

Philo-Celtic,

Archbishop McHales Anniversary was observed by the Brooklyn P. C. S., on March 11th, the eve of the blizzard, and notwithstanding the severe weather, there was a fair audience. Following is the programme of the evening,—

Overture, Irish Airs, Miss Mamie Martin. Opening Address, by President Gilganon. Soprano Solo, It is Not the tear at This Moment Shed, Mrs. J. McDonald, Accompanied by Miss A. Kelly. Recitation, Asleep at the Switch, Mr. John O'Shea. Trio, Misses Mina, Katie and Maycella O'Connor. Recitation, Mona's Waters, Miss Lettie McDonald. Song, Ros Daighionach an t-Samhraidh, Miss Nora T. Costello. Recitation, Auction Extraordinary, Miss Aggie Dunne. Solo, Tah Eulaighthe go Deoh, Mrs. J. McDonald. Eulogy on Dr. McHale, Rev. Thomas J. Fitzgerald. Recitation, Reputation, Mr. Bernard Martin. Song, An Irishman's roast, Mr. M. F. Costello. Recitation, Lines on Dr. McHale, Hon. Denis Burns. Solo My Gentle Harp, Mrs. J. McDonald. All of whom acquitted themselves very creditably. Mrs. McDonald was encored several times on each occasion, and it is needless to say that she electrified the audience by her excellent rendition of the several pieces.

Miss Costello was also at her best in the Last Rose or Summer, and in her encore she sang *Eire a Roon* admirably. Mr. Gilganon's Gaelic address was well chosen and highly appreciated.

If those feeling discouraged at studying the language read Mr. Mee's letter in last Gael it will encourage them.

Our New York Gaelic friends had a splendid audience at their annual reunion on April 4. We take special pride in this as it is a child of B.lyn.

NATIONALITY.

A nation's voice, a nation's voice,
It is a solemn thing!
It bids the bondage-sick rejoice,
It is stronger than a king.
It is like the light of many stars,
The sound of many waves,
Which brightly look through prison bars,
And sweetly sound in caves
Yet is it noblest, godliest known
When righteous triumph swells its tone.

A nation's flag, a nation's flag,
If wickedly unrolled,
May foes in adverse battle drag
Its every fold from fold!
But in the cause of Liberty
Guard it 'gainst earth and hell,
Guard it till death or victory—
Look you you guard it well!
No saint or king has tomb so proud
As he whose flag becomes his shroud.

A nation's right, a nation's right—
God gave it, and gave, too,

A nation's sword, a nation's might,
Danger to guard it through.
It is freedom from foreign yoke,
It is just and equal laws,
Which deal unto the humblest folk
And in a noble's cause.
On nations fixed in right and truth
God would bestow eternal youth.

May Ireland's voice be ever heard,
Amid the world's applause!
And never be her flag staff stirred,
But in an honest cause!
May freedom be her every breath
Be justice ever dear,
And never an ennobled death
May son of Ireland fear!
So the Lord God will ever smile,
With guardian grace, upon our Isle.

Below is another list of newspapers which kindly noticed the Gael since last issue and we hope that the Gaels of those localities will return the compliment as far as they can, for these notices have already done the Gael a large amount of good by bringing it under the notice of patriotic Irish men and women through the country who possibly would never hear of the means which it supplies of obtaining a knowledge of the language of their country were it not for these notices.

- Connecticut. Seymour, the *Record*.
Hartford, the *Examiner*.
Colorado. Durango, the *Morning Herald*.
Ouray, the *Solid Muldoon*.
Illinois. Belleville, the *Daily News-Democrat*.
Aurora, the *Sun*.
Chicago, the *Emerald*.
Cairo, the *People*.
Iowa. Fort Madison, the *Knight's Sword and Helmet*.
Michigan. Big Rapids, the *Pioneer*.
Minnesota. St. James, the *Journal*.
Massachusetts. Revere, the *Journal*.
Salem, the *Register*.
Chelsea, the *Record*.
Nebraska. Blair, the *Pilot*.
York, the *Democrat*.
Nevada. Winnemucca, the *Silver State*.
New Jersey. Clinton, the *Democrat*.
Paterson, the *Labor Standard*.
Ohio. Bellaire, the *Herald*.
Cleveland, the *Labor Herald*.
Cincinnati, the *Times-Star*.
Franklin, the *Chronicle*.
Pennsylvania. York, the *Daily*.
Tennessee. Nashville, the *Daily American*.
Pulaski, the *Citizen*.
Wisconsin. Baraboo, the *Sauk County Democrat*.

Mayor Chapin made no mistake when he appointed Counselor John C. McGuire Register of Arrears. If any one lose his property now it will be his own fault for in addition to the usual public notice of Arrears' sales, Mr. McGuire causes the party whose property is about to be sold to be personally notified of the fact,

THE GAELIC ALPHABET.

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

FIRST LESSONS in GAELIC—Continued

EXERCISE IV.

(Pronunciation under each word)

boᵔ, soft bug.	ᵒᵔ, a habit.
coᵔ, foot.	noᵔ (o as in no)
cuᵔ.	oᵔ, young.
ᵔo, thy.	oag.
though, (as in English).	oic, bad.
loᵐ, bare.	olk.
lhum.	oᵔ, gold.
ᵐo, my.	oar.
mo, [the o short].	poll, a hole
ᵐoᵔ, great,	puhl (the ll nasal).
more.	ᵔoᵔ, a rose.
ᵐo, or, nor.	rowuss.
no, [long o, and n nasal]	ᵔo, this.
	sho. [o short.]

1 aᵐ poll ᵐoᵔ. 2 ᵔo ᵒᵔ oic. 3 oᵔ boᵔ. 4 ᵔá ᵐo ᵔoᵔ ᵐoᵔ aᵔur boᵔ. 5 coᵔ loᵐ. 6 aᵐ ᵔoᵔ ᵐoᵔ ᵔo. 7 aᵐ ᵔoᵔ ᵔo. 8 aᵐ ᵒᵔ oic ᵔo. 9 aᵐ ᵔoᵔ ᵐo oᵔ. 10 ᵐo ᵔoᵔ aᵔur oᵔ.

1 The large hole. 2 Thy bad habit. 3 Soft gold, 4 my rose is large and soft. 5 A bare foot. 6 This large rose. 7 This rose. 8 This bad habit. 9 The rose and gold. 10 my rose and gold.

EXERCISE V

cú, hound.	ᵐuᵔ, a thing, affair
koo,	rudh.
cúl, the back.	ᵔú, thou.
kool,	thoo [th as in thought.
ᵔúᵐ, a fort; shut.	úᵔ, fresh, new.
dhooᵔ [dh as th in tho'.]	oo-ur.
lúb, a loop,	uᵔᵔ, prop, jamb.
lhoob.	urssa.
bᵔᵔᵔ, melodious,	bó a cow.
binn (see Note on nn in last issue)	bow (to shoot arrows)
puᵔ, a lip. (pronounced, puss.)	

1 aᵐ cúl aᵔur uᵔᵔ. 2 aᵐ ᵐuᵔ ᵐoᵔ ᵔo. 3 ᵔá aᵐ lúb ᵐoᵔ. 4 ᵔá ᵔé úᵔ. 5 ᵔá aᵐ cú ᵐoᵔ. 6 ᵔú aᵔur cú. 7 ᵐo lúb. 8 ᵔá ᵔú ᵐoᵔ. 9 aᵐ cú oic ᵐoᵔ ᵔo. 10 aᵐ ᵔúᵐ ᵐoᵔ ᵔo.

1 The back and prop. 2 this great affair. 3 the loop is large. 4 It is fresh. 5 the hound is big. 6 thou and a hound. 7 my loop. 8 thou art great 9 this great bad hound. 10 this great fort.

EXERCISE VI

1 ᵐᵔ úᵔ, bán aᵔur oic. 2 cᵔé úᵔ aᵔ-ur ᵔar boᵔ. 3 zé bán, bó ᵔall aᵔur cú ᵐoᵔ. 4 ᵔá aᵐ ᵔᵔᵔᵔ ᵐoᵔ aᵔur aᵐ ᵐas óᵔ. 5 ᵔá aᵐ lúb ᵔaᵔa aᵔur ᵐoᵔ. 6 ᵔá ᵐᵔé, ᵔá ᵔú, ᵔá ᵔé, ᵔá ᵔᵔᵔᵔ. 7 ᵔá aᵐ ᵔáᵔᵔ bᵔᵔᵔ. 8 ᵔá aᵐ uᵔᵔa ᵔaᵔa. 9 aᵔ bán, boᵔ, oic, aᵔur ᵐoᵔ. 10 ᵔᵔ ᵔé aᵐ ᵐuᵔ ᵔo é. 11 aᵐ ᵔaᵔa aᵔur lá oic. 12 ᵔᵔ oic aᵐ lá é. 13 ᵐᵔᵔ úᵔ aᵔur ᵔar ᵔlar. 14 ᵔᵔ ᵔᵔ, ᵔᵔ ᵔᵔᵔᵔ. 15 ᵔá aᵐ ᵔoᵔ úᵔ, aᵔur ᵔá aᵐ ᵔoᵔ bán. 16 aᵐ ᵔᵔᵔᵔ ᵔo aᵔur ᵔa ba. 17 le ᵔoᵔ ᵐoᵔ aᵔur ᵔar loᵐ úᵔ. 18 zé óᵔ aᵔur bó. 19 aᵐ puᵔ ᵔaᵔa aᵔur ᵐoᵔ. 20 aᵐ cúl ᵔaᵔa aᵔur aᵐ uᵔᵔa áᵔo. 21 ᵔá ᵔú ᵔᵔᵔᵔ aᵔur ᵔá ᵔé oic. 22 coᵔ loᵐ aᵔur puᵔ boᵔ. 23 ᵔá aᵐ poll ᵐoᵔ, aᵔur aᵐ lúb ᵔo ᵔaᵔa.

NOTE—So was anciently spelled ᵔeo and still retains that sound, ordinarily.

There is no key to the following exercise, but all words employed are given in the preceding exercises, and a key will be given in the next Gael.

In the meantime the student should translate it and compare his exertions with the translation given in next issue of the Gael.

We are distributing 3,000 free copies of the Gael through the country every month; now, let each subscriber, new and old, assist in thus circulating Gaelic literature by getting, at least, one new subscriber each. In this way all movements are made a success. In the propagation of the Language the future of the Irish Nation is centred. We, then, beseech of all to put their shoulders to the wheel in this noble cause of nationhood.

D'iomhóid ari zlóir rluaidhe inóire na m-beanhuibhte feafar earc-éiméjoll ari éatáoirib nsozda jora azur zhuire. Deir an Tairbeáhad: "D'éir ro éonh-arrcear rluaid mór, nac b feudfad don fear do éo-arrcaó, de zac uile náirjín azur tread azur pobal azur teahza na reafad of coihairi na catáoirie azur a n-áirairc an uairi, clúdaibhte a n-euouib-ib zeala azur pajlmjó an n a lámairb." An n an rluaid zlóiríair rjn cá' n oionz beanhuibhte ari fad,--na maircíníde a d'euz le na nziád oairzean azur le na n-déinead do éruéizad, na doctúiríde a éraodrzaol an creideáin azur na confeceoiríde a éonhuib é, na mairzdean na a éuz jad féin ruar do ója zo h-jom-lán, na daoine mairzalta a éuz cúl do' n t-raozal azur a d'íméiz leo le cóimhuibhte a maircíníde uairzead, na daoine craibeadá a éonhdaiz a z-caradaf le ója, na naóéháin báirde náir zoinnead ariáin an n ran z-caé leir an raozal.

Tadairi fa d'airie cuio de na oionz-áib ro--zac don ari leiz. Feud ari an m-buibíon breáiz rjn maircíníde, rairz-oimíiríde treunha jora Cúiofca a d-euz ari z fón, tollca leir an z-clóideáin, no neubca ó éisle ari an naca, no doj-te aiz an rcaic. Tairbeáhan n an áir-éolir an n a lonhuibzean n jad amac jad mair zairzideadcaib treunhad an éreiojín. Ir leo-ran a nof áiríde na focla breáiz rjn a léiztear a leadar na h-eazna: "Acé cá anama na b-fíreun a lámairb Dé, azur n bairíiríó pjan an báir leo. An áirairc na neain-eaznac do fáinluib-eadar báir t-fáizair, azur raollead zup mair-áó a b' an n a n-íméadé, azur zup leirzjnoj a b' an n a n-íméadé an n bealaiz, acé cájo a rfoééán. Azur zio zup fulanhzadar pjanca n áirairc daoin-ead, cá a n-dóééur lán de rfordeodadé buadairca a m-beazán neize, a inóirán neize zebjto luacraoéair: mair do rziú-dáiz ója jad azur zo m-buó feizear do zo madadar oirneáiníac do féin. Mair óir an n ran b-fuiríneir do deard-uibz Sé jad, azur mair ioédaire loirzite do zlac Sé jad. Nac áir-éimead an oionz jad? Anairíróra deairza amearz rfoé zlézeala a ca na maircíníde deairz

euouibhte amearz na naoin eile a n-zair-raide na b-flatear. D'fulanhzadar ari calaín. Cúimíirí: luacraoéair ari neain ari ran fulanhzair ari calaín.

Le deiz éruéizíde ran n záoal reo éuzairi.

ÓJSJN AZUR PZIDRUJC.

[Ó an Saoi Tomár Ua Zríoinéa]

Oirí.

An uair do fuidéac an Fían n ari éhoc Ir do réiníize zan loct an doiréin n. Do éuiréac na z-coola an t-rluaid Le manuar bo bhíne na an élar.

Cá rzeul beaz azam an Fíon, Nf madamair an n acé ré fíir deuz, Do zadamair Rí z Sacran na b-flaiz, Ir do éuiréamuir caiz an Rí z Breaz.

Do zadamuir an t-ácar an fad, bo inóir an neair azur an d-trean n, Cúioé Loélan ra n n n n n inóir Do éizeac an tóir zo teac Fíin n.

Nf mair coim-near leir o Cúiofca, Nf feaca Rí z of a éon n, Ir mairz damra do inair dá éir, Ir zan mo rpeir a z-cluize na z-ceol.

An éain érin oairte na rloz, Ce zup inóir mo trean neair real, Óé, Ir cruad mé deiz beo Anoir Ir laz mé, ó éon!

Nf h-janza mé zan zrean n zan cro,de, An ran do rmuairíim an na fíir b' zair An earba caéa bíze azur oize, Tn n n n n do cleacéan.

Ir mair do b'ora fa zrean n doiríin n, Zan éim rfor az neac dar beo; bo lúicínair m'ímair an élearáib lúic, Ir mé anoir az reairz ra feo.

Jairra a Páoiríic an ója Neain o'Fíon n na b-Fían Ir d'a élon n, Deir zupde an an b-flaiz, Nf éuala mé a coim-near le mo lín n.

An n na leairíin n.

Send 60 cents for the Gael.

Mr. Ward's Letter.

ՔՂԼԱ, ԱՊ Ե-ՉԻՈՒՂԻՅՈՒ ԼՈՒ ՕԵՍԶ
Այր քյճԵԱԾ ՕԵ իՅՂ 'Պ ՁԻՂԱՐԵԱ, '88

ՁԻ ՏՃՈՂ :---- ԳԵԱԾԱՅՂ ԵՒ 'ՐԱ ԼԵՂԵՐ ՐԵՕ
ՊՕՏԱ ՔՐՕՏԱ ԵՂԵՐԵ ՕՈԼԼԱՐ, ԼԵ Ի-ՏՐՕԱԾ
ԱՅՐ ՐՕՊ ԳԵՅՈՒՆ ԵՒՂ-ԱԵՒ-ՕԻՂԱԵ, ԱՅՐ ՐԵԱԾ
ԵՂԱԾՊՃԱ, ՕԱՊՂ ՐԵՂՊ, ԱՅՐ ԱՅՐ ՐՕՊ ՕՈ
ԳԵՅՈՒՆ ՐԵՂՊ ՕԱՊ-ՐԱ ԱՅՐ ՕՈ ՊԱ ՐԱՕՂԵ-
ՅԾ, ԱՅ ՊԱ Ի-ԱՂԵԾԻ Ա ԼԵՂՊԱՐ. ԱՅՐ ՐԵԱԾ ԱՊ
ԱՊՃԱ ԵՍՕՊՃԱ [ՅԵՂՅ ՊԱ Ի-ԱՊՊՊՊԵԱԵՅԱ ՊՊ
ԱՂԵ ԵՂԼԵ, -- Բ.]

ՕՂՅՐՅՂՅ ԵՒ ԶՐԻ ԱԵՒ-ՊԱԾՕՅՂԱԾ ԱՐ Ե-
ՐԱՕՂ-ՐՅՐՅՈԾԱԾ ԱԵՒ-ՊՅՐՅՈՒ ՍՂԼՅՂ ԱԵՒ ԱՊ
ՏՃՈՂ ՕՊՊԵՐ; ԱՅՐ ԶՈ Ե-ՐԱՂ ԻՄԵ ՐԵՂՊ ԱՅ
ՏՐՕԱԾ ԱՅՐ ՐՕՊ ՐԱՐՔԵՐ ԱՊ Ե-ՏՃՈՂ ՔԼԱԵ-
ՊՊՊՊ ԱԵՒ ԵՒ ԱՅ ԵՒՐ ԵՒՅԱՊ ԼԵ ԵԱՊԱԼԼ.
ՁԻՂԱՐ Ե-ՐԱՂ ԱՊ ՊՕՏԱ ՐԵՕ ՊՕՐ ԶՈ ԼԵՐ ԼԵ
Ի-ՏՐՕԱԾ ԱՅՐ Ա ՐՕՊ ՍՂԼՅՂ ԵՒՐՐՐՅՈՒ ՊՄԵ ԵՒՅ-
ԱԵ ԵԵ ԵՂԵ ՊՄԵՐՅՈՒ Ա ՕԵՂՐՐԵԱՐ ԵՒ ԱԵՒ ՊՄԵ
ՅՐՈՐՊԱԾ.

ԻՐ ՐԱԾԱ Ա ԵՒԾ ԵՕՂՐ ՕԱՊ ԱՊ Ե-ԱՐՅՅՈՒ
ՐԵՕ ԵՒՐ ԵՒՅԱԵ. ՊՂԼ ԶԱՐՐ Ա ԵՂԵՂ ԱՅ ՕԵՍՊ-
ԱԾ ԼԵՂԵՒ-ՐԵՅՂԼ. ՊՂ ԶԱՊԵՂԱՊԱՐ 'ՊԱ ՕՐՕՊՂԱՂ
ԱՐՅՅՈՒ, ԱԵՒ ՐԱՂԼՅԵ, ԱՅՐ ԵՒՐՅՈՐՐ, ՐԱԼ-
ՐԱԵՒ, Ա ԵՒԾ ԵՂՈՊՊԵԱԾ ԼԵՂՐ.

ՅՈ ՐՔՐՐ,
Ձ. Ր. ՁԻՂԱՂՅՐՕ.

Mr. MacCauley's Letter.

ԵՒՂԼԵ ՈՂՕՂՂ ՏԵՒՂՂՅՂՅ, ՕՈՈՈՒԵ
ՁԻՂԱՊՊՕՊ, ՁԻՂՐԻ, ՏԻՂԱԾ ԼԱ ՕՈՂ 'Պ ՁԻՂԱՐԵ,
'83.

ՁԻ ՏՃՈՂ ՕՒՂԻՐ :---- ՕՂՐՊՊ ԵՒՅԱԵ ԱՊՊՐ ԱՊ
ԼԵՂՐ ՐՕ ԱՕՊ ՕՈԼԼԱՐ ԱՅՐ ՐՅԵ ՐՅՅՐՊՊ.
ԼԱԵ ԱՊ ԳԵՅՈՒՆ ԱՅՐ ՐԵԱԾ ՊԱ ԵՂԱԾՊՃԱ
ԵԱ ԵԵԱԵՒ, ԱՅՐ ՐՕՊ ՕՈՊՊՂԱՂԼ ՁԻՂԵՕՈՊ-
ԼԱՅԵ ԱՅՐ ԱՅՐ ՊՈ ՐՕՊ ՐԵՂՊ.

ՕԱ ՐԵ ԵՂԱԾԱՊ ԵԱՐԵ Օ ԵՒՐ ԻՄԵ ԼԵՂՐ
ՕԵՂ Ե-ՐՕՐԵ ՐԵՕ ԵՒՅԱԵ; ԱՅՐ ԱՊՊՐ ԱՊ
ԼԵՂՐ ՐՊ ՐԵՐՏՈԾ ՊՄԵ ԵԱՅԱՊ ՐՕԼԱ Օ-ՕԱՕՅԾ
ԱՊ "ՈԱՂՈՊԱԼ ԼԵԱՅՒԵ." ՕՒԾԱՊՐԵ ՊՄԵ ՊՊՐ
ԱՊ ԱՊ ՐՊ ՊԱԵ ՐԱՅԾ ԱՊ ԵՒՊՊԱՊՊ ՐՕ ՕԵՍՊ-
ԱԾ ԱՕՊ ՊԱՂԵ ԱՅՐ ՐՕՊ ԵՂՐ ԱՐ Պ-ՕՒԵՒԵԱՂՐ.
ՕՒԾԱՊՐԵ ՊՄԵ ՊԱՐ ԱՊ Զ-ԵՍՕՊՃԱ ԶՈ Օ-ԵՂՐ-
ՐԱԾ ԼԵՂՐ ԱՊ Զ-ԵՒՊՊԱՊՊ ՐՕ ՊՕՐ-ՊԱՂԵ Ա
ՕԵՍՊԱԾ; ՕՐՐ ԵՂՐԵՐԱԾ ԼԵՂՐ ՐՕԼ ԳԵՅՈՒՆ-
ՅԵ ԵՒՐ ԱՅՐ ԵՒՊ ԱՊՊ ԶԱԵ ԵԱԵԱՐ ԱՊՊՐ ԱՊ
ԵՂՐ, ԱՅՐ ԱՊ ԶԱԵ ԵԱԵԱՐ Ա Պ-ԵՂՐՊՊ ՊԱՐ

ԱՊ Զ-ԵՍՕՊՃԱ.

ՕԵՂՐ ՊԱ "Ձ. ՐՐ" ԱԵԱ ԵԼԱՅՐՊԵԱԵՒ Զ
Ե-ՐԵՂՐ ՊԱ ՏԱԵՐԱՊ ԱՅ ՂԱՐՊԱՅՈՒ "ՊՕՊՊԵ
ՐԱԼԵ" ԶՐԻ ԶԵԱՐՐ ԶՈ ՐԱՅԾ Ե-ՐԱՂ ՐՅԱԾ ՂԱՐ-
ՊԱՂՅԵ ԱԵՒ. ՏԵՒ ՊՈ ԵԱՐԱՊՂԱՂՐԵ ՊԱԵ Ե-
ՐԱՂՅԵԱԾ ՐՅԱԾ ՐԵՂՐ Ա Պ-ԵԱՂԼԵ ՁԵ ԵՂԱԵ
ԶՈ ԵՐԱԵ ԶՈ ՊՂՅԵ ԵՐՈՅՈՒ ԼԵ ԱՐՊ, ՐՒԾԱՐ,
ԱՅՐ ԵՂՊԵ, ԱՅՐ Ա ՐՕՊ. ՕԱՕՊՊԵ ՊԵԱԼԼ-
ԵԱԵ ԱՅՐ ՐԵԱԼԼԵԱԵ ՊԱ ՏԱԵՐԱՊԱՂՅԵ, ԱՅՐ
ԵՒԾ ԵՕՂՐ ԶՈ Ե-ՐԱՂ ԵՂՐԵԱՊՊԱՂՅԵ ՐՅՐ
ԱՅՐ ՐՊՊ Ե-ՐԱԾ Օ ԵՕՊՊ. ՕԱ ՊԱ ՊՂԼԵ ՕՈԼ-
ԼԱՂՐ ԱՅ ՕՒԼ ԱՊՈՊՊ ԱՐ Ա ԵՂՐ ՐՕ ԶԱԵ ԵՂԱ-
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ՕՈ ԵՂՐՊՊ ԵՂՐ ՊԱ ՂԱԾ Ա ԵՂԵՒ ՕԵՍՊԱԾ ՊԱՐ
ՅՊՂՅ ՐՅԱԾ. ՊՂ Ե-ՐԱՂ ՊԵԱՐ ԱՅՐ ԵՂԵ ԱՅ
ՏԱԵՐԱՊ ԱՅՐ Ա Զ-ԵՒՅՈՒ ԵԱՊԵ, ՊԱՐ ԵԱ
ՐՅՐ ԱՂԵ ՊԱԵ Ե-ՐԱՂ ՊԵԱՐԵ ԱՅՐ ԵՂԵ ԱՊՊ-
ԵՂ. ՕԱՂ "Ո. Լ" ԱՊՈՐ ՊԱՐ ՐԱԵԱԵ ԶԱՊ
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ՐՕ. ԻՐ ԶԵԱՐՐ ԶՈ ՐԱՅԾ ԵՕՅԱԾ ԱՂՅ ՏԱԵ-
ՐԱՊ ԱՊՊՐ ԱՊ ԵՕՐՊՐ ՊՈ ԱՊՊՐ ԱՊ ԱՂՂԱ
ԼԵ ՐԱՂՂԱ, ԱՅՐ Ե-ՐԱՂ ԵՂՐԵԱՊՊԱՂՅԵ ԱԵ-
ՒԼԵ ԵՒՊԵԱՂՐՕԵ Ա ԶԼԱԵԱԾ ԱՅՐ Ա ՊԱՊՂԱՅՈՒ?
ՕԱՂ ԱՊ ԵԱՊ ԱՅ ԵՂՐԵԱՊՊԱՂՅԵ ՊԱ ԵՂՐԵ
ՐՕ Ա ՐՂԼԵ ՕՈ ՐՕՐՅԱՂԵ ԱՅՐ ՊՂՕ ԵՂՅՊՊ Ա
ՕԵՍՊԱԾ ԱՅՐ ՐՕՊ Ա Օ-ԵՂՐԵ.

ՊՂ Ե-ՐԱՂ ՔԱՐՊԵԼ ՊՈ Ա ՕՐԵԱՊ ԱՅ ՕՒԼ
Ա ՕԵՍՊԱԾ ՊԱՂԵ ԱՅՐ ԵՂԵ. ՁԻԱ ԱԵՐԱՊ ՊԱ
ՏԱԵՐԱՊԱԵ ԶՈ Ե-ՐԱՂ ՊԱ ՁԻ ՐՐ ՊՕՐ ԼԵՂՐ
ՊԱ "ՐԵՊՊԱՊՐ" ԵԱ ՔԱՐՊԵԼ ԱՅՐ Ա ԵՒՅՈՒ
ԵԼԱՅՐԵ ՊԱ ՐԵԱՐԱԾ ԱՅ ՐԵՍՊԱԾ ՐՕ ՊԱՐ
ՐԵՍՊԱԾ ԱՊ ՕՂԱԾԱԼ Ա ԵԱՂՐՕԵ. ՈԱՐ ԵՕՂՐ
ԶՈ Ե-ՐՕՐՅԼՕԵԱԾ ՐՕ ՐՂԼԵ ՊԱ "Ե-ՐԵՊՊԱՊՐ"
ԱԵԱ ԵՒՐ Ա Զ ԵՒՅՈՒ ԱՐՅՅՈՒ ԱՊՊ ՐԱՐ ՊԱ ՁԻ
ՐՐ? ԵՒԾ ԵՕՂՐ ՕՈ ԶԱԵ ԵՂՐԵԱՊՊԱԵ ԱՊՊՐ
ԱՊ ԵՂՐ ԵԱՅԱՊ Ա ՕԵՍՊԱԾ ԼԵ ԵԱՊՂԱՊ Ա
ՐՊՐԵԱՐ Ա ԵՈՊՅԾԱՂ ԵՕՈ. ԱՊ Ե-ԵՂՐԵԱՊՊ-
ԱԵ ՊԱԵ ՊՂԱՊ ԼԵՂՐ ԱՊ ՊՂՕ ՐՕ Ա ՕԵՍՊԱԾ,
ՊՂ ԵՂՐԵԱՊՊԱԵ ԱԵԱ ԱՊՊ, ԱԵՒ ՐԵԱՐ ՕԵ
ՐՂՕԵՒ ԵՐՈՊՊԵԼ.

ՊՂ Ե-ՐԱՂ ՊՂՐ ՊՂՕ ԱՅԱՊ ԼԵ ՐԱԾ ԱՊ Ե-
ԱՊ ՐՕ, ԱԵՒ ԻՐ ՊՄԵ ՕՈ ԵԱՐԱՅՈՒ ՐՐՐՊՊԵԱԵ,
ՏԵՒՂՂՅՂՅ Ե. ՁԻՂԱԵՒՂԼԱՂՅ

As is the usual custom, the New York P. O. S. will hold their annual entertainment in Clarendon Hall, 114 & 116 13th St., bet. 3rd & 4th Aves., on Friday evening, April 27th. Every lover of the language in New York and Brooklyn should be present at this entertainment, as it will be a genuine Irish gathering.

210R21N ΔΗ ΡΟΤ21JRE,

Lejr ΔΗ 3-Cραο21βήη 21οδ1ηη. 21ΑΗ
Chicago Citizen.

21ολα1η Δ21υρ 21ρά21υ21ηη 21λο1ηε 21α21
β1ο21ά1ε,

Κο Δη ρο121ή 21α1ηηε Δ21 Δη 21-co1ηε βυ121ε,
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'S 21ά τά τύ 21έηη Δ21 21αο1ηεα21 ηα 21η121ε
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Κο 1ε 21ο 21ηαο1 21'21 21έ121ε 21ο 21υ121ο 21 21ο
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Τά 21αα21ο ηο121 βυα1ηε, 21'21 21ε 21υ121ε 21ο
1υα21,

21'21 121η, 121η 21υα1 Δ21 Δη 1άη-21υ21ευ1.

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Δ21υρ 2121ο1η,

β1ο21 21ά121εα1ηη 21ο 1εο1η Δ21 Δη 21υ1ηε υα-
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'Κο121 21ήα21ετ Δ21υρ 21ό1ηη, 21ο1α21 21υρ ο-
ηό1η

Οο'η 21έ 21ηη 21α1 121 21ο1ηη 21ο 21ρ121α121 Δη
βά1ηη βυ121ε

2121 Δ 21-2121 β1ο21ά1ε 21ε121εα1 21ήηηη Δη
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'S 21β1εα1 21ο 21ηεα1τα 21α21 Δ21ε21ο Δ21 Δη
21-21ο121ε.

* 21α1η is used in the copy before us
incorrectly: 21α1η is used in express-
ing past time, and 21ο121ε, that which
is to come. In the second verse the
feminine pronoun 1 is used for 21 to re-
present the masculine noun, 21ο121ε.

We presume the above errors are typographical,
but, considering their importance, we think it pro-
per to call attention to them. In Mr. Russell's
song in last Gael there is an error in orthography
committed by us even after its correction in the
“proof.” People look to these authors for cor-
rect Gaelic, hence the necessity of calling atten-
tion to such errors.

Auburn N . Y. Feb. 26th 188.

M. J. Logan, Editor of the GAEL—I would feel
grateful to you if you would, per return post, send
me the first reading Book of the GAEL.

The way I got acquainted with the GAEL is, I
got a sample copy of same at the Dispatch office
in Auburn. When I saw it, I examined it, and I
found it was my mother tongue coming to existence
once more. (I mean the Irish language.) It
is my greatest ambition for one, to speak and read
the Irish language, and if possible by any means
of dictation, learn to write it.

I need not tell you that any Irishman is far be-
hind when he can't speak his mother tongue. For
there is'nt a country man in the whole world, but
who can speak his native language, and why not
the Irishman stick up for his language, as well as
he would stick up for his country. The language
requires as much defence as the country. I am a
green-horn in this country. I came from the East
of Cork (Ireland,) There is Irish spoken there, but
quite different from the way it is spoken in Water-
ford or Kerry and the West of Cork. I think it is
spoken different all over Ireland, and that is the
reason the rising generation don't care for the
language. They say “it is no language, it is regu-
lar bog-latin.” But I am not one of that kind. I
see it is the greatest fault in an Irishman not to be
able to speak his native language.

Yours very respectfully,
M. E. Burke,

The  Gael.

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

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

Seventh Year of Publication.

Published at 814 Pacific st., Brooklyn, N. Y.,
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Terms of Subscription—Sixty Cents a year, in advance; Five Cents a single copy.

Terms of Advertising—10 cents a line, Agate.

VOL 6, No. 9. APRIL, 1888

Knownothingism!

Mayor Hewitt's bigotted action has done the Irish element in this country a real service by raising the question, "Who are the American People?"

The Italians discovered this country and gave it its name, and the Irish fought for and won its freedom, so that the claim that this is an Anglo-Saxon Republic is a myth—It is a Celtic Republic, by virtue of discovery, of giving it freedom, and of number. The action of the N. Y. Aldermen ought to be a lesson to the Hewitts, who constitute, perhaps, four per cent of our population.

Here is a little bit of history, taken from the Register of the House of Commons, England, which tells who are the real Americans, but which our pro English writers dare not, for obvious reasons, put in our school histories.—

On the breaking of the War of Independence the population of the States was three millions and a half. On the conclusion of the War the English Parliament appointed a committee to inquire into the cause of the war, and those who took part in it. In answer to questions by that Committee Major-Gen. Robinson said he had been told by Gen. Lee that one-half of the rebels [the American Patriots] were Irish.

Mr. Galloway, Speaker of the House of Assembly Pa. stated, "Less than one-fourth of the 'rebels' were native born, one-half were Irish, and the other fourth was composed of French, English, Scotch, Canadians and other nationalities."

Here, then, is the record of the English House of Commons of the time, and which no lying scribbler can distort, telling who are the American People!

When the Irish composed one-half of the "rebels" that element must have been, at least, one-third of the population. The English and their Tory allies being whipt, they ceased to immigrate to this country, preferring Canada and Australia; the Irish continued to flock to the States in droves, and considering their fecundity and the sterility (through causes which need not be mentioned here) of the "Yank," is there room for doubt that the Irish element does not embrace fully one-half of our population to-day?

The English element did not want to rebel against "Mother Country" but thought by brag and bluster to get some needed concessions. It was Captain O'Sullivan, a Cork man, who, with his fifty brave Irishmen, commenced the Revolution and forced some English into it against their will. This their own records of that time show and we will not now permit them to distort or change them.

The English interest keeps these facts out of our school histories, but every Irish-American parent should see that his children should know them.

The handful of pro-English in the country have ruled the millions for years because they hold the key of the machine, just the same as our city and state politics are run by a comparatively few bosses. Holding the machine they control the finances of the country and subsidize the public press in the interest of that machine.

Mayor Hewitt has not the intelli-

gence to run a hen-roost; he intimated that he would "run again for mayor to show what he could do," forgetting to say that when he ran before he got only a fraction over one-third of the registered vote of New York, and, consequently, had a good deal of brass in presuming to act in the name of the other two-thirds. But see the meanness of the creature who has been accepting favors for years at the hands of a people whom he so intensely hated? Honorable men may have an antipathy to a certain race or sect, but only the vilest Judas would solicit and accept favors at their hands.

REPORT OF THE DUBLIN SOCIETY FOR
THE PRESERVATION OF THE IRISH
LANGUAGE, for the year 1887.

This report which lies before us though not showing that rush to the rescue of the National language which we would like to see is, considering the land agitation which now absorbs the materialists of the country, highly encouraging—encouraging because the Gaelic movement has not only held its own under such unfavorable circumstances, but has made some sensible progress, though the so-called Irish Nationalists have given it no assistance.

The report states that the Commissioners of National Education have placed Irish on the programme for Assistant Inspectors as well as for Inspectors, and that teachers presenting themselves for certificates to teach Irish have been granted permission to have *viva voce* examinations. This is a great onward move. The Council now urges on the Commissioners the desirability of permitting the children to be examined in the First, Second and Third Irish Books, as they are in similar grades in English. We hope they will succeed in this.

The following teachers qualified to teach Irish during 1887,—

Candidate.	School.	County.	Post Town.
John Hickson	Ardamore	Kerry	Dingle
John Shea	St Brendan's	"	"
Pat'k. Murphy	Derriana	"	Waterville
Timothy Ryan	Spunkane	"	"
Brigid Lynch	Kilmakerin	"	Caherciveen
Julia Lucitt	Vicarstown	"	Ventry, Dingle
Ant. M'Gurrian	Carrowmore Palmer	Mayo	Rithlacken, Ballina
Pat'k. Garvey	Kilroe	"	Headford
Mic'l. Curley	Crossard	"	Ballyhaunis
Wm. O'Riordan	Mil'street	Cork	Millstreet
Mic'l O'Shea	Carrigan- ima	"	Macroom
Jere. Hegarty	Kilthomaue	"	Durrus
Mic'l Nagle	Kilfenora	Clare	Kilfenora
John Hegarty	Marlborough-street Training College		
Pat'k Joyce			
Jas. Fitzgerald			
Deuis Downing			
Danis Moran			
Eug. Sullivan			

And the following certificated teachers took the examination for the First class teachers of Irish—

Candidate.	School.	County.	Post Town.
Mic'l Hussey	Fisherstown	Antrim	Newtown Crumene
Sol. Morris	Cashel	Tyrone	Mt. Field Gortin
Mic'l O'Gara	Taugheen M.	Mayo	Hollymount
Tim Hurley	Portmagee	Kerry	Portmagee Caherciveen
Finian Lynch	Kilmakerin	"	Caherciveen
Dan. O'Leary	Coolmoun-	Cork	Dunmanway
John Nyhan	Knuckbuee	"	"

The report states that the Irish is taught in 26 National Schools. The number of pupils presented for examination in Irish being 547, of whom 371 passed. The following is the number of pupils who passed in Irish each year since 1881, inclusive, '81 12, '82 17, '83 25, '84 93, '85 161, '86 321, '87 371, total 998.

The following National teachers communicated with the society,—Messrs N K Hayes, Touraneen N S, Clonmel. H Brady, Ruan N S. Clare. Timothy Buckley, Derinacahara, Dunmanway. J. Holland, Baliinspittal N S, Kinsale. Martin May, Ballingaries N S, Hollymount. Micheal A. Manning, Ferriter N S Dingle. Michael Garvey, Claran N S, Headford, Galway. John Inglis, Cromane N S, Killorglin, John Nyhan, Knockbuee N S, Drimoleague. Daniel Lynch, Philipstown, Dunleer. John Egan, Turlough N S. John Trollers, Ardahan, Galway. D O'Leary, Coolmountain N S, Dunmanway. C. O'Keefe, Kildinane, N. S., Rathcormac. Anthony Rowane, Castlerock. A. Forde, Gortaleam M N S, Dunmore, Tuam. James O'Sullivan, Dungouray N S, Middleton. Michael Foley, Ringville N S, Dungarvan. Denis Heraghty, Church Hill N S Letterkenny, Co. Donegal. James Barry, Glandore N S, Co. Cork. D. L. Faherty, Calla N S, Ballyconnelly, Clifden. Patrick O'Leary, Inches, Fyeries, Castletown, Bere.

Mr. W. Long of Ferriter writes,—The Irish movement is most cheertful and promising in this district. Already it is taught in five schools in the neighborhood of Dingle.

Mr. T. Buckley of Derinacahara writes,—I wish to let you know that I have sixty pupils learning the Irish Language.

Mr. Martiu May of Ballygaries writes,—I had a class instructed in Irish last year, seventeen of whom passed.

Mr. Michael Garvey of Claran, Headford Co. Galway writes,—Thirty-two of my pupils passed in Irish last November, and the class was immediately increased to forty-five.

The report says that the number who passed at the recent Intermediate Examination was 194. The Report states that the Christian Brothers evince great interest in the Irish language, and that 145 of the above 194 were their pupils. The number of pupils who passed in the Intermediate programme for the last five years is, 556, viz, in '83 47, '84 66, '85 99, '86 150, '87 194. The reader will be pleased to observe the steady increase in both Intermediate and ordinary schools, 1,554 having passed in the years named.

Mr. Fleming of Blarney St. Cork, expects to get the Young Ireland Society to make the teaching of Irish a foremost item in their programme.

Mr. P. J. Burke of Carrowteelaun, Claremorris

has an Irish class of twenty and expects to have fifty by next year.

Mr. P. Garvey, of Kilroe writes,—There are 160 pupils enrolled in this school, all of whom speak Irish, 60 are enrolled in the Irish class.

Mr. J. Barry, Glendore, has twenty-four pupils learning Irish.

Mr. Foley, Ringville, Dungarvan, gave the society a highly interesting account of the visit of the Most Rev. Dr. Power. His Lordship speaks Irish well, and is doing a great deal to encourage the use of the Irish language throughout his diocese.

The financial condition of the society is satisfactory, it having a balance of £65 at the end of the year after paying off all liabilities.

The Report also states that the demand for Gaelic books is still increasing, having sold up to the beginning of the year 86,682.

As remarked, the Report is, on the whole highly satisfactory.

We would not thank the Irish-Americans raised in those localities where the Irish classes have been formed to supply each member of such classes with a copy of the GAEL. This could be readily done by sending as many copies to the teacher as he has Gaelic pupils. This would not only encourage the pupils, but it would be an inducement to the other children to become Gaelic pupils also.

Suppose, for instance, that John O'Sullivan, residing in Minneapolis, and raised in or near Dingle, saw Mr. Long's report from that place, should not he make an exertion to encourage the children of his infant home, in the manner above suggested. He and his neighbor could go round and collect such sum as would enable them to send the GAEL to each child for a year; also those from the neighborhood of Claran, and so on. This would do more for the nationality of their country in five years than the Parnell party has for the last ten. We shall send 20 GAELS monthly to any of the above for \$10 a year, post paid.

We will say a word here in regard to the influence of Irish literature on Irish Nationality, and we direct it to the hierarchy and clergy as well as to the laity. The Catholic Church is the most learned and most powerful organization in the world. It in its wisdom forbids its children to read any kind of literature tending to oppose its teaching, and furnishes literature, such as pious books, etc., which is considered as wholesome mental food for them. If then, the reading of indifferent literature tend to corrupt the religious mind, must it not have the same effect on the National mind? and more especially if there be no National literature to counteract its insidious effects?

We would like to have an answer to the foregoing interrogatory, namely, if the religious morals be corrupted and subverted by irreligious literature, what is to preserve the National morals under like circumstances? Then if the answer be that indelicate literature corrupt the religious morals, our National guides are National hypocrites if they do not try to stem the tide of English anti Irish National literature by restoring the genuine literature of the country.

Let every Irishman do his duty in scattering Gaelic literature. Its a duty which no Irishman can shirk, of course, our West-Britons will,

ORANGEISM versus PATRIOTISM.

Brooklyn, March 2nd, 1888.

To the Editor of the GAEL—I have been for a long time painfully puzzled by the singular anomaly that Orangemen since their inception present to the world. Contrary to all accepted theories they do not seem to have any love for, nor loyalty towards their motherland, beautiful Erin "the Gem of the Sea." The very savage, as one of our poets gracefully expresses, "loves his native shore— though rude the soil, and chill the air." Why then, I ask, do not Orangemen, born in Ireland, as well as do all other Irishmen "adore an Isle that nature formed so fair?" It seems incredible, yet it is a fact, that an Orangeman pure and simple is, to all intents and purposes, actually possessed by the malignant fiend of rancor and hatred towards the land of his birth, and is a very vampire sucking the living blood from his Mother's heart—that Mother who gave him life and from whose bosom he derives his sustenance and whose loving breast, notwithstanding his life-long ingratitude receives him after death. Perhaps God withholds from Orangemen the power of loving their motherland in punishment for the monstrous crime of their ancestors who formed an unholy alliance with the demon of discord for the fiendish purpose of annihilating the nationhood of their motherland and thus committing a kind of diabolical matricide, which is unique in its singular monstrosity on the face of the earth.

But is there an Orangeman who "thinketh in his own heart" how inhuman is the perversity that incites him against his country, and all those who try to free her from the grasp of her unscrupulous oppressor, and to make her "A nation once again?" Why will he forge the chains that fetter the limbs of his motherland, and that too for the sake of the foreign tyrant who scorns while he uses the vile instrument that offers to do the evil work of traitor to his country and his kind? Let it be so no longer—let one amongst them rise superior to inherited prejudices, inspired by a noble impulse to expiate the crime of his ancestors and cotemporaries by wiping out the foul stain of Orangeism that has dyed the fair vales of Ulster with the blood of generations of patriots. Let his high aim be to atone for the past by forming a patriotic alliance amongst his brethren to help instead of hinder his Motherland in her struggle for freedom. Let the women, too, do their part. Let the mothers, wives and daughters of the Orange element of Ulster take up the blessed work of atonement and like the high-souled, magnanimous, beautiful Judith cut off the Hydra-headed Holofernes of Orangeism and cast it into the bitter past forever. Let their mission be for the future to heal old wounds and with their fair hands, inspired by a newly enkindled love for poor Erin, our common mother, let them twine the green shamrock and the orange lily into one arch of Peace and Goodwill!

Now, Mr. Editor, I have shown the evil of Orangeism and suggested a remedy, and will remain,

Always faithfully yours,

KILDARE,

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

Lecture 1.

Delivered March 13th, 1855, at the
Catholic University, Dublin, Ireland.

Introduction—Of Learning Before St. Patrick's Time—Of the Lost Books and What is Known of Them—I. "The Cuilmenn."—II. The Saltair of Tard—III. The Book of "Ua Chongbhal"—IV. The "Cin Droma Sneachta"—V. The "Seanchas Mor"—VI. The Book of St. Mochta—VII. The Book of Cuana—VIII. The Book of "Dubhda-Leithe"—IX. The Saltair of Cashel—On the Existing Collection of Ancient Manuscripts.

The first ancient book that I shall mention is one to which I have found but one or two references, and which I must introduce by a rather circuitous train of evidence.

In the time of Senchan (pron. Shenan), then Chief Poet of Erin, and of St. Ciaran (pron. in English as if written Kieran), of Cluain mic Nois, or Cloumacnoise,—that is about A. D. 580,—Senchan is stated to have called a meeting of the poets and learned men of Erin, to discover if any of them remembered the entire of the ancient Tale of the Tain bo Onnalgne, or the Cattle Spoil or Cattle plunder of Cualgne, a romantic tale founded upon an occurrence which is referred to the beginning of the Christian Era.

The assembled poets all answered that they remembered but fragments of the Tale; whereupon Senchan commissioned two of his own pupils to travel into the country of Letha to learn the Tale of the Tain, which the Saoi, or Professor, had taken to the East after the CUILMENN (or the great book written on Skins.)

The passage is as follows: "The Files of Erin were now called together by Senchan Torpeist, to know if they remembered the Tain bo Onnalgne in full; and they said that they knew of it but in fragments only. Senchan then spoke to his pupils to know which of them would go into the countries of Letha to learn the Tain, which the Sai had taken 'eastwards' after the CUILMENN. Ewide, the grandson of Niuiue, and Muirgea, Senchan's own son, set out to go to the East." Book of Leinster (H. 2. 18. T. C. D.), fol. 133, a.]

This to be sure, is but a vague reference, but it is sufficient to show that in Senchan's time there was at least a tradition that some such book had existed, and had been carried into Letha, the name by which Italy in general, and particularly that part of it in which Rome is situated, was designated by ancient Irish writers. Now the carrying away of this book is a circumstance which may possibly have occurred during or shortly subsequent to St. Patrick's time. And so, finding this reference in a MS. of such authority as the Book of Leinster (a well-known and most valuable compilation of the middle of the twelfth century), I could not pass it over here.

I remember but one other reference to a Book known by the name of Cuilmenn: it occurs in the "Brehon Laws," and in an ancient Irish Law Glossary, compiled by the learned Dubhaltach Mac Firbisigh (Donald Mac Firbis), and preserved in the Library of T. C. D. (classed H. 5. 30.,) in which the Seven Orders (or degrees) of "Wisdom" are distinguished and explained. (Wisdom, I should tell you, here technically signifies history and antiquity, sacred and profane, as well as the whole range of what we should now call a collegiate education.) It is in these words:

"Drumeli is a man who has a perfect knowledge of wisdom, from the greatest Book, which is called Cuilmenn, to the smallest Book, which is called 'Ten words' [Deich m-Breithir, that is the Ten Commandments; a name given to the Pentateuch,] in which is well arranged the good testament which God made unto Moses."

The Cuilmenn here spoken of is placed in opposition to the Books of Moses, as if it were a repository of history or other matter concerning events entirely apart from those contained in the sacred volume.

The next ancient record which we shall consider is one about the authenticity of which much doubt and uncertainty have existed in modern times; I allude to the SALTAIR OF TARA, the composition of which is referred to the third century.

The oldest reference to this book that I have met with is to be found in a poem on the map or site of ancient Tara, written by a very distinguished scholar, Ouan O'Lochain, a native of Westmeath who died in the year 1024. The oldest copy of O'Lochain's verses that I have seen is preserved in the ancient and very curious topographical tract so well known as the Dinnsenchas (pron. nearly Dinnschanacus), of which several ancient MS. editions have been made from time to time. The one from which I am about to quote is to be found in the Book of Ballymore, a magnificent volume compiled in the year 1391, and now deposited among the rich treasures of the Royal Irish Academy. The following extract from the opening of O'Lochain's most valuable poem contains somewhat more than an allusion to the SALTAIR of Tara:

O'LOCHAIN'S POEM ON TARA.

Temair, choicest of hills,
For [possession of] which Erin is now devastated,
The noble city of Cormac Son of Art,
Who was the son of great Conn of the hundred battles:
Cormac, the prudent and good,
Was a sage, a *file* (or poet), a prince;
Was a righteous judge of the Fene-men,
Was a good friend and companion.
Cormac gained fifty battles,
He compiled the Saltair of Temur,
In that Saltair is contained
The best summary of history;
It is that Saltair which assigns
Seven chief kings to Erin of harbours,
They consisted of the five kings of the provinces,
The monarch of Erin and his Deputy.
In it are (written) on either side,
What each provincial king is entitled to,
What the king of Temur in the east is entitled to,
From the king of each great musical province.
The synchronisms and chronology of all,
The kings, with each other [one with another] all
The boundaries of each brave province,
From a cantred up to a great chieftaincy.

This important poem, which consists altogether of thirty-two quatrains, has been given (from the MS. H. 3. 3. in the Library of Trinity College), with an English translation, by our distinguished countryman, Dr. Petrie, in his valuable Memoir of Temair or Tara, published in the eighteenth volume of the Transactions of the Royal Irish Academy, p. 143.

The book of Ballymote, in the Library of the Royal Irish Academy [at fol. 145, a. a.], and the Yellow Book of Lecan, in that of Trinity College, Dublin [classed H. 2. 16] at col. 839, both contain a curious article on the excellence of Cormac Mac Art as a king, a judge, and a warrior, from which I may extract here the following passage as also referring to the Saltair of Tara:

"A noble work was performed by Cormac at that time, namely, the compilation of Cormac's Saltair, which was composed by him and the Seanchaidhe [or Historians] of Erin, including Fintan, Son of Boehra, and Fithil, the poet and judge [both distinguished for ancient lore]. And their synchronisms and genealogies, the succession of their kings and monarchs, their battles, their contests, and their antiquities, from the world's beginning down to that time, were written; and this is the Saltair of Temair, which is the origin and fountain of the Historians of Erin from that period down to this time. This is taken from the Book of the Uachonghail."

Dr. Petrie, in his remarks on the Saltair or Psalter of Tara observes that "the very title given to this work is sufficient to excite well-founded suspicion of its antiquity." His meaning evidently is that the title of Saltair appears clearly to imply a knowledge of Holy Scriptures, and can scarcely have been selected as the title of his work by a heathen author.

We do not, however, anywhere read that the name of Psalter or Saltair, was given to this work by its compiler. We know that in later times the celebrated King Bishop Cormac Mac Cullinan gave the same name of Saltair to the great similar collection made by him about the close of the ninth or beginning of the tenth century. Did he call his compilation, or was it called by others, after the Saltair of Tara, compiled by the older Cormac in the third century? Or even if we suppose the name of Saltair or Psalter to have originated with the Christian Cormac, the same name may have been afterwards given to the older work, from the similar nature of its contents, and its having been compiled by another Cormac. If the one was worthy of being named Psalter of Cashel as having been compiled at the command of a king of Cashel the other was equally entitled to the name of Psalter of Tara, having been compiled by the King of Tara. There was time enough from the beginning of the tenth century to the time we first find it mentioned under the name of Saltair and Psalter of Tara, to give full currency to the title; and this supposition may, in part, perhaps, furnish an answer to another of Dr. Petrie's difficulties, viz., that this book has not been quoted, nor any extract from it given, in any of our ancient Irish authorities, although the Saltair of Cashel is frequently cited by them. Perhaps they have quoted it although under other names, not ascertained by us to be identical with it, the name of Saltair of Tara not having been in their time universally adopted as applicable to it. But a better answer to the difficulty is probably in the fact that the Saltair of Tara had perished before the twelfth or thirteenth century, and consequently was inaccess-

ible to the compilers of the Books of Ballymote, Lecan, Hv Many, etc. For in the passage just quoted from the Book of Ballymote, its contents are described on the authority of the Book of the Uachonghail, whilst Craa O'Lochain, writing three centuries before, speaks of it (and under the name of Saltair of Tara) as being in his time extant.

(To be continued.)

Since we commenced O'Curry's Lectures it has been suggested to us by a sincere friend of the Gaelic cause that we ought to commence Gallagher's Sermons, and let both run together till the close, intimating that both these works (which are considered standard works in Irish literature) would be worth ten years' subscription to any Irishman. We shall, then commence the Sermons and they and O'Curry's Lectures will be continued until finished. Such valuable work with the Gaelic Lessons side by side, should cause every Irishman to become a subscriber to the GAEL, and thus leave his posterity a substantial memento of the literature of his country.

THE FIRST PRINTED NEWSPAPER.

Using the word printing in the ordinary sense of taking impressions from movable type, it may be said that the first printed newspaper appeared in the early part of the seventeenth century. In fact attempts were made nearly simultaneously, to establish printed and regularly published newspapers in Germany, France and England. The first German newspaper, in numbered sheets, was issued in 1612. It was called an "Account of what had happened in Germany and Italy, Spain and France, the East and West Indies, etc. The first French newspaper was established at Paris, in 1632 by Renanot, a physician, famous for his skill in collecting news to amuse his patients.

It was when the reign of the first James was drawing to a termination—when Ben Johnson wore the poet's laurels, and when the admirers of William Shakespeare were deploring his then recent death; when Cromwell was selling ale in Huntingdon; when Milton was a schoolboy, trying his hand at Latin verses; and when Hampden was living as a retired country gentleman in Buckinghamshire—that London saw its first newspaper. The only ancestor of the present broad sheet was published in the Metropolis, in 1622, and was first offered to the British public by a gentleman of the name of Nathaniel Butter. Might we suggest that that slippery name is characteristic of some of the slippery actions of some of the newspapers of the present day? It was a small quarto, of eighteen pages, called the "Certain News of the Present Week."

Catholicity has lost millions of the Irish element in this country through its neglect to keep ancient Irish literature and civilization before the people, and the Nationalists have lost the same number for there is none so bitter against Catholicity and Irish Nationality as the Irish pervert. When the ignorant Irish attain riches, the Clara O'Shanznessy becomes "Chanceev," and the Kerry O'Connell, "Cornall" (we have them in Brooklyn). If these knew that their own element was the most respectable they would not change, and the Language is the evidence. There are bitter remarks for the Nationalists and Clergy, but bitter medicine is good.

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We have received the above catalogue of Irish books from Gill & Son of Dublin, and will supply the books from time to time; we do not keep any of these books on hand, so that we have to wait on their reception from Dublin.

Obituary.

DEATH OF DR. EAGLETON, CARRAROE, GALWAY.

The TUAM NEWS of March 9th, contains a long and feeling obituary notice of the late John Francis Eagleton, M. D. M. Ch., etc., son of Mr. John Eagleton, of Ballyveela, and maternal cousin of M. J. Logan, Editor of the GAEL, which sad event took place on March 2nd, at the early age of 26 years. He attended at Lettermore a family stricken down with fever, and with characteristic devotion and heroism, he acted both doctor and nurse to the fever stricken family who had no one else able or willing to wet their feverish lips: he contracted the disease and, in spite of the most eminent medical skill, he succumbed to its virulence.

Carraroe is a day's journey from Killybeg, the burying place of the family, and in speaking of the funeral, the TUAM NEWS says,—

"The concourse of carriages, cars, horsemen and pedestrians was truly wonderful, and when it reached within a few miles of the burial ground it was perhaps, the most imposing procession that was ever seen in the West of Ireland. It was nearly two miles in length, and the number of vehicles of every description was about two hundred—the number of horsemen and pedestrians being almost countless."

The deceased took the highest prize ever awarded when a student in the Queen's college, Galway, and about eighteen months ago, the Dublin Freeman's Journal noted the fact that he took the highest diploma which could be awarded by the Royal College of Surgeons, Ireland. It is sad to have to record the death of such a brilliant young luminary, but God's will be done. He received the Sacraments of religion at an early stage of his illness, and on the morning of his death received at the hands of his good brother, Father Mark, the Holy Viaticum.—*May his soul rest in peace.*

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