

Philo-Celts.

Now that the elections are over, we hope the Brooklyn Philo-Celts will settle down to practical work.

Since vacation two of our members have become one—Miss Ellie Donnelly became Mrs. M. J. Heaney. We hope to see them take the same interest in the society's affairs as they did heretofore. If they do there will be no cause for complaint, they were the life of the society. All we can say now, and we say it with all the fervor at our command, is, that their wedded life may be a continuous sunshine.

The Boston IRISH ECHO has commenced a Gaelic Department.

"Sentiments" in next issue,

We would direct our Gaelic students to Mr. Wm. Russell's Contributions; they are critically correct Gaelic.

We give the title page to Mr. Robinson this month, it being his first effort and, taking the composition as a whole, idiomatically as well as grammatically, gentle reader, which has it or the composition of some of our "Big Irish Scholars" the greater number of errors? and it is printed as we got it. *pádraic*, who is an excellent Gaelic scholar now did not write four years' ago nearly as well as Mr. Robinson, for we have compared their manuscripts—*pádraic*'s wanted a good deal of "fixing up" then. So that there is nothing like practice. One composition for the press will exercise the writer better than fifty ordinary ones.

Who, then, would discourage so effective an agency? a friend of the cause?

*Tá ríad 'na bfeapaid mórna;
Ír breáí 'na fearaid iad,*

The query in the last GAEL in relation to the above couplet has been answered by Capt. Norris, who tabulates all the rules for their proper construction, which is,

*Tá ríad 'na bfeapaid mórna;
Ír breáí 'na fíir iad,*

fearaid, in the first line, being properly governed in the dative case by the prepositional pronoun, 'na. in their.

Mr Walsh, of Syracuse, who put the query, admits that the Capt. is right, according to rule, but asks why *fearaid* in the first line is considered correct and condemned in the second? whereas both lines mean, simply

Ír mór 'na fíir iad,
they are large men;

Ír breáí 'na fíir iad,
they are fine men.

Mr. Walsh maintains that 'na, in their has no place in the sentence, that the verb is sufficient to indicate the state of being, and that "fíir," in both instances is nominative, coming after the verb, *tá*.

[The latter part of this argument deserves consideration. We would like to hear Mr. O'Donnell's views on the subject; also, other scholars who can spare time. The question of the "nominative" seems embarrassing, especially when the dative form is not heard in the spoken language.---Ed.]

We have received No. 25 of the Dublin Gaelic Journal. It is replete with interesting Gaelic matter. The price is now only 75 cents year, so that everyone can have it. See what the Gaelic Movement has already done? Then, support it. A dollar a year (two cents a week), will never break you.

AMERICAN ENTERPRISE.

No invention of the nineteenth century has worked a greater revolution in household economy or conferred more of a benefit on humanity than the sewing machine.

The first productions were crude and uncouth in the extreme, and it was reserved for American skill and ingenuity to bring forth a machine of any practical value.

In order to appreciate the great advancement which has taken place it is only necessary to compare one of the machines built during the infancy of the invention with one of the latest improved "Light-Running New Home."

All the really good points contained in other machines have been utilized in its construction. Many new improvements and devices have also been added, the result of which is a machine as nearly perfect as it is possible to make one.

For simplicity, durability, ease of management and capacity for work, the "Light-Running New Home" has no rival, and the happy possessor of one may rest assured that he or she has the very best the world affords. SEE ADVERTISEMENT ON ANOTHER PAGE OF THIS PAPER.

Mt. St. Mary's Seminary, Oct. 18, 1837.

The following is a translation of a sermon on Heaven preached last February by Rev. Daniel Quinn, of Cin. Ohio, then a member of the Seminary. Rev. Mr. Quinn was ordained priest on the 26th of August last. He is now in Greece where he intends to remain for a year or two to improve his knowledge of Modern Greek, and acquire a facility in speaking it.

[The translation is by the translator of "The White Hare," a young theological student of the Seminary, who we have no doubt, will make his mark in Gaelic literature.—Ed.]

ՈՅՈՒՆ.

"Այս ԹՈ ՇՈՂԱՅԻՆԵ ՄԻՐԵ, ՏԵՃՅԱՆ, ԱՊԻ ԿԱՇԱՅԻ ՆԵԱՄԷՏԱ, ԱՊ Ե-ԵԱՐԱԼԵՄ ՈՒԱԾ, ԱՅ ԵԱԾԵ ԱՊԱՐ ԱՐ ՆԵԱՄ ԾՅԱ ՍԼԻՊԱՅԷՏԵ ՄԱՐ ՇԵՂԵ ԾՅԱ ՔԵԱՐ-ՇԵՂԵ,"— Ո, ԵՕՅ-ԱՊ, ԵԱՅՐ. ԵԱՅԻ. XXI. ի. 22.

ԱՊԻ ԲԱՊ Ե-ԵԱՅԻՆԵ ԲՈ ՇԵՊ ԵԱՅԻԲԵԱՊ-ԱԾ ՍԻՐԵՅԵԱՊ ՈՒԱՄ ԵՕՅԱՊ ՇՅՊԻՊ ԵԱՊԻՈՐ ԱՐ ՔԵԱԾ ՍԵՅԱԾԵ ՆԵԱՄԷՏԱ ՊԱՅԻ Ա ՇՈՂ-ԱՅԻՆ ԲԵ Ե Ա Պ-ԱՅԻՐԼԻՊ. ԾՈ ԼԱԲՐԱԾ ԱՅԱՐ ԾՈ ՔԵԱՊԻՐԱՅԵԱԾ ՔԱ ՆԵԱՄ ԶՈ ՄԻՊԻ. ԾՈ ԵՐԱԾԵԱԾ ՔԱՐ ՄԱՐ Ա Ե-ԵԱՍԾԱ ԼԵ ԲՅՈՒՆԵՈՒՊԻՆԻ ՄՈՐԱ. ԵՄՅ ԼԱԾԵ ԾԱԾԱԾԵԱ, ԱՅ ԵԱՊԱԾ ՍԱՐԻԾԵ ԾՅԱ Պ-ԵՕԼԱՐ ԱՊԻ ԱՊ ԲՅՈՒՆԵԱՊ ԱՅԱՐ ԱՊԻ ԱՊ Պ-ԵԱՐԼ-ՕՐԾԵԱՐ ԾԱԾԱ, ԲԱՐԻԾԵ ԱՅ ԼԵԱՊԱՄԱՊ ՆԵԱՄԻՊ ՇԵՊԻ, ԲԻՐԻԾԵ ԱՅ ԵԱՐ Ա ԲԱՐԼԻՊ ԾՅԱ ԾԵՅԵԱԾ ԵՐ ԱՊԻԾԵ, ԱՊ-ՊՈՐԱՊ ԵՕԼԱՐ ՇՅՊԻՊ ԱՊԻ ԱՊ ԱՅԵ ԵՕՊԻՊԱՅԵ ԵՐԵԱՊԵԱԾ ԲՈ ԾԵ ԱՅԱՐ ՊԱ ՄԻՊԻՆԵ Ա ԵՐԱԾԱՅԵԱՊ ՏԵ ԱԾԵ ՊՅՈՐ ՈԱԾ ԱՊԱՄ ԱՅԱՐ ՊՅ ՔԵԱԾՔԱՐ ԾՈ ԵՅԵ ԶՈ ԵՐԱԾ ԼԱՊ-ԵՕԼԱՐ ՔԱ ՆԵԱՄ ԱՅ ԾԱՐԻՊԻՆ ԱՊ ԵԱՄԱՊ, ՕՊԻ, "ՊՅ ՔԱԵԱԾ ԲԱՐ, ՊՅՈՐ ԵԱՊԻՊ ԵԱՐ, ՊՅՈՐ ԵԱՊԻՐԵՅ ԵՐՈՐԾԵ ԱՊ ՇՅՊԵ ՊԱ ՊԵՅԵ Ա ԵԱ ՍԼԻՊԱՅԷՏԵ ԱՅ ԾՅԱ ՔԱ ԵՕՊԱՊԻ ՊԱ ՄԻՊԻՆԵ Ա ԵՐԱԾԵԱՐ Ա ԵՕՐ." ԵՐ Ե ՆԵԱՄ ԱՊ ԱՅԵ ԾԱՐ ԵՐԱԾԱՅԵԱԾ ԲՊԻ. ԵՐ ԲԵ ՆԵԱՄ ԱՐ Պ-ԱՅԵ-ՆԵԱԾ. ՈՅ ԲԵ ԱՊ ԵԱՄԱՊ ԱՐ Պ-ԱՅԵ ԵՕՊ-ՊԱՅԵ. ԵՐ ԲԵ ՆԵԱՄ ԱՊ ԵՐԻՕԵ ԵԱՊ Ա Ե-ԲԱՅԼԵԱՄԱՐ ԱՅ ԵՐԱԼԼ. ԵՐ ԲԵ ԱՊ ԵԱՊ ԱՊԻ Ա Ե-ԲԱՅԼԵԱՄԱՐ ԱՅ ԵԱՐ Ա ՔԱՅԱՅԱԾ ԱՊ-ԵՕՊԻ ԱՐ ԼՈՊՅ ԾԵ ԵԱՐԱՅ ՊԱ Պ-ԱՐԻ. ԵՐ ԲԵ ՆԵԱՄ ԱՊ ԱՅԵ ԱՊԻ Ա ԾԵԱՐԵԱՅԵԱՊ ԱՅՊԻՊ ԵԱ. Ե Պ-ԵԱՐ ԵՅԵԱՄԱՐ Պ ԲԱԾ Ա ԲՅՈՐԱՅՈ ԱՅ ԵԱԾԱՊԵ ԱՐ ԵՕՊԱՊ ԱՐ Պ-ՊԵԱԾԵ ԵԱՐ ԾԵ ՊԱ ԲՅՊԻՊԻՆ Ա ՊԱՊԵԱՊ ԱՊ ԵԱՅԼԱՐ ՇՅՊԻՊ ՔԱ ՆԵԱՄ. ՔԱՅԵԱՐ ԵՐ Պ-ԵԱՅԵ Ե Ե-ԵՐՈՐԾԵ ՅԱԾ ՍԼԵ ԵԱՊԵ; ԵԱՅ Ե ԲԱՅԼԵԱՄԱՐ, ԵԱՅ Ե ԼԱԾԱՊ, ԵԱՅ Ե ՊՅԼՈՐ ԼՅՈՊԱՐ ՊԱ ԵՐ Պ-ԵԱՅԵ ԲՈ Ե ՍԵՅԱԾԵ ՆԵԱՄ. ՈՅ ԼՅՈՊԱՐ ԶՈ ԵՐԱԾ ԵԱՐ ԵԱ-

ԱՊԻ.

ԵԱՊԻՈՐ Ա Ե-ԲԱՅԼ ԲԵԱՄ ՊԱ ԱՅԵ ԲԱՅԻՊ-ՊԻ. ԵԱ ՆԵԱՄ ՊԱ ԱՅԵ ԲԱՅԻՊԻՊ ԾԵ ԵՐԱՅ ՊԱԾ Ե-ԲԱՅԼ ՊՅՈ ԱՅԵ ԵՅԵ ԱՊԻ ԲՊԻ Ա ԵՕՐԻՕԵ-ԱԾ ԲՊԻ, ԱԾ ԲԵԱՅԵԱՊ ԲԵ ԱՅԱՐ ԵԱՅԱՊ ԱՅՈ ՅԱԾ ՍԼԵ ՊՅՈ Ա ԵՅԻԵԱՐ ԲԱՅԻՊԵԱՐ ԱՅԱՐ ԱԾ-ՍԻՐԱԾ. ՈՅ Ե-ԲԱՅԼ ԱՊԻ ԲՈ ԱՊԻ ԵԱՄԱՊ ԱԾԵ ԵՅԻՐ, ՊՅՈԾ, ԼԱԾԱՊ, ԵՕՐ-ԱՅԵ, ԵՕՐԱՊ, ՔԱՅԵ, ԵՐՈՐԾԱՅԱԾ. ՈՅ ԲԵՅ-ԵԱՐ ԼՊԻ ԲՅՈԾ ՊՈ ԲԱՅԻՊԵԱՐ ԾՅԱՅԱՅԼ Պ ԲԵՈ ԾԵ ԵՐԱՅ ԶՈ Ե-ԲԱՅԼԵԱՄԱՐ ՊԱՐ ԼԱԾԵ ԲԱՅԱՅԼ ԱՅ ՊԱԾ Ե-ԲԱՅԼ ԵԱԾ ԲԵԱԾԱԾ ԶՈ ՊՅ-ԲԵԱՐ ՆԵԱՄ, ԵՐԻՕԵ ԱՐ Պ-ԱՅԵԱՐ. ՈՅ Ե-ԲԱՅԼ ԲԱՅԻՊԵԱՐ ՇՅՊԻՊ ԶՈ Ե-ԲՈՐԱՅԵԱՐ ԲԵԱՐ ՅԵԱԾԱ ՆԵԱՄԷՏԱ ՅԵԱԾԱՅՈ ՊԱ Պ-ԵԱԵԱՊ ՕՊԻ ՇՅՊԻՊ, ԶՈ Ծ-ԵՐՈՐԱՅԻՆ ԲԵ ԱՐԵԱԾ ԲՊԻ, ԱՅԱՐ ԶՈ Ծ-ԵԱՅԱՅՈ ԲԵ ԱՅԵ Ա ՍԵՅԱԾԵ ՊԱ Պ-ԱԾԱՐ ԱՅԱՐ ԱՊ ԱՐԻՊԻ. ԱՊԻ ԲՊԻ ՊՅ ԲԱՅԱՅԵԱՐ ԱՐԻ ԲՅԱՊ, ՊՅ ԲԱՅԵԱՐ ԱՐԻ ԵՕՐ, ՊՅ ԵԱՐԱՅԵԱՐ ԱՐԻ ՕՐԱԾ, ՊՅ ԵՅՈ Ե-ԵԱՊ ՊՈ ԵԱՐԱՊ ԼԵ ԵԱՐ ԲԱՐ, ՊՅ ԵՅՈ ԵՐԱ-ՊԵԱՐ ԼԵ ԲԱՅԱՅ.

ԵՐ ԲՅՈՐ ԶՈ Ե-ԲԱՅԻՊԱՐ ԲԱՅԻՊԵԱՐ ԵՅԻՊ, ԱՐԻՊԵԱՐ ԵՅԻՊ ԱՊԻ ԲՈ, ԱԾԵ ԵԱ ԼԱԾԱԾ? ԱՊ ԲԱՊ Ե-ԵԱԾԱՐ, Ա Ե-ԵԱՐ ԾԵ ՊԱ ԲԱՅԾ-ԵՐ, ԵՐ ԲԵՅԵԱՐ ԼԵ ԵԱՊԵ ՄՈՐԱՊ ԾՅԵԵՐԻՊ ԱԾԱ ԲՕԼԱՐԱԾ, ԱՅԱՐ ՄՈՐԱՊ ԱԾԱ ԵԱՊԻՊ, ԲԵԱՅ; ԵՅԻՐԱՅ ԵՐՈՊՅԱ ԵԱՐԵԱԾ ԵԱՐԵ ԱՊԻ Ա Ե-ԲԱՅԼ ԵԱԾԱԾ ԲԵԱՅ; ԱԾԵ ԱՊԻ ԲԱՊ Ե ԲԱՅՈ ԵՐԼԵ ԵՐ ԲՕՅԱՐԱ ԵԱՐԵ ԱՊԻ ԱՊ ԵԱԾ ԵՐԱՊԵԱՄԱՐ ԵՐՈՊԵԱՅԵ ՍԾ ԱՊԻ Ա Ե-ԲԱՊԱՊ ԱՊ ԵՐԵԵԱՊԱԾ ԱՅ ԲՕԼԱՅԱԾ, ԱՊԻ Ա Ե-ԲԱՅԱՊ ՊԱՐ ԲՕՐԵԱ ԵԱՐ, ԵԱՅԵԱԾ, ԼԵ ՕՐԱՐ, ԱՅԱՐ ԱՊԻ Ա ԲՅԵԱԾԱՊ ՄԱՐԱՅՈ ԱՅ ԵԱՐԱՅՈ ԵՐԾ, ԱՅԱՐ ԱՊԻ Ա Պ-ԵՐԱՅԵԱՊ ՊԱ ԲԱՐ ԵԱՄԱՊԱԾ ԱՊ Ա Պ-ԵԱԾՕԾ-ԵԱՐ. ԱՊԱ Բ ՄԱՊ ԼԵԱԾ Ա Ե-ԲԵՅԵԱՐ Պ Ե Պ-ԱՊ-ԲՕՅ, ԱՅԱՐ ՄԱՐ ԲԵԱՐ ՅԱՊ ԲԱՅԵՐԱԾԱԾԱ ԱՊԱ ԱՊԱԾ, ՅԼԱՊ ԵՐԵ Ա ԲԱՅՈ Ե ՊՕԾ. ՈԱ Ե-ԵՕՊԻՊԱՅԵ ԱՊԻ ԱՊ Ե-ԲԱՅՈ ԲՊ ԵԱ ՊԱ ԵԱԾԱ ԵԱՐԵԱԾ Ա ԵԱՅԵԱՐ ԱՊ ՕՐԾԵ Ե ՊՕԾ ՅԱՊ ՆԵԱ ԵՕԾԱԾԱ. ԵԱԾ ԲԱԾ? ՔԵԱԾ ԱՐԵԱԾ ՕՐԱ ԵՐԻՐ ԱՊ ԲԱՊԵՐԻՅ ԵՐԵԱՅԱՐ ՊՅՐԱԾԵԱՊԱԾ ԵԱՅ ԲԱՐԱՅԵ ԵԱԾ ԲԱԾ. ԵԱԾ Ա ԲԵՅԵԱՐ ԵԱ? ԵԱԾԱՄ, ԾԵ ԵՐԱՅ ԶՈ Ե-ԲԱՅԼ ԲԵ ԵՕ ԵՐԵԱԾ ԲՊ ՊՅՐԻՊ ԱՐԵՅ--ՅԱՊ ԱՐ Ե-ԲՕԼԱՐ. ԵՐԻՐ! ԵՐԵՅԵԱՐ ԶՈ Ե-ԵԱՊԵԱ ԵՐԵԱԾԱՅԻՐ ԵՐԱՅԱԾ Օ ԵՐԱ-ԵԱՅՈ ԵԱՅԵ, ԱՅ ԵԱՐԱՅՈ ԲՕԵԱՄԱՐ ԲԱՅԱՅԼ ԱՊԻ ԱՐԱՐ ԵՐԱՅՈ, ԲԱՐ,--ՅԱՊ ԱՐ ԵԱԾ-ԱԾԱԾ. ԵԱ ԲԱԾ ԱՊԻ ԲՊ ԱՅ ԵՐԻՐ ԱՊԻ ԲԱՊ ԵՐԵԱԾԱՐ--ՅԱՊ ԱՐ ԵԱՐ. ԵՐԵՅԵԱՐ ՊԱՐ

ԱՌ ԵՄՏԱԼ ԵՂԱԼՆԻԱՐ ԾՈ՛Ն ՃԱԾՈՒԼ ԼԵ
ԱՅԼԱՅՈՒՄ ԽԱՅՏԵԱԼ

Բողո-- "Ճիւղիւն Ձիւղ"

Եր արալ Եւրի միւրե-- մար Եւյճեար Ե՞ ճաճ--
Օրն Եր անդան Ե՞ քեյքեար մօ ճիւղար յօ Երճ,
Աճ 'իւայր Եր Բայլ Եւրի ար Երճ Եւր մօ Երճ,
Երճեյր մե քարան Եր Երճ Եւր Երճ--
Եր Երճ Եր մօ Երճ-Եր Եր Երճ "Երճ-Երճ,"
Եր Երճ Երճ 'ի Երճ Եր ճիւղար Եր ճիւղար
Օրն Եր Երճ Եր Երճ Երճ Երճ Երճ Երճ Երճ,
Աճ Երճեյր յօ Երճ Երճ մե Երճ Երճ Երճ Երճ.

Երճեյր Երճ Երճեյր յօ միւր Եր ճիւղ,
Երճ Երճ, Երճ Երճ Երճ--Երճ Երճ Երճ;
Աճ Երճեյր յօ, Երճ Երճ, Երճ Երճ Երճ Երճ,
Եր ճիւղար յօ Երճ Երճ Երճ Երճ;
'Տ Եր ճիւղար Եր ճիւղար Երճ Եր ճիւղար Եր ճիւղար,
Եր ճիւղար Երճ Երճ Երճ Երճ Երճ;
Օրն Եր ճիւղար Երճ Երճ Երճ Երճ Երճ,
'Տ Երճ Երճ Երճ Երճ Երճ Երճ Երճ Երճ.

Եր ճիւղ Երճ Եր ճիւղար, Եր ճիւղար Երճ,
Երճ Երճ Երճ Եր ճիւղար Երճ Երճ Երճ;
Եր ճիւղար, Եր ճիւղար, Եր ճիւղար Եր ճիւղար,
Երճ Երճ Երճ Եր ճիւղար, Եր ճիւղար Եր ճիւղար;
Աճ Երճ Երճ Եր ճիւղար Երճ Երճ Երճ;
'Տ Երճ Երճ Երճ Երճ Երճ Երճ Երճ;
Եր ճիւղար Եր ճիւղար Եր ճիւղար Եր ճիւղար,
Աճ Երճ Երճ Եր ճիւղար Եր ճիւղար Եր ճիւղար,
Աճ Երճ Երճ Եր ճիւղար Եր ճիւղար Եր ճիւղար.

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PHAIDRIG CROHOORE.

[The Gaelic translation of Phaidrig Crohoore, by Prof. Lovern, appears on page 683 of the GAEL.]

Oh! Phaidrig Crohoore was a broth of a boy;
And he stood six feet eight—
And his arm was as round as another man's thigh.
'Tis Phaidrig was great!
And his hair was as dark as the shadows of night—
And it hung o'er the scars left by many a fight;
And his voice, like the thunder, was deep, strong
and loud,
And his eye like the lightning, from under a cloud:
And all the girls liked him, for he could spake civil
And sweet, when he chose it, for he was the devil.
And there was not a girl, from thirty-five under
her—
Devil a matter how cross—but he would come
But of all the sweet girls that smiled on him, but
one
Was the girl of his heart, and he loved her alone:
As warm as the sun, as the rock, firm and sure
Was the love of the heart of Phaidrig Crohoore,
And he'd die for one smile from his Kathleen O'-
Brien,
For his love, like his hatred, was strong as the lion.
But Michael O'Hanlin loved Kathleen as well
And he hated Crohoore, and that same was, like
Hell!
And O'Brien liked *him*, for they were the same
parties
The O'Briens, O'Hanlins, and Murphys and Car-
And they all went together and hated Crohoore,
For its many's the batin' he gave them before,
And O'Hanlin made up to O'Brien, and says he,
"I'll marry your daughter if you'll give her to me."
And the match was made up, and when shrovetide
came on,
The company assembled—three hundred, if one;
There were all the O'Hanlins, and Murphys, and
Cartys—
All young boys and girls—and all of their parties;
And the O'Briens, of course, gathered strong on
that day,
And the pipers and fiddlers were tearing away;
There was roaring and jumping, and jiggin' and
singin',—
And they were all laughin':—why not, to be sure?
How O'Hanlin came inside of Phaidrig Crohoore.
And they all talked and laughed the length of the
table,
Atin' and drinkin', all while they were able. [der,
And with pipin' and fiddlin' and roarin' like thu-
Your head, you'd think, fairly splittin' asunder,
And the priest called out "silence ye blackguards"
ag'en,
And he took up his prayer-book, just goin' to begin,
And they all held funnin' and bawlin',
So silent, you'd notice the smallest pin fallin';
And the priest was just beginnin' to read, when the
door
Sprung back to the wall, and in walked Crohoore.
Oh! Phaidrig Crohoore was a broth of a boy:
And he stood six feet eight,
And his arm was as round as another man's thigh,
'Tis Phaidraig was great!
And he walked slowly up, watched by many a
bright eye,
As a black cloud moves on through the stars of the
And none strove to stop him—for Phaidrig was
great,
'Till he stood all alone, just opposite the sate

Where O'Hanlin and Kathleen, his beautiful bride,
Were sittin' so illigant, out side by side, broke,
And he gave her one look, that her heart almost
And he turned to her father, O'Brien, and spoke:
And his voice, like the thunder was deep, strong
and loud,
And his eye shone like lightning from under a
"I didn't come here, like a tame, crawlin' mouse,
But I stand like a man, in my enemy's bouse.
In the field, on the road, Phaidrig never kued fear
Of his foeman, God knows, he scorns it here,
So lave me at aise, for three minutes or four,
To spake to the girl I'll never see more." [tone,
And to Kathleen he turned; his voice changed its
For he thought on the days when he called her
his own.
And his eye blazed like lightning from under a
On his false-hearted girl, reproachful and proud—
And says he "Kathleen, girl, is it true what I hear,
You marry of your free choice, without threat or
fear?
If so, say the word, and I'll turn and depart,
Chated once, and once only by a woman's false
heart."
Oh! sorrow and love made the poor girl dumb,
She tried hard to spake but the words wouldn't come,
For the sound of his voice, as he stood there forn-
inst her,
Went cowl'd on her heart, as the night wind in
Winter.
And the tears in her blue eyes, stood tremblin' to
And pale was her cheek, as the moonshine on snow;
Then the heart of bould Phaidrig swelled high in
its place;
For he knew, by one look in that beautiful face,
That though strangers and foeman their pledged
hand might sever,
Her true heart was his, and his only, forever,
And he lifted his voice like the eagles' hoarse call,
And says Phaidrig: "She's mine still, in spite of
ye all."
Then up jumped O'Hanlin, and a tall boy was he—
And looked on bould Phaidrig as fierce as could be.
And says he: "By the hookey, before you go out
Bould Phaidrig Crohoore, you must stand for a
bout."
Then Phaidrig made answer "I'll do my endeavor,"
And with one blow he stretched bould O'Hanlin
forever.
In his arms he took Kathleen, and stept to the door,
And he leaped on his horse, and flung her before!
And they all were so bothered that not a man stirred
'Till the galloping hoofs on the pavement were
heard.
Then up they all started, like bees, in a swarm,
And they riz' a great shout, like burst of a storm.
And they roared and they run, and they shouted
galore;
But Kathleen and Phaidrig they never saw more,—
But thim days are gone, and he is no more,
And the green grass is growin' over Phaidrig Cro-
hoore,
For he couldn't be aisy, or quiet, at all;
As he lived a braye boy, he resolved so to fall,
And he took a good pike—for Phaidrig was great—
And he fought and he died, in the year Ninety-
Eight.
And the day that Crohoore, on the green field was
A strong boy was stretched, and a stout heart was
stilled.
The *Tuam News* has reduced its price from two
pence to one penny a week. So that those wishing
for the weekly state of the West of Ireland can
have it for \$1.50

LECTURE IV., DECLENSION.

Modern System of Declension.

Having cleared the ground by the definition and explanation of terms, and having got our toes into working order by the enunciation of principles, I will go to the proper subject of this lecture, namely, Irish declension. Declension, you will remember, is a handy term for expressing the modes by which relations of case and number are marked. Each mode being a declension. Thus, if there are five modes, there are five declensions, if there is but one mode, there is but one declension. How many such modes are there in Irish? Those that are curious to see the opinions of the older grammarians, may consult the *College Irish Grammar* §47. For us it is sufficient to know that O'Donovan, followed by Bourke and Joyce, recognize five. They say that in Irish there are five modes of forming cases and number—five rows of case-endings. The genesis of this idea is easily seen when we compare these five declensions with the five given in Latin grammars, but the genesis of the idea should not stand in its way if it is, as Canon Bourke says, "the most philosophically correct." This is the question which is before us now—does this theory that there are in Irish five modes of forming cases, fully account for the facts of the language? Taking only the broad outlines of the subject, one would be inclined to answer that if the theory be correct, then the language is most barbarous and unsettled. The reason for this answer may be seen in nearly every page of Bourke's and Joyce's treatises on the declensions, e. g., the *College Irish Grammar* §67 gives *bajle*, a noun of IV dec. with a plural *bajle*, manifestly of II., and with another form *bajleada*, if anything, of III. A paragraph above *corur*, *corurr*, *corura*, and *corure* skip gaily through I., II. and III. dec. while *ceit*, a page over, jumps from II. clean into V. *ceitleanna*. To say the least, these changes are rather embarrassing, and if the declension system be all right then the language is full, as no other language is full, of irregularities. But if the language be not so bad after all, then there must be something wrong with the theory, and taking the probabilities, the theory is far more likely to be wrong than the language.

But a graver question than the mere theory of this or that writer is at issue. Now more than ever before, the principle of analogy is at work. The tendency of literature is to reduce the number of what are called exceptions, and to make the great classes of words form their inflections after certain models. In the classic Irish, that we hope, is to be, what models are we to take? It might be handy, say for a poet, to have *bajle* and *bajle* and *bajleada*, but, if we are to judge from what has happened in all other languages, some of them will have to go. Which of them is the question, and a very important question too. The following a false analogy may lead us far from the fountains undefiled of Gaelic, the following, the true analogy will not only conduct us to the pure sources of our speech, but will bring us thereto with surer step and

by easier stages. The true solution can only be discovered when the true theory of declension is known, and if by these words of mine I shall have moved our Irish scholars to investigate the question, I feel confident that I shall have done no small service to the cause of the old tongue.

From even a general view of the declensions we see there is some reason to doubt the "philosophical correctness" of the present system. We shall now see what light a detailed examination of each declension will throw on our subject.

1. Take up the fifth. Canon Bourke says that "this declension, like the fourth, comprises nouns that end in a vowel and is distinguished by a peculiar inflection *η* or *ηη* in the genitive singular." Dr. Joyce adds "occasionally *ο* or *τ*." The example given *pearra*, a person, gen. *pearranη*, dat. *pearranηη*. Now this statement, when explained by the definitions given in my last lecture means that *n* is a termination added on to a base or stem *pearsa*, to express the relation origin. The word however, *pearra*, at very first sight is suspicious. There is hardly a fact better attested than that we have borrowed many terms from Latin.* That *pearra* is one of those, I think there can be no doubt, when we consider the etymology of its representative, *Persona*. It is derived from the words, *per*, through, and *sono* to sound, and was applied to the masks worn by actors. From this it came to mean the part played or person represented by the actor and thus, at last, signified what we understand in English by *person*. Leaving out of consideration, what I mentioned in my second lecture, about the absence of the *p* from Old Irish, and that *τpe* is the Gaelic representative of Latin *per*, it is very unlikely that another language and another civilization would have evolved the same idea from the same constituents; and it is just as unlikely that such similar sounds could have come to mean the same thing from different roots. Add to this that *pearra* agrees in gender with its Latin representative and that Windisch §39 unhesitatingly puts it down as a loan-word, and I think you will come to the conclusion that *pearra* is a broken form for *persona*, and thus that the stem is not *pearra* but *pearranη*. Let us now decline this stem according to the second declension and we get the following highly suggestive result.

Sing. N. <i>Pearranη</i>	Pl. N. <i>Pearranηa</i>
G. <i>Pearranηe</i>	G. <i>Pearranη</i>
D. <i>Pearranηη</i>	D. <i>Pearranηajb</i>

Only the genitive singular differs from the example in the grammar, and the reason of that difference is very likely that when the *n* had been worn away in the nominative, and restored in the genitive in the same way as the *n* of the English indefinite article *a* is restored before a vowel, such restoration was considered sign enough of the case relation, and the *e* accordingly dropped off with its attenuation

* Max Müller Lectures on the science of Language, V.

This is no mere theory, for the Wuerzburg MS., quoted by Zieass, gives us the genitive *cindas persine*, (6b) *quatitas versone*, and the St. Gall MS. *cen torant persine*, without signification of person, also the dative *h' persin* with an alternative form in Windisch (ib. ut sup) *i persin*, which bridges over the chasm to modern *pearran*.

That the *n* belongs to the root may be also proved from the other words of this declension, thus *eu gen. con*, is connected with the Greek *kuon*, Latin *canis*, Sanskrit root, *choan uille* with Gr. *olene*, Lat. *ulna*, Gothic *aleina*; *meanma*, Old Irish, *menme* with Greek root *men*, *nan* reduplicated in *memona*, Skt. *man*, Latin reduplicated, *memini*,* all showing clearly that their present form is the result of the loss of an original *n*. The words *Sacran* and *tejeran*, nominatives themselves, point to the fact that *n* is not a case ending; and the two nominatives, *carra* and *carrao*, even in Modern Irish, prove the same for Dr. Joyce's *o*-nouns.

The examination, then, of this fifth declension shows that it possesses no case-terminations, properly so-called, distinct from the second declension. In fact it has no right to be called a separate declension than the *ordo ordinis* class in Latin has to be distinguished from *princeps principis*. It may, indeed, have claims to be considered as a separate class under another declension, but certainly the grammarians who refuse to take *caetan*, *caetanac*, out of the third declension, are by no means consistent in emancipating *pearra* from the second. Father Bourke's argument 255 does not bear on the question at issue. Number proves nothing in declension, and if there were only two nouns which possessed distinct case endings, they would be entitled in strict philosophy to be placed in a separate declension. *Pearra*, however, as we have shown, does not possess such case endings, and therefore (I think) we are justified in saying of it and of the whole class, that they are in a very unsatisfactory condition.

2. From the fifth we pass to the second declension. Here we have two classes of nouns, broad and slender. Taking *peirt* as an example of the slender class and comparing it with *clear*, a noun of the third declension, we get;—

Sing. N.	<i>peirt</i>	<i>clear</i> .
G.	<i>peirt-e</i>	<i>clear-a</i> .
D.	<i>peirt</i>	<i>clear</i> .
Pl. N.	<i>peirt-e</i>	<i>clear-a</i> .
G.	<i>peirt</i>	<i>clear</i> .
D.	<i>peirtib</i>	<i>clearaib</i> .

Leaving out the *b* of the dative plu-

* Grundzuge der Griechischen Etymologie von Georg Curtius (Windisch's Ed.) cu p.158, uille p. 377, *menme* p. 312.

ral which is common to all the declensions, we find that the only terminations used, are *a* for the broad third declension noun, *e* for the slender second declension noun. A priori, or applying the rule *caol te caol*, we would suspect the identity of the terminations, for with such a word as *peirt a* should become *e*. Following the principle of authority, we are led to the same result. Thus Dr. Joyce says of the second declension, "When the characteristic vowel is broad, the nominative plural is formed by adding *a*; when the characteristic vowel is slender by adding *e*." Giving this rule as he does give it, for one declension, he recognizes that *a* and *e* arise from the one

cause, and thus that they are substantially the same termination. Canon Bourke recognizes this still more fully and in a broader sense, for when giving rules for the formation of the plural in what he calls *imparasyllabic nouns*, he says, it is formed "by annexing *e* or *a* to the final syllable—*e* when the preceding vowel is slender, *a* when broad." Hence, as far again as a principle of declension is concerned, these slender feminines have as much right to belong to the third as to the second declension. The broad feminines, however, though in the plural they are perfectly assimilated to the *clear*-type, give in the singular some reason to suspect a dividing line—but I shall return to this again.

3. The third dec., like the second, has also slender nouns, but they differ from the slender nouns of the second in two respects, 1, the genitive is in broad *a* not *e* as we might expect, and 2, contrary to analogy the plural ends in a consonant *ib*. These variations, however, are more apparent than real, for in the spoken language, the sounds of the terminations, *a*, *e*, *ib*, hardly differ from one another, and as far as the written language is concerned, the grammarians who class *clear* and *rlanuyteoir* in the one declension, appear to admit that *ib* is only variant of *a*. Take now the formula obtained from this class, viz.

Sing. N.	----	Pl. N.	---- <i>ib</i>
G.	---- <i>a</i>	G.	----
D.	----	D.	---- <i>ib</i> .

and apply it to the nouns of the fourth declension thus—

Sing. N.	<i>tejeran</i> .	Pl. N.	<i>tejeran-ib</i> .
G.	<i>tejeran-a</i> .	G.	<i>tejeran</i> .
D.	<i>tejeran</i> .	D.	<i>tejeran-ib</i> .

deed are very puzzling, many unsatisfactory, but the most puzzling of all are not without their significance, and knowledge may be won from even the most unsatisfactory. And this is a thing which I would impress on such of you, as are not content to take grammar on faith, but would fain unravel the genealogy of words and trace their laws to their source—that it is in Old Irish, and in Old Irish alone, that you will find the key to these mysteries and be satiated at the springs of knowledge. But you must not study Old Irish as an isolated language, you must vivify it with the living breath of the spoken tongue. Modern Gaelic is its direct descendant, and that fortunes of the son often throw light on the history of the father, as the history of the father often foreshows the fortunes of the son: When, therefore, you see in books or hear in conversation anything the *raison d'être* of which does not appear clear to you, always refer to such old Irish books as you may have on hand, for the prototype or parallel of your difficulty, and believe me you will find in this work abundance of utility and a pleasure I can hardly describe. And when you have satisfied yourself do not rest there: The field of Gaelic is wide indeed and has long been whitening for the harvest, but how few are the laborers! Communicate your work through what channels you may—it is indifferent in what form it appears as long as there is a man's work in it. You may help many a fellow worker baffled perhaps for want of materials or fainting through sheer loneliness—you will have "built what you know not" and your bread "cast upon the waters" shall return to you a hundred-fold.

(To be continued)

THE GAELIC MOVEMENT.

A Greenhorn, N. Y. wants to know how the Gaelic movement was founded. Here it is.—

In the Spring of 1872, the Editor of the *GAEL*, under the nom de plume *Gael*, wrote a series of letters to the *Irish World*, suggesting the necessity of preserving the Irish Language in order to preserve Irish nationality. These letters called forth a general sentiment in favor of the idea. The next question was "How could it be accomplished." *Gael* suggested the formation of classes and societies for teaching it.

In the Fall of that year *Gael*, being principal of the school of Our Lady of Victory, organized a Gaelic class (so as to put his suggestions into practical form,) and announced the same in the *Irish World*.

The ball being thus put in motion, the Boston Gaels pushed it along by the organization of their P. C. S.

The Brooklyn and Boston Gaels thus organized, struggled on—the want of text books being a great draw back to them until the *Irish-American* commenced to re-produce *Bourke's Easy Lessons*.

Three years after the formation of the Brooklyn and Boston societies—February 1877, Father John E. Nolan, O. D. C., of Dublin, organized a provisional committee, at 19 Kildare St., which, in a short time resolved itself into the S. P. I. L. That society commenced at once to publish the series of Irish books. Having now cheap text books, the Brooklyn society went ahead, and in May 1878, thirty of its members resided in N. Y. City. Seeing the large field open in New York,

for Gaelic work, the Brooklyn Society determined to organize it, and on the 17th of May it called a meeting, at 214 Bowery, at which 28 new members were enrolled. Thus the work went on and in a short time N. Y. City had five or six Gaelic societies with a membership of five or six hundred. Newark, Paterson, Elmira, Syracuse, &c., organized about the same time.

At their picnic in Brighton Park, on Aug. 7th 1879, the Brooklyn and New York societies presented a gold watch and chain to the Editor of the *GAEL*, with the following inscription on the inside cover of the watch.

"Presented by the Philo-Celtic Society to M. J. Logan, Originator of the Irish Language Movement in America."

The *Irish-American* of March 9, 1878 says,—

THANKS to the indefatigable exertions of Mr. Logan, of Brooklyn, we have now in our midst, an association called the "Philo-Celtic Association of Brooklyn," whose members offer, upon certain evenings of the week, free instruction in the grand old tongue of the Motherland to all those desirous of becoming acquainted with its sweet euphonious sounds, its many beauties of construction, and varied idioms, which, unmistakably, entitle it to rank among the classic languages of the world.

And on May 18th, says,—

SOMETHING practical, we are glad to see, has been done by the Brooklyn Philo-Celtic Association towards establishing a class in the Irish language in New York. A meeting of all those interested is called for Friday evening, 17th instant, at 7.30 p. m., at 214 Bowery, and we trust the efforts of the Association will meet with energetic support and encouragement from the Irish-American residents of New York.

When T. O'N Russell came to New York on his "Lecturing tour," the Gaelic movement was in a prosperous condition, and societies for teaching it were springing up in all directions. But in a very short time he scattered the seeds of enmity, and the result is that the societies in N. Y. City dwindled down to two (He did not at all relish our reference to the Fable of "The Lion and the Three Bulls," a few months since, because it touched a sensible chord). Not only did he injure the Gaelic movement in New York City, but he injured it in Dublin also. After the first few issues of the *Journal* his letters to it assumed such dictatorial and insulting character that its management told him plainly that his interference was not acceptable. He, of course, could not brook the idea of being thus "sat upon" by the "ignorant" editor of the *Gaelic Journal*, and forthwith, determined on "killing" it. And he did kill it, as far as N. Y. City is concerned, for we see by the list of subscribers that only six hail from N. Y. City.

We often chaffed our N. Y. friends for their non-support of the *Gaelic Journal*, and, for the honor of manliness, we regret the cause.

The Boston *Pilot* must have been imposed on in relation to our criticism on T. O'N. Russell in last *GAEL*. The *Pilot* says that out statement that the Boston Gaels taxed Mr. Russell with being a British detective "is ridiculously and wickedly untrue." The *GAEL* will not be so uncourteous as the *Pilot*, but it reiterates that it is true, (see *Irish World* of that date, over the signature of Mr. Sul-

livan, one of the first members of the Boston P. C.
S.)

"Some disagreement relating to Irish grammar leads the GÆL" &c. This, also, is untrue. Mr. Russell's boasted efforts to destroy the GÆL is the cause.

Again, there was no "issue of shameful slander." It was merely a severe criticism brought about by his own ill-bred and vindictive onslaught on the editor of the GAEL.

The GAEL did not charge him with being a British detective, but the Boston Gaels did, because (with other reasons known to themselves,) he attempted to disorganize their society, by sowing the seeds of discord in its ranks. And his choicest epithets for the two leading men of the society, P. J. O'Daly and M. O'Shea, at the time were, "A common ignorant bosthoon" and, "An old idiot," though they are two of the best Irish scholars in America.

But we did and do charge him with trying to do the work of a British detective, namely, the disorganization of the Gaelic movement. And we did and do charge him with possessing the most abhorrent characteristics of a detective: and, to elucidate these characteristics, we referred to detectives McFarland and Talbot. Defamation of character is regarded as one of the most odious crimes of which a man can be guilty. That he has wantonly, vindictively and systematically sought to defame the character and good name of men who did not interfere with him and had never done him an injury, his writings bear ample testimony. He has through the public press, by private letter and by word of mouth held up the editor of the GAEL as "an ignorant bogtrotter", an "ignorant ignoramus" and similar choice appellations without the slightest provocation. Would a decent man be guilty of such rascality? Nay, he has sought to defame the dead in their graves. He has sought to defame the memory of *Ταῦς Ζαοῦλας* and Archbishop McHale, names which will be venerated by their countrymen while the Irish language lives.

He said in the public press of $\tau\alpha\epsilon\zeta$ $\zeta\alpha\omicron\omicron\iota\alpha\epsilon$ that it would be a service to the Irish language if his poems were thrown into the fire. We published, at random, the poem commencing—

210 ինձ-րա մօ Օյա,
 210 ինձ, մօ Կաճ,
 210 ինձ ջեալ մօ Շիշարդա տրօճարեա՛ծ;
 210 ինձ միլիւ Շիֆօրտ,
 'Տ ինձայի ալե ձ քօրէ,
 210 ինձ այլ Բաժ տւ Բիճ դա Շլօյրե:
 210 ինձ-րա ռօ ինձ,
 210 ինձ-րա ռօ ինձալ
 210 ինձ-րա ռօ լօժ 'րա լօնաճէա:
 210 ինձ տւ Լե Բօդի,
 Ըյա լայի Բոյօրօյի,
 'Տդա դ-աճարձ, մօ լայնաճ, ռօ լայնալե

and he never did nor never will produce so pure and so perfect a Gaelic composition. It does not contain a single error, but by his lying statement it would contain forty-eight. "four in each line." (See Irish-American of December last) Who, then,

would permit such roaring defamer, of the living and the dead, to pursue his unhallowed course unchecked?

This man boasted through the public press that he did and was doing his utmost endeavors to kill the GÆL, the product of years of labor of patriotic Irishmen, because he could not get the control of it. (That, and not "some disagreement relating to Irish Grammar," as the *Pilot* erroneously states, "leads" the GÆL to make its remarks.) (He did not know that the GÆL existed until he got a copy in Chicago. He then hurried down, and his first question was "Will it pay," and acted in such manner as if he were going to take charge of it and presented this rignarole—

“Այ Ֆաօժալ, իւր-leadար յոյժանայլ
le cuiրժաճ ճար le բաօրեմէճաճ դա Ֆա-
օյլէ: ճար le cuiր այլ ճճայժ Բէյդ-իւճ-
լա շիյիժ ադ Երբանդայլ.”

as its title page. But that being declined, and on being gently told that its founder would conduct it, he flushed to the eyes, sang dumb, and walked away, fully determined on revenge). Hence forth the GAEL was "destroying the language." But now that his character and intentions are known, through his own words and actions, the Gaelic movement will prosper.

Some time ago, this man wrote to say that he knew of only three men in America who were competent to write "really correct Irish." He deliberately lied here, for he saw the writings of Wm. Russell of Oil City, of Capt. Norris, of P. J. O'Daly, of M. O'Shea, of M. Carroll, of David O Keeffe, of Capt. Egan, of A. P. Ward, of J. J. Lyons, of P. J. Crean, &c., with those of several others whom we do not wish to name, the most inexperienced of whom are better Gaelic writers than he, because they know the idiom, while he does not, (and it is easier to learn the rules of grammar a dozen times over than it is to learn the idiom,) so that the man has no more scruple of conscience in defaming men's character than he has in taking his grog. We charge him, out of his own mouth, with being an unscrupulous defamer and a would-be destroyer of the Gaelic movement.

The *Pilot* has evidently, been misled and misinformed, and we hope it will correct itself. The Editor of the *Pilot* does not, it seems, know the GAEL. The GAEL never made a false statement concerning any man, and will not permit itself to be falsified. Threatening brother Finnerty is boyish. Why not brother John Boyle himself? Brother John B. ante mortem eulogies are not safe. Once on a time a "faithful Irishman" went to Dublin on a certain()and, with many others, *you* ought to bear it in mind. Who gave Dr Gallagher away etc? Not the rank and file. They did not know.

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e	e	ay	r	r	arr
f	f	eff	s	s	ess
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