

માયાઇયલેટ મથ થાંગ્રિય.

Νj'ι πόμάη le μάο αζαιηη γαη συιταού reo αηοιγ. Ούθμαπαμα μαθ le μάο αζαιηη α σταού παμθύζαο αη Όμο ηάηαιζα m-béaula αζυγ ηj'ι αση παιτ α deit σα αιτμιγτ αμίγ. Lić α d-γυιι γέ παμδ? Cla 'μ b' αγ αμ ταιηις πρευμ ηα πηά α γυαιμεαό γαη γύπαιμε α η-έιηγεαός legr αη ζ-coup? Ca d-γυιί αη colaηη αμ θαιη αη πρευμ γιη legr? Cao γά αμ baineard αη στευσας σε'η ζ-coup? η-αιτμεός αη στευσας, γιη έ αη γάζ

2η Δησηπ ίειτ Δη ΠΔη Θέ, ευμεσό Δηπ Δη 3-conp έ τηη 30 m-bejdead τέ le μάσ 30 m-bud Cajciliceac majt έ Δ3υτ 30 m-bud De'η έμεισεαμία ceuona Δ ήμαμδτεόμα.

21η0η Α Ο-σλοθ Αη Ξλοσαιί Ι γλοσαμ ηα σεαησαη. Οά 5 συμπεασ Αη ήμέιο Α σά 'ηλη ηλα Focla reo Α ιέιζεασ πότημα έ δυσ της legr Αη η Ξλοσαι α συι Απαά 346 mí 30 δεαζο. Ηί μαραμιμο οπτα α Ταμ έιτ αη μάσ, του τις le Eineannαιζιό σευηλό τραμ ιτ άιl leo. 21/ά'τ πιαη leo αη τεαπζα α ταοτριμάτο ταιτ τιο οιδημιάτο ταη ταοτάμ; ασυτ ταιτ τισ απ δεαζαή ατα 'ζ οιδημιάτο τοιζισ α δειτ ατυ. Τά άτθαμ ατι άι πιστο αζαιηη....ζο δ-τυιί αη ταοτ ός α τόζιμη ηα τεαπζαή ταη τουί τα m.baile. Some of our subscribers complam from time to time that 211 JAOCAL is limited in English reading matter. So as to give no reason for complaint in that respect, we made arrangements to send them SUNSHINE for twelve months, and we hope that they will in return try to add to the list of subscribers, and also pay up their own subscriptions.

In place of the usual style of lessons in 21n Jaoval this issue, we give a nearly literal translation of "THE WATER MILL," an excellent didactic poem which chance placed in our way the other day. Szeo, the only dictionary word in the translation, means UNDER-STANDING. We do not pretend to be a poet, but we flatter ourselves that the translation is true to the original and to the idiomatic construction of the language. It will form an excellent exercise for the student, as the original English is in a parallel column. An answer to the subject matter of the poem, by a zerman, will appear in the next issue. Our German friend in the course of his argument says:

"Dot beom id vas peautiful to read; dot's so!

But eef dot vater vasn't past how could dot mill vheel go?

Let every subscriber of the Gael try and get a few others.

Friends of the language cause have every reason to be hopeful. On the old sod where the material exists in abundance they are utilizing it.

SENTIMENTS of our SUBSCRIBERS in our next.

Rev. Father Keegan of St. Louis, Mo., is hitting our lukewarm countrymen pretty hard in the *Juan News* and *Chicago Citizen*.

If there was money in the language movement, Oh, what a scramble there would be to get at the head of it !

Considerable talk has been indulged in in relation to the murder of Dr. Cronin, of Ohicago, and the Irish-American element. We fail to see any difference between the Irish-American element and other nationalities in that regard, nor are we going to apologize for the incident as being peculiarly Irish. What is the difference between the Clan-na-Gaels and the Freemasons in that respect? Only this—that the Freemasons did a clean job of it when they did away with Brother Morgan, where

as the Clan-na-Gaels (if they did do away with Dr. Cronin) made a mess of it.

If the Clan na-Gaels be the slayers of Dr. Cronin they are not fit to rob a henrocst much less to free a nation. But what could be expected of a class of men who pretend to rebuild their nation and at the same time permit its foundation to slip from under their feet?

Patrick Egan's appointment as minister to Chili gives the lie directly to those who say that Americans do not sympathise with the Irish Home Rule movement.

Recent events point to some trouble between England and the United States in relation to the Behring Sea controversy; but Americans have reason to rest assured that Uncle Sam's interests are in good hands.

Mr. Cleveland is apt to be the national candidate of the Democratic party again in 1892. No $^{\circ}$ ther candidate will hardly come up to the Mngwump standard. What if they nominated a Pr° tection candidate ?

Our prohibitionist friends are busy just new preparing for the next mayoral contest. Prohibition does not take well here and we think the candidate representing it will run behind. The people of Brooklyn are too liberty-loving to submit to blac laws.

Our present Mayor is an excellent gentleman, and will, of course, be the nominee of the Free Trade party next Fall, but if the Protectionists nominate Mr. Timothy L. Woodruff, as seems at present probable, there will be a very tight race. Mr. Woodruff is very popular, and the high social standing of his family would bring him thousands of votes. Side issues will have no standing in the coming campaign lest their effects should be feit in '92, which is likely to be the most important campaign since the foundation of the Republic-It will be a life and death struggle between Protection and Free Trade.

Hence, the daty of the Republicans is to hold the Protectionists in hand, for, on a square issue be tween Protection and Free Trade, Brooklyn is ^B Protectionist city.

As we go to press we have received

Chaolofn 210101nn's Leaban Szeulajzeac

2110ηαέαη αξυγ 21/αηαέαη, Να ΟΝ Ceirceanna, Joilir ηα 3-Cor Oud, 211 Pjobaine 7 αη Ρύςα, Uiliam αη Chainh Oέ Jan 2116 Sian, Taöz O Catáin ajur αη Conpan, Niall O Ceandujö, Cailleai ηα Fiacla Fava 7 αη 211 ac Riz, Rivine ηα Cleara, Colann Jan Ceann, Tobar Deine-an-Oomain, Cúint an Chonnáin etc. which we shall note at length again.

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Ης τρηασταιό ζαού ταήμαιό ηζογ ηδ Οιleoza τσαράα άσιμ ήμιμ 'τ τάι, Νς ξεάμταιό σομάη 30 σεό Σπάιημε buide an τζιοδόι; Ričeanh an τρικάη αιμ αξαιό, Socalh, σμιη, τα σοιτεά ; Σαη τιlead ain air a čοιτό' Čum an Liuiinn Uirze. Ir τζομ τεαη-μάσ μα ηΣμευτ, Le τματμαό σοήμαιη le'μ η-αξαιό; "Νς ήθειστιό ημιίοηη 30 h-ευτ Leir an μητσε σ'ιητίζι μαιό."

3 δίας αη ιέιζεαη ἐυζας κέη, 21 ἐρογόε ζηάδαἐ, κίοη;
Cá bliabaŋca ὅρόα μιἐε ζ-céŋ, βr ὅιζε 'ζ μπἐεἀἐς γιαμ.
Foζluim led' beἀἐα ἐυμη 1 δ-κειόm.... Μά caill aoŋ là roŋa!
Mí ἐαδαμκαιό am ἑαμς aŋ μέμη Čajἐ man uaŋŋ ζο τοŋa.
Má κάζ aoŋ ἐοcal maoἐ ζαŋ μάἐ,... Σμάδυμό ajn κεαό το bjἑ:
"Mí mellerió mulionη ζο bμάἑ Lejr aŋ ujrze ἐuajö καοι."

Οιδημό ca καιο 'r rolrizear σημαη, 21 γεαραιό έριστα, σεαηη'! Μίοη rηίζ αριαή αη γρατάη, 21 μηα leir αη παιμιοηη. Μά καη 30 reilsrid σριαη αη ήάραιζ 21 ζαετε αιρ σο rijze 30 siuż; 21 η meuo tiz leas réin ιαρραιό, 5ά καη διροσαι, "Ιη Ομι!" Cúmačs, rláinse αzur rzeó, Μί ήμαιρειο α čοιτές;

THE WATER-MILL

BY EARAH DOUDNEY.

Listen to the water-mill, Through the livelong day; How the clicking of the wheel Wears the hours away. Languidly the autumn wind Stirs the withered leaves: On the field the reapers sing, Binding up the sheaves: And a proverb haunts my mind, And as a spell is cast, "The mill will never grind With the water that is past."

Summer winds revive no more, Leaves strewn o'er earth and main The sickle never more shall reap The yellow, garnered grain; And the rippling stream flows on, Tranquill, deep and still, Never gliding back again To the water Mill. Truly speaks the proverb old, With a meaning vast: "The mill will never grind With the water that is past." Take the lesson to thyself. Loving heart, and true; Golden years are fleeting by, Youth is passing, too. Learn to make the most of life. Lose no happy day! Time will ne'er return again Sweet chances thrown away. Leave no tender word unsaid -But love while love shall last : "The mill will never grind With the water that is past."

Work, while yet the sun does shine Men of strength and will,
Never does the streamlet glide Unless by the mill.
Wait not till to-morrow's sun, Beams brightly on thy way,
All that thou canst call thine own Lies in this word, "To-day"
Power, intellect and health
Will not always last,

"אוֹ meilcrio muilionn 30 ceo Leir an uirze o'imcis raoi."

Uc! uaine Diomailce 'n m beaca. Cato Imcizce uainy ain FAO; Uc! an majt b fejojn bejt veunca! Imt ste, callee Jan cheao! Jháo b'réjojn linn rabail lá. Le son focal caojn 'r clat! Smuaince σeunca, 3an a páo, '5 euzad, san clor 30 bhác! 51ac an rean-had ann to chorte; 5lac, 'r bein ain le neanc: "Ní meilerio an muiljonn coite" Leir an uirze cuajo canc." Uc! วกล์อนาร์ 00 Dja 'r 00 cjnneao.... 211ear cu rein n-01a13 00 30011, טות כוסכדבוט 'ח כ-בח 'ז.כבולדות דכתנסם 211n meandald ouda oo fao:all Muajn téjtear chojo na beata tant 2'r nocar an calam rjan 21r roilreocar neam ann a 3101n 'Mears na noeas rna b-rjon: Feicrin Ann rin --- ní breuz----צוח דפגח הגל, דו האוח, גוה ס'גלגול: "Ní meilcrio muilionn 30 h eus לוא עורזפ ס׳וחלוז עאוט."

meall σαοιηεαό, ασυν το δηιγ γεαηγεαη υηματικά αγτεαά τηίοτα.

"Ο! cao do njöne rjb," d' κιακημιά ré 30 dodnónać, πακ čójo ré an conp κυίσεας 'ηα lámaid, ασυς ταρκυίης rian an cocall κατσαφας, ασυς ποςς σημιγ δάη άluinn kjola do κύιι γσαηηκυίστε α h-ατακ.

"Όα σάηα αη ζηίοιη έ γάσ," απη αη γαζαμε, αζυγ έ αιμ εμίτ αις ποτυζεαέτ. "ζηίοιη σάηα....αέτ ζιδμήμαμ."

Οο τόις αη Ιηζίοη, αποιγ αιμ υμιαό báir, α τύιιε rlamada cum σηύιγε α hatan řeanzaiz. "21 αταιμ, α σμίουτα," an rí zo mall, "cajtrið riv-re an σ-απαμ το raon mire le mo cujo rola a řabáji "The mill will never grind With the water that is past." Oh ! the wasted hours of life That have swiftly drifted by, Oh! the good we might have done, Gone, lost without a sigh ! Love that we might once have By a single kindly word.[saved Thoughts conceived but ne'er expressed. Perishing unpenn'd, unheard ! Take the proverb to thy soul, Take, and clasp it fast; "The mill will never grind With the water that is past." Oh! love thy God and fellowman, Thy self consider last, scan For come it will when thou must Dark errors of the past. And when the fight of life is o'er, And earth recedes from view. And heaven in all its glory shines, 'Midst the good the pure, the true-

Then you will see more clearly The proverb, deep and vast : "The mill will never grind with the water that is past."

Ο μαλαιό πέ γιο ας σαθαιρτ πόισε 30 m.bainread γιο αη σαηατη γιη, ασμη σου' eol dam 30 d-ruizinn é řádáil le m'anam réin a cailleamain. Éircid le n-a ceazarz ain mo řon, man zeall onm-ra a bí am' zleur lé a d'cannuinzeann an Té naomita cuize réin rid. Déanraid ré cháct lid ain an raozal ionzantac cum a d-chiallaim. U acain, a deandnátain, a Zníodta dil dílir! móidid dam zo n-éircrid rid leir, azur zo z-coizleócaid vid do."

211 320021.

Do comiljonato 30 naomita an zeall-פאואאון דס דעדאי לו, אדער דולחפאל Chiorculte ofod rin 30 lein 4 bi com Ιοηήμη γη οί. Ους Ικίουτα γμαγ α ή Δοιη Δζηγ Δ Διητιέμη το τεαπομά. tain ní b' dize, azur cuin ré cocall na η. υπάταη αιη τέιη. Ομαιό αη σαοιγeac in a ollicheac als cabaine conuir Αιπ α λάη άισεασ η αοήτα ασυγ κυαιπ τέ bár ajn ηση lejnd gejijcjongcajz. 213ur legr η α ει αηταιδ η α σέισ rin, τά An sleann cluin uo ina aic-caicice ais אם כתפוסוווזוט, ב לעולפבר דבסן דשבונים אם 5-כתבחח, בשר כב שפבר עורשי שנהשוא. te ain uirze ainzeavainail an cobain ό'η ατη απ τηθαγταό έ le ruil choide ηα h.]njine Cul-bujoe.

Chíoc an rzéil

Glossary

meall, crowd.	me-uhl.
moculzesce, emotion.	mohyucht.
5leur, means,	glay.uss.
crejomjoid, the faithful,	kredveev.

Colairce Maoin Canoill, Phila. Sad là deuz de mí 'n Feadra, '89.

& Cana 10ηήμη: Seo cuje αδμάη 4 תוזחול Fean de muincin Domnaill 6 0σμαιό αιη δάταό α ήμις. Τίστιό τεαμ A leizce an veaz choice lazac buo vual to 'η 5-clann, 510 ηαά ο-cuzad luce an δίοσάιη ομέασ le η-α ίμηη-γαη, ασυγ αιμ čineat η η η ζασταί 30 h-uile, ac na h-"Ejneannajz Fjadaine." Fanaon zéan re'n rean rcéal céaona é 3.comnuiz. Cá Éine bocc raoi chaor an leozain 'r It chuais le fin an domain a bhon-rcéal. Mi'l majt az cajne ná aiz japujž ceape 45ur nf'l flor A13 FEAR beo An choice chuajo a ca ra nJall bonb.

Oujc-re 30 mearamuil.

Domnall O'Muncada.

- L' ceao maine d'fozman bad dhonac τομγας πο γcéal, τάή ταραιό 'μαθ ομότα 'μάται μοήμαη
- Δη leabajo η η.euz;

21 τ έ τμηλης ηλ η-σεομ τηο δηόη! 34μ cajll me mo nadanc,

'S 30 D-céjo mé faoi 'n fod cé tosfar m'AjzneAt' 00 téit.

Un cend maine & fosman

- 210 mallace 30 buan ra bruac a' clav. A13 TO 'rion,
- 'O' דֹאַז סרחאס 'חח שס דכעאוש א'ך שעמו סעט 'ח-גוכר חס כחסוט;
- 'Sé v'imteact.ra.uam, monuan! v'ras mire 341 bris.
- Jan miread Jan rouaim man roizeac 'r mé '3 1mceaco le 340c.
- Οο σεαμδηλημέε απάιστε 30 δράς 45 τιίεαο πα τύί,
- 21'r nj'l for cé 'n là 30 brac a n-imceacaio 'n cumaio:

Τά ο' Διςτιε γΔοι γτηλι 'γ ιγ σμάηηΔ ירוזאוז כע יח דועטבו,

'S cao alse nan asa'n cu Pantar le rpar beas eile 'cobains ouinn?

Do mátajn a'r Mjall Faoj cjan 'r jr Fao-A leo 'n lá.

- 21'r ornad 'nn a 3 cliab nac leasarrad οοςτάη ηα ιθάξαιο :
- 21 n rolan me 'njam a'r bjo' re chujnn Δηη το ιώτ.

50 D. Gubanfainn réin uaim é man fuar-5110 'r Pavajo 'bejt rlán.

- bad cantannac Flat tu plain 'r bad rona vo lám.
- 'S 30 m-bejocea raoj cian man njanra יס-כוסכדגט יחח סס טבון:

bad vearman vo ciall le 'c aon ve v'-Ajeme 'n A' c-rhajo,

'S ní maintio mé bliadain 'r mé 'mbuajoneao o'eardajo man cajm.

- Scatrajo mé m'éazcaoine 'r deanfaio mé zéanán le các.
- Fuan pilean a'r pian an żaod na chojce 30 h-ano;
- 21 Aune dá m-b'réjoin o' 210n-mac Δ3ηΔό 3Δη γράγ,
- 21 Jujojm-ra Ola 'dejt Fadnac tujeres FAOI 'n cain.
- Ιτ τασα πο ταοξαί 'τ πέ 'σεαπαό зέαπáŋ 30 bhác,
- 213 comeao uaim ríor fá caod a' clao. A15 'AC LA;

Nj'l cujveact' Als Aon man diveat ra'n μαηηαιό το σηάτας,

neitais

21 c ογηδό 'ηη δ έιλο καμαομ! 'γ η 'ί κομεδές δ η-θάη.	3μη ιμαιόθαό τη σο η-ός le τη ταοι, Νας η-σεαηγαιηη γαι ιίζε πο γοη ατη Νο ηιό αιη διό σε ξησό μισε 'η σ-γασζαι ι
אוונפ 'r oct 3-cear a leizcean Dimin	NA CIÈCE A DIOEAT D'A D-FUADAC
JAN CLAON,	אוֹ סעגו זס א-ספגאדגם דוגם סוֹסא,
21' cúis azur ré leir a' rcéal ro 'ajt-	'S אוֹ'ו פארטאָל בעוספ אם ועמכתם
peao 30 Fjon;	'San zcuan 'z-collujzean znád mo chojte
21' τάμαις 21 ας Οέ ηη α' τ-γΛοξαί Ο΄ Αμ 3-ceannact 30 Φαομ,	צו צוןעותר, ג לתסושר, כג'ת שעש וסחשתש
'S πο βασαιό τα 3-ομέ ποημαμ! 'τ ηΔά	Ολ η-jorfajnn-re bann an fraojo,
b-pillrjo ré čojo.	210 cup 'ra calam rjor
	דֹא 'ח חוֹט עֹסאוָז אָאַל אָ-ספאָאָא אוֹי י
	'S man o-cizead act rejoean zaoite
थाउ होप्राउंट जयभ	צוחחד גח כבסט ג ג-כטועולפגחח גובל יון
From the dictation of Mrs. Moy of Bristol, Pa.	έποισε, 50 δ-γαιζηπη-τε γιάμπτε μίογα,
formerly of Glenties. co. Donegal, by J. J. Lyons.	Lice mo choje arejs deje rajrze lej.
(Mr. Lyons deserves great credit for his unceasing	tree no choice wield cele hall be con
exertions in preserving the old songs and liter- ature of his native land. We have many so called	21 δαιιητή ηά κεαιι ομη,
Irishmen, but when we of the present generation	'S TOALL ATAM AN MUADI MAN GU.
shall be numbered with our fore-fathers, the im- partial historian will record from the columns of	
An Gaodhal the names of those who are really and	5an amnar ar nadame mo ful;

2115 éinize mac oam a n. Dé. ΟΔη ίση έέιη 30 μαθ Δη ήΔισιη γμαμ, Τάρια σαή-γα αη γρέμθεαη bud vegre 'r bud áglle 31140,; bí a đá cíc cópa, zlézeal 'Sa caob map an eala app cuan, 'S mà cu3 mé cion no rpéir of Ní Féjojn a conzdájl uajm.

earnestly laboring in the cause of Irish National-ity-Ed G.)

21 an ab é oo o-cuz mé znáo oic Seobrainn roinir inn mo cin beas rein, ba 'zur caoppe bana 'Jur ajo majo le 30 5-opajoring ríol; Collad FADA TAMPA, te 'S zneann a deit o'a téanad tíom, 'S 30 m b'reann yom beit ann mo parte Jac son là 'r a deit le na caod.

Tabain aon pos amain dam 21ηη Α η-σεάμηΔο ηέ σε ηΔιίγ leat, 21 cul cju ηΔ δ-FAJηηιόε Ir aille na 'n reun a' ceacc; 211n nejinceao 100 eilic ain Janoa, 2η αρη η σέλη κατημη κάτ eulozad real, א הא כעורב נסוחה אס שבושר, אר אר ספאד א דחא האדאוחה אח לאחהא ופאר.

see Vol. VI. p. 757

Jan ampar ar padame mo ful; 21 cul bujte Fizce na cheilrize Ir leat cajll mé collad cjujn. 2110 leun zeun 'r m' amzan Jan mé a z-clannnear le blát na n-údal

Oá man oubac an fajnje San calam dejć 'na pajpean dan, Cleicite FATA, Jeala 'JAM De na healuizeaca ir acione rnam; Cleiniz Cineann ir 211aban, Saranaite, an Fraine ran Spainn, Jeanainlaco mo callín vear Njop d' féroir leo renjod 30 brat! sel vol K page 668.

seawajir an un an brejtean חבוד, Leanca.

Ta mujo coramul legr age notid regr-100alca beazan; de briz 30 b-rejceannημιο ηιότε ατά Ιαταιμεαά ασυγ άμαιό אות או ווחכוווו, וו את דכאוס beaz fein. शरं Feiceann na aingle iao reo air moo njor leitne azur njor roilleunta na mujone: ac ní tiz le chéacúin a ainoe σεαμελό Δηγο Α η-ΑΗ Α ΤΑ le teact, Αmain man d-foilrize Oia to é. Ní féiojn lejr an am a ca le teace a bejt latajn, man nac tojriz re 30 rojl. Ta re 30 h-10mlan a n-1ncinn De, Ir man

876

γίη, αη σαού απιμό σε ιησιηη αη έμέας. uin Jab' Ainde. Ní d-Fuil Fior AJAINN Acc 30 D-CIOCFAID LA AN Desteamnuir uain eizin a ca le ceace. 211 focal ule Cumacical's couona a chuculy 34c ηιό ληη σύγ όμο σύηηη λη γιογ γοο; λη Flachulre finingesc cenons a chucuiz πάούμη στοι τη σύητ πόιο Δ έρίος-्यार्यु ४७.

Ca rmuance agur focla feingeac An Opeam Damanna 30 roilléineac cairbeanca δάιηη α 3-caine Chioro Féin Ta ré 30 cinnce le nit ain bit eile tanuis na tuje amać, a d-ruajpear rjor Ala noin ne, 30 3-culario anizan De an Doman raoj cejne 211 coman man rin 4 dozta azur va lorzav man niv neamαδαμέας μοιή ία αη δρειτεαήηαη 43μη γεάιο σειζιοηλέ απ συιηε, ηί δ-γυιί AC rim cupra aimripe. 21 nulp a tioc-Far ré. ní réivin le chéacúin an domain -An lejtrzeul a zadajl nać b. Fuain rjao Fuaznad. Fuaznadan Fuaznad Azn ceace an ofle. ασμη connappeeadan é comilonts. Fusinesdan Flor noim ne 30 D-CJOCFAD AN Morta, milce bladam nojme ceace cualamujo bujle an car uln all Cealdanais; cualamujo & caojhead azur az orgaojzi. 211 an z-car a Lacaja ní tis linn a páo 30 0. cainic ré Oppain 3an motuzao : Fuaireamujo FO3μα ceana: σά αη là milleac reo a τειάς τραη ταιηίς 3ας σοη σοηα εάιτ. eannaid reo eile. 21c cia an uain ní cis te aon chéacún inrinn. Ir nio Dí-céil-15e 30 son nesc a pad cla deunfar Sé 45μγ έ δαιης τυαιτιμ υαιό ηιότ, δ α τά לפעקדה 2136. לן הוא החח חעבות אבל הבט οοήταη, 3ηταη, 3εαιαό ηα μευίτα; Δη μαιη η κά ταδ σασαιό το η τρίτα Fescearmuso anost le fazast; ή μαθ an Ac voncavar. Folamacc.... an uain a di Old leir rein; an uain nac nad aon Επέατύη ατή άιη σημιζτε le a jut a rejo-Ead All FAD MIOZACCA DE. NI D-Duil ac te mile bliadain o chucuit Se an dom-Δη reo 7 Δ ήθηο peulta agur planeno 4 cá or a 3-cionn ran rpéin. Tà plaors ηο ceuvátban an vomajn, bad reivin, דעות פושות חוסר גסרכג. גל כג שעום כוחחτε са кат о списизело Цолт. Τα τέ bud rejojn re infle bljadajn o cojnn, a. ajn an oneam deannuisce asur bhon -

Jur o'n am rin ni'l cundar beata an cinnead daona ac dilleoz zo cubairce r Ancheroeam. Ir beaznac rzhior Oia Δη τοήμαη Δοη Δη Δήμάιη, Δη Δήταμ; Δzur mait Sé duinn, an 21 thocaine, uain NA DIAIS TIN CA AN DOMAN CO eile. veans le ruil le comito; man rin ca Ola folgioeac linn. Cla a o-ciz leir ηγελάς Α μόιο άμτα Α σευηταμ Αηη Δοη σαταιμ ατήδηη Δημ γασ ίδε. 210 σια o-ciz leir a méio zníomanta mailíre ca σεμητα αις ζαά τίμ ασμη σαά πάιτιμη ό tuir ama a mreace, as anousad asur A meuouzad an aon chap a b-riadnuire Dé Ta Ola 30 no mon a 3-cumace, 30 μο ήόμ α ηατάγ, 30 μο ήόμ α ο- τρος-Alle Azur 30 no mon 3-chionnacc; Ac cà Sé níor mó na món a d. foisio, faoi μέιο сипсаю азиг σρού ξηίοψαμέαιο η η-σλοίηε λ έμληπτε. 21 ές πλη ίελτ Ola amac uale ceuculte azur rlanult. ce an oume, man an 3-ceuona ca demead ama ain a c-raozal a ceace; azur an usin a clockar an usin aca sinmice Anrna Flajtjr le reo deunad, comljonταη αη τορουζαό ηλοήτα. Le λοη τοcal chucuiz Sé an doman. Azur le aon focal da Sé ábalda a millead. Le aon duille D'a druir uile-cumacoais dealbus Sé an méro a cis linn reicdeal; le AON CARRAINS De'N m-bruir ceuona, C15 Leir ronjorad man an occurona agur 30η ΟΔΟΔΙΟ ΘΕ ΕΔ30ΔΙΙ ΔΙΗ ΕΔ3ΔΙΙ. 013 Leir an aon momune, Jac nio a milleao ασυγ α 3- συμ αηγά γσαιο δομέασαγ α חמט דומט מחח מות ט כער, מל כ-מחמו מήλη. Νί τις Leir an c-anam a ήματδαό. Man chucuiz Sé Féin zac h-uile nio, ciz Lest man rin a léinrznjorad. 21c ré Chioro Slanuizceoin an anama, man τη τα α ή αποποτό το το το το μητά le chioc a cuin ain fjonnusteact Dé. Ca rlanuzad an anama man connzioll eroin an c-21 cain agur an 21 ac. man rin ní réiσια Δ δηιγελό 3Δη ηελήγμη Δ δεμηλό to 'n 3-choir. Dá phibléid ais Dia a méjo a chucujz Sé Féjn a millead; ac ní tis Leir léinrsior a ceunad ain an obain a ceannuiz foil Chioro. 21 ap rin τά αη σ-αηαμ το. ή αροτα, ασυγ γεο έ An cuinniuzad a cuinear zanoadar mon συν γαισόγον αια απαιησια σαπαησα.

21 Δη ηΔά Ο. 515 ίμηη τιστ Δ σευηΔό CIA AN C-AM A C-CIOCFAID LA AN Dreit-פאוחאור, חא לואול דוח, כוז נוחח בעאותוח a cadaine 30 deruil re n.3an ouinn an uain a rescearmujo neamruim a b-pair Chiore ais na Daoinio : an uain a feicελημηο σροιόθελης λους cunta ηλ η-DAOINEAD A13 EINIS AT CIONN AN ONOIR AJUT AN C-Allouzat bat com to OJA דֹבֹלָבון צוח עבות ג לוסכדבר בח כ-גא דוח, CI3 LINN & pao 30 b. Fuil la an operceamhair a lacain. O deul Chford rein FUAIR MUJO CUNDAY AIR AN LA MILLERAC reo. Ní réjoin miocuisrin delt ornainn FAOI; FUAIR MUJO rzeula jomlan Ain o Chjoro. Deanduizeann Sé duinn 30 m-bejo Any ηα laetid Deizionat olcar 1 n-00011ed co mon agur 30 n-espeoέλιο τιαο Α mullac 1/4 η-Διτελητά Α13 marluzad azur az cainead De. Dein an Sinuizceoin anya 13 Cab. ve Maom Alancur, 1211 uain a cluinfar rid caint Ajn cozastojo, 7 a cháce Ain cozastojo, na biceat raitcior oppaid. 21 An 11 maccanac o'a leiteiote nite a beit All buy, ac ní d-Full an vennead 30 Foil. 21 αρ ειρεοόαιό ησιγιώη αη αξαιό ησιγ-14η, μίοξαός α η-αξαιό μίοξαός; beið chic calman agur zone an zo leon aicid All FAD An tomain. Siad na nicce reo corac epioblojve azur buajpead. 21c amancas ribre annais rein Deunrais TIAD TUAT TID DA COIL A m-banamuilio, AJUT ANT NA TIMEAJOJ buailrean rib. Azur meallrajo an deandnatajn an deanonatain eile ruar cum a dair, agur An t-atain an mac; agur especiato clann ruar an azaro Δη ΔζΔη A máčana, azur ojbneocajo 4541 riad a m-bar. 213ur beid Fuat a13 3ac oujne oppajo man zeall ajn m'ajnmre. ac an te a fulainzeocar 30 D-ti an σειμελό béjð ré rlánujzce. 21347 λη uain a feicfar rid gnainemlaco an oitneubuzad na rearad an aic na'n coin to beit, an ce leizear cizeat re: an rin cejdead riad reo a judea do na γιέιοςιο. 21ηγ ηΔ ιΔετίο του δέιο ιείτ. ejo a thjoblojo had nad ain an t-raczal o'η chucuzao, azur nac m-bejo ajnír A tojtce. 21c man nzejnnižead an Ciz.

218 320021.

εαρημα laete ηα η-σαοιηθαό ηί δείσεα reoil ain bit rlanuizte; man zeall ain an opeam deannuizte a ca cozta Lize, zioppajó Sé ηα laete úo- Lian eineočajć Chiorcajće rallra, rajće rallra, azur cajrbeánajó riao jonzancajr azur comantajće jonnur zo meallrað riao (σα mb'réjojn) an opeam cozta réjn-Cuzrað rid-re ajne σίδ réjn, man rin-

[Le bejt Ajn leaninajnc.]

Following is the composition of a twelve year old girl and we commend its perusal to those who begrudge to contribute 60 cents a year to the support of the movement which made it possible for her and others to learn to write such matter. Irishmen, circulate Gaelic literature; the seed will take root and fractify.

Ελθμαό Νυαό, αη σμεατ lá το 21 δμάη, '89.

21 SAOI Jonmuin :

Lean leac ain to tlize rein agur O'A OJJE MITE ACA béjo cú ceanc. beazan reara azam. Cluinim na daoin-10 FININNEACA AS CAINE AIR EILISCEOIND to mearar an o-ceanza breat to loc. Azur Do marluizear tura azur Daoine usirle eile sin ron a n-oilreacoa o'an nJaodajlze dneáz. Cajm-re da bljad-AIN-DEUS D'AOIT ANOIT, AJUT CAIM le breir beas ar bliadan as rozluim na Jaodallze. Tuzajm alne maje of azur bjoeann tujoeacar mon azam to zac ρορα ιέιζεαητα το ήμηθατ ceact ησ leizean com ince. Inzean co Paonaic Unmneac oo compuzear a n-uzon 145 αηγ αη γειγεαό αια τιόιο γράιο Son ve 'n catain aluinn ro. Cuinim bille volein any an leicin beas ro man viol to 'n Jaotal o tur an nolla ro aca τά αποις αξ γμητόξηαο.

> 30 h-omorać, το reindireać Caicilin 21. Ni 2111 mniz...



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VOL 7, No. 4. JULY,	e 1889.

In sending his annual donation to the Gael, some weeks ago, the Rev. E D. Cleaver, of Dolgelly, North wales, said:

"Maybe you could make some use of some remarks by Mr. Gladstone in his harangue on John Bright in the House of Commons: 'He (Mr. Gladstone) knew how the character of a nation is associated with its language.' This would back up your own true observations about the absolute necessity for preserving the Irish language, without which Ireland can never be again a nation—only a very shady West Britain."

The following are Mr. Gladstone's remarks as clipped from the London Daily News:

Well sir, I will not dwell upon the gifts of Mr. Bright, which are as well known to the members of this House as myself except in one, and what may be thought a minor particular, which I cannot help allowing myself the gratification of recording. Mr. Bright was, and he knew himself to be, and he delighted in being, one of the chief guardians among us of the purity of the English tongue. He knew how the character of a nation was associated with its language, and, as he was in everything an Englishmau, profoundly attached to the country in which he was born, so the tongue of his people was to him almost an object of of worship. (Hear, hear.) And throughout the long course of his speeches it would be difficult hardly possible—to find a single case in which that noble language, the language of Shakespeare and of Milton, did not receive worthy illustration from his Parliamentary speeches. We do not know how to thank the Rev. Mr. Cleaver for sending us this clipping. He is an Irishman who has done more for the language of his country than any other individual Irish man we know.

His purse is always open to the cause, and the "Cleaver Prizes" hav dong more for the teaching of the language in the so-called National schools, than all other agencies. Hence the reason we do not know how to thank him for sending the clipping. It is the Irish Nation, at home and abroad, that should thank Mr. Cleaver,—he is above individual thanks.

But the example which Mr. Cleaver has placed before Irishmen gives us the opportunity of contrasting his actions in relation to Irish Nationality with those of other Irishmen who loudly boast of their patriotism, and who do really nothing to further the cause of Irish Nationality.

The language, as Mr. Gladstone says, should be, almost, worshipped by Irishmen, and the Irishman who would permit it to perish cares very little about. Irish Nationality.

Who killed Cronin ? That this plot is a deeply laid British scheme to try to injure the Irish element, both here and at home, is made evident by the avidity with which the pro-English press seeks to connect Patrick Egan with Alexander Sullivan's financial aff airs, and thus seek to smirch his character in the eyes of the public. Elements are not wanting either to show the would-be fine, but clumsy, hand of the politician in trying to reflect on the Executive for appointing Mr. Eganthe greatest honor, under the circumstances, ever conferred on the Irish element by any government.

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TWENTY FIVE CENTS & BOTTLE,

O'Curry's Lectures.

ON THE

MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS TORY.

Lecture II.

(Continued)

And thus when Cormac came to the sovereignty of Erinn, he found that Conor's regulations had been disregarded, and this was what induced the nobles to propose to him a new organization, in accordance with the advancement and progress of the people, from the former period. And this Cormac did, for he ordered a new code of laws and regulations to be drawn up, extending to all classes and professions. He also put the state or court regulations of the Teach Midhchuarta, or Great Banqueting House of Tara, on a new and permanent footing, and revived obsolete tests and ordeals, and instituted some important new ones, thus making the law of Testimony and Evidence as perfect and safe as it could be in such times.

If we take this, and various other descriptions of Cormac's character as a man, a king, a scholar, a judge and a warrior, into account, we shall see that he was no ordinary prince, and that if he had not impressed the nation with a full sense of his great superiority over his predecessors and those who came after him, there is no reason why he should have been specially selected from all the rest of the line of monarchs, to be made above all the possessor of such excellences.

Such a man could scarcely have carried out his various behests, and the numerous provisions of his comprehensive enactments, without some written medium. And it is no unwarrantable presumption to suppose that, either by his own hand, or. at least. in his own time, by his command, his laws were committed to writing, and when we possess very ancient testimony to this effect, I can see no reason for rejecting it, or even for casting a doubt upon the statement:

It is not probable that any laws or enactments forged at a later pericd, could be imposed on a peo ple who possessed in such abundance the means of testing the genu increases of their origin, by recourse to other sources of information, and the same arguments which apply in the case of the Saltair of Tara, may be used in regard to another work assigned to Cormac, of which mention will be presently made. Nor is this all, but there is no reason whatever to deny that a book, such as the Saltair of Tara is represented to have been, was in existence at Tara a long time before Cormac's reign, and that Cormac only altered and enlaregd it to meet the circumstances of his own times.

These bards and druids, of which our ancient records make such frequent mention, must have had some mode of perpetuating their arts, else it would have been impossible for those arts to have been transmitted so faithfully and fully as we know they were. It is true that the student in the learning of the File is said to have spent some twelve years in study, before he was pronounced an adept, and this may be supposed to imply that the instruction was verbal, but we have it from various writers, even as late as the 16th and 17th centuries, that it was customary with medical, law, and civil students of these times, to read the classics and study their profession for 20 years.

All this is indeed but presumptive evidence of the possession of writing by the Irish in the time of Cormac, but, from other sources we have reason to believe that the art existed here long antecedent to his reign, this subject is, however, of too great extent and importance to admit of its full discussion at present.

discussion at present. There still exists, I should state to you, a Law Tract, attributed to Cormac. It is called the Book of Acaill, and is always found annexed to a Law Treatise by Cennfaelad the learned, who died A. D. 677. The tollowing preface always prefixed to this first work gives its history.

"The locus of the Book was Aicill (or Acaill, pron. Akill), near Teamair [Tara, and the time of it was the time of Cairbre Lifeachair (Cairbre of Liffey), son of Cormac, and the person [author of it was Cormac, and the cause of making it was, the blinding of Cormac's eye by Aengus Gabuaidoch (Aengus of the poisoned spear), after the abduction of the daughter of Sorar, son of Art Corb, by Cellach, the son of Cormac. This Aengus Gabnaidech was an Aire Echta (an avenging chief), at this time, avenging thewrongs of his tribe, in the territories of Luighne (Leyney), and he went into the house of a woman there, and forcibly drank milk there. "It would be fitter for you," said the woman, "to avenge your brother's daughter on Cel lach, the son of Cormac, than to consume my food forcibly." And books do not record that he com-mitted any evil upon the woman's person, but he went forward to Teamair, and it was after sunset he reached Teamair and it was prohibited at Teamair to take a champion's arms into it after sunset, but only the arms that happened to be in it. And Aengus took Cormac's Orimall (bloody spear) down off its rack (as he was passing in) and gave a thrust of it into Ceallach, son of Cormac, which killed him, and its angle struck Cormac's eye, so that he remained half blind, and its heel struck in back of the steward of Teamair, when drawing it out of Cellach, and killed him. And it was proout of Cellach, and killed him. And it was pro-hibited to a king with a blemish to be in Teamair, and Cormac was sent out to be cured to Aicill near Teamair, and Teamar could be seen from Aicill and Aicill could not be seen in Teamar, and the sovereighty of Erinn was (then) given to Cairbre Lifeachair, the son of Cormac, and it was then this book was compiled, and that which is Cormac's share in it is every place where "Blai" (immunity) oc-curs, and "A meic ara feiser" (my son would you know, and Cenndfaelad's share is, everything from that out."

Such is the account of this curious tract, found prefixed to all the copies of it that we now know, and, though the composition of this pre face must be of much later date than Cormac's time still it bears internal evidence of great antiquity.

Cormac's book is, as I have observed, always found prefixed to the laws compiled by Cennfaelad just mentioned. This Cennfaelad had been an Uls ter warrior, but, happening to receive a fracture of the skull, at the battle of Magh Rath, fought A. D. 634, he was carried to be cured, to the house of Bricin of Tuaim Drecain, where there were three schools, namely, a Literary (or Classical) school, a Fenechas, or Law Schoel, and a school of Poetry. And, whilst there, and listening to the instructions given to the pupils, and the subtle discussions of the schools, his memory, which, before was not very good, became clear and retentive, so that whatever he heard in the day (it is recorded) he remembered at night, and thus, he finally came to be a master in the arts of the three schools, reducing what he had heard in each to order, and committing it to verse, which he first wrote on slates and tablets, and afterwards in a White Book in verse. The Fenechas, or law part only, of this book, is that now found annexed to Cormac's treatise. These laws, however, are not in verse now. And, whether the laws at present known, in connection with Cennfaeladh's name, are of his own composition, or those he learned in the schools here mentioned is not certain. The explanation of the word Aicill as well as the circumstances just mentioned respecting Cennfaeladh, occurs in the following passage, in continuation of that last quoted.

"Aicill (is derived) from Uch Oll (the Great Lamentation), which Aicell, the daughter of Cairtre (Cairbre Niafear, monarch of Erinn), made there, lamenting Erc, the son of Cairbre, her broth er, and here is a proof of it—

"The daughter of Cairbre, that died, And of Feidelm, the ever blooming, Of grief for Erc, beautiful her part, Who was slain in revenge of Cuchulainn."

"Or, it was Aicell, the wife of Erc, son of Cair bre, that died of grief for her husband there, when he was killed by Conall Cearnach (in revenge of Cuchulainn), and this is a proof of it---

"Connall Cearnach, that brought Erc's head To the side of Temair, at the third hour, Sad the deed that of it came, The breaking of Acaill's noble heart,"

"If there was established law at the time of erlc (reparation) which was paid for this crime (against Cormac, etc.)—provided it was on free wages Magh Bregh (Bregia) was held—was the same as if free wages had been given to half of them, and base wages to the other half, so that one half of them would be in free service, and the other half in base servtce.

"If free wages were not on them at all, the erfc which should be paid there was the same as if free wages had been given to the half of them and base wages to the other half, so that half of them would be in free service, and the other half in base service.

"If there was not established law there, every one's right would be according to his strength.

"And they (Aengus's tribe) left the territory and they went to the south. They are the Deise (Decies or Deasys) of Port Laeghaire or Port Lairge)Waterford) from that time down.

"Its (the book's) locus and time, as regards Cor mac so far.

"In regard to Cennfaelad, however, the locus of [his part of] it was Doire Lurain, and the time of it was the time of (the Monarch) Aedh Mac Ainmerech, and its person [author] was Cennfaelad, and the cause of compiling it, his brain of forgetfulness having been extracted from Cennfaelad's head after having been cloven in the battle of Magh Rath. (A. D. 634.)

"The three victories of that battle were, the defeat of Congal Claen, in his falsehood, by Domhnall, in his truthfulness, and Suibhne, the maniac, to become a maniac, and it is not Suibhne's becoming a maniac that is (considered) a victory, but all the stories and all the poems which he left after him in Erinn, and it was not a victory that his brain of forgetfulness was extracted from Cennfaelad's head, but what he left of noble book works after him in Erinn. He had been carried to be cured the house of (St.) Bricin, of Tuaim Drecain, and there were three schools in the town, a school of classics, and a school of Fenechas (laws), and a school of Filidecht, (philosophy, poetry, etc.), and everything that he used to hear of what the three schools spoke every day he used to have of clear memory (perfectly by rote) every night. And he put a clear thread of poetry to them (put them into verse), and he wrote them on stones and on tables, and he put them into a vellum-book.

The whole of this volume, comprising the parts ascribed to the King Cormac, and those said to be Cennfaelad's form a very important section of our ancient national institutes, known as the Brehon Laws. But it does not, for the reason I before alluded to, fall within my province to deal with those laws farther on the present occasion.

Lecture III. Delivered March 20, 1855.

Of the synchronisms of Flann of Monasterboice. Of the Chronological Pcem of Gilla Caemhain — Of Tighernach the Annalist.—Of the foundation of Clonmacnois—The Annals, I.—Tne Annals of Tighernach.—Of the foundation of Emania, and of the Ultonian dynasty.

In shortly sketching for you some account of our lost books of history, and in endeavoring to suggest to you what must have been the general state of learning at and before the introduction of Christianity by our national Apostle, I have, in fact opened the whole subject of these lectures, the MS. materials existing in our ancient language for a real history of Erinn. Let us now proceed at once to the consideration of the more important branches of those materials; and, first of the extent and character of our national annals, and their importance in the study of our history.

The principal Annals now remaining in the Gaedhlic language, and of which we have any knowledge, are known as—the Annals of Tighernach (pron. nearly Teernagh), the Annals of Seiait Mac Manus (a compilation now better known as the Annals of Ulster), the Annals of Innis Mac Nerinn in Loch Ce (erroneously called the Annals of Kilonan), the Annals of Innisfallen, the Annals of Kilonan), the Annals of Bole, the Annals now known as the Annals of Connacht, the Annals of Dun na n-Gall (Donegal), or those of the Four Masters, and lastly, the Chronicum Scotorum.

Besides these we have also the Annals of Clonmacnois, a compilation of the same class, which was translated into Fnglish in 1627, but of which the original is unfortunately not now accessible or known to exist.

With regard to annals in other languages relating to Irelend, I need only allude to the Latin Annals of Multifernan, of Grace, of Pembridge, Clyn etc., published by the Irish Arclæological society.

At the head of our list I have placed the Annals of Tighernech, a composition, as we shall presently see, of a very remarkable character, whether we take into account the early period at which these aunals were written, namely, the close of the 11th century, or the amount of historical research, the judicious care, and the scholarlike determination, which distinguish the compiler. These annals have accordingly been considered by many to constitute, if not our earliest, at least one of the most important of our historical records now extant.

How far the arrangement of events and the chronology observed in most of our annals are to be accribed to Tight mach, is a matter that cannot now be clearly determined. It is certain, however that there were careful and industrious chroniclers and chronologists before his time, with whose works he was doubtless well acquainted.

From a very early period, we find notices of chroniclers and historical compilers. I have already mentioned the royal historian, Cormac Mac Art, and also the suthor of the Cin Droma Sneachta. From the 6th to the 8th century, we meet, amorgst many others, the names of Amergin Mac Amalgaidh, author of Dinn Senchas, Cennfaeladh, and Aengus Ceile De. From the year 800 to the year 1000, we find Maolmura of Othan, Cormac Mac Cuileannain, Flann Mac Lonan, Eochaidh O'Flinn, and Cineath or Kenneth O'Hartigan. In the 11th century the historical compilers are still more frequent the chief names in this period are— Cuan O'Lochain, Colman O'Seasnan, Flann Mainistrech, or of the Monastery, and Gilla Caemhain. The two latter lived in the same century with Tighernach, Flann, the professor of St. Buithe's Monastery (or Mouasterboice), who died A. D. 1056, and Gilla Caemhain (a writer who died A. D 1072, the translation into Gaedhlic of Nenius' history of the Britons. Of these, as they were contemporaries of Tighernach, it will be necessary to give some account, before we proceed to consider more particularly the Annals of that author.

Flann compiled very extensive historical synchhronisms, which have been much respected by some of the most able modern writers on early Irish history, such as Ussher. Ware, Fatner John Lynch (better known as Gratianus Lucius, the author of Cambrensis Eversus), O'Flaherty, and Charles O'Connor.

The synchronisms of Flann go back to the most remote periods, and form an excellent abridgment of universal history. After synchronizing the chiefs of various lines of the children of Adam in the east, the author points out what monarchs of the Assyrians, Medes, Persians, and Greeks, and what emporers of the Romans, were contemporary with the kings of Erinn and the leaders of its various early colonists, beginning with Ninus, the son of Belas, and coming down to the first of the Roman emporers, Julius Cæsar. who was contemporary with Eochaidh Feidhlech, a monarch of Erinn who died more than half a century before the Incarnation of our Lord. The paralell lines are then continued from Julius Cæsar and his Irish contemporary Eochaidh Feidhlech, down to the Emperors Theodosius the Third, and Leo the Third, and their contemporary Ferghal, son of Maelduin, monarch of Erinn, who was killed A. D. 718.

Flann makes use of the length and periods of of the reigns of the emporers to illustrate and show the consistency of the chronology of the Irish reigns, throughout this long list.

After this he throws the whole series, from Julius Cæsar down, into periods of 100 years each, gro uping the emperors of Rome and the kings of Erinn in each century in the following manner. Thus, he takes 100 years, from the first year of Julius Cæsar to the twelfth year of Olaudius. Five emporers will be found to have reigned within this time, namely, Julius, Octavius, Tiberius. Caligula, and Claudius. The Irish paralell period to this will be found in the 100 years from the

eighth year of Eochaidh Feidhlech to the fifth year of the reign of Lughaid Riabh Derg. Six monarchs ruled in Erinn during that term, namely Eochaidh Feidhlech, Eochaidh Airemh—his brother, Edersgel mac Iar, Nuadha, Necht, Consire Mor and Lughaidh Riabh Derg.

A second period of 100 years, in Flan's computations, extends from the second last year of Claudins to the 18th year of Antonius Pius. Thirteen emporers reigned within that time. There were also 100 years from the fifth year of Lughsidh Riabh Derg, monarch of Erinn, to the end of the reign of Elim Mac Conrach, and seven monarchs governed in that space of time, namely, Concobaror Conor, Crimthann, Cairbre, Fearadhach, Fiatach, Fiacha and Elim MacConrach himself.

(To be continued)

THROUGH THE FIELDS IN THE HAR-VEST TIME.

(From the Tuam News.)

The sun was shining on mead and mere, The larks were ringing their matins clear In a mellow, musical chime, As I roamed along, Composing a song, Through the fields in the harvest time.

The reapers gay were singing a strain, While cutting adown the golden grain— Natu e wasseeming sublime, As over the corn The music was borne Through the fields in the harvest time.

The dew was falling on leaf and blade, When I stole away my pretty maid, Being in her youth and prime, Coy and debonair With her golden hair, Through the fields in the harvest time.

And oft on those scenes I now ponder, And of them e'er seem to grow fonder, As I mount Parnassus climb. And walks by my side A blushing young birde, Through the fields in the harvest time.

- REWBON.

Tuam, Oct. 3, 1388.

It is said that Mr. Edison is constructing a far-sight machine for the exhibition of 1892, by which a man in New York could see the features of his friend in Boston with as much ease as he could see a performance on the stage.

We have just received an excellent song entitled "A Ourl from the Baby's Head," by Edwin Harley, from J. C. Groene & Co., 30 and 46 Arcade, Cincinuati, O.

A SERMON FOR THE DRUNES.

(From the Juam News.)

Τ.

Brother, if yon love your brother, (Scorning base and foul intrigue) Hold along afficted mother, Join the banner of her League ; Tell her scoundrel tyrants ever That the land is yours of right, That the war you wage shall never, Cease till victory crowns your fight. II. Swear by all the sacred memories Of your murdered martyred dead, By the bones of sainted heroes. By their blood in torrents shed, Fitzgerald, Enimett, Wolf Tone. Let these great names sauctify The just oath you swear to Erin, That her cause may never die. I11.

See your brothers in the vanguard How they throttle now the foe, That for centuries triumphant, Laughed to scorn your tale of woe, They are bleeding, faint and weary, Yet the foe they bravely face, Forward, help your wounded comrades, A retrest would mean disgrace. IV.

Yes, grim ruin and disaster Will your portion ever be If we prove not now the victors, In this strife for liberty: May the God of truth and justice Bless our eff. rts in the fight May He plunge the hated foeman Into ruin black as night. V.

Brothers call up to your memories Mitchelstown and Mullaghmast, Ab, the ghosts of murdered heroes Make the foeman stand aghast, These are mem'ries. oh, my brothers, That will nerve you in the fight, To work deeds of noble daring, In your struggle for the right. IV. Therefore, falter not my brothers When your work is nearly done,

Landlordism's last citadel, Rocks from top to basement stone. One assault and the whole fabric, With a crash is overthrown. Farewell brothers, to the onset, Pull the grim old master down.

-CICER O.

Cal'ra, Oct. 6, 1938.

Following is one of some clippings sent us by the Rev. E. D. Cleaver from the TUAM NEWS.

An old man named Ridge appeared before the Tuam Board of Guardians to seek relief. He spoke Irish.

Chairman - Cla'n'ο τά μαις? Ridge- θεαζάη τόη ζαητα.

Chairman — An out-door relief cá uajc? Ridge- Seat.

Chairman- Cja 'η Δοjr τά? Τά τά το rean lejr η α τησjς, γΔοjljm.

Ridge- Tà mé níor reine na tura, ain cuma ain bit.

Chairman-D. Fuil ceac no calam α3ας? Ridge---- Τά υσαιηήη α3υς 3100 άιηήη calman α3αm.

Chairman----Nothing but Gaelic here any more, gentlemen.

Mr. Hughes-D.ruil bean azac? Ridge--- Mj'l.

Mr. Hughes---Νίοη βότ τα αηιαή? Ridge....2η αιτεατ 30 σειήη βότατ, αότ Ir τασα 'ταη 3-σρέ το δεαη.

Chairman--- Célz amac anoir 30 0-51310

Ridge--- 21 5 Janm tú.

The district relieving officer having stated the circumstances of the case, out-door relief was refused.

Fifty years ago there was only one Catholic diocese in all New England, that of Boston, with only a handful of Catholics, ministered to by a few missionary priests. There are now six Catholic dioceses in the New England States, with one million two hundred thousand Catholic worshipers, as follows :--

Boston, Mass	400,000
Hartford, Conn	200,000
Burlington, Vt	200,000
Springfield, Mass	150,000
Providence, R. I	175,000
Manchester, N. H	75,000

And nearly all these are Irish, or their immediate descendants. One-third of the population of Connecticut is Irish, and nearly one-half of the population of Massachusetts, and forty per cent. of the population of Maine, New Hampshire, and Vermont is Irish and Catholic, and one-half of the people of Rhode Island is Irish-American.

-Abridged from Donahoe's Magazine.

CIVIL SERVICE REFORM.

Considerable talk has been indulged in lately in relation to "the pernicious effects of the spoils system in our politics."

The ostensible object of the advocates of Civil Service Reform is to lessen the political activity of the government officials by making their tenure of office depend on good conduct, etc., no matter what change might take place in the head of the government.

This idea is very good were it not that it would tend to beget corruption in public life and be a source of danger to the stability of our republican form of government.

What is called the "Spoils system in our politics," is the salvation of our republican institutions because it creates in the mass of the people a keen idea of party politics and sets one party to watch the other and be thus alert to detect and expose any mismanagement in the government departments, whereas without such stimulus the people would become careless and inactive, so that a few designing politicians could run the government of the country in their own interest.

Now, to put a stop to the political activity of placeholders and to their shameless wire-pulling in getting bills to increase their salaries passed in the legislature, at the expense of the general public, we would arrange civil service in this way— We would confine the tenure of office of all appointive officials under the general government, high or low, to four years, and those under the city government to two years, excepting veterans of the late Civil War, and would have the appointees selected from the followers of the successful party, except the board of elections and its subordinates, who should, for obvious reasons, be equally balanced between the two parties.

In a republican government like ours it is unjust and impolitic to give any citizen a life-tenure of an office to which others as well as he are entitled; and under the test of a competitive examination more than a suffiency of fully qualified men could be had to fill such offices.

The foregoing plan would put a stop to "the pernicious activity" of placeholders. It would also cause party off cials to properly conduct their departments so as to have them in proper shape to hand to their successors, because no matter what party won the day, the official should vacate at the end of his term.

This plan, too, would lessen bribery at elections because the source from which the bribe comes, (the officials) would be dried up.

We would put the laws concerning the above into effect after the next national election, in the nation, and after the next mayoral election, in the city.

The Mercury, San Jose, Cal., is a very sprightly daily, containing all the news, near and far. Its able editor, Mr. Shortbridge, gave the GAEL a very flattering notice the other day, for which we return our sincere thanks.

The Independent, Shingle Springs, El Dorado Co., Cal., lies before us: It is well stocked with the news of the day, and contains many short stories, etc. It is edited by M. A. Hunter, and promises success.

The most lamentable sight which an Irishman could witness was presented to his view on last St. Patrick's day. It was the parading through the streets of the city, in two bitterly hostile columns, of the Ancient Order of Hiternians. W

find no fsu't with the leaders of the Hibernians, (who, it is said, are in the pay of Scotland yard) but we do with the thousands of patriotic men who permitted themselves to be made cat's paws of by them.

Had his Honor, the mayor, the presence of mind to refuse a permit to march to the leaders of the warring Hibernians until they could agree 'o march in one body, he would have earned the gratitude of every self-respecting Irish-American in Kings county.

We hope the rank and file of the A. O. H. in future will see to it that if the leaders cannot agree they will be permitted to march by themselves.

NEW PUBLICATIONS-

The Voice, San Francisco, California is the best and most newsy paper published on the Pacific Slope. Its able editors are Capt. A D. Wood and Rev. Geo. Morris: It is in its fourth year.

The Democrat, Redwood City, Cal., contains all the news of the day, besides many short stories, sketches, etc. It is in its fourth year, and promises success. The other day it contained a very flattering notice of the GAEL. Thanks.

It is with sincere regret we have to record the death of Mr. Terrence Mc-Cahill of this city, a native of Belturbet, Co. Cavan. He was a true Irishman. R. I. P.

P. J. O'Daly has severed his connec tion with the Boston Irish Echo, and the veteran Irish scholar, M. C. O'Shea, assumes its editorial control. Thomas Rice Kent & co. are its publishers and Mr. James its manager. It is hoped that all Jaels will accord it generous support. It does not reflect much cre. dit on the Irish element to see the few Irish journals of which they can boast struggling for the want of support. and yet they have the audacity to pose as "Irish patriots." Yes, patriots for swag. You, genuine Jaels, are numerous enough to push the language. Let us have the language, and the lip patriots the swag -

If a people have a right to be free they have a right to organize and to use the most effective means to that end. If a man enter such organization for the purpose of betraying it he merits no sympathy for whatever fate awaits him. So the Patriots of the Revolution thought and so they acted, the cackling of the pro-B: itish press to the contrary notwithstanding.

England is responsible for all the blood which has been and which shall be shed in the struggle for Irish freedom as truly as the burglar is responsible for the murders commtted in the course of his nefarious operations. All the same.

The world knows now who the heads of the Clan The world knows now who the heads of the Clan na Gael are, i. e. J. J. Bradley, Phila, Pa., Chair man; Thomas H. Ronayne, New York, Secretary; Thomas Tierney, Brooklyn, treasurer. Patrick Egan, Lincoln, Neb., Luke Dillon, Phila., Pa, John M. Leynard, Fall River, Mass., E. O'Meagh-er Condon, Washington, L. R. Buckley and Mor-timer Scanlan, Chicago. Here are nine men, com-posing the Executive. Who gave the names of these men to the public? One of the nine must surely be a traitor. Who is he? surely be a traitor. Who is he?

Let the Clann-na-Gael call a convention and elect a board of officers who will be known to all the members

The Cian na Gael is credited with being a pow erful secret organization, and hence the pro-Bri tish cry for its suppression. If there be nothing in its constitution to conflict with the duty of citi zenship, it has as good a right to exist as Free masonry and the other secret organizations which abound in the country-no more and no less:

It seems the beaviest punishment which the constitution inflicts is expulsion. How then can it be such a fearial combination as its enemies would picture it ?

From the developments in the Cronin tragedy no one outside the British government could have derived any benefit from his murder ; hence (if he be murdered) it is by the paid minions of that government in "camp 20."

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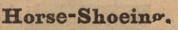
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England is resorting to the most diabolical means -murder, conspiracies to murder, etc., at home and abroad, to destroy Irish nationality. Should not then, every true 3set try to counteract her nefarious purpose by extending the cultivation of the language? The most ignorant know that there can be no nationality without the language The Irishman who neglects the language is a second issue of Le Caron -only a lit. tle deeper in the dye. This declaration will excite some protests : but such pro tests are merely wind, for he who says "what good is the language" is a greater enemy than a hundred Le Carons.

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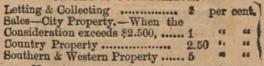
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