

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

VIII. LESSON.—Continued

Translation of Exercise 1.

1. An fíor an rzeul? 2. Ní fíor an rzeul. 3. D-fuyl an feur zlar? 4. Tá an feur zlar. 5. D-fuyl feuh aji an tji? 6. Ní d-fuyl feuh aji an tji. 7. Ní buah feuh. 8. An d-fuyl jarz raor no daor? 9. Tá jarz daor. 10. An reult no heul é rjh? 11. Ní reult no heul é, rj an rae f. 12. An rzeul é rjh, no njah? 13. Jr rzeul é. 14. An rjah é rjh aji an zjall? 15. An d-fuyl an cluar ruar? 16. Tá mé a ruah, no tá ruah orj. 17. D-fuyl tú a ruah, no d-fuyl ruah ort? 18. Tá an meur ruar. 19. Tá an njah ruar. 20. Tá an njah aji an rpeur. 21. Tá an njah an heul. 22. Zah lón, zah carad. 23. Tá an tuah bán. 24. Tá an rjart aji an talah. 25. Tá an éré ruar. 26. Ní d-fuyl ruah aji talah. 27. Tá ruah le Dja. 28. D-fuyl Dja an? 29. Tá Dja an. 30. Sé Dja túr azur cejre, buh azur bán zác u-le njó.

Translation, Part 2.

211 Dá 211áa.

Joméarahn zác tujhe tá njáa, ceahn pojhe azur ceahn 'na ójajz, azur an tá éeah lán de loétag (dat. case). Zéct tá an ceahn a tá pojhe lán de loétag a cójruhan; an ceahn 'na éjah, lán ó'a loétag féjh. 211ar ro tarlujzeahn ré zo d-fuyl daojhe dall a o-taob a loétag féjh, áct ní áajleahn rjad cójéce ahanc aji loétag a z-cojruhan.

LESSON VIII.

The diphthongs long by nature should never be sounded short; the diphthongs short by nature are, on the contrary, sometimes sounded long. This change from short to long is noted by placing the accent over that vowel of the digraph whose sound is lengthened.

Sounds of the Seven Short Diphthongs [with their variable sounds also .

áj, equals the sound of awi in the English word 'sawing'; as, cáj, fame, řáj, fate.

This sound is nothing more than the united sounds of á(aw), and j (i) or awi. It should be carefully noted by the learner, as it is so unlike the sound of of the same diphthong in English or French.

áj not accented equal aj in the French taille, cut; as, cáj, loss; řáj, a sty.

The sound of aj short is hard to be learned by an English-speaking student To pronounce it correctly then, add to the sound of the a that of j quickly enunciated, yet forming both into one, the consonant following j receives withal a slender sound, because it is joined to one of the slender vowels.

- éa equal ea in rear, as céah, do.
- ea " ea in heart " mear, respect.
- éj " ei " reign " céj, wax.
- ej " ei " den " cej, conceal.
- je " ee " green " řjoh, wine.

In jo, it is the sound of the j (ee) that is principally heard, and hence the digraph is noted as having that leading sound; yet o is not entirely quiescent, for it gives the succeeding consonant a hard and not a liquid sound.

- jo sounds like i in grin; as řjoh, white
- jú sounds like iew in view, as řjú, sis-
- ju sounds like oo in flood, as řjué, wet.
- ój sounds like oi in toil, as cój, just.
- oj sounds like u in shut, as cój, crime
- új sounds like ui in fruit, as řúj, eye.
- uj sounds like ui in guilt, as řuj, blood

Sound the following words according to the pronunciation noted above:—

VOCABULARY.

ἀ and α,

| | |
|----------------------|-----------------------|
| ἀλ, pleasure. | αλλ, a cliff, a rock, |
| ἀστ, a place, | αστ, pleasure. |
| ἡἀλ, blessing' etc. | ἡαλλ, members. |
| κάλ, fame. | καλλ, loss. |
| κάστ, tax, reproach. | καστ, chaste. |

ἐα and εα

| | |
|-----------------------|-------------------|
| ἑαη, a woman. | ἑεαε, speckled. |
| ἑεαε, hundred, first. | ἑεαε, leave. |
| ἑεαρ, a man | ἑεαρ, better. |
| ἑεαη, affection. | ἑεαρ, short; cut. |

ἐι and ει,

| | |
|--------------------|--------------------|
| ἑειη, stain, beam. | ἑειη, a question. |
| ἑειη, suet. | ἑειη, a swan. |
| ἑειη, a leap. | ἑειη, power, sway. |

φο and φο,

| | |
|------------------|-----------------|
| ἑφοη, esteem. | ἑφοη, withered. |
| ἑφοη, a girdle. | ἑφοη, wine. |
| ἑφοηη, fair. | ἑφοη, true. |
| ἑφοη, knowledge. | |

ἰύ and ἰυ

| | |
|----------------|--------------------|
| ἰύλ, suck. | ἰύ, worthy. |
| ἰύ, knowledge. | ἰύ, rudder, steer. |

ἰ is short only in a few words; as,—
ἰλυέ, wet; ἰλυέ, thick; ἰλυέ, boil. It ought, therefore, be ranked among the long diphthongs.

ὀι and οἱ

| | |
|----------------|--------------|
| ἰόλλ, a while. | ἰόη, a help. |
| ἰολλ, delay. | ἰοη, school |

ἰι and ἰι

| | |
|------------------|---------------------|
| ἰιη, hump, harp. | ἰιη, five, province |
| ἰιηη, a back. | ἰιηη, the sea. |

Exercise 1.

Translate—

1. Is (there) great esteem on you, i.e., are you greatly esteemed? 2. I am greatly esteemed. 3. Is the day wet? 4. The day is wet. 5. Is (there) blood in your right eye? 6. There is blood in my right eye. 7. Is it pleasing with you (are you pleased) to come with me? 8. I am not pleased to go with you. 9. Is the tree withered? 10. Is there white wine, and red wine with you (have you white and red wine)? 11. I have white and red wine. 12. Is the cow fair, the goose white, the swan white, the horse red, the hound old, the wife fond? 13. They are; it is true that they are. 14. Have you great knowledge? 15. It is true that I am not without knowledge. 16. Have you know-

ledge (do you know) that a good man (is) worthy (of) regard, and fame, and esteem?

Obs. As the exercises for Part 1. are long this month we hold Part 2. over.

Mrs. Clancy, Miss Sullivan, Messrs. Mee, Howley, Landrigan, Healy, O'Gorman, O'Shaughnessy and O'Brien (Dawson, Neb.), have sent excellent translations of "The Two Wallets." We have not heard from others for the last two months. Let these be not surprised if they do not receive the next or succeeding Gaels.

We forgot when treating of the position of the adjective in former lessons to note that ἑαη, old, and ἑεάη, good, are exceptions to the rule that "the adjective follows its noun." Also, ἑοπέ, bad; as, ἑοπέ ἑυηη, a bad person; ἑεάη ἑυηη, a good person; ἑαη ἑεαρ, an old man. ἑεάη is opposed to ἑοπέ; as, ἑεάη ἑυηη, ἑοπέ ἑυηη.

Obs 2. Such expressions as, "will you," are unknown to the Irish language. In English, "will you," refers to the action of the verb; "do" that, will you? the "do" being understood. In Irish, the verb is expressed; as, "will you do"? Shut the door, will you? ἑύηη ἑη ἑομυη, ἑη ἑ-ἑύηηἑαηη? Here ἑύηη, means to 'shut', and the affix ἑαηη means "will you." That form of expression is called the 'synthetic' form. ἑύηη ἑ-ἑύηηἑαηἑ ἑά, 'will you shut, is another form (the analytic) in which the pronoun ἑά, thou, is separated from the verb and the 'ἑαηἑ' denotes future action; but the 'ἑαηη' in the former case embodies both the pronoun and the tense or time. The 'ἑηη' placed before 'ἑύηηἑαηη' and 'ἑύηηἑαηἑ'; the ἑηη means whether; as, 'whether will you shut?' and the ἑηη is used to eclipse the ἑ of ἑύηηἑαηἑ. ἑύηη, is a regular verb and all verbs in the language, but ten, are conjugated like it. ἑύηη or ἑύηη is the imperative form—we would say here that, in practice, such monosyllabic verbs as ἑύηη, ἑόη, are attenuated in the imperative; as, ἑύηη ἑόη, etc., and generally in the personal verbs.—The future tense of all the persons,—ἑύηηἑαε, or ἑύηηἑαηἑ ἑέ, I will shut. ἑύηηἑαηη " ἑύηηἑαηἑ ἑά, thou wilt shut ἑύηηἑαηἑ ἑέ, he, or it, will shut.

ԾԵԱՆԿՄ ԾԱՆԿԵ ԱՄՆԿՅԵ, ԱՄ ԱՆ Յ-ԾՕՅԸ ԾԵՅՅՈՂԱԸ Ը Մ-ՅԼԻ-
ԾԱՆ 1798.

ԱՄԵՐՅՐԻՍԾԵԱ ԸՅԱՐ ՄՆԿՅԵ ԸՅ ԾՕՂԱՐ Ծ. ԾԵ ՆՕՐԻԱԾ.

ԾԱ ՄԱԸԱ ՂԱ ԵՐԵԱԿՆԵ Ը Ղ-ԱՂԱԾՐԱՍԾ ՔԵՆԵ,
ՅԱՆ ԵԱՅՐԵ ԼԵ ԵՐԵՆԻՅԵ Ծ'Ա Ղ-ՅՐԵԱԾԱ ԵԱՐ ՔՕՐԻ,
Ա ԵԱՐԵԱՅԱԾ Ա ԼԵ Ղ-ԱՂԻԾՔՅՕՐ Ե 'Ր ՄԵԱՐԾԱԼ ԸԵՂԵ,
ԵՐԵ ՂԱԸԵԿԱՆ ԾՐՕՅԻՆԵՅԵ ԾՕ ԵԱՆՅՆԱՅ ԾՕ 'Ղ ԸՕՐԻ;
Ա Ղ-ԱՂԻՄ ԾՕ ԵԱՐԻԱՂՅ ՅԱՆ ԱԾԾԱՐ ՅԱՆ ԵՂԻՄ,
ԱՂ ՅԱՐԻԱԾ ԾՕԸ ԸԵԱՐԾԱ ԵԱԾ ՔԱԾԱ ՔԱՕՂ ՅԵՕԸ,
Ղ ՅԱՆ ԱԸԱ Ծ'Ա ՅԱՂԻՄ ԱԸՈ ԼԱՂՅԵ ՔԱՕՐԱՅԾ,
ՂԱ Մ-ԵԱՂԵ ՔԱՂԵ ՔԵՂ 'Ը' ԱՂ ԼԵՅՅՈՂԻ ԾՕՅԾ.

ԱՂԱԾ ԾԱԾ ԸԵԱՅ-ԱՂԵ ԵԱՅԼՅԵ Ղ ՔԵՅԵԵ,
ՂԱ Մ-ԵԱԸԱ ՅԱՆ ԾԱՈՂԱԸԵ ՔԱՕՂ Ղ-ԾԵԱՐԱ ՅԱԸ ԾՕՐԻ,
ԼԵ Ղ-ԱՂԻԾԼԵՅԵ ԾԱՄԱՂԵԱ, ՄԱԼԼԱՅԵՅԵ, ԾԱՕՐԱ,
ԱՂ Յ-ԸԱՐԱԾԱՐ ԸԼԵՅԾՅՐԵ, Ա ՔԵԱԼԻԱԾ ՅԱՆ ԸՕՐԻ;
ՅԱՐ ԵԱՐԾԱՅ ՂՅԱԾԱ ԾԵ 'Ղ ԱՅԿԵ ՂՕ ԸԵԱՐԱԾ,
ԼԵ ԵԱՅԱՐՅ Օ'Ղ ՂԱՕՂՄ ՂՐՅՈՂԱՅՈ ԾՕ ԵԱՅ ԱԱՂ ԱՂ ՂՅԵՕԼ,
ՂԱ ՄԵԱԸԵԱ ՂՕ ԼԵԱՅԱ ՂՕ Ա Ղ-ԱՂԱՂ ԾՕ ԵՐԵՅՅՈՂԻ,
'ՏԱՐ ՅԵԱՐԻԱՅ ՅԱՐ ՅԵՂԼԵՅԾ ՅՕ Մ' Ե-ՔԵԱՐԻ ԼԵՅՅՈՂԻ ԾՕՅԾ.

Ք'Ղ ԱՂ ԱՅԿԵ ԵՂ Ա Ղ ՅՐԱԾԱՂ ՂԱ ՄԵԱԸԵԱ ՂՕ ԾԵԱՂԱՂ,
ԾԱ ՔԵԱՅ ԱՂ ԱՕՂ-ՂՅԵ ԸՅ ՔԵԱԸՐԱՂԻՂ Ը ՅԱԸ ԼՕ,
Ծ'Ա Ղ-ՅԵԱՐԻԱԾ ԼԵ Ղ-ԱՂԻԱՅԾ ԸԵԱՐԵԱՅԵՅԵ ՅԵՐԱ.
Ծ'ՔԱՅ ՄԱՐԾ ԼԱՅ ԸԵԱԾԵԱ Ծ'Ա ՄԱԸԱՅԾ, ԱՂ ՔԵՕՅ;
ՅԱՆ ՔԵԱԸԱՂԵ ԱՂ ԸԵԱԸԵԱՐ ՂԱ'Ղ ԱԾՂԱՅ ՅԵՂԼԵ
Ծ'Ա Ղ-ՅԼԱՂԱ ԱՂ ՔԵՂՄ ԸՂԵ ՅԱՆ ՔԵԱՐԻԱՆ, ՅԱՆ ՔՕԾ,
ՔԱՕՂ ՔԵԱՄԱԼ ՅՕ ԾԵԱԼԾ ՅԱԸ ՔԵԱՐԱ ԱԸԱ Ծ'ԵԱԼԱԸ,
Ղ ՅԱՂ Ծ'ԵԱՅԱԼ ՂԱ Մ-ԵԱԼ ԱԸԵ ՅԱՐ Ե-ՔԵԱՐԻ ԼԵՅՅՈՂԻ ԾՕՅԾ

ԾԱ ԵԱՅԼՅԵ ԵԱՂՂԱՅԵ ՔԵԱԾԱՂ ԱՂ ԱՕՂ ՅԱԸ,
ԱՂՅ ԱՅԱՂԵ ԼԵ ԸԵՂԵ ՂԱ Ղ-ԱԼԵԱՅԾ Ա Յ ԸՕՂԱՂ,
ՂԱ ՔԼԱԸԱ ՂՕ ՔԵԱԼԱԾ, ԾՕ ԸԼԵԱԸԵԱԾ ԱՂ ԵՐԵԱԾՂԱՐ, Ը
ԼԵ ԱՂՐԻՂԻՂ Ծ'ԵՂՐԵԱԸԵ ՅՕ ՔԱՂԻՄԵԱԸ, ՂՕԾԱՂ;
ՔԱԼԵԱՂՂԱՐ ԱԸԱՐ ՂԱ Ե-ՔԼԱՅԵԱՐ ԾՕ ԵԵԱՂՂԱՂ,
ՂԱ Յ ԸԱՐՂԱ ՅԱՆ ՔԱՕՂԵԱՂ, ԾԱ Ծ-ԵՐԵԱՐՅԱՂԵ ՅԱՂ ԵՐԵՕՂ,
Ղ ՅԱՂ ՄԱՅԵԱՐ 'ՂԱ Յ-ԸԱՂԱՅՈ, ՅԱՐԵ ԱՂԵՂԾ ԾՕ'Ղ Ե-ՔԱՕՅԱԼ ՂՕ,
ՅՕ Մ' Ե-ՔԵԱՐԻԱԾ ԾՕ 'Ղ Յ-ԸԼԵՂԵ ՄԱՐ ԸԱԸ ԼԵՅՅՈՂԻ ԾՕՅԾ.

ԾԱ 'Ղ Ե-ԱԸԱՂԻ ՂԱԸ ՄԵԱՐՅԱՂԻ, ԸՂԾ ՔԱԾԱ ԾՕ ԱՅ ԵՂՐԵԱԸԵ.
ՂԱ ԵԱՐԻԱՂԱՂԻ ՂՅԵՅԵ ԼԵ ՔԵԱԼԱԾ 'ՂԱ Յ-ԸՕՂԱՂԻ,
ԵՐԵ Ա Ծ-ԵԱՅԱՅՈ ՅՕ ՄԱԸԵՂԱՐ Օ ԸԱՂՅՅՈՂԻ ՔԱԸ ԵԱՕՂԱԼ,
Ա ԸԱՐԱԸ ՔԱՕՂ ՔԵԱՂ ԱՂ ՅԱԸ ԸԱՂԵՂՅԱՂ ՔԱԸՐ;
ԾՕ ԵԱԾ ԱՂԵՂԾ ՂԱ Մ-ԵԱԸԱ ՔԱՕՂ ՅԱՂՅԱՅՈ ՂԱ Ե-ՔԱՕԼԸՈՂ,
ԸԱՅ ԱՂԵ ԼԵ ԾԱՈՂԱԸՈ Ծ'Ա Յ-ԸԱՐՂԱԾ ԾՕԾՐՕՂ,
ՅԱՐ ԸԵԱԾԱՅ 'ՂԱ ՂԱՅԵՂՅՕՐ ԱՂ Ե-ԱՂԱԾ ՂՕ ՄԵՅԵԱԸ,
ԵՐԵ 'Ղ ԵԱՂԵԱԾԱՐ ՅԵՂԼԵ ՅՕ Մ' Ե-ՔԵԱՐԻ ԼԵՅՅՈՂԻ ԾՕՅԾ.

ՂՂԼ ԵԱՂԵ Ա Ղ-ԵԱՐՅԱՂԵ ՔԱՅԱՂԵ ԾԵ 'Ղ ՄԵՂԻ ՔՂ,
ԾԱ 'Ղ ՔԱՂԵ Ա ԵՂՔԵԱԸԵ 'ՔԱՂ ՄԱԸԱՂԵ ԼԵՕ,
Ղ ՔԵՅՈ ՔԵԱՐԵԱ ԼԵ 'Ղ-ԱՂԵՂԻ Ա ԼԵԱԾԱՂԱՅԾ ԼԵՅՅԵԱՂԵԱ,
ԵՐԵ ԸԱԸԱՂ ՂԱ ՔԱՕՅԱԼ ԱՂ ՅԱՂՅԵ ՂԱ ԼԵՕՅԱՂ;

Եթ՞ թ քաղիս՞ ի շար քաղիս՞ ճար իս
 քաղիս՞ ճար ճար, [բոլոր]
 'Տա ի-ճարիս, ճար ճարիս իս ճարիս
 Այր ճարիս ճար ճարիս ճարիս
 ճարիս,
 'Տա ճարիս ճար ճարիս ճար ճարիս
 ճարիս ճարիս

Տոմար Ծ. ճար ճարիս

Notes.

- a քաղիս՞ ճար, v. meditating, etc.
- b ճարիս, n. m. ignorance.
- c քաղիս՞ ճար, n. f. rain; v. raining.
- d ճարիս, n. m. abstinence, etc.
- e ճար ճար, adv. first, in the beginning.
- f ճարիս, v. to shout, cry or call. [ing.]
- g ճարիս՞ ճար, pass. par. spared, saved.
- h քաղիս՞ ճար, n. m. flaying. [protected.]

ՅՅԱ, ԱՅԻՔԵ 'ՅՍ ՅՍԱՍ.

The following hymn, Jesus, Mary and Joseph, is written from the dictation of Celie Ferry, a native of Gweedore, Co. Donegal. I send it as a Christmas offering to the Irish readers. J. J. LYONS, Christmas, 1890.

Այո ճար, ճար ճար, ճար ճար, ճար ճար,
 Այո ճար, ճար ճար ճար ճար ճար ճար,
 ճարիս ճար ճարիս ճար ճար ճար ճար,
 ճար ճար ճար ճար ճար ճար ճար;
 Այո ճար ճար ճար ճար ճար ճար ճար,
 Այր ճարիս ճար ճար ճար ճար ճար,
 Այր ճարիս ճար ճար ճար ճար ճար ճար
 Այր ճար, Այր ճար ճար ճար ճար.

ճարիս ճար ճար ճար ճար ճար ճար,
 ճար ճար ճար ճար ճար ճար ճար,
 Այր ճար, Այր ճար ճար ճար ճար.

ճար ճար ճար ճար ճար ճար ճար,
 Այո ճարիս ճար ճար ճար ճար ճար,
 Այո ճարիս ճար ճար ճար ճար ճար,
 ճար ճար ճար ճար ճար ճար ճար,
 ճար ճար ճար ճար ճար ճար ճար,
 ճար ճար ճար ճար ճար ճար ճար,
 Այր ճար ճար ճար ճար ճար ճար ճար,
 Այր ճար, Այր ճար ճար ճար ճար.

ճարիս ճար ճար ճար ճար ճար ճար, [ճար]
 ճարիս ճար ճար ճար ճար ճար ճար

ճար ճար, ճար ճար ճար ճար ճար,
 'Տա ճար ճար ճար ճար ճար ճար;
 Այր ճարիս ճար ճար ճար ճար ճար,
 'Տա ճար ճար ճար ճար ճար ճար,
 ճար ճար ճար ճար ճար ճար ճար
 ճար ճար,

Այր ճար, Այր ճար ճար ճար.

ճարիս ճար ճար ճար ճար ճար ճար,
 Այր ճար ճար ճար ճար ճար ճար,
 ճարիս ճար ճար ճար ճար ճար ճար,
 Այր ճար ճար ճար ճար ճար ճար ճար,
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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

Entered at the Brooklyn P. O. as second-class mail matter.

Tenth Year of Publication.

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VOL 8, No. 4. NOVEMBER, 1890.

As we shall have no other opportunity to greet our Gaelic friends before the New Year, we do so now, wishing them, collectively and individually, all possible happiness and prosperity the coming year.

Greenfield, N. Y. 11-7-1890.

Dear Mr. Logan—You will find enclosed two Dollars you will place to my credit as subscription fee due the Gael ; also, one Dollar to help the movement. May God spare you long life to see your efforts crowned with success.

The Gael is the most pleasing publication in existence to the Irish eye and heart.

I wish to ask you a private question, or public if not too much to tax you so,—

Some years ago, in Ireland, night-schools sprang up teaching the Irish language. The teachers were paid \$8 a year, and the scholars were furnished with book and other presents of encouragement. After a while the clergy began to rout them, and broke up the schools. - - - Now, I would like to know who were the founders of that movement, and its object. Yours in the cause,

Patrick A. Dougher,

We are pleased that this question has been asked,— The founders of that movement were ostensibly the Exeter Hall Soupers and its object proselytism ; the "Lion of the Fold," Archbishop McHale, conceived that the real object was the destruction of the Irish Language Hence the reason that in his time he insisted that every student for the priesthood in St. Jarlath's College should pass an examination in the Irish language, and that the Irish Cate-

chism should be taught in every Catholic school in his diocese, and refused the sacrament of confirmation to any child of the diocese who was not able to answer the questions therein.

The books, etc. of the Souper schools were biblical proselytising tracts ; and Archbishop McHale's idea was, that they were so organized with a full knowledge that the Catholic clergy would not tolerate them, and not only that, but that the fact of their existence would turn the people against the language, and that their [the soupers] object would be accomplished. Where the clergy erred [an error which they can never repair] is, that they did not take the course which Dr. McHale did and have the language taught in their own schools as he had in his It was a foolish idea to suppose that the soupers would be more successful in their proselytising endeavors in the Irish than in the English language, and Archishop McHale's diocese is a living proof thereof, for when he died over 95 per cent. of the people of his diocese belonged to the Old Faith, notwithstanding that the waifs and strays of sin and shame from the Bird's Nest and elsewhere were planted in Connemara with a view of swelling the Anglican count. He was the Good Shepherd.

The soupers' schools at that time, and the neglect of the Catholic clergy to follow Archbishop McHale's course, did a lasting injury to the Irish language, to Ireland, and to Catholicity.

The Irish-American element in the United States is over fifteen millions. 95 per cent of the immigrants from Ireland were Catholics ; the Catholic population of the States to-day is supposed to be ten millions, and, at least, one million of these are of German and other European descent. What is the cause for the falling off in the percentage of the Irish Catholic immigrants ? [We assert that no Irish Catholic ever changed his religion except through pride, founded on ignorance, worldly

gains, or a desire to be free from moral restraint]. The answer is, the supposed lowliness of the Irish through the neglect to cultivate the language. The Irishman came here; he never saw the Irish alphabet, nor believed there was such, and therefore could not instruct his children. Self interest and anti-Catholic surroundings whispered into the ear of the Irish-American youngster that his fathers were utterly ignorant and no better than the Indian, and the youngster, seeing the apparent proof in his own parent, swallowed the bait, and hence the large number of the Mac's and O's in this country who are the inveterate enemies of Irishism and Catholicism, there being in this city alone over thirty Anglican ministers bearing purely Celtic names.

Had Gaelic literature been published and circulated, the youngster could see for himself and his parent's ignorance would not affect him.

Have we analyzed this question aright? Do the Irish element amount to fifteen millions? Some say that the Irish-American element is more than that; but, leaving it at the lesser figure, see the loss which Irishism has sustained? Who is accountable for it? First, the educators and leaders of the Irish people; and, secondly, the rank and file who would spend a dollar in the liquor saloon before they would contribute a red penny towards the preservation of their Nationality and that which pertains to it!

The New York Philo-Celtic Society had an excellent entertainment on Thanksgiving eve. The principal Gaelic features of it were recitations in Irish, *Andromache and Hector*, by Miss Katie M. Hanbury; *Carra Fíor*, by Hon. Denis Burns; *Óglaóic na Rann*, by Mr. O'Leary, and *Siadán Banna*, by Capt. T. D. Norris— all members of the Society. The chairman, Dr. Cougblan delivered a very interesting and instructive address on the race and its language.

GAELS—The preservation of Irish Nationality devolves on you. The Home Rule programme which has come to light is no home rule. There can be no Nationality without the language. We sketched in last month's Gael how to preserve the language through the committees. Also, solicit support for your Gaelic journals. Remember that no Gaelic journal can be run as a business enterprise in the present state of Irish society, and that if a few patriotic men strive to keep them afloat for the love of the cause it is by doing injustice to themselves. Every Irishman should be taxed 50 cents a year to preserve the language, and he who would not contribute it be held up to execration. Instead of this being a loss it would be a gain, for the tone which the general distribution of Gaelic literature would give the race would repay them a hundred fold. Even as it is, compare the standing of the Irish to-day with that of sixteen years' ago. The language movement infused new life into them. You will not now hear the most ignorant Irishman or Irish woman exclaim—"An sure the Irish had no language,"

Man is always inclined to sympathize with and assist oppressed respectability. Had the Irish kept their language and literature before the nations, they would have been assisted long ago, but when the Irish were represented as half savage those kindly nations looked upon them as fit for no other state than that in which England kept them.

Prof. Jackson of Columbia College, delivered a course of lectures during last month on the Origin and Developments of the English Language, before the Y. M. C. A., a tony society of this city. The immediate subject of one of the Lectures was, "The Celtic, First Latin and Scandinavian Elements of the English Language."

Here, we have this English philologist obliged to go back to the Celtic (Where is the Latin and the Roman "letter" now?) to get the material for his lecture. Yet our Irish goms, learned and unlearned, permit themselves to be called "Ignorant Irish," whereas by the dissemination of this same Celtic through the people, the Gotho-Saxon would shut up, and the Celtic element would be respected.

An Allagheny, Pa. friend has sent us several copies of the Pittsburg Dispatch containing pen-pictures of the sufferings of the people of Scotland under English rule, by EDGAR L. WAKEMAN.

Talk of the sufferings of the Irish people under British rule! It does not hold a candle to that of our Scotch brethren. And why our "Scotch-Irish" friends should organize to support a government which has used their kith and kin a hundred fold worse than the Southern Planter ever used his niggers, is a matter beyond our limited comprehension. Is it Religion? Such men have no religion.

Lest it should be thought that we exaggerate the above, we would recommend the reader to send for the copies of the Pittsburg, Pa. Dispatch of Oct. 11. and 18. and of Nov. 1. 9. and 16. Each article fills two columns, nearly. We have not sufficient space to give extracts from the articles, but merely remark that we are surprised that any intelligent human beings would bear such persecution, and that any man or woman claiming relationship to that unfortunate nationality could be found, at home or abroad, in any attitude towards that monstrous government but that of hate and an opportunity to avenge.

Seažan Ua Duibhín an Gleanna.
(Concluded)

21 bhráda mar žhaoj na h-eala,
 21h trát do lujdeanah aji adajhah,
 Kó rgháin na taojre mara,
 21h tojhahj treuh;
 21 bá í-énob aolba, leadaih,
 Jr ráin do ríhneac aji brataj,
 Cázá, mfoltaó, reahhajj,
 Rójhre žur éjrs.
 Cárhaó 'r cójhneahjdh reabac,
 Žájh na ž-clójdeahj dá h-žneada,
 blát na ž-craob 'r ealta
 21 h-bárh-élucajh žeuž;
 'S žur rájhne ljhž žac ajrde,
 'S dájh žah fužeadl dá ž-cahhaó,
 21 rájrejd žrhjh le blajre
 Ná rájh-éruj Orpheus!

Tájh, ah rj, le realaó,
 Fažta aji ošé mo éarab,
 Faoh éájh až ořsodar Oahar,
 O'árhoajž mo leuh!
 Žah éájh, žah éřsé, žah éeahhar,
 Žah áruj rjž mar éleačtar,
 Žah tájh, žah dujdeah, žah řeahrah,
 Árho-řeah ró réjh!
 21h éřájh dočt éhahjčte. éajre,
 21ž tál žo fužead o'm ballaj,
 21h adal žac oahjre o'ájhre,
 Šácah, žjč' clah!
 'S žo bhrát hž cujde tujre labajre.
 Rájhre éuh žrhjh do éadajhre,
 Le m'ájhohj o' řuž'leac ajih,
 Žárho ažur mah.

Oar Párah ořb do řhahar,
 Žur plár žac hž do labajh,
 Mah řál ó h h-žhohj hah dearar,
 Rájhreac deřé léj;
 Žah řpár do 'h řsož' žur ájcear,
 řát a řřhacčt oah ájce,
 21 rář, a crahjd, 'r a ahjh,
 řarhač a dear.
 O'éjř lán-točt caoh žur ájčrhj
 21h na řahjčte řhahhajj;
 21h ájreahd éřsé Čájhj,
 Čájh éuhahjž léj.
 'S tar řájh žo řžohřahč ad ájce,
 Óahá, óřohřac, ájhjž,
 21 éřát, řa ořóč-éuh Oahar
 Óahá, ár a réjh.

21h rájhre-řj žujdeat žac reabac,
 21tá žah éřsoč le realaó,
 řahj éájh na oahjre až rearah,
 Šárh čohle De!
 Žac tráhč éuh éřsořo řuahh reahhaj
 řájh 'r řočbahre řeahř!
 Črát le řsoč 'r řeahraó
 Črhájh, ažur žeuž!
 21h řážhac, Rjž žah ahjh,
 21tá do řřoh řá řžahal;
 Žah řpár a čřhacčt a h-žraoah,
 21hreahd hah hžahóal.
 'S ah tář-řřohč ohjhčeahč, meahjuh,
 21tá hah řužče 'hár h-hajre,
 Le čárhah clójdeahj do řžahreac,
 21h clár leáčah Kéřl.

Žo ájreahd Čuhjh dá o-čahžat,
 Spájhjhž žrohčde le ceahhar;
 'S žárho laohreac řeahraó,
 Tájh do lučt řahdar.
 Kř b-řuhj řrážo řah rjžhacčt hā čačahj
 Kár d' árho a o-čehre aji lahraó,
 Láh éuh řřoh dá řžahreac,
 'S žárhoáčar pléar.
 Oahh až bujčeah hah leahar,
 Rájh 'r "řahjhce řah,"
 Clájhreac éahjh dá řřeahžat,
 Žářta 'žur řžléř!
 21ž řájhreážat ah Rjž tar calajč,
 'S tráččřar ljh ah ahjh,
 'r éájhre ořhžahj řeahraó,
 Šlájhre mo Recř.

TRANSLATION.

Her white breasts were swelling,
 Like the swan's whiie dwelling
 Where the waves are welling
 O'er the stormy sea;
 And her fingers pat in
 Broidering upon satin,
 Birds of early matin
 Warbling on the tree;
 Fishes, beasts, and flowers,
 Fields, and camps, and towers,
 Gardens, lakes, and bowers,
 Were so fine and white!
 Wandering through the mazes,
 Of her lyric phrases,
 I could chant her praises
 All the day and night.
 "O! thou land of bravery!"
 Cried she, "sunk in slavery
 Through the tyrant knavery
 Of the stranger foe—
 Tribeless, landless, nameless,
 Wealthless, hostless, fameless
 Wander now thine aimless
 Children to and fro,
 Like a barren mother

CRUIC NA h-ÉIREANN.

Seinn d'adhrá, a éruic ir bhíne,
Seinn é mar do fheinn
báirt a élaoid le ceol an éuinnhe,
'Nuair do dhóir, a éir ir fíne,
Lán de fuaireadair bhíne.

Lán de fuaireadair dhóir, óir dhí tú
Saor, a' dhóir 'r an fcait
Treun a mbualad, a' do élaoid tú
Náirde mór, a' do éirí tú
Iad-ran uairt do bháit.

Ní' tú raor; áit tús do fuaire
Cúat, mairtíne dhéat
Téir d'adhrá. Al mo éir-re
Éiríse. caic uairt 'noir do élaire
Ná dhí éadlaic, tá.

Cuic do fuaire éruic uairt do fuaire,
Seir do fuaire, treun,
Fad do fuaire 'noir, ná jar í
Óir ir í do éairt ir fíne
Fad í éadlaic fíne.

béit do éruic anghrín nioir bhíne
'Ná 'r an am a fheinn
báirt a élaoid fad ó an éruic
Le h-a fcait; a éruic ar fcait
Seinn d'adhrá fuaire, bhíne.

"Fadaíne Dóir."

[Ir caoir, táit, fuaire, fuaire, fuaire an
"Fadaíne Dóir," a' fuaire, mairtíne d'adhrá
éairt, beirdeiríne ré bhíne air fuaire ó
Fuaire, ní ré dháir do fuaire a fcait
ó fuaire le fuaire áit do fuaire do fuaire
do fuaire nioir mairtíne óir fuaire fuaire do fuaire
fuaire an éruic éruic fuaire an éruic,
nó dhí do fuaire fuaire fuaire le fuaire an
fuaire fuaire. — F. éadlaic.]

The TUAM NEWS has copied from the Times of this city the proceedings of a German-American association which has adopted a resolution pledging the members to vote for no candidate at elections who will not support the movement to have the German language taught in the public schools

Will the Irish follow the example of their Teutonic neighbors? O, no, they are too "stylish," the leavings of the Gotho-Saxon is more tony!

We have received a large number of photos for our Gaelic Historical Album. Mr. Downey, Montague, Mich., sends his with "The Gael" held aloft triumphantly. We hope all the subscribers will be represented. The work will be interesting to future generations of Gaels as a record of those who preserved their identity.

CAPTAIN NORRIS and CHICAGO CITIZEN.

New York, Nov. 14, 1890.

Editor of the Gael.

Dear Sir—The subject of the following epistle appeared in the Chicago *Citizen* of the 30th of August. with a promise of more of its kind, I immediately wrote this reply, or rather complaint, for its appearance in a paper like the *Citizen*, claiming to be so Catholic and so Irish. I directed my communication to Mr. Finerty, personally, as chief Editor. I waited for three issues and had no reply. I then dropped Mr. Finerty a note asking for a return of the manuscript, if he could not use it. There have been several other issues and I have not seen or received any reply. I hereby re-write it and request THE GAEL to give it a place, that our people may see that our bishops and priests, and Church cannot be misrepresented and our dear language and its own distinctive type cannot be abused publicly and shamefully without a protest from some Irishman. By the way, we have not seen the *Citizen's* "more to say on the subject" yet. Yours truly,
—Thomas D. Norris.

Here is the letter,—

No. 15 Stone St. N Y, Sept. 4th. '90.

To the Chief Editor of the Chicago *Citizen*.

Dear Sir: Please grant me space to (reluctantly) make a few remarks on a subject which appeared in the shape of an editorial in your worthy paper of August 30th. I must say that I do not really believe that you ever wrote or dictated that article. Neither do I believe that the writer of it believes in or knows much about the Church, nor do I believe that any Catholic or real lover of the Irish language would be guilty of spreading such trash before our people. The article says, "Last week's mail from Ireland says that 'on Sunday July 27th. priests speaking in some of the Catholic churches, on the opening of the schools in the city (Dublin) referred to the Irish language as being a study worthy of special attention.' This is one of the strangest and most suggestive item of news ever brought across the Atlantic from Ireland."

Why, there is nothing strange or wonderful about it. It may be suggestive and hopeful news, and surely it is, and we thank God and the good priests for it. The writer tells us that,

"Unless the priests, who spoke about the duty of the Irish people towards their national language HAD BEEN ORDERED so to speak by some authority before which THEY HAD TO BOW, it is an absolute certainty that not one of them would have said a word in favor of the Irish language."

Oh, what a gall! What a treacherous misrepresentation of our good priests! There is not an authority on earth to make them bow to such an order nor a power that would try to compel them to. The only authority on earth before which God's priests have to bow is the legitimate authority of their church, dictated by Jesus Christ, its founder, its protector and its life, and that Church will never issue an order to compel anyone to speak or to teach any particular language or form of speech.

We have before now seen similar charges made against our good priests and against our church, in writings similar to the present, and by persons who did not know the difference between a dozen priests and the body of the Church of God. The writer says,—

"It is reasonable to conclude, then, that the or-

der came from Archbishop Walsh, and it is equally reasonable to conclude that, however patriotic the Archbishop may be, he would hardly have inspired such an EXTRAORDINARY DICTUM from several altars in Dublin if he, too, had not received inspiration from some source above him."

Does this great light, who appears to conclude so much from his power of reasoning, pretend to say that the Pope has sent a bull to Archbishop Walsh, concerning our dear language? If so, he never committed a greater bull in his life. When the Pope or the Archbishop will issue a legitimate order to the priests of the Church, it will be obeyed with alacrity, not because they have to bow as slaves, but because they cheerfully comply with the injunctions of God's mouthpiece on earth. This great luminary says,—

"But to speak of such matter in Dublin * * * shows precisely 'that at long last' the Church has seen the mistake she made, in having, for nearly two hundred years, done almost everything that could be done, without absolute persecution, to cause the disuse of the Irish language by the Irish masses."

What blasphemy! I was born in 1827 and from the time I was able to attend Holy Mass until I left Ireland in 1851, I could hear a priest or the bishop himself preach in the dear old language every Sunday; and I know that the catechism classes were instructed in that language by them. Thousands of others, older and younger than I, from different parts of Ireland can testify as I do.

Will this instrument of evil tendency ever cease to asperse our priests and our language under the plausible cloak of hypocrisy? O Heavens! hear him again,—"But with that almost (yes entire) superhuman wisdom, which is so entirely characteristic of the MANAGEMENT of the Church, she seems hastening to repair the damage that was done." Yes, done by English helibounds and Irish turncoats who denied their God and chased the priests and bishops as if they were wild and vicious animals for teaching the beautiful old language and the way to Heaven. He says,— "Here we have an instance of the might of public opinion. Even the Church itself has to bow before it." Indeed we Catholics believe that public opinion must shape itself so as to comply with the Church, which can never change. He tells us "That it is the fearless patriotic men who founded Irish language societies in Dublin that are to be thanked for the *renaissance* of the national language sentiment, not only in Ireland but in this country: but above all individuals, and certainly above all priests, Father Keegan of St. Louis Mo. is to be thanked the most." Oh! "All! all! this will I give thee if falling down thou wilt adore me." Where are the memories of the Rev. Father Daniel O'Sullivan, Doctor Keating, Archbishop McHale, Father Bourke, etc? What have we to say of Father Nolan, Father O'Growney, the Rev. Father Fitzgerald of Brooklyn, and others who wrote and who write our beautiful language in its natural form, and not in the accursed English type which maligns our race everywhere it is used.

He knows that the societies of Brooklyn and Boston existed for years before those of Dublin, notwithstanding his barefaced assertion. And although we feel glad and thankful to see the Revd. Father Keegan take such an interest in the language, we feel that the only cause for our great luminary's pretended great praise of him is because he (the Revd. Father) for some unknown reason,

advocates the use of English type for our dear language.

"Oh! what a beautiful bird you are, and what a beautiful voice you must have," said the Fox to the Crow. Now hear him and judge impartially. He says,—"The next step that should be taken in this country about the Irish language should be a convention of all those Irishmen who are interested in it (yes perhaps for its destruction); *whether they are Gaelic scholars or not makes no difference* - - - (It looks as if it would suit him better that they should know nothing about it). That convention, while not dictating as to the character that should be used in printing Irish, should commend that the Roman (English) should be most used, for it throws fewest obstacles in the way of learners, and Gaelic loses nothing of its attributes by being printed in it." It throws all the obstacles in the world in the way, for with the sounds of all the letters of the English alphabet he could not pronounce the 'Irish' of 'dear, cheap, slender, music,' and many other words. The nearest approach would be of 'ceol', music, spelling it 'kyole.' What would become of Irish orthography? A person learning Irish in English type can never read and pronounce it properly and will never know anything of ancient or modern books or manuscripts written or printed in the real script or type. A person can only ape Irish in English letters. Our luminary, in his call for an Irish language convention, tries to imitate 2nd. Samuel 11c. 15v. He substantially says,— Call an Irish language convention, composed of English speaking people, say, for instance, good Gotho-Saxon Irishmen; well, say, like the Scotch-Irish 'what is it?' Place the regular Gaelic letters in the forefront of the platform; withdraw from them. Commend the letters of old England for ever, that all the signs of ancient Ireland and of her noble language may be smitten, and die; and that all her ancient literature may become lost and useless and a mockery in the mouths of her enemies." Fac simile: "And he wrote in the letter, saying, 'set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die,' 2nd. Samuel, 11c. 15v.

Dear Mr. Finerty, judge that letter under the guise of an editorial in your patriotic paper. Judge its fealty to Ireland and to the dear old traditional language of the dear land to which you and your worthy paper are devoted, and see that such a wolf in sheep's clothing will not again slip into it without your notice. When those who are really interested in our dear language deem it necessary to call anything like a convention for its use and benefit, let that convention be composed of Irish speaking people who take the trouble to read and write it, and make themselves able to converse in it, and who study its grammar, and of no others. No Democratic convention will invite Republican delegates; no Republican convention wants half the delegates to be Democratic; no Episcopalian council is made up of Methodists; no Catholic Synod is made up of dissenters; no people who had letters other than the Roman (English) letters dropped them for the English, and no country or separate people who ever had a language of their own is known to have dropped it for the English. Why, then, should a Gaelic convention for Gaelic purposes be composed of any but Gaelic scholars? Why should any mongrel who would advocate the change of its letters into those of a strange and persecuting nation be allowed to stain the doorsteps of such a convention with his polluted

feet? Why should such a convention be composed of or controlled by persons who would want to use such as an expedient? O! no. Our poor Uriah has too many friends to allow it to be put in the forefront of Gotho Saxons for their use and purpose.

Yours very truly, —THOMAS D. NORRIS.

THE SENTIMENTS of our SUBSCRIBERS'

Cal—Hollister, J Gleeson—Milpitas, O Quigly.
Col—Bedmountain, J Kennedy; Mr. Kennedy also \$5. to help the Gaelic cause.

Conn—Meriden, M O'Connell, per M J Henehan, Providence, R I.

D C—Washington, Catholic University, Rev P C Yorke.

Ill—Chicago, P Henehan, and T Cullinane, per M J Henehan, Providence, R I—Lockport M Darcey.

Mass—Boston, T J Coghlan, per W King.

Minn—Fulda, M Spelman.

Me—Machias, Rev C O'Sullivan—Portland, F A Landrigan.

Mo—St Louis, Mrs H Cloonan, per J G Joyce.

N Y—City, T Young, T Browne, Miss B Dwyer—Rochester, P H Quillen, per M J Henehan, Providence, R I.—Brooklyn, Hon. Judge Rooney.

O—New Straitsville, P Fahey, M F McDonald, per Mr Fahey.

R I—Providence, Rev. D McLowney, J T Kennedy, J E Lynch, P E Cuff, M Simmons, all per M J Henehan. Gaels, why not take a leaf out of Mr Henehan's book?

Pa—Phila., F McDonnell (Phila. Gaels, Mr McDonnell is in the Boot & Shoe business at 533 So. St. Pay him a visit.), Miss Mary Mahoney per J J Lyons—Scranton, M G Langan. We hope P F May of Belvue will organize for the Sisters' classes, Ballinrobe—no excuse, and that right away.

Ireland.

Donegal—Driminacross, J Dwyer, per Miss B Dwyer N Y City—Gweedore, Rev J McFadden, per Charles C Coll, Coal Creek, Col.—Meenderry ample, M Duggan, also, per Mr Coll.

Mayo—Flaughena, T Boyle, per M Spelman, Fulda, Minn.

Rosecommon—Cloonagh, Miss Tessie Gormly, per M J Henehan, Providence, R I.

Italy—Irish College, Rome, H Dwyer, per Miss B Dwyer, N Y City.

We have received a beautiful specimen of Gaelic script written by the children of the Sisters' Irish classes, Billinrobe, county Mayo.

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