1/8,



ร์งุเบร์ร พณ 5-cos อนช.

21οη ορτός Δήληη δί η ήμημηξήη 50 ή μηθε η Α γιρός τημόροι η Α τερκά. Αξ ημηγής γξεμί 7 Αξ τουμαό ξημη τού δ κέμη, 7 δί γεργολη μη Α πράγτο. Ουδαμτ

αη σ-αταίμ lejr, "21 ζοιλίζη," αμ τέ, "τά τά διασαίη 'τ κιτέ το αοίτ αποίτ, αξυτ τη της το το τογα ό 'η λά α πυσασ τί σο τος γεο."

"όμο τά ο' έρτελό," Δηγα δοριίζη, "ός πέ ας γηλή ιλ θελιταίηε, 7 ης οπ τευο πέ πο όσγα όσης δάρι αγ αη μητςε."

"θί γιαο όο γαιαό α'ν θί γιαο αμιαή ημαιμ α ταιηις σύ το 'η τμάις," αμγ αη σ-αταιμ.

"Dí 1700 171, 30 cinnoe, an Joillír.

"Sin é 'η μιο ατά με μάσ," αμτ αη τ-αταίμ, ηας μαθ ισηματ το σογα ηίξε ι μιατή."

"Lizur ní nižredo zo lá mo dájr," apra Zoillír.

"21 διτελήημις δηλολίς! Α δοσλίς! α τιητέιη! α τητόιητε τα η ήλιτ! τα δε αη τόντ τρελτικά τιη?" αντ αν σ-ατΟ' έιριζ Τοιλίς 7 όμιρ τέ α λάτη αιρ α ζιαλί η άις αρ δ-γμαιρ τέ αη τορη,—

"Lic Jup tu-ra atá ann," an ré, "too tuz an buille rin tam, buille eile ní buailteá zo brác."

Čυαιό τέ απαό ατ απ σεαό 7 γεαης ήση αιη.

Οο δί 'η Lior ηο 'η Rac δυό δρεάξτα το δί ηη Είρηηη τραταό δεαξ ό δίηη αη τίξε, 7 δυό ξηάς leir 50 minic ruice γίος αρ αη τροηγα δρεάξ κόο το δί η α τηπίοιι.

Šεαγ γέ, 7 έ ηη α leat-lujte ας δηηη αη τιξε ας σεαμαά γιας αμ αη γρέημ, 7 ας δηεατημέρα αμ αη ποεαία δα αιδιημή δηί το δί ογ α όμοη, 7 σ γαη γέ αηη απ κεαό αύρια μαμη σαη ασμ α όμη αγ. Κέγγ α δειτί η α γεαγαίη τη μαμη η ό όδ, συδαμα γέ ιεμγ γέμη.

"Μο leun σεμη πας δ-γιή της μπς μτς αγ απ άρς γεο η ιμίε σο léph! δ' γεάπη ίροη α δείς τη άρς απ δις εγίε γαη σοή απ πά τη γεο Φς, πας η-αοιδιηπη έ σιμς γε, α ζεαίαιζ δάτη, απ γε, "ασά σιι ταπς, σιι ταπς παπ τη πραπ ίεας γέρη, 7 πρ τίς ιε σιιμε απ δις σο δάπηας πο σο σιη απ σ-σίι. 21/ο δηόη σαη πηγε παπ τί!"

"Laireat, van m'anam," a vein ré, "cà rid re rúzac zo leon, 7 leanfajo mé rid."

"2110 γηιαή, πο capall, 'γ πο όιαιιαιτ, πο γηιαή, πο capall 'γ πο όιαιιοιο!"

"Oan mo lájin," an Joillír an buaic-

"Μή h-olc é τηπ, σεμηταιό τητε αιτητ οπραίο."

Usur blaojo reirean amac con leo, "Mo rajan, mo capall, 'r mo ojallajo,"

21 συγ απ αη πόμπουο δή capall δηθάξ le γημαη όμη 7 le σμαιμαίο αμηξής η α τέατα τη ογ α τόμημο. Léμπ τέ τια ταμη, 7 αη πόμπουο α δή τέ απ α σπιμη τόσημα τέ το τομέμη το παδ αη πατ ιάη τε τάμμη, 7 σε σασμήδ δεαξα σιι α παρισμέρατο σημα.

[Le dejt leanta.]

It is more than "The Freedom of the Press" to permit the proprietors of Anglo-American papers, such as the Evening Post, World, Herald, and some rural sheets, to publish treason to the United States (Of course, they got the tip), Americans should neither read nor patronize in any way such commercial sheets. The President of these States has patriotically declared that he will enforce the Monroe Doctrine (a doctrine which in sures peace and prosperity to us and to our descendants), and the Congress has, with vehement unanimity, endorsed his action, and 99 per cent of the American people do so, likewise. Why do not these Anglomaniaes address themselves to the aggressor, John Bull. Oh, no. He is a sacred animal. But the hypocritical cry of "Fraticidal war" will not "go" in permitting him to have his way, for 10 per cent. of the 70,000,000 Americans are not Auglo-Saxon. And as to the destruction of our seasboard cities, that is a question to be yet determined. English cities, too, inland and seasboard, are as open to destruction as ours. So if Salisbury want war he shall have it.

The Irishmen of New York and vicinity can obtain gratuitous instruction in the language of Ireland by calling at the rooms of the P. C. Society, 12 E 811 St. on Toursday evenings from 8 to 10, and on Sunday afternoons from 3 to 6, o'clock.

The Philadelphia Philo-Celtic Society meets at Philopatrian Hall, 211 S. 12th St., every Sunday evening, where it imparts free instruction to all who desire to cultivate a knowledge of the Celtic tongue.

на скојзјие окаојое аста

Szeul Ójntean.

Le 211. U. C.

[Leanta]

Ις παι τη το ξάηι απας Ubu Carηπ 10ηα εατος άτ, παι το μευ τέ α ξημαίς, 7 α τέατος α δί 50 η-10πίδη ηεαή-ςίοιτας ητ αη ηιό.

Jun γεαπ boco é, 30 σειήηη ηί παιδ ríon, aco nizne a thuaillízeaco é, le γέαζαιη αιμ α ήγογορτώη α δείτ σείς uajne njor meara joná oo bí ré. Man oo of abu Carim as naillead, 7 as hamaillead man ro 1 n-éadóccur, chuinnμής η α comμηταη α η α timejoll, αρη ea-Jal Jun dar cubairce ejjin ain; ado 'ημαιρ σε αρο τιασ αρ ταρία, αη άισ έ thuaimeillead, tairbeanadan aco luat żájn majlíreac. buo jomancao é ro o' 21 bu Carım, — 5un b' é1511 vó ní é am. ajn σο cun ruar le η-a cailleamnajo, Aco a bejt cunta raoj r515e; but oo. fulling é. D'iompuit a cutac uile anαδαίζ ηα σ-σποιζίησα η πίοδαζα ή απα, żuμ cjηη γέ le 100 a δόjteaδ γμαγ, 10ηση ηΔό δ-γευσγασής υπόσηο Δ σευηΔό to njor ria. 'Muain teils abu Carim ηα σποξίηε 'γαη σειμε δί γιαο όο μίγσε. δοξαίζτε γίη, της κασής γέ Δηλό 30 η-3lacrat 10mancat átmujo le 100 a σόιτεασ, αιμ απ άτθαμ γιη τειίζ γέ ιασ amać ajn mullać an ciże le cinimeat. Tà na réizit coim-freal 'ran cin rin Unuain rin deitrnit Carim amac le résceal asp a 500, 7 é résu do custead

αιπ τοη α έαι lleaman πε σάιπδιδ ημαόα.

Τά γελη-μά ο ληη, τυμ coramul λη madad le na majajrein. Di madad az Abu Carım, bejtest fustinan. υν μεπο μενόου έ να μνονό, οπρ' με ballajo bana-ralaca ajp, rmujo faoa σημασαό α1η, co σάηα 30 m b'réjojn leas a αγηαόα comajneam; αςη αση rocal, buò coilean zhanna é. Dí'n πασαό ηα lujoc ajn ceann an réize, 'nuain a teils abu Carim a thoisine a. mac. Rit ré cuca i ruil le nit eizin mait razail ne ste, oin ain nor di ré ochac Do rion; aco huajn cujn ré a riacla onta, ruajn ré amac Jun nab riao no nízin. Un uain rin zlač an béiceac mjan le iminc. Luide ré rior ain ceann de na τροιτίηιο, 7 τογαίς τέ σ'a tappajn3,7 o'a tejlzjn cimcjoll. Upσυμγαό τέ 'γαη αθη j, 7 σαγαηό cat τέ αιμ α σισι αμ η τίησι δ le rothum. Rithe ré an conain την τάιηις ης comunrana amac lejr an clear o'féacaint. noc ajcjoradan 30 chójbeamuil. Cajrbean ro mirneac oo cabaint oo 'n maσαό, ηού το ταπραιης, 7 το τειίς αη τηριζίη ηίος γιασαιμε 10ηά πιζηε τέ Δημαή, τυρ υπόλη τέ κά σειμε ί ταμ αη rala, in imjol an réize.

Το πίο τάξθαη τάμια τεαη παοί α δεί τιμδαί ταοίδ balla απ τίξε η πόμηπέμητ το— τεαη ταμαίο τεαηη το πίη 7 τοι ίτρας τε ιτάτρο το εαδιμη— 7 τιμτ απ τροίξίη τεαι ίτο μας αμη.

υμό άξιηση έ ηδη υμαί γαι ης σποίξίης αη κυαμ δούο, αύο αίη άιη αη δυηη, Δηη Δ μαίδ η Δ σαίμησε ηίογ ίμζα. Δόσ 5lac τέ cú15 ηο τέ chéacoa, ατ αμ tháj an fuil 30 líonman. 'Muain car Ubu Carim a baile ran chathona. bi na conreaball as fulneac ain, 7 5namuizeavan leir an coilein é, le na cann-Δ1η5 50 príorún. Ταθαμαό clor 3eánn οό, αηη α παθ έιζεαη οό σ'ασθάιι, συμ leir γέιη δί αη σποιζίη μίοσαμαμ. 7 αη mada cioncac man an 3-céadha. Rizne Ubu Carim Jac nio le constáil amac ó príorún. Unuain rin nizne an rean cnéacca fonail od má díolfad Ubu Carim to an Felior te infle "plarten" απ τοη τας επέας το η τέ επέας το 10 50 ο-σαθαμκαό γέ γμαγ αη έμιροή.

Ταιγθεάη αη γομάιι το ιοπιμολό ό 21 bu Carım; το τημίταιτ, τ'αξηαγαιτί, DO Juil, 7 DO DICCIOLL TÉ AN IANNAD DO λατασαό, αύτ 30 σίομαση. Οο rear rean an cinn maol 30 dainsean ann a Jannat, 7 tob é1519 o' Abu Carim a mála-ajnojo o' forolat oo faintino aμίτ, 510 ο τυλτιίς τέ 50 πόρ έ. 21 p A bejt raopita o na confrabalajo o'Ubu Carim, nit ré trío a teat coramuil le rean an mine; anuain rin ruis ré ríor, 7 o reuc ré 1 b-rallamnaco Fá dejne buajt rmuajne rojltreac é Do ξίας ceanη σε σποιξίηιδ, σο cuajo 'r σο ταπραίης τέ 'η μασαό ατ αη άιτ τασι 'η όλάμ, Δηη Δ μαθ τέ 'ηηΔ όσολαό 30 γοζήλο. 7 τας γέ ού τμαησαιη ηγοτροcanac. 30 moc an an majoin amánac δί Ubu Carım 1ηr a ξάιποίη az obajn. Οο όιης τέ le αφίασαφ ηα σποιξήπεαφ τέ τροίξτε τλοί ή τλιαή 10ηος ηλό η. béjnriojr uncojo có njor mó. Ujn a m bejt az ojbnjužat tó, dí comunya mío rzajreac o'a rajneat noc 30 rata mian le clear o'imine ain Co luat 7 bí 'n lá rolarac, cuajo an comunta oo 'n "murci", 7 oudaine leir, sun cocail Abu Carim joninuit at a zainoin noim an ló. Unoir bí neaco anuain rin i m. bazoao, zun legr an reage of na 10nmujr uile oo dí fázalca faoi 'n calam. 7 δί βαζαμόα le βιαησαίδ τη σημαόα αη ce do bujrread an olite ro. Boilenio An "murcy" beat pior be tho leir an chuailleánac raidbin, dus ré cuio o'a fultionn amaille leit, 7 duato ré 50 τελό ο' Abu Carim, le η-յαμημιό 30 ο-במלמודמוספ דעמד סס מון כ-וסחווון דמל-Alca. Do mjonnujt 21bu Carim nir an réarois de 'n faircineac nan b. ruain ré jonigur an bic, 7 zun igjan leir aigάιη ηλ τροιζίης το ο' Αφίλολό, σο έμς όο 10 μαό η 10 μη τίη Δη. Ο η ομή Δη "murty" an ajt to tocajle ruar, 7 γιαιη γέ η στο ο τροβήσε γέ τροβίτε γαοβή Galam.

παοιη δί α πόισε γοιλαπαητα uile. Ταδαραό α ποξα τό, ceacoar oul 30 ρρίογύη πο έ γέιη το ceannac amac γαοι είρις τρομ αρίτ. Ταιγθεάη αη γυίλεατο δυαη γο α γραράιη coramuil le ταρραίης α γοια τροιόε υαό, ατο τα θ δυό γείσιρ leir α δευηαό? Uin αη τισμάλη, δί αη ηιό ir τρίομα, 7 γι γεάρη το le τευμαό, παρ ταιγθεάη το είρις το δίοι το η "πυκτί," ηιό πος μίζηε γέ.

Leir an am ro, by 21bu Carim cinn 7 συμητελό με η-λ όμοιξίηιδ. Σημαιη τέ 50 σοιήηη απ αη ησό le é féin a raon-Αό μαζα το τίοη. 21η μαρη τηη blac re FÁ 1 A 'CAFCOIT' TALAC 140. 7 CHAID TÉ उठ म्यच्य याम्यदं च्छ म्य मर्थि । उत्तर प्राम telly re amac 100 1 3-canal. Le choice éadopom cuajt ré abaile 30 bazdad. 45 ποτυζαό συπ γαοπταό απ σε πε έ ο η τροιξίηιο ηίο δάξή απα 215 μγ 30 σειήμη lean là an ló. 7 cluineas nása ό η α τροιξίηι δ, αρ πού συρα θ είν Car-1m 45 coruzad 100 a deapmadad. Uć ranaojn! 'nejr ujm cojcciojr, cajrbean αη υπάιτεση απ ηα οιυπεαταίδ-μίτσε σε δαζοαο γεαμ γέαμαητα δυό άιποcéjm 7 cabaco, - cujoeacota le rojs-Ojúnajb j o-ceac o' Ubu Carim.

Ταιγθεάη αιδιι Carim δούο α δειτ δυαίτε 30 καού, 7 30 δαίδ, le καιτόσον σε ἡροκοντών είδιν: δί le συίνε σε γορομάνα το τροίδίνε κιντεάς ανώ α Ιάιήν αίδε.

Τροημη α ταηξασαπ σο η leur απίη? Το ηλούπολ, 50 σειήτη ετη laetid ej51η, τως ηλ κόιητε puiblite μίτζε απ εj51η, 7 δί carλοισ coιστίση, 7 σιαπτλιη απη Οο γεπώσ απ βπλίτε όπ ηλ ρίορλολ, λόο κμαίπ τε 1 η-σελέ coιηξίσι μου κά τείπε πίξηε τε απ beul πο κογ5λιλό σε η βπίση ρίορα σο γεπώσλο, 7 ληηγιη δί "λη conp coine," παπ τέιπτισίτ ηλ κηρ-σιές: δί beul απ βίορλο σρί πλίτε ισορτά γμας le σποιξίηιο ειδι Καγίμ.

[Le bejt leants.]

We hope Gaels will transmit their support to the Gael yearly. If this were done there would not be so many in arrears as there are.—This is a good time to make a beginning. Another valuable contributor to Gaelic lore.

Cajlin deas crujoce na m.bó, By P. Casey, Malden, Mass.

T

II

Οο δεληπιζελη το 1 το-τελητα πο τιτάλιξ,

'S τ'κρελται το μήμαι πέ τη αποίητ,

Οο γλογιελη παό γπαρκατό πο γίνι το

Στιαι το πριηπ απ. α τίι παρ απ ορ;

Οο τλιτέλη τελιτήμα το τιμίτο,

Τιτό πο πόρι έ πο τίνα τη το δικοι

Στιο το πόρι έ πο τίνα τη το δικοι

Στιο τλιτί το το τιμίτο το ποιο τιμίτο το τιμίτο το τιμίτο το το τιμίτο το το τιμίτο τιμίτο

Σηοιιγαο το σειήηη σιητ α σιητηση, Σηαρ δί γας ό ηα σύι το σ-τη γεορ, το ταμαριας, γασα, τημτ, ιμδας, Το ταμτησιά γασα, τημτ, ιμδας, δο ταμτησιά ριώρας τη ρώπρα, 'S το σαγγατ τη ρίητο le ηα δεοι σιητεατ αιτεατ τη μιτιστε ηα σύταιτ, 'S α ταηα το τριμότε ηα σόιο.

IV

Στασταιό πέ τεατοα όαπ όμευισα Υίσης σεαίιαι η ή όθαμταο ηίος πό, Υίαι ηί απα αστιμη πα έμτεαστ, Υίσης η συμτιμη απ σείτεαστ, Θειμιπ βάμι το όάπται η α η-έμτεαη, Υίη σ-101εάη βίηη αθμας πα πεοη, Το δίος πηά απη η π-βάηται απα ασδαμεαστ Υίσης Ιαδαίητο τεαη δαθόι το πα π-beol. Do n Fear Cazan.

Malden, Mass

Paopaje O'Cataraj 5

O'OÁLU FJONN, ccc.

Οια το θεατά, α 21 μιπε 21 όιπ, 21 θεατά αγ 3 Ιοιπε πά απ 3 πιαπ, Οια το θεατά απα ΙΙ τιιι τα οπι 21 όπαο θεατά, α μπ θάππ τιαι.

Οια το δεατά α δυμμε αη μιζ, Μη γεαγαό, αμ γιιζε, αμ γιαη, Οια το δεατά α γαδιατό ύμ, Μημιη ήρεαμμα, α δεατά δυαη.

Οια το θεασα α τοις μαη όη, Οια το θεασα αθογ μαη αοι, Οια το θεασα α ιόη του ξαοι, Οια το θεασα α θιαιτ ηα η.ός.

Οια το θεατά α τηματό τη τη τη της ης οι τη της ης οι τη της ης οι της οι της

Οια το θεατά, α θευί τη απ πός, Οια το θεατά α ξευξ τια ηξηάς, Οια το θεατά α έπασο το ζεπιας, Οτο ξαοί γιας θεατά τα βάς.

Oja vo beata amalla mjn, 21 pae lán le ambeartar buat, Oja vo beata an am an eóil, 21 chann reoil an beata buan.

Οια το θεατα ατόιτσε δοης, Υιοιηθεαη η ς ειμτά ογ το είσηη, Υιρ τοσήβατο το ήσητη τη ήαιι, Γά βάρη τροη, γοιιάιη, γισηη.

Οια το δεατά α δημισησοί ταση, Le άρ τυιίλεατό δεατά τας διατό, Ατριώς πο δάη, τη εαγ-ξεαλ τασή, Απασιή δεας τραση οτ ηάρ τιαλ,

Fáilte uaim to malla mín Re ramuil rnaite reans rnoill, No taod nuaine cionn tud caol, Fán rsaoil duaile tíonnnaid óin. Failte uaim ooo monstuil mall Ιτ σου ζημαό όσηη μη, κάιζεις ήή, Ir ooo céid 13110meaccais ocair ochujn, Ir ooo bojr cuju rić reochajz rlim.

Fáilte uaim 000 bhátaio báin. Raine buad failte Jac Aon, Doo ruil glar rion railois reil 1º 000 bojr néj3 cjonfájnneac caojin.

Faile uaim ood mala min, Do chujt ha je jr dod cućo reim. Ir DOD FRO15 Flat leadain Faon Ocajenjomaja acajin nożil nejż

Failse neomas as Maitin mic. Fáilte ó'n vá cár ir cóin ouit, Sid at rois an mear to mic Coin aneic nead chear man cuip.

Τά Δη έίορος ζαη ηιαρα ηιος, 21η τηίηόιο αιη lujge leat, Τά άμ ησαιη510η αιη 501η a5lac Ulnojol oo machuld oo nejc.

Τά 31Δη 3η1Δη ήμητ ηεί μη Δη103, Τά αη δάη Ιμαίδ δαη παίπα πία, Jomoa nío ne a zcuine a clú, Cũ το ζηίτ ταιης το Όια.

Jan ele leip on Inish gramman To lean mé 'n rean meamnam cot be act jr b'réjoin ljom. (This poem is dated 1778.)

seanajóir jaodalze.

Leir an Utain Unnamac P. 1. Ua Cujnib. 1 D. Teampull Maoim Alphonrujr, Εοδραό Νιιαό, Οιό Γλόριιο, 1895.

(Leanta.)

επαρ τη το όμη τί α σησ σιαδίδη cuis an Apoearbos as cup cacus. Δό Ajn le 30 ο- διάθληταό τέ 'η τόπός πελήπλιόσε το θεσσίζ, Δόσ 30 σύτηλόσας, σίιγ, σιάιταιζ γέ πα σατιιζτεοιμ-1ce γαη τριομαίο ηδοιμέν τιη α cuih 100 an riudal. Jan moill 3ab ceacc-Appide Decois 'n c. Lipoeabos. 7 cuip riao 1 3-cancain 1 mbl'at-cliat ap read camaill é. an ruil 30 o-cnéigreat ré an chejoeam beannuite; ac bí ré τεατήμος το του 1 η-3πάτα Dé.

Translation.

Hence she sent her diabolical representatives to the Archbishop to tempt him to accord the aforesaid obedience to Betty, but truly and faithfully, he refused the tempters in that holy spirit which made them depart. Without delay Betty's minions seized the Archbishop and placed him in prison in the city of Dublin, for some time, thinking that he would desert the blessed religion. But he was steadfast for ever in the grace of God.

He refused her devils, and because of that, under that miserable man, Mountjoy, by the orders of Betty, the sentence of death was passed on the Archbishop. But what form of death was he to suffer & To be roasted until life should depart from his blessed body. As they tied him to the tree in the place now called ollege reen did they kindle a large fire about him so as to put him to death quickly ! They did not; that would be too merciful; but instead of that they put oil and spirits and other inflamables on his bare feet. It was lit until

Ομίσιης γέ θεσσις 7 Δ σιμο σιαθίομ, 7 o'a buj rin, raoj 'n b reau mjorone. μηλό Mountjoy, le ομουζλό θεσσίζ, cusad breit bair an an ano-earbos. Ac cia 'n cuma bair a bi le rulains Alze? É bejt lojrzte 30 n.euzrat an C-ΔηΔη Αγ Δ colajηη δεαηημίζε. 2η Δη ceansail γιαο é το 'η chann inr an aic o-cuzcan Papic an Colarroe anorrain. Un cult that ceine inon in a cimcioll le η-Δ cup cum bájr 30 ταραίο. Νίορ cujn: bejoeao ré rin no thócajneac; ac in jonad rin cuin riad ola 7 biocalle 7 neice elle rolarca an a cora loma. Larat é 50 παθ a colajnη κασι larajn 50 h-ujle. 21 leiz rjao có bár fázail raoi 'n larain rin? Mjon leis; nó earboz Alúc riao an larain nuain α έσηπαιρις γιαο 30 παθ αη έσιαηη τη αρι 5ηforac. Cujn γιαο απ Δης έ ηης Δ 3cancajn le cacujad a cuin ain anír; 7 310 30 μαθ τέ καοι ριαηταίδ μαθάγαζα ojúlcaj ré na ojabalójnice. O'a bris τη τυσαό απας έ αμίτ ιά 'η η α ἡάρας; ceanzlao de 'η chann é man hinne an lá ποιή γηη; larat é 30 παθ τέ καοι telylo 30 h-ulle; múčao an larajn-7 Ir man rin oo deun riao leir an main**σηπ δεληπμήξε** cejthe lacte η η-οιαίξ α céile; ac an cuizeat lá d' euz an c-anam ó 'η luajt ηλοήτα 7 ó η-α cháinajt mon-luacinana le bejt 30 rionnujoe ra conoin zlopman, man zair zizeac cheunή αρ α για τη δια το αρ η ά ή α το α έρειοηή, 7 α μηη α αη τροιο ή αιτ απ τοη Θέ 7 Naom Paonaic.

Flagnulitean Diom main Δοη σ.γαζαμε ηδ Δοη earboz an bjc Cajciliceac 1η Είπηηη καοί η το ολίξτιο τζιάηταζα το. Γρεαζηαίη ζυμ ημα tuje fujl na majnejneać, j b-prijod aojrid η η η-θασία γε η η α η-μίτσε μπαισός, ασ rljucad na calman ar an éinis ríol η Δοή τα Δη έμει οιή Δη 10 πρόζα το η Δ 6ράζάη Δε αμ τυο Δη σοίη Δηη, 17 η Δη Δη 5-ceuona bí an cújr in Cining an read ιλετελό μαθάγας ηα ξευμιεληλήματο; oin le ruil na maintineac Eineanneac 7 a rearinace an ron na heazlaire, ninnead an cheideam Caiciliceac canπιιη τελό το ή όπλη το ηλ βροτεγτίη-

his body was all in a flame. Did they suffer him to die under that flame ! They did not f that would be too merciful for a priest or bishop. They extinguished the flame when they saw that the body was like burned embers. They sent him back to prison so as to tempt him again; and though he was suffering intense pains, he refused the devils. Hence, he was brought out the next day: he was tied to the tree as he was the day before; he was lit until he was covered with fire; the flame was extinguished, and in that manner they used the blessed martyr for four days in succession : but the fifth day the soul departed from the holy ashes and from the precious bones to live for ever under the crown of glory, like a brave hero who obtained victory over the enemy of his religion, and who fought the good fight for God and Saint Patrick.

I am asked if any Catholic priest or bishop lived in Ireland under these scourging laws. I answer that as the blood of the martyrs fell, in the early days of the Church, in refreshing waters irrigating the soil from which sprung the holy seed of religion, converting the pagan throughout the world; that same condition obtained in Ireland during the awful days of the persecution; for by the blood of the Irish martyrs, their steadfastness for the Church the Catholic religion became as a loadstone to many of the Protestants, and they returned back to the true Church. Hence, much more was gained than were lost to Saint Patrick's religion.

But were not all the priests either killed or banished! That was, indeed, the intention of the enemy, but he could not enforce it in Ireland of the Saints; for in spite of the unmerciful laws made against the obtainment of learning at home or abroad, the Irish father and mother sent their sons to Belgium or to France to become priests, and after a while they returned home, in order to give spiritual care to their own country people.

They returned, indeed, but it is oftener they journeyed in the garb of a peasant than in the garb of a priest. Many of them were caught and put to death; but in spite of the English spy and traitor, there were four thousand of priests imparting the solace and blessings of the holy religion to the people of Ireland.

And, now, faithful children of Saint Patrick, to finish my discourse on the tribulations and on the victories of the holy religion of Ireland, I hope you will not be ever without the grace of God, so that yourselves and your children will be always as were your holy forefathers, who lost their worldly substance entirely, and who freely shed their blood for Saint Patrick's religion. And, to:night, as we call to mind the victory which we obtained over England and Hell, let our prayers ascend to the regal throne of God as the incense which is burned before the holy sacrament, giving thanks to God (Continued on page 72)

"A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist,"—Archerskop TRENCH.

"The Green Isle contained for more centuries than one, more learning than could have been collected from the rest of Europe. It is not thus rash to say that the Irish possess contemporary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a similar boast."—Spalding's English LITERATURE, APPLETON & CO., NEW YORE.

Who are the Scotch? A tribe of Irish Scots who crossed over in the 6th century, overcame the natives, and gave their name to the country.—J. Cornwell, Ph.D., F. R. S.'s Scotch History.

The Saxons Ruled in England from the 5th century and were so rude that they had no written language until the 14th, when the Franco-Normans formulated the English.—SPALDING.





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Remember that the First Irish Book is given free of charge to every new subscriber.

Subscribers will please remember that subscriptions are due in advance.

The late Patrick Mullen, the New York gunmaker, has left, by will, \$90,000 to the Lord Mayor of Dublin to be applied to the teaching of the Irish Language in that city.

\$1,200 a year would run a monthly journal like the Gael, in New York city. \$24,000 invested in perpetuity, at 5 per cent., would produce that sum-Is there any rich Irish: American to do it — Are any six who would do it? There could be no more lasting memorial.

The Anglosmaniacs of New York proclaim that the IrishsAmerican element only endorse President Cleveland's Venezuelan Message to Congress. That is a big, broad lie, as the unanimous action of Congress demonstrates. But don't they thereby admit the philosophical dictum of cause and effect? What, then, is the cause that would incite the Irish—an admittedly kind, generous, warmhearted people—to rejoice at England's downfall?

SIMPLE LESSONS IN IRISH.

FOURTH SERIES,-Written for the GÆL

BY

Rev. EUGENE O'GROWNEY.

PROF OF KELTIC in Maynooth College

The 3aooal has already printed the First Second and Third Irish Books. Father O'Growney's Simple Lessons cover the same ground, except that in the Lessons the pronunciation of each word has been given, and the matter explained so simply that there is no danger of error. In fact, the objection brought against the Simple Lessons is that they are too simple. The lessons have been written, however, for those who support Gaelic publications and in deed all Irish movements, viz, the plain simple Irishman or woman, who through no fault of theirs, have not received a scientific training. and who require things to be explain. ed simply. These lessons have induced thousands to study their mother tongue, and many of these have in two or three years become excellent Gaelic scholars.

In the Lessons, First and Second Series, was explained the pronunciation of 700 of the ordinary words of the language, with references also to local differences of pronunciation, and to exceptional words and why they are exceptional. This included also explanations of many familiar sayings, salutations, exclamations, etc.

In the Third Series, which is all written and is about to be printed, is explained the verb to be, which in Irish has three different representatives, by means of which we can express with great raciness, terseness, and poetic beauty, hundreds of ideas which in English require separate verbs. The pronunciation and use of

of 300 other common words will be found in this part

In the Fourth Series will be explained, as far as permitted, (A) the rule of cool te cool, which pervades the whole language, spoken and written, (B) the gender of Irish nouns, which is so closely connected with aspiration and declension and, (C) the declension in Irish—This last subject has never yet been fully treated. We shall, as usual, be glad to receive suggestions from our friends. The pronunciation of words not already given will be added.

CHAPTER I.

THE RULE "CHOL LE CHOL."

Many persons interested in Irish studies, especially those who would do away with our present mode of spelling and substitute a purely phonetic method, have attacked in a special manner this rule, as useless and mischievous. Hence, in drawing up the Lessons, no mention has been made so far of this rule, although I am now convinced that it should have been explaned at the end of Part I, of the lessons. We shall most easily understand the rule, by examining how diminutives in -in are formed, the rule then comes into operation very frequently and undeniably.

The termination -in (een) is heard added even in English words; as sleeveen, a sly person, one who would "go up your sleeve," blind you with flattery.

In forming diminutives we can divide words into classes:—

1. words ending in a consonant preceded by slender vowel. These simply add -jη; as, άιτ, άιτ, ταμπαίδ, ταμπαίδ, ταμπαίδ, ταμπαίδ, παίμη, affection, παίμη, παίμη, darling; κόιτ (rósh) Rose, κόιτίη; υμίδιο, υμίδιο, υμίδιο, τάμπίη, ράμπτίη.

2 Words ending in a slender vow-

el. This vowel is replaced by -jη; as, Ψήμη, ράμγοίη.

- 3. Words ending in a consonant preceded by a broad vowel A, o or u Example, Tomar. It is not sufficient to add -in and pronounce the new word (Thum-aus'-een) but the r becomes slender, and we say (Thumaush' een). Therefore we must so write the word that everyone will see that r is to be pronounced sh, and that can be done in either of two ways: (1) We might write Tomárín, laying it down as a general rule that the last consonant of the simple word Tomár was to be always broad or slender according as the vowel added was broad or slender. Thus the word would be divided into syllables thus, To-má-rín. This would be very simple, but unfortunately it is not sufficient as a general rule, because in many words it is obvious that when a termination like -in is added a change takes place before the last consonant of the simple word. Thus breac, a trout, has bricin (brik een) as dimin. utive. (2) Therefore we are forced to adopt the ordinary rule, that when a termination beginning with a slender vowel is added to a word like Tomar, bneac, etc, a change takes place in the vowel sound before the last consonant, the broad vowel sound becoming slender. Hence the rule slender with slender—caol le caol (Kae'-al in Munster kee'-al in Connacht), that is, when in Irish word there is a slender vowel on one side of a consonant, there must be a slender yowel on the other side. As, bajojη, a little boat; mujcjη, (mu-keen) a little pig; pojnin, a little pon or seed; bhojjín; capaillín; rojoín.
- 4. Examples of the vowel change: 5ομε, συμείη; cac, cujείη (koth, kuteen).
- 5. Words ending in a broad vowel: the broad vowel is omitted and the word treated as if of the previous class; as, coca, cojcji (kó-teen); poca, poicji (po-keen); cába, a cape, cájbji a little

cape, now an old hat, poca, poicin, a pot. There are vowel changes; as, coca, a cock of hay, cuicin (kuk'-a, ku'-keen).

- 6. This rule of caot te caot runs through all the declensions and conjugations.
- 7. The second part of the rule, teatan te teatan, broad (tai-han) with broad is one easily understood. It means, that when in an Irish word, a broad vowel is found on one side of a consonant, a broad vowel must be on the other side. Thus when moin, turf, takes the termination -a for the possessive case, we cannot write moina, but mona. So opulm, back, has genitive opoma; mil, honey, meals. In these are such vowel changes also.
- 8. The rule coot to coot agur teatan is observed, to some extent, in forming compound words Thus cto5, a bell, and ceac, a house, when put together become ctu15ceac (klig'-hach, in Munster by metathesis kilg-och'); 65 and reap become (6'-gar)

To be continued.

Part III. of Father O'Growney's Easy Lessons in Irish, of which we made mention in a recent issue, will be printed next month.

Now those Gaals who desire to have their names perpetuated in this particular phase of the Gaelic cause by having their names included in the list of benefactors to whom the work is to be de dicated, should lose no time in writing to Father O'Growney advising him of the fact. As already stated in the Gael, the conditions upon which the names are to be included in the dedicatory address is, that each will donate \$1. towards the cost of publication—each contributor receiving, also, as a present from Father O'Growney, a copy of Parts I. & II., and of Part III. when issued. And to obviate the necessity of sending the dollar directly to Dublin, the contributor can send to Father O'Growney, thus.—

Rev. Eugene O'Growney, Prescott,

Arizona.

The late Revd. Father J. T. Cahill, Ravenna, O., remembered the Gael in his will. We hope others, lay and cleric, will follow suit.

At the 10th Anniversary Resunion of Div. No. 2, A. O. H., Burlington, Ia., Brother Hagerty, among other matter, said.—

Ceuo mile railte a Sazaint a nuin, Daughters and sons of the Gael, and kind friends who honor us with your presence at this, our first celebration of the birth of our Division.—It is a healthy child of "ten," God bless it and endow it with the virtue, vigor and vitality of the grand old race of which it is the offspring and representative. And be theirs among the fairest homes in heaven, with the Irish saints of old who, though not now with us, are always of us, and for whom we pray at every meeting of this Division as long as it exists.

The Ancient Order of Hibernians is doubly strong with the aid of the Ladies' Auxiliaries. It is the right arm of the Church in America, as it was, under its various forms, in Ireland, where it gave the body-guard to the hunted Soggarth at the rude altar in forest, cave or mountain glan, when the head of a priest, a wolf or a patriot was worth 5 pounds—\$25. to the hunter. the penal laws enacted after the Irish soldiers had gone to France or elsewhere, after the signing of the Treaty of Limerick, in 1691, "Treaty broken ere the ink wherewith 'twas writ could dry," of this infamous code Edward Burke said, * *

The Irish Language, Poetry, Music.

Knowledge fled and took refuge in the universities of Europe founded in the 7th, 8th and 9th centuries by Irish monks and endowed by Irish kings, as well as by Agricula, Charlemagne and others—in Pavia, Paris, St. Gall Bobbio, Reichenau, Ratisbon, Salamanca, Ypres, and elsewhere—to return at the close of the 19th century. You have been saluted in your national language this evening—the only one capable of expressing adequate ly our grateful thoughts and feelings to you on this inspiring occasion—the language that for 40 centuries has charmed and enlightened the world of mind—of music—of poetry.

"There were tears and fire in that m ting tongue Whose coldest word was a soulful s g;
Ah, God how iron hearts were wru

But O, how their chords again were strung

When the might of the Dead he chanted!
For music lived in the Old Land then,
When love made hearts and hearts made men,
And men wrought deeds again and again

That were worthy a minstrel's song."

THE RESURGENT GAEL.

That immortal tongue is the essence of poetry; the soul of music. Its living bards compose and sing as sweetly as did their sires in any past age. Its students are multiplying all over he world its printed books are innumerable. Scholars study it in all the great universities of Europe. The A. O. H., an army of poor men, have at a cost of \$50,000 established a Chair in the university at Washington, to be filled by a patriotic priest from Waterford. Every clerical student in Maynooth must study Irish for three years, to fit himself to hear confessions of those whose vernacular is the national tongue.

Scholars, Germans, French, English, Danes, enamored of our language, peculiar in itself, valuable to the ethnologist and the philologist, powerful and delicate as a medium of conveying thought, sweet and musical when properly spoken. They come to spend their time working in the Dublin libraries, or in Oxford or the British museums studying musty scrolls, and envying the Irish their better opportunities of seeing the MSS which they know to be most precious, but which Irishmen, in their ignorance, look upon as waste paper. Naturally they are surprised that the learned of that Island of Saints, of which they have heard so much, should be blind to the treasures which lie at their own doors, and they ask,

"Where is that much vaunted patriotism, when they ignore the greatest proof of their nationhood ?"

[Here Mr. Hagerty quotes Spalding, Trench, etc., from The Gael, and proceeds]—

"Tho' fallen the state of Erin and changed the Scottish land—

Tho' weak the power of Mona and unwaked Llewellyn's band—

Tho' Iona's rained cloisters are swept by northern gales—

Tho' Ambrose Merlin's prophesies are deemed but idle tales—

One in name and in fame are the seasdivided Gaels."

CIVILIZATION.

The English having gradually appropriated Ire land as they now propose to take in Venezuela, even sought to appropriate the intellectual gifts of Celts and obliterate the records of their ancient fame.

Geographies and histories tell our children at school that Celtic nations never evolved a civilization of their own. And children believe it. A slight acquaintance with the Celtic tongue will enable us to prove this an absurd and false assumption and a wholesale calumny, and will open a wonderful vista of knowledge extending far back beyond the scope of outside history.

[Here Mr. Hagerty enters into ancient history, and we regret that our space is too limited to make room for it.]

Did not the Gsel months ago tell what the Apaism meant !—simply British scouts!

WEBER-FARRELL.

For some time past it had been the painful province of the Gael to publish the obituary of several old Gaelic friends. But now it takes great pleasure in announcing the marriage of one of its old friends, Mr. M. A. Weber, of Lakin, Kansas, but formerly of Rew City, Pa., which event took place the other day amidst great ovations.

Mr. Weber was in the grocery business in Rew City, whence he moved to Lakin and entered into partnership with Mr. John McLoughlin, the firm assuming the name of McLoughlin & Weber, in the general mercantile business, and now the leading firm in that city.

Mr. Weber led to the altar Miss Jennie Farrell the sisterinlaw of his partner; and that the occasion was a memorable one in Lakin is testifito by the columns of space devoted to it by the local press. The Gael desires to join in the general jubilation, and wish Mr. and Mrs. Weber a long, happy and prosperous union.

Father Cuniffe's Saint Patrick Night lecture is concluded in this issue. Students would do well to preserve it.

In this issue, also, is commenced the very interesting Irish story,

Joillír na 5-Cor Oub, taken, with a few minor changes, from Dr. Hyde's Leadan Szeulujzeacca.

These dull times are trying on a journal like the Gael which depends on the patriotism of Irish men of moderate means for its support. Hence it appeals to those who will not miss its subscript ion price to send it once a year promptly. member that we have to pay for paper, presswork and postage before the paper is on its way to you. And it may be a matter of some laudable pride to its old, substantial supporters that no living man, woman or child can say that the little Gael owes him or them a red cent. Hence, taking into consideration the morbid condition of Irishmen, arising from political disappointments at home. and the dullness of times here, the Gael, naturally, claims some credit for its solvent condition, and a continued liberal support from those who endorse its principles.

We have received several communications congratulating Brother McEniry and the Gael on the excellence, of his Gaelic report of the "Welcome Home" tendered to the Rt. Rev. bishop John J. Hogan, of Kansas City, Mo., which appeared in our last issue.

If the Canadians fight the coming struggle as bravely as they did against the Fenians at Ridgeway ("Booker's Run"), the contest will be a prolonged one?

THE SENTIMENTS OF OUR SUBSCRIBERS

Ala—Clanton, Counsellor R H Knox—Mobile, F S M'Cosker, F D McCann, Mrs Ed: Doyle, per Mr M'Cosker.

Cal—San Francisco, Capt. Egan, Miss Mary A Henehan—Placerville, Rev. B McFeeley.

Ill-Chicago, P Ahern.

Ia-Harpers Ferry, Rev. M Sheehan.

Kan-Lakin, M A Weber, J Mullany, per Mr Weber.

Mass—Boston, P O'Mahoney (\$5.)—Fall River M J Snllivan—Springfield, John R O'Donoghue. —Fall River, M J O'Sullivan.

Mich-Montague, T Whelan, per M Downey.
Minn-Montevideo, Rev J Molloy-Waterville,
J Murphy.

Mo-Kan. City, Rt. Rev. Bishop John J Hogan (\$5.); D V Kent, M Kilroy, per P McEniry— Pierce City, Rev. D Healy—St. Louis, P Hannon

Mont-Butte, PS Harrington. (Friend Harring ton let yourself and Mr Conroy organize a society

N J-Newark, Chas. McCann.

NY-B'lyn., J T Donvan, Jas. Gallagher (two good Irishmen)—City, T Young, Jno. Scanlan.

Pa-Phila. Miss Mary Mahoney, Pittsburgh, T J Madigan.

RI-Providence, M O'Donoghue, per M J O' Sullivan, Fall River, Mass,

Vt-Bellows Falls, John P Hartnett.

W V-Wheeling, M C'Malley, per C F Gilligan H M Lavelle, per Dillon J McCormick. Ireland—

Cork—Knocknagown, David Herlihy, per Rev Fr. Healy, Pierce City, Mo.

Derry-Kilrea, Anthony McCann, per F D McCann, Mobile, Ala.

The Brooklyn Philo: Celtic Society is getting along nicely. Now, though we don't wish to complain of irregular attendance, yet it is only just to remark that the Secretary, Mr Galligan, is on hand at all times, as also Mr Jordan and the Misses McDonald, Guiren. Reynolds, Ward, etc. We cannot say so much of the Misses McGinley, Dnnlevy, Walsh, Langan, Woods, Gallagher. D. Cosgrove, M Cosgrove, Flynn. Toyle, nor of the Messrs. Moriarty, M Heany, Tangney, Sullivan. P T Moriarty, Slater, Fleming. Tierney, McAssy, Close, Costello, Brown, Keating, etc. And even President Gilgannon and Brothers Gray and Mul lany, and our respected poetess, Mrs. Svensson, are absent quite often; as for Brother N Heaney he is there when wanted.

Now, the Society desires that all Irishmen would pay them a visit.—Remember the place and time of meeting,—Atlantic Hall, 137 Court st., corner of Atlatic av., every Sunday evening, at 7 o'clock.

In teaching the Galic classes, we find that noth ing puzzles the student so much as the prepositional pronouns. Hence, we give those most generally used below. and we hope students will commit them to memory. We shall print the others in our next issue.

Possession

TÁ	capall	AJAM,	I	have	a	horse.
4.	"	4546,	you	**		
**	"	415e,	he	has		"
46	"	A1C1.	she	.,		*6
66	"	454111	n, we	have		
46	"	45410.	ye .	"		"
61	" '	ACA, 1	they	**		"

Affection.

σá	испат	opm, I am hungry.
46	"	onc, you are
66	44	Ain, he is "
46	"	upppe, she " "
**	"	oppajnn, we are '
66	44	onnaib, ye " "
16-	. 16 ,	onna, they " "

Accompaniment.

ζÁ	ré	ljom,	he is	wit	h me.
"	6.	lest,	"	"	you.
"	66	lejr,	44	**	him.
16	44	léj,	"	- 64	her.
66	"	11111,		"	us.
"		110,	"		уе
.6	41	leo,	61	**	them
44	44	le Seá	jan, he	is v	with John.

Ownership.

11	110m A	n caona,	the sheep	is mine.
11	leat	• 6		thine.
	leir		"	his
64	lé1	**		hers.
	ljnn	**	"	ours
	110		"	yours,
6	leo	44	"	theirs.

The form for have you a horse, etc., is, bruil capall agas; and for, I have not horse, etc., ni'l capall agam

To get the Gaolic Journal. Send 6s to the Manager, Dollard's Printinghouse, Well rgton quay Dublin, Ireland.

(Continued from page 66)

ajb. 7 o fill riad an air do 'n Cazlair fín. Man rin zabad níor mó ná caillead le cheideam Naom Pádhuic.

21 c ηλ'η παηθαό ηό ηλ'η σίβηθαό ηα γαζαίης 30 η μίθ? υπό έ γιη πίαη αη ηλήμαιο 30 σειμίη, ας ηίοη δ'ρέισιη ίει ρέισια απας ιη Είγιηη ηα Ναοή; όιη σ'αιμόθοιη ηα η-σιίξεθαό πίοτρός-αιρθας α μίηηθαό ιη αξαίο γόξιμης σ' κάξαιι 'γαη π-υαίε ηό 13-ςιαη, όμη αη σ-αταίη 7 αη μάταιη Είρθαημας α πίς 50 θείξε ηό 50 σ-ςί 'η βραίης ίε ή-ιασα δείς ιη α γαζαίταις 7 σαρ έιγ σαπαίι σ'γιι γιασα δαίε ιε εμαμή γρογασάιτα ταθαίης σο όλοιηιδ α σ-σίρε γέιη.

Uzur anojr, a clainn oflir Naoim Paopaje, le chíoc do cup an mo reanόμη αρ Ιθαότριοημαίο 7 αρ διμούαίο αη cheroim naomita in Eininn, cá rúil azam nac m. bejo earbujt znára Dé onn-418 30 000, 1011147 30 m-bejo rid réin 7 dun 3 clann a 5-comnujõe man dí dun γιηηγεαραίο ηδοιήτα α caill a maoin 30 h-uile 7 a fil a 5-cuio rola 30 Fial. γαμγαίης απ γοη έπειδιή Νασιή Ράδpaje. Uzur anoce, man meamnuizmio Δη Δη m-buajo a ξαθημοίο ar cionn Sacran 7 Jeninn, bioead an b-pajoneaca az ejnjže 30 cataojn njož da Dé man Δη ζώιτ Δ δόίξσε τη οτ ζότη αιρ η α τΑςnaimeince haomica, as cabainc buideacar oo Ola an ron 21 beannact o' an η-ολοιηιό, 7 50 h-λημίζε, απ τοη beann-Αότα αη όπεισιή Ταθπαιημη υμίσεαcar man an 3-cenona oo 'n 21 a15011 etjujne, oin buo h-é a pajoinín pajnceac a tuz rólar 7 mirneac o'inteanaid na h. Ejneann an read laetead leatthom-Δċ Δ η-σέιπιε ΔηΔήηΔ

21 συγ Δηοός σά γύρι όμησε Δ5Δ1ηη

Απιαίκ α τίουτας απ σ. Μίπτεαι αξ τέισεαό α τουίς απ απ ιά σείξισπας αξ διασάκε απ πα παίπο τεας τυμ δηείτεαίπησης το π. δείσ πις 7 ηπξίπε πα η-Είπεαπη le γείστηση η διεαπη Ιογαρες το ξιόμιπακ, πακ συαίς απ τοπ α γεαγπαίτα 7 α η-σίζτεας το πα γυδάιτος 7 το η 5-σκείσεα πασήτα α πύιπεαδ τόιδ le η-α η- Μογοαι ζιόμιπακ Νασίπ Ράσκαις.

[Cnjoc.]

for His blessings to our people, and, particularly on account of the blessings of religion. Let us give thanks in like manner to the blessed Virgin Mary, for it was her holy Rosary that gave comfort and courage to the daughters of Ireland during the woeful days of the persecutions.

And to night, we have assuring hopes that when the angel shall come to sound his trumpet on the last day calling on the dead to come to judgment, that the sons and daughters of Ireland will be seen gloriously in the Valley of Josaphat, as a reward for their steadfastness and fidelity to the virtues and to the holy religion which were taught to them by the glorious apostle Saint Patrick. —(Finis.)

A splendid article on the Irish Language Movement from the pen of the Rev. Prof. O'Growney, appeared in the Irish World of Dec. 14. The article covers three-fourths of the front page, and, as a synopsis of the Gaelic movement and the men who have taken part in it for the last halfcentury, is worth a year's subscription to the paper.

The Gael can now be bought off the news stand in the following places,—

JF Conroy, 167 Main St. Hartford, Conn. D P Dunne, Main St. Williamantic, do. G F Connors, 404 Main St. Bridgeport, Conn. Mrs Dillon, E Main St. Waterbury, Conn. M McEvilly, Wilmington, Del. W Hanrahan, 84 Weybasset, st. Providence R J H J Reilley, 413 High st. do. J N Palmer, P O Building, Tomah, Wis. M J Geraghty 432 West 12th st. Chicago, Ill. J Dullaghan, 253 Wabash Av. do H Badzioski, 283 N & 2863 Archer Av. do H Connelly, Cohoes, NY. Mr Ramy Springfield, Ill. Mrs Voods Jacksonville, do. Mr Gorman, Joliet, do. C. Schrank, 519 South 6th. St. Joseph Mo. M H Wiltzius & Co. Milwankee, Wis G I Rowlee, 133 Mark-t St. Paterson N J. Catholic Publishing Co. St. Louis Mo. E B Clark, 1609 Cartis St. Denver Colo. John Marphy & Co. Pablisher, Baltimore, Md T N Chappell 26 Court St Boston, Mass Fitzgerald & Co. 195 High st.. Holyoke. Mrs. Hoey, 247 First St. Portland. Or. Ed. Dekum. 249 Washington st. do.

The Gaelic movement has infused that life and hope into the Irish people to which they were strangers for the last seven centuries; it has fired the hearts of the people. Irishmen, do you think that that fire should be generously fed that it may burn, if possible, more fiercely? If you do you will support Gaelic literature!

Let all put their shoulders to the

wheel

A new Gaelic society is under way in New Haven, Conn., and the Hibernian announces the formation of anoth er in Philadelphia. There will be two in Phila. then.

A 75 foot steel prowed tugboat with a 24 knot speed would sink the largest battle ship afloat by ramming her in her centre. So much for England's pompous display of her war ships.

In less than two months after a declaration of war between England and the United States, 500,000 Irish American soldiers would cross the Canadian Border. And, Oh! wouldn't they gollup up Canada.

The sorriest piece of news we have heard in a long time is that of the Mayor of a great city, like New York, hiring a cab and hurrying some distance to marry a couple whose conduct placed them beyond the pale of decent self-respecting society, and which service the ministers of their own church refused to perform.

The Brooklyn Anarchists, headed by MacKelway and Low try to ignore the will of the people in relation to Consolidation. Republicans, beware!

The Gael wish a happy New Year to all Irish men and women, and confusion to their enemies. Circulate the Gael friends,

LESSONS IN GÆLIC.

	THE	GAELI	C AL	PHABET.	
frish,	Roman.	Sound	ris .	Roman.	S and.
A	a	aw	111	m	emm
b	b	bay	17	n	enn
C	C	kay	0	c	oh
0	d	dhay	p	p	pay
. e	е	ay	pl	r	arr
F	f	eff	r	8	ess
5	g	gay	2	t	thay
1	i	ee	11	u	00
1	1	ell			

th and my sound like w when followed or preceded by Δ, ο, u, as, Δ δάμο, his bard, pronounced a wardh; Δ ήμαμο, his beef or ox, pronounced, a warth; and like v when preceded by e, 1, as, Δ δελη, his wife, pronounced, a van, Δ ήμλη, his desire, pronounced, a vee-un o and o sound like y at the beginning of a word; they are almost silent in the middle and perfectly so at the end of words. O sounds like ch; p, like f, and c, like h; and r is silent.

Sound of the Vowels-long.--

A	sounds		a in	war, as	bapp,	top.
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O'Faherty's Sjampa an Zejmnjo, reviewed in the Zaotal recently, is for sale by Mr P. O'Brien, 46 Cuffe St. Dublin The price in cloth is 2s: in wapper, 1s 6d.

The Brooklyn Philos Celtic Society meets every Sunday evening in Atlantic Hall, corner of Court and Atlantic streets, at 7 o'clock.

Gaelic Books.

Being frequently applied to for Irish books, we have made arrangements whereby we can supply the following publications, at the prices named, on short notice. -Simple Lessons in Irish, giving the pronunciation of each word. By Rev. E O'Growney, M.

R. I. A., Professor of Celtic Maynooth Col lege, Part I. Simple Lessons in Irish, Part II. .15 Irish Music and Song. A Collection of Songs in Irish, by P. W. Joyce, LL.D., .60 Irish Grammar. By the same, .50 Love Songs of Connaught. Irish, with English Translation. Edited by Dr Hyde, 1.25 Cois na Teineadh. Folk-lore Irish Stories, by Dr. Hyde, LL.D. .80 Compendium of Irish Grammar. Translated from Windisch's German by Rev Jas. P. McSwiney, S. J. 3 00 The Pursuit of Diarmuid and Grainne, P. I, .80 Ditto, Part II. The Youthful Exploits of Fionn, Modern, Irish, with maps, etc. by D. Comyn, .75 Keating's History of Ireland, with Literal Translation, etc. Part I., .80 The Fate of the Children of Tuireann, with full Vocabulary. 1.00 The First Irish Book. .12 The Second do. do. .15 The Third do. do. .20 Irish Head:Line Copy:Book, .15 Leabhar Sgeuluigheachta, by Dr. Hyde 2.00 The Tribes of Ireland. A Satire by Ænghus O'Daly, with Translation, .80 Reliques of Irish Jacobite Poetry. With Metrical translation by Ed. Walsh, .50 O'Reilly's Irish=English Dictionary, 4 50 Irish Catechism, Diocese of Raphoe, ,12 Imitation of Christ (Irish), An Irish Translation of the Holy Bible, Vol.

\$5 00 The First Eight Books of Homer's Iliad, translated into Irish by Archbishop McHale,

I to Deuteronomy, by Archbishop Mc-

\$5.00 McHale's Moore's Irish Melodies, with English translation on opposite page, with portrait of the Archbishop, \$2 50

The Children of Tuireann (which has a full vccabulary), The Children of Lir; Leabhar Sgeuluighachta, and the Imitation of Christ, will meet the wants of all who desire advanced Gaelic reading matter. A large number of these books had run out some time ago, but we have been informed that there is a stock of them now.

When sending for these Gaelic books, if Gaels want works in the English language pertaining to Irish matters, such as Joyce's 'Origin and His tory of Irish Names of Places; O'Hart's Irish Pedigrees, etc., etc. we shall accommodate them.

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Country Property	2,50	16
Southern & Western Property	5 "	66

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