



բէյն 7 դասը շոքօքս աղ տ-ամը և դ-ար  
5-քարտ և զօրդաճոճ, իճեթոճ րճ ընթիւն։”

Աղօյր 50 օ-քո օօ ծարմայիլ 50 իճե-  
թմիդաճ օճ րօրտ զարքեթոճ 1 5-քիլ 50  
Ի-քիլ րմիդաճ ճարմաճ, 7 50 Ի-քիլ աղ  
օյաճալ օճ րեօլաճ րէյն 7 և շրեւծ ար՝ դ  
դ-Բօճար 50 դ-րքիլօյն, քիքարքեթա շիւտաճ

Իրեթիդաճ ար աղ րաօճալ րմիդաճ րօ  
5աճալ շարմայիլ; և րմիդայիլաճ ար աղ  
լար 5եթար ատաճ 5աճայիլ ար աղ տ-րաօճալ  
րօ, 7 ևճաճ աղ տ-րարքիլ և րիդարար  
օճար դՅա, օճար օ-քիլ, 7 ար րօն աղ  
թարդա 5աճալաճ շօն5աճալ օ՝ դ մ-Բար  
(աճ քիլօ մե դար՝ Բե՝ ր ևր5 դա ար  
լօճ է աճ ևճ միդիլար աղ քար քիլաճ  
դաճ օ-քիլայիլ ճօն շօն5աճալ կիլ). Ըար-  
իլ աղօյր քիլար շիւտ և րիլ և շա-  
արք օյլ 50 մ-Իճեթայիլ րմիլաճ մօր 5-  
այիլ ար աղ դ5աճալ աղ տրաճ շիլաճայիլ  
րէ ար ևլայիլ. Ըարաճայիլ րէ 1 5 քիլիլ մե  
աղ ար և իճեթար և ևլիլաճ դա 5աճալ-  
5ե, 7 դա շաճալ Իրեթիլ իճեթար աղ, ար  
և դ-ամ և րաճ մե 5 քիլիլ րար յօն մօ  
5արքիլ րաղ մ-Բար 5 քիլաճ և րար  
քիլ 7 և րար միդաճ րաճ արմայիլ 7 րքեւ-  
տա 5աճ ճօն օյլաճ 5արքիլ 50 մ-Իճեթաճ  
րէ դար 50 և. Աճ ևարարք օ՝ դ օ-  
Բար միլաճ րաղ աղ և քաճ—ար րիդ-  
արար օճ շօրաճաճ րաճալ շօրքիլ քիլ-  
լաճ օ՝ դ 5աճալ—րէ մօ ծարմայիլ դաճ  
մ-Իճեթ ևճար քարաճօք 5աճօճար դ-5-  
այլ. Ոճ Իճեթայիլ րարքիլ շօն5աճալ ևլիլաճ  
օճար աղ 5աճար օյլայիլ 7 րիլաճ քիլ-  
աճաճ քիլ րքիլօճար շար աղ 5աճալ;  
ար ևճ օյլար. Ար Բար. օք Որ-  
րաճ, 5րքիլաճ, 5արմայիլ, Ալալա, 7 50  
լար քիլ; 7, 5աղ արքար, ոճ շօն շար  
քարար և շարաճ ար ևճար աղ րքիլ  
Իրեթիլ և, “դարք օօօօօօօ,” Ա. Ա  
Ը. Եճ րիլաճ քիլաճաճ քիլ և մ-Բար  
միլաճ կօն րօնայիլ օք շաճալ քիլար  
րաղ դ5աճալ ար—րարքիլ հ. Բար-  
էւ. ար Արարար րար, Որիլ րօլ,  
Արիլարքա. Ոճ րքիլայիլ 5աճալաճ  
ևճ աղ 5աղ արքար. ‘Տե՛ մօ քիլաճ դաճ  
քիլ 5աճ քիլաճաճ շօ օյլ օճ օ քիլ  
7 շօ քիլար ար աղ քարդա 5աճալաճ  
ևր դա րիլաճ օր քիլայիլ օ ար արիլաճար,  
աճ րարար ոճ, ար ևճ րարքիլ օրիլ դաճ  
մ-Իճեթ շօն5աճ. Ոճ քիլար ևճ ճօն ևճ

արմայիլ ար աղ դ5աճալ, րէ րիլ, և ևճաճ  
օճ մ-Իճեթաճ րէ շօ մօր արքար՝ ար ևճ  
րէ ար ոճ 50 օ-քիլաճ ևաճ քիլաճ  
50 րքեւտա 7 շաճալ Իրեթիլ 5աճալաճ  
դա հ քիլաճաճ և շօն5աճալ աղ, Աճ  
աղօյր քիլար և 5-քար 50 օ-քիլաճար  
5աճ միլաճ ևճ շօն5աճալ աղ 5աճալ օլ-  
լար րա մ-Իճեթայիլ և դ-ա քիլաճաճ,  
Իճեթաճ րարքար յիլ և 5աճայիլ ար Բար  
օյլայիլ է. Եճ րօնայիլ քիլաճար քիլաճաճ-  
աճ քիլարաճ աղ րօ ար շօն 50 մ-Իճեթ  
օյլ աղ ճօն ևճ ևր աղ Օ՝ Ուլ րարալ  
աճ. ‘Տե՛ քարար րարալ աւաճ աղ ևճ րա  
քիլաճ և Արարար Ալալա դաճ 5-  
քարաճայիլ ոճ դաճ ևլիլաճաճ ճօն դաճայիլ  
5աճալաճ աճ ճօնայիլ 5աղ քիլար օք օլ-  
ար.

Քարար 50 օյլաճաճ օք րարքիլար.  
D. J. McCormick.

Our friend McCormick (Wheeling) has written a  
good deal more but our Gaelic type has run out here

Օ՝ Ո՝ 5աճալ,

Աղ ևար ևճ օք 5աճալաճ,  
Le P. O. Ար քիլար.

Եճայիլ մօրաճաճ օք մ’ ևար ևճ օք 5աճ-  
ալաճ,

Աղ քարդա րիլ 5արաճայիլ օք քիլար,  
Աղ օ-քիլար րիլ 50 ևլար քիլար, և 5աճ ևճ-  
ալայիլ,

Իր ևճ աղ օ-քարաճալ ար օ-քիլար քիլար 1 և  
Ի քիլար.

Արիլ աղ օ-քիլար Բար քիլար է օք Բար  
Աճ և րօրաճ 5ար քիլարաճ օք քիլար,  
Բարար և 5աճալ քիլար՝ րա շարք,  
50 մ-Իրքարաճ աղ 5աճալ ևաճ և քիլար  
օք քիլար դա Բարալայիլաճ քիլար շարք—  
օք շարար դա Բարալայիլաճ քիլար շարք—  
օք շարար օ՝ քիլար արիլ և դ-5աճալ.  
5աղ քիլար ար քարդա ար րիլարիլ.  
Ա դաճայիլաճ օք մարքարար քիլար՝  
Աղօյր ևճայիլ րար օք ևաճալ,  
Ար քիլար աղ 5աճալաճ արքար,  
քիլարաճ օք րքիլարաճ աղ արաճար,  
Իր քիլար օ՝ արիլ 1 րալար և օ-քիլար.

We thank our Spokane friend for his complimen-  
tary little poem.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

| Irish. | Roman. | Sound. | Irish. | Roman. | Sound. |
|--------|--------|--------|--------|--------|--------|
| á      | a      | aw     | m      | m      | emm    |
| b      | b      | bay    | n      | n      | enn    |
| c      | c      | kay    | o      | c      | oh     |
| o      | 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      | l      | ell    |        |        |        |

XXVIII LESSON.—

Translation of exercise on page 301.

1. Cja an bhád ir mairt leat a bejt a3ad air mairtinn, air do ceud ppoijnn? 2. Ir mairt lhom arán a3ur im; te a3ur uacdar, a3ur feoil fuar-drujete ó nae 3. A leijfíó tú dam té a lfohaó óur? 4. Leijfíó a' r fájlte, má' r ré do tojl é. 5. A n3lacanij tú ru3eruaó lejr? 6. 3lacam; a3ur lejr rjn. Ir mairt lhom mórán ru3eruaó. 7. An feárr leat uacdar 'na bairne? 8. Ir feárr lhom uacdar. 9. Tadajr (thowr, give) dam poijnn de 'n éaojr-feoil, má' r ré do tojl é. 10. Déanfao (I shall give) a3ur fájlte. 11. B' féjojr 3ur mairt leat ud (egg)? 12. Mj mairt lhom; cá mo fájt anijr an feoil. 13. Tadajr dam corij an uacdar, má' r ré do tojl é. 14. So é óur, a3ur ceud m3le fájlte. 15. Cja an uair jteanij tú do ceud ppoijnn 3ac lá? 16. Ujr leatuajr n-dejr an ojt, nó air an naoj ó éloj3. 17. Cja an uair jteanij tú do lón? 18. Jtjm é air an dó, nó air an h-aon ó éloj3. 19. Cja b3dear leat a3 jteao do ceud ppoijnn? 20. B3deanij mairtijn an t3. mar atá m' a3air a3ur mo má-tair, mo dearddriácajr a3ur mo dejr-d-rur, mo élanij nac, mo élanij n3ean. 21. Ca d-fu3l do deard-driácajr Ujl-jam, an t-am ro? 22. Cá ré anij á-t-élaó. áno ba3le mór (metropolis) é n-eanij 23. Ra3d tu-ra a n3anij anij á-t-élaó? 24. B3dear; a3ur 3o deijnnij leat, ir breá3 a3ur ir mór an ba3le é; buó májt lhom a bejt an 3ac bliácajn, air feao do nó t3ij m3 25. D-fu3l óurje air b3t anij 3aolmair (related to) óur

a3 coijnnijte (residing)? 26. Tá; m' a3air-mór, nó a3air mo mácajr, mar aon (along with) col-ceatár, a3ur moir-án óaoijneao mairtinnreao e3le. 27. An col-ceatár óur Séamur Mac3loó, a tá. má' r r3on é, mar uacdarán a3-col-ájrte (college) na Tríanóirde? 28. Ir col-ceatár do mo mácajr é, a3ur col-cú3ear dam féjn; cá ré 3o deijnnij an májt dam; óir b3onnanij ré mórán air-3io oim-ra (on me) 3ac am a teijnnij do 'n m-ba3le mór. 29. Ir mairt rjn; cja an t-am b3 tú anij á-t-élaó? 30. Tá ré anoir. 3o deijnnij, t3ij m3; ácc tá óú3l a3am m-bej3o an n3oij m3 e3le. 31. A d-tiocfairt (will come) tú lhom anij mo t3ij féjn a noó? 32. Mj mairt lhom é; cá teao m'atár mór an-3air dam, a3ur raófaó (will go) anij; ir mairt le mairtijn an t3e (of the house) 3o d-fanfa3n (that I should tarry) acu 33. D-fu3l tú a3 jteao? 34. Tájm. 35. bean3acó Dé leat. 36. 3o ra3d mairt a3ad; rlanij 3o ra3d tú féjn a3ur do mairtijn.

The demonstrative pronouns are—ro, this, these; rjn, that, those; ud, ruo, that yonder, those yonder, that there, those there, or of whom or which there may be question. It is true, these pronouns, ro, rjn, come after the noun which they help to point out; yet their demonstrative character is fully attained by aid of the article (an, or na the) which must always go before the noun, whenever the demonstrative is to follow; as, 'this man,' is in Irish expressed thus, 'the man this', 'an fear ro; these men,' 'the men these' na rjn ro.

The emphatic particles, rj, re, ra; which are traceable from ro, this; ran (and rean), which appears to be derived from rjn, that; are employed after the pronouns personal and possessive.

1st. After the personal pronouns; as, me, I; me-rj, and now commonly spelled mjre, I; tú, thou; tu-ra, thou; rj, she; rj-re, she; ré, he; re-ran, he; r3d, you; r3d re, you; r3ao, they; r3ao-ran, they. The emphatic suffix for the first person plural is—ne; as, rjn, we;

211-11e, we (as it were, we, we).

2nd. After the possessive pronouns: mo, my; to, thy; a, his, her, their; an, our; bur, your; as, mo éana, my friend. to éana-ra, thy friend; a cara-ra, her friend; a éana-ran, his friend; a 3-ca, ra-ran, their friend; bur 3-cara-ra, your friend; an 3-cara-ra, our friend.

These particles are placed last, no matter what number of nouns and adjectives follow the possessive pronouns; as, my dear, loving, amiable friend, mo éana, óil, 3nádómar, 3eanaímaíle-ra. If a possessive pronoun do not precede the noun and adjective, the particles ra ran, ne, will not be employed; as, this dear, loving, amiable friend, a1 éana, óil, 3nádómar, 3eanaímaíle ro. In this last instance it is ro that is employed; in the former ra. Another example:

This beloved man, a1 feap 3nádómar ro.

That beloved man, a1 feap 3nádómar 211.

My beloved man, m'feap 3nádómar ra.

In the two first lines, the pronouns ro, 211, are demonstrative, in the third ra is merely an emphatic particle.

These particles of emphasis are employed after the persons of the verb, in the same manner as after pronouns, Ex. :—

I praise, molam. We praise, molmuo. Thou praisest You praise, moltao. molan.

He praises, mol. They praise, molao. ao ré.

Emphatic Form.

211olam-re. 211olmuo-ne.  
211olan-re 211oltao-re.  
211olao ré-ran. 211olao-ran.

OBS.— Contrast or opposition requires the employment of the emphatic particles, as illustrated in the accompanying Exercise.

Vocabulary.

213ao, face, the front; the appearance;

having a1, on, placed before it, has the meaning of a head, on straight, over; as, óiméi3 ré a1 a3ao, he went on straight, he prospered; a1 a3ao na n-u1r3e, on the face (over) of the waters 211 (in) a3ao, means against; óiméi3 ré a1 a3ao, he went against, he opposed.

213mam, I entreat, I beseech; from a1, very, and 3amam, I cry out.

211o1ar, Andrew; 211ac-211o1ar, Mc Andrew, Anderson, Andrews.

211o1eac, along with, together; from ao1, one, and feac, a turn.

21 rceac, in, within; from a for a1, in and ceac, house.

Ceac, either, as if ca, other, any one; and e1, between.

Ce1e, an equal, a companion — man or woman; a spouse, a wife, a husband.

Ce1e, with the possessive pronoun a, his, her, its, mean each other; ca ruac acu a1 a ce1e, they hate each other. Le [with] ce1e, together; as, be1om1o le ce1e a ba1e, we will be home together, is applied only to companionship between two; a 3-cu1ceac, when the number is two or over two. O ce1e, [from other] a sunder; ca r1ao ó ce1e, they are separated; ca ré ó ce1e, it is assunder; t11o a ce1e, through each other, in disorder; in confusion.

Co1ca13, Cork; so called because its early foundations were laid by St. Finbar, near a "co1ca," or marsh.

Cru1ne, the world; the globe; from cru1ne, gathered like a ball, round; cru1ne13, gather [thou]; cru1ne13ao, a gathering, a meeting; hoarding up gains; cru1ne13ceon, a gatherer, a collector; cru1ne-eol1ar, a knowledge of cosmography; cru1ne-r31fo-ao, cosmography.

Cu1ceac, company, society, from cu1o portion, and feac, an act, turn change. 21 3-cu1ceac, together, be1om1o a 3-cu1ceac, we shall be together.

Cu1m1, mindful; cu1ne, memory, remembrance.

Deap5, red.

Doimhan, the world, in its moral and physical acceptation.

Dread, the visage; from deapic, look at, see; I see.

Eijih, certain, definite, necessary; as, cuine eijih, a certain person; ir eijih a ceunad, it is necessary to do it.

Faha, a declivity, a slope; le faha, headlong.

Firinne, truth, from fion, true.

Focal, a word spoken [spoken]; briaat-ar, word written, spoken, or conceived in the mind; in grammar, the verb.

Gard, a garden; Welsh, gardd; from which Dr Johnson derives the English word garden.

In order, in order that; compounded of an, in, which in composition often assumes the form ion; and hor, man, order.

Leaca, a cheek, a jawbone; Ramathlecti, "the lifting up of the jawbone" where Samson slew the thousand Philistines.

Leacahad, having a good cheek; fat-leacahad, long cheeked.

Ludora, report, fame, notoriety; from lud, to speak openly and frequently, to impute; rad, discourse.

Mial, bag, mail.

Mial, eyebrow; the slope of a hill, plural, mialajd.

Mialad, mocking, jeering, humbugging Padruic, Patrick; Mialpadruic, Fitzpatrick, McFadden, and McPadden.

Scoil, school.

Seora, George.

Sibeal, Isabella.

Tarla, it happened; o tarla, since it has happened; whereas.

Tomar, Thomas; Mial Tomar, Thompson, Thomas, McThomas.

Triur, three men, a trio; from tri, three, and fear, a man.

Uimhal, humble.

NOTE—The form in which the Vocabulary is given makes it inconvenient to give the pronunciation, but as soon as we get suitable roman type we shall give it separate at the end of each Lesson. Could anything demonstrate the degeneracy of the Irish

race more forcibly than their indifference to the leaving of any means to their offspring whereby to obtain a knowledge of the language and civilization of their forefathers We knew a veritable drunkard who would not permit his children to enter a liquor store, were he dying, for it: Even in his sottishness that man loved his children!

FEUR AN T-SUAIRKUAJ5 FALS.

—P. A. Dougher.

Ta re m5 na Saitha 'hoir, ta 'h ro5-ihar bahlte cruinn

'Sur an seidra 'tead ar cuairc a5aunn le riamra ceol 'r zunn;

N5 coir an tra reo loctuzad euz an Cruiciteoir tuiunn le rair,

ac b'feair lom feih an Saitha, nuair a b'ceair an feur a far.

Ta daoine zuite le rheadta tead faoi nodair no roim eair,

zo b'feicir5 na rriicite na an b'foroir ar nuar;

N5 me leo 'ran acuir5e b'feair lom cruinnuzad blac

Mear5 cuilleadar zlar an t-raihra5d nuair b'ceair an feur a far,

Ta roillteada in mo zuilleadad, ta rianta tre mo com,

Ta mo zlnha nrihede, 'sur ta me tuir-reac, trom;

N5 lejeair ar an air5d reo no tui lom leir zo b'rad,

zo t-555d tear an t-raihra5d, ir zo m be5d an feur a far.

Ir seair zo t-55 an t-eairac, be5d na h-ehicite j b'oir [binn];

Ceolta alunn, ra5ir, tear, ruairac' be5d m5re reid le aluzad an Tjeair-na fa h-a 5rad.

Kuair a tjeair tear an t-raihra5d a5ur be5d an feur a far.

bud coir tuiunn buiteadar do'h Tjeair-na eadair zo m5ic ir a la,

'Sur an ra5ir5e traic5ona 5an tear-mad do rad;

Le tui zo m-beair5ite d'ar h-anam a be5c r lan,

j h-ait a b'fuir an raitha 5-comhuic; d'itad5 R5 na h-5rad.

BRISIO NJ DHONNACAD.

Al léjsteoir, ná cajté trocínear aji obajr žrabadajre a b-fujl dújl ajsé do bejt a3 žaebólzeoirneacé žo mjon 7 žo mjihe. Aca ruo aiháji a3 cur ar dó hó do bejđeacó aji a éeajza féji do ržmiod nfor feárr. Aca ré ji ájt a b-fujl a fájté hór le deuhajm aje o-caojb léjji 7 nac m-bjđeajji de uajji ajsé aji žaebólze o-fožlujm acé j réji mjar acá oroujžé oó.

Aji reo do bejt aihlajó ná raol žo b-fujšđji aji e-adrián ro j hór "Óan Ojreac" ná m-báro ná fór mjar éajre blarca ná reahacájo acé cá ré mjar cōžbaó é ó h e-reañ-ñujreji cōmhujžear éjméjoll Thuama. Nj fujl fjlž-eacé hó rcaujm aji acé žur žaebólze ná focla Seážan žjac Coráji j r úž. oar do h e-Sacrdeurfa a b-fujl ré aji. orijžé uajé, 7 j r dōjž nac b-fujl žo leor de adriánajđ ná ceajžacó-roji acá cōm cojreóji m-beul mujreji ná h-éjre-earji ra m-bajle.

I

Jr rfor j ž-conoae Chjarajé, real žeárr ó conoae h Uhláji, 'Cá h oream óž j r aerajže, j b-pacriñ j r mō žáji, Jr aji m do h ájt Cjll Luržan, caoñ ájt acé 'cá a élú 'Dárr beára mođamujl, múnre, mo bhrijžó h Dhonnacáó.

Aji lujrehož.

Al Brisio h Dhonnacáó, žo deard žrác-ujžm éú, Žjó žo b-fujl mé j Mjreicá, 'cá mo éeaj orca-ólúé olúé.

II

Hj a h-acáji ná fear rjopa, fear rjūž-ahacé ó h-a érojže, Faoj mear aji ruo ná h-caoji ó Cjll Luržan žo Tráž Léjé, Oja Doñhájž a3 ceacé ó h Ajrrioiñ, fajreear ujre žo žriji, Faoj cōjihe bhrijžde ji ran e-rlijžó h ujle óujre crujji.

III

Do éujr mé joñhájž žo o-čj j, acé fór ná éujrear féji, Nfor řamajl doñ-řa do h aji acé joñhájž flajé ná n-euj, b'é joñhájž jolajr žhrejca, "Brisio h Dhonnacáó, Faoj éumajji aji e-éji reo deji m žur reujhjar bejđear cú."

Aji řobajre žhrejcaó.

SEKNEJO-OJSJN,

Lejr aji hžadar Doñi.

Al dáro a řejji j h-éjriji žlar řac ó, Jr mór do élú a h-čj, j r mór o'ohóji žmearž ná hžaočal, a'ř cá ré mjar j r cōji, Óji ř cú aji báro žmearž ná m-báro j r mō.

J hžrácó, j hžlajé h řajd aoi řear nfor ceó 'Ná cú, laočđájiro, a éuj o'ar ž-cláji-rijž žlōji; řžcear um o'ajji ržeulca žeala óji;

Nj račřajó éarce do žlōji hó élú žo deo. 'Al Ojriji uarajl hōji, a hji aji rjž.' Aca do řjoroac beo h ar mearž ah-čj,

Óji řejreahaji bájre h ar mearž ad-řáji a hūji Cú dōjž, —adrián ná řaojre, žrácó žac érojže.—

Seal cá aji žaebólze beo, béjé buaj do élú

A'ř clujrežó rji h žac aoi do žuč bhji éjūji.

[ Jr ájt hji aji molaó reo aji ar ž-cajre žaojl. Ojriji. buč cōji oúji h féji do bejt hjar m-báro hájé, a ceacé ó Ojriji aji aoi caob, 7 ó Lóčan aji aji caob eji; acé h h-ahlajó cá.—ř 3 ]

Quite a number here and there ordered the Gael some time ago who have not made returns yet. Remember friends that we have to pay for the paper and postage before the Gael is mailed. Clear up your Gael commencing the New Year. We hope our Brooklyn friends will make amends—they are all well to do and have no excuse but inattention.



Ar an cailín de Dáirde 7 do éiríodan ríor ar an uirlár é féin in aice leir an mhaol óis.

An uair do éiríodan a ríoróis é ro nif deáiríad aét breic ar ríobán air 7 jr beas nacar éadad ar é. Aét mar roin féin nif éiríodan Dáirde le ráo zur duair óa lúiríadán ar an b-fíric é.

Mar roin ba éairí 30 raib an beir ar a t-tan-in-áirde, Dáirde ór a 3-cionn 7 é a3 ráo: "Noir deiríad bur n-óiréoll." Do éiríodan an cailín ríof-dáirí an rí 7 do dairí rí:—

"Cia'r a éar in reo tú?"

"Na Sídeosa." ar rerean.

"Cia 'n fáe?"

"3 brae éara fuaodac leo mar b cionn móir a3 Fíndearra ór 7 ba inian leir a bean féin a éiríodan éiríodan"

"A3ur cia h-é Fíndearra?" ar ríre.

"Ríe na Sídeos 1 3-Cnoc Meáda," ar rerean, "a3ur mianar éiríodan míre 'Oia ar Míre linn' an uair rí de-éa ríuabta anoir acá."

"Mar roin acá mé an-éiríodan tú," ar an cailín ríof-dáirí, "aét cia 'n áir 1 3-coiríodan éiríodan tú?"

"1 3-Cnoc na Sairíne, in Éiríne."

"Deiríodan rí; raedó míre a baile leat."

Do éiríodan rí a baile leir 7 3an áiríur do b' lúiríodan iníor air Dáirde doct. B' ré a3 ríuabta leir féin zur b'air do b' 'n t-áe an uair do éiríodan ré 1 n-éiríodan le Fíndearra a3ur 30 raib ré ríodan anoir le na ló.

B' 30 maré ar nif raib 30 h-ole, aét ba inian le Fíndearra ríof-dáirí do baire ar Dáirde a3ur éiríodan ro deiríodan fuaair ré beo-dáirí 7 do 3oio ré 'n bean ó Dáirde iníor an óiré. D'éiríodan ré air maróin a3 ríuabta air an óis-bean, aét d'éiríodan baile do b' iond-áirí air nae b-facáiré ré f, 7 an uair d'áiríodan ré iníodan f do ríuabta ré zur b' é Fíndearra do 3oio uair f.

Faoi éiríodan do éiríodan ré láiré 7 ríoc-óio ar a 3ualáirí a3 ráo leir féin:

"Beiríodan rí a3ur ríodan ríof-dáirí 'n fáe."

Éiríodan ré an rí 30 t-tí 'n cionn 7 do éiríodan ré a3 baire poll ar leat-dáirí do faoi éiríodan iníor. D'éiríodan ré a3 obair air fáe 'n lae 7 éiríodan ré a baile ar túl faoi de 'n 3íre. Lá 'n na iníodan d' iníodan ré 30 ríodan 7 cneuo do 3eudáe ré aét an poll d'áiríodan arí. Mar roin féin nif éiríodan ré a iníodan aét do éiríodan ré a3 baire arí 7 d'éiríodan an ríodan ar fáe na h-óiré. D'éiríodan óa lá do éiríodan ré 30 t-tí 'n doirí 7 d'air leir féin 30 b-facáiré ré an ríodan 30 b-fuabta ré fáil ar túl aríodan.

Do b' na Sídeosa a3 ól 30 h-áiríodan iníodan mar éall zur óiré Sháirí do b' aní. B' óirí do túl áiríodan ar fud na 3-cionn aét ar éadac de 'n uair do b' éiríodan éiríodan 30 iníodan do b' le h-áir an doirí.

D' éiríodan beiríodan a3 cailín leir an mhaol óis 7 b' éiríodan rí féin ar míre-3e fa éiríodan tamáil b' 30 do éiríodan ceiríodan ríodan ré a3ur 7 d' éiríodan ré an doirí ríodan. Do éiríodan Dáirde aríodan an uair do b' an fáil a3e 7 nif éiríodan ré aét buille d'a láiré do éiríodan do 'n t-Sídeos do b' ríodan 7 é do leáirí.

Do éiríodan ré 'n cailín ríof-dáirí an ríodan a baile leir 7 do ríodan ré f, aét ó ríodan áiríodan nif Fíndearra nó a ríuabta doiríodan ríodan.

21. O'R.

We prophesy Gaelic scholars from the neighborhood of Knock Moy.

'Tis funny that the Revd. Professor of Irish in Maynooth College felt it necessary to thank Irish editors for noticing the Gaelic movement when we have no dearth of information about the insolvency of Rody O'Connor, the publican, or the manner in which Pat O'Kelly sprained his ankle when going home (tipsy) from the fair of Tuam.

The Irishmen of New York and vicinity can obtain gratuitous instruction in the language of Ireland by calling at the rooms of the P. C. Society, 263 Bowery, on Thursday evenings from 8 to 10, and on Sunday afternoons from 3 to 6, o'clock.

"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.

The  Gael.

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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.

The Gael offers its sincere condolence to O'Donovan Rossa on the death of his beautiful boy.

To have the date in advance, we mark this issue Jan. '94.

We have now received a supply of First Books and those entitled to them if not served in a few days would oblige by notifying us.

Brother Hagerty of Burlington, Ia., is the first Gael to report action on the Gaelic League. He got the programme published in the newspapers of his City. That is like business.

We would call special attention to Goldsmith's "Deserted Village" and the picture founded on that part of it relating to the

"Village Schoolmaster,"

The pictures are in miniature on the back page and show an outline merely of what the engravings really are. We offer them as premiums with the Gael, and give both for less than the price of the picture. Ten dollar would not buy our set if we could not replace them; their sight tends to relieve the sadness superinduced by the reading of the poem.

We believe that any Irishman who can spare \$2.60 will get them, and the Gael for two years

A very anti-Irish book on Irish life was sent to us for review the other day; and we would not notice it because our doing so would advertise it. The writer is a tory (so called) Irishman. In summing up his case, if we may call it so, he congratulates all concerned that Irish Nationality will be totally dead in fifty years, "As the Irish Language will then be dead, because it is not being printed in books or newspapers."

What do you say to that, Irish Nationalists?

All that the enemies of Irish Nationality have to do is, to let the language alone; to let it die, and their object is attained. If we remind Irishmen who do nothing to preserve the language of this, ten to one that they hint interested motives to us, though we back the faith that is in us with considerable pecuniary support; and no man outside the walls of a lunatic asylum would suppose that sixty cents a year could support a Gaelic monthly journal with the circulation which the emasculated Irishism of to-day would assure it.

But we leave ourselves out of the question, be our motives mercenary or otherwise, and direct attention to the warnings of the Rev. Fathers O'Growney and Keegan, two Irishmen who have chosen to shut themselves, so to say, from the allurements of the world, and whose object couldn't be personal aggrandizement. No, but purely the honor of their kindred perpetuated in their ancient national sovereignty.

THE DESERTED VILLAGE.

Sweet Auburn! loveliest village of the plain,  
Where health and plenty cheer'd the laboring swain  
Where smiling spring its earliest visit paid,  
And parting summer's ling'ring bloom delay'd;  
Dear lovely bowers of innocence and ease,  
Seats of my youth, when every sport could please,  
How often have I loiter'd o'er the green,  
Where humble happiness endear'd each scene!  
How often have I paus'd on every charm—  
The shelter'd cot, the cultivated farm,  
The never failing brook; the busy mill,  
The decent church that topp'd the neigh'ring hill,  
The hawthorn bush, with seats beneath the shade,  
For talking age and whispering lovers made!  
How often have I bless'd the coming day,  
When toil, remitting, lent its turn to play,  
And all the village train, from labor free,  
Led up their sports beneath the spreading tree;  
While many a pasture circled in the shade,  
The young contending as the old survey'd;  
And many a gambol frolick'd o'er the ground,  
And sleights of art and feats of strength went round  
And still as each repeated pleasure tir'd,  
Succeeding sports the mirthful band inspir'd;  
The dancing pair that simply sought renown  
By holding out, to tire each other down;  
The swain mistrustless of his smutted face,  
While secret laughter titter'd round the place;  
The bashful virgin's sidelong looks of love,  
The matron's glance that would those looks reprove.  
These were thy charms, sweet village! sports like  
these,  
With sweet succession, taught e'en toil to please.  
These round thy bowers thy cheerful influence shed  
These were thy charms, but all these charms are fled!  
Sweet smiling village, loveliest of the lawn,  
Thy sports are fled, and all thy charms withdrawn;  
Amidst thy bowers the tyrant's hand is seen,  
And desolation saddens all thy green.

One only master grasps the whole domain,  
 And half a tillage stints thy smiling plain.  
 No more thy gassy brook reflects the day,  
 But, chok'd with sedges, works its weedy way ;  
 Along thy glades, a solitary guest,  
 The hollow-sounding bittern guards its nest ;  
 Amidst thy desert walks the lapwing flies,  
 And tires their echoes with unvaried cries.  
 Sunk are thy bowers in shapeless ruin all,  
 And the long grass o'ertops the mould'ring wall,  
 And, trembling, shrinking from the spoiler's hand,  
 Far, far away, thy children leave the land.

Ill fares the land, to hast'ning ills a prey,  
 Where wealth accumulates and men decay.  
 Princes and lords may flourish or may fade,  
 A breath can make them, as a breath has made ;  
 But a bold peasantry, their country's pride,  
 When once destroy'd, can never be supplied.

A time there was, ere England's griefs began,  
 When every rood of ground maintained its man ;  
 For him light labor spread her wholesome store,  
 Just gave what life requir'd, but gave no more ;  
 His best companions innocence and health,  
 And his best riches ignorance of wealth.

But times are alter'd ; trade's unfeeling train  
 Usurps the land and dispossess the swain ;  
 Along the lawn, where scatter'd hamlets rose  
 Unwieldy wealth and cumb'rous pomp repose,  
 And every want to luxury allied,  
 And every pang that folly pays to pride.  
 Those gentle hours that plenty bade to bloom,  
 Those calm desires that ask'd but little room,  
 Those healthful sports that grac'd the peaceful scene  
 Liv'd in each look, and brighten'd all the green—  
 These far departing, seek a kinder shore,  
 And rural mirth and manners are no more.

Sweet Auburn ! parent of the blissful hour,  
 Thy glades forlorn confess the tyrant's power.  
 Here, as I take my solitary rounds  
 Amidst thy tangling walks and ruin'd grounds,  
 And, many a year elaps'd, return to view  
 Where once the cottage stood, the hawthorn grew,  
 Remembrance wakes with all her busy train,  
 Swells at my breast, and turns the past to pain.

In all my wanderings round this world of care,  
 In all my griefs—and God has giv'n my share—  
 I still had hopes my latest hours to crown,  
 Amidst these humble bowers to lay me down !  
 To husband out life's taper at the close,  
 And keep the flame from wasting by repose ;  
 I still had hopes, for pride attends us still,  
 Amidst the swains to show my book-learn'd skill,  
 Around my fire an evening group to draw,  
 And tell of all I felt and all I saw ;  
 And as a hare whom hounds and horse pursue  
 Pants to the place from whence at first he flew,  
 I still had hopes, my long vexations past,  
 here to return—and die at home at last.

O blest retirement ! friend to life's decline,  
 Retreats from care, that never must be mine ;  
 How blest is he who crowns in shades like these  
 A youth of labor with an age of ease .  
 Who quits a world where strong temptations try,  
 And since 'tis hard to combat, learns to fly !  
 For him no wretches, born to work and weep,  
 Explore the mine or tempt the dang'rous deep,  
 Nor surly porter stands in guilty state,  
 To spurn imploring famine from the gate ;  
 But on he moves to meet his latter end,  
 Angels around befriending virtue's friend ;  
 Sinks to the grave with unperceived decay,  
 Whence resignation gently slopes the way ;

And, all his prospects bright'ning to the last,  
 His heaven commences ere the world be past.

Sweet was the sound when oft, at ev'ning's close,  
 Up yonder hill the village murmur rose.  
 There, as I pass'd with careless steps and slow,  
 The mingling notes came soften'd from below ;  
 The swain responsive as the milk-maid sung,  
 The sober herd that low'd to meet their young,  
 The noisy geese that gabbled o'er the pool,  
 The playful children just let loose from school,  
 The watch-dog's voice that bay'd the whisp'ring  
 wind,

And the loud laugh that spoke the vacant mind—  
 These in sweet confusion sought the shade,  
 And fill'd each pause the nightingale had made.  
 But now the sounds of population fail,  
 No cheerful murmurs fluctuate in the gale,  
 No busy steps the grass-grown footway tread .  
 But all the flushy bloom of life is fled—  
 All but yon widow'd, solitary thing  
 That feebly bends beside the splashy spring.  
 She, wretch'd matron, forc'd in age, for bread,  
 To strip the brook with mantling cresses spread ,  
 To pick her wintry fagot from the thorn,  
 To seek her nightly shed, and weep till morn ;  
 She only left of all the harmless train,  
 The sad historian of the pensive plain.

Near yonder copse, where once the garden smil'd,  
 And still where many a garden-flower grows wild—  
 There, where a few torn shrubs the place disclose,  
 The village preacher's modest mansion rose.  
 A man he was to all the country dear,  
 And passing rich with forty pounds a year ;  
 Remote from towns he ran his godly race,  
 Nor e'er had chang'd, nor wish'd to change his place  
 Unskilful he to fawn or seek for power,  
 By doctrines fashion'd to the varying hour ;  
 Far other aims his heart had learned to prize,  
 bent to raise the wretched than to rise.  
 His house was known to all the vagrant train,  
 He chid their wand'rings, but reliev'd their pain ;  
 The long-remember'd beggar was his guest,  
 Whose beard descending swept his aged breast.  
 The ruin'd spendthrift, now no longer proud,  
 Claim'd kindred there, and had his claim allow'd ;  
 The broken soldier, kindly bad to stay,  
 Sate by his fire and talked the night away.  
 Wept o'er his wound, or, tales of sorrow done,  
 Shoulder'd his crutch, and show'd how fields were  
 won.

Pleased with his guests, the good man learn'd to  
 And quite forgot their vices in their woe ;  
 Careless their merits or their faults to scan,  
 His pity gave ere charity began.

Thus to relieve the wretched was his pride ;  
 And e'en his failing lean'd to virtue's side ;  
 But in his duty prompt at every call,  
 He watch'd and wept, he pray'd and felt for all ;  
 And as a bird each fond endearment tries  
 To tempt its new fledg'd offspring to the skies,  
 He tri'd each art, reprov'd each dull delay,  
 Allur'd to brighter worlds, and led the way.  
 Beside the bed where parting life was laid,  
 And sorrow, guilt, and pain by turn dismay'd  
 The reverend champion stood. At his control  
 Despair and anguish fled the struggling soul,  
 Comfort came down the trembling wretch to raise,  
 And his last falt'ring accents whisper'd praise.

At church, with meek and unaffected grace,  
 His looks adorn'd the venerable place ;  
 Truth from his lips prevail'd with double sway,  
 And fools who came to scoff remain'd to pray .

The service past, around the pious man,  
 With steady zeal, each honest rustic ran ;  
 E'en children follow'd with endearing wile,  
 And pluck'd his gown, to share the good man's smile.  
 His ready smile a parent's warmth express'd ;  
 Their welfare pleas'd him, and their cares distress'd ;  
 To them his heart, his love, his griefs were given,  
 But all his serious thoughts had rest in heaven.  
 As some tall cliff that lifts its awful form,  
 Swells from the vale, and midway leaves the storm,  
 Though round its breast the rolling clouds are spread  
 Eternal sunshine settles on its head.

Beside yon straggling fence that skirts the way,  
 With blossom'd tuze, unprofitable gay,  
 There, in his noisy mansion, skill'd to rule,  
 The village master taught his little school.  
 A man severe he was, and stern to view,  
 I knew him well' and every truant knew ;  
 Well had the boding tremblers learn'd to trace  
 The day's disasters in his morning face ;  
 Full well they laugh'd with counterfeited glee  
 At all his jokes, for many a joke had he ;  
 Full well the busy whisper, circling round,  
 Convey'd the dismal tidings when he frown'd.  
 Yet he was kind, or if severe in aught,  
 The love he bore to learning was in fault ;  
 The village all declar'd how much he knew—  
 'Twas certain he could write, and cypher too ;  
 Loud he could measure, terms and tides presage,  
 And e'en the story ran that he could gauge.

(To be concluded in the next.)

In the last issue a grammatical error was inadvertently made in the adjective 'σφοδραῖζε' (the first word of fifth line of first column back page) ; the form should be 'σφοδραῖς,' to agree with the noun ἰσχυρῶν which it qualifies ; adjectives being the same case and number with their nouns, as ; ἄνθρωπος ἰσχυρῶν, a big man ; ἡ γυναῖς ἰσχυρῶν, a pretty woman ; ἄνθρωποι ἰσχυροὶ, big men ; ἑσθλὸν βιβλίον, a prayer book ; ἑσθλὸν βιβλίον, a Gaelic, or Irish, book ; ἐσθλὴν κοινωνίαν, a Gaelic, or Irish, society ; ἑσθλὸν βιβλίον ἰσχυρῶν, or ἑσθλὸν βιβλίον, a Gaelic, or Irish, story book, or journal. We make this correction as students naturally expect to see the language written correctly in those contributions for which THE GAEL is responsible.

In last Gael, also, we made some remarks about accenting vowels, diphthongs, etc., which are long by nature, so to speak, and we made the remarks without prejudice to any writer, and with a view, if possible, to cause some sameness in the different writers, for it is very troublesome to the compositor to follow the different spellings.

We would suggest the employment of the simplest orthography of our standard dictionaries and grammars, and particularly that which accords with the pronunciation of the best natural Irish speakers. Though critics would find fault with that form of spelling which conflicts with their personal idea of it, yet the orthography as found in any standard dictionary can't be criticised ; and any form of spelling not found in such standard dictionaries and grammars are faulty, no matter by whom suggested or employed—the same as in the English or any other language. Were it otherwise every Tom, Dick, and Harry would have a form of spelling of his own.

Our principal want to-day is, the circulation of Gaelic literature through and by means of the public press. That and an Irish-English and English-Irish small, cheap dictionary would fill our wants. As for text-books ; we know of no man to-day (and we have seen all our Gaelic scholars on record) able to produce a better text-book than we have in the Dublin Society's series and Bourke's Easy Lessons (with the correction of a few typographical errors in both), and that fact does not detract from the eminence of our present Gaelic scholars.

Mr. Erley has informed us that a Dublin bookseller has two stray copies of Bourke's Easy Lessons for which he wants 26 shillings each. When these Lessons, and O'Curry's Lectures are completed in the Gael the volume will be worth over \$30. At 60 cents a year it would have cost up to date only \$6 00 yet the complete numbers to day are worth over \$10, and can be sold at that. The Gael is an Irish encyclopedia in itself, and he is a poor Irishman that would not leave such to his family, regardless of the fact that he would double or treble his money on it.

A large number subscribed for the Gael through the solicitation of Gaelic wellwishers, yet none of such has renewed his subscription though they all continue to receive the paper. Now, such action as that is not fair to the Gaelic movement, and those not disposed to pay for or continue the subscription should so notify us, or tell their postman and he, as the law directs, would notify us. Then we could send such Gaels elsewhere as advertisements. We ask these people straight, Are you acting right ?

## O'Curry's Lectures.

ON THE  
MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

(Continued from p. 288)

LECTURE V III.

[Delivered July 7, 1856.]

It contains an ample record of those traditions, or the successive early colonizations of Ireland which, in the most ancient times, appeared to be regarded as true history, but which were not inserted at length in the Annals of Donegal. Upon the authenticity of these traditions, or ancient records) if, indeed, they have come down to us in the form in which they really were believed two thousand years ago, this is not the place to enter any discussion. The object of the O'Clery's appears, however to have been to collect and put in order the statements they found in the ancient books; and, as before, I shall let the Preface and Address of the author of the "Book of Invasions" explain that object in his own words.

The following is his Dedication, prefixed to his *Leabhr Gabhala*.—

"I, the friar Michael O'Clery, have, by permission of my superiors, undertaken to purge of error, rectify, and transcribe this old Chronicle called the *Leabhar Gabhala*, that it may be to the glory of God, to the honor of the saints and the kingdom of Erin, and to the welfare of my own soul. This undertaking I could not accomplish without the assistance of other chroniclers at some fixed abode. Upon communicating my intention to thee, O! Brian Roe Maguire, Lord of Enniskillen [*Inis Oethlonn*], the first of the race of Odhar who received that title (which thou didst from his Majesty Charles, King of England, Scotland, France, and Ireland, on the 21st of January in the year of our Lord Christ 1627, and the third year of the king's reign), thou didst take in hand to assist me to commence and conclude my undertaking, because thou didst deem it a pity to leave in oblivion and unencouraged a work which would exalt the honour of your own ancestors, as well as of the saints, nobles, and history of Erin in general. After having, then, received thine assistance, I myself, and chroniclers whom, by the permission of the Church, I selected as assistants, viz., Fearfeasa O'Mulconry, Cucoigry O'Clery, Cucoigry O'Duigenan, and thine own chief chronicler, Gillpatrick O'Luinin, went, a fortnight before Allhallow-tide, to the convent of Lisgoole, in the diocese of Clogher, in Fermanagh, and we remained there together until the following Christmas, by which time we had succeeded in completing our undertaking, with thy assistance, Lord Maguire.

"On the 22nd day of October, the correction and completion of this Book Of Invasions were commenced, and on the 22nd of December the transcription was completed in the convent of the friars aforesaid, in the sixth year of the reign of King Charles over England, France, Scotland, and Ireland, and in the year of our Lord 1631.

"Thine affectionate friend, Brother Michael O'Clery."

The preface, or Address to the Reader follows :

"It appeared to certain of the people, and to me, the poor simple friar Michael O'Clery from Tirconnell, one of the native friars of the convent of Donegal, whose inheritance it is from my ancestors to be a chronicler, that it would be a charity for some one of the men of Erin to purify, compile, and re-write the ancient honored Chronicle which is called the Book of Invasions, for these reasons. The first reason,—My superiors having charge me to collect the Lives and Genealogies of the Saints of Erin from all places in which I could find them throughout Erin, after having done this, I selected associate chroniclers to adjust, purify, and write as much as I could find of this history of the saints, as well as the succession of the monarch of Erin, to whom the pedigrees of the saints are carried up, as may be seen in the book in which they are written. After that, it occurred to me that the work of which I have spoken was incomplete without correcting and writing the Book of Invasions already mentioned, because it is the original fountain of the saints and kings of Erin, of her nobles and her people.

"Another reason too: I was aware that men, learned in Latin and in English, had commenced to translate this Chronicle of Erin from the Gaelic into these languages that we have spoken of, and that they had not so profound a knowledge of the Gaelic as that they could put the hard and the soft parts of the said together without ignorance or error; and I felt that the translation which they would make must (for want of a knowledge of the Gaelic) become an eternal reproach and disgrace to all Erin, and particularly so to her chroniclers. It was for these reasons that I undertook, with the permission of my superiors, to purify and compile this book, and to collect for it, from other books, all that was wanting to it in history and in other learning, as much as we could according to the space of time which we had to write it.

"The chroniclers who were with us for this purpose, and for purifying the book, were, Fearfeasa O'Mulconry, from the County of Roscommon; Cucoigry O'Clery, from Bally Clery, in the County of Donegal; Cucoigry O'Duigenan, from Bally Coiltifoghair, County of Leitrim; and Giollpatrick O'Luinin, from Ard Ui Luinin, in the County of Fermanagh.

"It is right that you should know that it was ancient writers of remote times, and commemorating elders of great age, that preserved the history of Erin in chronicles and books in succession, from the period of the Deluge to the time of St. Patrick, who came in the fourth year of the reign of Laeghaire mac Neill, monarch of Erin, to plant religion and devotion in her. when he blessed Erin, men and boys, women and girls, and built numerous churches and towns throughout the land.

"Saint Patrick, after all this, invited unto him the most illustrious authors of Erin at that period to preserve the chronicles, synchronisms, and genealogies that had taken possession of Erin down to that period. Those that he invited unto him, at that time, were Ros; Dubhthach, the son of Ua Lughair; Ferghus, etc. These were the sustaining pillars of the History of Erin, in the time of Saint Patrick.

"Saint Colum Cille, St. Finnen of Cluain Iorard [Clonard], and St. Cogmall, of Beanchuir [Bangor, in the County Down], and the other

Saints of Erin, induced the authors of their time to perpetuate and amplify the history and synchronisms existing in their day. It was so done at their request. The authors of the periods of these saints, as is manifest in the latter part of Eochaidh O'Flinn's poem, were, Fiontain, the son of Bochna; Tuan, the son of Cairrell, son of Muiredhach Muinderg, of the Dal Fiatach; and Dall-on Forgaill, the illustrious author and saint.

"The histories and synchronisms of Erin were written and tested in the presence of these illustrious saints, as is manifest in the great books which were named after the saints themselves, and from their great churches; for there was not an illustrious church in Erin that had not a great book of history named from it, or from the saint who sanctified it. It would be easy, too, to know, from the books which the saints wrote, and the songs of praise which they composed in Gae dhlic, that they themselves, were the centres of true knowledge, and the archives and homes of the manuscripts of the authors of Erin, in the olden times.

"Sad evil! short time until dispersion and decay overtook the churches and the saints, their relics, and their books: for there is not to be found of them now, but a small remnant, that has been carried away into distant countries and foreign nations - carried away so that their fate is not known from that time hither.

"The Books of Invasion which were present i. e., which we had with us], at the writings of these Conquests of Erin, were, the Book of Bally Mulconry, which Maurice, the son of Paidin O'Mulconry, transcribed out of the Leabhar-na-h-Uidhre, which was written at Cluainmicnois in St. Cianran's time; the Book of Bally Clery, which was written in the time of Melsheachlainn Mor, the son of Domnall [king of Ireland, who began his reign in the year 979]: the Book of the O'Duigenans, from Seanchua in Tirerill, and which is called the Book of Glenda-locha; and the Book of the Ua Chonghail; together with other Books of Invasions and history, beside them.

"The sum of the matters to be found in the following book is the taking of Erin by [the Lady] Caesar: the taking by the Firbolgs; the taking by the Tuatha De Danann; the taking by the sons of Miledh [or Miletius]; and their succession down to the monarch Melsheachlainn, or Malachy the Great [who died in 1022].

"We have declined to speak of the Creator's first order, of created things, the heavens, the angels, time, and the great uncreated mass out of which the four elements were formed, by the Divine will alone, in the six days' work, with the animals that inhabit the land, the water, and the air; because it is to divines that it belongs to speak of these things, and because we have not deemed any of these things to be necessary to our work, with God's help. It is with men and time only that we deem it proper to begin our work, that is to say, from the creation of the first man, Adam, whose descendants, our ancestors, we shall follow in the direct line, generation after generation, to the conclusion of this undertaking, with the end of the reign of Malachy the Great, son of Domnall, who was the last undisputed king of Erin within herself; and we have proceeded, in this work, upon the authority of the Gaedhlic chroniclers who have preceded us; and we have adopted the rule of computation of the ages, as they have

been found in the well-attested faithful archives of the Church of Christ. For it is founded on the authority and faithfulness of the Holy Scriptures; and we shall show below how link by link this rule of computation fixes the course of ages, in point and in perfection, from Adam to the birth of Christ down, and down again to the departure of the sovereignty from our nobles, as it was willed by God. We give the computation of the Septuagint for the first four ages of the world, together with the computation which the intelligent and learned men who followed them applied to the ages from the creation of the world till the birth of Christ, which they divided into five parts—namely, from Adam to the Deluge, 2,242 years; from the Deluge to Abraham, 942 years; from Abraham to David, 940 years; from David to the Captivity, 485 years; and from the Bondage to the Birth of Christ, 590 years.

"The reason that we have followed the authorities who follow the Septuagint is, because they add the fifth age to their other ages, and, by so doing, they fill up the period of 5,199 years, from the creation of Adam to the birth of Christ. Among the authors who follow the Septuagint, in the first four ages, are, Eusebius, who, in his chronicle, computes from the creation of Adam to the birth of Christ to be 5,199 years. Orosius, in the first chapter of his first book, says, that there are from Adam to Abraham 3,184 years: from Abraham to the birth of Christ, 2,015 years, which make up the same number. These were two illustrious and wise Christian historians. Saint Jerome said also, in his Epistle to Titus, that 6,000 years of the world's age had not then been completed. Saint Augustine, in the tenth epistle of his twelfth book of the City of God, says, that the time from the creation of man to that time counts six thousand years. Both these are said to agree with the preceding authorities in the same enumeration of 5,199 years from Adam to the birth of Christ. Another authority for the same fact is the Roman Martyrology, which asserts that the full amount of the ages from the creation of the world to the birth of Christ was 5,199."

The Preface ends here, and is followed by the certificates of the assistant compilers of the work, with approbations, respectively, of Father Francis Mac Craith, Guardian of the Convent of Lisgoole, where the work was compiled (dated the 22nd day of December, 1631), and of Carbry Mac Egan, of Bally Mac Egan, in the County Tipperary (the 31st of August, 1631).

The original of this valuable book is now in the collection of Lord Ashburnham, and there is a good copy of it in Trinity College Library (H. 1. 12). There is a fine paper copy of it in the Royal Irish Academy, made by Uncoigry O'Clery, evidently for himself, but it wants the whole prefatory matter. This book is a small quarto of 245 pages, closely and beautifully written, and equal to 400 pages of O'Donovan's Annals of the Four Masters.

Of the ancient "Book of Invasions", mentioned by O'Clery, as having been used in the compilation of this book, we know none at present existing but Leabhar-na-h-Uidhre, which contains now but a small fragment of the Book of Invasions. There are, however, copies of the tract preserved in the Books of Leinster and Lecain, and a slightly imperfect copy in the Book of Ballymote.

(To be continued)

ՈՒՆ ՀԱՅՈՒՆԻ ԵՂՅԵՇԵ.

ՕՂԱՐՄԱՅՈ Օ՛ՍՈՒՆԱԾԱՅ ԿՕՂԱ, ՔԵԱՐ  
ԵԱՅԱՐԱՆ Ե-ՃՈՆ ՔԱՐՔԵՐ ԷՐՄՈՂՊԱԸ  
ԵՈԾՐԱԸ ԿԱԾ, ԷՐՄԵ-ՊՈՐ.

Չ ԶՈՂ ԵՂ, ՀՐԱԾՈՂԱՐ :

ՔԵՐՇԵԱՄԱՅՈ ՅՈ Ե-ՔԱՆ ԴԱ ՇԵԱՐՄԱ-  
ՊԱՅ 7 ԴԱ ՏԱՐԱՊԱՅ ԸՐ ԸՈՆ ԸՅՊԵ ԸՆՊՐ  
ԸՆ ԵՂՐ ԿՕ. ԵՂԱԾԱՅ Ը՛Ր ՄՅ ԴԱ ՏԱՊՊԱ  
ԿՕ ԸՄԱՅՈ ԸԱՐԵ ԸՆՊՐ ԸՆ Պ-ԵԱՆԵ ԵԱՅ ԿՕ  
ԸՈ ԸՄՐ Դ ԸՈՆ ՊԱԸ ՄԱԸԱՐ ԸԸԱ Ը Պ-ԵՂԼ-  
ՕՈ ՈՈ ՇՐՈԵՐ ԸՂԾԼԱՊՈ. ՈՈ ԸՂ ԴԱ Դ-  
ԷՐՄԵԱՊՊԱՅԵ 1 Պ-ԷՐՄՅԵ ԼԱՅՊ ՈՅՊՊ ԿՕ ԸԸ  
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ԸՄՅՈ ԸՐՈՇԱ ԴԱ ՄԵԱՐՅ. ԵՐ ՈՂՆՅԵԱՊ ՈՈ  
ՀՐԵԱՊԱՅՅ ԵԸԱՐԼԱ ՏԱՐԱՊԱՅ ԸՆՊ ԿԼԱԾ-  
ՄՅԵԱԸԸ Պ ԸՐ Յ-ԸՐՈՅԸ, 7 Ո՛Ղ ԸԱՐՐ ԿՂ  
ԵՐ ՔԵՅՈՐ ԼԵ ԵԱՊՊՐՈՅՈՅՈՆ ՏԱՐԱՊԱՅ Ը ՔԱԼ-  
ԼԱՅՊՅ ՈՈ ԸԱՐԱ ԼԵ ԴԱ ԸՄՅ-ՇԵՈՈ ՄՂԼՅՊ  
ՈՈԼԼԱՐ ԿՈՆ ԵՂՐ ԿԵՈ ԸՂՄԸՅՈԼ ԶՈՇԱՅԼ-  
7 ԴԱ Դ-ՈՂՅՅՅՈՇԵ ԵԱՅԱ; ԵԱՅՈՆ ՈՈ ԸԱԸ-  
ԸՈ ԸՅՅԱՊՊ ԸԸ ԴԱ Դ-ԱՐՈ ՈՂՅՅՅՈ 1 ՄՂԱՐ-  
ՊՅՏՈՆ, ԿՂ ՊՈՈ ԸՂԼԵ. ԿՂԼ ԸՆՊ ԸԱՐԼ  
ՏԽԱՐ ԼԵ ՈԸՊԱԾ ԸԸ ԸՆ ՔՕԸԱԸ ՈՈ  
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ՄԱՐ ԿՂ ԸԸԱ ԴԱ ՇՈՇԱՅԼ ԸԸ ԸԱՐՊԱՊԵ  
ՄԱՐ ԿՕ 7 ՄԱՐ ԿՂՈ ԴԱ ՔԵՈԼԱ ՈՂՄՅՈ ՊՕ  
ՈԵՐՊՅ ԸՄԱԸ ԸՄՊ ԸՆ Պ-ՅՈՅԸ ՔԱՐՊԱՊՅ,  
7 Ո՛Ղ ԸՐՅՅ ԿՂ ԵՂՅԵՔԵԱՐ ԿՂՊ ԸՆՊ. ՏԵՈ  
ՄԱՐ ԵԸԱՐԼԱ, ԴԱԸ ԸՆ ԼՕՂՅՈՇ ԸՐՈՅԸ Է  
ԼԵ ՊԱԾ ՅՐ ԵՐԱԵԾ ՅՈՆ ԵԱՊՅԱ ԿՂՊ.

ԸԱ ԸՐ ԿԱՐԱՊՅ ԿՂՅԵԱԸԸ ԷՐՄԵԱՊ ՈՐՊ.  
ՄՅՈ ԱԱ ՈՒՆԵԱԾԱՅ ԿՕՂԱ, ԱՅՈԱՐ ԸՈՆ  
ՔԱՐՔԵՐ, 7 ԱՂ. 1. ԱԱ ԼՕԸԱՊ, ԱՅՈԱՐ ԸՆ  
Ե-ՃՈՆ ՔԱՐՔԵՐ ՇՈՇԱՅԼՅԵ ԿԱ ԵՂՐ ԿՕ, ԸՅ  
ԵԱՐՊԱ ՊՅՔ ԸՆ ԸՆՊԱ ԸՄՐ ԸՆՊՐ ԴԱ Դ-ԷՐ-  
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ՈԸԱՅՐ ԸՆ ՔԱՈԾԱՊՐԵ ԿՂ ԸՈ ԸՐ ՅՈՊԸԱ

ԼԵՐ ԿՕ ՄՈՇՄՊՄՐ Օ՛ ԱՐՈ ՏԵԱՊՈՐ  
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ՔԵԱՐԱՅ ԱՅՐԼԵԱԸԸ ՇՈՇԱՅԼՅԵ, ՔԱՐՔԵՐ  
ԿՕՂԱ, 7 ԼՕԸԱՊ.

ՈՈ ԸԵՅԸ ԸՅՅԱՊ ԼԱՊՊ, ՈԸՊԸԱ ԴՆ Ե-ՈՇԸ  
ՊԱԾ ԼԱ ՔԸԸԱՈ ՏԱՊՊԱ, ՄՂԼԵ ՈՇԸ ՅՇԵՈՈ  
ԵՐՅ 7 ՊՕԸԱ.

ԱՂՄԱՐՄՐ ԱԱ ՈՈՊՊՅ.

It seems our friend Downey thinks much of his  
Paragon School.

THE MAYOR'S APPOINTEES—POOR  
Prospects for the City.

It is a well established fact that the general public view with suspicion those members of the community who never tire of defaming their neighbors, because the very traits of character which they delineate of others are (by experience) assumed to be the reflection of their own; as, for instance, no one ever heard a bawd speak well of a decent woman.

This, then, being the general estimate of such a class of persons, an appointment made by Mayor Schieria to the head of a very important department of the City Government, forces the matter vividly on our mind. In an interview reported in the Eagle of Feb. 26, '92, the appointee referred to is reported to have said (in his chagrin at the paucity of the attendance at his anti snapper meeting of the night previous in the Criterion Theatre).—

"If these members of the community are satisfied to have Messrs. Croker, Sheehan, Hill, Murphy, etc.; in charge of the White House, the United States treasury, of the navy and other large departments of the government, rather than speak and act now, their silence and lassitude are explained."

Now as this defamatory whine is leveled at the Irish element, we, as a member thereof, directly lay at his door, on the strength of the general public acceptance, the very traits which he, to all intents and purpose, predicated of them. The Messrs. Ward, Field, Keeney, Vail, et al, the bank wreckers, his political associates, would, in his estimation, be the fit parties to 'take charge of the United States Treasury', etc. Not only is states prison staring in face the leader of the political gang of blacklegs to which this person belongs but it is a patent fact that he was a principal party in defrauding the City out of \$240,000 in the reservoir job alone. These censors remind one of the footpad who shouts 'murder, police'! when he has his knee on the throat of his victim while he rifles his pocket. These footpads used John Y. M. Kane as a scapegoat when he ceased to advance their purposes, but he will have the pleasure to see the chief bug'er of the gang break stone in Sing Sing when he reaches there—Surely, though the 'mills of heaven grind slow they grind exceeding fine'.

We much regret that the Republicans permitted themselves to be grappled by that unsavory gang; but unfortunately some of its leaders have not yet wholly emerged from the filthy lair of mugwumpia. It is said that the children of darkness are more wily than the children of light—the circumvented Republicans prove the adage. The darklanterners saw the coming storm (it was their creature) and got the gomme Republicans to shelter them, using their fine kid gloves in its construction! The Republicans of Brooklyn will have to throw this fossil that is continually leading to disaster aside.

Mugwumpism is a curse. It halts at nothing, be it ever so desperate, to attain its end. On election morning its organ issued an extra (prepared the day before) saying that the McKanes were murdering the people at Coney Island so as to influence the voters here. It now threatens the Board of Aldermen with extinction if it does not do so and so. These are as grave offences against the election laws as McKane's

**THE SENTIMENTS of our SUBSCRIBERS**

Cal—San Francisco, M Kerr : Cwpt. John Egan Prof. J O'Quigley (\$5.00), per Capt. Egan.

Col—South Downs, L Burns, per D Burns, Gus ton.

Conn—New Haven, Thos. Donshoe, per Major Maher.

Kan—Lincoln Centre, Godfrey Downey, Ed Dil lon, per Mr Downey.

La—Franklin, Col. John A. O'Niell (\$5 00), —Baldwin, Walter A. O'Niell, per Col O'Niell. (It is a matter of surprise to us that other descendants of Irish Chieftains would not follow the example of the gallant Col. in preserving the evidence of their superior social standing, aye, superior to any crown ed monarch of Europe to-day—Ed.)

Mass—Newton, Stephen J Maskell (\$10 00 and last year \$5.00), should not such patriotic action bring the blush of shame to the brows of other do- nothing Irishmen; for, friends, without the preser- vation of your language in a current and live litera- ture your nationality is dead.

Mo Kan. City. Martin Egan, M Kilroy, per, as usual, P McEniry.

Neb—South Omaha, E Carey.

N Y—Brooklyn, Counsellor John C McGuire, T Erley—Cambridge' Rev M J Murphy—Greenfield, P A Dougher.

O—Autwerp, Rev. E P Graham—Lowellville, M Corcoran.

Wash—East Sound, Prof R H Geoghegan.

W Va—Wheeling, Wm O'Neill,

Wis—Milwaukee, Thomas P Dunn, per M Dow- ney. Montague, Mich.

Ireland.—

Down—Kilclief, Rev. D B Mulcahy, P. P., M. R I. A.

Ἰὲτ Ἰλκἰετ, Κολληναὶ ἠα Ἱαεὶσἰε, λεἰρ Ἀη ἠἹαδαη Δοηη.

Galway—Loughwell N School, M. Coyne, per Counsellor John C McGuire, Brooklyn, N Y.

Mayo—Luganboy N School, P Mullins, also per Mr McGuire.

Waterford—Killkeany, Ed. Mulcahy, Esqr. per Rev D B Mulcahy, Kilclief, Co. Down. Father Mulcahy has the Life of Saint Ciaran, in the Gael- ic character, nearly ready for the press.

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

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Though P A Dougher resides in rural district he is determined on doing an Irishman's part in the League business.

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

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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 Haurahan, 84 Weybasset, st. Providence R

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.

Mr. Ramy 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 Mark-t St. Paterson N J.

Catholic Publishing Co. St. Louis Mo.

E B Clark, 1609 Curtis St. Denver Colo.

John Murphy & Co. Publisher, Baltimore, Md

T N Chappell, 26 Court St. Boston, Mass

Fitzgerald & Co. 193 High st. Holyoke.

Mrs. Hoey, 247 First St. Portland Or.

Ed. Dekum, 249 Washington st. do.

Gaels, now that our friends at home are working with vigor, let us do our part.

Circulate Gaelic literature. Politics know the value of campaign literature

The eyes of the nations are turned on Ireland to-day. Without her language her nationality is gone, and our children outcasts all over the world.

Remember that we are responsible for what our offspring may suffer on our account.

O'Faherty's ΣΙΑΜΡΑ Ἀη Ἱεμμηρὸ, re- viewed in the Ἱαοταλ recently, is for sale by Mr P. O'Brien, 46 Cuffe St. Dublin. The price in cloth is 2s: in wapper, 1s 6d.

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PAPER STOCK,

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With a view of circulating THE GAEL and of promoting the object which gave it birth, we offer two elegantly executed Engravings after the world-wide celebrated painter, T. Webster, R. A., entitled, respectively,

“The Smile” and “The Frown,”

a scene, its location, and occasion, which recalls to every Irishman fond and loved memories, aye, to such a degree that we are certain that every Irishman who sees our proposition will avail himself of it so as to become possessed of scenes with which in youth he was familiar.

The size of the engraved surface is 10x19 three-fourth inches and, on the finest quality of slate paper, size 20x32 inches. These engravings can't be bought in any art store for less than \$1.50 each; but having con-



“Full well they laugh'd with counterfeited glee  
At all his jokes, for many a joke had he.”



“Full well the busy whisper, circling round,  
Convey'd the dismal tidings when he frown'd.”

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