



ԿԵԱԲԱՆ ԱՅԾԻՅՐ ՄՅՈՐԱՄԱԼ
 ԿԱԲԱՆՏԱ ՇԱՄԱՆ
ԿԵԱՆՅԱ ԶԱԵԾԻԼՅԵ
 Ե ԸՕՐՈՊԱԾ ^{ԱՅՄ} Ե ԴԱՕՐԵՍՅԱԾ
^{ԱՅՄ} ՇԱՄ
ԲԵՆ-ՄԱՅԼԱ ՇԻՄԺ ՆԱԿ-ԵՄԵԱՆՆ.

924-ձ ԲՈԼ. Այդ. 11.

ԱՅԲՐԵՂԻՆ.

1893.

ՁԻՆ ԱՅԽՏՊՈՐԱՅԻԾ.

ԼԵ ԲԱՐԱՅ Օ՛ԼԱՕԺԱՅԻՆԵ.

ԼԵ Կ-ԱՅՐ ԱՇՏԱ ԱՅԻՅԵ ԲՈՒԾ ՅՈՒՆԵ ԼԵ Կ-
 ԱՅԻՐՔՈՐԱՅԻԾ Դ ԲԵՅՆ ԾՈ ԵՂԻԲԵԱՆԱԾ ԾՈ
 ԼՈՒՇ ԵՐԼԱԼԵԱ ԱՆ ՈՅՈՒ ԱՅԻ Ե Կ-ԲԵԱՐԲԱԾ
 ԱՆ ՕՂԵՇԵ ԴՄԼ ԱՐ ԵՅԼ ԼԵՕ Ե Ծ-ԵՅԵ ԲԵՅՆ
 ԾՈ ՈՇԵԱՅՆ. ԲԱ ԵՅԻՅԻԾ ԾՈ ՅԱԾ ԱՆ ՕՂԻ-
 ԵԱԾ ԵԱՅԼԱ ՆԱ ԾԱՕՆԵ ԾՈ ԸՈՒՆՆԱՅՆ ՄՅՈՐ
 ԵՄԵՅՈԼԼ ԱՅԻ, ՄԱՐ Ծ՛ՄՅՈՐ ԴՅ ԲՐՈՅ ԲԱՅԻ
 7 ԵԱԾ-ԴԱՕՅԱՅԼ ԱՐ Ե ԼԱՆ ՄՅՈԾ, ՅՄԻ ԸՕՐ-
 ՄԵԱԾԱԾԱՐ ՅԼԱՆ ԾԵ ԱՐ ԲԱԾ, ԱՐ ՄՅՈԾ ՅՄԻ
 ԲԱԾԱ ԲԱՆԱԾ ԱՆ ԾԵ ՅԱԾԱԾ ԱՆՆ ԴԱՆ ԼԱ
 ՅԱՆ ԱՅԻՅՈՒՆ ԱՅԻ ԱՆ ՕՂԵՇԵ.

ԾԱՄԱԼ Ը՛Ղ ԱՇ ԵՄ ԲԱՅԼԵ ՄԱՐ Ե Կ-ԲՅՈԾ
 ԲՅՈՇԱՅԼԼԵ ԱՅ Ե ԾՅՈԼ 7 ՅԱՆ ՅՈՒ ՆՅ ԴԱՅԾ
 ՄԱՅԵ ՆԱ ՄԵԱՆՄԱ ՅՆՐ ԱՆ ԵՇ ՆԱԾ ԴԱԾԲԱԾ
 ՇԱՄ ԾԱԼԼԱ ՆՈ ԾՅՅՐ Ծ՛ՈԼ. ՁԼԵ ԵՄ Ե ԼԱՆ
 ՆԱԾ ԴԱՅԾ ԴԱՐԵԱ ԼԵ "ԲՐԱՕՆ"; ԾՈ ԼՅՅՅՈՒՐ
 ԱՅԻ ԱՆ Ն-ԾՅՅ 1 ԴԼՅԵ ՅՄԻ ՅԵԱՐԻ ՅՈ Ե-ԸԱՅԵ-
 ԵԱԾ ԲՅԱՅԾ Ե ԲՐՅԵ 7 ԲՐԵԱՅԱԾԵ Ե ԲԼԱՅՐ
 ԲՐՅՈՇԵ ԵԱՐ ՅԱԼԱՐ ՅՅՆԵ Ե Կ-ԲՐՈՅՆ 7

ՅԱԼԼՆՅԱՐԾ ՅԵԱՐ Ե Կ-ԲՅԱՅԾԵԱՐԵԱ ԱՅՄ
 ԵՅԻԾԵԱԾ ԱՆ ԵԱՅԼԱ ԱՅՄ ԱՆ Ե-ԱՆՆԱՆ ԲՅՈԾ
 ՈՅՈՒՆ ԱՆ ԱՅԻՐՔՈՐԱՅԻԾ 1 ՄՅՅԱ ԱՐ ՄԵՅՐՅ
 ՄԵԱԼԼԵԱ ՆԱ ՄԵՅՐՅԵ. ՁԼԵ "ԾԱ ԲԱՅՈ ԼԱ
 ԵԱՅԱՆՆ Ե ԵՅԻԼԵԱԾ," 7 ԵԱՆՆԵ ԱՆ ՕՂԵՇԵ
 7 ՄԱՅԼԼԵ ԼԵՅ ԱԱՆ ՆՅԼԵ ՆԱ Կ-ԱՅԻՐՔՈՐԱՅԻԾԵ
 ԾՈԲ ԵՅՅՈՆ ԾՈ ԼՈՒՇ ԱՆ ՕՂԼ ԵՐԼԱԼԼ ԱԾԱՅԼԵ
 7 ՆՅ ԲՅՈՒՐ ԱՅԻ Ե ԲԵԱԾԱՆԵ ԱՐ ԱՆ ԱՇ ՄԱՐ
 ԾՈ ՆՅՆՅԵՅԻՐ ԱՅԱՅԾ ԱՅԻ ՅՈ ԵՐԱՅՆՆ ԸԵԱՐԵ
 ԱՅ ԸԵԱԲԱՐԱՅԼ ԼԵ Ն-Ա ՄԱՅՈՒԾՅԾ ԱՅՄ ԱՅ
 ՅԱՅՆՆ ՅՈ Կ-ԱՅԻՐԵՅՈՆՆԱԾ ԱՅԻ ԱՆ ԱՅԻՐՔՈՐ-
 ԱՅՈ ԵԱԾԵ 7 Ե ՊԵԱՐԵ Ծ՛ԲԵԱԾԱՆ ԼԵՕ.

ԵՄ ԴՅ ԾՈՆԱ Ե ԾՈՇԱՆ ՅԱՆ ԸՄՐ ԸՅՅԵՅ ԱՐ
 ԱՕՆ ԸՕՐ 7 ՅԱՆ ԼՅՈՆՊԱԾ ԲՐԵՅԵ ԾԱ ԱԱՅԻ
 ՆՅՐ ՄԵԱՐԱ ԵՐԱՇ ԲՅՈՇԵՅ ԱՅ Ե ԸԵԱՐԱԾ 7
 ԱՅ Ե ԸՅԱՐԱԾ ՄԱՐ ՊԵՈ. ՁՆՊ ԾՈ ՅԼԱԸԱԾ
 ԴՅ ԲԱ ԲՅՆ Ե ԸՄՐԱՅՆ ՅԱԾ ՆՅՈ ԾՈ ԸՅՅՐԵՅ
 ՅՈՆ Ե ԼԵՅԵ; ԱՆ ՆՅԼԵ ԾՈ ԲԱՅՆԵԱԾ ԴՅ ԾՅՈԼ
 ԾԱՅՅՅՈՆ ՄՅՈԾ ԱՅ ԸՄՐ ՄՅՈՐԱՆ ԼԵ ՄԱՐԵ-
 ԱՐԱԾ ԵՅԼԼԵ ԼԵ ՄԵԱՐԱՅԵ 7 ԱՅ ԵԱԾԱՅՐԵ
 Ե ԼԵԵՅՈ ԴՅՆ ԾԵ ՄՅՐԱԸԱԾ ՄԱՐԾԵԱԾ ԾՈ
 ԸՅՐՈ ՆՅԼԵ ԱԸԱ ՆԱՐ ԸԱՅԼԵԱԾԱՐ Ե ԸՅՅՆՆԵ
 ՅՄԻ ԸՅՅՆԵԱԾԱՐ ԱՄԱԾ ԼՅՆԵԱ ՆԱ ԲԵԱՇԱ.

LESSONS IN GÆLIC.

THE GAELIC ALPHABET.

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

XXII. LESSON.—Continued

Translation last exercise.

1. *Շյա* *աղ* *դօր* *տօյր*, *ա* *ճարս* *ժխլի* *դո* *ժրօյժե*; *յր* *աղան* *ծխեաղղ* *տն* *աղղ* *րօ*, 7 *այր* *աղ* *ձօծար* *րլղ*, *յր* *դայէ* *կօղ* *յար* *ճար* *իյց* (came) *տն*? 2. *Տն* *դե* *յօ* *դայէ*, *յօ* *ժայնղղ*, *յօ* *դայծ* *դայէ* *ձյաօ*. *ժայնղղ* *բայծեաճար* *օօ* *ժյա*, *իյ* *դայծ* *դե* *ճօ* *դայէ* *ա* *դան* [ever; up to this]. 3. *Շյա* *աղ* *ճայ* *ծփլ* *օօ* *իյաճ* *ա* *տն* *րօրտա*—*Տեան* *ար*? 4. *Տն* *րե* *յօ* *դայէ* *ա* *րլայնցե*; *ձէ* *յօ* *ժայնղղ* *տն* *բայօր* *ղա* *կօյյե* [of youth] *յօ* *րօյլ* *աղղ* *ա* *լղղղղղղ* [mind]. 5. *Կի* *դայէ* *կօղ* *րլղ*; *ժղղ* *յր* *ձօծար* *ճայ* *ձյար* *ճղայ*, *բայօր*; *ձյար* *ժեանղղղ* [makes] *րի* [she, i.e., it; referring to բայօր] *օայ* *օ* *ղեաճ* *այր* *բյէ* *ա* *ծխեար* *րայ* *ղա* *րլար*. 6. *Ար* *ուայր* *րե* *ձյէ* *ձյէ* *աղղ* *օօ* *րեյնղ*? 7. *Կի* *րուայր*, *իյօր* *տն* (gave) *դե* *ձյէ* *օօ*, *օ* *ծղյ* *ղար* *րլղղ* (did make, or perform) *րե* *աղ* *րու* *բուծ* *իյնղղ* *կօղ*. 8. *Չէ*, *բուծ* *ճօյր* (just, fit) *օուայր* *ա* *ճաճարց* *օօ*, *դար* *ծի* *րե* *ճօյր*, *րուայրց* *ա* *դան*. 9. *Այայ* *րեաժ*, *տն* *օնլ* *ձյան* *օուայր* *ա* *ճաճարց* *օօ* *յօ* *րօյլ*. 10. *Շյա* *աղ* *ճայ* *ծփլ* *Տօղ* *ար*, *աղ* *բուճայլ* *դայէ* *է*? 11. *Տն* *րե* *յօ* *կաղղղայէ*: *յր* *րեար* *ղայղղայրց* *է* *ղն* *ա* *ժարրծարտայր*. 12. *յր* *դայէ* *կօղ* *րլղ*, *աղ* *ծփլ* *րե* *լե* *րաօ* *դար* *րլղ*? 13. *Տն* *լե* *տաղալ* *դայէ*. 14. *Շյա* *աղ* *ճայ* *ծփլ* *Տօղ* *ար* *իյօր*, 7 *օօ* *իյնայրղղղղղ*? 15. *Տն* *իյ* *ճայրղղղղղ* *դարծ*, *ձէ* *տն* *դո* *իյնայրղղղղղ* *յօ* *րօյլ* *ա* *րլայնցե* *իյայէ*. 16. *Շյա* *աղ* *ուայր* *րուայր* *օյ* *ճայրղղղղղ* *բար*? 17. *րուայր* *րե* *բար* [րուայր բար, i.e., died] *իյ* *օ* *ղե*. 18. *ժեղղղղղ* *Տե* *լե* *ղա* *աղղղղ*; *բուծ* *րար* *ճայղղ*, *դայէ*, *ղղղղղ* *է*. 19. *Շյա* *աղ* *ուայր* *ա* *ծխեար* *տն* *աղղ* *րօ*

Արի՞ր ? 20. Ի՞նչ ծէրծ մայր աշտայ, ե՛կ բոյր
 աշտայ Յօ յայտ, Յօ եկածայի օ 'ի յառ 21
 ծէրծըն 'րայ յ-ծայե և ոտտ. 22. Եւծ-
 ալը ծայ յօ ծարբե՛ած. 23. Ի՛նչ երծե՛ած
 Եբբիլը ծօ յօր լիղ օրտ ; ե՛կ աշտ Եօ
 ի՛նչէ ամա ; օրը ե՛կ ինչ յօ՛ւնողի լի լա Յօ
 բօլ. 24. Ե՛կ աղ ինչայ աղօյր աշ Եւ
 բօլ ; աշտ ե՛կ բոյր աշտ Յօ Ե-Եւթ-
 եղի (falls) յօն 'րա Ե-Բօճիմար (an eve-
 ning in harvest) յար Եւթեղի լո՛ւծ և
 Ե-Բօլ յօնա. 25. Իր բօլ Եւթ. 26.
 Եւթի՛նչէ Եւթ.

LESSON XXIII.

Conjugation of a Regular Verb in the Imperative and Indicative Moods.

Active Voice.

2101, praise (thou)

Imperative Mood.

The second person singular, Imperative mood, like the third person singular perfect tense in Hebrew, is the root of all verbs in Irish; because it is the simplest form of the verb, and because from it spring, by certain suffixes, all the other moods and tenses.

Present Tense.

Singular.

- 1
2 ḡḡot, praise thou.
3 ḡḡotat ré, molo shay, let him praise
 Plural.

Plural.

- 1 𐌲𐌹𐌳𐌹𐌸𐌰𐌺𐌰, 𐌹𐌺𐌴𐌸𐌰𐌺𐌰 } let us praise.
𐌲𐌹𐌳𐌹𐌸𐌰𐌺𐌰, 𐌹𐌺𐌴𐌸𐌰𐌺𐌰 }
2 𐌲𐌹𐌳𐌹𐌸𐌰𐌺𐌰, 𐌹𐌺𐌴𐌸𐌰𐌺𐌰 } let us praise.
𐌲𐌹𐌳𐌹𐌸𐌰𐌺𐌰, 𐌹𐌺𐌴𐌸𐌰𐌺𐌰 }
3 𐌲𐌹𐌳𐌹𐌸𐌰𐌺𐌰, 𐌹𐌺𐌴𐌸𐌰𐌺𐌰 } let us praise.

The terminations $\text{u}\text{ṛ}$ and $\text{u}\text{ṛ}$ are both in use; $\text{u}\text{ṛ}$, in the Imperative, first person plural, is to be preferred to $\text{u}\text{ṛ}$, because it perfectly agrees with ṛ , the ending of the third person plural which has a settled form; and because it is quite analogical with the Latin ending of the plural of verbs — *mus*; and besides aids the learner to distinguish it from the first person plural present tense, Indicative. The form $\text{m}\text{u}\text{ṛ}$, however, for the Imperative, is very usual.

Indicative Mood.

Persent Tense.

Singular.

- 1 21jotajm, molimh, I praise.
- 2 21jotajr, molirh, thou praisest.
- 3 21jotajó, ré, he (or it) praises; 21jotajó rí, she (or it) praises.

Plural.

- 1 21jotmujó, molmuidh, we praise,
- 2 21jotajó, molthee, ye praise
- 3 21jotajó, molaídh, they praise,

The interrogative is formed by putting *an* (whether) before the verb; as *an molajm*, do I praise?

The Relative form, by adding *ar* to the root, *mol*, as; *an te molar*, he who praises:—*far*, for the Future Indicative, after the relative: the ending, *ar* is used in other instances whenever emphasis is employed. [See previous Lessons.]

Imperfect Tense.

- 1 21jotajm, I was wont to praise.
- 2 21jotajó, thou wert wont to praise.
- 3 21jotajó ré, he was wont to praise.

Plural.

- 1 21jotmujr, we were wont to praise.
- 2 21jotajó, you were wont to praise.
- 3 21jotajó, they were wont to praise.

We promised to treat in a future Lesson about the sound of *ao* final.

OBS. 1—As a general rule, *ao* final in words of two or more syllables, is pronounced, in Munster, like *a* unaccented; in Connaught and Ulster, like *oo* (English) or *u* [long] Irish. This peculiar pronunciation the learner should remember, as *ao* final occurs almost in every sentence of Irish, read or spoken.

With regard to words of **one** syllable, and their compound forms, the Munster pronunciation of *ao* final is adopted not only in the South, but in the West and North of Ireland. Ex. *áo*, luck; *mí-áo*, bad luck, misfortune; *bíáo*, food [pronounced as if *bíá*, beea] *bláo*, fame, renown; *clíáo*, a ditch, formerly spelled, *cluj*; *cíáo*, anguish; *zeur-cíáo*, piercing anguish; *buan-cíáo*, lasting anguish; *reáo* [pronounced short] length, duration; *ajr reáo*.

for the length, during; *fleáo*, feast; *jááo*, peril; *3íáo*, love; *oíaj-3íáo*, intense love; *cíj-3íáo*, patriotism; *rááo*, speaking; *coíjrááo*, speaking together, a chat; *cúíjrááo* [from *cúíj*, a bond, and *rááo*], a covenant; *noíj-rááo*, a preface, a prologue; *reáo* [for *íj é*], yes;

OBS. 2—In verbs, participles, and verbal nouns, the ending *uáo*, is pronounced *oo*, i.e., *u3*, as if *áo* were not in the syllable—*áo* being like *ent* in French verbs, not sounded. This pronunciation of *uáo* is common throughout Ireland. It is a termination like “tion” in English, peculiar to a vast number of words; as, *beañjuáo* [ban-oo] a blessing, from *beañju3*, bless thou; *cruáo*, [kruhoo] creating, from *cruúj*, create thou, prove thou; *3íáoúáo*, loving [graw-oo], loving, from *3íáoúj*, love thou; *rlájuáo*, [slawnoo], salvation, from *rláju3*, save thou.

In Munster and in the South of Connaught, in parts of the counties of Galway and Roscommon, the ending *áo* of the third person singular imperative, and of the imperfect tense, indicative, is sometimes vulgarly and incorrectly pronounced with a guttural accent like *agh*; *3íajáo* [glonagh, instead of glon-oo] *ré*, let him cleanse; *3íajáo* [ylanagh, instead of ylonoo] *ré*, he used to cleanse; *bíáo* [beeyagh, instead of beyoo] *ré*, let him be.

The learner is at liberty to adopt, in words of two or more syllables, the Munster or Connaught pronunciation of this ending, *áo*, or *eo*; viz., that of *a* unaccented, or of *oo* (English). But he should be careful not to entertain the not uncommon erroneous impression, under which those who have only a slight acquaintance with the language labour, of imagining that the written language of Munster differs from that of Connaught, because the Irish-speaking natives of the two provinces differ in their pronunciation of some syllables.

2106. Hugh; 2126. Hugh, from which Irish name have sprung M'Coy, M'Gee, M Kay, M'Cuy; Hughson, 2126. the descendant of Hugh, Hughes.

2107, age, folk, class; 2108, the young folk; 2109, the old folk; 2110, musicians; 2111, nobility.

2112, Arthur.

2113, plural of 2114, melodious.

2115, liquor, whiskey, punch; it is a generic name, like the English word liquor, for all the generous liquids; derived from 2116, existence, and 2117, to nourish, to sustain.

2118, malt.

2119, Brian; 2120, O'Brien.

2121, board, table, chapter; 2122, the forehead.

2123, oats.

2124, David.

2125, plural of 2126, a person.

2127, Dionysius, Denis.

2128, birds, fowl; from 2129, a bird.

2130, Alice

2131, Owen, Eugene; 2132, the son of Owen; hence, in English, McKeon, Keon, Coyne, Owens, O'wenson, all from the same root in Irish.

2133, young Owen, or John; 2134, Jennings.

2135, Europe.

2136, France.

2137, delight, desire, pleasure; a tune, the air of a song.

2138, Italy; from 2139, a region, and 2140, or 2141, beauty.

2142, full; fulness, a large number; a gathering; the tide.

2143, Lorcan, Laurence; 2144, St. Lawrence.

2145, Laurence.

2146, possessive case of 2147, morning; when 2148 come together, 2149 is silent; therefore 2146 is pronounced, moynneh, giving n a lisping sound.

2148, a beef; the word 2149, flesh, annexed to the names, beef, sheep, swine, calf, deer, gives the Irish term for the meat which these animals supply, as;

2150, beef; 2151, mutton; 2152, pork; 2153, venison.

2154, Honora,

2155, barley.

2156, Peter.

2157, dance [thou].

2158, Richard; 2159, Richardson, Richards, Dicson, or Dixon.

2160, a share, a dividend; v. divide, carve.

2161, Sophia.

2162, Julia.

2163, Celia.

2164, Jane, Johanna; as 2165 is Johannes, John.

2166, Judith.

2167, to rend, carve, as fowl.

2168, juice.

2169, jollity; 2170, jolly; 2171, with jollity.

2172, mirth; 2173, merrily.

2174, hail! (it is your life).

2175, or 2176, a grandson, a descendant.

2177, O'Connell, descendant of Connall.

2178, O'Neil, the descendant of Niall.

2179, student.

2180, members, limbs.

2181, looking; trying.

2182, strolling for recreation

2183, a mill.

2184, hobgoblin.

2185, mile and a half.

2186, shallow water, or ford.

2187, a rumbling sound, etc.

2188, like, manner, condition.

2189, grind; 2190, grinding.

2191, corn; grain in general.

2192, gen. pl. of 2193, father.

2194, a low, miserable person.

2195, doubting.

2196, weighing.

2197, a miller's toll; law.

2198, with the occasion.

2199, dependence; concerning.

2200, sense of feeling; a sudden dart or pain, a stitch.

We vary the usual Translation this month and instead of English into Irish, we give the following composition by our trans Atlantic student to be put

into English. We expect a translation from all our students; and as it is an interesting piece in any language, we shall publish that which may appear to us to be the best. Now let our old indolent students exert themselves.—Translate into English:—

ՊԱՅԼԵԱՌԱՆ ԱՆ ԼԱՍՔՐԵԱՇԱՅԻՆ.

ԼԵ Ա. Օ՛Յ.

Այս սայր Բիժեար քանի միջնորդի քրոն
այր Լեաճար, իր մօր ան ԲՅՅ ԺՅ ԲԻՅԺԱԼ
ԱՄԱՇ ԵՐԵԱՐ ՊԱ ԵՐՔԵ. Ո՛Յ ՄԻՐԵ Ե՛ ԱՅ Ե-
ԱԵՐ ԾՈ ԵՅՅԺԱԼ ԱՅԱՐ Ա ԲԱԼԼ ԾՈ ԲԻՅԵԱԾ.
ՏՈ ՄԱԾ ԾՈ ՄԵԱՐԱՐ ԱՅ-ՄՅՈՐ 7 ՊԱՐ ԲԱՅ-
ԱՐ ԱՅԺ ԲՅՐ Ա ՄԱՄ ԾԱ Բ՛ԲԵՅՈՐԻ ԼՅՈՄ Ե.
ՅՈ ՄԻՅԵ ԲԱԾ ՄՅՈ ՄՅՈ ԾԱԼ ԲԵԱՇԱՅԻՆ ԱՅ
ԱՅԵ ԾԵԱՐ ՊԱ ԱՅ ԵՈԼԱՊ ԾՈ ԵՈՅՄԱԼ
ԻՅ ՕՐԾԱՅԺ, ԱԵՏ ԴԵ ԱՅ ԵԱՐ ԵԱՐՈՊԱ ԾԻ
ՄԱ ԵԱՐԱՐ 1 Յ-ԵԱՐ ԱՅ ԲԵՇ Ե՛ ԲՈ. ԱՅ
Ե-ԱՄ ԾՈ ԲԻժԵԱՐ 1 Յ-ԵՈԼԱՅԻՆ ԵՄԱ, Ո՛Յ
ՄԱԺ ԺՈՅ ԲԱՅԵՐԵՈՅՆԵԱՇԵ 1 Բ՛ԲԵԱՐԻ ԼՅՈՄ
ՊԱ ԲԵՇ ԻՅ ԱՅԵ ՊԱՅԼՅՈՅՆ-ԱՅ-ԼԱՍՔՐԵԱՇ-
ԱՅ. ԵՄԵՅՈԼԼ ՄԻԼԵ ՅՈ ԼԵՅԵ ԱՐ ԱՅ Մ-ԲԱՅԼԵ
ՄՅՈՐ.

ՏՈ ԲԻՅԵ ԱՅՅԵ ԱՐ ՊՅՐ ԼԵՅՐ ԵՅՐՄԱՅ-
ԱԾ ԻՅՐ ԱՅ Ե-ՏԱՄԻԱԾ ԱԵՏ ԲԻժԵԱՅՆ ԲԵ
'ՊԱ ԲԵԱՐՈՂ ԾԵԱՐ ԱՅԼԵ ՅԵՅՄԵԱԾ.
ԵՅՅԵԱՅՆ ԲԵ ԲԱՐ ԵՈԼԱՅ 1 ԼԱՐ ԵԱՅՅԵ
ՅԱՐԺԱ ԻՅ ԾԱ ԱՅԵ. ՊԱՐ ՅԵԱԼԼ ԱՅՐ ԱՅ
Բ-ԲՈՐՄԱՅ ԱԵԱ ԱՅ ԱՅ ԱՅՅԵ, ԾՈ ԲԱՐԼ-
ԲԵԱ ՅՈ Բ-ԲԱՅԼ ՄԱՅԼՅՈՅՆ ԱՅՆ ԲՅՐ.

ԾՈ ԲԱՐԼԵԱԾ ԱՄԵԱՐՅ ՊԱ ԲԵԱՅ-ԾԱՐՅ-
ԵԱԾ ՅՈ ՄԱՅԺ ԲՈ ԱՄԼԱՅԺ. ԾԱՐԱԾԱՐ ՅԱՐ
ՄԵՅԼ ԲԵ ԱՐԺԱՐ ԻՅ ԱՅՄՅՐԻ Ա ՊԱԵՐԱՇ, 7
ՊԱՇ ՄԱՅԺ ԱՅՐ ԲԵԱՐ ԱԵՏ ՄԱԼԱ Ծ՛ ԲԱՅԱԼ
1 Յ-ԵՈՄԱՅՆ ԱՅ ԲԵԱՐՈՂԱՅ, Ա՛Ր ՅՈ Մ-ԲԵՅԺ-
ԵԱԾ ԲԵ 'ՊԱ ՄԻՅ ԱՅՐ ՄԱՅՈՅՆ.

ԲԱՐ ԵՅՅԵ, ԾՈ ԵԱՅԺ ԲԵԱՅ ԵՐԱՅԼԼ-
ԵԱՊԱՇ ԱՄԻԱՐԱՇ ԱՅ ՄԵԱԾԱՅԵԱԾ Ա ՄԱ-
ԼԱ, ԼԵ ՅՈ Մ-ԲԵՅԺԵԱԾ ԲՅՐ ԱՅԵ ԵԱ ՄԵԱԾ
ԱՅ ԵԼՅԵԱԾ Ա ԲԱՅԵԱԾ ԱՄԱՇ. ԼԵ ԼՅՊ
ԱՅ ԵԼԵԱՐԱ ԲՅՆ Ծ՛ԵՅՅԵ ԲԵԱՐՅ ԱՅՐ ԱՅ
ՄԱՅԼԵՈՅՐ ԲՅՅԵ ԱՅԱՐ ՊՅՐ ՄԵՅԼ ԲԵ ԾՈ
ԾԱՐՅՈՂԱ ԵԱ Ե-ԱՅԵ Օ՛ ՊԱ ԼԱ ԲՅՆ ԱՄԱՇ.

ԻՐ ԱՅԵ Ե՛ ՊԱ Ե-ԲՅՐԵ ԲՈ ԱՐ ԱՅԼ ԼԵ ԾԱՐՅ-
ՊՅԺ ԵԱԼ ԵԱՅԵ. ՄԱՐ ԻՐ ՄԱՅՆ ԼՅՊ. ՅՈ Ե-
ԱՅԼԵ ԾՈ ԲԵՇ ԻՅ ԱՅԵ ԱՐ ԵԱԼԱՄԱՐ ԲԵԱՅ-
ԲՅԵԱԼ 'ՊԱ ԼԵՅԵ. ԻՐ ՄՅՈՐ Ե՛ ՄՅՈ ՊԱԾԱՐ ՅՈ
ՊԱՅԼՅՈՅՆ-ԱՅ-ԼԱՍՔՐԵԱՇԱՅԻՆ; ՊՅԺ ՊԱՇ ԵՅՅ-
ՊԱԾ. ՕՐԻ ԻՐ ԵՅՅԺԱ ԼԱ ԲԵԱՅՅ ԾՈ ԵԱԾԱՐ
ՅՈ Ե-ԵՅ Ե՛ ԻՅ ԵՅՅԵԱՇԵ ԼԵ ՄՅՈ ԵԱՅՅՈՅԺ
ԵՐՅՅԵԱՄԼԱ!

ԵՅՅԺ ՄԱՐԱՆ ԱՅԱՐ ՄՅՈ ԲԻՅՅ ԵԱԼԱՅՅԵ

ԱՅՄ ՅՈ ԲՅԼԼ, ԱԵՏ ԵՅՅԺ ԵԱՅՅԵ ՊԱ Ե-ԱՅԵ
ԲՈ ԲԱՅՆ ԻՅ ՄՅՈ ԵՐՅՅԵ ՅՈ ԼԱ ԵՅՅՅՈՊԱՇ
ՄՅՈ ԲԱՅԱԼ.

ՊԱՅՐ ԻՐ ԵՐԱՅԺ ԾՈ՛Պ ԵԱՅԼԵՅ ԵԱՅԵ-
ԲԻՅ ՏՅ ԲԵՇ.

Օ ԼԵԱԾԱՐ ԱՅ ԲԱԵԱՐԱ

'ՊԱՅՐ ԻՐ ԵՐԱՅԺ ԾՈ 'Պ ԵԱՅԼԵՅ ԵԱՅԵ-
ԲԻՅ ԲԻՅԵ." ԻՐ ԲԵԱՅ-ԲՅՅԱԼ Ե՛ ԲՈ ՄԵԱՐՅ
ՊԱ ՊԱՐՅՅԵԱԾ ԲԱՐ, 7 ԲԵ Ա ՄԻՅՅԱՅԺ ՅՈ
Պ-ԵԱՅՅԱՅՆ ԵԱՅՅԵ Ե-ԵԱՅԱԾԱ ՅՅՅՅՈՊԱՐԵԱ
ԾՅՅԵՅԵՅԵ ՄԱՐ ԲՅՅԵ ԵԱՅԼԵԱՇ ԱՅ ԲՅՅԵ:

1 Բ-ԲԱԾ Օ ԲՅՆ, ԻՅՐ ԱՅ Ե-ԲԵԱՅԱՄՅՐԻ,
ԲՅ ԲԱՅԱՐԵ 7 Ա ՄԱԵԱՅՐ 'ՊԱ Յ-ԵՈՄՅԱՅԵ
1 Ե-ԵԱՇ ԻՅ ԱՅԵ ԼԵ ԲՅԼԵՅ. ԲՅ 'Պ ՄԱԵԱՅՐ
ԱՐԵԱ, 7 'ՊԱ ԵԼԱՅՅԵԱՇ. ԲՅ ԱՅ-ԲԱՅԵ-
ԵՅՐ ԱՅՅԵ Օ 'Պ Մ-ԲԱՐ, 7 ԲԵԱՐԲԱԾ ԲԻՅ Ա
ԲԱՅԺԲԵԱՐ ԲԱՅԱԼԵԱ ԱՅՐ ԵՈԼԱՐ ԲԱՅԱԼ Օ
ՊԱՇ ԵՅՅՆ Ծ՛ ԱՐ ԵԱՅԵԱԾ ԲԱՅ ԲՅԼԵՅ ԵԱ
'Պ ԲՅՐԵ ԱՅԵ ԲՅ ԱԵԱ ԱՅՐ ԱՅ Ե-ԲԱՅԱԼ ԵՅ-
ԼԵ, ՄԱՐ ՊԱՇ ԲԱԾ ԲԻՅ ԼԱՅ-ԲԱՐԵԱ ԼԵ ԵԱՅ-
ԱՐՅ ՊԱ ԲԱՅԱՐԵ Ծ՛ Ա ԵԱԾ.

ԲՅ ՅՈ ՄԱՅԵ: ԾՈ ԵԱՐԼԱՅՅ ԲԵ ԲԱՐ 'Պ
ԱՄ ԲՅՆ ՅՈ Բ-ԲԱՅՐ ԲԵԱՐ ԲԱՐ Ա ԲԱԾ ԲԵԱՐԱ
ԱՅՐԵԱՄԼԱ ԱՅԵ, 7 Ծ՛ ԲԱՅ ԲԵ ԼԵ ԱՅԱԾ
ՄԱԼԱ ԵՅՅԺ ԵԱՐ ԲԱՅ Յ-ԵՈՄՅԱ ԼԵՅՐ, ՄԱՐ
ԾՈ ԲՅ ԱՅ-ԲԵՅՐ ԱՅԵ ԵՅՅԵԱ ԻՅ ՄԵԱՇԵ
Ա ԲԱՅԱԼ. ԾՈ ԲՅՅԵ ՄԱՅՅԵՐԻ Ա ԵԱԼԼԱՅՅ
ՄԱՐ Ծ՛ ՕՐԾԱՅՅ ԲԵ, 7 ԵԱՅԵԱԾԱՐ ԱՅ ՄԱ-
ԼԱ ԵՅՅԺ ԲԱՐ ՊԱ ԵԱՅՅՆ ԲԱՅ Յ-ԵՈՄՅԱ.

ԲՅ ՅՈ ՄԱՅԵ: ԲՅ ԲԵԱՅ ԵՐԱՇԱՇ ԲԱՅ ԱՅԵ
ԾՈ ԵԱՐ ԵԱՅԼ 1 Յ-ԵԱՅԺ, ԱԵՏ Ո՛Յ ԲԱԾ ԱՅՆ
ԵՅՅ ԼԵ ԲԱՅԱԼ ԱՅԵ. Ո՛ՅՐ ԵԱՅ ԲԻՅ ԲՅՅԵ Ո՛Յ
ԲԱԾ Ծ՛ Ա ԲԵԱՐ Ծ՛ Ա Մ-ԲԱՐ; ԱԵՏ Ո՛Յ ԲԱԾ
ԱՅՆ ԵՅՅ ԼԵ ԲԱՅԱԼ ՄԱՅԱ ԲԱՇԲԱԾ ԲԵ 7
ԱՅ ԵՐԱՅՆ Ա ԵՅՅԺԱԼ. ԲԱՐ ԵՅՅԵ ԲՅՅ-
ՅՆ ԾՈ Ա ԵՅԼ Ա ԵԱԾԱՅԵ ԼԵՅՐ ԲՅՆ Ա ԵԱՅ-
ԱԾ. Ծ՛ ԵՅՅԵ ԲԵ ԲԱՅ ՄԵԱԾՈՅ-ՅՅՅԵ 7
Ծ՛ ՄԵՅՅ ԲԵ ԼԵՅՐ ԵԱՅ ԱՅ ԱՅՅ Ծ՛ԲՅՅԼԱԾ
7 ՊԱ ԵԱՇ ԲՅ ԲԱՐ ԵԱՅՅՆ ԱՅ ԵԱՅՅԵ ՄԱՅՅԺ
Ա ԵԱԾԱՅԵ Ա ԲԱՅԼԵ ԼԵՅՐ.

ՊԱՅՐ Ա ԲՅ ԲԵ ԱՅ ԵՐԱԼԼ ԱՅՐ ԱՅ ԲՅԼԵՅ
ԵԱՐԱԾ ԲԵԱՐ ԵՅԼԵ ԼԵՅՐ ԱՅՐ ԱՅ Մ-ԲՅՅԱՐ.
ԵԱՅՐ ԲԱԾ ԵԱՅՆ Ա՛Ր ԵԱՐԵԱՐ ԱՅՐ Ա
ԵՅԼԵ. "ԵՐԵԱ Ա ԵԱՐ ԱՄԱՇ ԵԱՅ ԱՅ ԵԱՇ
ԲՈ ԾՅՅԵ? ԱՐԻ ԱՅ ԾԱՐԱ ԲԵԱՐ. "ՊՅՅ-
ԲԵՅԱՅՅ ՄԵ Ե՛ ԲՅՆ ԵԱՅ ՄԱ ՄՅՅՅԵԱՅՆ
ԵԱՐԱ ԾԱՄ ԵԱԾ ԾՈ ԵԱՐ ԱՄԱՇ ԵԱ ԲՅՅՆ,"
ԱՐԻ ԱՅ ԲԵԱՐ ԵՅԼԵ "ՊԱՅԵԱԾ, ԵԱ ՄԵ
ԵԱԼ ԱՅ ՅՅՅ ԵԱՐԱՇ," ԱՐԻ ԱՅ ԾԱՐԱ ԲԵԱՐ.

We give the following extract from a letter sent by T O'N Russell to John Fleming, late editor of the Dublin *Gaelic Journal*, because it contradicts certain criticisms leveled at Mr Fleming in the *Citizen* of Chicago. The letter is written in Roman script and is in the hand-writing of the Thaddeus McNulty "Mick" letter which appeared in No. 5 of the Gael. Messrs. Cromien, *Padraic*, Murphy and all other friends of *Thaddeus* whom it may concern can see both letters at this office.

ՇիլլաՅՕ ԱՊ ԴԵԱԿՏԻՊԱԾ ԼՁ ԱՊԻ
ԴՅԵՅՐՈ ԾԵ իՅՅ ՏԱՊԻՊԱ, 84.

Օ ԲԵԱՐ ԵԱՅԱՊԻ ԱՊ "ՅՈՐԴԵԱԾԱՊԻ,
ՁԻ ՏԱՅՐ ԾՆԼ,

ՅԵՅՈՅՈՅ ԲՈՅԺԵԱԾՈՐ ԾՈՅԵ ՄԱՐ ՅԵԱԼԼ
ԱՊԻ ԾՈ ԼԵՅՐ ԵՊԵՆԼԵԱ ԾՈ ԵԼՈՅԱԼԱԾ Ա
Դ-ՍԻՅՐ 17 ԾԵՊ "ՅՈՐԴԵԱԾԱՊԻ." ՁԵԾ, ՅԻժ-
ԵԱԾ, ԵԱՅԵՅՐԺ ՄԵՔ Ա ՔԱԾ ՊԱԾ ԴԱԾ Դ-ԱՅՈՅԵԱՅ-
ՅՈՅ ԼԵԱԾ ԱՊԻ ԱՅՈՅ ԵՅՐ ԴԱՊ ՊՅԾ Ա ԾԵՅՐ ԵՄ
ԱՅՈՅ ԱՊ Ե-ԲՈԿԱԼ "ԵՄ." ՅԵՅՈՅՈՅ ԲՈՅ 7
ԾԵԱՐԲԱԾ ՅՕ Ծ-ԵՅ ԾԵՅՐԵ ՄՕ ԾԵԱԾԱ ՅՕ
ՔԱՅԼԱՅԵԱՊԻ ԲԵ ԱՊ ՅԵՊԵԱՊԻՊԱԾ Ա ՅԵՕՈՅ-
ՊԱՅԾԵ. ՁԻԱ ԼՈՅՐՅԻԾ ԵՄ ԱՊ ԲՅՈԲԼԱ Օ ԾՈՅ
ՅՕ ԲՈՅ, 7 ՄԱ ԼՈՅՐՅԻԾ ԵՄ ԱՊ "ԾԵԱՅՈՐՅ
ԵՅՈՐԵԱՅԾԵ" ԾԵ ԾՈՅՐԼԵԱԾԱՅ, Օ ԵՄ ՅՕ
ԾԵՅՐԵ, ԲԵՅԵՅՐԺ ԵՄ ՊԱԾ Ե-ԲՈՅԼ ԱՅՈՅ ԱՅԵ ԴԱՊ
ԾԱ ԼԵԱԾԱՐ ԲՕ ՅՈՅ Ա ՔԱՅԼԱՅԵԱՊԻ "ԵՄ"
ՔՅՈՅՈՅ ԱՅՈՅ-ԲՈԿԱԼ, ՊԱԾ Յ-ԵՅՐԵԱՐ ԱՊ Ե-
ԱՅՈՅ-ԲՈԿԱԼ ԴԱՊ ՅԵՊԵԱՊԻՊԱԾ; 7 ԾԱԼԱ ԱՊ
ՔԱԾ, "ԵՄ ԲԵԱՐ ԾՈ ԲՅՐԱԾ," ԾԵՅՈՅՈՅ-ԲԵ
ՅՈՐԱԲ Յ "to marry men" ՅՐ ԵՅԱԼ ԾԵ Ա
Մ-ԾԵՅՐԼԱ. ՔՅ ԾԵՅՈՅԱՅՈՅ ՅԵԱԼԼԵԱ, ԱԵԾ ԾԱ
Դ-ԾԵՅՐԲԱՅՈՅ, ՅԵԱԼԼԲԱՅՈՅ ՄՕ ԾԵԱԾԱ ԲԵՅՈՅ
ՅՕ Մ-ԲԵՅԺԵԱԾ ՄԵՔ ԵԱՐԵ. 'ՏԵ ԱՊ ԲՈՅ
ՊԵԱՊԻ-ՍՐԱՅԾԵ ՊԱ ՅԱԵԾԼՅԵ ԼԵ ԾԱՅՈՅՈՅ
ՄՅՈՅԾԵ ՅՈՅԵՅ, ՅՕ Ծ-ԵԱՐԼԱՅԵԱՊԻ ՊԱ
ԾԵԱՐՄԱՅՐ ԲՕ ԱՅԼ ՅՈՅԵՅ ՅՕ ԾԵՅԵԱՊԱԾ.
ՔՅԼ ԲԵ ԵՅԱԼԼՈՅԱՐ ԾՈ ՊԵԱՐ ՅՕ Ծ-ԵՅՐԵԱՊԻ
ԱՅՈՅ ԲԵԱՐ ԾԵ 'Պ ԱՊ ԼԱՅԵԱՐԱԾ ԱՊ ՅԱԵԾ-
ԼՅՅ ԵՕ ՄԱՅԵ ԼԵ ՊԱ ԾԱՅՈՅՈՅ ԾՈ ՊԱՊԻ ԵԱ
ԵԵԱԾ ԲԼԱԵԱՊ Օ ԲՅՈՅ; 7 ԱՊ ԱՊ ԱԾԾԱՐ
ԲՅՈՅ, ՅՐ ԵՅԱԼԼՈՅԱՐ ԾՈ ՊԵԱՐ ՅՈՐ ԵՅՅ ՊԱ
ԾԱՅՈՅ ԾԱՐԾՈՅՅ ԱՊ ԲՅՈԲԼԱ 7 ԾՈ ԲՅՈՅԾ
ԱՊ "ԾԵԱՅՈՐՅ ԵՅՈՐԵԱՅԾԵ" ԱՊ ՅԱԵԾԼՅՅ
ՊՅՐ ԲԵԱՐՈՅ 'ՊԱ ԱՅՈՅ ԾՈՅՈՅ ՊԱՊԵԱՐ ԱՅՈՅ
ՊԵԱՐԱՅՈՅ ՅՕ ՔԱՅԾ ԵՄ ԼԱՊ ԵԱՐԵ ՅՈՅ
ՅԱԾ ԲԵԱԵԾՈՅԱԾ ԾՈ ՔՅՈՅՈՅ ԱՊ ՅԱԵԾԼ-
ԼՅ ՄՕ ԼԵՅՐԵ ԵԱՌ ԱՄԱՅՅ ԱՊ ԲԵԱԵԾՈՅՅԾԵ
ՔՅՈՅՈՅ ԱՊ ԱՊ Ե-ԲՈԿԱԼ "ԵՄ." . . Ե. Օ. Ր.

At a confirmation in Kerry the other day of the 240 children presented 30 only were prepared in the English catechism. The bishop was so pleased with the superior answering and intelligence of the children examined in Irish that he requested the teachers to prepare all the children in future in the Irish Catechism.

ԱՅՐԱ ՁԻՆ ՁԻՅ-ՁԻՈ.

(By A Lally.)

ՇԱՊԻՅ ԱՅՐ ԱՊ իՅՅ-ԱԾ ԱՊԻ ԵԱՊԵ ԱՅԱՊ
'ՅՈՐ Ծ'ԲԱՅ ԲՅ ԱՊԻ ՄՕ ՅՐԱՅԾ ՅՐԱՅՈՅ,
ԱՊ ԲՅՈՅ Ծ'ԵՅԼԱՅԾ ՄՕ ԵԱՐԱԾ ԲԱՅԾՐ
ԼԵ ԵՊԵԱԼ ԵՐԱՅԾԵ Յ Ե-ԲԱԾ ԱՅՈՅ.
ՁԵԾ ԵԱՅԵ ՄԵ 'Պ Ե-ԵԱՐԻԱԾ ԲԵԱՅՅԼԵԱԾԵ
ԵՕՈՅՈՅԾԵ ԼԵՅՐ ՊԱ ՔՅՐԱՅԾ ԼԱՅԱԾ Ա ԲԱՐ,
ԱՅՈՐ ՊԵԱՐԵԱՅՅ ԲՈՅ ՄՕ ԾՕԵՐ
ՊԱԾ Ե-ԲՈՅՅԵԱԾ ՅՕ ԲՐԱԾ ԱՊ ԲԱՐ.

Օ'ԲԱԿԱՅԾ ՄԵ ԱՅՐ ԱՊ իՅՅ-ԱԾ Յ ՁԵՅՐԵԱ
ՏԵԱԲԱ ԲԱՅԼԵ ԾԵԱՐԱ ԼԵ ԱՊ ԲՐԱԾ ԱՊ
ԵՅԼԵ,

ԱՊ Ե-ԱՊ Ա ՔՅԵ ԲՅ ՄԱՐ ԲՐԼԱՅԵ ԵՅՈՅ,
ԵՐՅՐ ՊԱ ԵԱԵՐԱԾԱՅ ՄՕՐԱ Յ Յ-ԵԱՐԾ ԵՅԼԵ.
ՁԵ ԵԱՊԵ ԱՐ ԱԾ 'Ր ԱՊԻ իՅՅ-ԱԾ,
ԵՅԱ 'Ր ԲՅԵ ԱԵՈ ՅՐ ԲԵԱՐՈ,
ՔՅԼ ԼԵ ԲՅԼ ԱՅ ԾՈՅՈՅ ԲԱ Ե-ԲԱՅՅԱԼ ԲԵՕ
ՁԵ ԵԱՄԱԼ ԲԱՅԺԵԱՐԵԱ ՅԵԱՐՈ.

Օ'ԲԱԿԱՅԾ ՄԵ ԱՅՐ ԱՊ իՅՅ-ԱԾ ՅՈՅ ԵՅՐՈՅՈՅ
ԾԵԱԾԵ Ա Յ-ԵՅՐԵԵԾԵ ԼԵՅՐ ԱՊ ԵՅՅԵԱՐՈՅ,
'ՅՈՐ ՅՐ ԼԱԵԾԱ ԼԵՅՈՅ-ԾՈՅ 'Ր ԲՅՈՅ Օ ԲՅՈՅ
ԱՊՈՅ ՅԱԾ ԱՅԵ Ծ'ԱՐ ԲՅՈՅԱԼ ԱՊ ԲԵՅՈՅ.
ՁԵ ՊՅ ԲԵԱԾԱՊ ԱՊ ՅԵՊԻՈՅ ԵՐԱՅԾ ՅՈՅ ԲՈՅ
ԱՊ Ե-ՏԵԱՊԻՐՅ ԾՈ ԾԵՅԵ Ա ԲԱՐ,
'ՏԱՊ ԾՕԵՐ ԵԱ Յ-ԵՅՐԵԾԵ ՊԱ Պ-ԾԱՅՈՅԵԱԾ
ԱՊՈՅ

ՔՅ Ե-ԲՈՅՅԵԱԾ ՅՕ ԲՐԱԾ ԱՊ ԲԱՐ.

The following incident, though trivial in itself, set in motion an immense train of thought in our mind.—In attending the requiem over the remains of a prominent citizen the other day, and standing in the church porch awaiting the officiating priest to receive the corpse, we saw an aged Protestant Irish gentleman who is said to be in youth a Catholic, approach the holy water font, dip his fingers into it, and make the sign of the cross—not in a perfunctory manner but in a way that showed the close observer the action to come from the heart. We asked ourselves—Is it the supposed ignorance of his race that keeps this gentleman from openly avowing what he is at heart? The gentleman is one of the most prominent men in the city.

ԲԱՅՐԵԱՄԱՐ ՄՅՈՅՅԱԾ ՊԱ Ե-ԲՈԿԱԼ ՄԱՐ
ԵՕՈՅԱՐԼՅՅ ԱՊ Ե-ՅՅԾԵ ՕՐԵՅՐԵՅՐԵ Օ'ՅՐՈՅՈՅ-
ՊԱ, Օ 'Պ ԱՅՅԾԱՐ, ԱՊ ՅԱԾԱՐ ԾՈՅՈՅ, ԱՅՈՐ
ԱՊ ՔԱՐԱՅՅԵՅՈՅՈՅ ՊԱՅՐԵՅՈՅ Ք. ՊԱԾ ԱՊ
ԾԱՅՐԾ, 7 ԵՕ ԼԱԵ ԱՅՈՐ ՅԵԱԾԲԱՐ ՄԱՅՐ
ԱՊ ԵՅՐԾ ԵՅԼ ԵՐԲՅՈՅՈՅ Յ Յ-ԵԼՅՅ ՅՕ Դ-ԱՅԼԵ
ԼԱԾ. ԵԱ ԲՅԼ ԱՅԱՊՈՅ ԵԼՈՐ Օ ՊԱ Դ-ԱՅՅ-
ԾԱՐԱՅԾ ԵՅԼ ԅԱՊ ՊՅՈՅԼ.

"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.

"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., NEW YORK.

Who are the Scotch? A tribe of Irish Scots who crossed over in the 6th century, overcame the natives, and gave their name to the country.—J. CORNWELL, PH.D., F. R. S.'s Scotch History.

The Saxons Ruled in England from the 5th century and were so rude that they had no written language until the 14th, when the Franco-Normans formulated the English.—SPALDING.



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THE "SCOTCH FROM MAYO" !

In the last issue of the Gael we said, "It rests with the hierarchy at home to preserve the religion of their people abroad, and to do this they *must* preserve the evidence of the antiquity and culture of their race."

Since the above was written we have had a personal proof of the correctness of that view.

In this city there is a large number of Scotchmen and we have been for a long time anxious to meet some of them who could speak Gaelic. A short time since we were informed that a man named Wallace residing in the 10th Ward, dozen blocks from here, was an excellent Gaelic speaker. Having had a business transaction some time previously with a Scotch family of that neighborhood named Smith, we called to Smith's house thinking we could get Wallace's address there, the Scotch being socially clannish.

Our conjecture was perfectly accurate for on entering Smith's house we found two lady visitors there whom Mrs Smith introduced to us as Mrs. Wallace and Mrs Smith (her sister-in-law). No sooner had we broached the nature of our call than we had to assume the defensive because of the attacks made on the "Ignorant Irish" by the Scotchwomen.

The pith of their argument was that the Irish were too ignorant to know anything, and that whatever smartness and intelligence some of them may have lately exhibited were the result of the education given them by England; in a word, that England had rescued them from barbarism, and that they were Catholics because they knew no better.

It was in vain that we showed them the Gael and pointed out to them the extracts from Spalding emphasizing the fact that Ireland was Catholic to the core at the time that he (Spalding) declared they possessed more learning than all the rest of Europe put together. The women laughed and hinted that we manufactured the extracts ourselves.

Seeing that our argument had no effect on our entertainers we were in the act of retiring when Mrs Smith's eldest daughter, who is studying in High School to be a teacher, entered with her bundle of books in her satchel. And knowing that Spalding's was one of the English Literature histories used in the public schools, we asked her if she had read it.

"Yes," she promptly replied, producing the book.

We at once opened it at the page from which we copied the extracts in the Gael and requested her to read it. She did. We next asked her to compare the extracts in the Gael with them. She did, and pronounced them as strictly *verbatim*. We then told her of our fight with her lady friends, and she said.—

"Well, their contention is the general opinion, and up to now it had been my own for I never paid any attention to these passages, but surely you have the authorities on your side."

We then showed Miss Smith the Irish composition in the Gael and explained the outline of Irish grammar to her, and, also, how the English did all in their power to make the Irish ignorant so as to have a show of excuse for keeping them in bondage. The young lady seemed to comprehend the whole matter, for she laughingly remarked, "I suppose it is all politics—trying to run one another down like the politicians here."

The women were attentive listeners to what was said. We had our turn now; we pointed out to them when their forefathers, a colony of Irish Scots, crossed over to Scotland, and requested of them to tell us how a stream could rise higher than its source. The discussion waxed warm, the women appeared worried and, in the excitement, Mrs. Wallace blurted out.—

"Arrah, what are you talking about, man? We are all from the County Mayo; my man's father came from Ballindine, and we are from Coilltemagh (Mrs Wallace is Mr Smith's sister); our name was Mac Gowan, which is the Irish for Smith. We were born in Scotland but all our folks came from Mayo."

After this we became very friendly as we told them that we knew several families of the Wallaces in and about Ballindine, who were all Catholics. She admitted that they were so but that they had no show in Scotland, and that they allowed their children to go with the kirk children; and the children as they grew up, seeing the ignorance of their parents, continued to go with the kirk children.

The women told us of three other "Scotch" families from Mayo like themselves. Mrs Wallace is the mother of thirteen children, eleven of whom are living. They counted up the members of the six families and, between children and parents, they number forty-nine.

We have been informed that Wallace and one of the Smiths are Orangemen, and we charge every Irishman and every Irish woman who refuses or neglects to propagate the language and literature as *particeps criminis* in the great injury done to Ireland and Irishism by that refusal or neglect. The above instance shows beyond cavil the source of Irish defection.

NOT POLITICAL.

Some of our friends think that THE GAEL meddled too much in politics in its latest issues. It did not touch politics at all because they have been decided for the next four years, and it is not in our power, nor in that of our friends, to change them, if we would. While politics were on the *tapis* the Gael was silent.

We criticised the actions of three wealthy individuals of our race who are credited with wielding to a considerable extent the wand of leadership; and, hence, the general public would assume, if not corrected, that they represented the "better element" of their race. We criticised one for cowardice; one for ingratitude, and the third for resorting to ignoble tactics to suppress popular sentiment. These three phases of the individual action of the parties named are not characteristic of Irishism, and, as an Irishman, we denounced them, as should every self-respecting Irishman in the land regardless of political affiliations.

All are aware that, as a general rule, the Irishmen least favored by the surroundings of education and refinement at home are the monied Irishmen here. Hence, it would be a gross injustice to the Irish element at large to permit such to pass as the standard of Irishism. It is no dishonor to these men that they laid the foundations of their fortunes in occupations unsuited to their educated brethren, but their ignorance of their history and their consequent belief that they have been descended from barbarism (like the "Scotch-Mayo" people), induce actions incompatible with that ancient Irish refinement which is our heritage. [We have that certificate from our enemies.—See top of foregoing page].

We eulogized another Irish-American because of his steady friendship to his element and that eminence in statesmanship and Americanism which has enshrined his memory in the hearts of nine-tenths of the American people—thus adding a prestige to his race which no amount of jealous bigotry can affect.

There is another eminent statesman (in our opinion the legatee of Mr. Blaine in that characterization) whom we would eulogize, but as we are not aware that he belongs to our element it is not within our province.—We allude to Senator David B. Hill. And it is as remarkable as it is true that the very element who would crucify Mr. Blaine would baste Senator Hill on the spit! Hence there must be something noble in the characters of these men to excite the malice and hatred of the enemies of the rights of man and of popular government.

Our political ideal was the late John Kelly, leader of Tammany Hall. When the Robinson bigots sought to strangle Tammany by thrusting its enemy down its throat, Tammany would not swallow it. It ran its chief for the office and buried the enemy out of sight. By that action Tammany raised itself to a degree of power and influence which it had never before attained. It elected its nominees to the governorship ever since and controls all the branch-

es of the State government to-day.—

"He who fights and runs away
Is able to fight another day,
But he who fights and stands till slain,
Will ne'er be able to fight again."

Had Tammany stood to be slain by the Robinson bigots, that would have been the end of it.

We eulogize Irishmen, Protestant or Catholic, Democrat or Republican, who attain eminence in society, and we represent them as the standard of Irishism so as to put to shame those who never tire of shouting "Ignorant Irish"; and the Irishman whose brain is too narrow to grasp this important subject in view of the splendid prospects before his element in the country, reflects very little credit on the land of his birth.

The Dublin Report.

REPORT of the SOCIETY for the PRESERVATION of the Irish Language, Dublin, for the year 1892, adopted February 28, 1893.

The Society sold 4,634 books during the year as compared with 3,196 in 1891, making a total of 108,325 put in circulation since its foundation; this is exclusive of the number of the Society's books reproduced and sold by private concerns.

The Report goes on,—There is a steady increase in the number of pupils who presented themselves for examination in the National schools, in the number of teachers who obtained certificates of competency, and in the number of schools in which Irish is taught, and in the number of communications received from National masters.

The Irish Language was taught in 45 of the National schools; 755 of the pupils were presented for examination and 515 of them passed, making a total of those who passed in Irish from the National schools since 1881, of 3,516.

The number of pupils who passed from the Intermediate schools was 176, making a total from these schools since 1883 of 1,729, and a total for both of 5,245.

There was a falling off in the Intermediate schools owing to restrictions by the National Board of Education, but the Society has succeeded in having the restrictions removed, so it expects better results for the future.

Thirteen teachers were examined in July twelve of whom received certificates of competency to teach Irish and receive Results' Fees.

The following Teachers have certificates to teach Irish, and it is the fault of the Managers of the various schools to which they belong if the language be not taught in them,—

County Antrim.

Michl Hussey, Fisherstown.
S Morris, Cashel.
John Riordan, Ballymony.

Clare.

H Brady, Ruan, Ennis.
Michl Keating, Kilbaha, (M) Carrigaholt.
J Maher, Carrigaholt.

Cork.

Jas Aherne, Inchigeela (M), Macroom.
J Barry, Glendore, Leap.
C Buckley, Derrinacuhara, Dunmanway.

Wm Conway, Passage West.
C Conway, Kilbrittan, Crookstown.
T Cronin, Cork Model, Cork.
J Holland, Ballinspittal, Kinsale.
Michl Herlity, Mulanahone, Leap.
Timothy Hurley, Drimoleague.
P Lee, Gortree, Rathcormac.
P Lehane, Carriganima, Macroom.
D Lynch, Coolea, ditto.
J Mahoney, Cloughdun, Crookstown.
J Nyhan, Knockbrice, Dunmanway.
M O'Brien, Ballinora, Waterfall.
D O'Leary, Coolmountain, Dunmanway.
J O'Leary, Inchiclough, Bantry.
T O'Leary, Blarney, Dunmanway.
C O'Keefe, Kildinan, Macroom.

Donegal.

J A Doherty, Cruit Island, Kincaslough.
D Heraghty, Churchill, Letterkenny.
John C O'Boyce, Fanad, Tamney.
J C Ward, Killybegs.

Dublin.

T O'Riordan, Ringsend.

Galway.

M Coyne, Loughwell, Moycullen.
John Diskin, Leitra (M), Clonberne.
D Faherty, Calla, Ballyconnelly.
P J English, Killkerrin, Ballinasloe.
John Flynn, Lisacoran, Drumgriffin.
D Duggan, Spiddal.
J Garvey, Cloughanover, Headford.
J Garvey, Moylough.
P Garvey, Kilroe, Headford.
Ellen Hoban, Leitra, Clonberne.
A Hogan, Galway (M).
M Garvey, Claran, Headford.
John Keefe, Killkerrin (M).
J Mangan, Garbally.
J McDonald, Nun's Island.
D O'Callaghan, Oatquarter, Kilonan.
James O'Brennan, Innistrawer, Carraroe.
Michl O'Malley, Derrynreen, Recess.
J Travers, Ardahan.
Mrs. M Catherine, Tuam Convent.

Kerry.

P Buckley, Kilgarvan, Killarney.
J Daly, Vicarstown, Ventry.
Michl Divine, Portmagee (M), Valentia Island.
W Evans, Ardmore, Dingle.
T Hurley, Portmagee, Cahirciveen.
J Inglis, Knightstown.
Thomas Landers, Lougher, Annascaul.
D Leyne, Blackluin.
W Long, Ferriter, Dingle.
F Lynch, Kilmakerrin, Cahirciveen.
M Manning, Ferriter, Dingle.
T McSweeney, Milltown.
James Moriarty, Killeenagh, Annascaul.
P O'Connell, Killarney.
Michl O'Connor, Ardmore, Dingle.
D O'Sullivan, Ballyhearney.
D J O'Sullivan, Shelburne (No. 1) Kenmare.
Eugene O'Sullivan, Camp Annascaul, Tralee.
Denis O'Shea, Glanmore, Kenmare.
Daniel Shea, Caherswane, Waterville.
P O'Shea, Tulloha.
F O'Sullivan, Knockeens, Cahirciveen.
J O'Sullivan, Ballinskelligs, do.
J O'Sullivan, Caherdermot, do.
J Dean, Camps Annascaul.
P Falvey, Brackluin, do.

M Fenton, Lohar, Waterville.
P Sugrue, Masterguihy, do.

Kings.

Thos Rahilly, St Brenden's (M), Parsonstown,
Kilkenny.

M McCarthy, St Patrick's (M), Kilkenny.
P McPhillips, Brownstown, New Ross.

Limerick.

Miss E Doyle, Nicker, Pallesgreen.
R Hayes, Rathkeale.

Mayo.

P J Burke, Carrowsteelaun, Claremorris.
R Connor, Partry (M), Ballinrobe.
C Cronin, Muggunaclea.
J Egan, Turlough, Castlebar.
M Faby, Ballyhaunis.
Mrs H Flood, Glencorrib, Shrule.
J Garvey, Glencorrib (M), Headford.
M J Gillen, Greenans, Castlebar.
W Gillian, Derrycrof.
John Gilmore, Seefin, Claremorris.
M Henahan, Neale (M) do.
P Hughes, Claremorris.
Mrs M Killeen, Cong.
P Loftus, Bonnieconlan, Ballina.
M May, Ballygarries, Hollymount.
A Moran, Mulranny, Newport.
P Mullins, Lurganboy, Ballyhaunis.
P Walsh, Bonnieconlan, Ballina.

Meath.

P Cauley, Edengorra, Kilmainham Wood.

Roscommon.

P Molloy, Granlahan, Ballinlough.

Sligo.

A Rowane, Castlerock, Aclare.

Tyrone.

M Conway, Legeloghfin, Gortin.

Waterford.

A Cahill, Garrynageera, Dungarvan.
Miss Curran (No. 2.), Dungarvan.
M Foley, Mulnahorna, Dungarvan.
E Guiry, Carrickbeg, Carrick-on-Suir.
N Hayes, Touraneena, Ballymacarbry.
L Kiely, Rathgormack, Carrick-on-Suir.
Mrs Meagher, (No. 6.) Dungarvan.
N Quinn, Fathleg.
Mrs Mary Anne Walshe, Dungarvan Convent.

The County is not noted with these.—

M Hurley, Crossard; D Downing, Caher; J Fitzgerald, Ballinspittal; J Hegarty, Kilhomane; J Hegarty, Sixmilebridge; J Hickson, Ardmore; P Joyce, Carna; Julia Lucitt, Vicarstown; Brigid Lynch, Kilmakerrin; D Moran, Ballinskellig; P Murphy, Derriana; Mrs M Paul Murphy, Carva Convent; A McGurrian, Carrowmore; M Nagle, Kilfenora; W O'Riordan, Millstreet (1.); M O'Shea, Carriganima; T Ryan, Spunkane; J Shea, Saint Brendan; E Sullivan, Glanmor.

(M) means monastery.

Of the foregoing schools, the Gael is sent to the following Teachers for the use of the pupils by the patriotic Irishmen and women hereunder named.—

Per Rev, E D Cleaver, Dolgelly, N Wales, to.—

Mrs Killeen, Cong, Co. Galway.

P Garvey, Kilroe, do

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

(Continued.)

LECTURE VII.

[Delivered July 7, 1856.]

Of the other Works of the Four Masters. "The Succession of the Kings." The "Book of Invasions." O'Cery's Glossary.

In my last lecture I concluded the subject of the various regular Annals which have come down to us. In connection with the subject of the last and greatest of these invaluable compilations, the Annals of the Four Masters, it became my duty, in explaining how that noble work was undertaken, to offer you some short account of the O'Clerys, its principal authors, and their learned associates. Before I pass, then, to an examination of the various other sources from which the student will have to draw the materials of the yet unwritten history of Erin, it will perhaps be convenient that I should here conclude what I have to say to you upon the other historical works handed down to us by the Four Masters. These works (alluded to in that preface of Colgan's which you heard quoted at such length in the last lecture) are all to a great extent parallel with that which has engaged our attention. Their plan is not the same; and, though a great number of facts are recorded in all the several series of the O'Clerys' writings, the details are rarely repeated; and each of these books, contemporaneous in execution as they were, must be studied as the necessary complement of the others of them. It is much to be regretted, that none of them, as yet, has met with the good fortune of the Annals, in being published in any form to the world; and I am sure when you have become acquainted with their extent and value, you will join with me in the hope that the present generation may see these works also of our great annalists brought out in a style worthy of the splendid volumes edited by Dr O'Donovan.

The first of the historical books of the O'Clerys referred to by Colgan, to which I shall direct your attention, is that called the Reim Rioghraidhe, or Succession of The Kings. And, as you are now acquainted with the manner in which the masters approach their subjects, in these serious historical compositions, perhaps the best course I can take to-day is to open at once the author's Preface to the Reim Rioghraidhe, of which the following may be taken as a sufficiently accurate translation

"In nomine Dei. Amen.

"On the 3rd day of the month of September, Anno Christi 1644. this book was commenced to be written, in the house of Conall, son of Niall, son of Rossa Mageoghan, of Lios Maighne, in Cenel Fhiachach (in Westmeath), one by whom are prized and preserved the ancient monuments of our ancestors; one who is the industrious collecting Bee of everything that belongs to the honour and history of the descendants of Milesius and of Lu-gaidh, son of Ith, both lay and ecclesiastical, as far as he could find them. And what is written in this book is, the Reim Rioghraidhe (the Succession of the Kings), and the history of the Saints

of Erin, which are now corrected and amended by these persons following—viz. the Friar Michael O'Clery, Ferfessa O'Mulconry, and Cucoigeriche O'Duigenan, all of them persons learned in the Irish language. And it is taken from the principal ancient Books of Erin, in the Convent of Athlone, as we before stated [it does not appear where]; as well as from the historical poem, written by Gilla Caomhain O'Cuinn, which begins (Eire og inis na naomb) (Virgin Eire, Island of Saints), and another poem, written by Aengus Mac an Ghabhann (Aengus Ceile De, or the Culdee), which begins, 'Naomhsheanchus naomh Inse Fail (the sacred history of the Saints of Inis Fail), and another poem, which begins, 'Athair chaigh chuimsigh nimhe' (Father of all, Ruler of Heaven.)

"This book contains also the Book of Rights, which was originally ordered by Saint Benean, and is copied from a book which was written by the aforesaid Conall [Mageoghegan] on the 4th of August, 1636, from the Book of Lecain, which had been lent him by the Protestant Primate [Ussher] which Book of Lecain was written a long time before that by Adam Mor O'Cuinn for Gilla Isa Mor Mac Firbis, Ollamh of Ui-Fhiachrach, Anno Domini 1418; and Morroch Riabhach O'Coinlisg wrote more of it, in the house of Rory O'Dowda, King of Hy-Fhiachrach of the Moy. The present book contains, besides, the history of the cause why the Boromean tribute was imposed on the Lagenians, and the person by whom it was imposed; and the history of the coming of the Delvians (Mac Cochlan) into 'Conn's Half' of Erin, out of Munster. It contains, also, the history of the cause why Fenius Farsaidh went to learn poetry to the Tower of Nimrod, in preference to any other place; and the names of the various languages that were known at that time, and from which the Gaedhlic language was brought away by Gaedhel, the son of Etheor, from whom it derives its name. And it contains an account of the death of Conn of the hundred battles. It also contains the seven fatalities of the monarchs of Erin, the fatalities of the provincial kings in like manner: and the poem which begins Roileag laoch leithe Cuinn (the burial place of the heroes of Conn's Half) [of Erin], which was completed, and finished, and put in this book, on the 25th day of September of that same year before mentioned (1644), by the Friar Paul O'Colla, of the order of Saint Francis, in the house of the aforesaid Conall [Mageoghan]. It likewise contains the pedigrees of the monarchs of Erin, and the length of time that each reigned; and it contains the genealogies of the Irish Saints as they have been collected from the books of the old writers, set down according to their descent, in alphabetical order; to the glory of God, and the honor of the saints and of the kingdom: and to diffuse the knowledge and intelligence of the things aforesaid, and of the authors who preserved the history of Erin, before and after the Introduction of Christianity. Finished in the Observantine Convent of Athlone, in the Bishopric of Clonmacnois, 1630."

[It is observable that the authors profess to include, in a single book, not only the succession of the kings, but also the genealogy of such of the saints of Erin, as descended from them, and which Colgan treats as a separate work.]

The following is O'Clery's Dedication.—

"To Torloch Mac Cochlain."

"After I, the poor Friar Michael O'Clery, had

been four years, at the command of my superior, engaged in collecting and bringing together all that I could find of the history of the saints of Ireland, and of the kings to whom their pedigrees are carried up, it occurred to me that it would not be judicious to put that collection into other languages (40), without the authority, proof, and inspection of other historians. I also considered that the aforesaid work could not be finished without expense. But such was the poverty of the order to which I belong, on account of their vow and the oppressions of the time, that I was obliged to complain of it to gentlemen who were not bound to poverty by vow. And, among those to whom I made my complaint, I found no one to relieve my anxiety towards bringing this work to completion but one person who was willing to assist me, to the promotion of the glory of God, the honor of the saints and the kingdom, and the good of his own soul. And that person is Torloch Mac Cochlain. [Here follows the pedigree of Mac Cochlain] And it was this Torloch Mac Cochlain that forwarded this work, and that kept together the company that were engaged in completing it, along with the private assistance given by the aforesaid convent every day. On the 4th day of October, therefore this book was commenced, and the 4th day of November it was finished in the convent of the friars before mentioned in the fifth year of king Charles of England, 1630."

It is remarkable that we have not the autograph original of any part of these two books, or rather this one book, now in Ireland..

After this Dedication, or notice, follows, in the original, an address to the reader, much of which is so characteristic of the enthusiasm of the writer, and so pathetic in the appeal it contains to the tenderness of Gaedhlic patriotism, that I cannot omit to lay it before you. "Strangers," says Michael O'Clery, "have taken the principal books of Erinn into strange countries and among unknown people." You have heard many in stances of this hard fate of our most ancient books since O'Clery's time, and of the difficulties and annoyances which the humble followers of our great historians have met with in their researches, even in our days, from the same cause. It is remarkable enough, that of the three books of the O'Clerys which Colgan spoke of, we do not possess, to-day, the original of any one in this country.

"Address to the reader.

"What true Children are there that would not feel pity and distress, at seeing, or hearing of, their excellent mother and nurse being placed in a condition of indignity and contempt, of dishonour and contumely, without making a visit to her to bring her solace and happiness, and to give her assistance and relief?

"Upon its having been observed by certain parties of the natural order of Saint Francis, that the holiness and righteousness of their mother and nurse—Erinn—had perceptibly diminished, for not having the lives, wonders, and miracles of her saints disseminated within her, nor yet made known in other kingdoms; the counsel they adopted was to send from them into Erinn a poor Friar Minor of their own, (the Observantine) Michael O'Clery (a chronicler by descent and education), in order to collect and bring to one place all the books of authority in which he could discover anything that related to the sanctity of her saints, with their pedigrees and genealogies.

"Upon the arrival of the aforesaid friar, he sought and searched through every part of Erinn in which he had heard there was a good or even a bad book [i.e. a Gaedhlic MS]; so that he spent four full years in transcribing and procuring the matters that related to the saints of Erinn. However, though great his labour and his hardships, he was able to find but a few of the many of them, because strangers had carried off the principal books of Erinn into remote and unknown foreign countries and nations, so that they have left her but insignificant part of her books.

"And, after what the aforesaid friar could find had been collected to one place, what he thought of and decided to do was this—viz. to bring together and assemble in one place, three persons whom he should consider most befitting and most suitable to finish the work which he had undertaken (with the consent of his superiors), for the purpose of examining all the collections that he had made. These were—Ferfeasa O'Mulconry, from Bally Mulconry, in the County of Roscommon; Cucoigriche O'Clery, from Bally Clery, in the County of Donegal; and Cucoigriche O'Duigenann from Baile-Coille-foghair (now Castlefore), in the Co. of Leitrim. These persons, then, came to one place; and, having come, the four of them decided to write the Roll of the monarchs of Erinn at the beginning of the book. They determined on this for two reasons. The first reason, because the pedigrees of the saints could not have been brought to their origin, without having the pedigrees of the early kings placed before them, as it was from them they descended. The second reason, in order that, the duty and devotion of the noble people to their saints, their successors, and their churches, should be the greater, by their having knowledge of their relationship and friendship with their blessed patrons, and of the descent of the saints from the stem from which each branch of them sprung, and the number of the saints of the same branch.

"And there is, indeed, a considerable section of the saints of Erinn whose names may be found already entered in proper order in old genealogical books, without intermixture of descent, the one with the other of them, as they branch off and separate from the original stems.

"Whoever thou art, then, O reader! we leave it to thyself to perceive that thou wilt find profit, sense, knowledge, and brevity in this work. For the succession of all the kings with their pedigrees to their origin, will be found in it, in the order in which they obtained the sovereignty in succession; together with the number of their years, the age of the world at the end of the reign of each king of them, and the age of our Lord Jesus from His Incarnation to the death of each, down to the death of Malachy the Great [in A.D. 1022]. And the saints are given according to their alphabetical order, and their origin, as we have already said. Glory be unto God.

"Your loving friends,

Brother Michael O'Clery.

Ferfeasa O'Mulconry.

Cucoigriche O'Clery.

Cucoigriche O'Duigenan.

(To be Continued)

Irishmen, do you expect your children to bless your memory? If so, for what? For leaving them exposed to the derisive taunts of the world, Is it?

THE SENTIMENTS of our SUBSCRIBERS

Cal—Petaluma, Mrs. B M Costello ; J Magrath P Cronin.

Del—Wilmington, O J Hessian, per P R Mulrooney.

Ga—Savannah, J P O'Brien.

Ill—Chicago, M O'C Roche—Grand Crossing, P O'Connell, per M J Darcy.

Kan—Saint Mary's, T J Fitzgerald.

Ind—Notre Dame, J J French, o.s.c. per Martin J Henahan, Providence, R I

Mass—Boston, Miss B Molloney,

Mich—Montague, P Moran, Capt. Lisaght, M Downey, per Mr Downey.

Mo—Lexington, Geo. Wilson.

N J—Trenton, J Deasy.

N Y—Brooklyn. Rev. John Sheridan : T Erley—Hunter's Point, E W Gilman, per T Erley—City, Miss B Dwyer ; M A Lavin, per T Erley—Utica, M Hopkins, per P A Ginnelly, New York.

Pa—Phila. J J Lyons, Miss M McLaughlin, per Mr Lyons.

R I—Providence, Martin J Henahan.

W Va—Wheeling, Mgr. J T Sullivan, M Lally P Gilligan, P Laffey, J Folly, P McDermott, D McDonagh : all per A Lally, M Cavanagh, per Dillon J McCormick.

Ireland.—

Donegal, Driminacross. J Dwyer per Miss B Dwyer, New York.

Galway—Trean, M Henahan. per Martin J Henahan, Providence R I.

Mayo. Mt. Partry, the Rev. Brothers. per Mr. Henahan.

Roscommon—Clooncagh, Miss Tessie Gormly also, per Mr Henahan.

Italy—Irish College, Rome, Rev. H M Dwyer per Miss B Dwyer, New York.

This is the column where the Irish wheat may be seen:—the chaff may be found wafting around the fields at the mercy of every wind that blows.

One good effect the article on Senator Murphy in a late issue of the Gael had—we sent a copy to His Honor. Mayor Gilroy and the result is that a stop has been put to the practice of calling the wild animals in the Park after Irish names.

The New York Gaelic Society's annual Feis Ceoil was a great success ; fifteen hundred persons being present.

The Philo-Celts meet at 263 Bowery on every Thursday and Sunday evening and give gratuitous instruction in the language to all who call on them and desire to study it.

Because of the large space devoted to the Dublin Report, several pieces are held over including two patriotic poems by Miss Hanbury.

The Gael is feared by the anti-Irish more than all the so-called Irish papers ever published ; not that we have not ably and honorably conducted journals in the interest of the Irish people to-day. But one important item is wanting in them.—a direct proof of what they profess. Wanting this proof they subject themselves to ridicule—ridicule

of seeking to rebel against a nation that has educated and civilized them ! The Gael is aggressive because it stands on proof. It shows who the educators have been—not by mere assertion but by the cold stern facts. Then this salutary effect of the Gael should induce Irishmen to circulate it.

Would the Gael's criticism have anything to do with A T Sullivan's appointment to the postmastership ? In Mr Cleveland's first term there was not one such appointment made in Brooklyn. The Irish race have nothing to fear from asserting themselves ; they have everything to lose from cowardly supineness—the above instance demonstrates it.

Because the Yankee thinks the Irish too timid to strike back he is never tired of such talk as this.—Who builds our jails ? Who fills them ? The New England Yankee has had committed more crime in the last thirty years than would fill all the jails in the world ! In the exuberance of his good nature Pat takes a glass of whiskey, shouts Harroo, and is sent to prison ; the Yank operates in silence and takes the life of man in embryo ! The census demonstrate that in 30 years he has thus destroyed over a million lives ! A short time ago a young married woman of that element, 24 years of age—a church member and society leader of this city—said in her ante mortem statement to the coroner that the operation from which death then stared her in the face was her fourth ! Hence the reason that New England has become *New Ireland* ! Further comment is superfluous.

The Gael can now be bought off the news stand in the following places.—

J F Conroy, 167 Main St. Hartford, Conn.
D P Dunne, Main St. Williamantic, do.
G F Connors, 404 Main St. Bridgeport, Conn.
Mrs Dillon, E Main St. Waterbury, Conn.
Mrs Bergen, S Main St. do. do.
M McEvilly, Wilmington, Del.
Mr Calligan, 23 Park Row, N Y City.
W Hanrahan, 84 Weybasset, st. Providence R I.
J H J Reilley, 413 High st. do.
J N Palmer, P O Building, Tomah, Wis.
M J Geraghty, 432 West 12th st. Chicago, Ill.
J Dullaghan, 253 Wabash Av. do
H Radzinski, 283 N & 2863 Archer Av. do
H Connelly, Cohoes, N Y.
Wm McNab, do.
Frank Simmons, Springfield, Ill.
Mrs Woods, Jacksonville, do.
Mr Gorman, Joliet, do.
C. Schrank, 519 South 6th. St. Joseph Mo.
M H Wiltzius & Co. Milwaukee, Wis.
G T Rowlee, 133 Market St. Paterson N J.
Catholic Publishing Co. St. Louis Mo.
E B Clark, 1609 Curtis St. Denver Colo.
John Murphy & Co. Publisher, Baltimore, Md

O'Faberty' *Siamra an tSeinnir*, reviewed in the *3aobal*, recently is for sale by Mr P. O'Brien, 46 Cuffe St. Dublin. The price in cloth is 2s : in wrapper, 1s 6d.

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

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I have 6,000 acres of unimproved land for sale in the adjoining portions of the States of Colorado and Nebraska, in quantities to suit purchasers. The price per acre of the land in Sedgwick Co. Colo. (two miles from Venango, Neb.) is \$6., and of the land in Perkins Co. Neb. (4 miles from Venango) is \$7. The land is a gently rolling prairie, all tillable; and the soil is a rich black loam, ex-selling Iowa and Western Neb. in fertility. The surrounding lands are cultivated by settlers. A Station of the Mo. River Bur. R R is at Venango.

Excellent improved property in Bloomington, Ill, a few blocks from the Vice President's residence, to Trade for a good farm in N Y or vicinity. This property, consisting of several business houses, is free and clear. Reason for selling and wishing to come East,—Well, the owner resided here before he went West, and I have no doubt that the poet has felicitously described the reason,

"And as a hare whom hounds and horse pursue
Pants to the place from whence at first he flew."

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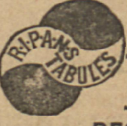
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