



Leabhar-aisthry m'iorannal
 tabartha cum an
TEANZA SAEDILSE
 a corhad a'ur a raorcu'ad
 a'ur cum
Fenn-mazla Cmid na h-Eineann.



924th Vol. Uim. 3. 21BREZIN, 1892.

Editor of the Gael.—Dear Sir: I send you the following verses in honor of the Blessed Virgin.
 John J. Carroll.

21BREZIN NA NAIDZIN.

21 21BREZIN NA NAIDZIN,
 BANRISOZHAN NA HSAODAL,
 COMHAIPE AR TAOB,
 EIRTE LE H-AR RZEUL.
 SUAR AR ZAC ZLEANN,
 TIRIO NIRE ZEAL ER,*
 EIRIJEADH 30 TEADH,
 ZLEO TPE 'H RPEUR.
 IR PEALCAN NA MUJR,
 21BREZIN NA NAIDZIN;
 BHO EUIHNE O-TUIR,
 21AR MARCAIJE NA CRIOB,†
 21R RZJAC 'R AR LANH,
 21EART3 COZAC NA BAOZAL,
 21R RZJUR 'R AR CRANH,
 21 COMHAJH NA RAOZAL.
 21AR CRIORTAL NA M-BRADOH,
 O SAHAIPE ZLAJR D-PEUR,
 21CA MUJR ARADOH,

Sgarraijhte 30 ZEUP.
 21H D-PEARANH NA ZALL,
 O EAJHIC AH M-BRADO,
 21R BUD BHHNE 'H BALL,
 21R EIJZA† TALL UO.
 21ET A IHUJPE NA NAIDZIN,
 BANRISOZHAN NA HSAODAL,
 COMHAIPE AR T-CAOB,
 30 BUD RAORRE AR RZEUL;
 'S BEJO CORH DO ZLOJR
 21J MAC-ALLA NA ZLEANN
 21J DUJREACT 30 LAOR
 CLAH BHNE NA H-TADH
 FA RIJEADCAJD EIRIJEHO.
 Ua CARRAJL NO CAN.

NOTIZIOE.

* IHR ZEAL ER: IR RIN AJHM EJLE EIR-
 EADH, O ER, MAC 21JLEAD.
 † 21ARCAIJE NA CRIOB RUAC, RIN JAO,
 ZAJRCAD EIRIJEADH.
 † EIJZA, IHR EIJZA, REAH AJHM EIR-
 EADH.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

XVIII. LESSON.—Continued

Translation of Exercise 1.

1. d-fuyl an fear fear? 2. n d-fuyl ré fear, áct cá an fear-fear a d-f an rí a hae anoir marb. 3. d-fuyl an fear fear fear anoir an fear? 4. n d-fuyl áct cá an fear-fear-fear anoir an fear? 5. d-fuyl áct cá marb-fear-fear beo? 6. cá, áct fear-fear-fear. 7. an fear-fear a d-f anoir an fear a hae, an é d' áct-fear-fear é? 8. n é; áct an fear-fear a cá an rí an fear, n n marb-fear-fear. 9. d-fuyl áct cá fear-fear-fear? 10. cá áct fear-fear-fear áct fear-fear-fear; ó n cá áct fear-fear-fear fear-fear-fear fear-fear-fear áct fear-fear-fear. 11. an fear-fear-fear n áct n fear-fear-fear é áct fear-fear-fear áct n fear-fear-fear. 12. cá an fear-fear-fear fear-fear-fear fear-fear-fear. 13. fear-fear-fear d-fuyl do fear-fear-fear, or, an fear-fear-fear n cá fear-fear-fear do fear-fear-fear? 14. cá an fear-fear-fear fear-fear-fear fear-fear-fear fear-fear-fear. 15. fear-fear-fear a d-fuyl an fear-fear-fear a cá fear-fear-fear do fear-fear-fear, 7 fear-fear-fear fear-fear-fear a cá fear-fear-fear, áct fear-fear-fear fear-fear-fear a cá fear-fear-fear? 16. n fear-fear-fear fear-fear-fear fear-fear-fear fear-fear-fear 7 do fear-fear-fear. 17. Oé n fear-fear-fear, fear-fear-fear d-fuyl fear-fear-fear. 18. Oé n fear-fear-fear, áct fear-fear-fear fear-fear-fear, fear-fear-fear fear-fear-fear fear-fear-fear fear-fear-fear. 19. fear-fear-fear, fear-fear-fear fear-fear-fear, fear-fear-fear fear-fear-fear. 20. n cá n fear-fear-fear, áct fear-fear-fear fear-fear-fear n fear-fear-fear; n fear-fear-fear áct fear-fear-fear fear-fear-fear.

LESSON XIX

Conjugation of the verb "to be" do beir, continued.

Indicative mood—Imperfect Tense.

This tense is called by some the 'habitual past,' because it expresses no particular action, or state of being, but a habit, or action repeated in the one case and a continued state of existence in the other. We call it by the name Imperfect, in order to conform to the established divisions of 'Tense,' and because it agrees very closely with the 'Imperfect' in Greek, Latin, and French verbs. The first letter of this tense is aspirated, if it be one of the nine mutable consonants.

Singular.

1. b'í-í, 'veeyinn', I was wont to be.
2. b'í-é, 'veehaw', thou wast
3. b'í-é, 'veeyoo shay', he

Plural.

1. b'í-m, 'veemush', we were wont to be.
2. b'í-é, 'veehee', you were wont to be.
3. b'í-é, 'veedeesh', they were wont to be.

This tense, of which the Irish-speaking people make such frequent use, is by them translated, when conversing in English, by the words "used to be."

The interrogative form is gone thro' by placing the particle an, whether, before each of the persons; as, an b'í-í, was I wont to be, &c.

The verbal form of the third person singular, b'í-é, with the personal pronoun mé, I; tú, thou (you); ré, he (it); sí, she (it); rí, we; rí, you; rí, they; placed after it, gives the analytic conjugation of this tense.

Obs —é, and á, final, is, in Connaught, pronounced oo (English); in Munster, 'a'. As the final syllable of the imperfect tense, it is pronounced incorrectly in Munster, and in some districts in the southern parts of Connaught, like agh, guttural. Of the sound of á final, we shall treat in another Lesson.

The word synthetic, as applied to the conjugation of Irish verbs, means that the personal pronouns mé, tú, rí, rí, rí, are, in each tense, combined with the verb, so as to make one word, thus, tá-m, I am, is composed of tá, am, and

mé, I, and is as much a 'synthesis', that is, a joining together of the two words $\tau\acute{\alpha}$ and $m\acute{e}$, as $\Delta\zeta\alpha m$, at me; $o\eta m$, on me; $\iota\eta m$, with me, is of $\Delta\zeta$, and $m\acute{e}$, me; $\Delta\eta$, on; and $m\acute{e}$, I, with; and $m\acute{e}$.

In some persons of the compound pronouns, equally as of the verbs, this synthetic union is not clearly, at first, perceived; as, in $\tau\epsilon o$, with them, compounded of $\tau\epsilon$ and ηo ; in $\delta\eta\tau\text{-}\eta\eta$, I used to be, compounded of $\delta\eta\tau$ and $m\acute{e}$.

The Analytic is, in meaning, opposed to Synthetic, and indicates that the pronoun and verb are not combined in one.

From the nature therefore of the synthetic form, it is plain the personal pronouns cannot, in the nominative case, be expressed after the verb when conjugated synthetically; and should the personal pronouns be found so expressed, they must be necessarily in the objective case. Thus—

$\tau\acute{\alpha}\eta m$ equal $\tau\acute{\alpha}$ $m\acute{e}$. I am.

$\tau\acute{\alpha}\eta m$ $\eta\acute{e}$ equal $\tau\acute{\alpha}$ $m\acute{e}$, $m\acute{e}$, I, I am

$\beta\upsilon\alpha\eta\iota\eta m$ $m\acute{e}$ equal $\beta\upsilon\alpha\eta\iota\eta\tau$ $m\acute{e}$ $m\acute{e}$,
I strike (I).

which clearly is very incorrect. Yet the third person plural is excepted, and is often elegantly employed, with this double form of nominative case, to add weight and strength to the ordinary power of language.

The reader cannot fail to perceive, that in fleeing the verb synthetically, the third person singular has not the pronoun combined with the verb, as the other persons have, and he will naturally ask the reason. It is, as Doctor O'Donovan remarks, because the third person singular is always absent and needs, therefore, be expressed, that its gender may become known, whereas the first person or speaker, and the person spoken to "being always supposed to be present, there is no necessity of making any distinction of gender in them."

When therefore, in the analytic form, the nominative or subject is, in the first and second person singular and in all the persons of the plural, actually expressed, one uninflected form of the verb suffices for all, since the relation of its persons is sufficiently marked by the subject, just as in English; I loved, thou lovest, he loved; we loved, you loved, they loved. The verbal form "loved" is the same in each of five personal endings, yet from the subject, or no nominative, each person of the verb is clearly known.

The Analytic Imperfect of the Verb "to be."

Singular

1. $\delta\eta\tau\epsilon\alpha\tau$ [veeyoo] $m\acute{e}$

2. $\delta\eta\tau\epsilon\alpha\tau$ " $\tau\acute{\alpha}$.

3. $\delta\eta\tau\epsilon\alpha\tau$ " $\eta\acute{e}$ or $\eta\eta$;

Plural.

1. $\delta\eta\tau\epsilon\alpha\tau$ [veeyoo] $\eta\eta\eta$.

2. $\delta\eta\tau\epsilon\alpha\tau$ " $\eta\eta\delta$.

3. $\delta\eta\tau\epsilon\alpha\tau$ " $\eta\eta\alpha\tau$.

I was wont to be; thou wast wont to be; he or she was wont to be; we were wont to be; you were wont to be; they were wont to be.

Vocabulary.

$\Delta\eta$, whether [Δ is pronounced short], it is put before the perfect tense, just as $\Delta\eta$, whether, is put before the present tense, when a question is asked.

$\Delta\eta$, whom, or which, a rel. pronoun.

$\Delta\eta$, our, a poss. pronoun, plural of $\eta\eta o$, my: $\Delta\eta$ in each of these instances is pronounced urh (u short). It takes η before a vowel; as, $\Delta\eta$ η - $\Delta\epsilon\tau\Delta\eta\eta$, our father.

$\Delta\eta$, slaughter; to plough, the action of ploughing, $\delta\eta$ $\eta\Delta$ $\tau\Delta\eta\eta$ $\Delta\eta\zeta$ $\Delta\eta$, the oxen were ploughing; ploughed land.

$\Delta\eta$, for $\Delta\eta\eta$, upon; $\Delta\eta$, for $\tau\epsilon\eta\eta$, says; as $\Delta\eta\eta$, or $\Delta\eta$ $\eta\acute{e}$, says he.

$\beta\epsilon\eta\tau$, will be, future tense of $\beta\epsilon\eta\tau$, to be $\beta\epsilon\eta\iota$, poss. of $\beta\epsilon\eta\iota$, a mouth.

$\beta\epsilon\eta\tau$, to be, being; a being by excellence; a lady.

$\beta\upsilon\tau$, and $\beta\Delta$, was; may be.

$\beta\eta\Delta\tau$, food.

$\beta\upsilon\eta\eta$, dat. or prepositional c. of βo , cow.

$\epsilon\acute{\eta}\eta m$, a step; grade; dignity; as $\epsilon o\eta\eta$ - $\epsilon\acute{\eta}\eta m$, a foot-step; $\Delta\eta\tau$ - $\epsilon\acute{\eta}\eta m$, great dignity, high grade.

$\tau\eta\eta\epsilon\Delta\tau$, straight, direct.

$\tau\upsilon\eta\eta$, a person.

$\epsilon\eta\tau$, poss. c. of $\epsilon\Delta\tau$, a horse.

$\epsilon\eta\tau\epsilon$, (and in old Irish $\Delta\eta\tau\epsilon$, and $o\eta\tau\epsilon$) another. From $\epsilon\eta\tau\epsilon$ and $\tau\eta\eta\epsilon\Delta\tau$, one of any ($\tau\eta\eta$) country, is derived $\epsilon\eta\tau\eta\eta\epsilon\Delta\tau$, and sometimes written $o\eta\tau\eta\eta\epsilon\Delta\tau$, a stranger.

$\eta\epsilon\Delta\eta\eta$, petter.

$\eta\acute{o}\eta\eta$, a while; ζo $\eta\acute{o}\eta\eta$, for a while, yet; $\eta\Delta\eta$ ηo $\eta\acute{o}\eta\eta$, wait yet.

$\eta\Delta$, for; as, $\epsilon\Delta\tau$ $\eta\Delta$, for what.

$\eta\Delta o\eta$, under, for; as, $\epsilon\Delta\tau$ $\eta\Delta o\eta$, under what? i.e., on what account.

$\eta\Delta o\eta$, in; as, he is in power and respect,

$\tau\acute{\alpha}$ $\eta\acute{e}$ $\eta\Delta o\eta$ $\epsilon\acute{\eta}\eta m$, $\Delta\zeta\eta\eta$ $\eta\Delta o\eta$ $\eta\eta\epsilon\Delta\tau$.

$\eta\Delta\tau$, reason, cause; as, $\epsilon\eta\Delta$ $\Delta\eta$ $\eta\Delta\tau$, what reason; $\tau\acute{\alpha}$ $\eta\Delta\tau$ $\tau\epsilon$ $\zeta\Delta\tau$ $\eta\eta\tau$, there is

ԵՐՈՒՐԱ ԱՆ ԲԱՅԻԼՏԵՐԱ ԲԱՅԺԵ.

ԻՅԵԱՐԾ ԵՆ Կ-ԵՆԵՐԵ ՈՐ ԴՅՈՒԾ.

(ԼԵԱՊԵԱ)

ԴԱՇ ԴԱՅԺ ՇԵՆՆ ԵԱՐ Խ.ԲԱՅԺԵԱՆ 'ԴԱՐ Ե-
ԲՈՒՇԱՐ ԽԱՅՈՒՆ ԵՂԻՄԵ. ԵՈ ԵԱՄԱՐ ԱՅ
ԵՐԻԱԼ ԸՄՈՅԻՆ 'Կ-Ա ԵԱՅՄԱՅՐ ԱՆ ԵԱՆ
ԵՈ ԵԱՐԱԾ Ա ԵԱՆ ՕՐԻԱՅՆՆ ԶՈ ԵԱԶԱՐԵ
ԶԱՐ ԼԱՅՆ Ա ԲԵԱՐ ԱՐ Ա ԼԵԱԲԱ 'Կ-Ա ԼԱՆ-
ԻԼԱՅՆԵ ԼԱՅՈՒՆ Ա ԴԵՐՆ 7 ԶՈ ԵՐՄԵԼ ԼԵ Կ-Ա
ԵԱՅԺ Կ-Ա ԱԼԼԱՇ ԱՅԵԲՐԵԱՇ ԱՄԱՐԻՄԱՐ ԲԱ
ԽԱՅՈՒՆ Ե. ԶԱՐ Զ-ԵԼՈՐ ԴՅԱՊԻՄԱՅԻՇ ԱՆ
ԴՅՈՒՆ ԴՅՆ ԵՈ ԲԱՇԽԱՅՆ ԽԱԾ .1. ԲԵԱՐ Ա
ԴԱՅԺ ԵՐԵ-ԵԱՅԼԱ ԵՈՄԽԱՅԵԱՇ Կ-Ա ԸԼԵՅԺ
ՈՅՄՈՒ ԵԱՄԱՅՆՆ ԵԱԶԻԲՐԵԱՇԱ ԿԱ Ե-ԲՅԵՐՈՇ
ԵՈ ԶԵՐ ԲԵ ԼԵ ԵԱՇԵՅԱԾ ԸՐՈՅԵ 7 ԵՄԵՅԵՅ
Կ-Ա ԶԵՐ ԶԱՆ ԸԼԵՆ ԶԱՆ ԵՐՄՈՒ ԱՅ ԼԵԱՊ-
ԻՄԱՅՆ ԵԱ ԻԱՇ-ԸՈՄԱՐ ԼԵ ԴՅԵԱՇԱԾ ԱՅՐ
ԶԱՐԵԱԾ ԶԼՈՐ ԶԱՐ ԸՄՈՒ ԱՐ ԼԱՐ ԲԱ ԵՅՐԵ-
ԵԱԾ, 'Կ-ԱՐ ԱՆ ԶԱՐ ԼՅՆ ԱՆ ԵԱՇԱ ԱՐ ԶՈ
ԴԱՐԱՇ ԲԱՐ-ԱՅԵՅԼ. ԵՈ ԶԱԾ ԸԵԱՊԱ յՄ-
ԵԱՅԼԱ 7 ԵԱՅԼ-ԸՐՈՇ ԴՅԵՊԼԵ ԵԱՐԻ-ԲԱՅԵ-
ԵԱԼ յՅՈՒՐՆԵ ԵԱ ԴԱԾ ԶՈ ԴԱՅԺ ԱՆ ԵՐԵԱՐ-
ԶԱՐԵ ԸԵՄՈՒԱ 1 Կ-ԵԱՆ ԵՈՅԺ ԲԵՆ 7 ԶՈ Կ-
ԵՄԵՐԱՅԵ ԱՆ ԵՅՈՅԱԼԵԱՐ ԵՈ-ԲԱԼԱՅՆՆ ՕՐԱ
ԵՈ Կ-ԵՄԵԱԾ ԱՐ ԲԵԱՆ յԱՐ ԵՈՇԱԾ 'Կ-Ա Կ-
ԵԱՐԻՄԱԾ ԵՈՆ ԼՅՐ.

ԵՐ 1 ԵՈՄԱՅԼԵ ԵՈ ԵՆԽԵԱԾ ԼԵՈ ԱՆԴԱՆ
ԵԱԼ ԵՈ ԼՅՆՅԵՐԱՇԵ ԱՐ յԱՅՐ 'Կ-Ա Կ-
ԵՐՈՒԱՅԺԵ 1 Զ-ԵՅՅԵՐՈՇ ԵՂԻՄՈՒ ԶՈ Ե-
ԲԱՅԺԵՅՈՒՐ ԵՅԵԱՆ ՈՐ ԵԱՐԽԱՅՆ ԱՐ ԱՆ
ԵՈՄԱՐ ԵԱՐ-ԵԱԼԱՇ ԵՈ ԵՅ ԶՈ ԲՅՈՇՄԱՐ ԱՅ
Ա Ե-ԵՐԱՅԵԱՇ. ՕՐՆ, ԱԵՅՐՈՅՐ ԱՅ ԵԱՅԵ-
ԵԱՇ ԵԱՐ ԵՐՅՆ ԱՆ ԲՅՈՒԱՅՈՒ ԵՈ ԵՅ ԱՐ Ա
Ե-ԵՅ, ԿՅ ԲԱՅ ԲԵ ԱՆ ԼԵԱՊԻՄԱՅՆ ԱՐ ԱՐ ԼՅՆ
ԵԱՐ ԵԱՊԻՆԵ ԱՆ ԵՈՇԱ 7 ԵԱՐ ԱՅՅԵ ԿԱ յԱ-
ԴԱ յՈՅՆ-ԴԱՅԵ ԱՊՈՅՆ. ԵՈ ԶԼԱՐԱԵԱՐ
ԱՆԴԱՆ ԱՐ յԱՅՐ, ԱՇ ԵՆ ԼՅ ԴՅ ԶԱՐ ԱՆ-
ԵՅՆ, ԿՅՐ ԸԱԼԱԾ ԵԱՐԱՅԺԱՅԼ Ա Կ-ԵՄ-
ԵԱՇԱ 7 ԿՅ ԸԱՊԻՄՅԵԱՐ ԶՈ ԵՐԱՇ, ՕՐՆ
ԵՐ ԵԱՐԵԱ Ե ԵՅՐՅՆ ԵԱՊ-ԴԱ ԶԱՐ ԶՅԼ
ԸԼԵԱՐԱԾ ԸԵԱՅԱՇ ԶԽԱՅՆ ԲԵԱՐԱ-ԲԱԿԱԼ
ՕՐԱ 7 ԵԱ 1 Զ-ԵՈՄԱՅՐ Ա յԵԱՅԵԵ ԱՐ ԱՆ
Ե-ԲԱՅՐՅԵ ԵՅՅՆՆ. ԵԱՐ ԵՐ ԶԱՇ ԱՊ յԱԾ
ԼԵ ԱՇԵՄԱՐ ԵՈ ԸԵԱՊԱՆ ԱՐ յՈ ԴՅԵԱԼ,
ԿՅ ԴԱՅԺ ԲԵԱՐ ԱԵԱ ԵՈ ԱՆ Ե-ԵԱՅԺ ԲՈ
ԵՂԻ Ե-ԲԵԱՐ ԱՐ ԵԱՇԵ ԱՆ ԲՅՅՄԱՅՐ ԵՈ
ԸԱՐԲԵԱԾ ԲԵԱԼ ԿԱ ԸԱՐԱՆ ԲԱ ԶԱՐ ԸԱՅԵ-
ԵԱՇԱ ԿԱ ՕՐԱ, ԱՅՐ ԵԱ ԲԵՆ ԴՅ, ԵԱԾ
ԲՅՐ ԵԱ ԼԱՅԵԵ ԿԱ ԸԱՅԼՅԵ ԵԱ ԴԱԾ
ԿԱՇ ԵԱՅԵԱԾ ԵՐԱԾ ԿԱ Կ-ԵՅՐԵԱՆ ԵՐԵ

(Translation)

[A typical Munster story.]

The Adventures of the Yellow Thresher.

(Continued)

that one of our company was missing. We were proceeding to our work without him when his wife met us and said he had gone to bed strong and in full health the night before and was found that morning a dreadful, terrible, corpse by her side. On hearing the terror of that tale Padruig Ruadh, who had an abiding dread of the diabolical demons of sorcery, jumped up with a startled heart and ran away a lunatic without sense or control, foolishly wandering about with screaming and howling until at length he fell to earth and so remained awaiting a miserable, terrific, death. Indeed the remainder of my company was taken with dread and shuddering horror, saying that the same destruction was in store for themselves, and that they would be subjected to the unbearable revenge that overtook him as a penalty for what they had done to the Liss.

They then decided on going by sea as wanderers in a strange land seeking shelter and protection from the ill-fated misfortune that was pursuing them so furiously. For, said they, talking of the hidden power that had threatened them, it cannot follow on our track over the ocean flood and the waters of the red-crested sea (to the place) beyond. They went away then to sea and from that day to this an account of their wandering was never heard and never will until the Judgment Day; for I have an assured certainty that the wily tricks of the fang-toothed one oppressed them while in the occasion of their drowning on the deep. After everything, to shorten my story, at the coming of Harvest a man of them was not alive at this side of the grass to put a scythe or reaping hook under a handful of wheat or barley; and hence the utterances of the hag were true declaring that the fruit of the ears of corn should not fall by the power of their

ԱՌ ՏԵԱՆԾԵԱՌ ԾՈՇՏ.

Լեյր աղ յՏաճար Ծոյղ.

1

Ե՛կ աղ Ե-աղ ա՛յ Եւա՛ծ յօ Լւա՛ծ,
 Եղ ա Ե-բեյբեյժ մե՛ յօ Դւա՛ծ,
 Բաօյրե՛ ա՛յ մօ Ծաօյղի՛ծ Բեյղ,
 Տաօյրե՛ բօյլլեա՛ծ մար աղ յԶրեյղ.
 Ա՛յ Դթօր-ԴՅարա՛ծ օրի-Դա Բեյղ.

Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ.

2

Զի՛ծ յօ Ե-բւլլ մօ Բբբբ Յաղ Զրեյղ,
 Զի՛ծ յօ Ե-բւլլիղ Լաղ Եւ Լեւղ,
 Եեյժ մօ Բբբբ Յլաղ, Յօրիղ յօ Լւա՛ծ;
 Եեյժ մե՛ Լաղ Եւ Զալլե Դւա՛ծ;
 Օրր Երթօճիճար է մօ Ծւա՛ծ.

Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ.

3

Զի՛ծ շար Եթբբեա՛ծ ւալիղ մօ Ըլաղիղ,
 Զի՛ծ շար ԴՅթօրա՛ծ Օ՛յ ա՛ր Բեան,
 Ա! յի՛ ԴՅթօրբար ԲեարԵա յա՛ծ,
 Օրր մօ Դաի՛ղ ԴթօրԴՅթօրբարժ Դյա՛ծ
 Ա՛ր ալժօթօլբամաօյժ ա Բթթօ՛.

Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ.

4

Զի՛ծ շար Բա՛րա՛ծ ի մօ Եթր,
 Յաղ ԵւաԵա, Բաօյ Դօ Ըլար,
 Եեյժ ի՛ Յլօրիար մար աղ Դօր;
 Լաղ Եւ Ծաօյղի՛ծ; Բաօյ Բօմօր;
 Եեյժ ի՛ Բաօր, ԵալԵբբբեա՛ծ Բօր,

Արր աղ ԲեանԵան ծօ՛ժ
 Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ.

5

Զի՛ծ շար Լա՛յօրր է մօ Դաի՛ղ,
 Զի՛ծ շար Լա՛ Յաղ ԴեարԵ մօ Լաի՛ղ,
 Եեյժ մե՛ Լալլօր Բօր յօ մօր
 'Ո՛ւա մօ Դաի՛ղ, Զի՛ծ մօր ա Յլօրր;
 Եեյժ մե՛ Բեյղ մօ ԲլաղիլլԵեթրր.

Արր աղ ԲեանԵան ծօ՛ժ.
 Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ.

6

Զի՛ծ շար Ըւալժ մօ ԵեանՅա ւալիղ,
 Զի՛ծ շար Լաղ մօ Ըեօլ Եւ Զրւալիղ,
 Բւալլբբբ մե՛ աղ Եբրլա Եաղ
 Եեյժ աղ ԶաեթլլԵ ա՛յ մօ Ծրեան;
 Եեյժ մօ Ըեօլ Բա՛րԵիղ Յա՛ Եաղ.

Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ,

7

Զի՛ծ յօ Ե-բւլլ մե՛ Բեան ա՛ր Երթօղ,
 Լաղ Եւ Երթօղ ա՛յ Յլ յօ Ելաղ.
 Եեյժ մե՛ մար ա Եթօլիղ Բա՛ծ Օ,
 Օ՛յ ա՛ր Եեար ա՛ր Երբբ ա յԶլեօ;
 Ա! յի՛ Եեարբարժ Դյա՛ծ յօ Եեօ—

Արր աղ ԲեանԵան ծօ՛ժ,
 Արր աղ ԲեանԵան ծօ՛ժ,
 'Լեօ աղ ԲեանԵան ծօ՛ժ.

"A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist."—ARCHBISHOP TRENCH.

Read what the truths of history have compelled the bigotted Spaulding (prof. of logic, Rugby University, England) to write.—

"The Green Isle contained, for more centuries than one, more learning than could have been collected from the rest of Europe. * * * It is not thus rash to say that the Irish possess contemporary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a similar boast"—SPAULDING'S ENGLISH LITERATURE, APPLETON & Co., N. Y.

The Gael.

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

Published at 814 Pacific st., Brooklyn, N. Y.
M. J. LOGAN, - - - Editor and Proprietor

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Eleventh Year of Publication.

VOL 9, No. 3. APRIL, 1892

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The Gael can now be bought off the news stand for 5 cents in the following places—

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Mrs Woods, Jacksonville, do.
Mr Gorman, Joliet, do.

Possibly the reader has never seen a finer poem in any language than that on the opposite page. In

it are combined the sentiment of Moore and the self reliant martial fire of Davis. None of them has come up to it. The air to it is a fine, stirring march, and we suggest to the Gaelic Society to have it on their programme at their coming *Feis Ceoil*.

Irishmen, circulate your literature. You should have a Gaelic journal in every town and city; The Gael is yet your only journal—scatter it broadcast. On you, Gaels, the burden must rest, for your Anglicised brethren have been blinded by their English education to the danger which surrounds them.

AMERICAN GAELS.

According to the most reliable authority the population of the United States to-day is made up of the following elements,—

Irish,	25,000,000.
Scotch, Welsh, French Spanish, Italian,	12,000,000.
English or so-called Anglo-Saxon,	5,000,000.
German and Scandinavian,	14,000,000.
Colored and all other nationalities,	9,000,000.
Total,	65,000,000.

The English may have been given more than has been their right in this calculation, for their number in 1790 was 841,800, while the Irish numbered 1,141,920, the entire population of the United States at the time being 3,500,000.

The natural increase of the 841,800 would amount to about 3,500,000 to-day; but it is an open secret that the New England element did not increase in the natural order. Taking this in connection with the fact that very few English people immigrated to the United States since the War of Independence, preferring Canada and Australia, the five millions accorded them must be on the outside. Four millions is nearer the mark.

The above figures are not taken from pro-Irish writers: they are from the calculations of Blodgett, Savhart, Barry (an English baronet), Tucker, Bromwell, Grahame, etc., and accepted by Appleton's *Cyclopedia*, the best authority in the country. It may be noted that our Territorial possessions since the War of Independence were peopled by French and Spaniards.

Why do we call attention to these figures? Because this handful of English through cheek, cohesion and perfect organization and the instrumentality of a subsidized press are ruling the country. They have two newspapers daily in New York city, the *Evening Post* and the *Times* (the latter said to be controlled by an Irishman, ex-Mayor Grace), and another in Brooklyn, the *Tagle*. These papers are prosperous whether they have subscribers or not; and if England laid claim to Long Island all of them would support her in her demand as they have done in the Alaskan seal grab.

Had the Irish a national press and supported it as the English support theirs, the twenty-five millions of their race in America would be a solid, united mass to-day. But, what are they? A butt to the buffers who are fattening on their disorganized and, therefore, helpless condition. Irishmen pretending to leadership disingenuously say, "You would not want to introduce the Irish Language here." Ah, here is where the evil genius dogging the footsteps of the Irish race has had its source and has its life. And those making the assertion do so knowing that they prevaricate. The different states of Germany preserve and practice their several languages along

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Vocabulary.

Ազարս, from Ազարս, to beseech.
 Եւ յազարս, equal Եւ յազարս, although.
 Եւ յազարս, a piece, a strip.
 Եւ յազարս Եւ յազարս, headgear.
 Եւ յազարս, another brother of Peter.
 Եւ յազարս, refusal.
 Եւ յազարս Եւ յազարս, in sorry plight.
 Եւ յազարս, ordained, determined.
 Եւ յազարս, comfort.
 Եւ յազարս, gen. of Եւ յազարս, a bank.
 Եւ յազարս, plural of Եւ յազարս, a cock-chaffer, or
 black beetle.
 Եւ յազարս, in good condition.
 Եւ յազարս, help, aid, rescue.
 Եւ յազարս, a small creel or shoulder-basket.
 Եւ յազարս, a kind of sea-bird.
 Եւ յազարս Եւ յազարս, getting the better of;
 surrounding, overtopping.

THE SAN FRANCISCO SOCIETY.

At the annual meeting of the Gaelic Literary
 Society of this city the following officers were el-
 ected.—Pres. Daniel McSweeney, Sec'y. Roger
 McCarthy; Treasurer, Frank Mahon; Cor. Sec'y
 Patrick Boland.

Lovers of the Gaelic Language will be pleased
 to learn that there is every evidence of an awaken-
 ing in this far-off land of California among the
 speakers of Irish and even many who do not know
 it are joining our monthly classes and attending
 our monthly exhibitions.

Respectfully,

Patrick Boland, Cor. Sec'y.

March 22, 1892.

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We regret "Fraoch Meala" does not desire to see
 his name published as he intimates his intention of
 contributing largely to the columns of the Gael
 the old-songs and tales which still abound in his
 native country (one of Munster's).—Ed. G.]

REPORT FOR '91.

We have received the Report of the Dublin S.
 P. I. Language for '91. The number of pupils ex-
 amined in Irish in 40 National Schools reported
 was 716, of whom 515 passed, the National Board
 reporting that when all the returns were completed
 the number would be considerably increased. In
 the Intermediate Schools 244 passed, making a to-
 tal of 759 for all.

The following teachers received certificates to
 teach Irish at the recent Examination.—

Co. Cork, Timothy Hurley, Drimoleague.
 — Galway, Michl. Coyue, Loughwell, Moyculen.
 — " John Flynn, Lisauoran, Drumgriffin.
 — " Michl O'Malley, Derryneen, Recess.
 — " J O'Brennan, Innistravner, Carraroe.
 — Mayo P Mullins, Lurganboy, Ballyhaunis.
 — " Michl Gilmore, Leefin, Claremorris.
 — Waterford, E Guiry, Carrickbeg, Carr'k-on-S'r.
 — " N Quinn, Rathleg, Waterford.

The financial condition of the society is good—
 having £123 in its treasury. The number of books
 sold by the society to date is 103,691.

[We hope that Irish-Americans hailing from the
 above locations will send the teachers bundles of

Gaels for their pupils.—Ed. G.]

In the next issue we shall print the names of all the *Irish* teachers, the number who receive Gaels for their pupils, and by whom sent.

O'Carry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

LECTURE VI.

[Delivered June 26, 1856.]

(Continued. from p. 168.)

There is nothing in this book (so far as we can judge in the absence of the original) to show why it should be called the *Annals of Clonmacnois*. We have already seen, and we shall have occasion to touch on the same fact again, that the *Annals of Clonmacnois* used by the Four Masters, came down but to the year 1227, whereas this book comes down to the year 1408.

The records contained in it are brief, but they sometimes preserve details of singular interest, not to be found in any of our other annals. As a specimen of these additions—the most interesting of them, perhaps—let me take the following passage, which occurs at the year 905, but which should be placed at the year 913; I give it in the exact phraseology of the original:—

"Neal Glunduff was king [of Ireland] three years, and was married to the Lady Gormphley, daughter of King Flann, who was a very fair, virtuous, and learned damoasel; was first married to Cormack Mac Cullenan, King of Munster; secondly to King Neal, by whom she had a son, called Prince Donnell, who was drowned; upon whose death she made many pitiful and learned ditties; and lastly, she was married to Cearbhall Mac Morgan, King of Leinster. After all which royal marriages, she begged from door to door, forsaken of all her friends and allies, and glad to be relieved by her inferiors."

The order of Gormlaith's marriages is not accurately given in this entry. Let us correct the entry from another and more reliable authority, that of the Book of Leinster.

It is true that Gormlaith was first married, or rather betrothed, to the celebrated king, bishop, and scholar, Cormac Mac Cullenan, King of Munster; but that marriage was never consummated, as the young king changed his mind, and restored the princess to her father, with all her fortune and dowry, while he himself took holy orders. He (as you are aware) became subsequently Archbishop of Cashel, and was, as you may remember, the author of the *Saltair of Cashel*, as well as the learned compilation since known as *Cormac's Glossary*.

After having been thus deserted by King Cormac, Gormlaith was married against her will to Cearbhall, King of Leinster.

Shortly afterwards, in the year 908,—probably in reality on account of the repudiation of the princess by the King of Munster, though ostensibly to assert his right to the presentation to the ancient church of Meinstir Eibhin, now Monaster-een (in the present Queen's county) which down to this time belonged to Munster,—Flann Siona,

the father of Gormlaith, who was hereditary king of Meath, and then Monarch of Erin, proceeded to make war on the southern prince; and, accompanied by his son-in-law, the King of Leinster, he marched with their united forces to Bealach Mughna (now Ballymoon, in the present county of Kildare), within two miles of the present town of Carlow. Here they were met by King Cormac at the head of the men of Munster, and a furious battle ensued between them, in which the Munstermen were defeated, and Cormac, the king and bishop, killed and beheaded on the field.

Cearbhall, king of Leinster, and husband of the princess Gormlaith, was badly wounded in the battle, and carried home to his palace at Naas, where he was assiduously attended to by his queen, who was scarcely ever absent from his couch. It happened that one day when he was convalescent, but still confined to his bed, the battle of Bealach Mughna became the subject of their conversation. Cearbhall described the fight with animation, and dwelt with seemingly exuberant satisfaction on the defeat of Cormac, and the dismemberment of his body in his presence. The queen, however, who was sitting on the foot rail of the bed, said that it was a great pity that the body of the holy bishop should be unnecessarily mutilated and desecrated, upon which the king, in a sudden fit of rage, struck her so rude a blow with his foot as threw her headlong on the ground, by which her clothes were thrown into disorder, in the presence of all her ladies and attendants.

The queen felt highly mortified and insulted at the indignity thus offered to her, and fled to her father for protection. Her father, however, in the presence of a powerful Danish enemy in Dublin, did not choose to take any hostile steps to punish the rudeness of King Cearbhall, but sent his daughter back again to her husband. Not so her young kinsman, Niall Glundubh [of the Black Knee], son of the brave Aedh Finliath, King of Aileach [i.e. King of Ulster]. This brave prince having heard of the indignity which had been put upon his relative, raised all the northern clans, and at their head marched to the borders of Leinster, with the intention of avenging the insult, as well as of taking the queen herself under the protection of the powerful forces of the north. Queen Gormlaith, however, objected to any violent measures, and only insisted on a separation from her husband, and the restoration of her dowry. She had four-and-twenty residences given to her in Leinster by Cearbhall on her marriage, and these he consented to confirm to her, and to release her legally from her vows as his wife. The queen being thus once more free from conjugal ties, returned to her father's house for the third time.

After this Niall Glundubh, deeming that the gross conduct of Cearbhall to his queen, and their final separation, had legally as well as virtually dissolved their marriage, proposed for her hand to her father; but both father and daughter refused, and, for the time, she continued to reside at the court of Flann.

In the course of the following year (904), however, Cearbhall was killed in battle by the Danes of Dublin, under their leader Ulbh, and all impediments being now removed, Gormlaith became the wife of Niall Glundubh.

From this period to the year 917, we hear nothing more of queen Gormlaith. Her father died in the meantime, in the year 914, and after him the young Niall Glundubh succeeded to the supreme throne as Monarch of Erin.

With the exception of the immortal Brian Bor. oimhe, no monarch ever wielded the sceptre, which was the sword, of Eriinn with more vigor, than this truly brave prince. His battles with the fierce and cruel Danes were incessant and bloody, and victories many and glorious, and himself and his brave father Aedh were the only monarchs who ever attempted to relieve Munster of the presence of these cruel foes, before Brian. Having, in fine, hemmed in so closely the Danes of Meath, Dublin and all Leinster, that they dare not move from the immediate vicinity of Dublin, he determined at last to attack them even there in their very strong hold. With this resolve, therefore, on Wednesday, 17th day of October, in the year 917, he marched on Dublin with a large force and attended by several of the chiefs and princes of Meath and Oriell; but the Danes went out and met him at Cill Mosomog (a place not yet identified) in the neighborhood of the city and a furious battle ensued, in which unfortunately the army of Eriinn was defeated and Niall himself was killed, with most of his attendant chiefs and an immense number of their men. And thus was the unfortunate queen Gormlaith for the third time left a widow. Her elder brother Conor was killed in the battle and her younger brother, Donnchadh, succeeded her husband in the sovereignty, which he enjoyed till his death in the year 942.

Of Queen Gormlaith's history during the reign of her brother we know nothing, but on his death the sceptre passed away from the houses of her father and her husband; and it is possible or rather probable that it was then that commenced that poverty and neglect of which she speaks so feelingly in her poems as well as in many stray verses which have come to us. Her misfortunes continued during the remaining five years of her life—namely from the death of her brother the monarch Donnchadh in the year 942 to her own death in the year 947.

I should not perhaps have dwelt so long on the short but eventful history of the unfortunate queen Gormlaith but that the translator of these annals of Clonmacnois, as they are called, falls into several mistakes about her; but whether they be part of his original text or only traditionary notes of his own I cannot determine; I believe the latter to be the more probable explanation. He says at the year 936 (which should be the year 943), that after the death of Niall Glundubh she was married to Cearbhall, King of Leinster; but I have taken the proper order of her marriages and the present sketch of her history, from the Book of Leinster (a MS. of the middle of the 12th century) as well as from an ancient copy of a most curious poem written during her long last illness, by Gormlaith herself, on her own life and misfortunes. In this poem she details the death of her son who was accidentally drowned in the county Galway during his fosterage and the subsequent death of her husband; and in it is also preserved an interesting account of her mode of living; a sketch of the more fortunate or happy part of her life; a character of Niall, of Cearbhall, and of Cormac; a description of the place and mode of sepulture of Niall; and on the whole a greater variety of references to habits, customs, and manners than I have found in any other piece of its kind. I have beside this, which is a long poem, collected a few of those stray verses which Gormlaith composed under a variety of impulses and circumstances.

(To be continued)

THE SENTIMENTS of our SUBSCRIBERS.

Ala—Mrs. Letady, G McQuillan, F S M'Cosker per Mr M'Cosker.

Cal—San Francisco, J Deasy, M O'Maboney, Martin P Ward, per Mr Ward, who sends a beautiful photo. with an eagle's quill pen in hand shot by him on the mountains.

Conn—Williamantic, Daniel J Moran.

D C—Washington, Wm F Molloy.

Ind—Notre Dame, Rev J J French, per Martin J Henahan, Providence, R I—Peru, Counsellor J W O'Hara.

Idaho—Idaho City, P Moriarty, \$5 for the cause

Ill—Chicago, Rev John J Carroll, another donation to help the cause; P Ahern, an earnest worker.

Ia—Vail, John B Costeloe, per Thos. M Power.

La—Mayer, Henry Durnin.

Mass—Abington, J Lynch. \$5 to help preserve the Irish race and Nation—Wollaston Heights, P Donovan—Worcester Thomas Henneberry.

Minn—St Paul, Rev John Molloy.

Mo—Byrnesville, Rev F P Gallagher. \$5. his sentiments in the cause—Kansas City, M White, Mrs D Vaughan, Thos. Hogan, J Delahunty, D V Kent, Thos. Houlihan, per P McEniry. Our Mo. friends, cleric and lay, would seem to have contracted the patriotic infection from their beloved bishop, and Father Cleary.

N H—Manchester, M O'Dowd, J McGuire, per Mr O'Dowd.

N Y—City, Dr. William O'Meagher, T Sheehan (2), J Shea, per Mr Sheehan, J Brown.

Pa—Centralia, Rev M J Power—Phila. C Toner, M O'Neill, A P Ward—St Vincent's Abbey, Rev. P Killoran.

R I—Providence, Martin J Henahan, Mortimer O'Donoghue, per T Sheenan, New York.

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Ireland. Ah, friends, you are accountable for the state of your children all over the world. Educate them in the language of your land as other sovereign peoples educate their children, and they will not renague you: educate them in a foreign tongue, and the sentiments it inspires, and you ultimately reap of that crop. Don't take our word for it—take the tabulated proof which stares you in the face.

Donegal—Keadue, J Warl, P Ward, per A P Ward, Phila. Pa.

Dublin, R. McS Gordon, E C Cuming, per Mr Gordon.

Galway—Treat, M Henahan—Maamgowna, P Walsh, both per Martin J Henahan, Providence R I.

Mayo—Mt Partry, the Rev Brothers.

Roscommon—Clooncagh, Miss Tessie Gormly, both of the latter, also, per M J Henahan, as above

Waterford—Lower Dromore, Mrs Wm Fitzgerald—Modeligs N School, Miss Johanna Hannigan—Mt Mellerary Abbey, Rev. Fr. Marus. All to co. Waterford per Rev. Thos. J Fitzgerald, Brooklyn.

The Chicago Gaels are pushing matters energetically under the inspiration of president Raleigh and secretary Crean.

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Miss Maggie Harte, Muskegon, Mich., John P. Hartnett, Bellows Falls, Vt. F. S. M'Cosker, Mobile Ala., James J. Hughes, Phila. Pa. and P. McEniry, Kansas City, Mo., send answers to Mr. Hanrahan's Ducks and Turkeys' problem. Mr. McEniry pays Mr. Hanrahan back in his own coin thus,—

21r 6új5 5111 rúajr eunlatteojr t5je
Cúj5 lačajr t6a5 'r 2ojr5r turcaj5te;
Le h-ocť r5jll1j5 t6a5 čean11ocaoť re
Oa lača 11ojť m6 '1a turcaj5e 'r f5je:
Uajr5 r1j 1r řej5ojr 1jom rāč lejť 3o tapa
5ur copó1j 1uač turcaj5 'r t1j r5jll1j5
a1 lača.

As the result has been obtained differently, we give Mr. Hanrahan's method,—

15—12 equal 3; 3 into 105s (5 guineas) equal 35, then 35 : 15 : : 105 to 45s, the price of the ducks

Mr. Hanrahan propounds another problem.—

Divide 12 by extreme and mean proportion.

And the Gael will propound a little one.—What number is that whose fourth exceeds its fifth by unity?

We have a lot of interesting matter for next Gael, quaint talks by Thomas Buadh, from Mr. Sullivan, violist, Mass.—poems from Mr. Feston, National teacher, Cahirdaniel, Co. Kerry—Kafery's Repentance from Mrs. Cloonan, St. Louis—an interesting song from Mr. J. J. Lyons—another poem from the Gabhar Donn, and extracts and translations from the Seanchus Mor by Capt. Norris; worth 5cts, eh?

Gaels, take no excuse from your Irish neighbors but make them join the Gaelic movement point out to them how their neighbors of other nationalities cultivate and preserve their national characteristics, aye, and the respect in which they are held in consequence!

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