

Cross over him to show the whole world that they esteemed him much; but it having fallen into decay, other friends restored it, in the year One thousand eight hundred and ninety-one.

Timothy Gleeson,
Lisquinlan, Ballymacoda, Co. Cork.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	S. and.
ḁ	a	aw	ḁ	m	emin
b	b	bay	ḡ	n	enn
c	c	kay	o	c	oh
ḉ	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	s	s	ess
ḡ	g	gay	t	t	thay
ḥ	h	ee	u	u	oo
l	l	ell			

XXI. LESSON.—Continued

Examples.

Jr breáḡta 'ḡa beḡur tú.
Jr aḡne 'ḡa neultáḡ tú,
ḡḡo h-Éleḡ ḡaḡ béḡḡ jr tú.
2l Eḡblḡḡ a rúḡḡ!
ḡḡo rḉr, ḡḡo lḡl, ḡḡo éaor jr tú,
ḡḡo rḉr a b-fuḡl 'raḡ t-raoḡal ro, tú
Rúḡ ḡḡo éḡoḡe 'r ḡḡo éléḡḡ jr tú,
2l Eḡblḡḡ a rúḡḡ!

More beautiful than Venus, far,
More fair than the midnight star,
My Helen, without stain you are,
Eibhlin a ruin!
My red rose, my Lily white,
My treasure, unfading bright,
Darling! my soul's delight!
Eibhlin a ruin!

From Haridiman's Irish Minstrelsy.

Translation of Exercise 1.

1. Tá mé ḡaḡ rḡur ḡaḡ braḉaḡr. 2
tá tú ḡaḡ ór ḡaḡ aḡrḡeao. 3. tá rḡ
ḡaḡ olc ḡḡo ḡaḡt. 4. b-fuḡl do ḉeapb-
braḉaḡr aḡur do ḉeapb-rḡur le do ḡá-
ḉaḡr aḡḡ aḡḡ tḡḡ? 5. tá ḡḡo ḡáḉaḡr
aḡur ḡḡo ḉeapb-rḡur aḡḡ aḡḡ tḡḡ lḡḡḡ-
ra. 6. a ḡeḡeḡo, b-fuḡl tú aḡḡ rḡḡḡ?
7. a ḡeapḡur aḡur a ḡeáḡaḡ b-fuḡl

ḡrḉḉ aḡaḡḉ aḡr ḡḡo ḡáḉaḡr? 8. b-fuḡl
do ḡac beo, a Eḡblḡḡ? 9. ca b-fuḡl
ḡac aḡ ḡḡr éḡeapra a bḡ aḡḡ ro a ḡae?
10. tá aḡ beaḡ ḡḡr 7 ḡac aḡ ḡḡr ḡḡr
aḡḡ ó túr aḡ lae a ḡae. 11. a ḡḡ-
éḡo túḡ tú aḡ clḡú leat. 12. raḉa
buap-raoḡalaḉ ḡḡo rḡḡḡ tú, a rúḡḡ ḡeal
ḡḡo éḡoḡe. 13. de bḡḡḡ ḡḡo b-fuḡl tú ro-
ḡaḡt, a ḡḡeapra, tá rúḡḡ aḡaḡ ar ro
rḡar a beḡt oḡr túḡ. 14. ó a óe tú-
r, a rḉap-ḡrḉḉ ḡḡo éḡoḡe, ḡḡo ḡḡle
rḉrḡr, ḡ'ḡle ḡaḡḉeap, beḡḡḡ ḡé rḉḡḡ
rḡar túḡ le beḡt raḉḡ do rḉḡur ḡḡo
brḉt; de bḡḡḡ ḡḡo b-fuḡl tú ḡaḡt aḡur
ḡrḉḉḡar lḡḡ, aḡur ḡḡo t-tḡlleaḡḡ (de-
serve) tú ḡḡo ḡrḉḉ ḡle; ar ro rḡar
[up, forward, henceforth], beḡḉ ḡrḉḉ
aḡaḡ ó éḡoḡe oḡr. aḡur ḡḡ beḡḉ éḡoḉ
leḡr ḡḡo brḉt le conḡḡaḡḡ [help] do ḡaḉḡḡ
ḡrḉra. 15. ó, a rḉrḡr ḡḡo éléḡḡ ḡac
ḡḡr aḡ ḡrḉḉ bḡ aḡaḉ aḡr ḉ'aḉaḡr éḡa-
buḡḡe, ḡaḡr a ḉḡoc tú aḡ ḡeud a bḡ
aḡr 16. b-fuḡl do ḡáḉaḡr clḡabuḡḡe 'r
aḡ tḡḡ? 17. tá, de éaḉḉ ḡḡo b-fuḡl a
ḡḡḡeap tḡḡḡ: aḉt beḡḉ brḉḡo aḡrḉḡ
'ḡaḡr beḡḉ rḡor aḡḡ ḡur rḡḡḡ rḉap
cḡeapra ḡar éu-ra aḡ rḡarḡaḉ [en-
quiring] aḡrḉḡ. 18. jr ḡḡr a éáḡ aḡur
a éḡú éḡḡ aḡ tḡr. 19. jr rḡor ḡḡo b-
fuḡl. 20. ḡḡo rḡḡ rḉ ḡar rḡḡ ar ro
rḡar.

A large mass of directions, vocabulary, etc. precede the next exercise, hence we defer it until next issue

THE MEMOIRS OF

GEN. THOMAS FRANCOIS MEAGHER

BY MICHAEL CAVANAGH,

And Published by the MESSENGER PRESS,
Worcester, Mass.,

Lies before us. The book is six and a half by nine inches, and contains over 500 pages printed from small clear new type, on fine paper, and bound in dark-green cloth with gold letters, and an equestrian figure of the subject, in gold, on the front cover, with an excellent cabinet photo of Gen. Meagher for a frontispiece. No one, it seems to us, has had better opportunity of knowing all the incidents in Gen. Meagher's life than the genial Irish poet and writer, MICHAEL CAVANAGH, he being his subject's bosom friend from early manhood, both here and at home, till the day of his death. And not only is the book a memoir of Gen. Meagher but, also, of contemporary Irish patriots. We could not in a short space like this do the matter justice, but we prophesy that the book will command the largest circulation of any of its class in America,

ΕΛΙΣΤΡΑ ΔΗ ΒΥΒΛΙΤΕΘΡΑ ΒΥΘΕ,
 ΚΥΡΤΕΑΡΟ ΤΕ Η-ΕΝΕΒΡΕ ΠΟ ΓΥΝΙΘ
 (ΛΕΑΗΤΑ)

ΤΑΡ ΕΥΡ ΤΑΜ Δ ΒΕΣΤ ΡΕΑΙ Μ' ΞΥΘΕ ΤΟ
 ΠΗΝΕΑΥ ΜΟ ΛΗ ΟΙΣ-ΕΕΑΛΙ ΤΟ ΞΑΟΤΡΥΖΑΘ
 ΜΟ ΖΗΟ ΑΣ ΤΡΕΑΒΑΘ 7 ΑΣ ΟΥΡ ΞΙ, ΔΕΤ
 ΗΣΟΡ Β-ΡΕΣΠΡΟΕ ΟΑΜ Ε, ΟΥΡ ΤΟ ΛΥΣ ΤΟΕ-
 ΑΡ ΟΥΑΙΘ ΟΡΜ 7 ΗΣΟΡ ΕΑΔΑΡ ΤΑΜ Δ Β-
 ΡΥΣΘΗΗ ΟΥΒΡΥΖΑΘ 'Η-Α ΑΖΑΙΘ. ΤΟ
 ΕΑΠΛΕΑΥ ΖΑΗ ΡΣΙΕ Δ ΠΑΙΘ ΑΖΑΜ ΤΕ ΗΑΟΗ
 7 ΤΟ ΗΜΠΕΑΡ, ΜΟ ΕΡΑΗΓΕ 7 ΜΟ ΕΣΥΡΕ,
 ΜΟ ΛΑΥΡ 7 ΜΟ ΛΑΟΪΣ, ΜΟ ΒΑ ΖΑΗ ΒΑΙΗΗ,
 ΜΟ ΒΑΗΤΑ ΖΑΗ ΒΑΡΡΑ, ΜΕΑΤΑΡΑΕΑ ΑΖΑΜ
 ΖΑΗ ΜΠΟΖΑΗ, ΔΕΤ ΜΕΘΣ ΜΟ ΗΕΑΛΤΑ 7
 ΤΡΠΟΤΑΡ ΤΟΥΑΒΡΕΑΕ ΗΑ Η-ΤΕΑΗΑΗ. Ξ
 ΒΕΑΣ ΗΑΡ ΜΠΕΪΣΕΑΥ ΑΡ ΒΥΠΕ ΘΕΑΡΣ ΖΟ
 ΣΛΕΑΗΗ ΗΑ ΗΣΕΑΤ 1 Σ-ΕΡΠΟΕ ΟΥΑΡΡΑΪΣΕ
 Μ' ΑΜΑΘΑΗ ΖΑΗ ΤΡΕΟΡΥΖΑΘ ΤΕ ΘΕΑΡΣΑ
 ΡΕΣΙΙ-ΒΕΑΡΤ ΗΑ Η-ΑΥΕΜΕ ΤΑΜΑΗΤΑ ΤΟ Η-
 ΜΠΡΕΑΘ ΟΡΜ Ξ ΗΑ ΛΑΕΤΘ Ο

ΤΟ ΒΪ ΒΥΑΕΑΪΛ ΟΥΒΡΕ ΑΖΑΜ ΑΣ ΟΥΡ
 ΟΥΠΗΤΕΑΕΤΑ ΛΑ ΡΑΗ Η-ΖΑΡΑΪΤΕ ΗΘΡ 7
 ΡΥΑΥΡ ΡΕ ΟΥΡΥΠΥΣ ΠΥΡΕΟΖΑΕ Η ΖΑΕ ΟΥΠΗ
 ΤΟ ΗΑ ΟΕΥΡΕ ΟΥΠΗΗΘΩΘ ΤΟΗ ΠΑΥΡΕ .1.
 ΠΟΛΛ ΒΕΑΣ ΡΑ ΞΘΟ 7 ΟΥΡΠΥ ΤΕΥΗΤΑ ΤΕ ΘΑ
 ΟΥΡΠΗ ΑΡ Δ ΒΥΗ ΖΟ ΛΑΗ ΛΑΖΑΥΡ ΟΥΠΕΤΕΑΕ-
 ΤΑ ΑΡ Η-Α ΛΕΑΖΑΘ ΞΣΟΡ ΟΥΡΕ ΤΟ ΒΪ
 ΟΥΠΕ ΖΟ ΛΟΡ 'ΡΑΗ ΒΡΑΥΡΕ ΡΗ ΛΕ ΛΗΗ ΔΗ
 ΞΟΖΗΑΡ ΖΑΗ ΤΟΡΑΘ ΗΑ ΒΛΑΕ ΑΡ ΕΕΑΗΗ
 ΔΟΗ ΘΕΥΡΑ ΤΩΘ ΔΕΤ ΑΗΑΗΗ ΛΟΕΑΗ ΕΑΤ-
 ΤΡΟΜ, ΗΕΑΗΕΑΡΡΑΕ. ΜΑΥΟΗ ΛΑ ΒΕΑΤ-
 ΤΑΗΕ ΤΟ ΟΥΑΙΘ ΔΗ ΟΑΪΣΗ ΑΥΜΥΡΕ ΖΥΡ
 ΔΗ ΤΟΒΑΡ Ο' ΙΑΡΡΑΪΘ ΛΑΗ ΕΡΥΡΣΗΗ Ο'
 ΞΣΟΡ-ΟΥΡΣΕ 7 ΞΡ ΕΑΘ ΡΥΑΥΡ Ξ ΠΟΥΜΠΕ ΔΕ
 ΒΑΥΤΕ ΒΕΑΣ ΤΑ ΠΗΗ 7 ΟΥΑΡΑΗ ΜΠΕ ΑΡ
 ΖΑΕ ΠΗΗ ΔΟΥ. ΡΥΣ Ξ Ϊ ΛΕ' 1 ΒΑΥΛΕ Ε ΑΖΥΡ
 ΤΟ ΟΥΠΕΑΥ ΑΡ ΔΗ ΗΘΥΜΗΗ ΘΕΑΡΣ ΗΑΕ
 ΒΑΘ ΤΑΡΒΑ 1 ΒΡΕΑΒΑΘ ΗΑ ΛΟΠΣΙΤΕ ΖΟ
 ΟΥΟΗΗ ΒΛΑΘΗΑ ΕΥΛΕ ΑΡ ΔΗ ΛΑΪΣΕΑΘ. 'Κ
 Δ Η-ΑΪΤΕ ΡΗ ΑΡ ΘΟΡΟ ΗΑ ΣΑΗΗΑ ΡΑ ΡΥ-
 ΡΥΡ Δ ΑΪΤΗΕ ΟΑΜ ΗΑΕ ΒΑΘ ΑΖΑΥΗΗ ΔΕΤ
 ΕΛΑΒΑΡΑΗ ΟΥΒΑ 1 Η-ΠΟΗΑΤ ΠΡΑΤΑΥΤΕ ΑΗ
 ΒΛΑΘΑΗΗ ΡΗ ΑΡ ΠΟΜΑΘ ΗΑ Η ΟΥΘ ΟΕΑΡΕ
 ΡΥΑΡΡΑΜΑΡ 1 Μ-ΒΡΟΛΛΑΕ ΖΑΕ ΟΥΑΥΡΕ ΔΗ
 ΟΕΥΟ ΛΑ ΤΟ ΘΑΜΑΡ ΑΣ Δ Μ-ΒΥΑΥΗ.

ΛΑ Ο'Α ΠΑΔΑΜΑΡ ΑΣ ΤΕΑΕΤ ΤΑΡ ΗΑ ΟΥΗ-
 ΑΡΕΑΪΘΩΘ ΠΕΑΗΡΑΪΘΤΕ, ΜΟ ΒΥΑΕΑΪΛ ΟΥΒ-
 ΡΕ 7 ΜΠΕ-ΡΕΗ, ΔΟΥΒΑΥΡΤ ΡΕ ΛΟΜ, "ΚΪ
 ΤΕΑΕΑΥΡ ΟΥΤ-Ρ ΤΟ ΟΥΟ ΡΕΗ Ο' ΞΑΪΘΑΥΛ
 ΑΡ Η-ΑΥΡ ΑΡΪΥ 7 ΟΥΠΛΕΑΘ ΛΕΥΡ." "ΟΥΟΗ-

The Yellow Thresher.
 Translation.

(Continued from page 192.)

Immediately on my recovery I did my best endeavors to put my affairs to rights. I ploughed and sowed seed but all to no purpose; the heavy hand lay upon me and vain were all my efforts to strive against it. Without delay I had lost all my means and my whole family, my sows and my store pigs, my mares and my calves, my cows gave no milk and my fields no crops, I had churns without butter-rolls but instead the whey of my deeling and devilish lees of the demons. The wonder is that I did not run off in a raging fit of madness to 'Lunatic Glen' in the county of Kerry, a fool without power of directing myself, by reason of the evil deeds worked against me by that hellish crew in those days.

One day my labouring boy while setting wheat in the Big Garden discovered a 'pishogue nest in each corner of the four corners of the field, viz. a little hole under the sod having a cross made of little sticks at its bottom and an open palm-ful of wheat laid down on it. There was plenty of straw in that field at harvest time, the ears, however, had neither fruit nor flower but light, unprofitable, chaff. On May morning the servant girl went to the well to fetch a pitcher full of spring water and what should she find before her but a little stick pointed at both ends with a lump of butter stuck on each point. She took it home with her and I divined in a moment that there would be no profit in the jumping of the churn-dash for another year at least. Afterwards towards the month of November I might easily know that our potatoe crop that year would be small and black from the number of hen eggs which we found in the breast of every ridge the first day we went to dig them.

As myself and my laboring boy were one day talking about the above-men-

ար," ար մյ-րե, "le տրաօյճեաճտ Ծօ ճւր
 1 Յ-Ծօհայր 1 յ-ճայօ յա Ծրօյնճե ԾԵՂԾ
 le Եյադեյ յօ' Ծւայօրեաճօ. 1 Ծ-Եաօյճ
 Ծյ յմե Ծձ Ծ-Բւյճնյն-րե յմօ ճօյլ րեյն Ծյր
 ԾօճեօԾայնն Ծ ճւր յօ' րեյլԾ Ծրյր յօ րյն-
 րլեճե, րօԾայր, Ծր Ծյ Ե-րլյճե րօ. 1 յօյ
 րւար Ծօ յմեաԾարաճ Ծր յօր Ծօ Ծւօ յնա-
 ճաճ Ծ'ւաճԵար. 7 րաճ րօԾ ԵւեճԵա Ծր յ Ծ
 ճօրաճ-ճեարն ճօ յնյրօրաճ 7 րյնօն-ճեար-
 ճալ Ե յօ Ծւեճ Ծօ ճաԾ Եաօրճայն րա ճօյն
 Ծյ յմեաԾարաճա. Ծյնրան ճաԾ ԾՅ Ծւայ-
 րեաճ յա ԼօյնճյԾե Լե րւյրրե-րալրրե րւա-
 Ծրաճ յօ Ծեյճ Ծօճ' Ենայնայն ԾՅար Ծօճ'
 Ենար Ծր յա յ-Ծ յ-օԼա-ԾայճԵ րե Ծյա-
 րարԵայն ԾԼԼար 7 յնյա Ծ-Բւյճնյր յմ' յ
 Ծ Երւաճայն յօ ԾւայԵ Ծյ Եյճե Ծր յօյնյն
 յա յ-ւայրե յր մեաԼԵա Ծւլ Ծ յնյաճօ Ծ-
 ԵՂ մ'նրԵյն-րյ. Ծւայլ Ծօ րեյրրեաճ րա
 Ծնյ Ծեյճ յ-ԵլաճԵայ 7 ճաԾ ԾՅ ԵրեաԾաճ
 Լեօ յօ Ծ-Եեյճեայնայն ԵԼօճ Եեաճ Ծր Ծնր
 Ծօ րյն, 7 Եեյր Լեաճ Ե րյն օյճԵ ԾւԾ-րաԵ
 յօ յնրար Ծօ ԵարճԵարաճ 7 Եայն Ե Երլ
 յ-ւայրե Եար յմլԼաճ Ծ Ծօճայն 1 յ-Ծյնն
 Ծյ ԾյաԾայլ 7 ԾօճեաԾայր Ծր Ծ-Եեաճ 1
 Ծայր Ծւյճ Ծօ ճւր ԾրԾար յօ Լեյր Ծօ
 ճայրեաճ ւայճ յայլԼե Լե Ծրաօյճեաճ Եօյր
 Եօրնա, ԵօյրԵ, Երւյճեաճ 7 րեաճալ, յօ
 յօճԼայնն րեյն յօնայ. ԾՅար յա ԾԵՂ րյլ
 Ծճաճ Լե ԾյօճաԼԵար 7 Ծյաճայր Ծօ Ծւայն
 ԾրԵա ԵաԾայր րյնր Ծօ Տեճայն ճաԾաճ
 7 Երր Ծ'րյաճայն Ծյր 'Եւյն յօ յնաԼԵճ'
 Ծօ ԾւաԼաճ Ծօյն Լե յ-Ծ Լնն-օրԾ Ծր Ծ
 յնեօյն Ծ'ա րաճ րն' Ծյն ԵւրԾոնա յա Ծ-
 րօԾալ Ծւօ օյրեայննաճ Ծ'ա Լեճեյր րյն Ծ'
 օԾայն 7 Եյայն Ծ րյօր ԾՅ Ծյն Ծւեճայն Եյա
 ր Ծյաճ րա ԵյօրԵաճ յօ' Երաօճաճ Ծր Ծյ
 Ծրրարճայր Եյն Երւաճ 7 Ծր Ծյ րյնյօ-
 րաճ րօԼա ԾՅար րեօԼա Ծեարար օրրա Երե
 յեյննեաճար Ծյ ԵւյճԵ րյն."

"Լեյն Ծօճ' ԵաԾրար Ծ ԵԼաճայրե յա
 յնյօճօնայրԼե," Ծր մյ-րե, "ԾԵՂն ԾՅ
 Ծրւյճոյն Ծյօյր Լե Ելաճայնայն յմօ րեայ-
 օրԾաճԵա, 7 յւօ յնր Ծեարնար Ծրայն, յյ
 Ծյա Ծւայն Ծճայն Լե ԵօնաճԵայն յրյնն յօ
 Ծեյրեաճ յմօ րաԵ, յնճ յօ ԼյաճԵաճ յմօ
 Եեայն 7 յօ Ծ-րեօճԵաճ յմօ րեօյլ 7 յմօ
 րեյճե Լե յարԵ յօԵա 7 օԵարր. ՏԼւայր
 ւայն 1 յ-Ծյնն Ծե յյ րյնԼեօնյաճ Ծւյն
 Ծօճ' ԵԼարարաճ 1 մ' ԾյԵ յնճ Ծւօ
 րայրե."

Ծ'նյնյն րե Լեյր 7 Ծօ Ծաճար-րա Ծյն-

tioned signs he said to me, "Not diffi-
 cult for thee to get thine own share
 back again and more beside." "How"?
 Said I. "By working enchantment a-
 gainst the parties that have been so
 long oppressing you. As to the butter
 if I got my own will I could put it in-
 to your possession simply and easily in
 this wise: Fill up thy churn in the
 ordinary way and then having heated
 a plough-share red hot in the fire tie it
 tightly with a withe of mountain ash
 round the middle of the churn. Then
 begin pounding the dash with hurry
 and haste until thy bones and skin are
 oiled with heavy drops of sweat and
 then if thou gettest not butter in ricks
 to the ridge of the roof my mind is de-
 ceived and gone astray. Take, then,
 thy yoke of ploughing horses into a
 ten year 'hawn' field and plough away
 with it until a small stone sticks bet-
 ween share and coulter. Take that
 with thee of a dark moonless night to
 the dwelling of the enemy and, having
 cast it thrice over his house top in the
 Devil's name, come home and thou
 wilt find all the corn that was ever
 stolen from thee through enchantment
 whether barley, and oats, wheat, or
 rye, before thee in thine own haggard.
 And if thou be desirous of inflicting
 vengeance and harm on them give a
 pound to Jack the Smith and he will
 strike the 'cursed knell' for them with
 his sledge on the anvil, using at the
 same time the form of words necessary
 for such an occasion, and the world
 will know who were those that were
 guilty of thy harm through the des-
 truction and sorrow and through the
 affliction in flesh and blood that will
 overtake them by the poisonous power
 of that charm."

"Cease thy evil prating thou rascal
 of the ill-advice," said I. I am now
 approaching the years of my old age
 and a thing I never did before, neither,
 will I, now, meddle with the powers
 of Hell to the end of my life though
 my head should become grey and my
 flesh and sinews wither away for hun-

բան իմ՝ առարկան չան ճանն, չան ճեյլե, չան ճարայո, չան չաօլ յո ճոյքարտայճե, յա՛ ճոյքօջար յո ճածարայճե; յայնդեար յո ճեալայճ ճեյնեյճե ճեօ բյնե բար բա ճևո ճն յաճայնե, յ՛ յոյնայոյն ճեաճ-նայնեաճ ար յ.ա բճարաճ աճ ճն ճաճալ յնեարճ յա ճ-ճեարտար, 7 յե յն՛ բեարայն ար ճեարնայն յո ճայոճե աճ ճաօյնիճ 7 աճ ճն ճոյնայն. ճօ ճայնեաճ ճայնե յր ճեյճեարայճե օրն բա ճեյնեաճ ճն ճան ճանճաճար յօրճայնիճե ճն ճյճեարնա ճաճայն ճօմ՛ ճիյնե 7 ճօմ՛ ճիօճար ճնաճ ճ հ-ճարբ 7 օյճնեաճե յօ ճնյոճ, յօ յաճար յօ յօմ յեաճեա ար յեաճ-ճաօյն ճն ճօճայն չան ճաճայն յն՛ ճօյնաճե աճե յաճայն յօ յայնե 7 յօ յլայնե. Ար յաօլ-նաճ ճօմ՛ ճրօն ճնեաճ ճօրեա ճօ ճյ ճն ճօճարբ աճ յօյնեայնայն օրն 7 ճօ ճաճաճար բա յ յ ճօյն ճօ ճայն ճն "Բնեաճայնե ճն յայո՛" բօ յե հ-ճայոճ ճայնե ար բւօ յա ճյնե 7 ար ճն յիօճե բյն ճաճայն ՛ն ճօճայնաճ ճն յօ բյն յար ճնօյն.

Այ բյն ճայոճ յ՛ Եաճեա ճ ճաօյնե յայնդեարճա յա բայնե, 7 յօ յայն բլան յաճ յեաճ ճայն բյ ճ յեալեաճե յնայնեայն յա յեալայն, 7 յօ յայն բօճայն ճար բա չան ճայոճնեաճ յա ճաճարճ ճ՛ ճար բօճայն յօ ճրաճե.

Բյրեարճ ճե հ-Ենեբնե.

ԱՍԻՐ ԱՆ ԵՂԻՏ.
BY P. A. DOUGHER.

Ճա՛ յն ճօճար ճայն յր ճօրաճ, ճեալաճ նյր ճն յաե,
 յա ճօրայն յան յե յանճօյն, ճրօրայնե ճօ ճ-բաճայն;
 Ճա՛ ճիյն ար յաճ ճաօճ ճօճօ, ճարե ճն բաճալ յ բար,
 'Տ չան յնեար ար ճյե բաօյ ճօ ճօյնայն յօ ճ-ճյն յայն ճն ճայր.
 Ճա՛ ճօյնարբա 7 ճարայո յեա, յօ յայն բլարճա ճայն,
 Ճօ բաճա ՛ր ճա՛ ճօ բօճալիօնե յն ճեարճայո օրե յե յնայն;
 Աճ՛ յա ճայն բյն ճեարտար ճեարնաճ, ՛ր յն ճ-բեյբյոճ բլաճ ճն ճար,
 յօ յն-ճեյոճ ճօ ճարան բօլայն, ՛ր յօ ճօյն-յոճ յայն ճօ ճայր.
 յն՛ ճօնայն ար ճյե ՛րա ճ-բաճալ բօ յօ ճայնե ճարբաճ բյն,

ger and thirst. Begone from me in God's name I will no longer suffer a person of thy base design near me."

He went and I was then alone without children, without a wife, without a friend, without a relative to comfort me, or a connexion to assist me, the household of my radiant hot hearth stretched cold beneath the covering of the field, my fair possessions scattered through the neighbourhood by the Devil, and myself standing in the gap of my defeat luckless, without prosperity, but held in a close press without hope of rescue, by demons and by the world. The latest blow was struck on me at length when the middle-men arrived to eject and banish me from the dwelling and inheritance of my race by whom I was thrown bare on the road-side having nothing to sustain me but the power of my hand and my health. When my broken-hearted sorrow had somewhat abated hunger began to oppress me, and I went to the wood to cut this 'bouncer with a bond' [flail] to thresh with through the country, and thus have [supported myself from that day to this.

There you have my adventure friendly and kindly people, may you all be ever safe from the direful madness of [inflicted by] demons, and may your ways be pleasant, no trouble or contention reaching you for ever.

Ան ճալաճ ճարոճ՛ ճյեճ ճնօյն, ճա՛ ճայն ար ճօ ճարն;
 ճեյոճ յեարոն յա յն-ճօճ օրե, յեյր ճն բաճալ, բե բյն ճն յնար,
 'Տ յն ճեյոճ եօլար ար յա ճաօյնիճ յնե, յօ ճ-ճյնոճ յայն ճն ճայր.
 յօ ճ-բօյնոճ ճյա յա ճաօյնիճ ճօճեա, ճա՛ բլայն յեյր ճն բաճալ,
 Ճա՛ բայեճար յնե յա յն-ճայն, յաճե ճ-նայնե 7 յաօյն;
 յն՛ ճարբաճար ճրեաճ բա ճ-բարնար ճն, յն՛ ճայն ար ճն յ-ճարե,
 'Տ յն ճայնեօճար օրե յօ ճ-բայն ճն եօ յօ ճ-ճյնոճ յայն ճն ճայր.
 Աճ՛ ճա՛ բօլար յե ճայնիս՛, յնայն յ բաճ-բայնոճ ճն բաճալ.

Յսր շրուայնեամայո, Յսր օյերայո, Յսր
 Լաճայրայո ԼԵ ՇԱԼԼ :
 Այ ըն ծԵԱՐԲԱՅՈՒ ՇԱՐԱՅՈՒ ԱՐԵԱՇԱՐ ԿՕ
 ԵՐՈՒՆԱՇ ԱՐ ԱՐ Յ-ՇԱՐ,
 ԱՅսր ԲԱՅՈՒՐ ԼԵ Ղ-ԱՐ Ղ-ԱՊԱՄ Ա Ղ-ԱՃԱՐ Ե
 Ե-ԲԱՅՅԵԱՄԱՅՈՒ ԵԱՐ.

Extracts From *Seahēcur* ԱՊՈՐ,
 (Ancient Brehon Laws)

by T. D. Norris—Continued.

Original as in *Seahēcur* ԱՊՈՐ.

(To get the proper sense, please always read the
 extract which previously appeared)

Եսր ըն ըն ՇԵՊԱ ըսր ԲԵՐ ՂԵՐԵՊՈ
 ՈՒ ԱՅԱ ՇԵՐԼԱՅ ըննա ըսա ըԵՇԿԵ.
 Ո՛՛ ՇԱՄ ՇՐՈՇԱՐԵ ՇՐԻՊՈՅԵ.
 ՇրԵ ըննԵ ըԵՐԵ ըս ըսՈ ըՂԵՈՄ ըսնՇԿԵ,
 ԱՐ ԵԱ ԵՇԿԻՊԱՅԱՇ
 ԵՊՈՇՈՐԲԱՇ ՇՅԱ ՇՅԱ ՇՐՈՇԱՐԵ,
 ՇՈՂՈ ԱՇԿԵՐՐԱՇ ԱՇՐՈՒԼԵ,
 Ե ըսրԼԼԽՈՒ ԵԱՐ.
 ԵԱՇ ՇԱՇ ՕԵՂ ՕՐԻՅԵՐ ՇՅՈՒՆԵ ;
 ՇԵՂԵ-ՐԻՅ ըՈՇԱ ՂԼԱՅԱՅ ԲԵՐԵ ԲԱՅՅԵ,
 ԵՇ ԵԼՅՂԱՐ ՇԵԱՐՅ,
 ՇՅԱ ընն ըԵԱՐԵ ըԵԱՇ ՇԵ ;
 ՈՒՇ ըսն ըԵԱՐԵ ԲԱՅԼ ԲՂԱՅԵ,
 ՈՒՇ ԲԱՅՐԵ ԲՐԱՅԿԵ :
 ԵՐՈ ԵՐՈՒՐ ԵԱՐ,
 Ա՛ ըննԵՐ ընննԵՄԱ, ԱՐ ԵԱՇԱՐ ԵԱՐԴԱ.
 ԵՐՈՅԱ ՇԱՇ ԼԵՅԵՐ ԵՐՈՅԱՇ ;
 ԵԱՐԱ ԵԱՐ ԵՐՈՅԱՇ.
 ԵՐԵԱՇ ԲԵԱՇԿԵԱ ՇՈՒՐԱՅՈՒՆԵՐԻ ըԵՅԵՐԻ,
 ԵՐ ՕԼԵ ըՈՇ ըՈՐԻՅ ընննԵՄ ;
 ՇՈՆԵՐԵԱՄ ԵՐԵՇԿԵՄՂԱՇ ԵԱՐ,
 ԵԱՇ ընն ՇՂԻՊԱՅ ՇԱՇ.
 ԵՐԵՇ ԱՐ ըԵՄ ՈՒՇԱ,
 ՕՇՐ ընն ԱՐ ԵԱՐ ԵԱՐԱՐ.

ԵՐ ԱՄԼԱՅ ըՈ ՇՈՄԱՅԼԵԱ ըն ՇԱ ԲԵԱՇԿԵ ;
 ըՈ ԽՈՐԵԱ ըն ԵՐՈՅԱ ընն ՇՂԻՊԱՅ, ՕՇՐ ՇՈ
 ԲԱՅՅԵՇ [նԵՄ] ՇՅԱ ԽԱՊԱՅՂ ; ԻՐԵԱՇ ըն-
 ՇԵՐԵՇ ԼԱ ԲՐԱ ԵՐԵԱՅՂ ՇԱՇ ընն ՇՂԻՊ-
 ԱՅՈՒ, ԱՐ ըն ըՈ ԲՈՒՐԵՐԵ ըն ըԵՇՇԱՇ ԱՇԿ-
 ԵՐՐԱՇ ԻՐՂ ըՈՐԻ ԲԵՈ.

Modernized version.

Եսր է ըն ՇԵՇ ըՐ Ե-ԲԵԱՐ Ղ-ԵՐԻՊՈՂ,
 Ո՛՛ ընն ընն ՇԵԱՐԼԱՅ¹ ՇՅԱ 'ննա ըսաՇ
 ԲԵԱՇՈ.²
 Ո՛՛Ր ԱՈՂԱՅ ԱՂ ՇՐԻՊՈՅՈ ՇՐՈՇԱՐԵ,

ՇրԵ ԲԵԱՐԵ ՈՒՆԵՈՒ ԵՄ ԱՇԱՅՂ Շ-ԱՂԱՇՈ,³
 ՕՐ ԵԱՇ ԵՇ ԲՈՐ-ԽԱՐԵԱՂԱՇ
 ՇՈ ԲՐԱՅՂ ՇՅԱ ՇՈ Շ'Ա ՇՐՈՇԱՐԵ,
 Յսր ՅՂՈՇ ԱՇԱՐԻՅԱՇ ԱՐՈՒԼԵ⁴
 ԱՂ-ԱՐԼԼԵԱՇ⁵ [Ե.ԵԱՐ]
 ԵԱՐ ԵՄ ՅԱՇ Ղ-ԱՈՂ ՇՈՐԻՅԵԱՐ ՇՅՈՒՆԵ ;
 ՇԵՂԵ-ՐԻՅ,⁶ ըՈՅԱ⁷ ԲԼԱՅ, ԲԵՐԵ⁸ ԲԱՅՅԵՇ
 ԱՅ ԵԱՅՂԱՐ⁹ ՇԵԱՅ [Ե ԲԱՅԼԵԱՇՇ]
 ՇՈ ԽԱՐԵԱՐ ԲԵԱՇ ;
 ՅԱՇ Ղ-ԱՈՂ ըն ԲԱՅԼԼԵ¹⁰ [նՈՐ ՇՐԱՅԼԼԵՇԵ]
 Ո՛՛ ԲԱՅՐԵ¹¹ ԲՐԱՇԱ ;¹²
 ԵՐՈ¹³ Ա ԵՐՈՂԱՐ¹⁴ ԵԱՐ,
 Ա ըննԵԱՐ¹⁵ Ա ընննԵՐՈՒՆԱ, ՇԱՇԲՈՇ ԵԱՐ
 ԵԱՐ Շ-ԲԱԼԱՅ.
 ԵՐ ԵՐՈՇԵԱ¹⁶ ՇԱՇ Ա ԼԵՅԵԱՐ ՇՈ ԵՐՈՇԵԱ
 ՅԵՈՅԱՅ ԵԱՐ ԱՂ ԵՐՈՇԵԱ. [ԲԵՇԵԱՇ ;
 ԵՐԵԱՇ¹⁷ ԲԵԱՇՈ, ըԱՐ Ա ՅԱՇԱՐ Ե, ըԱՐ
 ԲՅԼԵ.
 ԵՐ ՕԼԵ ըԵՈՒՇ¹⁸ ՇՐԵ ընննԵՄ ;
 ՇՈՂԵԱՐԵԱՄ¹⁹ ԵՐԵՇԵԱՂԱՐ ԵԱՐ,
 ԵՐԵՇ ԵԱՐ ՇՐԵ ըն ՇՈՂԱՅ ՇՈ ՇԱՇ Ա
 ԽԱՐԵԱՐ.
 ԵՐԵՇ ԱՐ ՈՒՆԱՂ ՇՈ ՈՒՇԱՇ,
 ԱՅսր ընն ԱՐ ԵԱՐ ԵՐԵՇԵԱՐ Ե.

NOTES.

- 1 ՇԵԱՐԼԱՅ, v. to give, vouchsafe or, bestow.
- 2 ԲԵԱՇՈ, n. m. power, law, authority.
- 3 Շ'ԱՂԱՇՈ, v. to preserve, to save, from, ԱՂԱՇՈ, n.f. preservation.
- 4 ԱՐՈՒԼԵ, pron. other, another.
- 5 ԱՐԼԼԵՇ, n. m. wages, hire, reward, [here wages of crime, i.e. death.
- 6 ՇԵՂԵ-ՐԻՅ, n. m. a fine, fair or noble king.
- 7 ըՈՅԱ ԲԼԱՅ, choice of hosts.
- 8 ԲԵՐԵ ԲԱՅՅԵՇ, strength of arrows.
- 9 ԵԱՅՂԱՐ, v. commits crime with malice prepense.
- 10 ԲԱՅԼԼԵ, adj. meanest, etc.
- 11 ԲԱՅՐԵ, n. m. the noblest, from ԲԱՐ, exceeding great.
- 12 ԲՐԱՇԱ, n. m. pl. from ԲՐԱՇ, a poet,

a learned person

- 13 beo, n. m any living person.
- 14 6p099ap, v. inflicts or bestows.
- 15 mscen, v. is concluded.
- 16 6f066a, n m. a defendant, a criminal
- 17 6peac meac6a, judgment of the law
- 18 9eoj6, n. f. a wound.
- 19 co99eapacajm, v. I decide, I pronounce.
- 20 opac99eac6, v. was killed, from opacac6, killing, slaughter.
- 21 6opm999999eac6, v. it was ruled or decided
- 22 f69999999, n. f increased.
- 23 a99eapac6 (a9999), adv. again, at another time.

English Translation.

There was in the first law* of the men of Erin
 That which God has not vouchsafed in his new law.
 The Trinity did not vouchsafe mercy,
 Through heavenly strength to save Adam.
 For it was perpetual existence
 God gave him of his mercy,
 Until otherwise he merited
 By deserving death.
 Let every one die who kills a human being ;
 Even the king who seeks a wreath with hosts,
 Who inflicts red wounds intentionally,
 Of which any person dies ;
 Every powerless, insignificant person,
 Or noblest of the learned ;
 Yea, every living person who inflicts death,
 Whose misdeeds are judged, shall suffer death.
 He who lets a criminal escape is himself a culprit ;
 He shall suffer the death of a criminal.
 In the judgment of the law which I, as a poet have
 It is evil to kill by a foul deed ; received,
 I pronounce the judgment of death,
 Of death for his crime to every one who kills
 Nuada is adjudged to Heaven,
 And it is not to death he is adjudged.

It was thus the two laws were fulfilled ; the culprit was put to death for his crime, and his soul was pardoned and sent to heaven. What was agreed upon by the men of Erin was, that every one should be given up for his crime, that sin might not otherwise increase on the island.

* First law. This is obscurely stated. It means that before Patrick's time the Irish had the law of nature and the law of Moses, which Cai Cainbhrethach is said to have taught the ancestors of the Scoti in Egypt, which will hereafter appear.
 (To be continued)

A HANDFULL OF EARTH.

1

I am bidding farewell to the land of my birth,
 To wander far over the sea ;
 I am parting from all I hold dear on this earth,
 O ! its breaking my poor heart will be :
 But this treasure I'll take for my dear mother's sake,
 'Twill often bring tears to my eyes :
 'Tis a handful of earth from the land of my birth,
 From the grave where my dear mother lies.
 'Tis a handful of earth from the land of my birth,

From the grave where my dear mother lies.

2

O Erin my home, tho' from thee I may roam,
 My blessing be with thee, asthore ;
 Your valleys and streams I will see in my dreams,
 As bright and as green as of yore ;
 And when I am dead O ! I hope, o'er my head,
 They will lay this dear treasure I prize
 'Tis a handful of earth from the land of my birth,
 From the grave where my dear mother lies.
 'Tis a handful of earth from the land of my birth,
 From the grave where my dear mother lies'

TRANSLATION

LÁIN-DÓRN DE ÉRÉ.

1

Táim rlan leac a' riac6 6o é99m 6o 99e99
 eam99aj9'
 Le r6ac6am99ac6 a 6-fac6 ap a99 99999
 Táim a' r99apac6 9e 9-a 6-fu99 699eap
 a99 699999 9a 6al999aj9
 Óc6 a' 6999eac6 6é96 6o é9966e 6o666,
 fapac6999!
 9iac6 9o 6a9999 99ac6faj6 6é a99 9o9 6o
 699 99ac6ap 99é
 9i 6e999fap 6o 999 6eac66 6 é9966e
 'Se lan6o9999 6e é99e 6'9 6-699 '99ap
 9e99eac6 6é -
 Ó'9 a9999 6ap 6á 6o 99ac6ap99 '99a 9996e.
 'Se lan6o9999 6e é99e 6'9 6-699 '99ap
 9e99eac6 6é -
 Ó'9 a9999 6ap 6á 6o 99ac6ap99 '99a 9996e.

2

9i é99e, 6o 9e696, 996 99 fap6a a996 6o
 9666,
 6966 op6-9a 6o 6eap99ac66 9o 6e66,
 6o 99eap999a '9 6o 9996a 9e99996 6é
 '99 6o 6o6ac66,
 6o 9o9999eac6 '9 6o 99ac6 6ap fap66 6:
 'S '99a99 6é96eac6 9 99op-99a99, Ó! 6á
 9999, op 6o é9999
 9o 9-6999999999 9o 9o99999 6o é9966e,
 'Se lan6o9999 6e é99é 6'9 6-699 '99ap
 9e99eac6 6é -
 Ó'9 a9999 6ap 6á 6o 99ac6ap99 '99a 9996e.
 'Se lan6o9999 6e é99e 6'9 6-699 '99ap
 9e99eac6 6é -
 Ó'9 a9999 6ap 6á 6o 99ac6ap99 '99a 9996e.
 99 9a 6.

To the Editor of the GAEL.
 The above song was composed by a certain Joseph Murphy in English, and set to music by him. I am told by those that heard him sing it in the play of Seaghan Ruadh, it brought tears from their eyes, it was so affecting.
 - M C.

"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 BENCH.

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



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

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Twelfth Year of Publication.

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Remember that the First Irish Book is given free of charge to every new subscriber.

Subscribers will please remember that subscriptions are due in advance.

A large number of the Gael's subscribers are now in arrears. We hope these are not holding back thinking that the Gael would collapse and that in such contingency they would be freed from their obligation. The Gael was not founded on a mercenary basis. In its first issue, eleven years ago, we there declared that it should live while we lived. By the ordinary course of life of our family we have yet some twenty-five years more to run, and if we run that THE GAEL will run the same length. It may sometimes, from various causes, run irregular, but it will be there. Hence, our friends should pay up or notify us of their intentions to cease their support of the Gaelic cause that we may send the copies wasted on them to some, perhaps, more congenial clime. We shall fawn on no man; the Gael's life depends on no man's subscription. As Hector said, to Andromache, with a little variation,—

CA' FAIO A' T' MASHFEAR MUSHOHE, HJ' L' A' JH' BAOSHAL,— (TASHAL)

'Sa 3-cumag e'ijneac' HJ' L' A' cu'p' de'ij' t' But if Irishmen have the honor and the interest of their country, and of their offsprings, at heart they will extend its usefulness to the extent of their power

Another thing, Gaels. One would think from your apathy that the Gaelic Movement was a personal matter. In ordinary associations the members are always on the alert to secure new accessions, otherwise they would die of inanition. What exert-

ions are you making to enlarge the membership of the Gaelic cause? And, friends, if you wish it done yourselves, like the Farmer and the Field of Corn, must do it. Providence helps those who try to help themselves. Read the song, "Oh, Blame Not The Bard," and if it does not excite in you feelings of genuine patriotism, then the apparent struggle for the attainment of Irish autonomy is a farce.

As the Gael's object is the dissemination of Irish literature to the extent of its limited ability, apart from financial considerations, it shall, henceforth, cease to be sent to those who are considerably in arrears and the copies wasted on them will be sent promiscuously to such Irish names as we find thro' the country. The Gael has never been sent for payment to any one who did not promise to, or actually did, subscribe for it; and those thus receiving it, without notifying us to discontinue it, are as legally indebted to us as if we lent them the sums due—and are collectable. That is t e law.

We have our opinion of those who would belittle or, by their actions, circumscribe such efforts as ours in fighting for Irish rights by placing Ireland's ancient language and literature before the world, and in the hands of every man and woman of Irish birth and lineage so as to remove the National degradation conceived in the query by ignorant Irishmen, "Have the Irish a language?" and every person that receives the Gael (as above) without the intention to pay for it, belittles and circumscribes such efforts; and, moreover, commits the sin and crime of larceny.

Seeing her factories idle and the cry of distress proceeding from her population, and her commerce visibly decaying (for without trade she could not buy fuel for her ships), we cherished the hope that England's greatness was a thing of the past, that in less than a decade she would descend to the level of Holland in the family of nations, and that Ireland would then come by her own. Hence, in the late issues of THE GAEL, we felicitated ourselves on the prospect of immediate Home Rule for Ireland—that the language would be taught in all her schools, and that thus our tedious labors in that regard would be brought to a successful close.

But, alas! it was building "castles in the air," for Salisbury declares that if Gladstone should succeed in passing a Home Rule bill in the Commons he would have it rejected in the Lords.

And the result of the late election in this country, putting \$500,000,000 yearly into her pocket by opening our ports to the free ingress of her manufactures, re-invests her as "mistress of the seas," and enables her to continue to treat Ireland's prayer for justice

with her usual arrogant, heartless, disdainful sneer of contempt.

In this very blue outlook for our native land, brother Gaels, we appeal to you to support your native literature and to scatter it broadcast that thereby we may assist our Gaelic brethren at home in their efforts to preserve it, so that when Providence may deign to inspire our people with that patriotic devotion to country which compassed the freedom of these United States, Emmet's epitaph may be inscribed in the language of the land for which he offered his young life as a sacrifice.

NEW GAELIC BOOKS.

WINTER PASTIMES (*Siamsa an Geimhre*). or by The Hearth in West Connacht; a collection of Stories, Poems, Songs, Riddles, &c. by Daniel O'Faherty, Connemara. Dublin, P. O'Brien, 46 Cuff Street, 1892

The material for this book was supplied by Mr. O'Faherty, and was revised and prepared for the press by the Rev. Eugene O'Growney, Professor of Celtic, Maynooth College. The letterpress portion of the work was by Mr. O'Brien, and the result is the handsome volume which forms the subject of our notice. The book reflects credit on all concerned. The stories are charming and graceful.—the simple tales by which the peasantry of the West of Ireland beguile the tedium of the long winter evenings. But what will give the book its greatest value in the eyes of Irish scholars is the stories are told in the living Irish tongue as it is spoken in the field and by the fireside to-day in Connacht. Mr. O'Faherty took down the stories, songs, riddles, games, charms, prayers, &c. just as he heard them. Most of the rustic *shanchies* are alive still, while some have gone "the way of the faithful," or as it is expressed in our own beautiful tongue, *tha siad anois air h slighe na firinne*.

We often heard those or similar tales, and it is needless to say that the *daoine maíthe*, fairies, (literally, good people) figure largely in them. All the exploits of the *Shigheogaighe*,—abducting princesses, changing old hags to beautiful women, &c. are the principal features of Connacht tales, and O'Faherty does them full justice in the book under review. We anticipate a great popularity for the book, especially as its low price places it within the reach of all classes of Irish readers. The *Siamsa* can be had for 1s 6d (cloth, 2s) from the printer and publisher, Mr. Patrick O'Brien, 46 Cuffe St. Dublin.

The book consists of 144 pages, and in all probability no publication of its kind has yet appeared that so faithfully represents the amusements and pastimes of the country people in the remote part of Connacht.

The edition consist of 1,000 copies, the expenses of printing being defrayed (with his usual generosity on behalf of the Irish language) by the Rev. E. D. Cleaver, Dolgelly, North Wales, who, also, paid for the distribution of 500 copies *gratis* among the school children in the South, West, and North of Ireland, where the Gaelic language is still the ordinary medium of communication.

It appears from a note at the end of the book that Mr. O'Faherty intends to publish another volume of this interesting folklore should he meet with that encouragement his exertions so well deserve.

THE SCOTS.

Our Scottish kinsmen, like the Welsh, are leaving us, Irish, far in the rear in their fostering care of their language. In Oban, Highlands of Scotland, the other day the *elite* of Scotland gathered to take part in the *Feis Ceoil* of their Cùmraon Gaidhealach, and subscribed to and awarded prizes to those who produced the best Gaelic compositions. The following class of persons were present: Lord Archibald Campbell, president; Lord Ranald Gower, Col. Malcolm, C.B.; Col. O. Gardyne, Col. Gascoigne, Col. Lorne Stewart, with a large array of the gentry, clergy, and professional men of Scotland.

The proceedings of this highly interesting Gaelic gathering are given at length in the *Tuam News* of October 28, occupying two columns and a half. It is worth a year's subscription to the *News* to any one who would be informed on Gaelic matters.

Such hearty proceedings on the part of the Scots should shame us, Irish, if we have any shame left. We see that J. J. O'Donoghue gave \$500 the other day for the honor of being a national Elector; we never heard of him to give 5 cents in support of the Gaelic Movement which, were it not for it, notwithstanding his millions, would leave him where he was twenty years ago—on a level with the Nigger. His class are the greatest curse to Irish nationality. They, like the Fox, appropriate to themselves the fruits of other men's labors.

ΞΑΒΡΑΙΟ ΚΝΑΙΟ

17 E. 105 ΣΤΑΙΟ,

8ημὰὶ λὰ τοε ηαοῖ ηῖς '92.

Ἰουμ 2η. 1. Ἰα Λόεάη,

Ἰεαρ εαζαη ηη Ἰαοδαη.

21 Ἰαηα ὀη:

Ἰεοδῃαὶο τὰ λειη ηη ηηηη ῥο
 εἰῖς ὀαηηειη, ὀαηηειη ὀ το Ἰεαρδῃῃῃ-
 ηηηα ὃη, ὀαηηειη ὀ ηο ὀεαρδ-δραῃαη
 Σεάῃαη. ὀαηηειη ὀ Σεάῃαη Ἰα ὀηε-
 δαηη. ὀαηηειη ὀ ὀηῃαηηηηη ὃηεαῃηαε, 7
 ὀαηηειη ὀ Σεαηηη Ἰα ὀῃδα. ὀά ῥῖη
 αζαη ηο η-βῃηῃ εηηο εηηε 'ηα ὀηαῖς ῥο
 αζαη λε εηηη εἰηαο. Ἰη'λ ηηῃ αηη ηηε
 ηηαῃ αζαη λε εηηη εἰηαο, αετ αηῃαηη
 αη ῖηεηλ ηαηε, ῖο ὃ-ῃηηηηηο ῖο ηαηε
 αηηο.

Le ηεαη ηῃη,

ὀο Ἰεαρδῃῃῃαηηηηηε βεαῃ.

ὀαηηηηηη 2η. Ἰη ὀηηηηεαε

We hope those sending the Gael to the old country will pay punctually and not leave their friends to surmise that they owe its continuous reception to our good nature if the renewals be not noted in it.

During the late campaign the Irish soldier was in great demand on both sides, but John Bull quietly decided the battle.

Mr. P. Barrett of Merriam Park St. Paul, says, Seo Adriañ beaz a čualad me jññ m'oz-
ññajò az cojr ña teññeado a o-čeapmoñ-
čapad řeade m-bljadña řjéto ó řojñ —

ԱՆ ԵՂՆԵԱՆ ԵՂՆ.

Լá Ծ'ար éjññžear amad řa b-řóžññar,
'S me čajññžujñč ajñ čójrčujž añ jolajñ
Đajñ,

Աjñř črácññoña črác čéjòjñ řá čóññujže
Čjčeaññ čúñña oññ 'řñř čáññajñ žñeaññ;
Մá řé řeo 'ñ čúññá đj žeallča čáññ-řa
žo o-čajññč čúñña oññ 'ř žujñ ljad me
čeaññ,

Աč oúčujž 'ñ Đrúññujž 'ř žeallčar čáññřa
'S a ñojajž ñjo ñjójto ñř řacřajññ aññ .

žo moč ojacéčejñ a řuajñ me řžeula,
žujñ řčap ña ñeulča 'řžujñ žlan añ čeo,
Ña čjžče čjčjñ 7 ña ballajò pleuržad,
'Sžujñ b'é eazlajř Đé o' čójž me a lánñ.
Čá čúññacčañ añ ñřo-ñjž žo řjórčá lájtojñ
'S ñř đjčeaññ řé ážññujl a o-čadajñč
čujñ ołjže,

Աč jarrñajñ acčujññže ajñ řjž ña ñžñářa
Աñ čé řčap m'áññujñ ñáñ řáž' řé řaožal,

Šjarr a čojř řajñže acá ñjo Station,
Ó čeaññ lésjme žo Uacčar čřajñññ,
Jř olc ñjo žñóčujže ajñ a čul a řacč-
řad řléjže, [Đajñ,

žujñ čá me éjřeacčacč ajñ žadajl ajñ
Čeañññóđajñ ñacčal 7 bñořea řñáñl čujñ
Ñacč đ-řujl jññř añ ájč 7 ñacč m-béjč a
čojžče, [Đorčlájñže,

Čujñřjč me jññř a đ-řajññojñ čú le ññá
Աñ čeud lá 2jñarčá ñá đjčóđañ-řa beo.

The other verses incomplete; and Mr. Barrett would be complimented if any of our readers could supply the remaining verse, and the songs of which the following lines are parts.—

Ա 2jñajñe, a ñúññ, a blác ña ñ-úđall,
Jř čú añ čñaođ čúñññá, čar ljom řéññ;
Bljadajñ ñó čó, ñar a đ-řujl ñjor ñó,
Ó o'řážujž o' řójžjñ ññ arñajñž me.

Ñá'ñ đ'řeáññ ljom a đejč am' leaž
Bljadajñ ñjór řadā 'žujñ ñj,
Աjñ leaba čaol čñuajč žañ aon řear,
Ñá o' leañđ a đejč ajñ ñjo čjč.

Gaels cannot improve themselves better than by practicing Gaelic writing. Hence, they ought to write postal card, etc. to each other, as Germans do. Don't wait to be perfect. Publicity is the life of all legitimate public and patriotic movements.

ԱՆ ՉՈՅՐԵ ԾՈՒՆ

Բոյոյ — Ան Շալիյ Քուծ.

Doire Donn is a mound in Glenisland half parish of Islandady which constituted a small village, and Richard Joice was known as a poor man of that vicinity, and Frank Jennings of Banech pretendingly said that it was Richard Joice who composed the song while he himself was the real author of it, as well as of many other fine local pieces which are now unfortunately lost.

The Horan referred to was Martin Horan of Doire an Slanra, an abrupt but honest man whom the neighbors did not too well like. The O'Donnell referred to was his brother-in law, and got into prison through conspiring against the government in 1798. The Smasher referred to was a specimen of a white haired cur the property of Martin Leyiston alias Marthan Lewun, of Doire Donn.

Yours, etc.

MARTIN P WARD.

'Sé 'ř ajññ bajñčjže čáññ-řa řucarč
Seojče,

'žujñ čá ñjo čóññujjče 'ř añ čojñe čojññ,
Đj čóññujññá ññajč azañ a čeujñřad óđ-
řáñ,

Մñar đj řñajñč ññč Čójñññ acč meññeacč a
člajññ; [čeo me

Աčč ñj řé řjñ a đarđujž ño čñájč žo
Ño o'řáž řaoj đñóñ me žo o-čéjč me ž
čjll,

Աč ñar čuacčar čam' eřčeacč řéññ añññ
čujž ħ-Óřáñ, [čojajč.

'Sa ljadčajže čóññujññá ññajč a đj am'

Đ'ññčjž ñjñe añññ čujž ħ-Óřañ,
'Šñáñ đ' olc añ o'ójž é añ bođac bñeujñ,
Ñj đeujñřad řacčā čam, ñjč ñáñ čójñ o'ó
'S žujñ ajñ a čeojñajññ a čójžeacč me;
Đñeacčujñž řé čarč oññ ñar čeujñřad
čóññjče,

Մñar ññac Աj Đóññujll, a čljadujñ řéññ,
'Sé o'udajñč Sada čarčejññacč, añ čajle
plářacč, [é.]

“Sé ñac o'ó čóññarñañ é 'ř ñó o'jñlčajž

Մñar b'é řžajñ ajñ řžójññacč čam črácč
añ čeud lá [čojññ,

Đ'a léjčjč a čeujñřad ajñ añ čojñe
Čujñ Séamujñ čójř ar, a'ř đñořčajž
Seážañ é, [čajññ;

Աč meññeacč a čárčájl đejčeacč ñarđadč
Đejčeacč řujl žo řejññeacč a lár ña
řñájče aññ,

Đjčó ññá 'žujñ řájčjče a žáñčeojl aññ,
Աžujñ řul o'ó řžarřajññ-ře leñ' bočáñ
blácññar [ñarđadč aññ.

Օձ մ-բեյծեաճ աղ զրօյճ և լձճար ծեօճ
 Ռձր ինձր աղ բեաճո մե ճար Գր մ'ձար
 'Տա թաճ Յօ 'ի ձօ օրոյ օ ճաճ մե աղո,
 'Տղձր յարո մե քայճ օրճ, ձճ և ծայո
 Գր լձյճ,

Լե րաօրճոյճ' ճղձնձ ԳՅար Գլար քրոյ.
 Ձճ թձ րճլ լե Ձլարո 'ճար 'ր լե Ռճ ղձ
 ղճձր,

Ձ ղ-ճարճ ճձ ճարճձ ճ'ձ թաճ մե աղո,
 Յար ճար ոյո լեձճ-ծրեյճեայո Գր Գ' թաճ
 Եր քճարո մե,

Օ'ղղղղո Տեձճձոյ 7 և թաճ ճոյճ աղո.

Ձղ քար և րօքարճ մե 'ր ճ'քձ յղղղղոյ
 րձրճ, [մալլ;

Քձ և ծեյճճեձ ճարճձ ճօ ոյոճ 'ր ճօ
 Օձ ճ-ճեձ և ճօ 'րձ ղճօրճ օրոյ ոյո լձր
 ղձ քձրձյճ [ղղղոյ;

Ռճ ծեյճեձ ճե ճղոյ արճ ձճ և ճղոյճօճ
 Ռճ ծայոքար րօք և ճար ոյո ճձլ Գր

Ռձճ մ-բեյծեաճ մե ղղ Գրճեձլ ճօ ոյոճ
 'ր ճօ մալլ, [լձ Գ,

'Տ ճօ ճ-քարճոյճ Տղղղղոյ ճօ ղ-ճարճոյճ 'ղ
 Եր ղձր ինձր աղ ճ-ձճ ճղղղոյ Գ ճարճ աղո.

[We have a lot of these songs from friend Ward,
 which will appear now-and-then. —Ed. G.]

ՌՁ ԹՅՅ ՁԵՐ ՁՌ ԳՔԼԵ.

Քողղ— Ըձրճղ ճղղալլ.

(Archbishop McHale's Translation.)

Ռձ ԹՅՅ Գր աղ ճ-քլե, ղձ Գլարճեայո
 քձոյ 'ղ ճ-ճղոյ,

'Ռ և ղ-ճեձեայո րճճ-ճղոյ ԳՅ քողղոյ
 քձոյ Գրճ-ճղոյ ճօ ծղոյ, [լե ճղձ

Ռջօր ճար ճճ ճօյճ րղղղղոյ 'ր լե Գղոյ 'Յար
 ճօ ճղոյ, ճօ ճեձեձ ճղղղղոյ ճարճ-

ճոյճ, ճղ րճձճ; [ճրղ ճօ քղղոյ,
 Ձղ ճեձ, ճձ 'ղղղ րղղ Գր աղ ճ-ճեձ-

Օօ քեձքձ և ճ-քղոյճ աղ ղձղղոյ աղ
 ծար-ճձ ճօ ճեձղոյ; [ղձ ճ-ճղոյ,

'Տ աղ ճեձղճ, ղձ րղղղղոյ ձճ ղղղ-րղղ
 ծոյճ ճղղղեձ ԳՅ ծրղղղճ ճղղղճ

ճղղ ղձ ճ-քղոյ.

Ձղօ ղղղոյ ճձ ճղղ Գլարղղ! ճձ և ճղղ-
 ղղղղ 'ղղ և ղղղ,

'Տ աղ քղղղ ճղղղ ծրղղղ ծրղղղ, ղձր ճ'քղղ-
 ղղ և ճղղղղեձ;

Ըղղղղ ճղղղղղ և քղղղղղ ծեյճ
 քղղղղղ ճօ 'ղ ճ-քղղղ,

Օյր Եր ծար-ծրղղ և ճղղղղ, 'ր ղղ ճ-քղղ

և ճղղղղ ճղղ ծղղղղ.

Օձ և ճղղղ ճղղ ճղղ ճեձղղղղ, ղղղ ղ-
 ճեձղղղղ ղղղղ քեձլլ,

'Տ ղղղ ճ-քղղղղղղղ և րղղղղղ ԳՅ ղղղ-
 ղղղղ լե ճղղ;

'Տ աղ ճղղղղղղ, ճձ ԳՅ ղղղղղ ղղղղ
 ճղղղ, ճձ լձ, [ճղղղ 'ճձճղղղղղ.

Ռձճ րղղղղղղղ ճօ 'ղ ճ-քղղղ Գ, Գր ճ-քղղ

Ռձ ԹՅՅ Գր աղ ճ-քղղ և ծեյճ ԳՅ րղղղ-
 ճեձղղղ ղղղղ.

'Տ աղ ճ-քղղ, ղձ ղ-ճղղ ղղղղղղ, ճօ ճղղ-
 ղղղղ լե ճղղղղղ: [քղղ ճօ ծեձ

ճղղղղղ ԳՅ ձճ լեղղ ճօճղղղ, Եր ղղղ-
 Ձ ղղղղ ճղղ ճղղ ճղղղ ճղղղ ղղղ աղ ճղղղղ

ճղղ ղղղղ ճեձ:

Օճղղղղղ ղղղղղղ ճօ ճղղղղղ ճե ղղ
 ծեղղղղ, և ճղղղղղղղ [ճղղղ

'Յձ քեձղղղ Գր ղղղղղղղ լե քղղղղ և
 'Տ լե ճղղղղղղ ղղ ճ-քղղղղ ճղղղ, և ճձ րղղ-
 ճե Գր և ճեձղղ

Ձղղ աղ ճղղղղ, ԳՅ ղղղղղ ճղղղղղղղղ,
 քղղղղղղ ղե և ղղղղ.

Ձճ ճղղ ճղղ Գլարճ ճօ ղղղղ-ճղղղ, ղղղ
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OH! BLAME NOT THE BARD.

Air—"Kitty Tyrrell."

Moore.

Oh! blame not the bard, if he fly to the bowers
 Where Pleasure lies carelessly smiling at fame:
 He was born for much more, and in happier hours
 His soul might have burn'd with a holier flame;
 The string that now languishes loose o'er the lyre,
 Might have bent a proud bow to the warrior's dart;
 And the lip which now breathes but the song of
 desire,
 Might have pour'd the full tide of a patriot's heart
 But, alas! for his country! her pride has gone by,
 And th t spirit is broken which never could bend;
 O'er the ruin her children in secret must sigh,

For 't is treason to love her, and death to defend,
Unpriz'd are her sons till they've learn'd to betray,
Undistinguish'd they live, if they shame not their
sires;

And the torch, that would light them thro' digni-
ty's way, [expires.
Must be caught from the pile where their country

Then blame not the bard, if, in Pleasure's soft
dream,

He should try to forget what he never can heal;
Oh! give but a hope—let a vista but gleam
Through the gloom of his country, and mark how
he'll feel! down

That instant, his heart at her shrine would lay
Every passion it nurs'd, every bliss it ador'd;
While the myrtle, now idly entwinn'd with his crown
Like the wreath of Harmodius, should cover his
sword.

But tho' glory be gone, and tho' hope fade away,
Thy name, loved Erin, shall live in his songs:
Not ev'n in the hour, when his heart is most gay,
Can he lose the remembrance of thee and thy
wrongs.

The stranger shall hear thy lament on his plains;
The sigh of thy harp shall be sent o'er the deep,
Till thy masters themselves as they rivet thy chains
Shall pause at the song of their captive, and weep!

Shame on you, Gaelic Society of New York. A few boys start a social club and run a journal to advertise themselves. You know no such movement as yours can progress without being advertised. You should be ashamed of yourselves not to have even a quarterly journal, which would not cost you \$5 a year each. Commence in earnest.

During the campaign just closed a party named John Byrne, of 47 Wall street, New York, made the assertion that Irishmen have no ill-feeling to England. That man knew that he lied when he made the assertion, or he takes the Irish (he says he was born in America of Irish parents) to be as low as the dog that licks the hand that smites him. Hence, we produce the above song as it shows plainly what this man is—an Irish-American leprous thrall who, for the perishable monetary consideration he may have received, and an entrance to polluted English society, would defame his kindred

The Fox never burrows for himself but when he wants a cover, he soils in the entrance to the Badger's habitation, and he, being a very clean animal, thereafter shuns it, thus leaving the wily reynard in indisputed possession.

WHAT ELECTED CLEVELAND?—The Orange American Mechanic element who heretofore supported the Republican party voted for him "to down Tammany," and the English, to help their home manufactures. The purely Irish districts of this city, such as the 1, 2, 5, 6, 13, 14 and 26th polling districts of the 6th, and the 7, 8, 9, 10, 12 and 14th of the 9th ward gave Harrison an increase of 6 per cent. over Cleveland's, whereas Cleveland gained over 14 per cent. in the banner Republican wards, basing the calculation on last year's vote. But we think the contract to down the Tammany tiger an up hill one; and the Orange and English elements weak needs to rest upon when English interests are involved. We said this before; we say it again.

Every Englishman voted for Cleveland on the 8th; one of them told us so. Hence the "land-slide." But, that is their privilege.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

LECTURE VII.

[Delivered July 3, 1856.]

The Annals (continued). 10. The Annals of the Four Masters. The "Contention of the Bards." Of Michael O'Clery. Of the Chronology of the Four Masters.

Father John Colgan, in his preface to his *Acta Sauctorum Hiberniae*, published at Louvain in 1645, after speaking of the labours of Fathers Fleming and Ward, in collecting and elucidating the Lives of the Irish Saints, and their subsequent martyrdom in 1632, writes as follows of their religious Brother Michael O'Clery.

"That those whose pious pursuits he imitated, our third associate, Brother Michael O'Clery, also followed to the rewards of their merits, having died a few months ago, a man eminently versed in the antiquities of his country, to whose pious labours, through many years, both this and the other works which we labour at are in a great measure owing. For, when he was a layman, he was by profession an Antiquarian, and in that faculty esteemed amongst the first of his time; after he embraced our Seraphic Order, in this convent of Louvain, he was employed as coadjutor, and to this end, by obedience and with the permission of his superiors, he was sent back to his country to search out and obtain the lives of the saints and other sacred antiquities of his country, which are, for the greater part, written in the language of his country, and very ancient.

"But, in the province entrusted to him, he laboured with indefatigable industry about fifteen years; and in the meantime he copied many lives of saints from many very ancient documents in the language of the country, genealogies, three or four martyrologies, and many other monuments of great antiquity, which, copied anew, he transmitted hither to P. Vardens. At length, by the charge of the superiors, deputed to this, he devoted his mind to clearing and arranging, in a better method and order, the other sacred as well as profane histories of his country, from which, with the assistance of three other distinguished antiquarians (whom, from the opportunity of the time and place, he employed as colleagues, as seeming more fit for that duty) he compiled, or, with more truth, since they had been composed by ancient authors, he cleared up, digested, and composed, three tracts of remote antiquity, by comparing many ancient documents. The first is of the Kings of Erin, succinctly recording the kind of death of each, the years of their reign, the order of succession, the genealogy, and the year of the world, or of Christ, in which each departed, which tract, on account of its brevity, ought more properly to be called a catalogue of those kings, than a history. The second of the genealogy of the Saints of Erin, which he has divided into thirty-seven classes or chapters, bringing back each saint, in a long series, to the first author and progenitor of the family from which he descends, which, therefore, some have been pleased to call *Sanctilogium Genealogicum* (the genealogies of the saints), and others *Sancto-Genesis*. The third

treats of the first inhabitants of Eriun, of their successive conquest from the Flood, through the different races, of their battles, of the kings reigning amongst them, of the wars and battles arising between those, and the other notable accidents and events of the island, from the year 278 after the Flood, up to the year of Christ 1171.

“Also, when in the same college, to which subsequently, at one time, he added two other works from the more ancient and approved chronicles and annals of the country, and particularly from those of Cluane, Insula, and Senat, he collected the sacred and profane Annals of Ireland, a work thoroughly noble, useful, and honorable to the country, and far surpassing in importance its own proper extent, by the fruitful variety of ancient affairs and the minute relation of them. For, he places before his eyes, not only the state of society and the various changes during upwards of three thousand years, for which that most ancient kingdom stood, by recording the exploits, the dissensions, conflicts, battles, and the year of the death of each of the kings, princes, and heroes; but also, (what is more pleasing and desirable for pious minds) the condition of Catholicity and ecclesiastical affairs, from the first introduction of the faith, twelve hundred years before, up to modern times, most flourishing at many periods, disturbed at others, and subsequently mournful, whilst hardly any year occurs in the meantime in which he does not record the death of one or many saints, bishops, abbots, and other men, illustrious through piety and learning; and also the building of churches, and their burnings, pillage, and devastation, in great part committed by the pagans, and afterwards by the heretical soldiers. His colleagues were pious men.

As in the three before mentioned, so also in this fourth work, which far surpasses the others, three are eminently to be praised, namely, Ferfesius O'Maelchonaire, Peregrine (Cucogry) O'Clery, Peregrine (Cucogry) O'Dubhghennain, men of consummate learning in the antiquities of the country and of approved faith. And to these subsequently was added the co-operation of other distinguished antiquarians. Mauritius O'Maelchonaire who, for one month, as Conary Clery during many months, laboured in its promotion. But, since those annals which we in this volume, and in others following, so frequently quote, have been collected and compiled by the assistance and separate study of many authors, neither the desire of brevity would always permit us to cite them individually by expressing the name, nor would justice allow us to attribute the labour of many to one; hence it sometimes seemed proper that those were called the Annals of Donegal, for they were commenced and completed in our convent of Donegal. But, afterwards, on account of many reasons, chiefly from the compilers themselves, who were four eminent masters in antiquarian lore, we have been led to call them the Annals Of The Four Masters. Yet it is also said even now that more than four assisted in their preparation; however, as their meeting was irregular, and but two of them, during a short time, laboured in the unimportant and latter part of the work, but the other four were engaged in the entire production, at least, up to the year 1267 (from which the first, and most important and necessary part for us is closed), hence we quote it under their name; since, hardly ever, or very rarely, anything which happened after that year comes to be related by us.”

We know not if it was while engaged in collect-

ing the materials for publication the Lives of the Saints that Father O'Clery conceived the idea of collecting, digesting, and compiling the Annals of the kingdom of Eriun; and what fruitless essays for a patron he may have made among the broken-spirited representatives of the old native chiefs, we are not in a condition to say; but that he succeeded in obtaining distinguished patronage from Fearghal (Farral) O'Gara, hereditary Lord of Magh Uí Gadhra (Magh O'Gara), and Cuil O'bh-Finn (Cuil O'Finn, or “Coolavin”) (better known as the Prince of Coolovin, in the county Sligo), is testified in Father O'Clery's simple and beautiful dedication of the work to that nobleman, of which address the following is a literal translation.—

“I beseech God to bestow every happiness that may conduce to the welfare of his body and soul upon Fearghal O'Gadhra, Lord of Magh Uí Gadhra, and Cuil O'bh-Finn, one of the two knights of Parliament who were elected (and sent) from the County of Sligeach [Sligo] ta Ath-cliaith [Dublin], this year of the age of Christ 1634.

“It is a thing general and plain throughout the whole world, in every place where nobility or honour has prevailed, in each successive period, that nothing is more glorious, more respectable, or more honourable (for many reasons), than to bring to light the knowledge of the antiquity of ancient authors, and a knowledge of the chieftains and nobles that existed in former times, in order that each successive generation might know how their ancestors spent their time and their lives, how long they lived in succession in the lordship of their countries, in dignity or in honour, and what sort of death they met.

“I, Michael O'Clerigh, a poor friar of the Order of St. Francis (after having been for ten years transcribing every old material which I found concerning the saints of Ireland, observing obedience to each provincial that was in Ireland successively) have come before you, O noble Fearghal O'Gara. I have calculated on your honour that it seemed to you a cause of pity and regret, grief and sorrow (for the glory of God and the honour of Ireland), how much the race of Gaedhil the son of Niul have passed under a cloud and darkness, without a knowledge or record of the death or obit of saint or virgin, archbishop, bishop, abbot, or other noble dignitary of the Church, of king or of prince, of lord or of chieftain, [or] of the synchronism or the connection of one with the other. I explained to you that I thought I could get the assistance of chroniclers for whom I had most esteem, in writing a book of Annals in which these matters might be put on record; and that, should the writing of them be neglected at present, they would not again be found to be put on record or commemorated, even to the end of the world. There were collected by me all the best and most copious books of annals that I could find throughout all Ireland (though it was difficult for me to collect them to one place), to write this book in your name, and to your honour, for it was you that gave the reward of their labour to the chroniclers, by whom it was written; and it was the friars of the convent of Donegal that supplied them with food and attendance, in like manner. For every good that will result from this book, in giving light to all in general, it is to you that thanks should be given, and there should exist no wonder or surprise, jealousy or envy, at [any] good that you do; for you are of the race of Eiber Mac Mileadh [Heber the son of Milesius], from whom descended thirty of the kings of Irel and

and sixty-one saints; and to Teadhg mac Cein mic Oillella Oluim, from eighteen of these saints have sprung, you can be traced, generation by generation. The descendants of this Tadhg (Teige) branched out, and inhabited various parts throughout Ireland, namely, : the race of Cormac Gaileng in Luighne Connacht, from whom ye, the Muintir-Gadhra, the two Ui Eaghra in Connacht, and O'n-Eaghra of the Ruta, O'Carroll of Ely, O'Meachair of Ui-Cairin, and O'Conor of Cianachta-Glinne-Geimhin.

"As a proof of your coming from this noble blood we have mentioned, here is your pedigree :

[Here follows the pedigree of O'Gara].

"On the twenty-second day of the month of January, A.D. 1632, this book was commenced in the convent of Dun-na-n-Gall, and it was finished in the same convent on the tenth day of August, 1636, the eleventh year of the reign of our king Charles over England, France, Alba, and over Eire.

"Your affectionate friend,

"Brother Michael O'Clery."

What a simple unostentatious address and dedication to so important a work!

O'Clery having thus collected his materials, and having found a patron willing both to identify himself with the undertaking, and to defray its expenses, he betook himself to the quiet solitude of the monastery of Donegall, then presided over by his brother, Father Bernardine O'Clery, where he arranged his collection of ancient books, and gathered about him such assistants as he had known by experience to be well qualified to carry out his intentions in the selection and treatment of his vast materials.

The result of his exertions, and the nature of the great work thus to be produced, will perhaps appear in the most characteristic as well as complete form if I here quote the Testimonium signed by the fathers of the monastery of Donegall, and inserted in the copy of the work presented to Fergal O'Gara. The following, then, is a literal translation of it.—

[Testimonium]

"The fathers of the Franciscan Order who shall put their hands on this, do bear witness that it was Fearghal O'Gadhra that prevailed on Brother Michael O'Clery to bring together the chroniclers and learned men, by whom were transcribed the books of history and Annals of Ireland (as much of them as it was possible to find to be transcribed), and that it was the same Fearghal O'Gara that gave them a reward for their writing.

"The book is divided into two parts. The place at which it was transcribed from beginning to end was the convent of the friars of Dun-na-n-Gall, they supplying food and attendance.

"The first book was begun and transcribed in the same convent this year, 1632, when Father Bernardine O'Clery was a guardian.

"The chroniclers and learned men who were engaged in extracting and transcribing this book from various books were, Brother Michael O'Clery, Maurice, the son of Torna O'Maelchonaire, for one month; Ferfeasa, the son of Lochlainn O'Maelchonaire, both of the County Rose mmon; Cucoigriche (Cucoigry) O'Clery, of the County Donegall; Cucoigriche (Cucoigry) O'Duibhghennain, of the County of Leitrim; and Conaire O'Clery, of the County of Donegall.

(To be continued.)

250 Fountain st Prov. R I.

21 ceatrad lá ríctó d'fóghair '92

21 Dúine Uairis,

Fádhaim do páiréir 30 ceart 7 cá rreír mhóir aзам aηη. Cuirim buídeá-
cár 7 beaηηacé cúzác aηoηr aηr íoη aη
ḡaoḡaη aηr feacó ηa bηaḡoηa a cá
cár, 7 cuirim dollaη cúzác aηoηr aηr
íoη bηaḡoηaη eηle Ceaηηaηḡim cúḡ ηó
ré de ḡac uηle uíηbaη 7 cuirim aḡaηe
cúη ηo cáḡrde ḡac a η.Éḡe 'r a Sac-
raηηḡ, 7 cúaḡaḡó ηé uacḡa 30 b-fuηl
meaη mhóir aca oηrēu. Ír mhóir aη
cruaḡe ηac b-fuηl cuηlleacó maη é rca-
pacó aηr faḡo ηa cḡe acé, faηaḡoηr ηḡl,
ḡrḡ b' fēoḡoηr 30 η-bēḡó 30 róḡll.

Cḡḡ bηaḡoηa aη Saḡaηaη ro cúzāaηη ó
fuaḡaη ηé fēḡe ηo cēac léḡḡeaη ó Kuno
Meyer a Uḡberpool. Nḡoηr fāη ηé aḡe
acé aḡe ḡeḡbreaḡó aḡḡāaη maη ḡeall aηr
beḡe teacé aηη ro, acé cā ḡaḡo é o'
fóḡḡuηaη ηé cuḡo ηaḡe óḡr, buídeácar
do ḡḡa, cḡḡ ḡoη a ḡaḡaḡe 'r a léḡḡeaḡ
aηoηr 30 maḡe, bḡeacó ré ó Uḡḡuḡaηaη ηó
Cuḡḡ-Uacó, ḡaḡḡaη ηó Coηηacḡa.

Aḡḡr cuirim mḡle buídeácar cúzác
aηr íoη o'obaḡaη cḡr-ḡrācāc ηaḡḡeḡa, le
rúḡl 30 b-fuḡe cū rḡāaηe maḡe 7 raḡḡ-
aḡ faḡo 7 le meaη 7 oηóḡoηr cuḡe fēḡe 7
cōo' páiréir,

Leacra 30 ríḡḡḡeacé

Ráḡoḡuḡe Ua Caḡaraḡḡ.

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- Conn—Bridgeport, T Coughlan, per J Healy.
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W Va—Wheeling, Anthony Lally.

Wis—Sheboygan, W C Wren.

Argentine Republic, San Juan, J M Tierney.

Canada, L'Epiphanie, E Lynch—P E I, Narrows Creek, Rev. S T Phelan, per Donald Morrison, Esqr.

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Mr John M Tierney, San Juan, sends £1 to have the Gael sent to the Sisters' Schools at Ballinrobe, Duagarvan, and Tuam.

Gaels, get your well-to-do friends to follow Mr. Tierney's example, and let the Gael be sent to every school in which the language is being taught. See the encouragement that would be to them.

OBITUARY.

We regret to have to record the death of John Kelly, of Salem, N. J., which took place lately. Mr. Kelly was a native of The Glen, parish of Keelemelock, Cahirciveen, Co. Kerry, and a great admirer of the Gael.

Συαίηηεαυ ρφορηυτεε εο ο-τυαυε ο Δυα ο'δ αηαη—Ωηηη.

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SPARKS—The problems are laid over till next Gael. As we go to press we receive six elegant poems from the *Gabhar Donn*.

The Gaelic is creeping steadily into the English national schools in Ireland.

It is Irish and Scotch Gaels that have made England great by extending her language and commerce. but she deserves credit for being able to use them to her purpose.

President Harrison and Secretary Tracy ran their party to suit its foes, and the party ran them—out. They decried the rank and file as "bone hunters," yet, to the suppression of the party's will and the loss of the presidency, they used the Federal patronage to try to secure that bone for themselves.

What if the fowl should come home to roost to those newspapers and spouters who incited labor to acts of eternal vengeance against capital (its only friend) in the late campaign?—No capital, no labor.

THE ARYAN ORIGIN

of The Irish Race

By the late

V. Rev. U. J. CANON BOURKE, P. P.

Some few dozen copies of this work are for sale by Mr. P. Hanbury, No. 17 E. 105th street, New York City, price, free by mail, \$2. This is the best work ever published on the Irish race and language, and Gaels should secure a copy of it, for \$20 may not be able to buy one in the near future.

For the *Gaelic Journal* send 60 cents to the Rev Eugene O'Growney, Maynooth co. Kildare, Ireland

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Also, a 162 acre farm in the same location, 80 acres being fenced in and under hay, producing this year \$400 worth; 20 acres wood; there is a good log barn and a frame dwelling on it; a saw-mill and a store along-side it, and a schoolhouse within 20 rods of the dwelling. The Catholic church is three miles distant. I shall sell the whole for \$1,800; this is a chance; age of owner reason for selling.

M J Logan, 814 Pacific St.

We have received \$4 in an anonymous letter, postmarked Phila., which the writer says his lately deceased father owed the Gael. We hope the writer will send the name that it may be erased off the books.—At the same time, thanks for the act.

Νοοταυε ρυαε αυυρ υηαοαηη ηυαο ρευηηαη, ρλαητε αυυρ ραοαυα ραοα, ραε αυυρ ραεαηηαυρ εο ραδ αηε ααηηοε αυυρ λεηεοηηυοε αη εαοοαη.—Ωηηη.