

CRÍOCHUZUÓ 21N 53611.

σά 30 leon μάιστε bur a'r τάll 1 5cajteat ηα πίογα παμ feall zup corajη πυισηε γιη κόιη απαξαιό παγιμή τε αη δμαπαίμε αιηξισε ατά 'ηαμ ησιαιδ ό cuipeaman Un Jaoval ain bun. Cia ré an reau γιη jonnur 30 luistreat γιηη καοι ηα coraid? Οί Είπεαπηαίξε co cleactat ain luisteath καοι coraib ηα η Jall a'r 30 δ-κυίι jongηat oμπτα γρηαταί το bejt in αση τ'α τ-σίπεατaib le é réin το coraint; Un é γιη é?

θευμκαισί τ δαμάητας το'η δοσαά γεο γιηη-ηε το ήμαγία αξυς ηί τι μόαμκαισί τού ηηη-ηε ceato rmio το μάτ!ουτό τόμ το μάημε το δειτ ομμτα!

2η Δηγεαύ, εια 'η κάτ? 21 c, "Deunκαιό γε σο έαμ σο είης ηα τεαηταη," α σειμιο. Cao κάτ ταη γμιαη α έμη αιμrean man rin?

Ċujp mujone řaočap na Jaodajlze ajp bun; dí ré rcojlceača jn Codpač Nuad nuajp a čajnje ré ann, azur béjč apír.

Οά'η μέιο σοά τη α τις leir α σευηαό σευηταό. Οειμιο συμ blabajne rjmplide 3an anačajn é a τέαμταό 3ac ηιό τιοτταό 'ηα čεαηη; ηας μαιτ α ceill ré bojct a μυμητιμε τέιη!

Cao a vejp ré simijoll cómpád a vejpdrjujp.cleamna? Ní vejp mujone é rin, azur ní réjvip é cejls no múča.

Οί πόμάη le μάσ αιτε 'γαη 2ηαςαίια, Cao κάτ πας σ-τεισεαπη γέαιμα τατό ?

Τεαγτιμέρα η η lejty σeul uata reo η ac η μαη leo ρίξη η α ταθαιμτ το cujr η α Σασταίζει. 'γη θ α τομττ

Oun Áilinne, PA. 1.31. '91.

Do Ceapujoe 211 3aodajl.

21 Šαοί Ιοηήμησε, 21 πεαύοη είμ απ α'η τιείτεαμάη τη άτ ηα η απα – ταιμγιη ηα υίατα – ηί εόιμ αη είδτατόιμ α σεαμήματ, όμα αη τομαί ημέ το γαη υεατα ται υματά, ατό τη ομμεατί μα εάς. Γά τμεμεατός ημα ευμήμε του, 7 τμμ ήμαις αη τεαίι με η αμάη αμτιστος, εμμημα εμτιπο τέμιε υίματημα τομ δαστάι. Οία ατήμι τομ απη, ατήμι τομάμε το τάτα. Τά τατά το η τομαματ

Cúητης 34ηη Capaour ceann.

Ir beas an cúnsnam, зап атриг, acc JAC 1-Ouine o'néin Acruine. 'NUAIR A bea'o am Mackey' Flood, O'Brien no son este de luco maosnesc Espeannac b'réjoin 30 m-bei'o mo lám cunzanca níor choime: azur b'réivin eile nac mbladad, olh ar deanamac 30 b-full malιλός έιζη Α Ο-σεληησΑ 'η σ-γλιόδηεις το ήμάλη γρηέ ηλ είμτε λη-ληλη ληoume. O'r man rin oo canla, ni'l eileam ' ταη αιζηιτ αβατη. Τά αη σίοι πό όλοη. 21 σ τότ, 17 πόη αη σ.τάταο ηαό α υπαιό Ajn na milljunujt ce cá readar cujre na JACOILZE. RACKAJO TÍ TIN AIN AZAIO 34η A 3-Cúηση A'r 34η A 3-ceao.

513ead, ηί καιδης το 3ac η-σαημε μαιησεαραό αια καιό τη τησα άρ δαοιι υραγτάζα ιείτι 30 σίτοι οιαό ταθαρταό σ'ρέης α όμμας, ηί γεαγατή 3αη γααμη σ'αση ξηδ.

Νή ζοιιιγεαό γο ομτγα, αυ μαιη ηά αυ βόςα. Μίομ ζάο συις γέιη ιαμμα ηά γμεαζμας μυηα 'μ μιαη ιεας, 'σέαμγαο σαοιηε ειιε έ γιη.

Ní'l an Jaeoiliz Ain oit Focail jom.

άθλιο leóna. Μοη τόι le σμητε γεο Δητ Δ γοη γΔη, σ'γευζαιη σό Δητ ζυτο σε'η γ3ηίου Δ τά σέαπτα 'ηΔ η-Δητη, 7 Δ 3-clor ηΔ σ-τρυμη υριάτα δοηύα παι leanar:

Ρίδηδηί, ύγδηο, γυθγσσηπς, αθαίσα, oblajzájic, phojhyabálca, γρέγγμαίτα, ijrcáji 7 map leanar 30 mjnjc a cégle, verápicinz, riúpájilce, "pár, párana," nó fór réjn, "péjrjr," map, "O-ruji cú vol 'v-cj 'γ na péjrjr ?" Lizur 30 leóp ejle vá h-3aoji nopojc beurac. Nj'i lejcrzeul ajp voman le reo acc amájn lejrze nó rajilíte, nó jav apaon b'féjvjp. Vá luajte von žpamujn reo a bejt cejlzte a leat caob 'ré jr reápp.

Ουδηλης σαμαίι ό τοιη 30 μαδ αυ ημησηη είδυ ημαυ υ τάξαξαηι υση ζασταί α' τ 30 μαδ η στο σαοιμε, ce 30 m. b' τέαμμ α m. blá. Cliat η ά 'η το. Σαδ mo cómalple-ri a' τ ταιξι αη culajo 'τ τειμε, 'τί τ ταοιμε τα σειμε. Πομτ ματ ατ ίας cóm alple σαη codalu, σα εύις υσιιαμ ασαμ le ηα εύι. Θέαμαυ σαοιμε ειle μαμ αη 3-ceu σηα α'τ bej o σεαμαώ τοηαταέ αιμ αη Σαοταί 'η ά τυι αποιτ.

Νή ιεόη το πάτ πηλη ίηηη τεαδατ ηλ cúste. Νή ceans shopme an supar το sup an zuasile 'neas' amain; somsan am zo usie án η-nosnne 7 des'd an s-rlíze níor aosdigne.

Τά κοται κρεαζαριά le ράτ αζαφ (má 'η-τέαηκαιρ γιίζε ταφ) τοταοδημέ τε άιριζτε γαη μιδηρητειρε τε ή ζαοται, ταρ ίμου πάρ τέαρτ α leizin αιρ γιάδαι ζαη γριαή. Ο'γ α φιθευρία τόμδ. leanar ζυρι α φιθευρία 'γ τάιδε αη ταζμα. Καηκατ ζο κόιμ αιρ ά τοη γαη, le γύι ζο φα τάρια αιρ τυμαε είζιη είle τυμηίτ leo, όιρ αγ beaz ψ'μαιη αζυγ 'γ ιάζα ψ' κοηη ιψηρτε.

Szujpread anojr, chejojm zo d-rujljn a d-rad hojm reo, chí na céile azam, 7 zup 'león do'n lá a donajr," pejr rjn,

FANAIM 30 FININNEAC

Οο έδηλ,

F. R. 21 cCápica-

[Though Mr. McCarthy is a new writer in the Gael, he seems to be old in his knowledge of the language.]

LESSONS IN GÆLIC.

	THE	GAELIC ALPHABET.				
Irish.	Roman.	Sound.	Irish.	Roman.	Sound.	
A	8	aw	m	m	emm	
6	b	bay	IJ	n	enn	
c	С		0	c	oh	
Ø	d	dhay	p	р	pay	
е	е	ay	μ	r	arr	
F	f	eff	r	8	ess	
5	gi	gay	2	t	thay	
1	i	ee	u	u	00	
1	1	ell				
	** .	TRACA				

X. LESSON.-Continued

Translation of Exercise 1.

1. јү а́јі іјот [it is a pleasure with] i. e., I am pleased. 2. ал а́јі іјот? 3. са́ ал ајіі а́по. 4, b-ријі ал ајіі а́по. 5. baji ó Ďја (God) орс. 6. са́ са́јі орс. 7. са́ сеат азат. 8. са́ ал ríол гјолл. азиг ал бе́јг báл. 9. са́ ал ríол гјолл. азиг ал бе́јг báл. 9. са́ ал геар со́јр. 10. го́јр орт. 11. са́ те́ срíол. 12. са́ bean ајзе. 13. b-ријі bean ајзе? 14. са́ сејгс азат орс 15. b ријі сејгс азат орт? 16. јг гји́ те́. 17. са́ сријс орт, азиг са́ сријс азат. 19. са́ гјог азат. 20. b-ријі гјог азат? 21. са́ сјол орт. 22. b-ријі сјол орс? 23. b-ријі сајі орс? 24. пј b-ријі. 25. b-ријі сајіі орс? 26. са́ сајіі орт.

Translation, Part 2.

217 Je le na h-Ulbeaca (18) Onca.

Οί αό πόμ αιμ έεαμ άιμιζε 3έ το bejt αισε α μυς υθ όμτα το ζας ιά. Li mío-γάγτατ le ceadt-artead do μιζαη, 7 ας γπμαιμεατ bhest αιμ αη 3-cirte a 5-curteadt, ήαμθαιό τέ αη 3έ, zeánμ γέ κογζαίτε ί, αζυγ κυαιμ j- 30 τήμead παμ besteat αυη žé este!

Sancujzeann ησράη συιlead αζυγ calleann an σ-jomlán.

LESSON XI.

OBS. 1.— There is a peculiar Irish idiom which should be noticed by the learner, that the state, condition, or suffering under which a person labors expressed in English by the verb "to be" and the adjective, is expressed in

Irish by the pronoun, after the verb $c \Delta$ (b- $\mu u_1 l$), is, and the prepositional pronouns, "on me, on thee," etc., opm, opc, etc.: as, $c \Delta$ capc opm, thirst is on me, i.e., I am thirsty: $c \Delta$ μ eap5 opm, anger is on me—I am angry; $c \Delta$ cpu₁₅ opc, there is a hump on you, you are hunchbacked; $c \Delta$ μ opc, prosperity is on you, you are prosperous.

OBS. 2.- The auxiliary verb "have," is expressed in Irish by the third person singular or plural of the verb "to be," and the prepositional pronoun Δ -5AM, at me, or to me; $\Delta 5\Delta \infty$, at thee; $\Delta 15e$, at him; $\Delta 1c1$, at her; as, $c\Delta m\Delta c$ $\Delta 5\Delta M$, I have a son [literally, son is to me]. $c\Delta \phi m \Delta 5\Delta \infty$, gold is to you, you have gold; $c\Delta be \Delta m \Delta 15e$, he has a wife; $c\Delta re\Delta m \Delta 1c1$, she has a husband.

Those two idioms enter much into the spoken and written Irish language. and therefore deserve the particular attention of the tearner. There is not a page written in which they are not found, nor can there be a single conversation without their use.

OBS. 3.-Ownership or exclusive possession is expressed by the verb ∞ o bejt, to be [17, is; but, was]; with the prepositions ∞ , to; te, with; as, 17 mac $\forall \Delta m \ \Delta \eta \ FeAn \ \delta 5$ [he is a son to me the young man], i.e., the young man is a son of mine; 17 thom $\Delta \eta \ \delta n$ [it is with me the gold], i.e., the gold is mine; 17 teac $\Delta \eta \ \sigma \eta \ l$ it is with thee the country], i.e., the country is thine : as Abraham said to Lot.

Choice, pleasure, taste, distaste, displeasure, and the like, are expressed by the prepositional pronoun, 10m, with me; 1exc, with you [176, plural]; $1e_{17}$, with him, after the noun or adjective with the assertive verb 17; as, 17 Δ_{11} 10m, it is a pleasure wite me, i.e., I wish; 17 re Δ_{17} 10m, it is better with me i.e., I prefer; 17 mears 1exc, it is worse with you, you think worse of 17 Δ_{15} $1e_{17}$, it is a pleasure with him.

Translate into Irish.-

1. I have a right. 2. Have I a right ? 3. have a right (to) it. 4. Have I a right to it ? Thou hast a right to it. 6. He has a right to it 7. I have a question. 8. She has a question. 9. He has a question on you (to put you). 10, Hast thou a question on me f 11. There is esteem on me, i.e., I am esteemed (by others). 12. Am I esteemed f 13. I have esteem (for some one). 14. I have esteem for you-literally-there is esteem at me on you. 15. Have you esteem for me? 16 He has affection for you. 17. Has she affection for you \$ 18. I have a dislike for you. 19. Have you a dislike for me \$ 20. He has help (strength for it, i.e., against it. 21. Has he help for it \$ 22. He has no help for it. 23. Have not you help for it ? 24. He has affection for you. 25. I have affection for you. 26. My secret (treasure), have you affection for me f 27. I have love for God. 28. God has love for me. 29. He is a person with (i.e., devoted to, belonging to) God, the young man. 30. The young man is a son to you. 31 Whether is the young man your son \$ 32. It is better with me (i.e., I consider it better ; I'd rather have) fame than gold. 33. I'd rather have sense than gold.

The vocabulary necessary for making the translation may be found in previous Lessons,]

euctru eozujn ruujo

From the dictation of Mr. Thomas Lannon of Portlaw, Co. Waterford.

21η **Bujnneán** 210pać

53 (Continued.)

Οο δυαρί τέ αγτεας ταη μοταίαρη αξ. υτ connapte τέ bó αηη.

'Ίr breaz an do í rin azac,' an ré.

"Νί bó ain aon con í ac eac, ' anr'n rile.

"Τά τειηε δρεάζ ήσηα αξατ, ' αργ 'η ζαργώη."

"Νή τειηε ή," Δητ Δη τιle. "ac zloine

"Ιτ υμεάζ έ αη σας τη ασας." αη τέ. "Νή σας έ," αμτ αη τηίε, "ας σμηθατ"

Οί bainpile beonać κα dun an dalla aize azur cudainc ré nan ab beon a dí ann aca meicin. Sé "ruan" a cuz ré man ainm ain a leabain azur nuain a żoin ré niż ce réin buc ceanc zo m-bejceac a ciż na piożacc azur ir amlaic a dí zan ampur.

Califiz cane aln an ησαμιτή ασμη ο μαμη τέ σεος ar coban ríon-ujrze a d ήστ le h-arr an tize. D'ól ré deoc azur a dudamt.

"Іг вреаз ап совар изгзе е то азас."

" Μſ μιτζε έ τιη Διμ Δοη ċuma," Δμτ Δη τιle, "aċ ιοηδοδήlaċc."

Sé leitéio rin de léizeann leam a bi acu le puit camaill na hoitée zup d' imtiz an rile co n-a leabain a'r do n-a reompa réin raoi deinead 'nan codail ré zo chom zan meamain zan meandal inncinne zo luinzin an lae zil ain a mápaé.

Ο' καη αη ζαριγύη 'ηα τμισε γζαταή παιτ 'η-α τίαιζ τυπ 30 3-τυμκεατ γέ αη τιζ αζμιγ αη τυμο τριογχάιη τρέ η-α τέμε 21μ τ-τύμγ τυμγ τέ γηεαρα καοι γηα υπόζαιο 7 τ' ιτ ηα πατρατ ματο αζυγ αηη γιη τυμγ γέ αη ιεαδαρ καοι 'η π-υό αζυγ μιζηε αη υό ζηο ζίαη αμι. υμαί γέ αη τατ 'γα τειμε αζυγ τιαιτό αη τατ γεοιημα καοι τύη ηα ιεαραη, τόμτ γέ αη υαριμαμε υεόρατ αζυγ, πυτο ηίογ πιεαγα ηά ζατ ύεαρτ τά μιζηε ζο το τι γιη, τοι μευτ γά η οττόε Νίορ τρομ γμαη τε, τ'ει το τιαιτά αη γειοτημα.

"Ο, α διτεατήηαιζ," απτ αη τιle, "Οα m-beiteao τίοτ αζατη ζύπαδ ε τίμα δί απη ηί beiteao la eile ταοζαιί αζατ."

21η σιζεαρηα σαίήαη δή ογ ceann an řειρινόμα γη ηή ζαδαμγαό γέ αση μισ το η.α ζιοημησιζζίδο α τευηγαό αση γειμδήγ τόδιδ. Όή σμάηη αξ αη δ-γειρινήδμ αξυγ τάμησι γή γασι ιδό. Όή ηα γεαμαίδ ιά αξι τέε α η. σήπηευμ αξυγ συδαίμε απ

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reinmon Jun d-rean leir na puint 30 dratat re ceace app al bappite ar an 3colac a bí az an majzircean. "De an cabain rin," Any na reanald, "nuajn πάπ της τέ σασαίη ο' ασημε αμιαίη cum reindír a teunat toid"?

bí Cozan az énreace leo az came JAN AON FOCAL AIJE FEIN (CEANN A Deit na consentoc na mears) ac nuajn a dí Deinead an c-roirzeil acu nájoce tójz ré ruar a ceann agur ladain ré leir an breinmon a bi na rujoe ajn an reccle.

"Cabain Damra an puint agur zeob-גול mé גון colac כסט׳ כֹּוָגֹוָק."

"Nac fazainn féin é níor luaite ná ταγα, σέ η αιτη ατά αισε ομεγα"? αμ γαη γειητήόη.

"צון אור בפ," אדר את לאדעה "ופאלאון אייניאן איינאן אייניאן איינאן ράιης Διη το ράιης. τΔ, ευιη Δη τά ράιης An lám σο mic azur man a b-radaora αη colac σοο chán biod an σά púing .4346."

נמטאות אח שמכ לפוד אח מלמות אחח דוח Dá pát,

"Leas an puing agur zeodain an da ράιης μαρα δ-γασαιό γέ an colac μαρ cá mire oul leir."

Rizne an reinmon man a cubaint ré אזער ל' ווולולפאסאה אחאסח ופס.

"Τος τη αποικ," τη ται μας, αξ האסון באוסרו ביו און בול אוסף, bjod Sir azac le zač Aon focal a déan-FAIO ré ro.

Cuadan D. CI An Jeaca Azur DO choc An Janrún é cum 30 n-ceunrad ré 310p ve. Cualajo an oume uaral an conan bí Amuic Azur cainiz Amac 30 0.01 140 Ασυγ ο' έιακηλις τέ σε'η ζαηγύη καο Α bí uata. Dajn Cozan a haca te réin 7 labain ré leir man ro:

"Cum Sir mire te Sir mujce 30 0.0] Sir colaiz cá aize Sir tura."

"Cia re tura"?

"21] re Cozan Ruad o 21011 Ruad. buacall Ulliam Ruad Hatchet, a tainiz le cháin Ruad D. ci colac Ruad acá A13e Ulliam Ruad Narket."

"jeodajn.rj an colać," any an oume uaral, "Azur ní b-ruan aon-ne niam peomat é."

(See page 70 for continuation)

Prayers written from the dictation of Mrs. Mc Donald, a native of Ballina, Co. Mayo, J J Lyons.

On Coming in Sight of a Church.

Jo m-beannuiscion ouic, acain alcoin, Do chor oneas, ofpeac, ougligupac, 51ar, Νάη leizio cú m' ΔηΔη-γΔ ζΔηζ,

30 3. conzouizio cú é aja oo deaz read, Jo lionais cu an z. chojoce leir a' nzloin Usur an ruile lan de na deonaid ajtn15e.

- 30 D-Cu3ajo cú ap 3-cjoyn dújnn de 340 A1F11011
- ΟΔ ΙειζτεΔη Δηηγ Δ' Κόιή Δησια, Δζαγ AIR FUO A' DOMAIN MOIR.

Q, A Jora, A zeinead ra 21janc,_

Ο, Δ ΙογΔ, Δ μυζαό γΑ γτάβια,

Q, a Jora, rojleamnac 21 sine,

Jo m-bually ou braon de do mon 3nárta

21 μ Δη 3. copp & γρίσηλη 34c claonpeacao

Os m.beio sin an n.anam bocc.

Ραισιμίη ράιητεας α ησάιμοίη Ραμταικ 21 molad na mná a bí 30 maje apjam. bud mait a' razant 20ac Dé,

υμό ήλιτ λ' σ-λικηιοηη λ ιέιτκελό γέ, bairo ré Cozan azur bairo Cozan é. CAINIC AINJEAL AFCEAC AF LEAC-CUAIN Jo Cioll.cuain 30 d. reicread re an ceuradé.

- Mi'l aonoume a deinfear mo pajoin ηΔΟΙ η-μΔηπε
- Ναό ο.σιάδ'ηταιό τέ ηαοι η.αηατιαά Αγ ρυησατόηη,

21 Jur a anam féin arceas 30 flajtear a là deinead.

לפוטתול אחח אודתוסחח סוגדסיוחאול 215μη πά σεμη τομόσ Αγ σο δηλο, Céionis a 3. compais na o. chí μόσ Uzur umlais fo an oume bocc; Cio jun bocc é boccán Dé bí allac Dé nna ploce, Οά m-bud leac αιμσεαο ασυγ όμ, 213ur ceo na 3-choc Ní les Flaitear 30 Deo

Jan leaba 'r veince von vuine bocc.

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टеј се и чаоч сеч зги об и еј зрс.

- Τά γσευί απη πος ιπηγτεακ τε'η σιοκόσ το δίογ 'San τίκ μακ μ-δίτεαπη πα "Ρυμημητοιό";
 'S δί σκάαττα α η-έατας le κευίταιδ, 'γ α τηση le κίοξακαιδ, δί πηα μόμι-μισκυμίτο.
- 2 Οο ήλητ τ΄ 'τηλ ίλετο ήλη δ΄ Δη Ο-ΟιξεΔημα τά τόιη, 21η μέο ξηλτήμα Α ήλται ζαη τηλί; 'Νμαιτ τέιτ τέ ό η-Δ ηλιήσιο το'η Είζιρτ, τλοι τρεόιη Οε Νλοή Joreph, το'η τ΄ τεατ μο τάιι.
- ³ ημο αη θεαη γο coluaταη το τραοιτεαότο, η τόι, 2ιου τυσατ τ΄ γιον ηειτεατ γοιθέρη; Ο΄ηη κότηαητιης θίασάη α κότη ημητε, 'r κόησθαις "Sphiner" κάιρε αιρ α τορμη σο γίορ.
- 4 υα τροητα αοηαριας ή, γ υπό τεαςαιρ 30 σειήηη, Οά γειςτηη η σ-σαιτιζήδο το 'η δυιτεαη; 21cc comladain γή με ταιδηγό τε "Ρηαριασης", ταρ ίμοη, Νο με συαμπεοόραιο δή γρίζες 'm-δραιτίζοη.
- 5 Do τάμητο όη δ κάγας là ειστη γεαπόμη Re máizoean alu múlle alu a nualo; Claon leand alu a huco. Aσur cuo 100 an cheóin So ofneas 30 ceas na 310póis.
- 6 Όληγθελη γιαυ α δειτ ιλη υ σληγοίολα Αιγοιη σμηγητ Ο η. α m. baile, δί καυ, καυ απμητ; Ο τόιη σίομάη, ό υίδκειητε υμοιό μίτ Lenab caree ιαυ le σμηγε 'γ υμ(αυ).
- Τ Τάιητα αη ξιοτος απαέ ατ α commute, le implée
 21 μη μα μοιμπέιδ το ητίας καιτίς τα τάιπς
 'δατ τάιπς τί α leaba το'η πάιτσεαη ειζιίσε,
 Οί 'negr αιτσεαματά αιμ bealac, co buan.
- 8 'S ἀλισηιό γί κη báb le calopeain σ'έίσηξηάς,
 'S σ' μαρα αια τεαπόμα τος σ' έλξαμι;
 "21ηηγο," και γί, "κάξαπη σεόπαισε γαομέεαζε σο ξηκέ,
 'S κη γεκέπάμας γζίς ό ταιγσίοι."
- 9 Όιη Α h οι τι το τρεόη' γί ό τεαί ματ πεοταιη ίαε Οά h μαιή δί γιοη γμαμ, τεατηεαήμαι;
 'S leaτημής γί γιεατ τόμο τε του ταιδ,-'γ γμιτ Sτάβια ασυγ βιατ το 'η ήμμιι'
- 10 Le fíon ve chann-pailm, le veáž-contaid apujá Saotan uile an dealais vo deangnaiv;
 'S vo chún rí le h-ámhán, i v ceangain coiscuis, Fulains an páirve tairvíolais.
- 11 'Muain cuin an žioroz ain real, in a láim dujte, Deanna an deaz naojteacáin;
 Oc! b' eazlac é o' reicrin, man rznuo rí ain žnaoj
 21 n dáib dí 'nna coolat co cjúin.
- 12 '2η αιό το δηεατημής γ΄, 'ηπα αταιός, σας cómanta 'r σας Οο έμαιτ ταμ ίγηε ειηεατημη'; [clajr "Chéat ar an τάιηις rjb" σάιη r´ j η-ματθάr, "Όμη jr σιατα αη θάθ 'ηπα σειηεατημη'.

21 320021.

- 13 "Ó'η δάιιο σε Ναγαιμες," σο έμεαζαμ αη Ναοή,
 21/αμ ήδημεατιαμ ή στίμ αη Ιυσάισαιζ;
 Τσιτεατιαμ ο τίσμάη, τεαμζυμτεαμ α ιδιή
 Le κυιι σε ηαοιτεατάμηο σο ήμαμθυμο.
- 14 Ουδραό συιηη καηαόσ, 30 ρέιστεο ά αιτηε 21η αιησιί υαιρ εισιη σ' αρ 3. σαγαό; 21 στο ημισε γιη πάιριπισ ή στο τη απ čοιστρισε, 21 στι η θίσιρο δέιο ασαιηη αρ γογαό."
- 15 "Οιη καπαιό γιο ίιος," ζάιμ αη ζιογοζ ί γάιψ 'S σέαπαιό σε'η δάιίε δαμ άισιζιμέα Ιοτόα δίια τα ζαιτέαγ το ποδέισεας απ σ-άτη Το στοιοσκά δάιι δεαπημιζτε πα η Jeincead."
- 16 Οο φόζ τ΄ α τά čοιτ, αζατ το chom τ΄ α ζιάιη, Uzur τά ατρατά α ζ-céatóin του άιι; Oí co ταιτηιζτε αη mátαιn, zun ξιας τ΄ αη μαη, Leir αη ηξιοτός το mantain, coir "Mile."

21. Us Cespbajll.

21 n céao là de Feabra, 1891.

COSULILUCT

Τά γηισεαό δρεάζ σιόρήμαρ αποιγ αια αη σ-γραά, 215 ιοηημαό καοι γοιυγ ηα σμέηε α η-οιά, Νί'ι τημίο αια αη τρέμ, α'τ ηίι ceo αια απ σ-τιαδ, Τά ηα ή-έιη κότ ας τειηη τη 30 binn αια 3ας απου, Ir rojamac Jac reappay le blacajo 'r le reup, Τά balao η αm blác rin as ljonao an Aejn Tá na caojne az méjdleac zo h-jrjol a'r ruainc, Τά ηα ba a'r ha laois for as seimniusad san ouainc, 'S cá cailín vear éizin az reinim manaon Le 34c 40η ηιο ceolinan καοι ταιτηεαίη ηα 3πέιη', Tà a zut caoin níor binne na cát, dip ir í 210 πάιρηίη zeal alunn, 1r j aogonear mo chorde. Ucc 3jo 30 d-Fuil 3ac njo ann, rulcman a'r breaz, 215 τσαραό αια σαό σιοη αοιδημ Α'η σπάό'; Τά bhon ain mo choice. Oin τα Cine 3an raoinre, Faoj corajo ηα Sacranais υμίιστε α η-σαοίμτε.

Seal bí mé az rmuajnead, táinic neul dub a líon Un rpeun lán de žnuajm, a'r a dubajž an žnian; U real zeánn bí 'n lá reo cóm dub leir an ojd' Dí eazla uatdárat ain zat níd 'n a luíde, Dí bhón ain an c-rnut, a'r bí coic ain an c-rliad, Níon reinn na h-éinínide a z-ceol ain an z-rliad, Níon réinn na h-éinínide a z-ceol ain an z-rliad, Dí zat níd a z-ceanzail an doiltír zo léin, Do líonat mo choíte-re níor laine de bhón, 'S do mear mé ro n-dudaine zat níd beo...Qtón! Can éir reo do nuazad na neulca ó 'n rpeun, Do lonnnuiz an žnian žeal anír ain an d-reun, Do reinn na h-éinínide zo binn 'mearz na z-chann, Do tairliz an rnut beaz zo zninn chear an nzleann, Do ξέμηηις ηα ba, α'r το ξάικις σας ηίτ, Do líonat mo choite réin τε rult món artis, Di taitnaem ηα σκέιπε αικ rlad a'r ain mas, Dí'n rpeur ruar σαη rmúiτ ain' as lonnnat 30 breas.

Νό τός α 3-Ceanncóna, 'η α τειηη γιας 30 h-áng 21 δράη zeal το ταοιητε, κοιή τάιηις ηα Jaill 21 ζοις μαις το ταοιητε 'ς το žloin Inirrait

Οἐόη! τὰ τῦ εἰλοιότε κ' τ ὑμῦμξτε το τόρ, Τὰ τοιξίος κ'ς τῶλαἀκς ορτ. τΑ, το πυαρ! Lit κός τήμα μη πευί γιη μπεόἀμό το ἀμάτ, Sollreöἀμό ορτ τίομ κίση το τλοιριτε το ὑμάτ, Ν΄ δέιο τίμ 'ς μη τοτήμη ἀότη τοπμ, ἀστη τμαρ, L τομήμεμς leat, Ε΄με, κ'ς κός δέιο το γρευρ ζμη τημίο μη δια διρημ, κάτ τίομμας κ'ς δρεάτ Le τημη ξεμί το τμοιριε ηίος γοιμιτόε τάτ.

3202R DONN.

Vocabulary to The Flight of the Holy Family. 5joro5, a gipsy; pujpimitojt, pyramids vjožanajb, devices; rá čójn, under pur suit; cneójn, guidance, direction; tear southern; tjazán, an obelisk; chomta, pensive; cajtujžtjb, haunts; bujtean, a crowd; rjilte, wrapped, enveloped; puaj5, a flight; tuat, labor; tájn5, offered; co buan, so continuously; raonteatt, free access; ojtjt, guests; rpit, was found; mean5najt, beguiled; clajr a furrow; ájtjužat, a dwelling; tjn Fanajt rjb tjom, then ye remain with me; cojr Njle, near the Nile.

THE CROSS of TUAM.

Brother Kyne received a beautiful card as a Christmas present from Mr. McPhilpin, proprietor of the *Tuam News*. On the card is a facsimile of the Cross of Tuam in gold, entwined with natural shamrock, and underneath are the lines.—

I send thee a shamrock, and on its tips, I have laid a kiss both pure and true, And should you have pressed it to your lips, You will feel the kiss I have sent to you.

Brother Kyne values the present highly not only on account of his intense love of home and all that pertains to it, but also because of his admiration of Mr. McPhilpin for his noble efforts in trying to preserve the language of his childbood, of his love and of his nation from decay and to make that nation what Nature intended her to be, 'First flower of the earth and first gem of the sea,"

211 320021.



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

-"It is not thus rash to say that the Irish possess contemporary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a similar boast"—SPALDING [Anti Irish]'s ENGLISH LITERATURE.

Entered at the Brooklyn P. O. as second-class mail matter.

Tenth Year of Publication.

Published st 814 Pacific st., Brooklyn, N. Y. M. J. LOGAN, Editor and Proprietor.
Terms of Subscription\$1 a year to students . Sixty Cents to the general public, in advance; \$1 in arrears.
Terms of Advertising-10 cents a line, Agate.

At the suggestion of an excellent friend of the Gaelic cause, green wrapper, after this issue, will indicate that the term paid for by the subscriber has expired.

JANUARY,

1891.

VOL 8, No. 6.

A GOOD OMEN.

Under the heading, "Sentiments of our Subscribers," in last issue may be seen the names of Rt. Rev. Bishop Becker, and the Rev. Fathers McFeely, French, Murphy, Walsh, and Mulcahy; in this issue may be seen the names of His Eminence, the Cardinal, two Rt. Rev. Bishops, and a goodly number of Rev. Fathers. This, we say, is a good omen, and an earnest of the success of the Gaelic movement and, with it, of 211 JAOCAL. The struggle has been a severe one, but perseverance in a noble cause is sure to bear fruit.

With the hierarchy and clergy entering heartily into the movement, and the steady progress which the language has made in the National schools at home, if Gaels bestir themselves 211 Jaoval will, in the near future, be to Irish, what the "Nineteenth Century" is to English, public opinoin : For any journal that does not make the language its leading feature cannot, ought | ion of their past labors.

Hereunder is the form we suggested for the photos in the Gaelic Album.



M. J. LOGAN, Brooklyn, N Y. Born-P. Milltown, B Dunmore, Co. Galway. Paternal name, O'Lochain ; maternal, Oisin. We think this sufficient for Family location.

not, and will not represent Irish public opinion. 211 Jaooat enlarged and in a suitable costume, with a staff of eminent writers, would fill the bill.

One thing Gaels must do, and that is, to place their feet firmly on matters. extraneous to the Gaelic movement. The discussion of Leadan 1/2 5-Ceant. An Seancur 2001, and of all other old writings has no more to do (the antiquity of the language not been questioned) with the Gaelic movement than the Old English has with our public schools. Such discussions breed acrimony. What we want is to agitate the matter so as to get the language into all the National schools at home. Notwithstanding pretensions to the contrary, an acquaintance with the old writings is not now necessary; any onewho pays attention to them can master them at any time, for, as Euclid said to his noble pupil, "There is no royal road to learning."

With the encouraging signs adverted to, we hope our readers will endeavorto secure other supporters, and thus expedite the full measure of the fruitWe hope our readers will go ever Fr. Boyle's letter, on another page, a few times; also, the non-subscribing Rev. Fathers who may receive sample copies of this issue, embracing probably all the priests in the United States bearing Celtic names. If they will they can make the Gaelic movement a success; and we need not tell "them" that that success largely depends on the circulation of Gaelic literature.

This being the twelfth issue since we commenced the present series of Lessons, we shall, in our next, give a specimen of the progress made by the students even to the exclusion of other Gaelic matter. It will show what the Gael is doing.

Persons complain that the Gael is dear for its size- M. Carroll's beautiful poem on the Flight of The Holy Family into Egypt, without mentioning the 521021R OONN's grand 'Similitude," is worth a year's subscription, even as an heirloom, to any man or woman with a drop of Irish blood in their bodies.

We are pleased to see that the N Y Gaelic Socie ty is about resuming the celebration of Archbishop McHale's anniversary. They ought not to have ever abandoned the enthusiasm of their infancy for the father of the Gaelic movement—the movement which gave them birth; and its resumption is an assurance that the voice of the siren who would beguile them into a forgetfulness of filial duty has lost its charms. Brooklyn will do its duty, and remind its off-spring, as it has always done, whenever it makes a faux pas.

Gaels, your cause never looked so encouraing as it does to day. To circulate your journal, take one or two friends with you of an evening and buttonhole your neighbor for a subscription, reminding him that his name will appear in the Gaelic Album as a memorial to be viewed by future generations.

As those who recommend the doing of a thing should set the example, we publish our photo in the form we suggested photos should appear in the Gaelic Pictorial Historical Album.

The Brooklyn Philo-Celtic Society will have a suitable hall in a short time wherein to pursue their studies and carry on their entertainments, as of yore.

An anonymous article purporting to give the history of the efforts in America to preserve and cultivate the Irish language has been going the rounds of the press for some time, industriously served by some "Pat Grant." The NY. Freeman's Journal knocked the wind out of his bag, but he seems to have got the better of the Tuam News,

211 320021.

though it scorched him a little editorially. If the sender sent his proper name, brother McPhilpin knows a member of the Pigott family. The object is to discourage the real workers by ignoring them, and thus sap the root of the movement. It wont work.

In last Gael we asked our Hibernian and other Irish-society friends what they had done during their existence to preserve Irish nationality. We have received no answer yet—nor never shall !

Traveling in the cars one is struck with the immense number of advertisements which he sees calling attention to the excellence of this and that English magazine or journal—the Contemporary Review, the Nineteenth Century, the Westminster Review, "the leading Free Trade paper of the world," etc. etc. What is all this for ?—To shape public opinion in the interest of England. What are the Irish doing to shape public opinion in their interest f—nay, to preserve that of which the enemy dare not deprive them except by death f

By a universal support of THE GAEL it could be made to shape public opinion in their favor. Millionaires are not necessry to do this; the generous support of those of moderate means would accomplish it.

That nominally mild government, the Austrian, has prohibited the use of the national language in its conquered provinces. Very recently we chronicled similar action by the Turkish, Russian and German governments. These powerful governments do not consider their forcibly acquired possessions wholly subdued while their language remains, and yet. apart from the Gaels, What are the Irish masses doing to preserve theirs f But perhaps they are wiser and more far-seeing statesmen than the monarchs referred to !

THE PHILA. PHILO-CELTIC SOIETY.

The Phila. Philo-Celtio Society held its annual meeting for the installation of officers for the coming year. The list is as follows.—

President, Patrick McFadden ; vice.president, W. Devine; cor. sec., Chas. E. Cranney; fin. sec., J. Collins; rec. sec., James Jos. Hughes; treasurer, Miss Lizzie McSorley; librarian, Miss Mary Mahoney; sergt.at-arm, John O'Connell. The Council of the Society are, —Peter J. Murphy, J. J. Robinson, J. J. Lyons, Edward Meakim, Thos McEniry, Chas. McCann, Miss E. O'Connor, Miss E. O'Leary, Miss Sarah Mallon.

After the routine business had been transacted, the members entertained one another very pleasantly with songs, recitations, etc. Mr. McFadden was particularly good in rendering an excellent composition on Donegal. Mr. Lyons addressed the members in Gaodhilge congratulating them on the good selections of officers and expressed a hope that they would conduct the business of the Society successfully during 1891.

The Secretary reported that the Society was in a good financial condition as the balance on hand at present is much more than at the same time last year. It being now late, the meeting adjourned.

> James Jos. Hughes, Sec.

We hope subscribers in arrears will pay up: keep the ball rolling.

New York, Feb. 4th, '91.

Editor Gael,— I here give you a few lines taken from the first part of the Seancur 2110p, or ancient laws of Ireland, which were of pagan origin, but which were wonderfully and remarkably modified in the fifth century, on the conversion of the Irish to Christiapity.

This modification was ascribed so entirely to the influence of St. Patrick that the Seandur 2100p is described as having been called, in after times, "Cáin Pácpaic," or Patrick's law. The Seandur 2100p was so much revered that the Irish Judges, called Brehons, were not authorized to abrogate any thing contained in it.

St Benignus, acting probably in the character of secretary or amanuensis to St. Patrick, wrote the Irish part of the laws. His labors in connection with the laws of Ireland were not confined to the Seancur Mon alone. He afterwards "commenced and composed that famous chronicon, called the Psalter of Carreat, in which are described the acts, laws, prerogatives and succession not only of the monarchs of Ireland, but also of those of the kings of Munster." He also appears to have been the author of the original, Book of Rights, which was drawn up after the establishment of Christianity (See O'Donovan's Introduction to Leaban na 5-Ceanc, p. vi, xxiii).

Seancur 210n (Original)

Locc τοη lajtre Teamujn, ocur loc το reanchur hi rampat ocur i fozmun, an a zlajnnj(ocur an-a-hajdne) jr na hajmrepajb rjn; ocur Raich zuč ajnt, in bajli atta lec Patrajc anju i nzlint na mbotun i fazur to njch neamuntach. A loc a nzeimnjt ocur a n-enpač, an zajne leo a conat ocur a uirce, ocur an terajtečt i najmrin in zeamfuačta. Ocur it inunta ajmren tojb, ajmren Laezajpe mjc Nejl, piz Ejnenn; ocur Tečorjur nob ant piz in tomajn ant in tan, ocur tejrmenečt ajnjte, ut tjxjt in filet.

Translation.

The place of this poem and the place of the Seanchus was Teamhuir (Tara) in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons ; and Rathguth-aird where the stone of Patrick is at this day in Glenn-na-mbodhur, near Nith nemonnach, was the place during the winter and the spring on account of the nearness of its firewood and its water, and on account of its warmth in the time of winter's cold. And they [the poem and the Seanchus] were composed at the same time-in the time of Laeghaire, son of Niall, king of Erin; and Theodosius was monarch of the world at that time, and it was in commemoration of this the poet said, åc.

I will give you the poem for the next number of the JAOGAL and also the notes to the above with a definition of the words Rath-guth aird, Nith, &c.

Yours, etc. Thomas D. Norris

Modern Irish as I understand it.

Οού έ ισηαο αη σάιη το 7 ισηαο αη σ. Seancuir Moin, αηηγ αη σ. Sampao Azur Annr An d-Fozman, Teamain, Ain ron a zlame azur a aoionir ain read ηα ο τράτ γιη; ασυγ κάτ-συτα-άιρο, ηΔη Δ δ-μηι cloc ΡάσηΔηξ Δ ησια, Δ η-5leann-na-m-bodan, a n-3an 00 Mic Meamonnac [Nith of the diamonds] an ait ain read an Jeimnis agur an Canpajs, Ajp ron rojsreaco conajo azur uirse cold ann, 7 Ain ron a cearuisελόσα α η-λημητη αη ξελήμαζοα. 213ur oob' jonann aimrin ooid Lan Dán asur an reancur J 1. an aimrin Laoz-AIRE MAC WEILL, RIS CIRINN ; AJUT DOD' E Téodorjur do dí jonna ájnoris ajn An Doman an chác rin, azur Do bud na culinge rin a oudaint an rile, Ic.

J. D. ve Monnao

New York Gaels, you have sent a dish of bombast to our Scottish brethren which they have returned to you, seasoned with gall! Was your object to widen the breach broader?

		1
	Prayers written from the dictation of Mary Joyce, a native of Fermoy, county Cork, —J J Lyons.	'ná
	a marte of Permoy, county cont, con Lyone.	DU
	Cujmnjzjo, a peacajze, aju majojn 'r	me
	De Olice	ċp(
	21 n cé rin a ceannuis le halluir a	113
	chojce tib,	eat A T
	21 כעותפגט אים לפגרגט אות אוסות סוג-	1.4
	ĊA0119e	NA
	Le cónoajte caola, ταιησεαηα. ηιτηε;	A17
	Táphajve-zeupa ché láp a cinn ríor	R13
	213ur σηλη a chám 30 rárca cíochac,	
	Dí an maizvean moviman 'r a' pair món	No.
	ຽງຫຼຽງວໄໄ	7
	21347 le paop mon mazajo a piznead	Aŋ
	An Injod rin.	1
	Sinn-ne to toil é rin, a Chiort, ná	Аċ
	ολομ γηηη,	é13
	Ταθαιη σύηηη σεοό τε τοβαη α' σαοη-	21
	ACTA	Δċ
	אס שאבט של שורכפ של און אד של לאסט אסט אין	43
	σελγ	ŋu
	Cum γηηη το ξιάηατ, το ξεαίατ 'γ το	cea
	τ΄ΔΟΠΔΟ:	e, 7
	Νάη κάζημο δάγ 'γ ηάη κάζαημο α'	041
	raozal ro	30
	30 חספעחמשעוס גולתולפ גחח גת b-peac-	D'A
	Ajže le céile,	
	21' спојсе 312η 'γ Δ' сопр ηΔοήτα	12
5	'S zup b' 100 ηα κιαιτελγ αρι ιμαά-γαο-	FA
	եձյր.	1
	Οια το δεατά τα, α ίειηδ, α σειηεαό τα	ċ01
	ηάηζ,	1101
	Οια το δεατά-γα, α ίειηδ, α μυσατό γα	ces
	reabla,	
	Ola Do beata-ra, a Jora, a 2101-mac	P
	21Jájpe,	tent
	Ceuo molad mon leac, 'r Dia Do beata	Gla
	Δ τίλημιζελγ.	the Gla
		pose
	21/11e κάιιτε κόήματ, α R13 αη Οοήημη3.	er, i ing
	21 compuzzear asp chsores.	wou
	Sλομ γιηη ό 'η μιζε φελαλό,	"
	213ur bejn an n-anam 30 catajn Jora.	Old
	21 γιίη ης 21 αιξσεαης.	of h "Al
	צוודווח סס הוחחפ בח צלובוזספבח צלועותפ.	not
	injur, no-zlopinan zo R_{12} zlézeal na	they en's
	b-rlajtr.	sixt
	"Conlat dusar-ra a matain " "9115 Air	hav
	LOOLAD CILEAD YA A MALAIM VIIT AIY	OT LT

Coolad cuzao-ra a mácam," "2113 A1r-In a bicear a 21/1c" "Cia 'n Airlín í, a derisive sneers of the nations of the world.

cajn?" "Jo v-cajnje mancać caolb Alp muln eac nuad, An c-rleat njann a làim clé da cun ché to οισειτε τίοτ, 'τ το έμιο τοία beann-לכ לפול ופאד-זא אא דעולאול " "טולorin man rin a mátain." Mil son ceansad an airlin rin chi h-uaine i inm an lican a' 2011c, 'r a' Spionao oim, ain a leaba, nac mbeid am' foctre anny na Flajtear le congnat 5 na n-anzeal."

(Continued from page 63.)

Canzadan adaile le céile azur do rín mac an và púint cum Cozain.

Νί τεαταιμ απ τειμηση απη τη κατ eappao ré cum a zadail anírcé. Lá וח חב לובול דוח לבוחוז בח סעותפ עבדo-ci an reinmón o'jannajo ajnzeao olaid. Of Cozan azur an reinmon olbuluzad a b-rocalu a celle azur ain connaine ré an ouine uaral az acc agur an pipe ceans 'na beul a13opujo reanonn le h-Cozan azur a DAINC:

Sin rean nan cuz zail ce n-a pipe on-ne anjam."

"Oan Flat," Any 13 a Cozan, "culuimda puine 1 3. cuinne puine leac 30 btaid mire Jail de n-a pipe uaid."

Dain Cozan a h-aca de, onujo ré na nne azur cujn re najre ajn an oume ral. Labaja Cozan azur cuja je act ar; an ceuv ceace a cum re ar Le bejt leanta 500

Possibly Salisbury may give the Irish a larger asure of Heme Rule, in order to perpetuate bis ure of office, than that contemplated by Mr. dstone. This would be no new departure by Tory party. It will be remembered that when dstone introduced the Franchise bill it was oped by Beaconsfield yet the latter, to retain pow introduced and passed into law a more sweepmeasure. So that history, in such instance, ald only "repeat itself."

What can't men and money do ?" soliloquized Bruen of Carlow, after viewing the grandeur is domain. A wag hearing the soliloquy retorted Il the men and money from this to Naas would put a handsome nose on old Bruen's face." Tho' "could not put a handsome nose on Old Bruface," yet they can degrade a nation of over y millions of people. English men and money e left us without a navy, and with unprotected cities, and force us to crouch under the ermine of the bench to try to screen our nakedness from the

O'Curry's Lectures.

ON THE

MANUSORIPT MATERIAL OF ANCIENT IBISH HIS TORY.

> LECTURE V. [Delivered June 19, 1856.]

(Continued.)

As for the annals there is nothing to show, whatever in them to indicate that they are annals of Boyle, except the words "Annales Monasterri in Buellio in Hibernia", which are written on the original vellum fly-leaf at the beginning of the book in a fine bold English hand, apparently of the early part of the last century,

In a note by Doctor O'Conor on the death of Saint Maedhog of Ferns, at the year 600 of his published copy of these annals, he says it is evident that Ussher must have had another copy of them in his possession, because he places the death of Saint Maedhog at the year 632 on their authority. New it is singular enough that here the doctor is wrong and Ussher right, for the year of our Lord 605 appears distinctly in the original text in correspondence with the year of the world 5805.

The doctor gives this annal 605, which is in Latin correctly, but, in accordance with his adopted system, places it under the year 573. The records run thus: "In hoc anno Beatus Gregorious quievit. Scilicet in DCV to anno Dominice Incarnationis, ut Beda dicit in Historia sua. Beatus vero Gregorious XVI. annis, et mensibus VI. et Diebus X. rexit Ecclesiam, Anni ab inito mundi VDCCCV". [i.e. "In this year the blessed Gregory rested.

That is to say, in the 605th year of the Incarnation of our Lord, as Bede says in his History. Truly the blessed Gregory ruled the Ohurch 16 years, 6 months, and 10 days—Five thousand eight hundred and five years from the beginning of the world".]

As I had occasion to fix the date of a particular occurence in Irish history according to these annals, and as no other date appears in them from 605 down to the record of that event, I wrote out the number of blank kalends, with a few of their leading records down to the occurrence in which I was interested. Among the items that I took down was the death of Saint Maedhog of Ferns, and by counting the number of kalends between that event and the above date of 605, I find it to be 27; so both numbers when added make 632, the precise year at which Ussher places it on the authority of these annals. This then, as far as Dr. O'Conor's observation goes, is the book that Ussher quotes from.

It is only at the year 1234 that the regular insertion of the day of the week on which the kalends of January fell, and the year of our Lord in full, begin to be inserted in the text, and these Doctor O'Conor gives, down to 1238; after which he passes without observation to the year 1240, and concludes with 1245.

The learned doctor has fallen into a confusion of dates here, as the event which he places at the year 1251, and the three years that follow it in O' Conor, precede it in the original in regular order.

The year 1251 is the last that can at present be read in these annals, but there are six distinct but

illegible years after that, bringing down the records to the year 1257.

There is but one occurrence recorded under the year 1251, and as it may be found, in connection with a few other facts, to throw some probable light on the original locality and history of the work, it may be well to give it in full. The record is in Latin, and runs as follows:

"KL. ENAIR FOR DOMNACH, M.CC.L'.I'.

"Clarus, Archidaconns Elphineusis vir prudens et discretus qui carnem suam jejuniis et orationibus macerabat, qui pauperes orfanos defendebat, qui patientæ coronam obseivabat, etc., etc.

THE CALENDS OF JANUARY ON SUNDAY, M.CC.L'.I'.

Clarus, Archdeacon of Elphin, a man prudent and discreet who kept his flesh attenuated by prayer and fasting, who defended the poor orphans, who waited for the crown of patience, who suffered persecution from many for the sake of justice; the venerable founder of the places of the Confraternity of the Holy Trinity throughout all Ireland, especially the founder of the Monastery of the Holy Trinity of Loch Ce, where he selected his place of sepulture; there he rested in Christ, on the Saturday before Pentocost Sunday, in the year of our Lord 1251. May the Almighty God in Heaven be propitious to his soul, whom he sarved in the world, in whose honour he built the Church of Renduin and the Monastery of the Holy Trinity at Loch Uachtair (Upper Lake), also of the Holy Trinity at Cellrais, for whose soul let whoever reads this book say a Pater Noster.]

It is quite apparent from this honourable and feeling tribute paid to Clarus Mac Mailan, as he is called in the Annals of the Four Masters, A. D. 1235, —but who was a member of the learned family of O'Mulconry, —that the annalist, whoever he may have been, had a high veneration, if not a personal friendship, for him; and it is equally clear, or at least it is much more than probable, that an annalist of the Abbey of Boyle, with which he had no known connexion whatever, would not speak so warmly and affectionately of one who perhaps was the light of a rival establishment.

It is certain that he was a dignitary of the ancient church of Elfin, which was founded by Saint Patrick, and the oldest foundation in that district, situated on the southeren borders of Mac Dermot's country, though not in it; that, among several others, he founded the Monastery of the Holy Trinity on an Island in Loch Ce; and that he was buried in that manastery. It is evident that the annals in which these events and personal memorials are so affectionately and religiously recorded, must have belonged to the immediate locality. It is also clear that they are not the annals of the Island of Saints in Loch Ribh [Ree], because the annals of that island, as recorded by the Four Masters, came down but to the year 1227, and because that island did not belong to Mac Dermot's country. It is equally clear, if we are not to credit the venerable Charles O'Conor, of Belanagar, that they cannot be the Annals of Connacht, compiled in the Cistercian Abbey of Boyle, since that chro-nicle commenced with the year 1224, and ended with the year 1546,

We have no account of any annals of the Island of Saints in Loch Gamhna, and even if we had, we could not, without positive evidence, believe that these could be they, Loch Gamhba being in the County of Longford, a different district and province. Taking then, all these circumstances into account, I cannot avoid coming to the conclusion that this ancient and curious chronicle must have belonged to some church situated in Mac Dermot's country, and that probably it belonged to the Island of Saints in Loch Ce, though we have no re cord of the time at which the church of that island became ruined and abandoned.

I must confess that this idea would never probably have occured to me, if it was not suggested by what I found in the book itself; for at the lower margin of folio 14b, I found this record, in a good hand, of the period to which it refers—1594.

"Tomaltach, son of Owen, son of Hugh, son of Dermod. son of Rory Caech (the blind), died in the last month of this year, in his own house in Cluain Fraoich". [See original in APPENDIX NO LVI.

This is a remarkable entry to befound in this book. Cluain Fraoich, near Strokestown, in the County of Roscommon, was the name of the ancient palace of the O'Conor family, Kings of Connacht down to the sixteenth century; but the name of the man and the pedigree which are given in this obituary are not found among the O'Conor pedigrees, as far as I am able to discover, though I have examined all the accessible old genealogical tables of authority of that family ; and as there is no such line of pedigree as the present to be found among them, it naturally follows that this Tomaltach, son of Owen, must have been a member of some other important family situated in the same country, and in a residence of the same name. And such was the fact; for we find in Cucogry O'Clery's Book of Pedigrees (R. I. Academy) the following curious line of a branch of the great Mac Dermot family, which might have struck off from the parent chieftain tree in the person of Der-mod, the son of Rory Caech (or the blind) Mac Dermot, which Rory the blind must have flourished about the middle of the fiftheenth century, as we find in the annals that his son Rory og, or junior, Lord of Moylurg, died in the year 1486.

O'Cleary says: "The Sliocht Diarmada are descended from Dermot, the son of Rory Caech (the blind), son of Hugh, etc., viz.—Tomaltach, the son of Owen, son of Hugh, son of Dermot, son of Rory (the blind), son of Hugh, son of O'Conor", etc., Now we find that the Tomaltach [or Thomas the first, or rather the last, link in this line of pedigree preserved by O'Clery, is precisely the same Tomaltach whose death is so circumstantially recorded in a post insertion, in what have been called the Annals of Boyle, at least since Ussher's time, that is for nearly 250 years.

This record shows pretty clearly that at the time of making it the book was in the possession of the Mac Dermot family; and that it was so, there are still stronger proofs in the book itself to show; for in several parts of it-towards the end, but particularly at folios 10, 20, 30, 31, 33,-we find emendations and additions in the handwriting in handwriting of Brian Mac Dermot, who made the ad-ditions to the Annals of Loch Ce. which have already been noticed in speaking of that important chronicle. These insertions are sufficient to show that the original book, now in the British Museum and known as the Annals of Boyle, was at the close of the sixteenth century in the possession of the chief, Brian Mac Dermot, lord of the territory in which Boyle is situated; and this would and should be received as evidence enough for their being the Annals of Boyle, if really any such anals had ever existe i. There is, however, in the lower margin of folio 30, page a, or 33, page b, --I am not certain at present which, --a memorandum, in a few words, which is incontestably fatal to the name of Annals of Boyle. The words, which are written in a bad but old hand, run thus : "The historical book of the Island of the Saints." -- See orginal in APPENDIX, No. LVII. | And to connect them still further with some Island of the Saints, we find the following words in a good hand of the latter part of the sixteenth century, in the lower margin of folio 13, b, of the book: "Four score years from the death of Saint Patrick to the death of Dermot Mac Cerbhaill monarch of Erinn], according to the Martyrology of the Island of the Saints". --[See original in APPENDIX, No. LVIII.]

It must be confessed that, although that these words prove clearly enough that this book of annals did not belong to the Abbey of Boyle, still they do not show with equal clearness to what place they really did belong, any more than that they must, according to these evidences, have belonged to some place in or about Loch Ce, in Mac Dermot's country.

That they belonged to some island is plain enough, and that they are not the Annals of the Island of the Saints in Loch Ree in the Shannon, is evident, as the Four Masters say of that book of annals, that it came down but to the year 1237, whereas these came down to the year 1257; and if we may rely on the word of the venerable Charles O'Conor of Belansgar, they cannot be the Annals of Connacht; for in a list of Irish manuscripts in his possession about the year 1774, and which list is in his own handwriting, I find,—"The Annals of Connacht, compiled in the Cistercian Abbey of Boyle, beginning at the year 1224, ending 1546". [M,S, in the Royal Irish Academy, No 23. 6; p 126.]

By the aid of my learned and esteemed friend, Denis H. Kelly, Esq., of Castle Kelly, in the the county of Roscommon, I find that there really is an Oilean na Naemh, or Saints Island, in Loch Ce, close to Mac Dermot's rock or castle, and about two miles from Boyle: and that the local tradition is, that the ruined church which still remains on it, was founded by Saint Colum Cille, about the same time, probably, that he founded the church of Eas Mac nEirc, at the mouth of the river Boyle, in the same neighbourhood, and the church on Oilean na Naemh, or Saints Island in Loch Gamhna, in the County of Longford. Tradition also has it that the church was occupied by "Culdees", or Ceilide De, down to the twelfth century.

That Saint Colum Cille founded a church on an island in Loch Ce, some time about the year 550. will also clearly be seen from the following extract from O'Donnell's remarkable collection of ancient tracts, relating to the life and acts of that eminent saint.

On one occasion that Colum Cille was staying on an island in Loch Ce in Connacht, and a poet and man of science came to visit him, and conversed with him for a while, then went away from him. And the monks wondered that Colum Cille did not ask for a specimen of his composition from the poet, as he was wont to ask from every man of science who visited him. And they asked him why he had acted so[•] Colum Cille answered them, and said, that it would not be proper for him to ask for pleasant things from a man to whom sorrow was near at hand; and that it should not be long before they should see a man coming unto him

(To be continued)

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דאסא, דפטחוואר כעזאוס. כעודוות כעוז σοιιαιμ cum άμ η 3αοται α ιεατηύταο

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Tomár O'Clépha.

-St Joseph, Jas. O'Shaughnessy Jr., Wm Loftus -Marshfield, T O'Callaghan-St Louis, Mrs H Cloonan (who can write her mother tongue well) -Westport, J Tobin-Sedalia (the Gaelic warhorse) Jerry Sullivan.

Mont-Glendive, James Sullivan.

Me-Portland, James Goan (Gaels will see good Gaelic from Maine shortly).

N J-Boyonne, Mrs R M Clancy-Newark, Rev Father Horrigan prays prosperity to the Gael.

N Y-Anburn, P Mee, J Burke, per Mr Mee. (Mr Mee sends a nice Gaelic letter which will appear in next issue as a specimen of the proappear in next issue as a specimen of the pro-gress of Gael students)—Brooklyn, Rev J Sher-idan, Francis J Gordan, P Kenny, J Malone, M P Fogarty, H. Monahan, Miss Mary Duffy, P Lally, J Kenney, per T Erley—Oity, P Mulry (Mr Mul-ry, of the Gaelic Society, has sent \$5. to circulate the Gael), T Young, P Daly, J Walsh, J Fallon, M Nolan, P McGuire.

Pa-Allentown, F R McCarthy-Erie, Rt. Rev. Bisbop T B Mullen, per Rev. Anthy. Michura-Father Boyle speaks thus.-

St. Patrick's Church, Gallitzin, Cambria co. Pa. Jany. 22. 1891

Dear Sir,-Inclosed please find check for five (\$5.) dollars for the Gael. Please send one copy to Mr. Charles Boyle, Court Milford, Co. Donegal, and one copy to the undersigned.

not permit their beautiful and polished language todie. It would be an everlasting disgrace, and there is danger unless we are all up and doing. Irish was the language of the fire side in the writer's home. I well remember the many stories of the past that were related by some of the old people. And how eloquently they were told. While on a visit some years ago I was perhaps better able to appreciate the beauties of the Irish tongue as a vehicle of thought-How rich in expression ! what delicate shades of thought are put forth ! what appropriate figures are thrown in here and there, and that by the illiterate! One can hardly say that the language of Shakespeare, Milton, Sir Walter Scott, and Cardinal Newman is not expressive, but after all, the English tongue, compared with the Celtic, is but a cold garb wherewith to elothe the glowing thoughts and the bright imagery of the fervid Irish nature. Besides National Pride, and the beauty of the language, there are individual ties, and tender associations connected with the past that should urge us to preserve the dear old Celtic tongue. May the Gael flourish.

J. BOYLE.

-Phil, Miss Mary Mahoney, P F Drury, J Manning, John Walker, per Martin J Henehan, Prov-idence, R I (We said in last Gael, "Watch this column for Mr. Henehan." Gaels, copy Mr. Henehan by a gentlemanly, selfrespecting, representa-tion of the Gaelic cause as he does and you will be equally successful. Individuality sinks to nothingness in view of this all-absorbing cause. Read the forced tribute of your enemy on the pro-title page of your Gael-Will you who possessed the enminence permit yourselves to be regaled to the slough beneath ?---Plains, P Mitchell.

Very Respectfully

W Va-Grafton, Rev. Robert Keleher.

Ireland-

Cork, Rev. P A Walsh (We would remind Gaels and Gaelic students that the best Gaelic text-book ever published is Father O'Sullivan's Imitation of Christ, republished by Father Walsh, and sold by Mulcahy, Patrick St., Cork, for 60 cents.

Donegal-Court Milford, Charles Boyle, per Rev Father Boyle, Gallitzin, Pa. (Perhaps it is their proximity to the Black North causes it, but there is no county in Ireland that receives so many Gaels from loving friends in America as Donegal)

We would urge Gaels to send as many copies to the old country as possible. It would enthuse them and infuse new life into them

VENEZUELA

Our readers are aware of England's brutality towards weak nations. Her conduct towards Venezuela is scandalous, but that she shall receive a check when the American nations are consolidated, is as sure as the rising of tomorrow's sup. On this subject the Hon. John Rooney (an Irishman, in every sense of the word) delivered an eloquent discourse recently, concluding with these words,-

"We have no fears that the present Administration will permit any infringement on American rights, or will fail to maintain the unwritten law of the 'Monroe Doctrine' on this continent; and should aggressive measures become necessary to carry out this policy, there will be no more strenuous supporters of the Government than the millions of our fellow citizens of Irish birth or descent, who would, if the occasion required or demanded it, volunteer for the purpose in sufficient numbers py to the undersigned. Let us hope that the patriotic Irish people will to paralize the arm of British power and hurl eve-ry redcoat on Venezuelan soil into the Orinoco." Because of an article which appeared in the Gael some time ago some of the Oronin Olannana-Gael men accused us with favoring the triangle. The parties holding such views are too much prejudiced to enable them to come to a rational conclusion.

We favored neither. There were three British spies in the case : Le Caron on the triangle side urging Cronin's death ; another on the other spurring his actions against the triangle, and the third (the chief), directing the movements of both. These are the men that Le Caron said he left behind him. It was not necessary for the third to belong to the Clans. The London Times wanted the murder of Cronin because it expected to connect the Parnell party with the Clann na Gaels. Had the Clans carried on their Society in an intelligent manner, no British spy could get into it to disorganize it, and to bring disgrace on the Irish name-Had they kept a record of every member's place of birth-townland, parish and county-where he spent every year siace, referring to some respectable inhabitants of the various places, there would be no Le Carons because they should bear their proper and not false names. The Englishman assumed Le Caron because of the known regard the Irish have tor the French. Half the fellows going about go under false names. With the above safeguard, the exclusion of impecunious professionals, and a solid mechanic as treasurer, they might be efficient, not otherwise.

Tho' we may be mistaken in our views we have, nevertheless, a right to them, but we assure our criticisers that when they see us express other than our own views they will see a white blackbird.

We send out this month a large number of sample copies and we request of those who receive them in the name of the language movement—to hand them to some neighbor after reading them.

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