irishman, Charles Thompson, Secretary of Congress first prepared this immortal document for publication, from the rough draft of Jefferson; the son of an Irishman, Colonel Nixon, as already mentioned, had the honor of first publicly announcing and reading it from the State House; a third Irishman, Mr. Dunlap, first printed and published it to the world, while hosts contributed their property and their lives to sustain and establish it. Mr. Dunlap was one of the original members of the First Troop of Philadelphia Cavalry, and served as cornet in it, with distinction during the war.

The attendance at the first meeting, Sept. 17, 1771, as has been said, consisted of fifteen ordinary and two honorary members. At that meeting, President Moylan appointed his council, treasurer, and secretary, which constituted the administration during the presidential term of office. At the meeting, January 17 1772, after the election of officers and members—whereof three were honorary, namely, Sammel Meredith, Richard Bache, and Lambert Cadwalader—Mr. White reported that Mr. James Mease had written to him from London, that he had made inquiry there concerning the cost of a set of dies for striking medals (agreeably to the rules), and found they would cost from £50 to £60 sterling. A tax of 50 shillings currency was thereupon imposed on each member to purchase a bill for £50 sterling to be remitted to Mr. Mease, or in his absence to Mr. Wm. Mitchell.

The dies were accordingly procured in London, but were left there in order that the medals might be cast, and sent out as ordered, by the members. This arrangement had the effect of cutting off all supplies of medals during the continuance of the revolutionary war. When therefore, General Washington, in December, 1781, was adopted a member of the society, and it was determined to present him with a gold medal of the society, Mr. James Mease gave his medal for that purpose, and after the war a new one was imported for Mr. Mease from England. On the 17th of September, 1783, we find Samuel Caldwell, the secretary remitting to Capt. Isaac All, one of the members then in London, a bill of exchange for 439 livres Tournois, to procure a supply of medals, which it is to be presumed were duly furnished. Several of these medals are preserved as heirlooms by the descendants of these first members of the society.

The beauty and perfection which they retain unimpaired reflect much credit on the London artists who manufactured the dies and cast the medals—to say nothing of the taste of those who proposed the design.

The meetings of the society continued to be regularly held, sometimes at Burns' Tavern, sometimes at Duffy's, sometimes at Smith's, sometimes at the Wigwam, afterward Evans', and again at the City Tavern, till Dec., 1775. At this time the revolutionary feeling became intense, and the side which the members of the Society of the Friendly Sons of St. Patrick had taken is very unequivocally indicated by the record of their proceedings at the meeting of Dec., 17 1775. A motion was made and seconded "that Thos. Batt, a member of this Society, should be expelled for taking an active part against the liberties of America; the determination was postponed till the next meeting, in order for a more deliberate consideration." At the next meeting, March, 1776, "the question being put upon the motion made at



the last stated meeting, whether Capt. Thomas Batt be expelled from the So., it was unanimously carried in the affirmative." At this meeting there were present twenty-one members, among them General's Wayne, Shee, and Nixon and several of the First Troop of Philadelphia Cavalry.

The pent-up flames of war at last broke forth, and most of the members of the Society of the Friendly Sons of St. Patrick became participants and actors in the stirring scenes which followed.

The festivities of the society, the wit, the song, and the joke yielded to the stern requisitions of duty, and the excitement of the banquet was succeeded by that of danger, battle and glory. The minutes of the society came down regularly to the meeting of June 17, 1776. Here there is a gap until September 1778, with this only entry, namely, "The State of Pennsylvania having been invaded, and the city of Philadelphia taken by the British army under the command of General Sir Wm. Howe, in September, 1777, the society had no meeting until September 1778; the minutes of the meetings of September and December, 1776 and March and June 1777, are, unfortunately lost." The meetings from September 1778, until the end of the war were regularly held, and though those, who were in the army and navy are generally noted as absent, yet we find many of them snatching occasional moments of enjoyment, amid the hardships of war, in a reunion at the festivals of the society. "*Absent in camp*," "*absent at sea*," are frequent entries opposite the names of members, and at the meeting, June 17, 1779, it was "agreed that such members of the society as are officers in the army, shall not be subject to fines for absence while in service in the field." General Wayne was present at this meeting, as were several members of the First Troop. The case of members absent at sea had already been provided for in the 4th rule.

Intimately connected with the glory of the Society of the Sons of St. Patrick, is a matter which must be referred to in some detail.

In the year 1780, a transaction took place in Philadelphia almost unparalleled in the history of nations and patriotism, which casts a luster not only on the individuals who were the authors of it, but on the whole community to which they belonged.

At the time alluded to, when everything depended on a vigorous prosecution of the war; when the American army was in imminent danger of being compelled to yield to famine—a far more dangerous enemy than the British; when the urgent expostulations of the commander-in-chief, and the strenuous recommendations of Congress, had utterly failed to arouse a just sense of the danger of the crisis, the genuine love of country, and most noble self-sacrifices of some individuals in Phila.

supplied the place of the slumbering patriotism of the country, and saved her cause from most disgraceful ruin. In this great emergency was conceived and promptly carried into operation "the plan of the Bank of Pennsylvania, established for supplying the army of the United States with provisions for two months.

On the 17th of June 1780, the following paper which deserves to rank as supplement to the Declaration of Independence, was signed by ninety-three individuals and firms:

"Whereas, In the present situation of public affairs in the United States, the greatest and most vigorous exertions are required for the successful management of the just and necessary war in which they were engaged with Great Britain; We the subscribers, deeply impressed with the sentiments that on such an occasion should govern us in the prosecution of a war, on the event of which our own freedom and that of our posterity and the freedom and independence of the United States are all involved, hereby severally pledge our property and credit for the several sums specified and mentioned after our names, to support the credit of a bank to be established for furnishing a supply of provisions for the armies of the United States; And do hereby severally promise and engage to execute to the directors of the said bank bonds of the form hereunto annexed.

"Witness our hands, this 17th day of June, in the year of our Lord 1780."

Then follow the names of the subscribers, with the sums respectively subscribed, amounting to £300,000 Pennsylvania, currency payable in gold or silver.

Of this amount, twenty-seven members of the Friendly Sons of St. Patrick subscribed £103,000. The names of these, with the amounts of their subscriptions are as follows, namely;

Robert Morris	£10,000
Blair M'Clenachan	10,000
William Bingham	5,000
J. M. Nesbitt & Co.	5,000
Richard Peters	5,000
Samuel Meredith	5,000
James Mease	5,000
Thomas Barclay	5,000
Hugh Shiell	5,000
John Dunlap	4,000
John Nixon	5,000
George Campbell	2,000
John Mease	4,000
Bunner, Murray & Co.	6,000
John Patton	2,000
Benjamin Fuller	2,000
Geo. Meade & Co.	2,000
John Donaldson	2,000
Henry Hill	5,000
Kean & Nichols	4,000



James Caldwell	2,000
Samuel Caldwell	1,000
John Shee	1,000
Sharp Delaney	1,000
Tench Francis	5,500

[To be continued]

Letterfrack

Co. Galway  
18 Oct. 1886.

Dear Sir—I beg to acknowledge the receipt of the September number of the *Gaodhal* kindly sent from your office, for which please accept my best thanks.

It is cheering to see men like Mr. Tierney in the far-distant Argentine Republic take such an interest in the dear old tongue, which, in my opinion is the mainspring of Irish nationality.

Would that every Irishman and Irishwoman of all the world over entertained the same feeling towards the

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as Mr. Tierney; if they did, we would not be an anomaly among the nations—a nation without a language.

The Irish race in America particularly the women could do a great deal for it. If the ladies were aware that the use of this soft mellifluous tongue has had an effect in the facial nerves conducive to female loveliness, which I am credibly informed is the case, they would make a strong effort to preserve it.

All our people should make it the vehicle of prayer, they should, as far as possible, speak no other language inside the family circle. This would be the best way to revive it.

I was much pleased with Mrs. Joyce's pathetic song. May she be spared to sing a more glorious, more enlivening psalm is the ardent prayer of,

Dear sir, yours faithfully,

Patrick Cawley.

The 2nd Edition of the "Irish Imitation of Christ," is just ready. The "Imitation" was translated into Irish in 1822 by Father O'Sullivan, of Inniskean, Co. Cork. The Irish is simple, beautiful, classical. Of the 1st Edition, it has been very difficult to get a copy for sale. The present Edition will have an interesting sketch of Father O'Sullivan's life. Copies of the old Edition sold for 5s. The price of copies of the present Edition is 1s. 6d. each, (post free 1s. 8d.)

Orders and remittances to be forwarded to Mulcahy Bookseller, Patrick Street, Cork.

At a meeting of the S. P. I. Language, held in Dublin, Thursday last, a letter was read by the chairman, from the Rev. Stephen M'Tiernan, M. R. I. A., P. P., Kilasnet, in which the Rev. gentleman expressed his satisfaction at the adoption of the society's text books in the new Irish Class

in Maynooth College. Father M'Tiernan, who is widely known, as an ardent and accomplished student of the Irish Language, has established Irish classes in all the schools of his parish. Many of his youthful parishioners owe to his enlightened and patriotic exertions a profound grammatical and conversational knowledge of the mother tongue.—*Sligo Champion.*

Representative Gibson of W. Virginia, says he thinks the Democratic losses are due in part to the action of Mr. Randall and his followers in preventing the tariff legislation the Democratic party had promised.—

(Special to the Brooklyn Eagle from Washington.)

This must be news to our Democratic friends here who could not be led to believe that their party would "destroy the country" by removing the protective Tariff. But according to Representative Gibson, the party would were it not for Mr. Randall. Had our Brooklyn Democratic friends known that Campbell and Mahony were Free Traders, they would be elected to stay at home.

## OBITUARY.

It is with deep regret that we have to announce the comparatively early demise of one of the most active and energetic members of the Brooklyn Philo-Celtic Society, Mrs. Maria Donnelly, which occurred last month. In her demise the language movement in Brooklyn has sustained a great loss, for she was always foremost in advancing the interests of the society in every way. To her accomplished but sorrowing daughters, who were always ready to lend their talents in adding to the excellence of the reunions and entertainments of the society, *The Gael* offers its heartfelt sympathy: *Requiescat in pace.*

Also the death of Brother M. Quirk, a native of Dunsandle Co. Galway, who was interred on the same day as Mrs. Donnelly,

Daniel McGinnis born in Feakle, County Clare, Ireland, November 14th, 1838. Died in Mobile, Ala., July 16th 1886, aged 55yrs. He was most of his time in the furniture business.

Another good Gael was Wm. Caesar, born and raised in Dublin, his father was of Italian stock, as the name sheweth, Limerick by mother. He was the best stucco plasterer in the State, acted war correspondent, was a good musician and sang well, was eminently sociable, and a patriot in whom there was no guile.

Edward Whelan of Montreal, Canada, an honest, patriotic Irishman and a good Gaelic reader.

Also JAMES MITCHELL, of the Navy Yard, Boston. (We have mislaid Mr. M. P. Ward's excellent article on Mr. Mitchell's death.)

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We had great hopes some few months ago that we could prevail on our wealthy Irish-American fellow citizens to organize a colonization scheme which would relieve our cities of their surplus labor. Those who then seemed willing to undertake such scheme are hesitating, although they seem to acknowledge its feasibility and the benefits it would confer on the community at large. Although we have been checked somewhat in our enthusiasm, still we have confidence in the ultimate success of the cause. It is unfortunately a fact that a large number of Irishmen, when they accumulate some money, close their eyes on their former associates, and try to move in a different atmosphere. It is a fact that when the shoeblack makes money his principal gratification therefrom is to stand on a high pedestal and view with complacency the struggles and privations of his former fellow menials, instead of thanking that Providence which enabled him to benefit them if he were so minded: We hope yet to be able to enlist the cooperation of men of means, of a business and sympathetic nature, to perfect our scheme.

#### IRISH IMITATION OF CHRIST. (SECOND EDITION).

With Life of Translator, Father O'Sullivan, the celebrated Irish scholar. A treat for Irish learners and scholars. The best Irish book published. Pure and easy Irish.

"Those who wish to learn correct Irish, cannot do so more effectually than by learning every word and phrase in the Irish Imitation.—*Dublin Nation*.

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#### THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
Δ	a	aw	ᵐ	m	emm
b	b	bay	ᵐ	n	enn
c	c	kay	o	o	oh
ᵐ	d	dhay	p	p	pay
e	e	ay	ᵐ	r	arr
f	f	eff	ᵐ	s	ess
ᵐ	g	gay	ᵐ	t	thay
ᵐ	i	ee	u	u	oo
ᵐ	l	ell			

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



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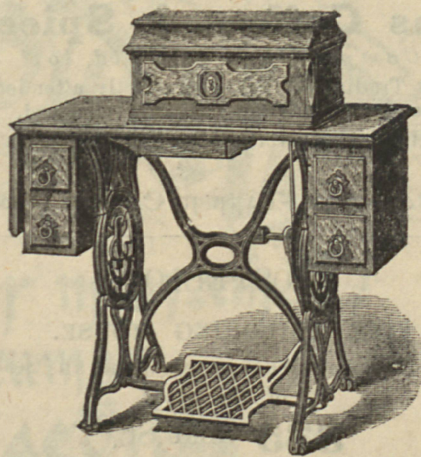
## Sound of the Vowels—long.--

ā sounds like a in war, as bār, top.  
ē " " e " ere, " céj, wax.  
ī " " ee " eel, " mīj, fine.  
ō " " o " old, " ój, gold.  
ū " " u " rule, " ūj, fresh.

## Short.---

ă " " a in what, as, ǎj, near.  
e " " e " bet, " bed, died.  
i " " i " ill; " mīl, honey.  
o " " o " got, " lot, wound.  
u " " u " put, " pūt, thing.

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