



Leabhar-aiteoir m'iorannal
tabartha cum an

TEANZA SAEDILZE

a cuir na d'asur a raoncuizad
a sur cum

Fenn-mazla Cinnid na h-Eireann.

112^{na} d' Rol. Uim. 3.

JUL,

1895.

Do léijeadh an Páipeur ro leanaí
Or Coimharr Coimhartha na Saedilze
mh'la'cliaé, ar 4^{ad} Dóicim, '93.

Tazimad ainn roth Ceoil na h-Eireann.
Leir an nSadar Donn.
ar 136.

Azur 30 t-fuyl d'iteir mhór eadriann 7
zac cne eile atá ar éruim an doimhinn.
Má' r' f'for ro, creud fát naé d-fuyl an
mhéid r'ih t'p'ráda a'zuih 7 atá a'z
zac pobal eile 'ran doimhinn? Coimh-
uizheann ar m-bráire j n-Alban 7 a 3-
ceol 7 tá uadar aca ar. Coimhduizheann
na breathnaize 7 na Saranaiize a 3-ceol
mar an 3-ceudna, 7 deunann zac cne
eile ar fuo an doimhinn an n' do ceudna.
M'c' meafaim zup r'ih le cuo mhór de
n-ar n-daoimh 7 a d-eforanlaé 7 t'elz-
ean ar leiré, 7 a n-d'icéoll a deunac

cum nór c'ihé eile cur umpa. Naé é
reo cuo de 'n obair atá a' Coimharr
na Saedilze a deunac—an n' n' n' n' n'
reo a corz c'oh luac 7 c'oh h-éireadac
7 t'iz leo é, 7 teanza, ceol 7 nór na h-
Éireann a cur ar buh 7 ar a'zaid arir
'n ar meafz.

Do léijear t'rác ar Múnaid na
Spáinnhe jn a d'ubairt duine, cum
fear-ceoil é'zih foth a'z a n'aid an cú-
m'acé ro—zul n'ó z'aine a cur ar na
daoimh zac am a b'áil leir. buó ion-
zantac, dar l'om, an n' reo. Azur
nuair do d'beaf a'z léijeadh leabar Uj
h-Uirzadán do t'arluiz mé le n' do an-
coraimhíl leir an n' reo, j' é reo é
— 'Do zaid an Ceannac cláireadé áro
'z'itac f'uaric-ceudac cúize, 7 nuair a
'd'imh r'é uirir, do cuaidé na macal-
'laidé úo r'for amearz na 3-carriaz é,

"1. ЈАО А РЗАРАТ НА РУАМА РУАЈИИЕАЧА
 "ЎО А ТРЕОРУЈЗЕАТ НА СЕУФАДА МАР
 "ДРАЈЗТОЈ 'Н А Н-ОЈАЈЗ; ИСЧ А ТУЗ АР
 "ЌУО ТЈОД ТЕОРА А РЈЛЕАД НА Д-ФРАГ-
 "АЈД, 7 АР ЌУО ЕЈЛЕ ТЈОД БЕЈТ ЛУАТЗАЈР
 "ЕАЧ; ДО ЖАЈД РЕ АН ЌЛАЈРЕАЧ ЌУЗЕ А
 "НЈР 7 ДО РЖЕТ РЈ РУАМА БИИИЕ АМАЧ
 "МАР ЌЕЈЛЕАДАР НА И-ЕУИ ЈОНИУР ЖУР
 "ЌОДАЈ НА ДАОИИЕ СРЕУЧТА, МНА ТОРР-
 "АЧА, 7 АН НАЌАЈРИИИЕ СЕАЛЗАЧ АНРАТ
 "ДО ДЈ РЕ АЗ ЈМЈРЕ УИРИ; ДО ТЕАРУИЗ РЕ
 "АН ЌЛАЈРЕАЧ АНЈР 7 ДО МНУРЗАЈЛ РЈ НО-
 "ТАЈТЕ ЈОНЗАИТАЧА УАЧДАРАЧА АН ЌОЗ-
 "АЈО; ДО ДУАЈЛ РЕ НА ТЕУДА РАИИРА 7
 "РЗААР РЈ РУАМА МАЛЛА ЖРУАМАЧА АН
 "СОДРОИИ ЛАН ДЕ ЌУАЈРЕАТ 7 ЌУДАЧАТ
 "ЌОЈИИИЕАРЗТА ЛЕ РУАМАЈД БИИИЕ."

Меагајм зо д-фул ан цумаџт сеудо-
 ро аз ар з-сеол фэјн а н-оју, оју нач о-
 тјз лејр аџар мору а џур ар џуије 'нуајр
 а џлуијеанн ре "Феурта Уј Руајре" но
 "Ан ботар Зард зо Дујблин"? Наџ
 о-тјз лејр руајијеар 7 рараџ а џур ајр
 нуајр а џлуијеанн ре "Репла ан Дрол-
 лајз ДАјн" но "Мјајне о Веул-аџ-л-Аи-
 најр"? Наџ о-тјз лејр е а џеунаџ ар-
 ајзеантаџ. козајиујл нуајр а џлуијеанн
 ре "Сјор 7 Сјор лјом" но "Сруаџан на
 фејије"? Ајур нач о-тјз лејр ан з-сеол
 ро ан брону јр мџ а џур ајр нуајр а
 џлуијеанн ре "Ан т-Уллазџн Дуд џ" но
 "Са Ајиуријн Ојур"? Тажм џијте
 ијор џум аон џије ејле 'ран доијан
 сеол леаџ џиј цумаџтаџ но џиј цум-
 араџ ле сеол на л-џреанн, 7 иј џејриј
 ан ијџ рео де брјз жур рузаџ мџ 7 до
 тоџаџ мџ амеарз даојнеаџ на л-џре-
 еанн; оју џејреанн ан доијан мору ан
 ијџ сеуора до џулар 'нуајр до џур
 флотџ абайреол "Мјајрта" ор коијајр
 ан доијанн ј м-верлн 7 нуајр а џуларџ
 ан џурџаџт а дј 'ран тјз-јмјре ан
 роијн Жаџдалаџ рјн 'Рџр Дејзеанлаџ ан
 т-Саијнајџ' зо најд рјад џиј рџрујџте
 ле н-а бијнеар жур жад на мнџ-флаџа а
 мјонна но копоја де н-а з-сеаннјајд 7
 жур џејзеадар ан ан ржалан јад до
 бјтеадар сеарџ, оју иј'л сеол ле рџзјал
 анн јр бијне но јр руајре нџ е.

До рјије на реан Жаџајл а н-џџ-
 џолл а о-теанжа ан џеунаџ џиј бијн,

џиј бларта рјн 7 а о-тајије лео, 7 иј
 јонзајртаџ е зо н-џеаннадар а н-џџ-
 џолл џум а з-сеол а џеунаџ џиј бијн,
 бларта лејр. Феазјмајн ан сеол до'н
 теанжајџ 7 ан теанжа до'н сеол. Мја
 'р мјлјр ан теанжа јр мјлјр ан сеол, ма
 'р брјџијар ан теанжа јр брјџијар ан
 сеол Тажм џијте иј'л сеол но теанжа
 'ран доијан аз а д-фул ан цумаџт
 ијору ро Мја д-фул џуар аз џије 7
 ма д-фул рјор ан теанжајџ 7 ар сеол
 га л-џреанн ајзе, тјз лејр ан
 ијџ рео а теардузаџ 7 рејџрџо ре зо
 д-фул ре ијор рјре нџ дојрар.

Та сеол рџ лејџ аз жад ујле џије рџој
 неанн 7 теунај рјад а н-џџџџолл џум
 а з-сеол а џонзџајл бео 'на меарз;
 мјијеанн рјад до а з-џларнајд е јнр на
 рјолајд 7 јнр на џолајрџџ, 7 меагајм жур
 џијн џијн ан ијџ сеуора џеунаџ Јр
 мору ан џџџџр аџа јојр сеол Жеармајн-
 аџ 7 сеол јоџалаџ. јр мору ан џџџџр а
 џа јојр сеол на Фрајнсе 7 сеол на Са-
 ран, 7 џонзџујеанн жад н-аон тјод а
 сеол фэјн ајзе жан труајллеаџ жан бџр,
 оју јр џур де 'н беаџа џјорамјул е, 7
 јр луајте лџзџо а маојн џул амјжа
 нџ лџзџо а о-теанжа јџ а з-сеол бџр
 о' фџзјал. Јр рјор зо д-фул рјаџтанар
 оррујијн ујле рџџџар а џеунаџ џум ар
 н-арџн 7 ар н-јме о' фџзјал, аџт иј'л
 рјаџтанар ар бјџ оррујијн ар о-теанжа
 нџ ар з сеол а џрејзеанн ар а рој; иј'л
 рјаџтанар ар бјџ оррујијн аон ијџ а
 бџнеар ле рјорбеаџа ар о-џре а џрејзе-
 еанн. Јр мору ан труаџ е жур јомрујз
 ар о-треоррујџтеоррујџте даојне на л-џре-
 еанн о на нџџџџ рео. јр мору ан труаџ
 е нџр џурнеадар теанжа 7 сеол на л-
 џреанн јнр ан з-сеуд аџт, 7 жад ијџ
 ејле јн а орџузаџ фэјн 'на н-џјајз, оју
 тажм џијте нџ д-фул ар н-даојне—
 ан џур јр мџ ојод—џиј руајраџ, рра-
 дајта рјн, нџ џиј рџијтаџ, мјаннјар
 рјн џум ан т-ајрјџо а бџлјузаџ 7 зо з
 џурреаџ рјад а о-теанжа нџ а з-сеол
 нџ ијџ а бџнеар ле беаџа ар о-џре ар
 леаџ-таојд ар а рој.

Суррујџо ан онџр јр мџ ар на феа-
 рајд а руајр бџр ар рој а о-џре, јр
 џијн дојн рјн а џеунаџ, оју јр рју јад

Δη οηόρν ιρ ηό ; Δέτ ιρ κόρν τύνηη Δ
 'ηαρτέυη' Δρ γοη Δρ τ-επρε ηαρ Δη ζ
 ceudηα. 7 ιρ φέτορν ζυρ κόρη τύνηη é
 Deuηαδ ρηηη εαηηε ηόρν Δ τ-εαοδ Δρ τ
 επρζηάτΔ Δη τ-Αη ΔτΆηαο,τ Δ λέηεαη
 beáτΔ Δρ τ-επρε eulόζαδ υαηηη Deapδ
 Δηδ ρηηη το'η τοηηηη ζο b-φυηηηο 'ηαρ

[Le beie eapóehuyzte aηηηαη η-ζαο-
 τάλ reo éυζαηηη] *L. 37a*

LESSONS IN GAELIC.

(BOURKE'S)

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
Δ	a	aw	η	m	emm
β	b	bay	η	n	enn
γ	c	kay	ο	o	oh
δ	d	dhay	ρ	p	pay
ε	e	ay	ρ	r	arr
φ	f	eff	ρ	s	ess
ζ	g	gay	τ	t	thay
ι	i	ee	υ	u	oo
κ	k	ell			

Owing to a mistake the Lessons are held over]

The following poem composed by the late Mr.
 Michael Burke, Esker, near Athenry, Co. Galway
 on the day after the "Big Wind" of February 6th
 1839, was published in Nos. 4 & 5 of Vol. 3 of
 THE GAEL, but as these numbers are run out and
 new subscribers desiring the poem, we re-produce
 it. Mr Burke died in Brooklyn, and is buried in
 Holy Cross Cemetery.

1

beie óiδ' éηη Δη τά lá éeuz
 Δ ζ-ευηηηε ζρρηηη ζο η-ευζ,
 ιρ ιοηότΔ ηηηε δ' ευζ
 ι η-δαιηε, ηυηη ρ επρ—
 Οηόεε ζαοηε ηόρν ι,
 Οηόεε ρλαδ ρ δόζ ι,
 Deur Coillte, εραηηηε ρερόεα,
 'Ζυρ obaηη το ηα ραοηη.

2

Οηόεε υαηηεαδ, ρερεάτΔδ,
 Φυαηηεαδ, ρτοηηηεαδ, ζαοότΔδ ;
 'S ουηηε δαη ηαδ λέηεεαδ
 Cúηαέτ Δη Άρδ-ηηζ ρυαη—
 Δη τοηηηη Δ ηηζ Δ ζέηηηηεαδ,
 Δη ηυηηη Δ ζεαηηα, λέηηηηεαδ,
 Δηηηηηδ, δύηι ρ ευηηαδ,

ι η-εαζηα Δζυρ ι υαέδδάρ.

3

Δη ταιαηη Δρ εηιέ le buaiepeaδ,
 Peacaηze ρηηεατΔ, 'ζ-υαηηηε
 Φαδ Δη δεαζάηη υαηηε
 Έιοηηζαη Δηα Δ ζηήυρ ;
 Έυζ οηευζ' υαδ τοηη ζαοηε
 Séηεαδ λάτοηη λέηε
 Cannaiz ρ Δηη Δ ηευαδ
 'S τηζεε εδδαιηε Δηυαη.

4

ηη τύηηε ουδαιηε ηα βηηαέηηα
 Νά εαζαηηη Δρ ball ι η-ιαηη ι.
 Cúδαηηηαρ, ρυηηεαδ, ρηαδέτΔδ,
 βηηηεαδ η-αζαηδ ηα τηάτ—
 Δη ηυηηη ηεαηηαδ, εηηεαδ,
 Cηαηάηι leηη ηα ηευηα
 Ταρ éηρ ηα ηηηε ceυτΔ
 'N éυηηοέαη το δατ'.

5

'S δάτΔδ Δρ φαδ Δη ραοζάλ,
 Δηαρ δαιε φαδ ó Δη οηηε,
 Euhlaiz. beieiee ρ ταοηηε.
 Δέ Noaη ηυαηηεαδ ροηη ;
 Δηηηεαδ ζυρ éεαρ Δη τ-Δηρδ-ηηζ
 ΤόρτΑηηη ηηρ ζαδ τηάτ οηοδ,
 Ναδ τ-εηεαηηόδ' ζο βηάδ οηδ,
 Δέ ζο ζάττΔδ ραηαέτ ρηαρ.

6

Δέ τόηηζ Sé ρυαη Δ ράηηε,
 Cυηηηαδ όζ ζο λάτοηη,
 Ο φεαηευηηη, ηηδ ηαδ ζηάτΔδ οη
 b' φέτοηη ρόρ Δηηαηη ;
 Τυηηε, εατΑ τρευηηηαρ,
 Σάηηε βηευηαδ, ζευρηηαρ,
 Σάηηε, βάηηα ρ ηευρηαηδ
 'S ηηαδ ζηαρ Δρ ηηαδ.

7

'S ουηηε δαη ζαη ηευηζαρ,
 No ΔηατΔη. τΑ η-δεαηηαηηη,
 Ναδ ζ-εοηηόδ' Δη οηόεε ρηη
 Δ éροηε ρεηζ 'ηα éηαδ,
 No ηαδ ρηυαηηόδ' Δρ Δη λά
 Δ ζ-εηηοηηαηδ Δρ φαδ Δη Νάδύρ,
 Cηιέ-εαζηα Δρ ζαδ ηάηηηηη,
 'San ηηεηεαηηηαη Δ τηηαη.

8

Δη ζηηηη εαηηηεαδ Δ ροηηεαδ,
 Δη ζεαηηεαδ ρυηηεαδ, ηηηηεαδ,
 Δη ρπέηη ι εατΔδ Δ ηευηα
 Na ηηηε ceυτΔ ηυαη—

Շրայի 'ր բլեծե քեւծ,
 'Տ Շարայեաճա 1 վեւրչաճ.
 Ու հ-էրչ ար քաճ աչ քեւծ,
 'Տաղ իւր 1 շորիւնչ' քար.

9

Եղեճա բլիշեան քհանա,
 Շեղեճա, քօրա, լանա,
 Աղ իւր ան ինչո 1 ինչա
 Աղիւր բէր 1 իւրիւր—
 Ոչ 'լ շուրի 'քար օ ճեւան,
 Լեղեճ, քարա, ինչիւր,
 Ուճ ի-էրեօճաճ քար ան լա իրի
 Լե տրալ ար ան բլիւճ.

10

Լեյր ինչ քիւճեճա ինչ,
 Էրեօճաճ քար 'ր ան տրաճ
 Աղ ինչ 1 ինչիւրիւր օ ճեւան
 Ինչ 1 շ-քօղեղեճա արիւր—
 Իր իւրեճ, ճիւրիւր, ճիւրիւր,
 ճօրիւր, քարիւր, քօղիւր,
 Շօլ-իւր. քօղ ան քօղեճ
 Շիւքար ինչ ինչ Լե Շիւքօ.

11

Ոչ 'լ ճիւրեճեճ ճիւր օճա ճեւան
 Օճա ճ քար աչ ինչիւրիւր
 Ուճ ճ-քար ինչ ան շ-քօղեճ
 քիւր-քօղեճ, արիւր,
 Աչ ան ինչ 1 ճիւր ան ինչ
 Լե ճիւր ինչ ճիւր 'ր քօղ,
 Օճիւր, քարիւր 'ր ճիւր,
 քարիւր, ինչ 'ր ճիւր.

12

Տիւր է լա ինչ ինչ,
 Ճիւրեճ, քօղ 'ր ճիւր
 Աչ ինչ ինչ ինչ ճիւր
 Ար ինչիւր ինչ ճիւր;
 'Տ ճ ինչիւր ինչ ճիւր ճիւր,
 Ճիւր ինչիւր ճիւր ճիւր,
 Ուճ ճեճ ար ճիւր ճիւր ճիւր
 Ա ճ-քօղեղեճա ճիւր.

13

Տիւր է լա ինչ ճիւր,
 Շօլ-իւր, ճօրիւր, ճիւրիւր,
 քարիւր, ինչ ճիւր ճիւր
 Օ ճիւրիւր ինչ ճիւր
 Օճա ճ-քօղեղեճա ճիւր,
 Օճ ինչիւր ճիւր ճիւր
 'Տ ճիւրիւր ճիւր ճիւր ճիւր
 Ուճ ճիւր քար ճիւր ճիւր.

14

Ինչ ինչ 1 ճիւր ինչ-ան ճիւրիւր,

Ու հ-քարի 7 ինչ ճիւր,
 Լե քար ան ճիւր 1 ճիւր
 1 ճիւրիւր ճիւր ճիւր;
 Իր ճիւր ճիւր ճիւր ճիւր,
 "Ճիւրիւր ար ճիւր ճիւր
 Ար ճիւր ար ճիւր
 Օճա ճիւր ճիւր ճիւր."

15

Եղեճաճ ինչ ինչ 'նա 1 ճիւր,
 Լե քարի ճիւր, ճիւրիւր,
 Ար ճիւր ինչ ճիւր ճիւր
 Ար ճիւր ինչ ճիւր,
 'Տիւր ճիւր ճիւր ճիւր ճիւր
 Եղեճաճ ար ճիւր ճիւր-քար
 Յօ ինչիւրիւր, 1 ճիւրիւր,
 'Տ ճիւր ճիւր ճիւր ճիւր.

16

Տիւր է ան ճիւր ճիւր
 Ուճ ճիւր ճիւր ճիւր ճիւր
 Եղեճա ճիւր ճիւր ճիւր
 Աչ ճիւր ճիւր ճիւր ճիւր.
 քարիւր ճիւր ճիւր ճիւր,
 'Տիւր ճիւրիւրիւր, ճիւր ճիւր
 Ուճ ճիւրիւր ճիւր 1 ճիւր
 Լե ճիւր ինչ ճիւրիւր.

17

Ճիւրիւրիւր-քար 1 ճիւր
 Յօ ճիւրիւր ճիւր ճիւր,
 Յօ ճիւր ճիւր ճիւր ճիւր,
 'Տ ճիւր ճիւր ճիւր է 'ն ճիւր.
 քարիւր ճիւր ճիւր ճիւր
 Ճիւրիւր ճիւր ճիւր ճիւր
 Ար ճիւր ճիւր ար ճիւր ճիւր ճիւր
 Աղ ճիւր ճիւր ճիւր, ան ճիւր.

18

Ճիւրիւրիւր-քար ճիւր,
 Ար ճիւր 1 ճիւր 'ր ճիւր,
 Աղ ճիւր ճիւր ճիւր 1 ճիւր;
 'Տաղ ճիւր ճիւր ճիւր 1 ճիւր,
 Ու ճիւրիւր ան ճիւր ճիւր ճիւր
 'Տիւր ճիւր ճիւր ար ճիւր ճիւր-քար
 Օճա ճիւր ճիւր ճիւր ճիւր
 Ու ճիւր ճիւր ճիւր 'ն ճիւր ճիւր.

19

Օճա ճիւր ճիւր ճիւր
 Օճա ան ճիւր ճիւր ճիւր
 ճիւր ճիւր ճիւր ճիւր
 ճիւր 1 ճիւր ճիւր ճիւր,
 Յօ ճիւր ճիւր ճիւր ճիւր 1 ճիւր,
 ճիւր ճիւր ճիւր ճիւր,
 Օճաճ ճիւր ան ճիւր ճիւր,

30702, plájs a' r eu3.

20

Nj' l jorreta ar fad ac rjucrad
D-farar zaetj3 m3ra 'r tojrreacé,
21η talañ ar crjé le ea3la,

'San crje 'r fad o'a 3-cráð'.

S1η é crjocé 3ac cúrra ;
S1η é crjocé 3ac r3júrpa ;
S1η é crjocé aη t-ráo3ajl-reo,
2' r 3aη f3or a3aj11η ce 'η lá.

21

b3j3ó ar dur η3árta
N3or 31111e fear3a, a éájro3b,
21ar campra3e ar ηa η-árta3b
'N a1111r ca3a3b a t1jall—
D3e3ar réj3 ar aη tap111e
Le t1ro3o aηa3a3b a ηáñajo,
21 3-cuj3o ar11 11 a láñajo
'S 3aη tu11e fanacé t1ar.

22

S3pe3a3aj3ó-re ar 21áj11e,
11113e ar Rj3 ηa η31árpa
S3b a 3a3a11e rá3á11e
Ó 3eup-3111o ηa r1ua3
Ó3a3ala, leonñar', épa3ac'
21 c1a33e3añ le11 aη 111a3o3 r11
2' r le η-a leaη3 3o3a,
Ru3 ar 1111o311 bua3ó.

23

21á 3ó3e3a11 r11e pá11e 13b
11 t11a3ó3a 13b aη la r11,
bua3133ó r13b dur ηáñajo
11 3ó3a, r1111 ré11.
Nj 33oc3a3ó a' r η3or 3a111e.
Ca3a3o Ó! η3or fear11 33b
Ná ba11113o3aη ηa η31árpa,
21113eal a3ur ηa3ñ.

24

T1acé 3eun3a3 aη 3áη reo
Seo é r3or 1 11a11 33b
Óo 11a3é a' r a b'fé3o311
Le c1all 3o cú1 1 3-fua311 ;
Far t3oc3a3ó fó3 aη a11111
Nac 11be3ó f3or ce 3u3a11e 'η 3a11e r3o
Nó ce aη t311 η3 3eampull
21 3-c3333e3a3 3o ruaη. —

25

2131e a' r 3é3 3e 3eun3a3b,
Nao3 3r c3o311 t11 3e 3eun3a3b,
Su11 a' r 3á3a 'η 3e3a11a
3o réñacé lá 3e 'η 111

Ó 113a3ó C113o3o ó 21áj11e
1 11-berlehem 111 a r3ábla,
3ur é1113 aη 3a33é 11 á113e,
Leac-ua311 ar é11 aη ηa3o3.

21η Cú 7 aη 3e11113a3ó

3a111e Cú a 33 leaηañ111e 3e11113a3ó
ar fear3 cam3a311 fear3a rua3 le11 r3a3o3
3e11e3a3ó, 7 3ó3133 ré 1 3-3o3acé 3'a
31e3a3ac 7 η-a 33a33 3'a 133e3añ. 3aη
f3or a3 aη η3e11113a3ó ca3 3o 3eun3a3ó
3e, 3u3a11e : "21á' r ca3a 3ú, c3a' η fear3
3-fu311e 3o 11o 31e3a3ac? ac 11á' r ηá-
ñajo, ca3 3u3e 3-fu311e 3om' 3a3o3a3ó?
11 11e3a3a ca3a c1ua311e ηá ηáñajo
3111e : 333ó 3u11e 11u3 é3311 η3 '3é31e,
7 11 r11 be3ó f3or a3a1111 le η-a 3e3-
3a3ó.

Vocabulary.

3a111e, came,	hannick.
leañañ111e, tollowing,	lhanwainth.
3e11113a3ó, a hare, (g hard)	ger-ee-a
fear3, during,	fah.
cam3all, a while,	thamull.
3o3a33, began,	huss-y.
3o3acé, first.	tusaugh.
33a33, after,	yee-ay.
133e3añ, iicking,	lhee-uv.
31e3a3ac biting,	grammah.
ca3, creud, what?	kawdh.
3eun3a3ó 3e, make of her,	yaynfahye
ca3 3u3e, why,	kawdh chuige
3-fu311e, art thou,	will-ir.
ca3o3a3ó, caressing,	kadrah.
c1ua311e, deceitful,	klooneh.
3e33a3ó, meet, oppose,	thagrah.

Translation.

The Hound and the Hare.

A Hound after long chasing a Hare at length came up to her, and kept first biting and then licking him. The Hare, not knowing what to make of him, said: "If you are a friend, why do you bite me?—but if a foe, why caress me?"

A doubtful friend is worse than a certain enemy: let a man be one thing or the other, and we then know how to meet him.

Ταιρδ αρ ρον ερεπομη αζυρ ετρε, ημην
 ρσοεεαν ην εμνηηη αρ ρεαδ εεωδ 50 λετ
 βλαδαν. 7 εματδ αν ρρετρεαν ηαομητα
 αρ αζατδ ανρρ μαρ δρ ρε ρομη τεαετ
 ηα λοελαηη; δε ραπαομη! β' εζην το'η
 εμνεαηηαδ α ελοτρεαν το λαμρημαδ
 ανρρ αρ ρον ερεπομη 7 εμηδεαετα αν
 ζατδ ηα ρλυτρεαδ Σατραηαδ; ομη εμη
 αν ταπα η-αηηαοη α εαοηρεαδ Στροηζ-
 βο λετ αν ετρ α ζαδαν. Ουδ εαραοη-
 οαετ ανεαρδ ηα η-εμνεαηηαδ οεατδ το
 ηα Σατραηαζηδ, 7 ζλαε ραο ι 50 ρετδ
 αηαρ ρηη, βεαζηαδ αρ ρεαδ εετρε εεωδ
 βλαδαν .ι. ο αμηρηη αν ταπα η-αηηαοη
 50 ο-τη αμηρηη αν οεετηαδ η-αηηαοη.
 δρ εμνε 'ηα ηαδ ηορ εοζατδ. Φα εετρε
 "δρ εμνε, αν ο-ρεοηο ζλαρ, αδ δεληαε
 50 ημαδ
 ι 5-εροηη-φλεαρδ αν ο-Σατραηαζη τρεμη-
 ημην."

Σεαδ, δρ ρη αδ δεληαε ι 5-εροηη αν
 οεετηαε η-αηηαοη, αν ζαομηδε τρηρ-
 εαηηηλ 7 αν τρημαζαν ραλαε α ετομηαν
 ματδ α βεαν εληρεαηαδ, ετληρ, Οαηηληη
 ο'η Σπαηηη.

Ης ετδαρραδ αν εαζλαρ Οοηηηε
 εεωδ το η-αηηαοη α βεαν εληρεαηαδ α
 εμη ματδ, δε ησορ δ'ερετομη λετρ α ορηρ-
 εαηηαετ το ραρηαδ μηηα δ-φαζαδ ρε
 βεαν ηελε ο'αρ β'αηηη ο'η 'Αηηα βδληη.
 Αηηε ρηη, το οοηηηεαλλ-βαεαδ ε, ρε ρηη
 λε ραδ, ζεαρηαδ ανηαε ο'η εαζλαρ ε
 αηοηρ τμηανη ρε α ελ λετρ αν εαζλαρ
 Οαηηηε, 7 ιομηρηεαηη ρε εμη α βετ
 'ηα ρροτηρταη, 7 'ηα ζαομηδε ρσοζαηη-
 ηλ; 7 εορηαζ ρε αρ εμηρα ζεηηλεαηηη-
 ανηα ηαδ δ-φηλ α λετρεο λε ραζαη ι ρεαηη
 αοη ρηδ ηο ετρ 'ραη τομηαν βα ηορ
 αν λεαετρομη το εμηρεαδ αρ ηα ρησομη.
 Ορηορταηζηδ λετρ ηα η ημηρηηεδ Ρομηανη-
 δεα αρ ρεαδ τρη εεωδ βλαδαν ταρ εηρ
 βαιρ αρ Σλαηηηεοορα, δε ης βυδ ηηδ ηο
 ησορ βυδ ηησοεροαηηηε ε ηα 'ηα ζεηη-
 λεαηηηηηε α εμη αν οεετηαδ η-αηη-
 αοη 7 ιαοραη α λεηη ε ανηατδ μηηη-
 τηηη ηα η-εμνεαηη, εμη ρρετρεανη βεανη
 ηηηε βεαομηηη ραερηηε α εβηηε μαεα

Οο ρεηρ εμηταρ ηα ρεαηηεαδ ρρο-
 ηηηαε δρ ηα ζεηηλεαηηηηα ρο ανηα-
 ατδ ηα η-εμνεαηηαε εο βορη 7 εο ηεαηη
 εροαηηεαε α'ρ ζμη δεααηη ιαο το

at Clontarf, peace reigned in Ireland
 for the space of one hundred and fifty
 years, and the holy religion prospered
 again as it did before the coming of
 the Danes; but, alas! the Irishman
 was again compelled to handle his
 sword on behalf of religion and kind-
 red against the Saxon hordes, for Hen-
 ry II sent General Strogbow to take
 the country. The disunion among Irish
 men gave an opportunity to the Eng-
 lish, and they seized it readily. Hence-
 for nearly four hundred years, i. e.,
 from the time of Henry II. until that
 of Henry VIII, Ireland was a large
 war camp. At last,—

"Ireland, the green gem shone anew,
 In the crown-garland of the mighty
 Saxon."

Yes, she was glistening in the crown
 of Henry VIII, the filthy, miserable,
 lustful thief, who drove from him his
 lawful, faithful wife, Catherine of
 Spain

The Catholic Church would not
 give him permission to discard his
 lawful wife, but he could not satisfy
 his lustful desires if he were not per-
 mitted to get another woman named
 Anne Bolen. On that account he was
 excommunicated, that is to say, he was
 cut off from the church. Now he turns
 his back on the Catholic Church and
 becomes a Protestant, and a royal va-
 gabond; and he commenced a course
 of tyranny that the like of it is not to
 be found in the history of any king or
 nation in the world. The first Chris-
 tians were greatly oppressed by the
 Emperors of Rome for three hundred
 years after the death of our Saviour,
 but they were not greater or more un-
 merciful than the persecution which
 Henry VIII and his follower exercis-
 ed against the people of Ireland, in
 order to banish from them the holy
 religion of Saint Patrick.

According to the account of Prot-
 estant historians this persecution a-
 gainst Irishmen was as fierce and as
 unmerciful that it is difficult to believe

ἀρετοῦν; ἀ ἡ φέτοῖν ἰαδ ἄ ῥευηδῶ, ὀν τὰ ῥαδ ἰ δ-ῥαδῶναιρε ὄο ῥόλλ ἄνν leadῖαδ ὀλῖε ἡα Σαῦαν, ἡά' ῥ ἡαν le ἀοηοῦνε ὀυλ le ἡ-ἄ δ-ῥεῖεῖν.

(Le deit leητα)

THE PRONUNCIATION OF IRISH.

We saw a suggestion from someone in a late issue of the Irish-American that to preserve the purity of Irish pronunciation it should be spoken into a phonograph by a good Irish speaker.

We think that Irish pronunciation has been already preserved in the writings of the late Archbishop McHale. If intelligence and an opportunity to study and practise any matter or thing be assumed to assure perfection, then we submit that the Archbishop possessed these data to an extent beyond the reach of any man now living. Hence, if Irish writers of the present day observed the mode of accenting etc., pursued in his writings, there would be no fear of the pronunciation; and also, to bear in mind that the Irish sound is broad and guttural.

Another matter we would call attention to is, the indiscriminate use of the accent at the whim of the writer, and which puzzles the learner. In Irish grammars and text-books we are given six long diphthongs, and yet we see some of these accented by some writers. Accent cannot lengthen the sound of long diphthongs. Do those persons under review suppose that they show a superior knowledge of Irish by violating its rules? Why don't they take the same liberty with the English language? Why? we repeat.

Since the Rev. Professor O'Growney's "Simple Lessons in Irish" have been put in book form we have read them carefully, and from that reading of them we are satisfied—as far as we are competent to judge—that they are the best Irish text-books for beginners yet published. The pronunciation of each word is presented in such elaborate, methodical form that any person who reads them cannot fail to acquire a tolerably correct Irish pronunciation—as correct as is possible without hearing the language spoken. No wonder that the learned Professor's health wanted recuperation after going through such a mountain of labor.

Professor O'Growney states that the vowel should not be accented before ηη in such words as ζεηη, etc., as the ηη of itself lengthens the sound of the vowel immediately before it. Also, that the aspirated ο (ὀ) and ε (ἔ) in the middle of words, lengthen the sounds of vowels immediately preced-

it; but they cannot be denied, for they are yet in evidence in the law books of England, if any one wishes to go see them.

ERRATA.

As we desire to present Father Cunniffe's Lecture to students as a model of modern Gaelic speech in every form, we correct a few typographical errors which escaped the proof-reader's notice in the last instalment.—

Line	For	Read
24	ἡσοφοῦν	ἡσαφοῦν.
34	ἄηη	ἄηοη.
36	ἄἄ	ῖἄ.
39	della one of the ἄ's. Second column, line 19 read ἡη for ἡη; line 25 read ἄου for ἄου; line 26 read ἡη for ἡη.	

The Gael favors the modern tendency of dropping the 'j' from the simple preposition ἄη, 'on' and write ἄη, 'on', while it (the j) is retained in the prepositional pronoun ἄη, 'on him'.

ing them, and therefore, that ἄ of οεἄ the j of οη, etc. should not be accented. This is an old rule and we are glad that the learned Professor has called special attention to it.

The Gael in its infancy printed matter from students in almost the identical form in which they sent it in order to not damp their enthusiasm by any sensible mutilation of it, but the status of the Gaelic movement now dictates a different policy; though we shall be glad to publish the exertions of learners at all times, it will be subject to such alterations, if necessary, as will make them conform with the suggestions and rules contained in Professor O'Growney's Lessons, the Dublin Society's Books, or Canon Bourke's Easy Irish Lessons. The deviation from this purpose will be in regard to Poets who have at times been accorded certain latitudes.

"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."—ARCHBISHOP 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 YORK.

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.

The Gael.

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

Published at 247 Kosciusko st., Brooklyn, N. Y.
M. J. LOGAN, - - - Editor and Proprietor

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Fourteenth Year of Publication.

VOL 11, No. 3. JULY. 1895.

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 June number of the Dublin Gaelic Journal just to hand is, as usual, very interesting. It reports a general movement in the City and County of Waterford to put the Irish language on an effective footing in the schools and colleges there.

Apropos of the Gaelic Journal and the Irish people, particularly now on the eve of a general election when the hustings will resound with patriotic appeals to elect Nationalists to fight the English in the House of Commons.—While the Irish people are animated (at home and abroad) by the spirit which leaves their National journal with less than 1,000 supporters, they will fight the English in the House of Commons or out of it—when they reach the end of the circle!

We are pleased to be able to announce that the Brooklyn Philo-Celtic Society has resumed its literary studies. It meets in Granada Hall, 120 Myrtle Av., on Sundays, at 3 o'clock. So that all who call will receive gratuitous instruction in the Irish language.

The study of Irish was recently introduced for the first time in six of the National Schools in the neighborhood of Headford, county Galway. But the Gael cannot see why it should not be taught in every school in the South and West of Ireland. And the patriotic press at home and abroad should persist in demanding of the directors of education in these provinces why it is not so, remembering that it is no cost to them, and that the government pays ten shillings to the Teacher for every pupil of his school who passes in Irish.

The Gael thanks the Gaelic Journal for its complimentary remarks in its June issue. The Journal knows the Gael a long time, hence the Gael appreciates the compliment the more.

The Gael begs to tender its grateful acknowledgments to the following journals for their kindness in prominently calling the attention of their readers to it.—The Portland Weekly Dispatch, Portland, Or.; The Lexington News, Lexington, Mo.; The Faribault Democrat, Faribault, Minn. The Sioux City Journal, Sioux City, Ia., and The Brown County Democrat, De Pere, Wis.

We hope Gaels in these locations will appreciate this assistance in bringing their movement prominently before the public.

The Gael records its sympathy for and condoles with Mr. Patrick Ford of the Irish World on his great bereavement in the loss of his beloved wife. Gaels particularly should have a warm regard for Mr Ford and sympathize with him in his troubles for it was through his great paper that the Gaelic Movement was founded—the only movement gotten up by Irishmen for the last 300 years that has done aught to preserve Irish Nationality.

THOMAS ERLEY

In recording the death of Mr Thomas Erley of this city, the editor of THE GAEL feels a pang of sorrow generated only by the loss of a near and dear old friend.

Mr. Erley was born in the town of Sligo about sixty-five years ago, and passed away at the residence of his sister, Mrs. M. A. Lavin, 1060 3rd Av., on the 22nd of May last.

A review of Mr. Erley's exertions in the Gaelic cause necessitates a brief history of the Irish Language Movement from its inception to the present time, for he was one of its organizers.

In the Spring of 1872 the editor of the Gael commenced the agitation for the Preservation and Cultivation of the Irish Language in the columns of the Irish World under the nom de plume of "Gael," and suggested the formation of societies and classes for teaching it as the most effective means to that end. The agitation was continued

in the Irish World from week to week, Irishmen from all parts of the country taking part in it. In September of that year (1872) "Gael" was appointed principal of the schools of Our Lady of Victory, this city, and, after a short time, organized an Irish Class from among the boys and, after regular hours, gave a half-hour's lesson on the blackboard twice a week, using Bourke's Lessons as a text-book.

"Gael" having, as before stated, urged the formation of classes for teaching the language, was now very proud to be able to report that he had done himself "what he preached"—the formation of an Irish class. Seeing this report in the Irish World, and not knowing who "Gael" was, Mr. Erley wrote to Mr. Patrick Ford of the Irish World for "Gael's" address. Mr Ford published it, and on its appearance Mr. Erley wrote this letter:—

147 North 1st St., Williamsburgh, Aug. 8th, 1873

Mr. Logan.—Sir, Seeing your name mentioned in the Irish World as a person who would give information of a society for the study of the Irish language that exists in Brooklyn, if you let me know when and where they meet, its object and cost, you would much oblige

Thomas Erley.

After this "Gael" and Mr. Erley became fast friends. Matters dragged along until the Fall of '74, when it was decided to organize a permanent society. Mr. Erley urging that should the language die, Irish Nationality would be a thing of the past. The organization of a society was decided on, and both commenced a canvass for members. After a month or so the names of twenty-five patriotic Irishmen were secured, who promised faithfully that they would attend a meeting at any time with the object of organizing the contemplated society. On the 12th of December postal cards were sent to them to meet, and out of the 25, 17 attended; Mr. Erley felt happy. The meetings were continued, and, after a few weeks the Brooklyn Philo-Celtic Society was organized, with Mr Erley as treasurer. The society worked along—its greatest want being suitable textbooks. The agitation carried on by the Brooklyn Society reached the ears of the Revd. Fathers Bourke and Nolan in Ireland, and led to the formation of the Society for the Preservation of the Irish Language by them, early in 1877; and their having compiled and published the series of Irish lessons was a great boon to the Brooklyn Society which so largely increased in membership that in the latter part of 1877 30 of its them were residents of New York City.

Considering that the 30 members residing in New York would form a respectable basis for organizing a society there, a committee was appointed to report on the feasibility of such a step. The committee reported favorably, and Mr. Erley engaged the hall 214 Bowery, and the first meeting

for organizing New York was held there on Friday evening, May 17, and 27 new members enrolled. This body rapidly increased in membership and after a few weeks became the New York Philo-Celtic Society, which meet now at 263 Bowery. The organizing committee continued its organization next at 96 Bowery where the Society for the Preservation of the Irish Language was organized, (lately changed into the Gaelic Society) Mr. Erley continuing its treasurer, also.

In these exertions the object of the organizers was, to create such an agitation in favor of the renaissance of the Irish language and literature as would compel the leaders of education in Ireland to have it taught in the National schools, where alone it would have any lasting effect, and, with this idea thoroughly fixed in his mind, Mr. Erley never ceased to advocate the founding of a fund to provide premiums for successful Teachers and pupils (on the Cleaver plan) in the Irish National Schools; and before he departed he had the satisfaction to witness the formation of such fund and the general success of the movement which he helped to organize 22 years ago.

Being one of the founders of AN GAODHAL, Mr Erley looked upon it as his foster child, and paid for eight copies of it every month, six of which he sent to different parts of Ireland "To show," he used to say, "what we are doing here."

Mr. Erley was the true type of an Irishman, and he abominably detested these loudmouthed Irishmen who were always talking Irish Nationality and who would not contribute a penny to save its life—the language.

Mr. Erley was a man of few words, but of intense positive patriotism. And he and his compatriots have preserved the Nationality of Ireland.

By the decease of Mr. Thomas Erley, the Gael and the Gaelic Movement have lost an invaluable prop, and Ireland a true and devoted son.

The Gael has many true devoted Irish clerical subscribers and it requests of them to offer the Holy Sacrifice of the Mass for the repose of the soul of their departed brother.

The Bedford Weekly News is a four-page very interesting journal just after springing into life. Mr. W. Stratton McGregor is its editor, and its office is 1293 Bedford Av. The Bedford district is much in need of a journal of this kind to represent it. The Gael wishes its young neighbor every possible success.

O'Faherty's *Stamra an tSeinnis*, reviewed in the *Seachtai* recently, is for sale by Mr P. O'Brien, 46 Cuffe St. Dublin. The price in cloth is 2s: in wapper, 1s 6d.

ԵՄԻ ԵՄԻՆՈՒ,

Երբ զձեռքս
 Եւ զձեռքս ի մարտ, 1895.

Երբ զձեռքս զ զո զոյժե !

Ե զձեռքս զձեռքս զձեռքս զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե ;
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե, Ե զձեռքս զ զո զոյժե.

Ե զձեռքս զ զո զոյժե զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե, Ե զձեռքս զ զո զոյժե.

Երբ զձեռքս ! Ե զձեռքս զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե ?
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե * զ զո, Ե զձեռքս զ զո զոյժե

Եւ զձեռքս Ե զ զո զոյժե, Ե զձեռքս զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե ;
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե, Ե զձեռքս զ զո զոյժե,
 Ե զձեռքս զ զո զոյժե, Ե զձեռքս զ զո զոյժե.

Ե զձեռքս զ զո զոյժե զ զո զոյժե զ զո զոյժե,
 Ե զձեռքս զ զո զոյժե զ զո զոյժե, Ե զձեռքս զ զո զոյժե ;
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե զ զո զոյժե,
 Ե զձեռքս զ զո զոյժե, Ե զձեռքս զ զո զոյժե.

Եւ զձեռքս զ զո զոյժե զ զո զոյժե զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե ;
 Եւ զձեռքս զ զո զոյժե զ զո զոյժե, Ե զձեռքս զ զո զոյժե,
 Եւ զձեռքս զ զո զոյժե, Ե զձեռքս զ զո զոյժե.

Երբ զձեռքս զ զո զոյժե.

* Եւ զձեռքս զ զո զոյժե զ զո զոյժե.

The following is a semiliteral translation to make the poem more easily read.—

Dear brother it is a long time since you left us.
 You and my sister on the brown mail coach ;
 Then my spirits were as light as a breeze of wind,
 But my step is now heavy my dear brother.

My friend at that time you were stout and strong,
 Your equal could not be got here on hill or valley,
 But I hear that now you are on the decline—
 Ah, more is the pity, my dear brother.

Well ! friend do you think of Martin the brown hair—
 When you were leaving Ronndfort leaving us behind
 You promis'd you'd return in five years on the king's
 They are a long five years, my dear brother. [coach
 When you went, my friend, my father and mother

They lived some years and left us for ever, [lived ;
 As far as I can remember they lived 10 & 3 years,
 And left me mournful, dear brother of my heart.

A good story for you that you were far from the
 slaughter, [board,
 And that you did not see them stretched, cried, o'er
 But he who stops at home will have sorrow & mis-
 fortune ever,
 And I got enough of it, my dear brother.

You wrote to my father & mother but a letter or two
 Ah ! you lost the nature since you left the Co Mayo,
 Now send me a letter and your picture that I'll keep
 for ever,
 And myself will kiss them, dear brother of my heart

ԾՕ ՁԻ՝ ՁԻՂԻՇՎԱՅԻՐ.

ԼԵՅՐ ԱՊ ԴՅԱԾԱՐԾՈՂԻՆ.

1

ՁԻ ԻՆՁՇԱՅԻՐ, ԵՐ ԱՅՅԻՆԵԱԾ ՄՈ ՇՐՈՖԺԵ,
ՕՒ ԵՂԱ ԵՄ ՅՈ ՔԱՐ ԵՊՐ ԱՊ ՅՇՐԵԱՐԲՕՅ ԱՅ ԼԱՅԺԵ,
ՈՒՅ ԼՍ ՇԵՈԼ ԱՅ ԴԱ Կ-ԵՍԻՊԱԻԾ; ԵՐ ՅՐԱԾՄԱԾ ԱՊ ԻՐԱԾ;
ԵՐ ՇՈՒԾ, ՇՈՒՅԻՆ ԱՊ ԻՐԵՍԻՐ ԼՂԻ ՇԵ ԴԵՍԼՇԱԻԾ Ե Դ-ՇՂԱ.

2

ՅՈՒԾ ՔԱՅԻՆԻՆԵԱԾ ԱՊ Ե-ԱՄ ԵՊ ԱՐ ԻՍՅԺԵ ՄԵՆ ԼԵՕ՝ ԵՂՈԾ
ՁԻՅ ԵՐԵԱԾԵՇ ՅՈ ՅՐԻՆԻ, ԼԵԱԵ ԴԱՅԻՐ ԵՅ ԵՂԱ ԱՅ ԻՆՅՈՒՄ
ԵՐԵԱԾՅ-ԻՅԵՍԼՇԱԾ ԱՐ Ե-ԵՅԻՆԵ, ԴՕ՝ Յ՝ ԻՅԻՆԻՄ ՅՈ ԵՊԻՊ
ՏԵԱՊ-ԱԾՐՂԱՊ ԴԱ Կ-ԵՐԵԱՊԻՆ—ՇԵՈԼ ԻՍԼՇՈՒՅԻՐ, ԻՍՅԻՆԵ, ՅՐԻՆԻ.

3

ԾՈ ԻՆՂԻՊ ԵՂԱ ԵՂԱՊ ՅՐՂՈՒ ԵՂԱԾԱՅԻՆԵ ԾՈ ԵՅԻՐ ԵՂԻ ԴԱ Մ-ԵՂԱՐԾ,
'Տ ԾՈ ԵՂԱՊՅԱՅԻԾ ԴԱ ՅԵՕԻՅԻՅԵ 'Ի Ա ԻՅԻՆԻ ԻՂԱԾ ՅՈ Կ-ԱՐԾ,
ՁԻՐ ԻՂԱՅԻՐԵ ԴԱ Կ-ԵՐԵԱՊԻՆ Ա ԵՂԱՊՅԱՅԻԾ ՅՈ ՇԵՈ,
ՈՒՅ ԼԵ 'ԵԱՅԻՆԵՇ' ԱԵՇ ԼԵ 'ԼՂԻՊ' ԱՐ 'ԼՂԻՊ ԼՂԱՅԻՐ' Ի ԱՊ ԴՅԼԵՈ.

4

ՈՒՅ ԵՂԱՊԻՆ ԾՈ ՅՈՒՇ 'ԴՈՅՐ, ԱԵՇ ԵՂԱՊԻՆ, Ե Մ՝ ԵՐՈՖԺԵ
ՁԻՂԱԵ-ԱԼԼԱ ԾՈ ԵՂԱՅԱՅԻՐՇ ԾՈ Մ՝ ՅՐՈՅՐԱԾ Ա ԵՂՈՇ
ՁԻՊ ՇՅԵՇՅՈՒԼ Ա ԵՍԵՊԱԾ ԻՂԱՊ-ԵՅԻՆԵ Ա ԵՍԻ
'ՈՒԱ Կ-ԱՅԵ ՄԵԱՐՇ ԴԱ ԴՂԱՅՐԻՊԻՆ ԻՂԱՐԻ, ԻՐ Ծ՝ՈՅԻՐԻՅՈՒՅ՝ ՅԱՊ ԻՅՍԻՐ!

5

ՕՇՈՂ-ԵՕ! ՕՇՈՂ! ԵՂԱՊԻՆ ՔԱՅԻՆ ԴԱ Յ-ԵՐԱՊԻՆ Դ-ԱՐԾ ԱՅ ԵՂՈՅ
ՁԻՅ ՕՐԴԱՅԻՅԻԼ ՅՈ ԵՐՈՂԱԾ, ԵՂԱ 'Ի ԾՈՅԼՅՈՐ ՅՈ ԵՂԱՊ
ԻՂԱ Մ՝ ԱՊԱՄ-ԻՂԱ ԻՂԱՅԻՆԵ ՄԱՐ ԻՂԱՐԻՅՈՒՅՐՇ ԴԱ Մ-ԵՂԱՐԾ
ԵՂԱ ԻՂԱՅՈՂԻՆԵՇ ԴՈ ԵՐՈՖԺԵ ԻՂԱՅ՝ ԾՈՒԼՂԱԾ ԱՐ ԻՂԱՐԻԾ!

6

ԵՂԱ 'Ի ԻՂԱԾ ԵՊՐ ԱՊ ՕՅԺԵ ԱՅ ԻՅՐԵԱԾԱԾ ՅՈ ՅԵՍԻՐ
ՁԻՂԱՐ ԱՊ ԵՂԱՐ ԻՅԻՊ ԱՅ ՅՂԱՅԻՆԵ, ԻՐ ԱՅ ԼՅՈՂԱԾ ԱՊ ԱԵՐ
ԼԵ ՔԱՅԻՆ ԻՂՈՅԻ ԱՊ ԱԵՇԵՂԱՅԻՐ; ԵՂԱ ՇԵՈ ԵՐՈՄ ԱՅ ԼԱՅԺԵ
ՁԻՐ ԱՅԱՅԻԾ ԴԱ ԵՂԱՊԻՆ Ծ ԻՂԱՅՈՂԻՆ ՅՈ Կ-ՈՅՈՒՅ

7

ՕՇ! ԵՂԱՊԻՆ ԱՊ ՅԱՕԵ ՄԵԱՐՇ ԴԱ ՅԵՐԱՊԻՆ Դ-ԱՐԾ ԱՅ ԵՂՈՅ
ԵՐ ԵՐԻՊԻՆԻ Ա ՅՈՒՇ ԼԵ ՅՈՒՇ ԵՐՈՂԱՅԻՅ ՄԻՂԱ-ԻՂԱՅԻՆԵ.
ԵՂԱ 'Ի ԻՂԱՅԻՆԵ ԻՂԱ ՅՐԱՅԻՆ ԵՍԻՊ ԴԱ ԵՂԱՅԱ ԱՅ ԻՂԱՅԻՆԵ,
ԵՐ ՇՈՒՅԻՆԵ, ՇՈՒԾ ԱՊ ԻՐԵՍԻՐ, ԵՂԱ ԱՊ ՅՐԻՊԱՊ ԱՅ ՇՈՒԼ ԻՂԱՅԻՆ.

8

ՁԻ ԻՆՁՇԱՅԻՐ! Ա ԻՆՁՇԱՅԻՐ! ՅՅԺ ԵՐՈՂԱԾ ՄՈ ԵՐՈՖԺԵ,
ՈՒՅՐ ԵՂԱԼԼԵԱՐ ՄՈ ԵՂՈՒՇԱՐ Ե ԴՅՐՂՈՒՅՐ ՄՈՐ ՔԻՅ
ՅՈ ԵՐԵՅԻՐԻՆԻՆ-ԻՆ ԵՂԱ 'ՈՒՅՐ ԱՐ ԻՂԱՅԻՆԵԱՐ ԴԱ Մ-ԵՂՈ
ԵՐՈՂԱՆԵ ԼԵ ՅԼՈՅԻՆ ԻՂՈՅԻՆ ԱՐ ԻՂԱՐԵԱ ԼԵ ԻՂՈՅ.

9

ՈՒՅ ԵՂԱՅ ԼԵՅՐ ԱՊ Մ-ԵՂԱՐ Ա ԵՐԵՅԻՆ ԵՂԱԾԱ ԱՐ ՕՂԱ
ՕՂԱ Ե ԴՈՂԱ ԵՂԱ 'Ի ԵՂԱԾԱ 'Ի Ա ԵՂԱՊԻՆԵ ՅԱՊ ՅԻՂԱԵ—
ՈՒԱՅԻՐ ԻՅԻՐԵԱՐ ԱՊ ԻՂՈՇ ՄՈՐ ԵՐԵՂՈՒՅԻՆԵ ԱՊ ԴԱ ՄԱՅՐԻՆ
ԵՍԻՊ ԵՂԱԾԱ ԴՈ ԵՂԱՐ—ԵՂԱՅԻՆ ԱՊ ԵՐԵՅԻՆԵԱՊ ՅԵՍԻՐ, ԻՂԱՐԻԾ.

10

ՏԵԱԾ! ԻՅԻՐԻՆ ԴՈ ԵՂԱ, ԻՂԱ ԱՊ Ե-ԱԵԱՐ ԵՐ ՄՈՇ,
ՁԻՐ ԵՂԱՊԻՆԵԱԾ ԾՈ ՅՈՒՇ 'ՈՒՅՐ ԾՈ Մ՝ ԼՅՈՂԱԾ ԵՂԱ ԻՂՈՅ

ΞΙ! ΔΕΥΥΦΑΙΟ ΜΕ ΔΕΔΡΗΑΔ ΔΡ ΠΞΑΗ, ΒΡΟΗ Δ'Ρ ΕΡΑΟ
] ΛΑΤΑΙΡ ΔΡ ΗΘΕ 'ΗΔΙΤ Δ ΜΒΕΙΤΗΙΟ ΞΟ ΒΡΑΕ.

11

ΞΙΕΤ ΔΗΟΙΥ, ΟΕ! ΔΗΟΙΥ, ΤΑΙΜ] Μ' ΔΟΗΑΡ ΞΑΕ ΤΡΑΕ
 ΞΙ ΞΥΠΡΕΑΕ ΞΟ Ο-ΤΙΟΕΦΑΙΟ ΔΗ Τ-ΔΗΗΞΕΑΙ ΜΘΡ, ΒΡΕΑΞ;
 ΞΟ ΗΘΕΙΡΕΑΗΗ ΓΕ ΗΟΜ ΞΔΞ ΔΗ ΓΑΟΞΑΙ ΑΟ' ΕΞΞ
 Ξ'Ρ ΤΑΡ ΗΟΜ ΞΑΗ ΓΤΑΟ ΗΟΙΥ ΞΟ ΛΑΤΑΙΡ ΟΟ ΔΕ.—

12

'S é ΔΗ ΟΥΙΤΕΕ ΙΥ ΔΟΙΘΗΕ—ΞΙΟΡ-ΓΑΡΑΗ ΗΑ ΓΥΙ;
 'S é ΔΗ ΟΥΙΤΕΕ ΙΥ ΓΥΑΙΗΗΗΞΕ—ΞΙΟΡ-ΓΑΡΑΗ ΗΑ Η-ΟΥΙ;
 'S é ΔΗ ΟΥΙΤΕΕ ΙΥ ΒΗΗΗΕ—ΞΙΟΡ-ΓΑΡΑΗ ΗΑ Ξ-ΟΛΥΑΥ;
 'S é ΟΥΙΤΕΕ ΔΗ ΤΕ Δ ΡΥΞ ΒΕΑΗΗΑΕΤ ΔΗΥΑΥ

13

ΞΙ ΗΔΑΤΑΙΡ ΞΙΟ ΞΑΞΗΕΑΕ Δ'Ρ ΒΡΟΗΑΕ ΜΟ ΕΡΟΞΕ
 ΤΑ ΟΥΙΗΗΕ ΗΑΙΕ ΑΞΑΗ ΔΡ ΞΑΕ ΞΥΕ ΗΞΟ
 ΞΙ ΗΨΥ; ΤΥΡΑ ΟΔΗ—ΗΟΙΥ ΙΥ ΡΥΗ ΗΟΜ ΟΟ ΕΟΙ,
 ΟΟ ΔΕΥΗΑΟ, ΑΞΟΘΗΗΜΙΤΕ ΟΟ ΔΕΥΗΑΟ ΞΑΗ ΗΟΙΛ.

Our New York Republican contemporaries flay the Grace and O'Brien Democrats for helping the Tammany men to apportion the Assembly districts of the city in the interest of Tammany. They should not. The Grace and O'Brien men are the kith and kin of the Murphys and Sheehans of Tammany, which the said press hound to death by the most ignoble means—lying and the defamation of character. In fact no ballot-box stuffer or rumhole bum could be guilty of more nefarious conduct, and this to the incalculable loss of the Republican party whose national principles need no lying, defamation or bigotry to attract to them all liberty-loving citizens, but many of whom are deterred from doing so by the well grounded fear (from the actions of the last Legislature, and the party's submission to Mugwump rule in New York and Brooklyn, the alpha and omega of whose "reform" is higher taxes, the ousting of the Murphys and Sheehans from office and the appointment of the Harrimans and Warrings in their places) that if they be not checked, the people in the near future, in locations where Mugwumpism is enabled to dictate the Republican policy (to Republican shame), (as has been the case in these cities), will have to submit to such laws (l) as will dictate the size of their chamber utensils and whether they can use them at the call of nature between Saturday night and Monday morning!

Republican friends, these parasites seek to supplant your honored, honest, liberty-loving State leaders through the immense public patronage placed in the hands of their confederates in New York and Brooklyn (by unthinking, deluded men), and if you permit them you will be consigned to eternal shade (as you would deserve to be), for the great majority of our cosmopolitan citizens love liberty, and will support the party who carries its banner.

Republican friends, your country since its Inde-

pendence has not stood so low in its national prestige as it stands to-day through the machinations of the lying, bastard mugwumps—the agents of foreign powers—who have prostituted the most sacred traits of social instinct in their efforts to ruin your country and degrade American manhood and bring it under foreign domination. They even went so far in the prostitution of these sacred instincts as to employ their wives, daughters, and sisters as campaign solicitors for their mugwump idol. Did civilized humanity ever descend to such depths of depravity?

Republican friends, the mistake of your lives was your endorsement of the hybrid candidates for mayors of Brooklyn and New York, both lying pledge-breakers.—Denounce them, and announce in your platform that the fact of a man's name being Murphy or Sheehan, Strong or Scheiren, is a matter of indifference to you, that the latter names have acted more deceptive, ignoble parts, in lying and circumvention than the most degraded name in the directory could.

We would recommend all those desirous of possessing a solid interesting Gaelic reading matter to write to Mr. Patrick O'Brien, the Gaelic publisher, 46 Caffe st. Dublin, for his very interesting book, *ΒΙΛΙΕΦΙΛΕΑΥΞ ΟΕ ΞΙΙ-ΡΕΔΗΗΘ ΗΑ ΞΑΕΘΑΙΥΞΕ*. Price, in cloth, 3s.

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.

A few weeks ago the editor of the Gael in his correspondence with Mr. Hagerty of Burlington, Iowa sent a copy of an open letter which was intended for the Secretary of the Treasury. Friend Hagerty lost no time in using it thus.—

To The Editor of the Evening Post—

“The following has been penned by the Gael, one of our brightest monthlies. It is published in Gaelic and English at 247 Kosciusko street, Brooklyn, N Y. It teaches Irish for 60 cents a year and would teach finance to the secretary (if he was teachable) for nothing.

—J. HAGERTY.

The Gael's Article.—Taxation.

The Gael being a teacher and general instructor, it will give a short lesson in finance to the secretary of the treasury.—

Sir—In 1893 the real estate of this city was valued for taxation purposes at \$12,000,000, being about 75 per cent. of the market value. You went down to Wall street a few months ago and paid \$8,000,000 in gold as a bonus for the loan of sixty-two millions required by you to pay the wages of yourself and other servants of the government. Now, had you given your printers orders to print sixty-two million one-dollar greenbacks to pay your men, on the above and similar security, it would cost only the price of the paper and press work, and you would have saved the \$8,000,000 bonus and the yearly interest on the sixty-two million dollars, and the gold necessary to pay the interest on our bonds already in the hands of foreigners you could levy off our imports. This prattle about basis has led you astray. The indebtedness of the nations of the world is \$27,000,000,000, the gold product of the world is less than eight billions, the silver and gold combined is less than \$15,000,000,000, what, then, is the security for the above twenty-seven billions? Is it not the real estate of the several countries? or, in other words, the countries themselves? Why then go borrow of countries poorer than your own? They have nothing to loan except that which they have borrowed on less stable security than your own country offers. When there is but eight billions' worth of gold in the whole world, on what basis has the twenty-seven billions been issued?

The combined national debt of England and France is \$9,926,793,398, so that if they owned all the gold in the world both in coin and other forms they would run short of meeting their financial obligations by over two billion five hundred million dollars. Why, then, do we pay them for what they had not to loan except on similar credit as inheres in ourselves?

Again, the national debts of all the nations is \$27,396,055,389, and yet, only \$14,675,000,000 in gold and silver to meet it!—just a small fraction over 50 per cent.

[Since the advent of the present Administration to power the debt of the country has increased by Three Hundred and Thirty-six Million Dollars.]

THE PHILA. PHILO-CELTIC SOCIETY.

1895.
The regular meeting of the above society was held in their school-room, Philopatrian Hall, 211 South 12th St., on Sunday evening last. It was resolved that \$75. be forwarded through the Catholic Times for the Cleaver Memorial Fund from the proceeds of an entertainment given by the Society for that purpose.

It was also resolved that the thanks of the Society is owing to the Rev. Joseph V. O'Connor for his able Lecture on “The Celt in History” delivered for the Society, and to the following named ladies and gentlemen for their services in making the entertainment the success it proved to be:—Miss Kate Hollowell, Miss Jennie Birkhead, Miss Jetta Nolan, Miss Maggie Hart, Miss Sarah Brill, Miss L. McSorley, Miss E. O'Leary, Messrs. T. McEniry, James J. Hicky, Dan. C. Magee, Lawyer Patrick C. B. Donovan, P. W. Mooney, Thos F. Dedwell, John E. Davis, George Henery and Martin Walsh.

The Society will celebrate its 13th anniversary on the 9th of June in Philopatrian Hall.

Francis O'Kane,
Secretary.

THE SENTIMENTS OF OUR SUBSCRIBERS

Cal—Oakland, J O'Leary—Petaluma, Mrs. B M Costello.

Kan—Port Dodge, M D Shea.

Mass—Blackstone, Rev James A. Hurley—Belmont, T J Coghlan—Malden, P Casey, per T J Coghlan, Belmont—Charleston, J Riordan—Worcester, Edmund Walsh.

Mich—St James, Daniel McCauley.

Mo—Kan. City, M White, Wm. Rowan, per P. McEniry—St Louis, J Staed.

Neb—Chadron, Rev P Brophy.

N J—Trenton, Thomas Jennings.

N Y—Brooklyn, P Carrick.

O—Cleveland, Rev. John MacHale.

Pa—Allagheny City, Rev M Carroll—Girardville Rev P McCullough (\$5)—Phila., T McEniry, Miss Ellen O'Leary, Miss B Lynch, Miss E O'Connor, James P Hunt, Martin Walsh, per T McEniry—Williamsport, J Gibbons.

R I—Providence, the Gaelic Society, per M J Henehan.

Ireland—Limerick—Ballinamona, M Gleeson, per T McEniry, Phila., Pa.

Mr. Patrick McEniry, Kan. Mo. sends us the following—

A Δη τ ἀράη,	B Δη πράτα,
C Δη εριu cαpαλλ,	D γάη ηα βρόζε,
E Δη τ-γύληη,	F Δη βυαητεαη,
G ηα γραcλαῖῖ,	H τpαμηαη cαῖαοηp,
I Δη cηpῖη.	J Δη cομηάη,
K Δη eοῖαηp,	L Δη γpῖῖ,
M Δη βράca,	N Δη φόρηῖη,
O Δη γάηηηe,	P Δη πpοpα.
Q Δη τ-αηcοηpηe,	R Δη δύηηp,
S Δη pῖpῖηη,	T Δη βατα cηoηpηe,
U lúb Δη τoηηηp,	V βαpη ηα βρόζε.
W λαῖαp Δη ῖαeῖ,	X Δη ῖpοηp,
Y βαpη Δη pῖcē.	Z Δη βpῖpῖηe Δῖyη ῖ

Δη pῖleαῖ ῖpαp ῖpοp leo ηαp Δ βeῖῖeαῖ
 pῖαῖη Δη ῖαοpα ῖp ῖοηαηη βῖαca ῖ
 cῖαῖ ῖyῖpῖeαῖ: ῖoηηῖη ῖ ῖoηηα βeαῖ

Brother Lally on the Monroe Doctrine

Δη Cοlυμηῖα, Δ ῖpῖαῖ, cυῖηηῖῖ Δη Δη
 τpῖαῖ
 Δη ῖαῖ τῖ Slidel Δῖyη Mason,
 ῖe ῖyαῖpῖαῖ ῖeαῖc ῖae, ηαp ηῖcαpαῖῖα
 Δο ηηηηe τῖ Δῖῖηῖe ῖγα Δ-ῖαῖpῖoη.
 ῖNoῖp ῖῖῖη βῖyαῖῖpα ῖeαῖῖαη, ηῖ ῖ τῖyῖ
 αῖ ῖoηη,
 Δη βeῖῖ cαῖηηc Δη Δῖῖoηηoē ηo Δη Δ ῖeαῖ
 Δῖῖ,
 ῖS ηῖα ῖyῖηηp Δoη ῖyαη, cοpαῖηηc pῖpῖη-
 ῖῖe ῖῖoη,
 βeῖῖῖ Δῖαῖo ῖῖeul eῖῖe ῖe η-Δ Δῖῖηηp

P O'B—Bridget is the Anglicised form of βῖpῖῖo, Brigid, which would be the proper way for any Irishwoman of that name to spell it. No Catholic female is christened "Bridget." The names given to all Catholics in baptism are pronounced in Latin by the priest; so that no female is called Bridget at baptism no more than Bridgid

Some persons assert that the Orangemen of Boston have as good right to march in procession through the street as the Hibernians. Not at all. The Hibernians carried their flag to free

the country—the Orangemen to enslave it. The Orangeman swears allegiance to the British crown; therefore he is not entitled to the same privilege as loyal American citizens.

The Gaelic Journal has the following list of papers which publish Gaelic —

- The Gaodhal, Brooklyn N. Y.
- The Celtic Monthly, Kingston, Scotland.
- The Mac Talla, Sydney, Cape Breton, Canada.

Papers that contain Gaelic matter,—The Tuam News, Weekly Freeman, United Irishman, Donegal Ynicator (Ballyshannon), Cork Weekly Examiner, Cork Weekly Herald, Kerry Reporter; Journals of Cork Archæological Society and Waterford Archæological Society, Ulster Journal of Archæology; in America—Irish American, San Francisco Monitor, Chicago Citizen, Irish Republic, New Y., Nation, San Francisco; in Scotland—Oban Times, Inverness. Northern Chronicle; in New Zealand, The Southern Cross; and the Irish Australian, Sydney, N. S. W., is about opening a Gaelic department.

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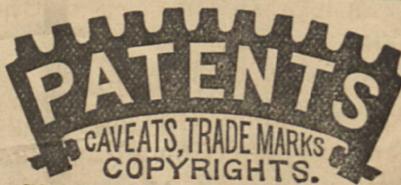
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