



Leabhar-aistí nár mjo ramháil
tabairtá cum an



Leabhar Saedilse



a éoir na d'asur a raon tuisiáid
a'asur cum

Féin-maíla Cúimh na h-Éireann.

Illeáid Ról. Uim. 9. 217-218 uóilín, 1896.

30ILLIS NA 3-COS DUB. (Leabhar)

mar d'ubairt rí 30 iad rí no ós. Éis an Rí cásirde bliadna ói, 7 an uair a b' an bliadain rí n' m' éis é cásirde bliadna eile ói, 7 in rí bliadain eile, 7 reáctáir n' lá n' éiridíad ré ói n'for m'ó, 7 tá rí óct m-bliadna deus anoir 7 asur ir m' éis ói pórad, áct deisín, ar reiréan, 7 éam ré a deul le záiré zráiréanais, "30 deisín n' mac Rí a pórfáid rí, má éis l'om-ra é."

Glac 30illir truaí m'óir do 'n ós-ínhaoi áluir, nuair a éualaid ré rí, 7 b' a éiridíe b'irte nuair fáoil ré 30 m' buó éisín ói an fear a pórad n'ac iad aon d'áil aice ane, no (nuó buó ineara

ná rí) rídeos zráiréan glacaó mar fear: áct n'for ladair ré aon focal, ói n'ar feud ré zán iomaó malláct a éadairt do 'n n'f-áó do b' i n'óá n' do féin, 7 é áz conzair leir an t'ream do b' le na fuadaó ó n-a teac 7 ó n-a h-a-éair.

Éoiré ré áz r'nuairéad ane rí creud do buó éoir do éuiréad le n-a r'áó, áct n'for feud ré cuimh'nuáid ar éadairt. "Ó tá t-éuiréad l'om co-dair no r'óir'zín éadairt ói, buó éuiréad l'om beo no marb mé," ar reiréan in a in'etiré féin, "áct n' féicim nuó ar b'c ir féisoir l'om a éuiréad ói."

Ói ré a deaircaó in rí mar éáiré mac an rí r'uar éuiré, 7 é áz iarruáid póise uiré, áct d'ion'etáid rí a ceann uairé. Ói truaí éubalca ar 30illir in

"O a Szollsr nac teap an obajr i rjn a ruzne tu dujnn 7 rjnne co cu. ealta rjn leat-ra. Cad e 'n majc a ta dzajnn anojr ar ar o-copur zo otj an Roin, 7 zo otj 'n Frainc. Na bac lejr zo foll, a bodajz! ac focfajd tu rjn am eile, cnejd rjnne zo m-bejd ajt-ineul ort."

"Nj bejd don majc ajze le zadzaj ar an z-cajln o5," ar an rjn rjn beaz do dj az cajn le Szollsr anhran b-palaz pojme rjn, 7 mar tubajr re 'n focal dnuj re anonn lejr an o5-bean dzur buaj re bor ar a lejteceann.

"Nojr." ar re, "bejd rj zan cajn reart a Nojr, a Szollsr cad e 'n majc duj-re i, nuajr i bejd rj bald? Jr mj-ctd dujnn jnteadc. ac bejd cujnnne dz ac orrainne, a Szollsr na z-cor tub!"

Nuajr i tubajr re rjn rjn re a ta lam amac, 7 rul d'feud Szollsr don freazrad tadajr do, dj re fejn 7 an cuj eile d'fod jntezte arteac anhran rad ar a amarc 7 nj faca, re jat njoj mo

D'jompuzj re cuj an o5 innao i tubajr re lejte,

"bujdecar le Dia, ta rjad jntezte; nac feanr leat farainajr hjom-ra na leo-ran?"

Njon freazajr rj focal. Ta buajr-lead 7 bnon ujrry vor, ar Szollsr jn a jnjctjnn fejn, 7 labajr re lejte anjr.

'Ta fajcjoj ort zo z-cajcjd tu 'n oitce reo i cadad i o-teac m' acan, a bean-uajr, 7 ma ta don njd jr fejd-ju hjom-ra i ceunad ar do fon, jnjr tam e 7 bejd me mo feardfozanta cuj."

D'fan an cajln breaz, rjadmac 'na corc, ac dj deora jn a rjld, 7 dj a h-eudan ban 7 deapz 'n ejr a ceste.

"A bean-uajr," arna Szollsr, "jnj- jr tam ceud buo majc leat a ceunad anojr. Njon dajn mjre cor a bjc lejr an drcan rideoza rjn a ruz leo tu Jr mac fejmeara cearca me, 7 cuajd me leo i njan fjor tam. Ma tjucajd hjom do cur ajr ar zo d'acajr ceun-

rajd me e, 7 zujom ort urajd ar bjc jr mjan leat do ceunad fjom anojr."

Deapc re jn a h-eudan 7 ceunajr re an beul dz copuzad amajl d'r da m-bejdead rj dul a labajr, ac njor cajn- nje don focal ar.

"Nj fejd," arna Szollsr, "zo b-fujl tu bald, mar cuajd me tu dz cajn le mac an rjz anhra b-palaz anoc. No, an dearra 'n djadal rjn bald d- nrrjd tu, nuajr a buaj re a lam zran- na ar do zjall?"

Coj an cajln a lam njn dan, dzur leaz rj a mejr ar a ceanza dz cajn- beajr do zur cajn rj a zu 7 a cajn 7 rjz na deora amac ar a ta rjld ran am ceunad co luac le rruetan, dzur zo dejn nj rad rjle Szollsr fejn rjn, mar, co zarb d'r dj re taob amuz, do dj crojce boz ajze, 7 njor feud re am- arc an cajln o5, feardm, 7 j njr an noct mj-damuj rjn.

Coruzj re dz rnuajlead lejr fejn ceud buo d'ojr do a ceunad, 7 njor majc lejr a tadajr a bajle lejr fejn zo teac a acan, mar dj fjor ajze zo majc nac z-cnejcead rjad e, zo rad re njr an b-frainc 7 zo o-cuz re ajr ar lejr jn bean Rjz na Fraince, 7 dj fajcjoj ar zo ceunad rjad majad faoj 'n o5-innao uajr, no zo z-cujr- lead rjad o-oc-ajjhear ujrry.

Nuajr i dj re mar rjn jn anhran njor 7 zan fjor ajze ceud do ceunad re, carla zur cuj re a lam jn a poca, 7 nuajr re rajreun an; carrajz re amac e 7 breactuzj re ajr, dzur ar an mojmeud d'ajc rj bulla 'n para

"Zlojr do Dia," ar re, "ta fjor dz- am anojr ceud do ceunad me, deap- rajd me hjom zo teac an t-rajnr i, 7 nuajr fejcear re a paron njre, nj d'ultocajd re tam an bean-uajr do ceunad, 7 a cozjad."

D'jompuzj re do 'n o5-innao arjr 7 d'jnjr re dj zo rad lejr ar i tadajr zo teac a acan, ac zo rad rajar (Le bejt leacta)

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Vocabulary.
(Continued.)

cable of a ship, բւլժեանցի.
 cable, օլլեւո, յարեւո.
 cajolery, diplomacy, բլամար.
 cake, a, բուծօյ (also, lazy woman).
 caldron, բշտալ, Լոճար, ձիճեանցի, եջլե,
 շեանցօյր.
 calumniate, շարկողեմ.
 can, tankard, շարճա.
 canal, Լճ
 cancer, Բուլբուլի, ձիւր, Ծառօճար.
 canker, a, ձիւր.
 canoe, Երանդի.
 canopy, դէլ.
 cap, a, Կարճ, Եօրճար.
 captive, hostage, Բաճար, Ելեւո.
 carbuncle, բլուան.
 car, chariot, Բողմոճ, Ծրած.
 carding, combing, Ելողմոճ.
 carcass, դարճար, Եղեւո.
 carpet, Բրճ-արկար, Երբլի, Երբլի.
 carpener, Ծրճեւոյր, Բա, Բնողարճի.
 carriage-maker, Ծրածոյր.
 carrier, օրբճ, Եօրճ.
 carrot, Կարրան-Բուլճ.
 carving, Ծաւո.
 carved, engraved, շրեանցա.
 cast, a, Բարճար.
 cart-load, Երբճ.
 castrated, բրճե, Եօրճեւո.
 catarrh, Բուլբուլի.
 catalogue, a, ձիւր.
 catch, a, Երբ, շարեւ.
 cascade, cateract, Եղեւ, Եր.
 caterpillar, Երբու.
 caterer, ձիւր.
 cauldron, Եղեւ.
 causeway, Երբոյր.
 canton, district, Երբ.
 caution, hint, Երբ.
 cave, den, Երբ. Երբարեւ, Եղ.
 շոյր, շարճ, բլուր, Բրճար,
 cavity, Երբ.
 celebration, Երբարեւ, Եղեւ.
 celebrate, to, Երբարեւ, Եղեւ.
 cellar, Երբ. Եղեւ.
 cell, a, Երբ. Եղեւ.
 cement, mortar, Երբոյր.
 centuary, Եղեւ.

centre, Եղեւ, Լար.
 certify, publish, Երբ.
 certificate, Երբ.
 chaff, dust, Եղեւ, Եղ.
 chagrin, Երբ.
 chameleon, Եղ-Եղեւ.
 challenge, Երբ. Եղ.
 chance, a hap, occurrence, Երբեւ,
 Երբեւ, Երբեւ, Երբեւ.
 chance, Եղեւ, Երբեւ, Երբեւ.
 chamber-pot Երբեւ, Երբ-Երբ.
 champion, a, Երբ.
 chandelier, Երբ.
 channel of a river, Երբեւ.
 channel, Երբ.
 character, Երբեւ.
 charcoal, Երբեւ, Երբ. Երբեւ.
 charioteer, Երբ.
 chariot, Եղեւ, Երբեւ, Երբ.
 charm, a, Երբեւ.
 chastisement, Երբեւ.
 charmer, Երբեւ.
 chastity, Երբ.
 chase, Երբ.
 cheat, Երբեւ, Երբ.
 cheaf of corn, Երբ.
 cheek, a, Երբ.
 cheer, Երբ.
 cherry, Երբ, Երբ.
 chess-board, Երբեւ, Երբեւ.
 chess, Երբեւ.
 chest, a, Երբ.
 chewed, Երբեւ.
 choice, Երբ, Երբ.
 choir, a, Երբ.
 cholera morbus, Երբեւ.
 choosing, Երբեւ.
 chronology, Երբեւ.
 churchyard, Երբ.
 chillness, Երբեւ.
 chief, a, chief, Երբեւ, Երբ.
 chimney piece, Երբ.
 chimney, Երբեւ, Երբեւ.
 chin, the, Երբեւ.
 chinck, Երբեւ.
 chipped, hewn, Երբեւ.
 chip, a, Երբ.
 chirping, Երբ.
 chirp, to, Երբեւ.
 chisel, Երբ.
 chisel for cutting stone, Երբեւ.

CÚ BÁN AN T-SLÉIBE

1. Df njs an fad ó 7 fuair a bean bár. Sul d'ar casllead f, éuir rj zeara ar an njs zan fear, bean nó páirte do lezearh in a reomra, zo m-beiceat rj lá 7 bliadain 'ran uajj. ac é féin a-máin. Zeall ré óf a zeara to cóim-líonad.

2 buó é obair an njs zac lá beir a fjadac 7 az iarzairneact 'Sé' h ceud ruo a ceunfad ré tar éir ceact adaire 'ran oide an zlar a dairt ce corur an t-reomra 7 feudairt a tabairt an rad duine ar bje an ca fad ar df ré amujj. Djeat a éirjir in zearh zcior an tje nuair di reirean iméijte. ac nj dfuair rjad uajh nó am an reomra do forzairt, óir djeat an eodair ar jom-éur leir.

3. Lá d'ar iméij ré zan an eodair a tabairt leir, fuairneodar f 7 d'forzairt ar an corur. Suró an inzean buó rjhe an cátaoir a mátar 7 nuj rj ar na blátaib bána a df le n-a h-arr, az ráó: "Jarrair ar dia 7 ar miorbuile na cátaoir reo, mac njs an doimain rjair a ceact 7 mé pórad." An rj tje an blá ar a láin Rjhe an darr h-inzean an ruo ceudna, 7 dudar. — "Jarrair ar dia 7 an miorbuile na cátaoir reo mac njs an doimain rjair a ceact 7 mé pórad."

4 Njor máir leir an t-ríomad h-inzean rj a ceunad mar buó in an léite coimairle a h-adair do leandair. Njor fárurj reo an beirte eile. Djeat leite zur ceunneodar in a rjhe 'ran z-cátaoir f. An rj dudar rj mar ro: "Jarrair ar dia 7 an miorbuile na cátaoir reo Cú bán an t-Sléibe a ceact 7 mé pórad." Dudar rj reo le tar feirze, óir nj rad fcor air an rad leirte Cú bán an t-Sléibe le fázair.

5. Uime 'h tráthóna cia d'feirfíor a ceact in a cóirte ac mac njs 'h doim an rjair! Njor d'fada zo d tarair ré do 'h ceact 7 tje ré leir an inzean ba rjhe. Nj tairze di rj rj iméijte ná tarair mac njs an doimain rjair, 7 rjhe ré 'h clear ceudna leir an darr h-

THE WHITE HOUND OF THE MOUNTAIN

(Translation.)

1. There was once a king whose wife died. Before she died she laid injunctions (ze ra) on the king that no man, woman or child should enter her chamber, save the king alone, until she had been a year and a day in the grave. He promised her to fulfil the injunction.

2. The daily work of the king was hunting and fishing. The first thing he did after coming home at night was to unlock the chamber door to see if any one had been there in his absence. His three daughters used to be in charge of the house while he was away, but they had no opportunity to open the chamber as he carried the key with him.

3. One day that he went without bringing the key with him, they found it, and opened the door. The eldest daughter sat down in her mother's chair and taking the white blossoms by her side, said: "I beseech God and marvel of this chair that the son of the king of the western world may come and marry me." Then the blossoms fell from her hand. The second daughter did the same thing, and said: "I beseech God and the marvel of this chair that the son of the king of the eastern world may come and marry me."

4. The third daughter did not desire to do it, as she wished to follow her father's advice. However her sisters were not pleased with this, and they made her sit in the chair. Then she said thus: "I beseech God and the marvel of this chair that the White Hound of the Mountain may come and marry me." She said this in the heat of anger, for she did not know that such thing as the White Hound of the Mountain existed.

1. In the evening. By 30 days and 7 years and 30 hours.

6. When the father came home from the city, he saw the young daughter of the king of the western world, and he brought with him the eldest daughter. No sooner was she gone than the son of the king of the eastern world came and did likewise with the second daughter.

7. When the father came home, the young daughter told him what had happened, and she asked him if there was any thing living called the White Hound of the Mountain. He said there was. "It cannot be helped," said she, "We must abide by God's will."

8. The next day before they arose the White Hound was at the door before them with his horse and carriage demanding the daughter in marriage. She went with him and remained with him until she was about becoming a mother. Then she asked his leave to go home to bring forth the child. He was not satisfied to do so, but she got leave at last.

9. She was not long at home until she gave birth to a young daughter. She was a fine child with a golden circlet across her forehead, and a silver one on the back of her head. Her mother was very weak, and left her maid to care for her child. She was not in care of it when something snatched it up the chimney. On the morrow the White Hound of the Mountain came for his wife. They went together, and they did not part until she was again taken with child-labor, and she went home, but it was with difficulty that she obtained permission of her husband. Very well.

(Le dejt leant)

5. Towards evening who should they see come in his coach but the son of the king of the western world, he shortly came to the house and brought with him the eldest daughter. No sooner was she gone than the son of the king of the eastern world came and did likewise with the second daughter.

6. When the father came home the young daughter told him what had happened, and she asked him if there was any thing living called the White Hound of the Mountain. He said there was. "It cannot be helped," said she, "We must abide by God's will."

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9. When the second daughter was born the mother was not strong enough to look after it, and she left it to the care of her maid. She was not long watching it when two hands came down the chimney and snatched it away, before the girl knew what she was doing. The next morning the White Hound of the Mountain came with his horse and carriage, and demanded his wife. This was complied with as quickly as possible, he took her with him. They did not part from each other after that until the wife was about to be confined again. Then she asked leave to go home. The White Hound said she might go home, but that he would not go for her henceforth.

(To be continued)

A. O. H.

At the biennial Convention of the A. O. H. of the State of Iowa, held in Dubuque last month, His Honor Mayor Duffy, from the chair, welcomed the delegates with a genuine

Ceud mife fájlte,

and, later on Brother Hagerty of Burlington, took the floor and said.—

"Th Irish Language is the voice of an ancient and honorable people kept in bondage by brute force.

It is the indistructible casket in which the price less treasures of our history have been securely locked up from the hand of the spoiler.

It is the life boat of the children of the sea-divided Gael.

It is the ark of safety that preserves our race from the fate of the lost tribe of Israel.

It is the one thing that prevents our absorption by what is ignorantly called "the English-speaking race"—this after-dinner phrase being a historical hoax—a literary fraud, for the wail of the Saxon *Chronicle* centuries ago informed a pitying world that "The whole dnguth of them perished," viz. ; at the battle of Hastings, one fine day in October, 1066, where and when, for the fourth time, Britannia was conquered, and her people subjugated to an abject slavery never to be overcome.

The Celt increases in numbers, even while his language is mute ; but although the Saxon has been extinct for 800 years—although the Norman land-thief "rules the waves," and the money-lender the nations—although Europe, not England, is our mother—although Uncle Sam differs radically from John Bull, the Saxon tongue survives ; hence we, Americans, sovereigns of royal Irish descent, are dubbed "Anglo-Saxon," because our speech is English.

The Normans with their British slaves began the conquest of Ireland in 1169.—The job is still unfinished. True, after Righ Shamus ran away from the Boyne in 1690, our ancestors were legislated into ignorance of their language and of their glorious past,

"What wonder if our step betrays

The freeman born in penal days,"

and we alone of all the nations forget that "The tongue of the conqueror in the mouth of the conquered is the tongue of the slave."

The olden tongue was sinking in oblivion until the discovery of some manuscripts written in the 8th century by some monks in the Abbey of St. Gall, Switzerland, enabled Zeuss to complete his famous *Grammatica Celtica* and O'Curry to give to the world his *Manuscript Material of Irish History*. But now there is no excuse for Irish ignorance ; and this is especially true relative to Hibernians, as the patriotic editor of *THE GAEL* offers to supply that journal to every Division of the

Order for one cent a year for each member. From its pages you may not only learn Irish, but discover the Gaelic origin of the names of London, Glasgow, Edinburgh, Scotland, Britain, Cadiz, Germany, Greece, Macedon, Carthage, Phenicia, Armenia, Cabul, Babel, Brazil, Columbia, and a "slough" of others, including Athens itself.

The survival for 4 000 years of what was the language of a refined, educated people when the Egyptian was still a barbarian, while the site of the Acropolis was a stony waste—while the Tiber rolled yellow mud through the wolf-infested woods that skired the seven hills that were to be the seat of the city of Rome—the survival of this ancient tongue, notwithstanding the over-generous disposition of our race to neglect it and to adopt the speech of the nations with which they come in contact, is proof of its superiority to Latin, Greek and other languages younger than itself, and which are long since dead and embalmed, while it is still the living vernacular of the Irish and the Scottish Gael, the life principle of their nationality and a necessity to the ethnologists, philologists and scholars of all races. Having witnessed the births of all the modern tongues of Europe and America, it seems destined to survive them all, like an unfading olive, which, having given life, imparts vigor and affords shade and shelter to the seedlings and saplings around it.

The nomenclature of our race clings to the everlasting hills, rushing streams and blue lakes reflecting the

"Skies of poor Erin, our mother,

Where sunshine and shadows are chasing each other,"

and to those of Asia, Africa, and wherever from the plains of Tartary to the Rocky Mountains of America, the wandering Gael has had an abiding place. But most of our Gaelic names have been twisted out of recognizable shape by the Romans and the English, who could neither pronounce them nor comprehend their meaning. Few suspect that the term "Cuacassian" is a distortion of the two Gaelic words, "casan-gava,"—path of the smith—given to the volcanic chain of iron mountains under which Vulcan was supposed to forge the bolts of Jupiter. Few reflect that the Greek and Latin "roots" of our modern languages are derivatives of those of the Irish tree. Who remembers that St. Paul honored a branch of our family—the Chaldean—by writing to them his First Epistle ? Yet all these facts are familiar to the masters of the Irish language, who have the key to the secrets of the ancient and supposed modern history

How did the Prince of Wales spend the \$5,000,000. which he borrowed from Baron Hirsch ? To buy diamonds and pearls for his "noble" lady friends ! A nice leader for the "English-speaking race !"

"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.

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Owing to the continued indisposition of Father O'Growey, the usual installment of his Simple Lessons has not been received.

The Gaelic Journal gives a very encouraging account of the Gaelic movement in Ireland.

Hibernians, remember that you can support a newspaper in the language of your country for **one cent** a year per member. Do you desire the preservation of your language, and the etc's which underlie it? Are you willing to give one cent a year to further that end? If you be, then get your Division to send it. If you don't like the Gael, then, send it to the Gaelic Journal.

Western friends, send us the Silver! We can buy as much paper for a silver or greenback dollar as we can for a gold one. We do not intend to spend our money in making a tour of Europe, and hence, the silver or greenback dollar is good enough for us.

Another request we would make—let every reader of the Gael send *one* new subscriber—*just one*—and its circulation will be *doubled*! How easy things may be done, yet, how important the accruing result! Notwithstanding the general apathy of the Irish people in relation to the preservation of their language—the sinister and powerful influences at work aiming at its destruction as the country's vernacular—yet, through the seemingly insignificant movement initiated here in Brooklyn 23 years ago (the founder of the Gael), not less than 100,000 Irishmen are able to read their language to-day! That grand success is claimed by the Gael, and is accorded to it by all whose standing in the Irish community is a guarantee of their patriotic disinterestedness.

Hence the reason that we urge a steady, determined, aggressive onward individual exertions by Gaels, that they may look back with pride on the fruits of their labor.

When the Irish language is preached from the altars in those localities in which it is still the vernacular (and why it is not a blind man can see) the Gaelic movement will be a success. In reply to some criticism in THE GAEL some time ago, the Rev. P. A. Walsh, (C M) St. Vincent, Cork, in a long letter, assured us that the revival of the language rested with the people themselves. That is certainly a fact, for it is in their power to bring pressure on the bishops and priests to preach it from the various altars, as the Welsh clergy did, until the Welsh language is spoken and read to-day by every Welshman.

If it be true that the Irish Hierarchy (as a body) favor the British connection rather than Irish autonomy, then, their conduct towards the Language is intelligible. But even with the British connection, they ought to be patriotic enough (like the Welsh) to preserve the distinctive National traits, for by losing them the Irish would naturally follow in the footsteps of the new regime into infidelity and the slough of debauchery and pollution which ob-

ling off without saying a word But the man upbraided him, saying, "Is this the way you take leave of your host, without a word of thanks for your safety?"

"A pretty host!" said the Fox, turning round upon him, "if you had been as honest with your fingers as you were with your tongue, I should not have left your roof without bidding you farewell"

There is as much malice in a wink as in a word

AN IRISH "AD."

We copy the following advertisement from the TUAM NEWS for two reasons: First, to place before our readers the patriotism of Mr Costello; second, to give students a specimen of the language as it is used in that locality. And, by the way, the patriotic advertizer has this "ad" gratis; and we hope that all the readers of THE GAEL within his reach will patronize his NATIVE goods, and endeavor to get others to do so likewise 'Tis pleasing to us, exiles, to see that though the spirit of MACHALE lies dormant in Tuam, yet it is not wholly dead.

LE USUJËTE ÑUAILOJH5.

Ñum arad lam-téahta ar o-tre do ñur ar a3ar a3ur do ñótu3ad a3ur ar o-tráctáil do éadahte ar ar, in áit learu3ad ó áitid coj3erhoóá, déan úráit de na learu3id reo íuar, 1

- Learu3ad Spejrialta.— Ñoleac-eun leá3ta,
- " Arba3r a'r Féjñ.—Learu3' luácar-ñáñ,
- " Spejrialta Fatá3t.—Ñeary 3ad luácar ñáñ leá3ta Spejrialta,
- " Fatá3t.—Ñeary3ad-luácar ñáñ,
- " Coj3ce a'r Éórhna —Ñeary 3ad luácar-ñáñ
- " Ñeany3al—Ñor3ar-Ñjcthoóé

- " Turh3ar—Ñor3ar-lá3o3r a mhoac,
- " Olútu3te —Ñor3ar-lá3o3r XXX,
- " Ñéatu3teo3r E3rto3hac—Ñor3ar-lá3o3r, Ñoleac eun Ñiclar—U3b-

3r II, hó Ñor3ar-lá3o3r. Franhac, a fearytar tearytar m3ar 1 luac a3ur 1 o tar3de taob ár éaob le learu3ad coj3erhoóá ar h3t, 7 3o c3h3e buó éó3r 3o b-ru3eacó arad lám-téuhta ar o-tre fé3h túr. Tá a b-ru3 7 cao3 a 3-cur3ta m3h3te 1 leadhrá3d 3r fé3o3r fá3á3l, ár a h-3ar3ar3ó uam-re, ó luct téuhta na learu3ad, hó ó tú3e ar h3t a3 a b-ru3l u3tarár uáta. Do fearytar a o-tearytar le jomac h3ac-an, 7 bu3teacó leo 3eall-to3h3 ó3r 7 ár3o a3 3ac tarbeá3ht 'r an R33eacó Ño3tu3te 7 1 o-t3r3d e3le. Ó m'eolar fé3h a íre3tear 3ar t33 h3a3ha teu3 7 r3ce, 3r fé3o3r h3om a ráó 3ur an-3ar3e na learu3te 3a3 ro to 3ac bár3 7 3o fearyh3 learu3ad Spejrialta Ñuáilo3h3—an learu3ad Spejrialta bu3t3rac—cúl an a3ar3 3ac learu3te e3le. Tá a3am c3u3tu3ad lá3o3r, fré barráñu3l na b-fe3lmé3r a éeahnu3tear uam. 3ur h3ad ro na learu3te 'r feár3 7 'r tar3b3e ar an m3ar3ad 3r ro aon de rúh3d na deá3-fé3lm-éarac3a éo3t3e:—

Seacá3h learu3te raora, a h3tear 3an 3ar3e 3an h33e
Ceahnu3 learu3te ár ró3hacó ó luct-téuhta fé3máñu3l, ár luac réar-rúhta, ó3r 3r 3ad 3r raó3re fao3 t33re.
Sul do éeahnoócar tú learu3ad 3h á3t ar h3t e3le, ta3ar3 fao3 deara luac na learu3te ro Ñuáilo3h3 7 na hé3te o'a b-ru3l 3ad teuhta. Do éaó3h3d hac o-tu3feah3, hó hac 3-cu3reah3 ru3m 1 r3ar3ad learu3ad, 3r é an bár3 'r an h3o3t an c3u3tu3ad 3r feár3.
3r fé3o3r na learu3te luac3ara ro, r3or dearb3ta ar na hé3t3d o'a b-ru3l 3ad teuhta, 7 3ac r3or e3le 3n a o-taob fá3á3l a3 m3o t33t3d ofo3ta 1 o-tuá3m 7 1 m-bá3l'3h 3h3l3h3
Ñj3e3l S 2hac coj3t3o3l
Ló3t3h na 3r3á3e, 1 h3ar de túá3m.

OBITUARY.

CAPTAIN JOHN EGAN.

Mr. Martin P. Ward of San Francisco, has sent us four closely written pages of foolscap paper on the death of the late Captain John Egan of San Francisco, describing what he has done for the Gaelic cause and for every other movement tending to elevate his unfortunate country to her legitimate rank among the sovereign nations of the world, but we regret that our space is too limited to give scope to our friend Ward's generous and loving impulses regarding his departed, lamented friend.

Captain Egan was a native of Shanagolden, Co. Limerick, and our old readers will remember the Irish of it,

"Sean Sualairne"

in his Gaelic contributions to the Gael.

As in Irish language matters, Capt. Egan, with Messrs. Deasy, O'Mahony, McGrath etc. was the life and soul of everything relating to Ireland on the Pacific Slope. The Nation of San Francisco, in a late issue, contained resolutions by the Philo-Celtic Society expressive of their sorrow for the death, and reciting the many virtues, of their associate and Brother, Capt. Egan. In the deaths of Capt. Egan, and Rev. Father Shalloe, Sheensboro' Canada, the Gael has lost two friends not easy to duplicate; not a sixty cents a year came from these departed patriots but five dollar bills, with injunctions of secrecy.

Ἦο ο-τιζαῖο Ὀα ῥαδῖηηεαῖ ῥῖοῖ-
ηῖοε ο'α η-αηαηηαῖο.— Ἰημῆη.

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.
- G F Connors, 404 Main St. Bridgeport, Conn.
- Mrs Dillon, E Main St. Waterbury, Conn.
- M McEvilly, Wilmington, Del.
- W Haurahan, 84 Weybasset, st. Providence R
- J H J Reilley, 413 High st. do.
- J N Palmer, P O Building, Tomah, Wis.
- M J Geraghty, 432 West 12th st. Chicago, Ill.
- J Dullaghan, 253 Wabash Av. do
- H Badzinski, 283 N & 2863 Archer Av. do
- H Connelly, Cohoes, N Y.
- Mr. Ramy Springfield, Ill.
- Mrs Woods, Jacksonville, do.
- Mr Gorman, Joliet, do.
- C. Schrank, 519 South 6th. St. Joseph Mo.
- M H Wiltzius & Co. Milwaukee, Wis.
- G T Rowlee, 133 Market St. Paterson N J.
- Catholic Publishing Co. St. Louis Mo.
- E B Clark, 1609 Curtis St. Denver Colo.
- John Murphy & Co. Publisher, Baltimore, Md
- T N Chappell, 26 Court St. Boston, Mass
- Fitzgerald & Co. 193 High st. Holyoke.
- Mrs. Hoey, 247 First St. Portland, Or.
- Ed. Dekum, 249 Washington st. do.

WHERE IRISHMEN CAN CALL AND GET
Gratuitous Instruction In The Language Of
Their Country.

The Boston Philo Celtic Society (organized 1873), meets every Sunday in St. Rose Hall, 117 Worcester street, from 3 to 7 P. M., and Wednesday evenings at 6 Whitmore st. from 8 to 10.

The Brooklyn Philo-Celtic Society meets in Atlantic Hall, (entrance on Atlantic outside) corner Court and Atlantic streets, Sundays at 7 P. M.

The Chicago Gaelic League meets every afternoon at 2 p. m., in room 3, City Hall building Chicago. For information as to organizing clubs or studying Gaelic individually, write to the Secretary, Francis J. O'Mahony, 354 E. Chicago ave. Chicago,

The Holyoke Philo-Celtic Society meets at 8 o'clock on Monday evenings in Emmett Hall, High street, Holyoke, Mass.

The O'Growney Philo-Celtic League meets in Frank's Hall, Chapel street, New Haven, Conn on Wednesday evenings at 8 o'clock, and on Sunday afternoons at 3 o'clock.

The New York Philo-Celtic Society meets in 12 E. 8th street (near 3rd Av.), Sundays from 3 to 6 P. M. and Thursdays from 8 to 10.

The Pawtucket Irish Language Society meets at Rooms of Pleasant View Literary Association every Monday evening at 8 o'clock.

The officers are.—Prest. John J McLoughlin, Sec. John F Murray; Treasurer, James Robinson, Executive Com., Patrick Connoll, Ed. Connoll, T Connolly.

The Philadelphia Philo-Celtic Society meets in Fairmount Building, 21st and Callowhill sts. at 8 o'clock every Sunday evening.

The R I Irish Language Society meets every Thursday and Sunday evening at 8 o'clock, in Brownson's Lyceum Hall, 193 Westminster street, Providence, R. I.

The one blot on the name and fame of the late John Boyle O'Reilly to whose memory a monument is about to be raised in Boston, is his participation in the movement to raise \$5,000 reward for the arrest and conviction of the slayers of the English officials in the Phoenix Park, Dublin, some years ago. We have not heard of an Englishman who has offered to raise a cent to prosecute the British raiders of the Transvaal!

What will our Irish (?) Anglo-manics do a few years hence when the Russian Bear gives a more vigorous prod to the collapsing British khaloc?

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

Sounds of the Aspirates.

ᵔ and ᵑ sound like w when preceded or followed by a, o, u; as, ᵃ ᵔᵃᵑᵔ, his bard, a ᵑᵑᵃᵑᵔ, his ox, pron., a wardh warth, respectively; when preceded or followed by e, i, like v, as, ᵃ ᵔean, his wife; ᵃ ᵑᵑᵑᵑ, his desire, pron. a van, a vee-un; ᵔ and ᵑ sound like y at the beginning of a word; they are nearly silent in the middle, and wholly so at the end of words. ᵑ sounds like ch; ᵑ, like f; ᵑ and ᵔ, like h; and ᵑ is silent.

Sound of the Vowels—long.—

ᵃ	sounds like a	in war,	as	ᵔᵃᵑᵔ,	top
ᵔ	"	" e	" ere	" céᵑᵑ,	wax
f	"	" ee	" eel	" ᵑᵑᵑ,	fine
ᵑ	"	" o	" old	" óᵑ,	gold
ᵑ	"	" u	" pure	" úᵑ,	fresh

Short—

ᵃ	"	" a	" what,	as	ᵑᵃᵑ,	near
e	"	" e	" bet	" beb,	died	
i	"	" i	" ill	" ᵑᵑᵑ,	honey	
o	"	" o	" got	" ᵑᵑᵑ,	hole	
u	"	" u	" put	" ᵑᵑᵑ,	thing	

In explaining the large proportion of immorality in English-speaking women compared with the women of the Latin races, the New York Press tries to explain it by attributing it to the difference in their respective occupations. Not at all. Immorality and debauchery are the characteristics of the race since the English language came into existence, 500 years ago.

The Woodman in the fable is a counterpart of the English in the Transvaal. They call the Uitlanders Reformers; in Ireland they would call them Rebels and—hang them.

England, seeing that it is only a matter of a few years until Russia hunts her out of Asia, is fortifying her Canadian possessions and sending her A P A emissaries through the United States with a view of capturing them as a set-off. The self constituted Arbitration Convention of Englishmen and tory mugwumps who assembled in Washington is a part and parcel of the same plot, every rebel member of whom should be sent out of the country.

These are the traitors who fill the daily press with protestations against "expending money uselessly" on building a navy and fortifying our sea-board so that we might remain a prey to their villanous designs.

The Mac-Talla, Sydney, Cape Breton, reports that in 1881 266,549 persons in Scotland spoke Gaelic; in 1891 292,865 spoke it—increase, 43,738.

A 100 years ago, the Welsh language was nearly dead, but through the patriotism of a few clergymen who began to preach it in the churches, every Welshman speaks his native language to-day and reads it in his newspapers.

THE SENTIMENTS OF OUR SUBSCRIBERS

Colo—Belmontmine, John Kennedy.

Conn—New Haven, James P. Maloney, P. J. Hogan, O'Growney Gaelic League, per M. J. Fahy—Hartford, P. O'Donovan.

Mass—Boston, John O'Daly, per Mr P Casey, Malden—Holyoke, M. Kern, M. D. Flaherty, per M J Henehan, Providence, R I.

Minn—Avoca, D Downey.

N Y—Brooklyn, Mgr. O'Connell, Rev. John Sheridan, Miss Mary Guiren, Thomas Jordan—City, P Hnnbury; Rev. Father Cunniffe, per Rev Martin L. Murphy, St. Martin, O.

O—Lowellville, M. Corcoran—St. Martin, Rev Martin L. Murphy.

Pa—Phila., Philo-Celtic Society, per Sec. Jas P Hunt; M Dougherty, per P McFadden. P Loftus, P J Crean, per Mr. Loftus—Mauch Chunk, Rev. M. A. Bunce.

R I—Providence, P Corrigan, P J O'Casey per Mr O'Casey; John Murphy, Maggie Coyne. per Martin J Henehan.

Ireland—Galway, Kinvarra, Wm Dunne, per P Hunbury N Y City.

As usual, the Brooklyn Philo Celtic Society is getting along nicely, but they complain still of irregular attendance. The whole burthen of the Society's business is left on the shoulders of Secretary Galligan and Brother Jordan; but O, if there were political pap—

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 College, Part I.	\$0.15
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 English Translation. Edited by Dr Hyde,	1.25
Cois na Teineadh. Folk-lore Irish Stories, by Dr. Hyde, LL.D.	.80
Compendium of Irish Grammar. Translated from Windisch's German by Rev Jas. P. McSwiney, S. J.	3.00
The Pursuit of Diarmuid and Grainne, P. I,	.80
Ditto, Part II.	.80
The Youthful Exploits of Fionn, Modern, Irish, with maps, etc. by D. Comyn,	.75
Keating's History of Ireland, with Literal Translation, etc. Part I.,	.80
The Fate of the Children of Tuireann, with full Vocabulary.	1.0
The First Irish Book.	.12
The Second do. do.	.15
The Third do. do.	.20
Irish Head-Line Copy-Book,	.15
Leabhar Sgeulighachta, by Dr. Hyde	2.00
The Tribes of Ireland. A Satire by Ænghus O'Daly, with Translation,	.80
O'Reilly's Irish-English Dictionary,	4.50
Irish Catechism, Diocese of Raphoe,	.12
Imitation of Christ (Irish),	.80
An Irish Translation of the Holy Bible, Vol. I. to Deuteronomy, by Archbishop McHale,	\$5 00
The First Eight Books of Homer's Iliad, translated into Irish by Archbishop McHale,	\$5.00
McHale's Moore's Irish Melodies, with English translation on opposite page, with portrait of the Archbishop,	\$2.50

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

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

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[Any one who deals with McFadden will get the value of his money.—Ed.]

Real Estate.

Being in communication with the Railway Companies I am in a position to negotiate the Sale of Lands bordering on said railways in All the States of the Union. These lands are desirable because of their proximity to the Railways, and the title is perfect, coming directly from the Railway Companies. I can sell in lots or plots from 100 upwards.

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Country Property	2.50 " "
Southern & Western Property ...	5 " "

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