

मंठठ ट्यायां में हार श्रम अस मार्थ । यह दी है ठ० में

Fonn.—211 S10111112 Ruad.

Τρά δίσεας απ loc Νέας από απ σ-ματρα ε απ γιάδαι le linn γοιμής λαε δειτ απ γασηαό.

Το linn γοιμής λαε δειτ απ γασηαό.

Το δραση γεαπ είσιπτης γίσς, πιαμη δίσεας πο η-άπαι με δριας πα ληπηε απ είσοπαό:

Το δραση το πρα λαεταίδ τα αποσορίστης το προσορίστης καση τράμι, σα δρασα από απο αποσορίστης το προσορίστης το διάμετος το προσορίστης το προσο

#### THE RE-OPENING of THE IRISH SCHOOL Brooklyn, Sept. 1st., 1895.

|The following excellent stanzas have been sent us by the Society's gifted Poetess, "Killdara," on the resopening of the Gaelic School

Oh, glad were the exiles of Green Innisfail
When they met to revive the sweet tongue of the Gael,
Oh, the "Ceudh mile failthe," and the clasp of the hand
That greeted each pilgrim from Erin's dear land—
Gave keenest delight to all as they came,
And blessed them a thousand fold over again.

Oh, the friendship renewed—the greetings exchanged In the soft flowing Gaelic. our fond hearts inflamed; And the love they set glowing will ever burn bright For our own Mother Erin—our pride and delight. Oh, the joy of these moments was a foretaste of heaven, And braced our glad spirits with a purpose Godzgiven.

Yet the one thought that thrilled every heart in the hall Was the cause that inspired—the bond that linked all, The hearts of the potriots who love Mothersland—Her language—her song—her music, so grand.—Her story—her lore,—the writings of sages,—Her poet's sweet fancies,—the glory of ages,—

Will be hers once again—if each does his part
In this grand renaissance, with will, and with heart.
This is the holiest work that will nerve mind, and soul
To do, and to dare while the seasons will roll—
To lift up our language to its old nich of fame—
Then we'll see Mother Erin a Nation again!!

CILLDARA.

# Saranais a breusat h-Intean-le A. LALLY.

"Čolumbja, α γτόμ, ηας τά αη καιίζη βρεάξ, πόμ Ωτά καμταηας, ίάξας le το τίμ πάταπτα, 'S τα τηό του' παπαιτί η τοσήμη με uncle Sammjö, Το τεμήμη της απ απ α τά ίάταμ.

Δίσ σά ποιηη σεο' ξαηγώιη, σειη γιασ, αη γεασμάη, Τά γιασ 605, ό5— τρευσ 1ασ ασσ συσμάιη; Μίση έξό ημγε αημάη 'γ η ξίσκεασ 30 σεο, 50 ηαδ δηιξ ηο σάδασο 1 σ-σεαξαγξ Σίλοημοε.

Seo τά ἐοἡαρηλε ξεάρη δειριπ το π' ιηξίη—

1 τ- τεαηητιριτ ξιεοταί πά τιρ ἐοιτό το το ἡιιηςίη,

Ορη απ τε ἐαριλεαηητ απ τατα τισεαηπ αρη λειη,

'S αρ απ άτδαρ τη μπαρη το ἐορραἐλη τέρη.

Τά cúir impir eile eadpainh réin le péidteac,
Να πόιητε σεατα δοιηιοηή ατά τα πμίρ Suamheac.
21ct 30 m-δυαίζη réala αρ πμί-ζητή τα τρμίητης,
Νη ίιστεαο τόρταιηη α τμρ αποταίδη τα πμίρε."

Na crojsine oraojoe acca

Szeul Ólntean.

Le 211. Ua C.

Ο' έιπιζ ταταίμε elle le η-α η-άιτε το ξαθάιι, ατο τά 'η ταταίμ ης πό, ης τιααίζε, 7 ης τζιατιαίζε τίσο θαζτατ, αίμ δηματαίδ απ Τίζης.

21 εαγταρ 50 δ-κυρί το εκτρασάν τη θε ρουμί απορυ η τη θασόνο. Τά κρογ ασαν αποργ τα η-άρταση α δ-κυρί θασόνο, 7 το απορικό με θουμί ατά απη, αρι τη τη τουρο το προκόνο το τροίδι το τροίδι τη το το εκτρασάνο το τροίδι τροίδι το τροίδι τροίδι το τροίδι το

bean a "cartan" a bejt coramuil ne rean leanzyzail de na Scádaid Moncuitée, a dí faoi ronudad 7 faoi ondόξαιδ ξειπελήμης γξοιτάμε, 30 παιδ α σατα η ελήσατας. For of "cupban" leatan nior comanuitte Do biceat A15 A11 pobul de DA5OAO A10neara 10mολ, Δη ηλίδ τέ σε όλο Διπάιη, πό ζωη ολό Δηι bjć, ηό σε σαζαίδ ujle, man A bí ré co lán ne railcíoco, 7 le raill. ηΔηΔδ σμαιμιη Δ15 Δ0η ηελό се Δη ηιό bí ré coramul leir, ajn σ-cúr. Lico an cujo ir mó cómantujte de 'n éadac o' Abu Jarim, 7, noc oo cannains An c-alpeadar ir mo, bi a thoisine. Di riad do buirde, do neubta, 3106634c. co preabanac, co joloatac, zun rmuainεΔό 1Δο Δ δείς ηηΔ σεληη σε ηΔ βηίοήcuipialcacoait de bazdad. Dí znéar-Ajoe 30 h-uile de 'n catain Jainmitte 1 n-amaid eugramila a rouaim do cleac-DAT le cun 7 le constall na cora le céile, preabán re preabán.

Σήλ ο' γλη λοίη ηιό σε ηλ επόιξίηιδ ρηίοψα, δυό σελελη έ λ πλό. Ιτ γοιλιτ ηί πλιδ ηλ επόιξίηε σ' Σίδυ Ελτίμ οιπελήτηλό σο όμιπιπελό γλη βλίλη σε λη "όλιλης" σε δλόσλο, 7 ληπ γλέ είλε.

Le co1511c ηα m-boηη, μίξηε τέ 1αο α beic cumoαίξε le σαιμησίδ σρομα, σιμξα, μαμ α cuinteaμ 1 3-chucaib σρομα eac, α 10μεαμαηη ηα ceaημηξέσοιμησε αίμα η αιγομίδ κασα, σεασμα, 3ο Ρεμγια, 7 3ο Αγτημαίταη. Αίμα απάλη αίμα αξαίο απαίι le σοημόι3. 3ο απίδαμας, 7 3ο mall, καοι έποιμε ήσιμα επόιδίη εαδ. Οο έμασαμ 1 γεαμέσσαι. Υξυγ σά m-buσ μίαη αίτα αση-πεαξ 1 μουστέσαη σο léμμοσταδ, σέμμεαδ 3ο μαίδ τέ co σρομη με σμόιξίη σο διαίδι σο δια

Τά είξη, παη α δί Ωδυ Carim αίξ σανμαίης α τάλα 'ηη-α δίαιξ σηεαν αη τηίή-σεα τάσε αρη σε δαξολο, ταριμίς τέ σε τό δίμι το ταίδ απ τεαν εαρναίδε α δνοξυν το "πονο" Οπαρ 1 3σημαδίσαν ό πα η-α τία τάλο α δί σία σιμιτά, το πιου σο το σίνου σο το σίνου σο πον σε πόγ-μητσε το πεις γαοπ. Čοϊηαιπεαίη 21 bu Carim ain connat cainbeac, 7 το cuajt, 7 το ceannuit γε an γτος 10m-lan.

Νή σύητ το την τίας τέ απας α τη όιξη ήτε ταη τεοπηια-μοηαίε 7 δί αμη τή έ τέμη το η ος τατό, την ταπία μτο το τομη είτη τά τα το τομη είτη τά τα το τομη είτη το το τομη είτη το τομονή.

Um réacain na choizinead cluiceac-A to, D'imteans re an chuailleanac. 7 oubaing leir Jun Daoine 30 coicean 1 m. υασοαο ας labajne ajn a cojr. έασας, 7 της cóin το τροίζίης eile ceannac rao ó rojn. "Oo bjóear réin az rmuaj nead ajn," O'rneasajn Abu Carim, "Ac ηί'ι γιαο co ole γιη συμ ηί τέαο γιαο Δ δυλημζού beazán ημος για ' Ομδαίμε αη σαρασ, 1 ησιις σιαργάηας, συρ δίασ 'nna naine 7 'nna miochu 7 zun coin é bejt corzta ó oul timitol i mó ro Cuajo an rean amacujm a 300 rein, 7 5lac Abu Carim a jonail. I n-am ceut. na, táinic an "Cajoi" de basdad le 10naileso. 'Musin of 21bu Carim 15 cup a έασαίζ αjp, jap comao zlanac, o' jann ré 30 010maoin cum a chójáín-2100 A b-rozur to. by being ejle de leatan deans de Aljonocco, Shéarca 30 Dear. "O"! an ré, "Ir rollar 30 b-ruil na chójšíne veara ro na ζαθαπταγ ό πο έαμασ, η απ αδ πη αη leir 50 3-caitrio mé mo thóisine, ce deic m.bljadanajb, njor mo"

Jun rmuain ózlad eizin onojdbeancad, zo mbud ruznad majd é na chizine oo malaine, níon táinic in a incinn. Ud rin é an nio a di ceunca. Cuin Uhu

Carim a cora leatana, coimireala rna thoisinib deara, 7 chaid ré amad 30 luttaineac.

Le rájrzead 'n olíže elož, čájna ré A emic to tjolat; 7 man a bí ré raoi mear a bejo rajodju, man aon 'nna thuailleanac, dob' éizin dó a láim a τοιμαό 50 τοιίη η 10η κ ιμάλαιδ αιπότο le raram a cabajne do 'n "Cadi," o'a reanald. Jan ro a deunad, cuajo 21 bu Carim abaile chojoe-dhirte. Di ré co γεαηδας απαξαίς πα τηδίζη ενό πος Do nithe poll to mon 10na a malajo ainsio, sun slac, 7 sun teils ré jao ταη Τιζηιτ, ηού το τράιζ τα α έμιηθός. laetib 'neir ro, bi larsainice als Tappains a 3-cocal aran amain. Fuanασαρ селηη σίοδ τάρ τροη, 7 δίσελο. an luatzaineac le ruit de tannuinz moin: aco cao de cannuins a bi ré, di na chóisine o abu Carim zabia ran zcocal, 10ηα η/3ηεαθαη ηα σαμησε σηση α, ζαρδα, γτροςαόα πόρα. Βί Ιαδαίητ άπο αηη Ιαθμαό Αγκαίηε κροιόελίη α η- αξαίο η α γελη τροίξη ελό, δυρ ξίλο. 7 sun tells jarsaine os jao inr an t. reomna copalca o' abu Carim, man bi an fulnieoz forzalte. Oo lean culloso mosa 7 rochum speac ran c-reom μα. Υθήτ τηη σοπάτη πα ματζαμησε α. mac 'Nuajn cajnje abu Carim abaile um meadon lae, ní cúltze d'forzail ré a copur corac, zup fáilcizeac a pollajnice ne bolac jr milre, 7 oudainc leir réin le onanntad raruite, "211 à cá als an nór-ulrse ran mbujoéalaid balat co majt,

(Le bejt leanta.)

# seanajója jaobalze.

Lejr αη Ψέαjη Πηματιά Ρ. J. Πα Сијηιδ. 1 ο Τεατιρυίι Ναομή Ψιρησητυίς, Θοδιας Νυαό, Ομό Γράφημο, 1895.

#### (Leants.)

Sin rompla το πα τομπταιό δα όμης απ πάτησης Sacranac η δ-κομηπ le léidean-γομης α τομπαό απ κοόμητη 7 απ τη παοίη γασό απα η-Εμπεαηπαό, 10ηη-μη το πεμδκαιοίτ ό η-α το τροιτό δο δαί το τοίλη το ποί το παοί δεαπ α το ποιδεδο το τοίλη το ποί πο παοί δεαπ μιζό τη τη α όμη Ναοή Ράτημο απ δυή.

Un chear olize rojuntac a appisim Daojb, a chiorouste, bi ré man catutατ αρ Δογ ός η η η Ειρεαηη 10mp ός αη αξαιό αη έσμός 7 αη ξράσα α ολίξτεαρ το η Δταίρ 7 το η ήλταίρι, 7 γαη σαμα h-ajo bý ré man catuzat ομμα jompós ó n s cheroeam ríon le beit n-a b-Procercunato. Cla 'n cuma an cult Man reo: bí ré zeallas oo zac mac ηδ όξάη ας τά η-ιοπρόζα τέ cum α beit na Procercin, nó vá n-jompóčat ré cum a beit n-a rpiodoin an a atair 30 b-rujžead ré reild an a eudail 7 an α ήμαση. υμό όμης σια ή ξηέ ηο μιοός beura a dí alze; bíceac ré in a meirzeojn, jn a žασιιτέ, jn a τζηιογασόjn, ηό ιη Δ τρώμεση τά η-ιοπρόδατ τέ man oubnat, v' feutrat ré a atain 7 ατόι, παη τεαίδασόπαιδ, αη α ήμαη. Τυζαό αη εμήμαζος συσημ τηη το η ήηαοι ρόγτα αηαξαιό α τηι. σά m-bejó eat ri co reallcamuil rin 7 30 n.jompócat rí le n-a bejt in a Procercún, ηό ηη α γρίοτόιη αηαζαίτ α κηη ρόγτα, ηό ΔηΔζΔΙΟ Δ επειοιή.

21η μαρη η δεαρτασμησ αρ ήρευσ η 5-τασμήδε α συρη η σοραδαίσητη ε Sac γαη αρ δυη le τρερσεαή 7 ταρίλο ε αδο α δηγεασ η 5-τρορσό το πα η Ερρεαση ας, γγ κέρορι ίμη α κάσ το τρισε τυρ δ' μα σραδαίι μεριη το γρησο τα σίζο το παίμηδο γης, 7 γγ σό το ίρο το τρισε αρ γασ σραδαίι μεριη γέρη το τρισε αρ γασ σραδαίι μεριη γέρη το τρισε α αρ

Translation—We expect to finish this lecture of Father Cuniffe's in the next Gael. The reader never saw a better piece of Galic compositon, aye, or a more patriotic one. Hence, we have given it in instalments for the benefit of students. All should preserve it. We have kept back numbers for those whose copies may have gone astray.

That is a sample of the scourging which the English enemy formulated to ruin the learning and worldly means of Irishmen in order that they might tear from their hearts every virtue and every desire, and every respect which would keep them true to that holy religion which St. Patrick founded.

The third scourging law which I recount to you, dear Christians, was as a temptation to the youth of Ireland to discard the love and respect which was due to the father and mother; and in the second place, it was a temptation to them to turn from the true religion to become protestants. In what way did the enemy promote this temptation? In this way: It was promised to every son or youth that if he turned to be a protestant, or if he turned to be an informer on his father, he would get possession of his (his father's) means and riches. It made no matter what his character or manners were let him be a drunkard or thief, a devastator or a fornicator, if he turned as said, he could turn out his father and mother or let them remain in possession at his will. That same power was given to the married woman against her husband, if she were so false as to turn protestant, or informer against her hus band, or against religion.

When we view all the temptations the diabolical Englishmen set on foot to eredicate religion and virtue from the nearts of Irishmen, we can surely say that the devils of hell prompted these devilish laws, and it is my opinion the devils of hell themselves

υρικού το παιίτιξε ηδ ηίος είιτε α είιπαὸ le τζηιος τριοκασάιτα απ απαπημό πα η· σαοιμεαὸ, ηδ πα ειιδηεαὸα τζημηταὸα α ειιμεαὸ απ υιπ le επεισεαή θεαπημιζόε Ναοή Ράοπαις α πευθαὸ ας εποιόξιο είπιο πα η Σαοόαι; αὸς υπόθεαὸας le σια 7 leir απ επαίδοθα είμιπε 7 le εισιπόμιζε Ναοή Ράοπιις, ηί παο τιιαίδεε ικηιηη ηδ Sacran 10η-απη leir απ σ-επεισθαή είτι πα περισθαία δίποιόξιο σίτις πα η-Είπεαηπαὸ.

21η σελτηλήλο οίιζε τζιμητασάσα μη azajo cléjn 7 bnájtneať na h Cazlajre. Un πέρη αη οίζε γεο σεμησό σίβητο an na razajnejo amać ar ejn na h-ejneann, 7 và b rillread aon acu 30 deo, bý ré raoj brejt bejt chocta, cappajnzte 7 zeáppta ó céile. Cla 'n cuma ap čији η στομάημιζε αη οίιζε mallujce rin 1 b-roinm? Man reo: cuin riao τρίοδόιμισε αξ συαμτυξαό 7 αμ τόμη ηα γαζαρε; ηηγηη αημαίρ α ξειδέμιζε αηλό τά η- θει τολό ηλοίη απ διό γλοξalta ajje, 'ré rjn le nát, capall, bó nó caopa, δί an maoin τιη le beic ποιηητε εισικ απ γρίσσοικ 7 απ κιξ πο απ δαιπη10 τ αη, 7 η αη α η- θει σε α ο η ο αμ δι δι eile αξ αη γαζαης, δί α cloizeanη αίζε απ α lajžeao, 7 απ αη 5 clojžeanη γιη beo ηό mand, żejbżeat an rpjotójn ċúյζ ρίιης, τέ γιη cúιζ vollajn an γιόιν, αη luac ceuona bí ap clojjeann raolcon nó maccine Faoi n olizeam mal-Ιμιζές γημήταιός γιη σά ο ταριόζαό Naom Pádhuje é réjn 30 h-Cjrinn inr αη αιμγικ αηκόιότε γιη ζαθκαό γιαο é 7 ξεαθταό αη γρίοδοίη τίης βιητ απ α clojzeann beannuizce.

could not invent fetters more galling or more active for the spiritual destruction of the peoples souls than the scourging shackles which were forged to wrest the holy religion of St Patrick from the hearts of the Gael; but thanks be to God and to the Virgin Mary, and to the intercession of Saint Patrick, the hellish hordes of England were not able to banish the Catholic Faith from the faithful hearts of the Irish.

The fourth scourging laws were against the clergy and friars of the Church According to this law the clergy were banished out of Ireland and should any of them return for ever he was condemned to be hung, drawn and quartered. In what manner did the tyrants put this cursed law into Thiswise: They sent spies effect? to hunt up and capture the priest. Then if it were discovered he possessed any earthly means, that is to say, if the priest possessed a horse, a cow or a sheep—that means was to be divi ded among the informers and the king or queen; and if the priest had nothing else, he had his head, at least, and on that head, dead or alive, the informer got five pounds, that is, twen ty five dollars-the same price that was on the head of a wolf. Under that cursed, scourging law, if St Patrick himself sojourned in Ireland at that time of tribulation they would seize him and the informer would get five pounds for his holy head.

As sample of the mercy which the English robbers extended to bishops and priests. I relate the murder of Dermott O'Herily, the esteemed archbishop of Cashil. And, at first, let us ask, What crime had he committed? We answer in a manner that he was guilty of every scourginglaw of which I have already spoken, but partiularly, as a death penalty, that he would not consent to give the obedience due to the Pope to that woman called queen Elizabeth, that is to say, Betty

δαιηπίοξαη Ειγαδες μήπη, τέ γιη le μάο, θεσειξ η α Μμισε, ιηξεαη πισιγτοεαηηαιόε αη σ-θόσημο η- Μηπαοι, η ο απ το cal elle, δυό τημα lej α δεις ιη α Ράρα ο γ σιοηη η α η-Εαξίμητε δεαηημίζος α συμ Ναοή Ράφμις απ δυη ιη Είπιηη.

(Le bejt leanta)

The following pieces of poetry—"Will my soul pass through Ireland," and "The Top of the Morning," appeared in the Gael about ten years ago, but by request of many new subscribers, we resproduce them.

Will My Soul Pass Through Ireland.

Oh, soggarth aroon! sure I know life is fleeting; Soon, soon in the strange earth my poor bones will lie,

I have said my last prayer, and received my last blessing,

And if the Lord is willing I am ready to die.

But, soggarth aroon! can I ever again see

The valleys and hills of my dear native land?

When my soul takes its flight from this world of sorrow.

Will my soul pass through old Ireland to join the blest band?

Oh, soggarth aroon, sure I know that in beaven
The loved ones are waiting and watching for me,
And the Lord knows how anxious I am to be with
them.

In those realms of joy 'mid souls pure and free.
Yet, soggarth I pray, ere you leave me forever,
Relieve the last doubt of a poor dying soul,
Whose hope next to God, is to know that when
leaving,

It will pass through old Ireland on its to its goal.

Oh, soggarth aroon! I have through all changes
The thrice blessed shamrock to lay e'er my clay;
And, oh, it has 'minded me often and often
Of that bright shining valley so far, far away;
Then tell me, I pray you, will I ever again see,
The place where it grew on my own native sod?
When my body lies cold in the land of the stranger,

Will my soul pass through Erin on its way to its  $God \mathfrak{k}$ 

Ah, bless you, my child, sure I thought it was heaven

You wanted to go to the moment you died; And such is the place on the ticket I'm giving, the Swine, the illegitimate daughter of Henry VIII., or in other words, she desired to be pope over the Holy Charch which Saint Patrick had brought into Ireland.

(To be continued)

But a coupon for Ireland I'll stick by its side.
Your soul shall be free as the wind on the prairies
And I'll land you at Cork on the banks of the
Lee.

And two little angels I'll give you, like fairies, To guide ou all right over mountain and lea.

Arrah' soggarth aroon, can't you do any better \$\xi\$ I know that my feelings may peril your grace; But, if you allowed me a voice in the matter, I won't make a landing at any such place. The spot that I long for is sweet County Derry, Among its fair people I was born and bred—The Corkies I never much fancied while living, And don't want to visit them after I'm dead.

Let me fly to the hills where my soul can make merry,

In the North where the shamrock more plentiful rows—

In the counties of Cavan, Fermanagh and Derry I'll linger till called to a better repose,
And the angels you give me will find it inviting,
To visit the shrines in the Island of Saints,
If they bring from St Patrick a small bit of writing
They'll never have reason for any complaints.

A soul, my dear child, that has pinions upon it, Need not be confined to a province so small, Thro' Ulster, Munster, Leinster, and Connaught In less than a jiffy you are over it all. Then visit sweet Cork where your soggarth was

Then visit sweet Cork where your soggarth was born—

No doubt many new things have come into vogue But one thing you'll find, both night, noon and morn,—

As for centuries back, there's no change in the brogue-

Good mother assist me in this my last hour, And, soggarth aroon, lay your hand on my head; Sure you're soggarth for all, and for all you have power,

And I take it for penance for what I have said,
And now since you tell me through Ireland I'm
passing,

And finding the place so remarkably small, I'll never let on to the angels in crossing That we knew a distinction in counties at all.

### THE TOP of The MORNING.

M' anam do Dia, but there it is,
The dawn on the hills of Ireland,
God's angels lifting the night's black veilFrom the fair sweet face of my sire-land—
Oh, Ireland, isn't it grand you look,
Like a bride in her rich adorning,—
And with all the pent up love of my heart,
I bid you the top of the morning.

Thus one short hour pays lavishly back For many a year of mourning, I'd almost venture another flight, There's so much joy in returning—Watching out from the hallowed shore, All other attractions scorning—Oh, Ireland, don't you hear me shout—I bid you the top of the morning.

Ho ho! upon Cleena's shelving strand,
The surges are grandly beating.
And Kerry is pushing her headlands out
To give us the kindly greeting.
Into the shore the see as fly
On pinions that k and oping,
And out from the c! with welcomes charged,
A million of waves come trooping.

O, kindly, generous Irish land, So real and fair and loving, No wonder the wandering Celt should think And dream of you in his roving— The alien home may have gems and gold— Shadows may never have gloomed it, But the heart will sigh for the absent land, Where the love-light first illumed it.

And does not the Cove look charming there, Watching the waves in motion,
Leaning her back up against the hill,
And the tips of her toes in the ocean?
I wonder I don't hear Shandon's bells—
Ah! maybe their chiming's over,
For it's many a year since I began
The life of a western rover.

For thirty summers, a sthore mo chroidhe,
Those hills I now feast my eyes on,
Ne'er met my vision, save when they ros
O'er memory's dim horizon.
Ev'n 'twas grand and fair they seemed
In the landscape spread before me,
But dreams are dreams and my eyes would ope
To see Texas' sky still o'er me,

Ah, often on the Texan plains,
When the day and the chase were over,
My thoughts would fly o'er the weary wave,

And around this coast-line hover.

And a prayer would rise, that some future day,
All dangers and doubtings scorning,
I'd help to win for my native land
The light of young liberty's morning.

How fuller and truer the shore-line grows— Was ever a scene so splendid ! I feel the breath of the Munster breeze— Thank God that my exile's ended. Old scenes, old songs, old friends again, The vale and the cot I was born in, Oh, Ireland, up from my heart of hearts, I bid you the top of the mornin'.

# CONNLUC उरधड का मंठें या या

Mrs. H. Cloonan. St. Louis, sent us this song. Mrs Cloonan is a keen critic of Gaelic literature.

21 μ connlac zlar αη βόξήμαμη
21 γεόμης, τη γεαν το τεαμε με τά,
υπό τεαγ ε το γεαγαλή η μομόμος,
21 στη υπό μο τεαγ το leasanη γάι;
Το ξημαρτ υπό τερμε μά 'η μόγα,
21 στη το εάριζη α το μότε το το leun σαη με αστη τά μόγεα
πο αρη το το μησε τη μόγεα
πο αρη το το μησε τη μογεαν
πο αρη το το μησε τη το κορο.

Čujη μέ lejcjη τζηίοδαδ 21/3 πο ήμαη αξυτ σαγασίο ξευη, Čujη τί όυξαμ απίτ ί Δευτ ί τζηίοδαδ le κυίι α cléib'; α cum buż ζίλε, πίηε Νά αη τίοδα τ ηά clúήας ηα η-ευη, Νας σπομ αη οτηα ηίμ-τε 21η τράς τημαιηίη αμη τσαραδ léi.

Ιτ τυπα ίιοπ-τα τέιη

Cao το δισέατ τιαο α ίμαο πό πάο,

2ι ο δέαμταιο πέ τυαιπο ασμη του του

2ιη αη ταοδ αξ α πιδίοη πο ξπάο;

Ιτ τί τυαιτί δάμτ πα ξικαοδ ί

2ιξυτ τέιμτεατί απ δηοιίαι δάμη—

'Sί πύη αξυτ τεαπο πο τίξιδ ί,

2ι'τ πί τευπό απο ί απο τεαπο εκάξαι.

Ναό πόρι αη σιάτθαη υπόρη σοπορό οι ός όη! αξυγ υπίγεα ο στοιό ε!

Σηο όαρίη τοηη σία ρόγα ο τε γερόρητε αγεκά τας τές;

Συμκρης σίο δάρι υπόξο οπε συμκρης πάρι και παρι υπόρς,

'S όμηκαι η αξυγ τε μηγητις αν ιξι.

See vol. VIII. page 14.

"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,"—ARCHUNIVERSITY 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.



Bael.

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

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Subscribers will please remember that subscrip. tions are due in advance.

#### FIFTEENTH YEAR

With this issue The Gael enters on its fifteenth year, and it avails itself of the occasion to thank all those Gaels who have helped to keep it afloat, and, also, the sympathising press for its kind references to it from time to time. The Gael solicits a continuance of these friendly relations in the interest of the object in view—the preservation of the language of Ireland and the renaissance of her autonomy.

Gaels will be pleased to learn that Father Or Growney's health has considerably improved late ly.

Father O'Growney is now engaged writing the

Fourth Book of his series of Simple Lessons In Irish, and which he desires to publish in the Gael, afterwards they will be published in book form. We have received the copy for the first two chapters and shall commence their publication in our next issue.

The Irish National Alliance lately organized in Chicago is the first really Irish step taken in the proper direction. As all Irish movements should, the Alliance has placed the language on the top of its banner.—Men of the Alliance, no chickenheartedness—copy the warfare tactics of the enemy.—Let croaking hirelings, in whatsoever guise, be made hold their peace.—The longed for opportunity is in sight—

30 3-συμμό Οια απ σ-άδαμη απ 3Connμαό Τίμεαιμη!!

We hope the Dublin Gaelic League will apply its most serious exertions to urging the clergy in the Irish speaking districts to preach their Sunday sermons in Irish, though it is paradoxical that they should require it. We have heard many sermons in English for the last forty years—they made no impression on us, and we could not remember one word of them. But, forty-five years ago, we heard a sermon delivered by the parish priest of Milltown, the late Father Tom Flannery, and it contained a passage that we never can forget.—

"]r τυτα 30 ἐδήμιι," α τεμ τέ,"
"τυ τη τη τη το τη τη

#### GAELIC CLASSES.

Gaelic classes exist or have existed in the fol lowing cities and towns in the United States since the Gaelic movement was organized, and it is reasonable to assume that the germ is still alive, though dormant, in all of them. In several of these cities and towns it may be difficult for the organizers to maintain their classes in an organized form, but, surely, they could do something to disseminate Gaelic literature, a matter which is not second in importance to the organization of classes. Through the instrumentality of the Gael thousands have attained a literary knowledge of Irish; and this to be desired for state of things will extend in the ratio of its circulation. These are facts that require no extraordinary intelligence to grasp. Hence, we would urge on all those patriotic Irishmen who made a commencement in their several towns and cities to follow it up by re-organizing and by circulating the Dublin Gae. lic Journal and the Gael.

Following are the cities which had or have classes in working order and to whom, in particular, the above remarks are directed.

Ala. Mobile, brother M'Cosker's young Gaelic friends should organize.

Cal. San Francisco has one of the best Irish societies in the country. We hope our Petaluma and Port Costa friends will resorganize; there is good material in both cities.

Colo. Brother Kennedy has good material in Guston for a nice class.

Con. We hope Major Maner will put his forces into line in New Haven; the formation of two new societies in Fall River and New Bedford, respectively, has been roported. Hartford has an old society.

Del. There was a society in Wilmington; what about it now, brthers Mulrooney and Keville ?

Ill. There is a good soceity in Chicago, and excellent food for one in Cairo, organize one, brothers Howley and Kelly. Can't you get up one in Apple River, brother Sweeney ?

Ind. Counsellor O'Hara organized a society in Peru some time since, and there is the way if there were the will in Washington and Indianapolis.—'tis a shame for these places,

Ia. We think Burlington had a society.—Brother Hagerty, revive it. Should not Sioux City and Council Bluffs have societies?

Kan. Armourdale had a small society at one time,— Revive it, brother Higgins? Also, brothers Downey and Dillon should organize a society in Lincoln Centre—Say, a small one.

Ky. Can't you organize a society in Shelbyville, brother Casey ?

La New Orleans, What is brother Mulqueeny doing; there is room for a large society there.

Me We expect to hear of the organization of a large society in Portland by brother Hanrahan. Md. Is there any Irishman in Baltimore ?

Mass. There are societies in Boston, Holyoke, and Lawrence and Worcester and Malden used to have them. Resorganize friends.

Mich. Brother Downey has his Paragon society in Montague, but Muskegon and Detroit should have them also.

Minn There is a society in St. Paul's, brothers Kelly and Maroney take care of it. It was report ed that a society was founded in Minneapolis a few year ago, but we have not heard of it lately.

Mo. A society has been organized in Kansas City lately, with brother McEniry as President. But what about St. Louis, St Joseph and Pierce City?

Mont. Brother Harrington promises good work from Butte, and when he says so it shall be done.

N H Nashua had a large society when Father Higgins was there. Brothers Niland and Murphy, why don't you set the ball agoing and revive your society f N J. There were several socities in New Jersey some time ago. We hope brothers Gibson and Purcell will revive the Paterson, and brother Mc Cann, the Newark society Brother Jennings of Trenton reported that they were about organizing a society.

NY. The Brooklyn and New York societies are known to all. A society was organized in W. New Brighton by Mr Cowhig a few mouths ago. Binghampton had a society some time ago, we hope brother McTighe will revive it.

N D Brother Lamb formed a society in Mich-

igan City some time ago.

Pa. Every one knows of the Phila, society. Mr Gib bons formed a society in Willimsport over a year ago, and Mr. McDermott of Avoca will have one in the near furure in that town.

R I. Providence has the banner society.

W. Va. Bros. Lally and McCormick need only call together all the subscribers which they have sent the Gael from Wheeling to have the strongest society in the United States.

There are several other large cities in the United States in which no effort has been made to form Gaelic socities. This speaks "bad" for the Irish element. Were Englishmen situated as the Irish are, they would have a society in every city containing twenty of their countrymen, and they would have the Gael a daily journal. We hear loud talk of Irish patriotism—yes, the Englishman would act—the barking dog is harmless.

Let every town and hamlet have its Gaelic society, for the language (as the German say) is the Nation. There was never better encouragement nor better facilities for the revival of the language than there is to-day if the Irish have only the patriotism to take advantage of it; and, also, for the freedom of Ireland—the big English balloon is about to burst

The fall of the year being one of the busy seasons in real estate, the Gael is late because we did not have time to attend to it but we hope the time is not distant when an *Irish* journal will be published in every large city in the United States.

It is with unfeigned regret the Gael has heard of the death of John P. Ryan of New York. Mr. Ryan was a member of the Brooklyn Society and one the Committee appointed by it to organize New York, and the first president of the Gaelic Society then founded there—Rip.

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

αθκάν αν κιδικό, (αθκάη δεακπάπας), Leir αη ηδαθακοοηη.

A tújr an lae! a tújr an lae! An cum bájr a vújrztean mé? Tojnrjo 'n reoc zo luat cum cata, Cajllrjo mé 'r an nzljat mo beata, Alé a'r jomao camanão.

Μίομ ἡεαγαγ τέιη, ηίομ ἡεαγαγ τέιη 50 5 εμιο ότοι όται ότα απ τός 'γ απ γευη! 'Ντέ αμ ἀτραλλ βημό τιμό εγε; 'Ντιά βιαη-ξοίητε τρέαγ πο έμοι ότοι ότοι ένες, επάμας η τη απ μαίς απ λιμό ε!

είς το πέρο, ας το πέρο δέρθης το τορί το Θέ; Τρογογρό τη αποργικό τρουπήρα Επά'γη πολη το το βάγ και θου το θου Ευσκαρό τη Ιαος κρομότο.

Cacajn Cantar, Snajo Lijorunais, 29 ατό το η ταπα μί το βόξιμαι '95.

Do 211. 1. Ua Lócain, F e. 'n 3aotail.

veus, beas ir mon, Caicilice anny an 3-catajn reo, 7 ajn cujejm na h-ojtice an lae no oo chujnneadan le céile cimcioll chi mile rean viob, 7 chillrean ain lara ann laim Jac outhe acu. A5 ceann de na rhajoib publite, 1 n-Jan de mile de 'n depót i d'fanadan 11 TIT 10 30 0-6411110 an c-Carbos. 7 A cujoeacoa in a lácajn; ir road ré cum Δήμαρο ομηα Δη έωο γι το δίσεαταμ α riubal caipir in a comain ra leic, 7 jluajreadan ποιήτη απ η η γράσαηη αίδ puiblis 1 noan oà mile mon timitoll no 50 D- σαη 30 οσί cill inon an Carbujs. Usur nuaja o'forsail riao conur η α cille moine rin buo żeánn 30 nab rí lán de daojnib, cum éjrceaco le dileagna railtead a dus an rasant ponnairoe in a n-ainm oo 'n Carbos. 7 an rneagna tuz ré oppa ir a beannait cóib uile.

2ιτά cumann úp 1η το α cupeas ap υμη 1 σ-σογαί ηα υιμαύληλ γο. ΔΙΑ ηλ ηξάρηο "Ιησεαητά η ά η Ειπεάηη, ποιηη Δοη σε coηξηΔιηόιρησε "Οπο Thra na h-Elpeann," 7 tuzavan collin inón do 'n Carbos an dana lá deus De 'n injor ro, in ondin ain teats lae ηστα α ζοιτηεαζαή απ α ζοξα man earbos, react m. blatha ficeat o roin. 21η γελη εοίζαγας α τοξασαμ όμη α ηolleatha léiteam to 'n Carbot o' lan γέ ομη σιλεασμα δασσαίζε τσηιοδ τό. Saoilear an chait ceadha 30 hab 3ac uile cumann Cajciliceae annr an mbaile món ro le ráilte tabaint tó, ac ní h-amlad didead, 7 o dí an ráilte a baile reo renibre agam to 'n cumann 5 Δο τίας τυσαγ το é, ταμέργ Δτημή Δτο beaz a deunad ain.

Séamur C. Ua Caoile, an rean ós a tá as cun reoil Saodailse ain bun an ro. Do reníod ré é an meambnum min an oileasna Saodailse, 7 an béanla leir, ir cuineas i leadan beas jao oo'n Earbos.

# Fájlte bájle.

Οο 'η τ. Τιξεαμηα Carbois Óμττειρο, Ομπητεαήας, αξυγ πο Οπόμαις 'η Οια,

1. 1 Us 4-05 21 N. O. O.

Carbos Deoirear Catain Cannrar, ain a Ceacc abaile ο Ening, agur 1 3-Cuimne Lá Mara a Coirneacan man Carbos, Seacc m bliatanna 7 Fice ο roin ο 'η Τηρίπαδ lá Deus De 'η τής reo.

+91117e-

U Čižeanna Carboiz, De vo beata bajle, 50 voi pobul žnatínan réjn;

Tà ácar oppajny cuje rájte pómac, 213 seacc raoj flájnse 'r reun

51: τά η Δ Sasain τ α γεοία η τίηη 21 η τίβε απ m-beaca bacman,

Ιτ γεαρη 30 κατα, 'τ 30 πόμ ίπη τά, 21 Τίξεαρηα Carbois ξηλόπαρ.

1r μαις ίμη α Όιξεαμηα μαμ 30 βγμαμης Ceao chairse air shesais so másar

Čum πρόσηρή 'ς ς ημαρηθαό αρι δυαία η η η οίη 'San άρτ μο α δυαηημή η οιή Ράσηρις;

21 Dujreaco rmuajnoite un in Do chojte,

21 m rejering 3ac cill, 'r noillis anra.

υπό ψαίς την με το τοιι έ, α ζίξε ακηα,

Flor cuntar na noadineat to fatalt:

υ- τιι τι τη το Είλη 21 βιελό ηλ η-Ειρεληη 21 έι ξελη λη βλοδλίζε το Ιλθλίης;

Clostinio nac beril ac an rion beasan viod

21 culsear an o-ceansa nior mo

'S 50 deruit 3 momanica na maom '5 miteacit ar 5-cuimne 'S 5 un vaille 1 deravo jav ran in béanta muad.

Seo ceirc buò majt linn ο ιαπηλό οπτ, 21 ά τέ το τοι έ έγτοελος 30 τόι,

υ-καιί γιαο ι τέαγα η α η-σασιηθαό ' τ σ' α ησίβιητ

O'n talam, man diteadan fad ó.
No, b-full a 3-choide dur mirnear do claoide

Le impear 'r aizhear zac chát,

Μας τέισιη 100 ο ασησυξαό le céile cojtce-2115 éileam a raojnre 30 δηάς.

21 Čišeanra ojnojoeanač, r Carbujs a nújn.

Τά απ η πατά τίνης, το σειήνη, απ ή όκ, Ιτ πεαταιπ πας τέισικ ακ δ. τάιλος σο τάκιλος.

5 to 50 b rázajn rájlejde ceanzta 30 leon;

2η απ α σά τυατα αξυγ είέμεας α γομηματο le céile, Ce αςυ τιμοαργατό τυις αη γάμες γη ησ,

Sé απ δ-γάριτε-ηε γάριτε ηη σεαηη η α η Ερπεαηη, — Ceuo míle γάριτε της 30 σεο.

פאסומוכ שומכ וחפוחוז.

# भाशाम क्रांवरवार अम्डिट्ट स्वारमा

Oo cumat né fiece, Carbujo rléibre a 5 contae na banniosna, virciobul agur fin, camaimrine τε βάτημης réin.

- 25 Ar bent οπολη το Μαίε, Το Επιγτ ατιλιξίε buite Το έμη ημήε πόη παξα το παία τιμε το ξυιέε.
- 26 Ιμμοη το ποετι τε η μι υτο Ιμπες στοιη το έλε, Ιμματ η Ι Ιατριμμετα υεταίτ την η Επεητό το υπάτ.
- 27 21η σία τας τια Δες, 21η σάη το θέης Comajη τό 21ς θέης ηίος η-ιστεάτο Ρασμαίς, δημακά Ταγαίζ ηίη δια ζό
- 28 Samaitir chić rhi alčći, the na cace beit leir oca; Co cenh bliadna bai roilri, ba he rit lajte roda.
- 29 21η σας γεόσα ι η θεασμοη γη συλίς ζαηλή λα πλος Νυή, 21 γιμς ιη βρίλη γη βαδοή, 21 γεό α σ γες ίσσης ο΄ ίνη.
- 30 h-uain arruit la h-Jerue In hnian rui bar i na cloén, Ciari trebret be h-uirre Soillii rui betrett an noeb,
- 31 Clénic Cheno llogan
  O' ainí Pachaic ar cec réc;
  Son in ceasuil for nolaic
  Consuil cac naoid fon a tér.
- 32 Anim Pathaic fri a conp Ir, ian raetaid, no reahat Anzel Dé cet i aite Anio fetir cen anat.
- 33 In dan con hualaj Padhajo, 21 o ella jn Padhajo n-ajle Jr malle conucc aibres

# A HYMN OF PATRICK, APOSTLE of IRELAND.

Composed by Fiech, Bishop of Sletty, in the Queen's County, disciple, and a man contemporary of Patrick himself.

N. B. This hymn is admitted by all learned Protestants to be the only authentic life of St. Patrick.

- 24 He went southward to Victor, He was the guardian of his safe keeping. Blaze did about him where he was, And out of the blaze he spoke:
- 25 "There is given rule to Armagh
  To Christ give thanks,
  For to the great heaven to reach,
  Happy for you was your petition."
- 26 A hymn which you sang
  Will be a protecting coat of mail to all:
  In the day of judgment with thee
  Will go the men of Eire to be judged."
- 27 Tasach remained after him
  When he gave communion to him,
  And said, Patrick would not come back.
  The words of Tasach were not false.
- 28 Brighten did the end with the night, On the being spent of the lights with them: To the end of a year there were lights— It was the happy, long days.
- 29 In the battle fought in Bethoran
  With the tribes of Canaan by the son of Nun,
  Stood the sun over Gaboan,
  Is what sacred letters tell us.
- 30 Whereas stood for Joshua,
  The sun for the death at the wicked.
  Threefold cause her being
  Giving light on the birth of the Saint.
- 31 The clergy of Eire went
  To wake Patrick from every way:
  The sound of the singing even drowned
  The singing of each of them on his seat.
- 32 The soul of Patrick with his body
  Was, after his labors, separated.
  Angels of God on the first night
  Watched him, in an assembly, incessantly.
- 33 When Patrick died
  Did swoon the other Patrick,
  And together went their spirits

Οο ċum h-Jra mac Alaine.
34 Ρασμαίο σεη αίμοε η-μαθαίμ,
θα ήδη σε ήαιό μο πεαημίμ,
θιό τη σειτημε ήμειο Αλαίμε
θα γεη σάιμε τη σεημίμ.
(Απ Επίος.)

#### THE SENTIMENTS OF OUR SUBSCRIBERS

Cal—San Fracisco, Joseph A. O'Donoghue. Conn—Hartford, P. Donovan. Ill—Amboy, Rev. J. S. Gallagher Kan—Riley, H. F. King.

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Rev. Brother Philip Cassidy. Va—Roanoke, D Horgan.

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Waterford, St Stephen's Schools, J O'Callaghan, per Daniel Tindall, Detroit, Mich.

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

J F Conroy, 167 Main St. Hartford, Conn.
D P Dunne, Main St. Williamantic, do.
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Mrs. Hoey, 247 First St. Portland Or.
Ed. Dekum, 249 Washington st. do.

To Jesus, the Son of Mary.

34 Patrick, void of the height of pride, Great were the benefits he devised. He lived in friendship of Mary's Cause of joy was the birth. [son; (The end.)

The Brooklyn Philo-Celtic Society is doing nicely since its reorganization—some new members being enrolled at each meeting. We have lots of teachers now, the president, Brothers Mullany, Gray, Jordan and Logan being always on hand to give instruction. Secretary Galligan is tireless in his exertions drumming up new members.

Our lady members, too, are very regular in their attendance, particularly Mrs. Svensson (our gifted poet), and the Misses Guiren and McDonald, who are well advanced in their Gaelic studies. Quite a number of the members correspond with each other in Irish by means of postal cards. This mode of correspondence should become common among Gaels as there is nothing that improves a student so much as practice of that kind.

The Irish (which is not in general use) of several English words has been asked of us from time to time; in the next Gael we shall commence an extensive dictionary of such words in English Irish text.

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. 8th St, on Thursday evenings from 8 to10, 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.

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

To get the Gaelic Journal. Send 6s to the Manager, Dollard's Printinghouse, Wellington quay Dublin, Ireland.

# 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	
	80.15	
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 En-		
glish Translation, Edited by Dr Hyde,	1.25	
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by Dr. Hyde, LL.D.	.80	
Compendium of Irish Grammar. Translated		
from Windisch's German by Rev Jas.		
P. McSwiney, S. J.	3.00	
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