



Leabhar-aistíur m'ioraimál,

Tabairtá cum an

Teannta Saedilse

a c'orrad a'ur a saorcu'ad

a'ur cum

Feyn-mazla Cuid na h-Eimeann.

7úad Kol. Uim. 10.

BEALTUINE,

1890.

NUAIDH FÉIDRUIZ AGUS MUI HUIÓ-
reaca Níine.

(Leanta)

Óuz an deah tóid é. Nuair a bh' t'oré-
adar na h-oiréce a teact t'udairc rí
leo,

"Caitéid mé an t'orur a t'únaó
a'oir: Tá a'air níine j b-poll carraise
n'air do' h'áit reo, laranh ré coirneal
zác oiréce a'ur t'uirne air bh' f'eicear a
rolar t'uirteahh ré m'airb."

"An b-fuyl á'odar coirnehl a'zác?' air
an Naoim.

"Ní'l, zo t'eimhíh," air an deah boct,
"áct tá reoza t'irih a'zám."

Fuair an Naoim r'zian, t'f'or'zail ré
bolz f'íh'cáih a'ur d'air z'neim blainc
ar, óuz do' h'íh'aoi é, a'ur t'udairc,
"Deuh coirneal t'am"

Nuair do bh' an coirneal deuhca, lar
an Naoim j, a'ur fear j m-beul an t'or-
uir. Nuair a lar Naoim Pá'oirac an

coirneal m'á'ad coirneal F'íh'c'íh, a'ur
n'oir l'arac ó' f'oir j m'air óuz ré m'air b.
Ní'l a'oir a'irih air an z-carraiz ó' h' lá
r'ih zo t'ei' h' lá reo ac carraiz F'íh'c'íh.

An r'ih éualait' an Naoim zo rad
Caoré'ahac m'í'z'ce zo loc Deairz.
Leah an Naoim a'ur f'íh'c'áih é, ac nuair
a t'ah'z'adar zo b'ruac na loice h'í rad
a'oir dá'ó a'iz an Naoim. D'air ré t'e a
é'uir é'at'uirz, z'lac r'zian jh a l'áih, a'ur
t'oiriz a r'í'áih cum an áit a rad Caor-
é'ahac.

Nuair do é'oir'ac an t-a'air níine
an Naoim a teact z'lac ré an t'uirze a-
zur nuair a t'airne ré ó' f'ar'ac leir do
f'luiz ré é. An r'ih t'oiriz an Naoim a'z
z'air'rad leir an r'zian z'ur z'air ré a
dealac a'rac ar bolz an a'air níine, a'z-
ur m'airduiz ré é.

T'airne an oir'ead r'ih f'ola ar j' t'a-
t'uir' an t'uirze deairz, a'ur r'ih é an
f'á'z ar z'á'iread loc Deairz a'iréi.

Na t'airz r'ih r'í'z'ne na da'oirne bá'ó do'

'η Νλαοή; έυαίστέ ρέ αη αη οηλεάν, έυη ρέ έηλλ αη ηυη αηη, αζυρ δεαηηυή ρέ ς, αζυρ ηρ ηομαέ έέαδ οηλεαρ α έυαίστέ αηη ό ςοηη

Νηαηη α δ'έάζ αη η'αοήη ζαέ ηςό ηη οηουζαέ, δ'ημεήζ ρέ ρέηη αζυρ η'ηηέαη ηο δ'εαηηζαδαρ ηο ηεαηηηαέ. Αηη ρηη έυηη ρέ τεαέ ρζοηε α'η ηυη αζυρ ηηζηε ρέ ηαηηηηεηη ρζοηε τε η'ηηέαη δς αη ρζεη αηη ηυη ηο δ'εαηηε Νλαοή Colum Cille, αζυρ α δ'εαδ ηα έηαηζ ηαη ηρ αηη ηυαηη ρέ α έυηδ ροζηηηεα.

Αηοηρ δς η'οηρ αηζ Νλαοήη η'άηηε ηο ηαδ α αηηηηη ραοζαηεα ηοηαηη η' ραηέ-τε, αζυρ ηαη δς αη οηηδ ρηη ζηάέ αηζ ηα δαοηηδ α'η, δς η'οηρ αηζε ηο η ηεηέ-εαδ ηηηεαη εαηαηεα δ'εαδ εηα αη αηε α η ηεηέεαδ ρέ έυηεαδ.

Αοη λά αηηάηη έηυηηηηζ ρέ αη ηοηυλ αζυρ δυδαηηε ρέ ηεο:

"Νηαηη α ζεαδφαη ηέ ηάρ εαηηζαη ηέ αηη έαηαη ηάρ ρζαη ηεαη α έά έοηη αηη αηηαηη αζυρ δεαηηαηδ ρέ ηέ ηο δ'εη η'η αηε α έά εαηεαδ ό δ'οηα ηε ηο έυη."

Νηαηη δο ηυαηη αη Νλαοήη ηάρ ηηζε ηα δαοηηε ηαη δ'οηουζή ρέ δ'οηδ. Έυηη-εαδαρ αη εοηη αηη έηυηηη εαηαηη όηζ, αζυρ δς αζ ηηεαέε, αζυρ ηα δαοηηε έ'α ηεαηηαηηε, ηο δ'εαηηηε ρέ έυηη αηε δαρ αδ αηηηη, ηηη ηα ηαέηηδ ρηη, δ'ηη-δά-έλαηη, αέε αηοηρ δ'ηη η'άηηηε αέά αηη. Νηαηη α έαηηε αη εαηαηη έο ηατα ηεηη αη αηε ρηη ρεοη ρέ, αζυρ έυηηεαδ αη εοηη ραη αηε.

Αηη ρηη έοηηηζ αη ηοηυλ αζυρ έυηηεα-δαρ έηλλ αηη ηυη οη εηοηηη ηαηζ Νλαοήη η'άηηηε η'αοη έυηηηα αηηηηηε ηαηηεαδ αηηαη αη έηλλ ηεο αζυρ έυηηεαδ αη-έηλλ αηη ηυη η'αη αηε.

Νηαηη δο ηυαηη Colum Cille ηάρ ηη Αηηαηη, ηηαδ'αηηα ηα έηαηζ ρηη. δς ηηζ η'άζαηαέ οη εηοηηη ηα εηηε; δς ηεαη ηέοηρ αηζ αη η-ηοηυλ αηη αη Νλαοήη αζυρ έυηη-εαδαρ η'άτα αηη αη ζ-έοηηηα η ρεηηδ'ηηη αηη ηε η'άδ, "Έά εοηη Colum Cille η'αη ζ-έοηηηα ηεο," αέε ηυαηη δο ηυαηη αη ηηζ η'οηρ αηη αη ηςό α δς δεηηεα αέυ δ'οηουζή ρέ δ'οηδ αη έοηηηα δο έαέαδ α-ηαέ η'αη δ'εαηηηε, αζυρ η'έηζηη δ'οηδ ηεηηαδ' αηηηαδ ρηη.

ηυδ έ τοηη δέ ηαέ η-δεαέαηδ αη έοηη-ηα ηο ηυη ηα ηαηηε; έυη ηα τοηηη ηεο η ζυη έυηηεαδαρ αηεαέ αηη έυαηη δ'ηη ηα η'αηη η ζοηη λά αηηάηη δς ηυαέαηηη ηεαζ αζ έυηηεαέ ηό αηη δ'ηυαέ αη έυαηη αζυρ εοηαηε ρέ αη έοηηηα α ηαηηη αηη ηα εοηηαηδ. Ζάηη ρέ αηη αέαηη, αζυρ ηηη εηε, αζυρ έυηηαδαρ αη έοηηηα αηηαέ, αζυρ δς ηυέζαηη ηηόη οηεα ηυαηη δο ηυαηηεαδαρ αηαέ ζυη ηυδ έ Colum Cille δο δς αηη.

Έυηηαδαρ αη έοηηηα ηεο, αζυρ έυηηαδ-αρ η ηη δοηη ηαηζ ηε Νλαοήη η'άηηηε

Νηαηη δο ηυαηη Νλαοήη δ'ηηζηδ ηάρ ηυαηη ηα δαοηηε η'άηηεηη ηη α δεαη λάηηη, αζυρ δς ρεηηδ'εα αηη, "Έυηη ηο έοηα ηη ηη δοηη ηαηζ ηε Νλαοήη η'άηηηε αζυρ Colum Cille.

Έυηηεαδ η ηη δοηη ηαηζ ηεο, αζυρ έά ρεηηδ'ηηηη οη εηοηηη ηα η-ηαηηε ηε η'άδ.—

In Down's Cathedral three saints one grave doth fill,
Saints Patrick, B idgett and Colum Cill.

Έυηηεαέ ρηδ ρέηηη Ζαέδ'ηηε αηη.

E. L. η'άεαέ

[Έυηηηηηηδ Ζαέδ'αηηε αηη ηαη ηεο,—

η ζ-έηλλεαηηοηζ δ'ηηη, ηη δοηη ηαηζ η'ηηα ηυηεαηη.

Έά Colum. η'άηηηε η' δ'ηηζηε, η'άηη ηα ηαοήη.

F. 5]

Glossary

δ'οηεαδαρ, darkness	αέαηη ηηηε, snake
εοηηηεαη, candle.	ηεοζα, rushes
ηλαηηηε, lard.	ηαέ, extinguish
ό ςοηη, since then.	εαηηε δαρ, they came
ηαηη, pull, have call to.	εοηαηηε, did see
η'ηαηζ, did swallow.	δ'αέηυδ, did color.
οηηεαη, a pilgrim.	ηηηεαη, contention
ηοηυλ, people.	εαηηζαηη, tie.
εαηεαέ, ordained	ηηαδ'αηηα, years.
έοηηηα, coffin.	έαέαδ, to throw.
έυηηεαέ, minding.	εοηαηηη, the body.
ηαηζ, grave.	εαηαηεα, between them
έηλλεαηηοηζ, cathedral	

Very little alteration has been made in this month's installment of the foregoing story. It is couched in very simple, nevertheless correct, Gaelic, and

students who are somewhat advanced would profit by a careful study of it.

The more unusual words are explained in the glossary. *cóirne, báin, feosa* and *coirne* are not in O'Reilly's, but he gives, *cóirneac*, coffin-maker; they are in common use by all speakers.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

SECOND LESSON.—Continued

Translation of Exercise 1.

- 1 áil ós. 2. ála bán. 3. ac áir. 4. bolz mór. 5. bó tuid. 6. cáir cam. 7. bárr zlar. 8. báo fáda. 9. orc dall. 10. mam oill. 11. zar zann. 12. lonz mór. 13. lonz zlan. 14. porz zorrr. 15. ruz ós. 16. orc zar. 17. tonrr mór. 18. zar boz. 19. porc brr. 20. tonrr áir, azur ac mór. 21. muc tuid azur bo zlar. 22. porz boz azur bolz mór. 23. ála mall azur áil zann. 24. zar bán azur bárr boz. 25. pir lán azur zar cam. 26. rór úr azur ór rrom.

Translation, Part 2.

1. *cadair* deóc do *áirne*, tá *carc* *airé*. 2. *cá* *caoi* *bfuil* do *mam*? 3. *cadair* *caeoir* *zo* *Seázan*, *má* *ré* do *toil* é. 4. *cadair* *áir* do *Pátraic*, tá *zorc* *air*. 5. *bfuil* *mam* *aza*, *azur* *bfuil* *rj* *zo* *máir*? 6. *tá* *mam* *azam*, *azur* *tá* *rj* *zo* *máir*. 7. *mad* *tú* *zar* le *Seázan*? 8. *nj* *mad* *mé* *zar* le *Seázan*, *ac* *dj* *mé* *zar* le *áirne*. 9. *cuir* *áir* *air* *an* *clár*. 10. *feuc* *an* *lán* *fáda*, *bán* *tá* *air* *Seázan*.

LESSON III.

VOCABULARY.

(The pronunciation is under each word.)

ball, a member.	blar, taste.
ba-ull (short).	bloss.
borc, a table.	broc, badger.
burdh	bruck
bun, foundation.	cat, cat.
bun	koth
cill, church.	clann, children.
kill (ll as in William)	klann (the nn nasal)
clé, left-handed.	cló, nail, type.
klay	klo
clú, fame, renown.	com, goblet.
klew	kurn
croim, crooked.	cúl, back.
krum	kool
cú, hound.	com, brown.
koo	dhunn
ruir, (brush) wood.	rú, nose.
russ	shrown
crim, sick, sore.	cr, country.
the-in (in one syllable)	thee ir
tor, tower.	torc, silence.
thur	thusdh
túr, beginning.	tonn, able.
thóous	nan

Exercise 1.

Translate into Irish.—

1. The limb is ailing. 2. The cat and the badger. 3. The palm (hand) is sore. 4. The country is white. 5. The print is black. 6. The wave is blue. 7. The cat is brown. 8. The son is young. 9. The day is long. 10. The tower is high. 11. The butter is fresh. 12. The table is high. 13. The goblet is bent (crooked).

anoir, now,	anish.
uair, hour,	oo.air.
reo, or ro, this,	sho, or so.
ruadal, walking,	shool.
rjor, down,	shee-iss.
bótar, road,	bo-hur.
breaíz, fine,	bir-aw.
crim, dry,	thir-im.
cudair, did say,	dhoo-airth.
cair, talking,	kawinth.
zo, that,	guh.
feur, grass,	fair.
blar, taste,	bloss.

bajne, milk,	bain-neh.
3pe3m, bit, piece,	grim.
le jce, to eat,	le iheh.
3o3aj3e, before us,	rho-inn.
abajr, say,	ob-irh.
33e, with us,	linnh.
3aj3aj3e, to wait,	fawnwaint.
leac, with thee,	lath
uc3ar, hunger,	ukras.

We said that le was to be used before Mary and John in exercise 2 of last Gael, but we were under the impression that we noted the word, ajce, near, and hence the mistake. le follows ajce, and co or 3o follows 3ar. It is a mere idiom, and we employ le in the translation because, from the context, the student knew nothing of ajce.

A student remarks, "On page 922 you say o3m means 'I am,' and further down you say it means 'on me.'"

We said that, "what is conveyed in English by 'I am' is, in Irish, by o3m." That is correct. We do not say in Irish, 'I am' thirsty, etc., we say thirst is 'on me,' etc.

o-3ujt is pronounced 'will' because the initial 3, of 3ujt, is eclipsed by o and the word pronounced as if written ujt.

This comes under the law of eclipsis, into which we will not enter for the present, but merely to say that whenever a letter is placed before a word the initial letter of that word loses its sound and is pronounced as if the eclipsing letter were its initial, as shown above. A hyphen is generally placed between the eclipsing and the eclipsed letter.

A student properly calls our attention to the fact that we did not give the Gaelic capitals; here they are.—

21 b c d e f 3 j l 23 n o p r s t u

The placing of the aspiration ever a letter does not change the name of the letter though it alters its sound.

In exercise 2 of this lesson the student will please observe that the order in which the words are to be placed in translation is indicated in the parenthesis.

Translate—

1. Where were (was) you now this hour of the day?
2. I was walking down the road speaking with Patrick as the day is fine and the road dry. (was I walking down the road talking with Patrick as is the day fine and the road dry).
3. What did Patrick say with you (thee)? (what did say Patrick with thee)
4. He said that the day was fine and that the grass was long and green (did say he that was the day fine and that was the grass long and green)
5. This butter has a bad taste, give me fresh butter (is taste bad on the butter this give butter fresh to me).
6. Tell Mary to give John a drink of milk and a piece of bread and butter to eat, as he is hungry (say with Mary drink milk and piece bread and butter to give to John to eat, as is hunger on him).
7. See Mary, John and Patrick walking down the road before us, tell them to wait for (with) us.

We have not as yet received the copy-books.

AULD LANG SYNE.

21N 5-2123 3210 0.

I

21r 033r 3eaj-0aj3e 'le33eaj uaj3e
3aj cu3e33u3a0 '3ra 3o 3eo?

21r 033r 3eaj-0aj3e 'le33eaj uaj3e,
'S aj 5-am 33 aj3e 3a0 0?

21r 3o3e aj am' 3a0 0, a 33a0,

21r 3o3e aj am' 3a0 0,

21' 033am3o 3eo0 33u3e3e3e3e

21r 3o3e aj am' 3a0 0.

II

03o0 333e 'r cu 'baj3e 3eo3e3e3e3e3e,

'S aj3 333e3e 0' o3e0' 'r 3e 3e,

23e3 3r 3o3e3e 3o3e a 33u3e3e3e3e3e

0' 3' 33e3e3e 'e 5-am 3a0 0,

0' 3' 33e3e3e 'e 5-am 3e3e 0, a 33a0,

0' 3' 33e3e3e 'e 5-am 3a0 0,

3r 3o3e3e 3o3e a 33u3e3e3e3e3e

0' 3' 33e3e3e 'e 5-am 3a0 0.

III

0' 33e3e3e3e 333e3e 0333r a3e3e

23 33e '3aj 33u3e 3e 33eo,

23e3 33 3o3e3e3e 33e3e3e e3e3e3e3e3e

0' 3' 33e3e3e 'e 5-am 3a0 0.

0' 3' 33e3e3e 'e 5-am 3e3e 0, a 33a0,

0' 3' 33e3e3e 'e 5-am 3a0 0,

03 3o3e3e3e 33e3e3e e3e3e3e3e3e

So :ajr, sedate, settled.
 Ƒannað, company.
 ceannahtar, townland, neighbourhood.
 Ƒaorað, the country lying between
 Waterford, Dungarvan, and Clon-
 mel, so called from the number of
 Powers that inhabit it.
 Ƒjaðæct, hunting.
 beymneac, of heavy blows.
 Sfor-æajtréjmeac, ever-triumphant.
 Ƒannaþre, a hero, active valiant.
 bnfjoþjar, powerful, energetic
 Rejcmj, I sway, sell, exchange.
 Rfoþæct, a kingdom.

Mr O Byrne's address at the N. Y.
 Ƒéjr Ceojl on Easter Tuesday.

21 Uaæðaraþajr Urramaþjþ, a þnþa-uajr
 le azur a ðaojre-uajrle. — Jr é dur m
 beaæa azur dur rlaþjre ænjro ahoæc!
 Tã ætar moþ onraþjþ rþb uþle ð'fejc-
 rjþ ran þ-crþajþþjþþað þlórþþar ro ðe
 Ólaþjþ na njæoðal man cuþneajþ dur
 laþteanaæcþ joþaþþjþ ðo'þ ðoþþan nað
 þ fuþl rþb neaþþ-fuþmeaþþjþ j ð-æaoþb
 dur ð-teañþan a'þ dur þ-ceojl; azur þo
 þ-fuþl Ƒþor-þþþorað na æþr-þraðþjþæac-
 ða fóþ beo þþ dur þ-crþoþæþþ. Azur,
 ðar nj-ðoþæ, nj nj-þoþþnað ljom þo þ-fuþl
 rþb ænjro þþ dur rþuaðætaþþ þar æta
 rþb, oþr rþ cúþr dur ð-teañþan cúþr dur
 ð-æþre, azur jr maþæ ðo æþþæajþ rþb
 ænj njþ rþþ. æcþ, moþuar! þ ð þo þ-
 fuþl moþraþ éþneajþæc ran þ caæajþ ro
 tã cúþraþæc a ð-æaoþb ær ð-teañþan jr
 Ƒþor-þæazãþ ðe þþþjþeþr na nj-éþneajþ,
 j nj-éþþjþþ þeþþ. azur ajþ fuþo ænj ðoþþ-
 ajþ. æþþar æoj t-rþþm þþ ær njææþþþþ
 þjþþ ljomþæc. Tã naþre ajþ æþþ æca
 æðmãþl þþ éþneajþþæ þæo, azur þo
 ð-æþþæajþþ rþað æoj þoæal ðe æañþajþ
 a nj-ætaþneac. Azur crþeud þæc þ-fuþl
 ænj naþre ro onrað? æþar nað þ-fóþþ-
 luþmeajþþ rþað ræajþ na nj-éþneajþ. Tã
 rþað j nj-ajþ-eolur ajþ léþþæajþ na nj-éþþ-
 eajþþ, njþor æuaaæðar æþraþþ ajþ na mþl
 æþb leaðar laþþ-rþþþoðæc tã ajþ maþ-
 æajþþ æþajþþ fóþ, azur njþ cuþneacþ
 æþraþþ j nj-æazar; na leaðra luacþþara
 roþþ ajþ a þ-fuþl ær oþr æð roþþ meajþ-
 a ajþ luæc fóþluþæc na nj-æurðþe, na

h-ollaþþajþ léþþæajþa þþ na rþoþlæþþ jr
 ajþre ran ðoþþan, þo þ-fuþlþo þa þ-fóþþ-
 luþ a'þ þa þ-crþ j nj-æazar. Jr ðoþæ
 njþ æuaaæðar tþæc æþraþþ ajþ leaðar
 na nj-éþþe, leaðar buþæ leacãþþ,
 leaðar æþþo ðuþþ. leaðar na
 þ-ceajþe, azur æroþle. Tã úþþþoþ na
 leaðar ro njþor rþþ; nj æoj laþþþrþþþ-
 þjþþ eþle ran þ-crþajþþe, æcþ æþþæ cõþþ
 njþ ðo ðe nj rþþþþþþ ðjað, azur jað
 uþle toþþæajþe rþar ðo ræajþ na nj-
 éþneajþþ, ðo þæorþæþað na nj-æuaæðajþ.
 a'þ ðo þæc njþ eþle þajþæar le beaæa 7
 le þ-þneacætaþ ær rþþæar þþ ælloþo. Jr
 Ƒþor, þo ðeþþþþ, nað þ-fuþþþæar ræajþ
 na nj-éþneajþþ ðo rþþþoðæc þo þrað þo
 þ-crþþþæar na leaðra ro j nj-æazar.

Jr æm eolur na teañþajþ roþþ ænj a
 þ-fuþlþo na leaðra ro rþþþoðæc, joæþþ,
 teañþajþ na þææþþþæ, ðo þæorþæþað.
 æm j ðo leaæþæþað ajþ fuþo ænj ðoþþ-
 ajþ. ðo cuþneacþ ajþ buþ ænj cuþajþþ ro.
 Jr ðoþæ ljþþe þajþæar leþr ænj þ-crþajþþ
 ro þþ æb j ænj oþajþ ro buþ azur þaþþ
 ænj Ƒþor æþor-þrað, oþr jr æþþæe moþna
 þ corþar o þþæcæc teañþa na njæætel
 nj þeþæar æoj éþne þæoðalaæ ænj j þ
 ceajþþ ææcþ þþæðajþ. Óþa þ'é ajþþæajþ
 tã æþajþþ þar þoðal jr maþ þæall ajþ
 ær ð-teañþajþ ðo æþraþþo þþ þajþ þé
 æþajþþ. Tã þeþþ rþþ ætaþþæoþo æþ
 þæoðæc onraþþ-re, a Ólaþjþ na njæo-
 æal, ðo ðþþþæcþ o dur nj-oþleajþ þlar,
 ælaþþþ þéþþ, laþþþ cúnþajþæc ðo æðajþe
 ðuþþþ æm ænj oþajþ ro ðo æþr æm
 éþþ. Tãþæoþo þo roþþraðæc ajþ ænj
 uajþ ro ðeþþæc ær nj-ðþææajþ le caæ-
 æoþr æm þæorþæþæc teañþajþ 7 ræajþe
 na nj-éþneajþ a æþr ajþ buþ ran æþo-
 rcoþl æþneajþajþ j Washington, azur þ'
 þéþþþ j þ ceajþþ eþle ðe æþo-rþoþlæþþ
 na æþr; ænj ð-æðajþþþþ rþb æoj ænjþ-
 naþþ æþþþ? Tã maþþ þæoþæta æþ
 moþraþ æþajþ; azur ðar nj-ðoþæ njl Ƒþor
 æþajþ ajþ æoj þæo leacþ æoj maþæ æm
 dur þ-crþajþþe ðo æðajþe æþþar tþeþ
 na nj-æoþþþ, le cuþo ðe nj maþþ rþþ ðo
 þroþþæc le nj-æþajþ na nj-oþþe ro. ðeþþ
 njþ ljþ þþ æþþur ænj tæ æþþþar ænj
 leþæþþo rþþ þeþþ þé nj-æajþ ðo þæc: "Ex-
 egi monumentum æere perennius," a-

The  Gael.

A monthly Journal devoted to the Cultivation and Preservation of the Irish Language and the autonomy of the Irish Nation

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Our Gaelic readers have an unusually rich treat this month in the contributions of Father Growney, Mr. Henbry, Mr. Lyon's song, *an buinneán nionac*, E. L. Blake's story, and Mr. O Byrne's address. What makes them doubly interesting is, that they represent three provinces—Munster Leinster and Connaught. But, for the matter of that, it is not easy to tell from what province the Gaelic scholar is for all such write alike, the alleged provincialism to the contrary notwithstanding.

The Gaelic movement was never in a more promising condition than it is to day, and the supporters of *an Ghael* can truly claim the credit for that pleasing condition.

Through the medium of the *Gael* we expect to see two dictionaries produced, Irish-English and English-Irish, and sold at a price within the reach of all. Why, by organizing, the readers of the *Gael* can accomplish anything they take in hand.

From the moderation of the estimate for printing the Irish Dictionary which we have received from Dublin through the kindness of Rev. Father Walsh of

St Vincent's Cork, the readers of the *Gael* would have no trouble in supplying themselves with all the Gaelic publications at first cost by publishing them themselves.

Take Gallagher's Sermons, for instance; its price is \$2.50, our readers could publish them and have them at a \$1 a copy, and so of all other works

The thing could be done thus: Each subscriber could notify us of his or her intention to subscribe; we would place on file all such notifications, and when they amounted to the cost of publication we would call for the payments, transmit them to the printer and have the work done.

We see that the particle *Cum* is still being discussed in the public press.

O'Brien, O'Peilly, O'Donovan, Archbishop McHale, Rev. Canon Bourke, the Four Masters, and all the Irish speakers and writers for the last two centuries, have classified it as a noun, conjunction, preposition, simple and compound, and an adverb, and we submit that those "Irish scholars" and "professors" who did not know a word of the language a few years' ago are rather cheeky, to say the least, in seeking to ignore these authorities, nay, they thereby insult the Irish race.

There is no more room for discussing *cum*'s position in the language than there is for the word *an*, which is also used as a noun, article, adjective, adverb, etc.

If the lovers of the Gaelic movement knew the motives of the party who originated the discussion they would drop it, for its continuance tends only to promote the end of his questionable purpose.

We hope all those who have a list of Irish words which are in common use but not found in the dictionaries, will send them to us or to Father Growney that they may be published.

We hope that those in arrears to the Gael will pay up and notify us if they do not desire to continue their support of the Gaelic movement. In all decency they should do this as we have never ceased to send the paper even to those to whom it was financially inconvenient to be up to time.

Now, when a party becomes a subscriber to a paper the publisher may cease to send it after the termination of the subscription; but this is considered a discourtesy to the subscriber and is not resorted to by publishers. Then, in courtesy, the publisher continues to send the paper and if the subscriber does not notify him to discontinue it he is considered as continuing his subscription, and is legally liable.

Again, a notice by a subscriber to discontinue is not valid unless accompanied by all arrearages, and the publisher may continue to send and sue for the whole amount; and it makes no difference through what medium the subscription originated, whether direct or otherwise—That's the Law.

We have received 14 5s from the Rev. E. D' Cleaver, Dolgelly, North Wales, who orders the Gael to be sent therefor to Messrs. T. Hurley, N. School Portmagee, Valencia Island, Patrick Garvey, Kilroe N. School, Headford, co Galway, D. Duggan, Spidal N. School, co. Galway, M. Manning, Ferriter N. School co Kerry, and F. Lynch, Kilmakerin N. School, Cahirciveen, co. Kerry, all, of course, of Ireland.

Gaels, follow the example of your patriotic countryman, Mr. Cleaver, send a few copies of the Gael to every one of the 45 N Schools, in which the language is being taught, as a premium for diligence in Gaelic study. That, and not loud talk, is the way to promote the end of the Gaelic Movement.

The Rev. Mr. Cleaver, has kindly sent us a copy of a Welsh English and English-Welsh dictionary. It is five inches in length by three and a half inches in width, containing 748 pages—310 Welsh-English and 432 English-Welsh. It is printed in Non-parallel, and though the page is much smaller it contains more words than O'Reilly's Dictionary.

Mr. Dever is doing excellent work for the Gaelic movement in Cleveland. (1)

Let the friends of the Gaelic movement through the country endeavor to get the newspapers in their various locations to notice the Gael, its object and the movement in general. A country paper could not print a more interesting fairy tale than a translation of

ΝΑΟΝ ΠΑΤΡΙΑΣ ΤΗ Η-ΑΙΤΗΡΕΔΑ ΚΗΜΕ.
and we hope some of our readers will mention it to

them.

We may by and by publish the translations in parallel columns with the original Gaelic.

We have no encouragement for Father Hand in relation to his Irish-American historical society project. If a few really patriotic and energetic men in our large towns and cities took the matter in hand they could publish and circulate all the books they want. These should organize their various localities, and if they could not organize a society large enough for the desired end, they could, unitedly, enlarge the Gael and publish such matters in its columns as would be desired to preserve and circulate. In our next issue we shall name some few men (such as Mr. M'Coaker, Mobile) in the different cities, and put them in communication with each other, with a view to such organization.

THE GAEL is the property of the Gaelic race, and it is fitting that it should be the instrument wherewith to preserve and circulate its records.

WHERE DOES IRELAND COME IN?

We asked an Irish-American Republican politician, who is a blatant Irish Nationalist, to join the Boycott League. "Tut, tut," said he, "do you want to drive all the Englishmen in the Republican party into the Democratic Free Trade party." We next called on a Democratic Irish-American politician and asked him also. "Ah, hem," grunted he, "a Republican scheme to catch Democratic votes." The query recurs, Where does Ireland come in?

The Tipperary boycott reads like a fairy tale—the removal of a town, the town of Tipperary from off the estate of Snit Barry and placing it on the lands of a friendly neighboring landlord puts in the shade the Boston boycott of Revolutionary times. The Tips. are a brave people at home: but why not boycott England here as well as there? The Irish at home seem like young foals—full of life and frolic—but when transferred to these friendly shores, become 'asses.'

The Labor demonstrations throughout the world during the month are wholesome signs of the coming freedom of man from monarchy and despotism. All that remains for European Labor to do is, to insist on the same scale of wages as that which is being paid to American Labor. Then free trade and protection would be eliminated from American politics.

How can people place reliance on so-called history when facts which have transpired within the last fifteen years are distorted through personal envy? A long article appeared in the New York Daily News a few weeks ago purporting to give the history of the organization of the Gaelic movement in America which does not contain one word of truth in relation to the foundation of that movement, and, in confirmation of this assertion, we refer the reader to the columns of the IRISH WORLD of 1872.

This is the History of the Irish Language Movement in America, and it was not prompted or assisted by the members of any other society—

1872, The agitation to preserve the language commenced by Gael (M. J. Logan) in the *Irish World*—The first Irish Class organized.

1874 The Brooklyn Gaelic Class given the name, Philo-Celtic Society.

(There was no sign o' a Dublin Society thei)
 1878 May, 5, 31 Members of the Society resid. d
 in N. Y. City—A committee appointed to or-
 ganize N. Y. City—May 17, Hall 214 Bow-
 ery engaged, meeting held and 27 new men-
 bers enrolled—June 2nd., the N. Y. branch
 of the Brooklyn Society is resolved into the
 N. Y. Phito-Celtic Society.

Excepting Frank Ward, we do not know of any
 one now connected with the Gaelic Schools in N. Y.
 City who was present at their organization there—
 We have the record of those then enrolled.

So much for the "News" and all others whom it
 may concern.

Ballynacargy, Westmeath, Ireland.
 3rd de' Oibneán. 90.

Do'n Saol M. J. O'Locháin.

Fuarar an uimhir teirannac te'n
 Saodal zo tratanai, azur to leizear
 e le rult mór. Ir dóca nár éur tó
 amac nain uimhir cóin beo, bea tuideac.

Dar hód, tá zac uile tuine gall-
 mair an an nrijihi ceutna le M. J. O'
 Uizearhais man teir ré. 'ré n'ó tá
 uaijihi, leatna azur p'péir n' a m-beid
 an Saetlze huat. slan, rjnplize. zo
 d'neac mar tá rj dá ladaite nri zac
 e-ánda de'n t-Sean Uir ro. azur am-
 earz n' a n' éirnean n' a n' deoruitaeac
 n' nrijihi.

Uir an átdan ceutna ro, to beid-
 nri-re n' a n' ájd n' a cómairle a tuze nri
 m' éaraio. an t-átdan p'atp'ais breac-
 nac. ba mór an dearmat, azur an
 reádnán. 'ré mo darranail. obair azur
 a nri'ead a éatát le foelóir Cuahais a
 éur a fcló mar tá ré. Jan ainpur,
 dá t-tózfad cuizear n' r'jreair an
 foelóir ro j lán n'—rjn a beitead eol-
 zurac air an teahzaihi, azur jon nri j
 ladaite—dá t-tózfaitir an foelóir
 ro. j zac a d'rujzoir t'foelaid huatá
 azur en áite. j t' eolur eile amearz
 n' a n' d'ao nead a éur lejr. ba breáz an
 leadan é.

Jr fearac mé zo d'ruj Seázan Plé-
 mionn az oibrujad le fada air an m-
 bealac ro, az eunniujad focal azur
 dá f-cur arteac j leadan Cuahais. Uir
 r'p'ohat acá reirrean a éadair to
 Saetlze n' a Muimán roir, tá an t-oirte
 Saetlze j coláirde n' a Tr'p'oháde, an
 Saol c'p'ih'oeac Seumar Fudman. tá
 éadair to Saetlze C'p'irhais

In Inrleadar na Saetlze to éir m'fó
 r'zoláir'ite eile ó'n Muimán az r'p'oh-
 ad j t'caol n' a Saetlze. j f-Connac-
 taid, f'azmujó an Saol Muaclojihi j t-
 Tuaiji; an Saol O'F'at'ar'at'is n'or n' a
 r'jar; azur an C'p'ah'óir' n' o'ir'jihi n'ud
 beaz roir, az teunac oibre m'áite. Tá-
 m-re féir, r'p'oir'jihi, le fada az eunni-
 jujad zac an áir'izear j b'p'oh'cláir'ze,
 n' a n' f-Connac'taid azur ran M'ite.

Sin fear eile nac d'f'eicim'io j fcló,
 éon air h'ir, an Saol burhe. a éunni-
 ear f'aoi n' f-Cun'za, Loc M'ear'za azur
 áit-C'ir'jihi.

Tá d'f'eudac m'uir zo h-uile an d'fo-
 cla a éur le céile, beitead an obair
 ceunac. C'ia an éaoi a t'c'ud'p'ramujó
 le céile jad? ba teacair r'jihi a téah-
 ad anoir; acé r'f'oh' teacair to tuine
 air h'it zac focal ar bealac to tuze nri
 ré fá teapa a éur to'n Saodal, n' a zo
 páir'p'eur air h'it eile a clóduair'f'ear jad.

Má cuirtear éuzam féir n'oir'jihi
 t'f'oh, beitead an-d'uitaeac

Leiz dam m'p'raac to'n Saol O'Liad-
 áir' n'ac d'f'aca mé nain an p'air'oir' áit
 air a ladaite ré.

Lé mór m'ear, a Saol jon'muj
 Jr mé to éara

Eózan O'F'raim'na. C. C.

Teampul M'airteo

(These verses are taken down from a native of
 the county Sligo. J. J. Lyons.)

Dj mé lá r'áir'p'air'ite zadáir' zleann'ca
 M'airteo.

'S carat' oim' a n-uai'izear cail'ín deap-
 ój;

Téah n' mé lom' anáil j 'r' t'jar mé air-
 t'j p'ój.

Sé tudaite r'j lom. "Jan ainpur áir'
 Teampul M'airteo"

Dj mé a M'airteo 'zur mé cóir'p'at le
 m'naol,

Lot r'j mo p'ócaite 'r' n'f'oh' f'áz r'j áz-
 am' p'iz'ir'jihi;

Tá f'f'oh' áz an d'óir'nac n'ac b'p'oh' a dj

to believe that they were commenced at least two centuries before this period.

The Monastery of Inis Faithlenn (pron. "Inish Fah-len"), or Inisfallen, on the island of the same name, in Loch Lein (the Lake of Killarney), is of great antiquity, dating from the sixth century, in the latter part of which it was founded by Saint Finan Lobhar, who was also the founder of Ard Finan (in the modern County of Tipperary), and other churches. The festival of the Saint was observed on the 16th of March, according to the Martyrology of Aengus Ceile De.

Amongst those who flourished in this monastery at the close of the tenth century, we find the name of Maelsuthain O'Carroll (pron. "Maelsuohan O'Carroll"). This remarkable man was Lord of the Eoganacht or Eugenic Tribes of the territory of Loch Lein. It is probable that he had received his early education within the walls of Inisfallen; and at the close of his days, after an eventful life, we find him again amongst its inmates, as was not unusual in those times. Maelsuthain appears to attain great eminence as a scholar. He is styled the chief Saol or Doctor of the western world, in the notice of his death, under the year 1009, in the Annals of the Four Masters. He attained also a high degree of consideration amongst his contemporary princes.

There is reason to believe that Brian Boroinhe was educated under the care of this Maelsuthain, and at a subsequent time we find him named the Anmchara, or Counsellor, of that great Dalcassian chief, when monarch of Erin. His association with Brian is well evidenced by a curious note still legible in the Book of Armagh. This note was written about 1002, by Maelsuthain's own hand, in the presence of the king. This valuable entry shall be brought under your more immediate consideration on a future occasion. I only mention it at present, as affording proof of the important rank and position of O'Carroll.

Amongst some few other notices of Maelsuthain which I have met with, the following is altogether so singular, and throws light on so many subjects of interest to the Irish historian, that, though of a legendary character, I think it worthy of a place here. I may observe that I have seen but one copy of the tract in which it is found.

"There came three students at one time," says the narrator, "from Cuinnire [the ancient church from which the diocese of Connor, in Ulster, is now called, to receive education from the Anmchara of Brian Mac Kennedy (or Brian Boroinhe), that is Maelsuthain O'Carroll, of the Eoganachts of Loch Lein, because he was the best sage of his time. These three students resembled each other in figure, in features, and in their name, which was Domnall. They remained three years learning with him. At the end of three years they said to their preceptor 'It is our desire,' said they, 'to go to Jerusalem, the land of Judea, in order that our feet may tread every path which the Saviour walked in when on Earth.'" The master answered, "You shall not go until you have left with me the reward of my labour."

"Then the pupils said: 'We have not anything that we could give, but we will wait three years more, to serve you humbly, if you wish it.' 'I do not wish that,' said he, 'but you shall grant me my demand, or I will lay my curse on you.' 'We will grant you that,' said they, 'if we have it.' He then bound them by an oath on the Gospel of the

Lord. 'You shall go in the path that you desire,' said he, 'and you shall die at the same time together, on the pilgrimage. And the demand that I require from you is, that you go not to Heaven after your deaths, until you have first visited me, to tell me the length of my life, and until you tell me whether I shall obtain the peace of the Lord.' 'We promise you all this,' said they, 'for the sake of the Lord', and then they left him their blessings (and departed).

"In due time they reached the land of Judea, and walked every path in which they had heard the Saviour had walked.

"They came at last to Jerusalem, and died together there, and they were buried with great honour in Jerusalem. Then Michael the Archangel came from God for them. But they said 'We will not go, until we have fulfilled the promise which we made to our preceptor, under our oaths on the Gospel of Christ'. 'Go', said the Angel, 'and tell him that he has still three years and a half to live and that he goes to Hell for all eternity, after the sentence of the day of judgment'. "'Tell us', said they, 'why he is sent to Hell'. 'For three causes', said the angel, 'namely, because of how much he interpolates the canon, and because of the number of women with whom he has connection, and for having abandoned the Altus'.

"The reason why he abandoned the Altus", says the narrator of this singular story, "was this—He had a very good son, whose name was Maelpatrick. This son was seized with a mortal sickness, and the Altus was seven times read around him, that he should not die. This was however of no avail for them, as the son died forthwith. Maelsuthain then said that he would never again sing the Altus, as he did not see that God honored it. But", continues the narrator, "it was not in dishonour of the Altus that God did not restore his son to health but because he chose that the youth should be among the family of Heaven, rather than among the people of Earth.

"Maelsuthain had been then seven years without singing the Altus.

"After this his three former pupils came to talk to Maelsuthain, in the forms of white doves, and he bade them a hearty welcome. 'Tell me', said he, 'what shall be the length of my life and if I shall receive the Heavenly reward'. 'You have', said they, 'three years to live, and you go to Hell for ever then'. 'What should I go to Hell for?' said he. 'For three causes', said they, and they related to him the three causes that we have already mentioned. 'It is not true that I shall go to Hell', said he, 'for these three vices that are mine this day, shall not be mine even this day, nor shall they be mine from this time forth, for I will abandon these vices, and God will forgive me for them, as He Himself hath promised, when He said. "Impietas impii in quacumque hora converus fuerit non nocet ei" [Ezek. xxxiii 12. (The impiety of the impious, in whatever hour he shall be turned from it, shall not injure him.) I will put no sense of my own into the canons, but such as I shall find in the divine books. I will perform an hundred genuflections every day. Seven years have I been without singing the Altus, and now I will sing the Altus seven times every night while I live; and I will keep a three days' fast every week. Go you now to Heaven', said he, 'and on the day of my death come and tell me the result'. 'We will come', said they, and the three departed

as they came, first leaving a blessing with him, and receiving a blessing from him.

"On the day of his death the three came in the same forms and they saluted him, and he returned their salutations, and said to them: 'Is my life the same before God that it was on the former day that ye came to talk to me?' 'It is not, indeed, the same', said they, 'for we were shown your place in Heaven, and we are satisfied with its goodness. We have come, as we promised, for you, and come now you with us to the place which is prepared for you, that you may be in the presence of God, and in the unity of the Trinity, and of the hosts of Heaven till the day of judgment.'

"There were then assembled about him many priests and ecclesiastics, and he was anointed, and his pupils parted not from him until they all went to Heaven together. And it is this good man's manuscript ("screptra") that are in Inisfallen, in the church still."

This singular, and, undoubtedly, very old legend, offers to our minds many interesting subjects of consideration amongst which, not the least remarkable is that of his early pilgrimage from Ireland to the Holy Land. On these points, however, we shall not dwell at present, farther than to observe that the story furnishes evidence of the reputation for learning enjoyed by Maelsuthain, and also of the belief that manuscripts compiled by his hand were to be found in Inisfallen at his death.

Whether by the word "Screptra", thus mentioned, is meant a single volume, or a collection of writings constituting a library, it is not easy to determine. We find the word used in the account of the burning of the Teach Screptra, or house of writings, of Armagh (A.D. 1020), and in that of the collection of MSS. of O'Cuiruin, the largest known to exist in Ireland in the fifteenth century (1416).

There has always existed in the south of Ireland a tradition that the Annals of Inisfallen were originally composed by Maelsuthain, and a similar statement is made by Edward O'Reilly in his Irish writers.

Taking into account the acknowledged learning of O'Carroll, character of his mind, his own station, and the opportunities afforded him by his association with the chief monarch of Erin, there is certainly no improbability in connecting him with the composition of these annals; and, for my own part, I have no doubt that he was the original projector of them, or that he enlarged the more meagre outlines of ecclesiastical events kept in the Monastery of Inisfallen, as probably in most others, into a general historic work.

Of the continuation of these annals, in the two centuries subsequent to Maelsuthain, down to the year 1215, very little is known. Unfortunately no genuine copy of this important body of annals is now to be found in Ireland, and we must therefore draw from the description of Dr. O'Conor.

A compilation of the latter half of the last century by John O'Mulconry, has also received the name of Annals of Inisfallen. Why they have been thus named is not sufficiently clear, but any notice that we shall take of them must be reserved for another occasion.

The Bodleian Library copy of the Annals of Inisfallen is a quarto MS. on parchment. It is thus described by Dr. O'Conor, under No. 64, in the Stowe Catalogue [Vol. 1., p. 202].

"It contains fifty-seven leaves, of which the three first are considerably damaged, and the 4th

partly obliterated. Some leaves are missing at the beginning also. In its present state, the first treats of Abraham and the Patriarchs down to the sixth where the title is—'Hic incipit Regnum Græcorum'. At the end of this leaf another chapter begins thus—'Hic incipit Sexta ætas Mundi'. The leaves follow in due order from folio nine to the end of folio thirty six, but, unfortunately, there are several blanks after this. On the fortieth leaf two lines occur in Ogham characters, which have been thus deciphered [by Dr. O'Conor]—'Nemo honoratur sine nummo, nullus amatur'. Towards the end the writing varies considerably, and is unquestionably more recent and barbarous.

"Indeed", adds Dr O'Conor, "the latter part of this valuable manuscript, from folio thirty-six, where the division of each page into three columns ceases, and where a leaf is missing, appears to be written by a more recent hand, so that from inspection it might be argued, that the real original ended with the year 1130, and that the remainder has been added to it by different Abbots of Inisfallen afterwards.

(To be continued.)

Every one should attend the annual entertainment of the N. Y. P. Society, which comes off in a few days. Call to 263 Bowery and get tickets.

Friends of the Gaelic Society, N. Y. what are you doing? Don't you know that no enterprise can be successful without being brought prominently before the public? Now, where is your journal, after all the money you are collecting? Why don't you take part in running the Dublin Journal when you have none of your own? Friends, are you supporting any journal, even by an ordinary subscription? Ah, my friends, I fear you weigh very light in the balance. The little Gael, single handed, has accomplished more in a year than you will ever do if you continue in your present listlessness.

The issue of Father Nolan's Prayer-book published by the Rev. Mr. Cleaver is not for sale. It has been distributed among the children of the Gaelic classes in Ireland.

By the way, it is a singular fact that one of the opponents to the continuance of the French language in Canada is a nominal Irishman—we are glad he did not succeed.

MOTHERS! Don't Fail To Procure Mrs. Winlow's SOOTHING SYRUP For Your Children While Cutting Teeth.

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[Dublin Nation]

We have many towns in Ireland that can boast a
 hoary age,
 That can trace their far beginnings to our history's
 earliest page.
 They saw the proud Milesian, and the Norman in
 his mail,
 They bore the brunt of Strongbow's spears and
 Cromwell's iron hail;
 They have ancient rolls and charters, they have
 memories sad and grand,
 But the newest town in Ireland is the glory of the
 land.

It has no ruined ramparts, no embattled gates or
 walls,
 No massive towers, no lofty spires, no lordly
 homes or halls:
 But the spirit that upraised it is as noble and sub-
 lime
 As any shown in peace or war through all record-
 ed time.
 God bless its patriot builders, and the work they
 wrought and planned,
 For the newest town in Ireland is the pride of all
 the land.

May peace and plenty ever dwell in its homes be
 found,
 May every virtue there abide, and every grace a-
 bound;
 And all through Ireland's future still may its che-
 rished name
 With Ireland's race retain its place of honor and
 of fame.
 We give the toast with joyful hearts, we pledge it
 hand in hand,
 Success to New Tipperary! 'tis the glory of our
 land!

T.D.S.

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 tion to THE GAEL—not much of the spirit of Tip-
 perary in that.

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MORE GLEANINGS FROM THE ISLANDS,

Songs from Irishman.

(Father Grouney in the TUAM NEWS)

Ír truaí 3an mé 'r mo céud rean
 2Ír boru dul a3 ahoon;
 2Ír loin3 ír íneá3a a3 R 3 Sojpre
 3aoi feol 3o o-3éirómir ahh;
 Tá 3íh buíte ahh' bó3c3íh
 2Ír baíh do re3cneál ar,
 3o í-ó3faiíh íláíhce 2Íhíhíh,
 Cúl áluíhíh, mo éa3íhíh dear.

2Íhíhíh 3ur 3eall tú mé bó3raó,
 3e3íhíhíh áhur ó mo íhuíhíhíh' fe3íh,
 ba á' r caoíhíh3 báha,
 2Ír pá3c lé í-a 3-cup ahh feur,
 2Ír 3o í-b'feá3íh íhom 'reoláó mear3
 2Ír íh í3aíhíh í' r íud ahh íae, [íh íh bó
 2Ír ceáó a3 íh í de3íé caíhíh
 'S a3 coíhíhíh lé író3 íh ílé3íh.

Éa3íé mé íhíhíhíh í' r íá3íé
 2Í3 obaíh íhíhíhíh í 3 Cú3e ía3íhíhíh,
 íh íaeár beahíhíhíhíh íh íhíhíhíh
 3o o-3aíhíhíhíh mé ío coíhíhíhíhíh,
 2Í íhíhíhíhíh íh íhíhíhíhíhíh íhíhíhíhíh
 3íh íhíhíhíhíh íh íhíhíhíhíhíh íhíhíhíhíh
 'S 3ur íhíhíhíh íh íhíhíhíhíh íh íhíhíhíhíh
 'S 3ur 3eá3íhíhíh 3o íhíhíhíhíh íh íhíhíhíhíhíh.

F. O'G.

These Gleanings are highly interesting and val-
 uable, and hence, every Irishman should have a
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 ly 2 cents a week.

Mr. J. G. Griffin is doing excellent work in New-
 ark and vicinity for the Gaelic cause. Through the
 kindness of Rev. Father Cody who is giving the
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 class there on Sunday, May 18th.

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 social standing of his children will do
 all he can to forward the Language
 movement. You who have means com-
 forward and don't be sponging on your
 less favored brethren to erect a monu-
 ment on which your unborn offspring
 shall be elevated to social eminence.

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