

ceatar aji ficead ort," arya Ojarmuio
Cuaio ré ajiur o' jnyir do 'n māt.
aji an cleat a nyne Doimhall.

"Cadaji pārdūn dō an t-am ro," ar
ran mātaji, "ajiur nī teunfajō ré ajiur
é."

"Cajēfō tū ualac ejle tōl amār.
ac," arya Ojarmuio, "ajiur mā cajiilean
tū a luac, nā taji an ro."

Aji mairon lā 'n nā mārāc caji Doim
hall ualac ejle aji an z-caji ajiur o'
jmētj leir zo fajiłj le n-a tōl. Tōl
ré an coji ajiur fuaji luac mōr aji.
Aji teacē a baji tō ajiur an uaji a
bī ré j nāji zo teacē an leac-bealajj,
tubajit ré leir fēj.

"Oruiofē mē mo fūle zo t-tējō mē
taji an teacē rj le fajtēfōr zo m-bejo-
eacē catūfāō ort to tūl arteacē ajiur."

Oruio ré a fūle, ac ajiuaji a taji-
je nā capajł dō fāta le tāj-an-ōrda
fearadaj ajiur tēamān cojiējm nīor
fuiōe j pācfajōf, mār buō fāfācē leo
uiriē ajiur cojiē do fāfajł ran āje rj
zāc am a m-bīōf, āz teacē ar fajiłj.
O' fōfzajł ré a fūle, tūz uiriē ajiur
cojiē do nā capajł, ajiur cūajō ré fēj
arteacē fā teacē le rplānē do cūi jn a
fōpa.

Kuaji a cūajō ré arteacē cōnajiē ré
nā buacajłjō āz jmjte cārda. O'jār-
padaj aji jmjte, ajiur zo m-b'fējōj zo
zjōfēōcāō ré an mējō a cajił ré an lā
pojme rj.

Ajār dā catūfāō aji nā cārdaib,
tōjrijō Doimhall āz jmjte ajiur nīor
rtop ré zūi cajił zāc h-uile fājijj a bī
āje.

"Kj'l aon mājē tām a tūl adajle a-
noj," arya Doimhall, "cūi fēad nā cap-
ajł ajiur an cajiē jn āfajō an mējō a
cajił mē."

O'jmji ré ajiur cajił ré nā cap-
ajł ajiur an cajiē. Aji rj nī pād fōr
āje cūeud a tēunfāō ré. Smuaji ré
ajiur tubajit leir fēj, "mār o tējōjō
mē adajle bējō jmjte aji mo mātaji
boct zūi ējrij pūo ejjij tām; pācfajō
mē adajle ajiur jmjteōcāō mē an fji-
jij tō; nī tāj leo ac mo tōfjite."

ba tjom, tubacē a o'jomfujjō Doim-
hall amāc ajiur; nuaji a tajiē ré a-

bajle o' fāfrijjō Ojarmuio tē,

"Aji tōl tū an cojiē? nō cā d-fujł
nā capajł ajiur an cajiē?"

"Cajił mē an t-jomlān āz jmjte cār-
da, ajiur nī tēunfāijj aji m'ajr acē le
mo beañhacē o'fāfzajł āfajō rul a o'
jmētjijm."

"Nār āfajō tū aji o' aji zo tēo,
nō pājijj tē do luac," arya Ojarmuio,
"ajiur nī tēartūjēanē to beañhacē
uaji"

O' fāfz ré a beañhacē āz a mātaji
jn rj, ajiur o'jmētjō aji rjūdaj aji tōj
fējrijē. Kuaji a bī tōrēadaj nā h-
ōjōcē j teacē, bī tārē ajiur ueraj aji.
Cōnajiē ré tūjē boct a teacē cūjē,
ajiur mālā aji a tōujm. O' ajiēj ré
Doimhall ajiur tubajit,

"A Doimhall, cūeud a tūz an ro tū,
nō cā d-fujł tū tūl?"

"Kj'l ajiē āfaj ortā," arya Doim-
hall.

"Jr jomōa ojōcē mājē do cajiē mē j
o-teacē o' dēar, zo nēunfajō Oja tō-
cajiē aji," ar an fēar boct, b'fējōj
zo d-fujł ueraj ort, ajiur nāc mbejēā
j n-āfajō jē ar mo mālā fā."

"Jr capajō do beañfāō tām ē," ar-
ya Doimhall.

Jn rj tūz an fēar boct mājte-fēojł
ajiur anān tō, ajiur nuaji j o'ēj ré a
fājō o' fāfrijjō an fēar boct tē,

Cā d-fujł tū tūl anōct?"

"Aji fēad, kj'l fōr āfaj," arya
Doimhall.

"Cā tūjē uaral anij an teacē mōr
rj fūar, ajiur tūzāij ré lōjrtōj to
tūjē aji bīē a tēfēar cūjē a n-ōajjō
tōrēadaj nā n-ōjōcē, ajiur tā mjiē āz
tūl cūjē," ar an fēar boct.

"b'fējōj zo d-fujłijj-re lōjrtōj leat,
arya Doimhall.

"Kj'l amāraj aji," ar an fēar boct
(Le bejē leañta.)

As may be seen above, we have ad-
ded fā (as it is invariably used in con-
versation) to the defective verb aji,
said; as, arya Ojarmuio, said Dermott.
We think that the original expression
was, ar ré Ojarmuio, said he Dermott;
that the ē of ré was dropt before a of

the article, and that the sound of é became so short that the softer sound of á was substituted. This expletive use of the pronoun is common in Irish, as; *ceiririo na fir*, said they the men.

In reading the story for a very intelligent Irish speaker, he checked us when we read, "ar" *oiamuio*. "No" said he, "arra *oiamuio*." We agree with him because all speakers use it before a consonant the same as before a vowel. The é or á of ra was dropt before the á of the article — it is not dropt before a name with a vowel initial, as; *arra éamogh*.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

THIRD LESSON.—Continued

Translation of Exercise 1.

1. tá an bál tinn. 2. an cat ašur an bñoc. 3. tá an boy clé tinn. 4. tá an tšir bñ. 5. tá an cló dub. 6. tá an tōnñ 3onñ. 7. tá an cat tōnñ. 8. tá an mac óš. 9. tá an lá fada. 10. tá an tōr ár. 11. tá an mñ úr. 12. tá an boy ár. 13. tá an cōnñ cōm

Translation, Part 2.

1. Cja nad tú ahojr an uajr ro de an lá? 2. bñ mé rñúdal rñor an bóčar cañt le Páčrajc mar tá an lá breáš ašur an bóčar tinn. 3. cat dubañt Páčrajc leat? 4. dubañt ré 3o nad an lá breáš ašur an feur fada ašur 3lar. 5. tá blar olc añ an mñ ro, ta- bañ mñ úr tam. 6. abañ le 2ñáñe ceoč baññe ašur 3ñeñm arán ašur mñ

to čadañt to Šeáñ le tñe, mar tá uñar añ. 7. feuc 2ñáñe, Šeáñ a- šur Páčrajc rñúdal rñor an bóčar, ab- añ leo fañaññt lññ.

We omitted to give the meaning of the word "where" in the last Gael; it is in the present vocabulary.

In the next issue we shall give the leading rules of Gaelic Syntax.

2ñar, cōñ or čo. Though these two words mean 'as' in one of their several meanings yet they are quite different in their application, a fact which we omitted to mention in connection with this exercise in last Gael.

čo, as, is a comparative and cannot be used in Irish instead of mar, because, a copulative, conjunction. In English 'as' is a conjunction when it can be used instead of because, in all other cases it is a comparative adverb, and we think that, in Irish, it is mostly a comparative adverb, as; *tá Šeáñ 'čo' h-ár le Páčrajc*, John is 'as' tall as Patrick.

Hence, *mar tá an lá breáš* and not *čo tá an lá breáš* is the proper form in the instance under review, and in all instances where 'as' is used for the copulative conjunction 'because'.

LESSON IV.

Leaguers, you are now at a very trying, critical point. Persevere until you get over these ruts and then the road will be clear before you. Remember that the good things of this world are not obtained without a little exertion. You have opened the mine; the gold is in view, and a few more picks of the the mental ax will place it in your possession, and then you will bless the day and the instruments through which you became members of the Gaelic League.

The Gaelic League has a treasure which gold cannot buy. The million- aire dies and, after a few years, is forgotten; your names shall live in history as the preservators of the life of the Celtic Nation till the end of time.

The Irish-American millionaire Flood has passed away, "unhonored and unsung," and so will the rest of the millionaires, while the name of John Mc Hale, poor $\tau\alpha\tau\varsigma\ \zeta\alpha\sigma\tau\lambda\acute{\alpha}\varsigma\ \delta'\ \Sigma\acute{\alpha}\lambda\lambda\epsilon\alpha\delta\acute{\alpha}\eta$ etc., etc., etc. shall live in story and in song for ever. And for ourselves we are satisfied that we are doing more, in our humble effort to preserve and to cultivate the language, to perpetuate our name than all our Irish-American millionaires put together, and we are correspondingly proud of the fact.

Exercise 1.

Translate into Irish.—

1. Honey and butter. 2. Top and bottom. 3. Hand and thigh. 4. Blue and white. 5. Gold and country. 6. The land is brown. 7. The king is young. 8. the prince is tall. 9. the friend and the beloved. 10. the day and the month. 11 the son and the children. 12. the clay is fresh. 13 the stalk is green. 14. the goblet is high. 15. the eye is blue. 16. the wave is large. 17. the son and the mother. 18. bad and fresh. 19. the meal is fine. 20. the stronghold is high. 21. the foot is long. 22. the beginning is near. 23. the table is large and high, and the children are young and fond. 24. a brown hound, a white cat. 25. the butter is fresh—a secret is sweet. 26. the fashion is new. 27. gold is scarce. 28. death is late 29. a friend and gold are near.

VOCABULARY.

(The pronunciation is under each word.)

$\kappa\iota\alpha$, $\kappa\alpha$, where.	$\text{bl}\acute{\imath}\zeta\epsilon\acute{\alpha}\eta$, milking.
key, kaw	blawn
$\Delta\eta\iota\ \pi\epsilon\alpha\tau\acute{o}$, during.	$\tau\upsilon\zeta\alpha\eta\eta$, gives.
air fih	thugann
$\zeta\epsilon\iota\eta\eta\mu\eta\zeta$, of winter.	$\eta\alpha$, plural article.
giverie	nbah
$\mu\acute{o}\rho\acute{\alpha}\eta$, much,	$\zeta\alpha\acute{\epsilon}$, each.
more-awn	gaugh
$\kappa\epsilon\alpha\eta\eta$, head; one,	$\Delta\kappa\upsilon$, at them.
kah-unn	ocku
$\zeta\omicron\ \tau\epsilon\iota\eta\eta\eta$, indeed.	$\tau\eta\mu\acute{\epsilon}\iota\omicron\iota\iota$ about.
dhivin	themchul
$\pi\acute{\imath}\kappa\epsilon$, twenty.	$\kappa\acute{\alpha}\rho\tau$, quart.
fich-e	kawrth
$\gamma\alpha$, $\Delta\eta\gamma\alpha$, in the.	$\pi\alpha\acute{\iota}$, is it not.
sa	laugh

$\tau\omicron\pi\alpha\tau$ product.	$\tau\epsilon\upsilon\eta\eta\Delta\eta\eta$, does do.
thorah	dheenann
$\gamma\eta\beta$. ye you.	$\eta\mu\upsilon\tau\omicron$, we, us.
shiv	muidh
$\kappa\upsilon\eta\eta\epsilon\omicron\zeta$, churn.	$\eta\Delta\eta\tau\tau\eta\pi\epsilon\alpha\tau$, to churn
kuinn-og	maishtruv
$\text{bl}\acute{\alpha}\tau\alpha\acute{\epsilon}$, buttermilk.	$\zeta\alpha\eta\eta\Delta\eta\Delta\eta\beta$, calves.
blawaugh	gown-iv
$\acute{\alpha}\tau$, luck.	$\omicron\pi\eta\Delta\eta\beta$, on ye.
aw	uri-lv
$\kappa\pi\epsilon\tau$, believe.	$\delta\text{-}\pi\upsilon\iota$, is, are,
kridh	will
$\acute{\epsilon}\epsilon\iota\tau$, after, to begrudge.	$\gamma\alpha\eta$, in the.
yea-ey	sun

Exercise 2

Translate—

1. Where is Mary? 2 She is milking the cows (is she milking the cows). 3. Do the cows give much milk during the winter (gives the cows much milk during the winter)? They do, indeed, about twenty quarts a day each; is not that good product (gives, indeed, each one of them about twenty quarts in the day—is not good the product it that)? 4. What do you do with the cows' milk (what do ye with milk of the cows)? 5. We put it in the churn and we churn it, we eat the butter and we give the butter-milk to the calves to drink (put we in the churn it and do we churning of it, do eat we the butter and give we the butter-milk to the calves to drink). 6. You have great luck and, believe me, I do not grudge it to you (it is great the luck is on ye and, believe me, not is me after it on ye).

Please observe that the order in which to place the words in Gaelic is in parenthesis.

RULES FOR ASPIRATION

The article $\Delta\eta$ causes aspiration of the initial consonant of feminine nouns in the nom. and acc. cases: as, $\Delta\eta\ \beta\epsilon\alpha\eta$, the woman.

The article aspirates the initial consonant of masculine nouns in the genitive case, as; $\Delta\eta\ \delta\acute{\alpha}\eta\pi\tau\omicron$, of the bard.

The initial of the second part of a compound word is aspirated, as; $\tau\epsilon\acute{\alpha}\zeta\text{-}\acute{\epsilon}\upsilon\eta\eta$, a good person.

The possessive pronouns $\eta\mu\omicron$, my, $\tau\omicron$ thy; Δ , his, aspirate the words before which they are placed.

Verbs in the infinitive mood are aspirated by the particles $\tau\omicron$ and Δ .

The particles $\Delta\eta$, very; $\pi\omicron$, too, ex-

ceedingly; *rar*, verv, aspirate the adjectives to which they are prefixed, as; *rar-majt*, exceedingly good.

The prepositions *an*, on; *de*, of or off; *to*, to; *rao* or *fa*, under; *eo* or *io*, between; *mar*, like to, because, as; *o*, from; *tar*, over; *tre*, through; *um*, about, cause aspiration, as; *an* *darr* *an* *tijs* (*tijs*, gen. of *teac*, a house), on the top of the house.

These are the leading rules for aspiration; we shall note the others and also the exceptions in a future lesson.

Students will remember that we noted in a former lesson the nine consonants which are subject to aspiration.

Eclipsing consonants and those that are eclipsed—

<i>m</i>	eclipse <i>b</i> , as; <i>an m bat</i> , our boat.
<i>s</i>	" <i>c</i> , " <i>an s-car</i> , " right.
<i>n</i>	" <i>d</i> , " <i>an n-dorur</i> , your door.
<i>d</i>	" <i>t</i> , " <i>an d-tir</i> , their country.
<i>b</i>	" <i>p</i> , " <i>an b-parde</i> , our child.
<i>d</i>	" <i>r</i> , " <i>an d-ruil</i> , their blood.
<i>n</i>	" <i>s</i> , " <i>an n-sadur</i> , our goat.
<i>t</i>	" <i>r</i> , " <i>an t-rat</i> , the rod.

Eclipsis takes place after the possessive pronouns *an*, our; *dur*, your; *a*, their, as; *an d-talam*, our land. In the gen. plural of nouns when the article is expressed, as; *an m-bó*, of the cows.

The prepositions *as*, at; *an*, on; *ir*, *in*, or *in*, in; *ar*, out of; *rao* or *fa*, under; *sur*, towards; *leir*, with; *mar*, like, as; *o*, from; *tar*, over; *tear*, *tre*, through; *um*, about, when followed by the article, cause eclipsis of the noun in the singular number only, as; *an an d-talam*, on the land. The prepositions *a* or *i*, in; *iar*, after, aspirate with or without the article.

We shall treat of this more fully as we go along.

M. John Flemming requests that subscribers who have not received No. 34 of the Gaelic Journal will address him at 33 South Frederick Street, Dublin. No. 35 is in the hands of the printer. We have not received Nos. 32 to 34 inclusive.

Cia sibhin Aoibhinn on the Death of Archbishop McHale.

An *dár* *leomhain* *na* *h-áirde* *i* *na* *Seáda* *áic* *heir*, *áirdearbóis* *áimh*.
Seamhain, 1881.

Leir *an* *s-Craoibh* *áirde* *áirde*.

Tá *brón* *ruar* *a'* *ceol* *tu* *so* *no-tu*
'rha *rpeur* *áirde*,

Tá *donar* *áir* *folur* *a'* *ronar* *seal*
Peobur :

Fur *reosa* *'r* *rpeur* *reosa* *áir* *ceol* *in* *a* *m*-
beul *áirde*;

An *dó* *in* *an* *m-buair* *áir* *áir* *a'* *áir*
áir *áir*.

Ní *luar* *canh* *áir* *áirde* *báir* *craoib*
no *craoib*,

Ir *ion* *áirde* *craoib* *na* *b-plúr* *a'* *na*
d-tom ;

Na *reull* *'rha* *rpeur* *áirde* *so* *ba* *áirde*
áirde,

'S *tá* *áirde* *áir* *áir* *áir* *áir*, *tá* *re* *áir*
áir.

Ir *mar* *an* *áirde* *áir* *áirde* *an* *t*-
áirde,

An *re* *dí* *áir* *áirde* *so* *h-áirde* *'r* *so*
h-áirde,

Ní *áirde* *áir* *áirde* *áir* *áirde* *'r* *áir*
áir.

Ní *áirde* *áir* *áirde* *áir* *áirde* *áir* *áir*
áir.

Tá *'h* *áirde* *áirde* *áirde* *áir* *áir* *áir*,
An *áirde* *áirde* *'r* *an* *áirde* *áirde*,
An *áirde* *'r* *áirde* *áirde* *so* *áirde* *áir* *áir*
áir.

So *áirde*, *áirde* *'r* *áirde* *áirde* *báir*
áir.

Oc, *ir* *áirde* *áirde* *so* *áirde* *an* *báir*
áir,

Ir *áirde* *áirde* *áir* *áirde* *áirde*,
An *áirde* *na* *áirde* *dí* *áirde* *áirde*
so *áirde* *áirde* *áirde* *áirde* *áirde* *áirde*
áirde.

Ir *báir* *áirde* *áirde* *áirde* *báir* *áirde*.
báir *an* *áirde* *áirde* *áirde*, *'r* *áirde* *áirde*,
áirde *áirde* *áirde* *'r* *na* *áirde* *áirde*
Oc, *ir* *áirde* *áirde* *áirde* *áirde* *áirde*.

áirde *áirde* *áirde* *áirde*, *áirde* *áirde*,

21N RÓS 5EAL DUB.

Jr fada an réim do éuz mé féij
 O'nté 30 nua, [éadrom,
 21n jomall rlejb amuj5, 30. h-jealta,
 21an a b' eolac lom,
 Loc éijne do léimfujij,
 Ce 3ur mór f an muij,
 3an an éiaib mán 3ile 3réijne
 21ct mo Rór 5eal Dub!

3o o-3i 'h aonac má téj3eaiij tú
 2i o3ol do r3uic,
 21á téj3eaiij tú, ná fan déj3ionac
 'S an o3óce amuj5;
 b3o3 bolcaite aij to 3oirre,
 Jr mór 3lar-cij,
 Nó ar ba33al tuic an Cléijneac
 Do 'h Rór 5eal Dub!

2i Róirij na b3o3 b3óij o3c,
 Na cáij ahoij,
 Tá do pái3óij ó'ij Róirij
 Jr óij pápa a3um,
 Tá na b3áijne teact éaiij ráile,
 Jr a o 3uill éaiij muij,
 Jr ij ceill3eaiij r3oij Spáijneac aij
 21ho Rór 5eal Dub!

Tá 3iá3 a3am an láij tuic
 Le b3ia3aiij ahoij,
 3iá3 c3áij3e, 3iá3 carmáij,
 3iá3 c3opa3a,
 3iá3 o'fá3 me 3an r3áijne,
 3an n3aiij, 3an nuij3,
 Jr 3o b3á3, b3á3 3an aoiij fáijll a3am
 21ij Rór 5eal Dub!

Do f3iá3afaiijij-ij an 21uiijaiij leac,
 Jr c3uiijaiij na 3-c3o3,
 21aiij f3iij 3o b'faiij3iijij n3iij o3c
 N3o páij3e le c3oij;
 2i épaob c3i3a, tu33eaiij o3iijne,
 3o b'fuij 3iá3 a3u3 3am;
 Jr 3ur b'ij plúij-r3o3 na m-baiij m3iijne
 21ho Rór 5eal Dub!

b3i3 an fápa3e na tuilte 3eap3a,
 Jr an r3éijij na f3u3,
 b3i3 an rao3al na é33a c3a3o3ac,
 Do 3uiijij na 3-c3o3,
 b3i3 3ac 3leaiijij r3éij3e aij fud éijneaiij
 2i'r m3óijne aij c3i3e,

ROS GEAL DUBH.

A long, long way since yesterday
 I wildly sped,
 O'er mountain steep and valley deep,
 With airy tread;
 Loch Erne's tide, tho' its wave be wide
 I'd leap above,
 Were my guiding light that sunburst
 The Ros geal dubh. [bright

If to the fair you would repair
 To sell your flocks,
 I pray secure your every door
 With bolts and locks;
 Nor linger late from the guarded gate
 When abroad you rove,
 Or the clerk will play through the live-
 With Ros geal dubh! [long day

My dearest Rose, why should these
 Dishearten thee? [woes
 The Pope of Rome hath sent thee home
 A pardon free—
 A priestly train, o'er the briny main,
 Shall greet my love,
 And wine of Spain to thy health we'll
 My Ros geal dubh. [drain

My love sincere is centred here
 This year and more—
 Love sadly vexing, love perplexing,
 Love painful, sore,
 Love, whose rigor hath crush'd my vi-
 Thrice hopeless love, [gor
 While fate doth sever me ever, ever
 From Ros geal dubh!

Within thy heart could I claim a part,
 One secret share—
 We'd shape our flight, o'er the wild hills
 Towards Munster fair; [height
 Branch of beauty's tree, it seems to me
 I have thy love—
 And the mildest flower of hall or bower
 Is Ros geal dubh!

The sea outspread shall be raging red,
 All blood the skies—
 And crimson war shall shout afar
 Where the wild hills rise—
 Each mountain glen and mossy fen,
 In fear shall move,

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The Gael has received encomiums from every quarter on the excellence of the new system of teaching. We shall have any amount of Gaelic scholars by and by.

The success which has attended the Gaelic movement must be a matter of profound satisfaction to our old friends in the cause—the friends who sturdily steered the Gaelic bark in the face of the tempestuous storms of incredulity, ignorance and unpatriotism, which beset it. When, nearly nine years ago, 211 521021 saw the light, people did not think that it would live six months, and looked upon its Editor with that subdued expression of sympathy which is generally extended to one "touched in the upper story" who is engaged in the furtherance of a laudable, tho' hopeless, undertaking. Now, that it is an established fact, we hope every subscriber, old and new, will resolve to get, at least, one subscriber each. See what that would do?—just double the circulation. No one can say that he cannot get one when Mr M'Cosker, in the comparatively small city of Mobile, Ala., could get over a hundred.

O'Curry's Lectures alone is worth ten times the subscription to any man with a drop of Irish blood in his veins,

apart from the Gaelic matter and instruction ; and above all and before all, is the principle underlying the Gaelic movement—the preservation of the life of the Irish Nation, and of the evidence of the social superiority of the Irish race.

THE CATHOLIC PRESS.

The publishers of the Catholic press are continually complaining of the scanty support which Catholics in general accord them.

* Friends of the Catholic press, four-fifths of your supporters are Irish-American Catholics ; season your religious articles with something really Irish and Irish-Americans and their children will support you. No matter how backward in literary knowledge the Irish-American parent may be yet he would be proud to hear his child read over the history of his country now and again ; and that pride would be heightened by the contemplation that the child itself would become acquainted with it. The two leading antagonistic elements for mastery in the social scale in this country to-day are, the Irish and the English. The English, because of the political power of the "Mother Country," would fain look with contempt on the Irish ; have those who assume to lead Irish public opinion used this same "Mother Country" as a weapon to shatter this English pretension to social superiority ? Anderson's History of English Literature tells us that it is only 560 years since the English language was formulated. Have our Catholic Editors ever suggested a parallel between the social status of that people who have so recently emerged from barbarism and the Irish people, the origin of whose learning and civilization is wrapt in the mists of antiquity ? If they have we have not seen it.

Friends, instead of your "Patent insides," give a page weekly, commencing at page 1, of O'Curry's Manuscript Material of Irish History, and the An-

nals of the Four Masters, and we warrant you a hearty instead of the forced, reluctant support which you now receive.

THE MEN TO PUSH FATHER HAND'S

Idea of a Historical Society.

We promised in the last issue that we would mention a number of names in this issue the owners of which would be able to put into effect Father Hand's idea if they organized themselves into a regular association for that purpose. Here they are,—

Ala. Mobile, F S M'Cosker. Cal. San Frans. Capt. Egan, J McGrath, M P Ward, J Deasy, P McGreal. Santa Cruz, Mrs. O H Bliss, Santa Clara, O Murphy. Merced, T Flanagan. Petalume, J McGrath, E R McCarthy. Conn. New Haven, Major Maher, T Callaghan, J O'Regan. Williamantic, T O'Regan. Hartford, P J Duggan. Poquonock, T F Treacy. D. C. Washington, H Murray. Ill. Chicago, Counsellor McDermott, P Clancy, Cortland, P W Gallagher. Cairo, D McCarthy. Idaho. Forrest King, P Moriarty. Ia. Burlington, J Hagarty. Vail, T M Power. Ind. Washington, E Brady, Petersburg, T Shay. La, Col. O'Neill, Franklin. Tangipahoa, H Durnin, Cumberland, T Sheridan. Mass. Lawrence, T Griffin. Holyoke, C D Geran. Worcester, R O'Flynn, Boston, J J O'Brien, P Dody. Minn. St. Paul, T Kelly, T Rush. Fala. M Spelman. Minneapolis, M F McHale. Mo. St. Louis, J G Joyce, J Fitzgerald, M Mangan, P Laffy, J Finneran, D D Lane. Kas. City, P McEniry. Laclade, J Sullivan. Mont. Butte City, P S Harrington. Mich. Detroit, D Tindall. Montague, M Downey. Neb. D A Coleman, Harvard. Plum Creek, E F Delahunty. N. J. Paterson, J Gibson, J Parcell. N. Y. Cohoes, J Barnes. N. Y. City, M H Linnane, Capt. T D Norris, Hon. D Burns, M Crean, P Hanbury, J Coleman. Binghamton, J Fahy. Brooklyn, T Erley. Nev. Virginia, M A Feeny, Reno, D Hurly. Ohio, Cleveland, P Dever. Kelly's Island, J Stanton, J McMabon. Berea, T Donovan. Zaleski, P O'Donnell. Shawnee, Miss B A B Nolan. Pa. Philadelphia, D Gallagher, J J Lyons, T McEniry, T F Halvey, P McFadden. C McOann. Pittsburg, J J Madigan. Scranton, Prof. Lovern, P F May. R. I. Providence, M J Henehan. Tenn. Memphis, P Hally. Wash. Spokane Falls, P R Howley.

We have mentioned none of the clerical supporters of the Gaelic movement, leaving them to Father Hand. We could mention hundreds of other patriotic men through the states but those whom we have named have given evidence of possessing the knack of securing subscribers, and that is the class of persons necessary for such an undertaking as that under consideration. Some of those named have sent over a hundred subscribers to THE GAEL from time to time. These are, Messrs. M'Cosker, Feeny, Maher (Major), McEniry, and close on their heels come Messrs. Griffin and Duggan. Messrs. O'Daly, Boston; McTighe, Binghamton, and Keefe, of N.Y., are good drummers but, as far as we see, lack the perseverance necessary for an organizer. But they are excellent men if they could be kept in the traces.

We hope all named will write to Mr. F S M'

Cosker, St. Fras. & Jackson sts., Mobile, Ala. for the purpose of consultation and ultimate action.

Unitedly, those named above can accomplish any thing in the publication line; and we are assured substantial support by a large number of patriotic men who have not cheek enough to canvass

We have named Mr. M'Cosker temporary chairman because he has done more for THE GAEL than any other living man, we presume he would be equally energetic in all kindred movements.

In the last Gael we adverted to the law relating to the publishers of newspapers and their subscribers, and we did so because a few sanctimonious cranks who are receiving THE GAEL for the last five or six years and who disclaim any liability because they did not formally order it after their first term had expired. These persons say they would not owe a cent to any one, and that they are under no moral obligation to the Gael. But they should remember that what the law legalizes becomes a moral obligation, so much so as if they received the consideration in pure cash. But the Gael can live without them if they can under the odium of cheating the first little journal ever published in their language, and founded in the hope of elevating the social condition of themselves and children

English tyranny in Ireland left the majority of Irishmen poor and unlettered—a fact which is not discreditable to them because they were forced to succumb to might. There is no class of persons that suffer so poignantly from this English barbarity in Ireland as the children of Irish-American parents. Why? Because, from the ignorance of their parents, they have been led to believe that the Irish were always a lowly, unlettered race, and when their intipathetic surroundings shout "ignorant Irish" all they can do is, to hang their heads abashed.

It is a crying shame for Irish-American parents to suffer their children to remain in ignorance of who and what they are, and the parent who does so, be he a millionaire or a bank digger, has no respect for himself, for his children, or for his country. And if the parent be himself ignorant of the existence of Gaelic literature (as is frequently the case), then this duty of enlightening his children passes to his Gaelic neighbor, who knows the difference, and because he shares in the odium consequent on the ignorance of his countrymen.

When the Irish-American child is properly instructed he will point the finger of scorn at the English element which seek to degrade him and tell them to go back to their hoggish surroundings of a few centuries ago.

In the Gaelic instruction imparted in the Gael, O'Curry's Lectures, and the Annals of the Four Masters, which will be commenced shortly, Irishmen have an opportunity to discharge their duty to their children at a trifling expense.

We see by the TUAM NEWS that Rev. Mr. Cleaver has given an order to Mr. John Flemming to send a gratis copy of each succeeding issue of the Gaelic Journal to each of the National teachers (about fifty in number) who has received a certificate to teach Irish. New the Gael thinks that the teachers are sufficiently able to pay for the Journal themselves, that they ought to do so, and permit Mr. Cleaver's inimitable generosity to be applied to the publication of elementary works. If there were a hundred Irishmen like Mr. Cleaver?

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O'Curry's Lectures.

ON THE

MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
 TORY.

LECTURE IV.

[Delivered March 22, 1855]

(Continued)

Down to 1180, the initials are rudely adorned and colored, and the writing is elegant—but from thence to the end, there is no attempt at any species of ornament, and the writing declines from barbarous to more barbarous still, in proportion as we approach the end. The last leaf is the fifty seventh of the manuscript, and ends with the year 1319.

"The few scattered notices relative to the pagan history of Ireland, which are occasionally introduced and synchronized with the universal history in the first leaves of the chronicle, have been carefully collated and published in the 'Rerum Hibernicarum', vol. 1., and from a collation of these fragments with those preserved in the same manner by Tighernach, it is very clear that both are founded on a common source, since several of the quotations and several sentences are exactly in the same words. What this common source was, it would be difficult to define. Tighernach quotes a great number of Irish authors of the seventh, eighth, ninth, and tenth centuries.

"The following account of this MS. is given by Innes, who saw it when it was preserved in the Duke of Chandos' library [I still quote the author of the Stowe Catalogue] "In the same Chandos library are the Annals of Inisfallen and Tighernach. These, indeed, want some leaves in the beginning and elsewhere, and begin only about the time of Alexander the Great. But till St. Patrick's time, they treat chiefly of the general history of the world. The Annals of Inisfallen, in the same library, contain a short account of the history of the world in general, and very little of Ireland till the year 430, where the author properly begins (at folio nine) a chronicle of Ireland, thus—'Laogaire Mac Neil regnavit annis xxiv.', and thence forward it contains a short chronicle of Ireland to 1318. These three manuscript chronicles, the Saltair of Cashel, Tighernach, and Inisfallen, are written in Irish characters, and in the Irish language intermixed with Latin. They were formerly collected, with many other valuable MSS. relating to Ireland by Sir J. Ware, and came first to the Earl of Clarendon, and then to the Duke of Chandos.

"To all this account by Innes," says Dr. O'Conor, "the compiler of this catalogue, after a most patient examination, willingly subscribes. He only adds, what escaped Innes, that this MS. is not all in one hand, nor all the work of one author.

In the same manuscript as that which contains

the Annals of Inisfallen, there is a copy of those known as the Annals of Boyle, of which I shall say something in a future lecture in correction of the mistakes of Dr. O'Connor and others, as to the name thus attributed to the annals in question. No copy of these annals exists in Ireland: and I must again quote Dr. O'Connor for a brief notice of the Bodleian MS.

"The ancient Monastery of Boyle was founded by St. Columba, and called Eas-mac-n-Eirc, a name which it derived from its pleasant situation near a cataract, about a mile from where the river Boyle discharges itself into Loch Cei. Cistercian Monastery of Boyle was founded, not exactly on the site of the ancient monastery, but not far from it, in the year 1161.

"The writers on Irish antiquities frequently confound the Annals of Boyle with the Annals of Conacht. To prevent mistakes of this kind, we must observe, that the manuscript in the Cotton Library (Titus A, xxv.), quarto, part on paper, part on parchment, and consisting of 138 leaves of both, is the original from which this Stowe copy was transcribed. The first article of that MS. is on parchment, and is entitled—'Annales Monasterii de Buelio in Hibernia. It is part in Irish, part in Latin, beginning with the Creation; treating briefly of a universal history to the arrival of St. Patrick, and from thence of Irish history down to 1253."

It is to be regretted that we have no means of fixing, with any degree of precision, the period at which the Annals of Inisfallen, or those here called the Annals of Boyle, were composed. The difficulty is referrible, not to the paucity of authors in the centuries to which they are usually assigned, but rather the impossibility of fixing upon anyone out of the hosts of writers whose names have come down to us, to whom their compilation may be with tolerable certainty attributed.

With regard to the Annals of Inisfallen, there is as we have just seen, a high degree of probability, that some body of records was compiled by O'Carroll in his time; but we do not know who continued them in the two following centuries. Less is unfortunately to be ascertained about the Annals called those Boyle. The periods, however, within which the compilation of both may be comprised, were very fertile in men of learning, as will sufficiently appear from the following list, which comprises but a few only of the more remarkable historic writers of the period which intervened between the time of the composition of the Annals of Tighernach and of the next body of historic records which we have to notice. They are selected from the very numerous writers whose deaths are recorded by the Four Masters, in almost every year of this period.

A.D. 1136. Died Maelisa Mac Maelcoluim, the chief keeper of the calendar of Armagh, the chief topographical surveyor and librarian of that see. In the same year died Neidhe O'Mulconroy, the historian.

A.D. 1168. Died Flannagan O'Dubhthaigh, a bishop and a chief professor of the men of Ireland in history, genealogy, eloquence, and every species of knowledge known to man in his time. He died at Cunga [Cong, in Connacht].

A.C. 1132. Died Tipraite O'Braoin, a man deeply learned in theology and in law. He was successor of Saint Coman of Roscommon, and died in Inis Clothrann on his pilgrimage.

A.D. 1279. Giolla Iosa Mor Mac Firbis, one of

the chief historians of Tir Fiachra, or North-western Connacht, died,

[This author, we are well aware, was succeeded by a line of historians and chroniclers of his own family, ending with the learned Dubhaltach Mac Fírbis, in the year 1668.]

A.D. 1372. Died Shane O'Dugan, a distinguished poet and historian of Connacht, whose poems on the Cycles, Calendar, Epact, Dominical Letter Golden Number, etc., are so well known.

A.D. 1376. Conor O'B'aghán and Ceallac Mac Curtin, the two chief historians of Thomond, died. John O'Ruanáidh, chief poet to Magenis, died. Melaghlin O'Mulvany, chief poet and historian to O'Kane, died. Donogh Mac Fírbis, a good historian of Connacht, died.

A.D. 1390. Duibhgenn O'Duigenan, chief historian of East Connacht, died.

A.D. 1398. David O'Duigenan, chief historian to the Mac Dermots, etc., a man of all science and knowledge, and a wealthy Brugaídh, or farmer, died.

A.D. 1400. Gregory, the son of Tanaidhe O'Mulconry, chief chronicler to the Siol Muiredhaidh, or O'Conors of Connacht, and a master in various kinds of knowledge, was accidentally killed by William Mac David, who was condemned to pay a fine of 126 cows for the act.

A.D. 1405. [We have already noticed the death of Augustin M'Grady, the continuator of Tighernach at this date.]

Giolla na Neamh O'Huidhrin, a native of Leinster, who died A.D. 1420, was the author of several valuable poems and tracts. The most remarkable of them is his well known Irish topographical poem.

Among his other compositions are, first, a tract and poem on the names, reigns, and deaths of the Assyrian emperors, from Ninus to Sardanapalus, synchronizing them with the monarchs of Erin, from its earliest period of colonization down to the death of the monarch Mueneaman, in the year of the world 3872. Second, a tract on the names and length of the reigns of the kings of the Medes, from Arbactus to Astyages, and of the corresponding monarchs of Erin, from the above mentioned Mueneaman to Nuada Finnfail, in the year of the world 4238. Third, a tract or poem on the length of the reigns of the Chaldean kings, from Nebuchadnezzar to Balthazar, and the corresponding monarchs of Erin, from the above mentioned Nuada to Lughaidh Iardonn, in the year of the world 4320, etc. And thus he goes on with the Persian, Greek, and Roman emperors in succession, and the succession of the contemporary monarchs of Erin, down to Theodosius and Laoghaire Mac Neill, who was monarch of Erin when St. Patrick came in A.D. 432.

The Annals of Senait Mac Manus, commonly called the Annals of Ulster, form the next great body of national records which we have to consider; and from the preceding list of writers, subsequent to the time of Tighernach, it will be apparent, abundant material must have been accumulated in this long interval, which lay ready to the hand of the compiler.

Of these annals there are five copies known to exist at present—one in the Bodleian Library, at Oxford, written on vellum, and classed as Rawlinson, 489; a second (only a small fragment), in the British Museum, classed Clarendon, 36; a third

(also but a small fragment), in the same museum, written on paper, and classed Ayscough, 49. 4795, a fourth, in the Library of Trinity College, Dublin, written on vellum, and classed H 1. 8; and a fifth copy, on paper, in the Library of Trinity College (E. 8. 20), which, however, extends only to A.D. 665.

The reason that these annals are called the Annals of Senait Mac Maghnuis is, because they were originally composed by Cathal Mac Guire, whose Clann or Chieftain title was Mac Maghnuis, and whose residence and property lay chiefly in the Island of Senait, in Loch Erne, between the modern Counties of Donegal and Fermanagh, and it was in this island that the annals were written. They have received the arbitrary name of the Annals of Ulster, merely because they were composed in Ulster, and relate more to the affairs of Ulster than to those of the other provinces.

The death of the original compiler is recorded by his continuator in these annals, at the year 1498, in a passage of which the following is a strict translation.—

"Anno Domini 1498. A great mournful news throughout Ireland this year: Mac Manus Maguire died this year. i.e., Cathal og, son of Cathal, son of Giolla-Patrick, son of Matthew, etc. He was a Biathach (or Hospitaller), at Seanabh, a canon chorister at Armagh, and dean in the bishopric of Clogher; dean of Loch Erne, and the representative of a bishop for fifteen years before his death. He was a precious stone, a bright gem, a luminous star, a casket of wisdom, a fruitful branch of the canons, and a fountain of charity, meekness, and mildness, a dove in purity of heart, and a turtledove in chastity—the person to whom the learned, and the poor, and the destitute of Ireland were most thankful—one who was full of grace and of wisdom in every science to the time of his death, in law, divinity, physic, and philosophy, and in all the Gaedhlic sciences, and one who made, gathered, and collected this book from many other books. He died of the Golar Breac (the small pox) on the tenth of the calends of the month of April, being Friday, in the sixtieth year of his age. And let every person who shall read and profit by this book, pray for a blessing on that soul of Mac Manus."

Harris, his edition of Ware's Irish Writers, p. 90, has the following notice of this remarkable man.—

"Charles [the Gaedhlic name Cathal is often so translated in English] Maguire, a native of the co. Fermanagh, Canon of the Church of Armagh (and dean of Clogher), was an eminent divine, philosopher and historian, and writ *Annales Hibernicæ* to his time. They are called *Annales Senatenses*, from a place called Senat-Mac Magnus, in the co. of Fermanagh, where the author writ them, and oftener *Annales Ultonienses*, the annals of Ulster, because they are chiefly taken up in relating the affairs of that province. They begin anno 444, and are carried down by the author to his death, in 1498, but they were afterwards continued by Roderic Cassidy to the year 1541. Our author also writ a book, entitled, *Aengusius Auctus*, the Martyrology of Aengus enlarged, wherein from Marian Gorman and other writers, he adds such saints as are not to be met with in the composition of Aengus. He died on the 23rd of March, 1498, in the sixtieth year of his age."

Seanadh, or Senait, where these annals were compiled, and from which, as we have said, they

are often called *Annales Senatenses*, was the ancient name of an island situated in the Upper Lough Erne, between the modern baronies of Magherastephana and Clonawley, in the County of Fermanagh. It is called Ballymacmannus Island in various deeds and leases, and by the natives of Clonawley, who speak the Irish language, but it has lately received the fancy name of Belle Isle [See Note in O'Donovan's *Annals of the Four Masters*, at the year 1498.]

After the death of Mac Maghnusa, the annals were continued by Ruaidbridhe O'Caiside, or Rory O'Cassidy, down to the year 1537, or 1541, according to Ware. They were continued after this (I mean the Dublin copy) by some other persons, probably the O'Luinins, down to the year 1604, where they now end.

(To be continued.)

ERIN MACHREE.

How dear to my heart is the Emerald Isle,
With its wealth of past glory—its tear and its smile
Its sorrow-clad centuries—starry-crown'd slope,
Now dark with grief's cloudlets—now bright'ning
with hope;

How oft in my day-dreams I've felt the strange
That bind me to Erin—its vales and its dells;
How oft has my heart gone beyond the deep sea,
To greet thee, Mavourneen, dear Erin Machree!

I have lived in thy glory and breath'd thy air,
I have knelt at thy shrines in the insense of prayer,
I have felt the warm pulse of thy patriot heart,
Now joyous at meeting, now grieving to part:
In all thou hast arch'd my young life with thy love,
As bright as the bow of God's promise above,
And wherever thy star may shine forth in the sky,
I pledge thee my faith and my love till I die.

'Tis strange that, though cradl'd 'neath maple and
pine,

My soul should thirst strong for thy patriot wine;
In childhood I dreamt of thy ivy-crown'd tower,
And in fancy I've strayed by thy streamlet and
bower—

And I've wandered afar from the place of my birth
To the land of my fathers—the fairest on earth—
And with heartfelt devotion I've wished thee as free
As the home of my birthplace, dear Erin Machree?

Oh, land of my fathers, my faith, and my God,
How I long for true freedom to kiss thy green sod!
Then my soul will sing clear as the lark in the sky
And chant notes of thy glory that never will die;
For from East unto West, in the warmest acclaim
Will ring in bright numbers thy deeds and thy fame
And the harp of thy freedom be heard o'er the sea
In the land of the Maple, dear Erin Machree!

Ottawa, Can.

THOMAS O'HAGAN,

Six papers in the Welsh Language are published in the United States.

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

It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS A BOTTLE.

THE GAELIC TONGUE AT THE BATTLE of Clontarf.

(By Humphrey Sullivan.)

On Clontarf's field was heard this tongue of old,
When Brian Borumhe marshalled chieftains bold,
His good left hand Christ's standard beld on high
"In cause so noble," cried he, "will I die."

Again this silvery tongue, so dear to all,
In accents sweet from his brave lips did fall—
He stood before the Danes and shouted free,
"Under their scorn my realms shall never be."

The mighty warriors answered with one heart,
"No fear of us while at our head thou art,
Behold Eoghan's sons who stand secure,
Waiting the hour to make their triumph sure."

When evening saw the battle gained, he knelt,
No wrath or pride that gallant spirit felt,
"To Thee, O Father, blest, thanksgiving be!
Now take my soul—I see my country free."

He spoke, then gently passed the hero-soul
To realms of light beyond earth's harsh control,
Where Saint and Angel sing of victories won,
And see the glory of the Virgin's Son.

To Thee, O wondrous King! his spirit fled,
Thy Passion bought it on that Friday dread—
Tho' Morogh and his sire are with the slain,
Erin their memory shall for aye retain.

O'Sullivan's Farewell to Ireland.

Farewell to the land where my forefathers slumber
Farewell, my heart's home, to thy ever-new charms!
From Donegal to Beare of heroes without number
In direst need forsaken by Spain's unfaithful arms

Farewell, ye sons of Eibhear and Heremon of the
banner! (fight,

Who held the glorious Sunburst aloft in thickest
From Dublin to holy Tuam their noble, gentle
manner (cruel might.

Would put to shame the Saxon who boasts his

Farewell, ye Fenion troops, who mighty weapons
wielded! (thieves ye slew.

At the field of Fionntragh Daire Donn and his
Exhausted at his post, to sleep Connerithir yielded
Until the shouting hosts broke full upon his view

Farewell, ye priests, the faith of Christ was ne'er
by you forsaken, (sound,

From the Gospel oft ye read words of the sweetest
By these words many souls from Satan's power
were taken, (abound.

Thro' Father, Son and Holy Ghost did miracts

Farewell, ye Gaelic people, with what delight un-
bounded, (history sung,

Again in Gaelic shall you hear your matchless
Shall hear the holy Gospel in the same rich tou-
gue expounded, (ioned tongue,

The English rabble left to beg with their new-fash

Farewell, each hill and mountain and peaceful
sheltered valley! (foam,

Your exiled heroes shall return across the ocean
Swords polished by their sides, they bide their
time to rally, (home.

And bring avenging justice on the tyrants of their

[The original of both these poems by Mr Sullivan has appeared in *THE GAEL*—Ed.]

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Čuapĕa.

(McHale—Moore)

Fonġ—21ġ Opaĕaġaġ Ooġġ

O ! deġfmuĕ a' r fāz, aġ loġz 3aġ āō,
 21ġ 1ġġġr deaġġġġz' roġġ aġ lā ;
 Oġġ aġġ oō doġo, 3ġō ġr doġeāō aġ oġōē
 Čġōġġ cūġa, ġr oġal oō ġġġaoġ :
 Oġġ rē mo ġġōġo', rāġ āġe ro, clō
 Coġġ' ġġā ġāō b' fāz fāġ aġġ 3o oeo.

O āēaġġ! ġa cūġġ ēġġō aġ ē-ġġuē,
 2ġo dāō lāġ rġoġta 'r toġġta oūb',
 Toġġġġġ deġē 3o ġ-ġġal o ēroġē
 Roġġe o' oġēa ġaġōġe a' r oġōē,
 ġġġ deaġġġġē ġġ' l aōġ āōōaġ r3āē'
 3o ġġġġē 3o ēoġ aġ ē-ġġ ġo blāē.

ġġoġ deoġġġġ āġġo oō 3uē ġa ġġā
 '3uġ o'ġġl aġ loġz le cōġġ 'ra ēġāē,
 2āē oā ġ-oēaġfāō aġ oġz-deaġ r3ġē
 2ġġ 3o o-ēġ cġōō ġa ġ-oġōē,
 Oo rēġġ ġa r3eulē' buō ġġōġ aġ baō3al
 ġāō o-ēġē3fāō aġ ē-oġleāġ le ġa rāo3al

Translation,

St Senanus and the Lady

Oh, haste and leave this sacred isle,
 Unholy bark, ere morning smile :
 For on thy deck, though dark it be.
 A female form I see ;
 And I have sworn this sainted sod
 Shall ne'er by woman's foot be trod.
 O Father, send not hence my bark,
 Through wintry winds, o'er billows dark,
 I came with humble heart to share
 Thy morning and evening prayer :
 Nor mine the feet, O holy Saint,
 The brightness of thy sod to taint.
 The Lady's prayer Senanus spurn'd :
 The winds blew fresh, the bark returned .
 But legends hint, that had the maid
 Till morning's light delayed,
 And given the saint one rosy smile,
 She ne'er had left his lonely isle.

We see by the *Tuam News* that the Dublin Nation has opened a Gaelic department. The *Tuam News* merits the warm and hearty support of all Irishmen, at home and abroad, for it has not ceased to impress on the minds of his lukewarm countrymen the National necessity of preserving the language.

Gaels, your perseverance is being crowned with success, and now is the time for you to *force* your tepid countrymen into active action—take no excuse from them—the matter comes home to the hearth-stone of every Irishman.

MAGAZINES

DONAHOE'S MAGAZINE, *Devoted to the Irish Race at Home and Abroad.*—Address, Patrick Donohue, Boston, Mass.

The Philadelphia Philo-Celtic Society.

May, 15, 1890.

Editor of the Gael— The Philo-Celtic Society of this city celebrated its eighth anniversary with an Irish concert this evening, in Philopatrian Hall. The Rev. Father O'Donnell, lately ordained, gave the address, in Irish, which was a defense of the language and of the faith which through it has been preserved through all these years, and, also, spoke on the importance to Irishmen of keeping alive the language and traditions of their fathers.

There were a number of songs and recitations in Irish and English, the principal ones being as follows.—Opening address by the Chairman, Mr. P. McFadden—Solo, Dear Little Shamrock. J. F. Crossin—Song, by Miss Sallie Meakim—Song O'Donnell Abu, in Irish, Chas. E. Cranney—Irish airs on piano by Miss Keneiry, which were heartily encored—Recitation, Bells of Shandon, by Mr. Daniher. The Revd. Father Murphy of St. Theresa's Church, gave a short address in Irish and English in response to a call from the audience, which was thoroughly Irish. The Concert was a success, financially and otherwise.

Chas. E Cranney, Cor. Sec.

A Scotch-Gaelic weekly, the Glengarrrian, is published at Alexandria, Canada.

Hugh C. Finn, ex-President of the Brooklyn P. C Society, was married in New York a few weeks ago—congratulations.

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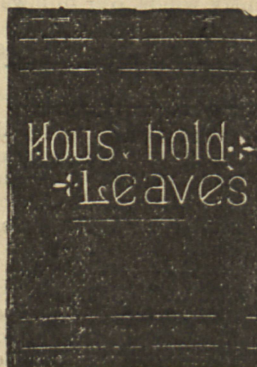
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different sources, embrace designs for almost every kind of fancy work which it is possible to construct with the knitting needles or crochet hook. Among the almost infinite variety of articles contained in this book may be mentioned the following: Directions for making Baby's Boots, Bibs, Tobacco Bag, Hoods, Caps, Lady's Under- vests, Baby's Sack, Quilt, Purse, Lamp Mat, Ear Muffs, Ties, Slippers, Toboggan Cap, Infant's Shirt, Tara O'Shanter Cap, Shoulder Cape, Sofa Pillow, Infant's Band, Moss Mats, Collars, Skirts, Bed Spread, Party Bags, Scrap Bag, Pillow Shams, Afghans, Sponge Holder, Lady's Under Jacket, Pin Cushion Covers, Child's Leg- gins and Drawers, Gentlemen's Gloves, Counterpane, Mitts, Watch Guard, Baby's Blanket, and an almost endless variety of elegant patterns of Edgings, Insertions, etc., of all widths and kinds. In all over one hundred and fifty different designs. It is elegantly printed on tinted paper, with handsome covers, and contains 64 pages. Sent by mail, postage paid, for 25 cents. Address, E. C. ALLEN & CO., Augusta, Maine.