

721/at Rol. Ujm. 8.

थार्थारत,

1890.

50 थायामाठं स्राप्त

Ujrchizce lejr an Ućajn Cozan O Thamna.

"50 majnjo Éjne," ठीव०० गव ठवाएउ-

"30 παιριό Είρε," α η-αοη κάδ, "'S cuma ling ca σ-συιστίμησ "Uir an 3-σροίς πό ing an σροίο "Ο πας cuma, 'g bag κάξαιι σ' Είριηη, σία αρ ηξηάδα!"

> 21/η 3Δέ σλοιδ δί ηλιήσε σύη, 21έτ 30 σληλ τέλτ λη σηιήμ,

Ομη δα συμήπησας leo σίι-σησόσε 'ησαμ 'r 1 5-σέμη;

2η/ισε εποιότελο επότλ, είοη, Καη αη σ-γαιλε σοηητας έγαη

21'γ ηα έαμτοε σίλτε 'η-Εμητη ηαοιήτα τέμη.

"50 majnjo Ejne," rin man 5laoo-

"So majnic Ejne," a n-aon nao, "'S cuma linn ca v-cujerimjo,

"Δηπ αη 3-ςποιό ηδ ηης α σποιο,
"Ο ηαό сища, 'ς δας βάξαιι ο' Είπηη,
σίπ απ ηξηάδα!"

Οιαόσαρ τιας ηα сејте сат', Βίαοσασαρ αρρ Οία 'γαη απ, 21'ς αηη της - α'ς σευσ ηα Sασταη σίευςσα leo —

"50 அதுநரு பிருக," டிரு அது நிக்கம்-

ADAIL.

21'γ η ςαιθεμήσο το τοο 21'γ αμ η-ηηησηη, συμήμο δοο 21 μ αη σημάμ α όμτο α η-αημαηηα το αμ

είς ας συί αιμ αξαιό το υπάς είς απα ίμη γευη, τός, α'ς επάό, Νο το μ-βείο απο τίμ ηα σύις ε πόμη α'ς γασιμ

We shall in the next issue give the definition of all the words in "God Save Ireland," the foregoing song translated by Father Growney, and put it in such form that our young students will experience no difficulty in mastering its soul-stirring strains.

We shall also give all the prepositional pronouns, because by their aid a simple conversation can be carried on in a few months.

As we go to press we receive a letter from Mr. Markoe on the Dictionary question. Rev. Fath er Walsh of of St. Vincent's, Cork, thinks that a reprint of Coney's Irish-English dictionary would suit Mr. Markoe's purpose.

We shall publish Mr. Markoe's letter in our next issue, and it will be an eye opener to our mil lionaire Irishmen.

TO THE SUPPORTERS OF THE GAEL.

An Account Of Its Stewardship,

When over eight years' ago the first issue of the GAEL was presented to the public, very few believed it would reach its ninth year; nevertheless it has, thanks to its few firm supporters.

The first four issues of THE GAEL contained only eight pages, but after the fourth issue it was increased to twelve, and after its twelfth issue to its present form.

One thousand copies were issued monthly for

the first year, after which it began to increase gradually until now when the regular issue is 2.880, three reams of paper—each sheet producing two copies. But, along with the regular issues, extracopies were printed for the purpose of advertising the Gaelic movement. For the last three years over 6 000 copies have been sent to the editors of newspapers and others for that purpose.

The publication of The Gael gave a great impetus to the Gaelic movement, and many Irishmen and women who were ignorant of the existence of a Gaelic alphabet, much less of a cultivated Gaelic language, were agreeably convinced to the contrary through its instrumentality; hundreds of such persons write to us asserting this fact and thanking The Gael for enlightening them, and enabling them to cultivate a knowledge, however slight, of their native language. It has, also, brought two other Gaelic monthlies into being, namely, the *Irish Echo* of Boston, and the Dublin Gaelic Journal, besides Gaelic departments in other newspapers, such as the United Irishman, Chicago Citizen and the Monitor of San Francisco. And it bas also influenced the organization of Gaelic societies all over the country.

Like all other Irish patriotic societies, the Gaelic movement has had its enemies, and the English minions whip about the country trying to foment jealouseis among its promoters and otherwise try to discourage the general Irish public from taking an interest in it. They avail themselves of those newspapers whose editors are ignorant of the Irish language, such as the Irish-American and the Chicago Citizen, to ply their nefarious trade, but, like their compatriots of the London Times, they have been caught in the trap which they would set for o hers.

About two months ago the idea of charging the mode of instruction theretofore pursued in The Gael suggested itself to us, and in order to bring it before the general public, we sent a card to all the Irish-American editors requesting them to lay it before their readers. A large number of patriotic editors did publish the card and the result is that, to this date, we have received 255 applications for sample copies of The Gael. These were promptly sent, and 115 of the applicants have rewritten to us, sent the translation of the first exercise under the New System of Teaching, and other wise conformed to the Rules of the Gaelic League, as described in our last issue. This is the most effective mode of spreading the languange yet devised—115 close students in one month!

Financially, the GAEL is solid, owes not a centit is paid for before it leaves the press-room. But as its old supporters may desire to see a more detailed statement in this regard, we shall issue such in a supplement in the near future. The statement will contain the name of every man and woman who subscribed for the GAEL since the first issue, what they have paid and what they are in arrears, the names of those who ordered its storpage and their reasons therefor (for we have not ceased sending the paper to all who ordered it whether they paid or not, except by their order). Subscribers in arrears owe about \$800. There is no doubt but a large number are in arrears through carelessness.

The new system of teaching will make thousands of Gaelic scholars (because they will be kept up to it until the study becomes interesting to them) So we hope both old and new subscribers will exert themselves in swelling the ranks.

THE GAELIC ALPHABET.							
Irish.	Roman.	Sound.	ris 1.	Roman.	Bound.		
A	a	aw.	111	m	emm		
6	b	bay	17	n	enn		
C	C	kay	0 .	C	oh		
0	d	dhay	p	p	pay		
е	е	ay	μ	r	arr		
F	f	eff	r	8	ess		
5	g	gay	2	t	thay		
1	i	ee	11	u	00		
1	1	ell					

As we go to press the 115th Leaguer has been enrolled. Mr Mce, of Auburn, NY. was first with his translation. All the translations are excellent for the first attempt. Rev. Father Hand of Green Isle, Minn. writes the best Gaelic script, of the gentlemen Leaguers, and Miss Sullivan of Fall River, Mass, of the ladies. Mr John Howley, Cairo, Ill is the oldest Leaguer, being 71 years, and writes an excellent band.

We expect a lot of gael'c copybooks in a few weeks.

The conditions for Membership in the Gaelic League are fully explained in the last GAEL.

LESSON I .- Continued

Translation of Exercise I.

1 am azur on. 2 án azur bár. bor azur cor. 4 bán azur zonm. bhac azur rlac 6 mac azur nún. már azur rál. 8 mil azur on 9 ún azur olc. 10 bor azur σοηη.

SOUNDS OF THE VOWELS.

[From Bourke's Easy Lessons.]

ā long, as in the word "wall' Example, āpo, high, pronounced awrd, answering to the broad sound of 'a' in English.

a short, as a in bat, as, anam, a soul

There is a third sound of A, very common in the West and South of I:e-land—just the same as the short sound of a in English, as a in what, quadrant, etc. Example, 5Ap, near; capc, thirst; manc, a beef.

é, long, as e in where; as, ché, clay.
e, short, as e in when; as, bajte, a town
j, long, ee, or i in pique; mjn, fine.
1, short, i, in pick; mjn, meal
6, long, o in told; ot, drinking

o, short, o in other; conp, a body u, long, u in rule; up, fresh. ucz, breast.

OBS. The accented vowels, as shown above, are always long.

Obs. 2—The vowels are divided into broad and slender. The "broad" are a, o, u; the "slender" are e, 1. The reason and utility of this division will be shown in a subsequent Lesson.

C, an aspirated consonant, being introduced in the foregoing example, we give here-under the nine consonants subject to a change of sound by aspiration, together with their aspirated sounds,—

th and in sound like w when before and after A, O, u, as, A τάμο, his bard, pronourced a wardh; A ήμαμο, his beef or ox, pronounced, a warth, and like v before and after e, 1, as, A τελη, his wife, pronounced, a van, A ήμλη, his desire, pronounced, a vee-un. O and the beginning of a word sound like y; they are almost silent in the middle and perfectly so at the end of words. C sounds like ch; p, like f; r and c, like h, and r is silent.

A point [] placed over the letter or an hafter it is the sign of aspiration

VOCABULARY. (The pronunciation is under each word.)

binn, harmonious, bron, sorrow. binn (nn nasal). cab, mouth; the closed lips. clán, board, chapter, table. klawr. can, a friend. oan, poem. dawn (d as th in though) zé, a goose. 50nc, hunger a field gorth. gay. 1m, butter. lá, a day. lhaw (the I commingling im. with h as t does in thaw, to melt.) mi on mjor month. milir, sweet, pur, lip; that appearance of and about puss, the lips which denotes illhumor. rat, filth. nor, a rose. ro-iss.

chom, heavy.

cá, am, are, is, art thaw.

EXERCISE II.

Translate into Irish .-

1 Lip and the mouth (closed). 2 A sweet poem
3 Hunger and sorrow. 4 Butter and honey. 5
A day and a month. 6 A bad month, a white (un
cultivated) orchard, heavy gold; fine sweet meal.
A blue garment, fresh butter, a melodious poem
A white board, heavy sorrow, and a bad death.
A soul and body. 10 A wand (yard, rod) and
gold, fine (pulverized) earth, and fresh meal.

Note - The adjective follows the noun in Irish.

"I have" is expressed in Irish by A5AM, to me, and so of the other persons as given below,

What is conveyed in English by "I

am", is, in Irish, by onm.

D-ruit, is are, is used in asking questions only, and is pronounced, "will".

Azam, at me; Azac, at thee; Ajze, at him, at it; Ajcj, at her. Opm, on me; Opc, on thee; Ajn, on him, on it; Ajncj on her. Canc, thirst.

Translate_

1. I have a friend, thou hast a friend, he has a friend, she has a friend. 2 I am thirsty, thou art thirsty, he is thirsty, she is thirsty. 3 Hast thou gold? 4 Has he butter and honey? 5 I have sweet butter. 6 She has heavy gold. 8 Has he gold, butter, honey and a friend?

Hints-

I am thirsty, τά ταρτ ορη.
I have gold, τά όρ αζαη.
D-γυρί όρ αζας? hast thou gold?

We give under 'The Last Glimpse of Erin,"with a literal English translation under each line, and also the poetical one, and we would urge every student to get it off by heart. Our object in giving it in this form is, that it shows directly the grammatical and idiomatic construction of the language. The student is shown that the adjective follows the noun, that the verb pre cedes its nominative; also, where the personal pronoun is incorporated with the verb, as; zeabrao, I shall get, etc Clanraise is the gen case of claimreac, a large harp; chujc means a small harp also, a haunch-back. Ceann, the head,

cinn, its gen. case. It will be seen also that the definite article is not used before the same class of nouns as take it in English, and vice versa. There is no indefinite in Irish; we say in English, I have "a" horse; in Irish, the capall agam, literally, horse is to me.

Coulin is only an Anglicised form of cultiponn, literally, fair-tresses; as we would say, fair-haired, with "dailing," etc. understood.

We give the prenunciation of the difficult words in the song and we would request the student to pay particular attention to them and compare the sounds given to the aspirated letters with those given in the paradigm on the preceding page.

The student sees occasionally a consonant with a hyphen placed before words, as, va η-cibint, a 3-cian, etc. This is called Eclipsis; the vetc, loses its sound and the η sound takes its place. In pronouncing the word consider the vetc. as if it were removed entirely and the η, etc. put in its place

Remember also that the grammatical ending jusas and usas are pronounced simply. oo; as, rmuajnjujat, thinking pronounced sme-in oo; meuruzat, enlarging, pronounced, mayd-oo. 15e and 1ce have the sound of ee, as classification, the genitive of classification a harp, pronounced, klawr.shee-remem ber that r has the sound of sh before and after the slender vowels e and 1. in the same syllable, with the single exception of the assertive verb, 17, which is pronounced, iss. The slender vowels, also, impart a slender sound to the consonants coming immediately before and after them.

In places where vo and mo, thy and my, come before words beginning with a vowel, the o of vo and mo is dropt and an apostrophe point used instead, as, v'uct, thy bosom, or lap, pronounced, dhucht. $\Delta' \uparrow$, $1 \uparrow$ and ' \uparrow are frequently used for $\Delta 3 u \uparrow$, and.

This is a valuable vocabulary and it should be carefully studied.

310 Sed 211, શાંચીસાડ છ્લાંગ્રેપિસાડ જ્યાં સામાના જ દ્વાગ્રે છે. ૧૫ માના ૧૫ દ્વાપાના

 5jö γεο τηο Δήβαρις σέββροη άς Δημ Ερηγηη

 Tho' this my sight last on Ireland

 Δ άλορο, forever,

Jeadrao Éspe ann zac cín a m-bésolo I-shall-find Ireland in each country where will-be custle mo choice:

(the) pulse (of) my heart

(of) my partiality

Jr το πογό μαμ μευίτ-eolujr j η-σευμ-And thine eye like (a) star-knowledge in sharpbμυτο Δ ζ-cjan.

sorrow a- far (in strange lands).

To cluan uajoneac rárajo, no cuan To (some) plain lonely (of) wilderness, or harbor

cojinjoeać zonz, strange fierce (unfriendly)

21111 11Ac réjoin le an námaio an 3-coir-In not possible with our foe our footcéim oo lonz, s'eps to trace

Celócao le mo cúiltionn, azur ní I shall-steal-away with my Coulin* and not

Alpeocato mé an ríon shall feel I the sterm

Co zeun lejr Δη ηΔήμαιο, τά το Δη η-As sharp with (as) the enemy (which) is to our

Dibint ar Dion. banishing from shelter.

Deaperad and on-fold the estimate, ringlety

of) thy head

Ir égreread le cooleagh to claimrite And I shall-'isten to (the) mu ies (o) thy harp

cá bjnn, (which) are melodious

Jan eagla 30 renoicread an Saran-Without fear that would tear the English

Ac Ceant,

2101 Geno ar to chije, no an class One chord from thy harp or one tuft

from thy head.

Glossary

Δήμας, view, chojoe, heart, ow.ark.

caojo, ever (time to come), chee.

σίση, shelter, yeedh-incojήη τεαό, strange, kui-ee-augh
ajreocajo, will-feel, air-o-che.
γτησίς γεαό, would-tear, stroik-feσιαοίο, lock of hair, dhulee.

THOUGH THE LAST GLIMPJE OF ERIN

Air-The Coulin.

Tho' the last glimpse of Erin with sorrow I see, Yet wherever thou art shall seem Erin to me; In exile thy bosom shall still be my home, And thine eyes make my climate wherever we roam.

To the gloom of some desert, or cold rocky shore, Where the eye of the stranger can haunt us no more. I will fly with my Coulin, and think the rough wind. Less rude than the foes we leave frowning behind.

I'll gaze on thy gold hair, as graceful it wreathes, And hang o'er thy soft harp, as wildly it breathes. Nor dread that the cold-hearted Saxon shall tear, One chord from that harp, or one lock from that hair.

Here-under follows Mr. Henebry's third piece the kind of matter which Mr. Tierney desires to see in print occasionally.—

Inneorald mire real of ma'r re bure o coil leir éirceacc,

Ταξαίης το' γ ηα γέμη γεαη τά γεαίατο μαίηη αίη γάη;

Le cliú, le mear, le h-éifeact a'r le héifinn [?] zan caim.

Oà rjublocajny cíp na h-Éjpeany, Searna le céile,

211ban, Van Dieman, an Ezipc 'ra Spainn;

'Sé bun a'r bápp mo rzéil é a'r ní pacrao az innrin éiciz,

Ναό δ τάζτα α ηθαρτ η ά α τ-τραση α ότι τη αση δείρτ σεαρδη α ότη.

Να Conajnice, πα γάμ-έμη, 'γιαο σά τη Ε αξ άμεατή,

Cé 30 b ruilio real ain rán uainn 34m ánur 34n rulo;

'Μοιτ τά πα τρεμη τη le chorta fallta αη τ ταοξαίι το,

γαοι ταπουίτης ας πείπις 'γ 100 σ'α τη είτιστη τας τά. 21 Όια ημό bocc αη τρεμί έ τά δ-κιτελό αιμ κυσιτ η η ή θιμελημ,

215 Δη ησημόταη σημάη' Δη ἡέρηλης ηάρ ξέριλ 'ηγαή του βάρς;

Fjor αξη ξαέ αση-ηθ ηλέ μαθολη είσηητας 'ημαίη τη αση έσιη,

2100 a5 rearan 1 5-ceano réin a'r 5an é acu le rásail.

Τά αη δαιητηθαδας 30 δηδημέ αη οις ηθαςτισε 'γα σοοη ίση,

Ó öjmöjzeavan na h-ójz-éjn ar an eolur le rán;

Τυσταό ρηάταιός, ητη αγ reol σόιδ α'γ τειης τεαης ήιόηα,

Un ruace 30 design bud dost lom nson dost é zabale.

Cuadoan 50 Ponclájnze o'jannajó oul can rájte,

Súo ηιό ηάη παιδ η η-οίη οόιδ ατ ηγοη πάιηις τέ όόιδ;

Man of rean a m-bhasa latain tuz simcioll onta an zanoa.

'Sceac αμίτ τιμ τάιξεαό 100 1η άμιτ ταοι δρόη.

21 η ηση Ιάσας ξηάη η α α clampajn cujn Jora Chiors 1 η σεαη η σα

In a choice of an reall a'r b'fallra a poz;

21'r 50 b'é lejhmío ar an rean-neacc to b-ruil anam rúo na rcompa,

]η ικηιοηη ζαη αίηρις α'ς α μαίηαρ έσης σ'α τοζατ.

Νυαρη α τυ πασαρ ηα πέιρις 50 ηαδ σρεισιπ αςυ αρη ηα τέιπ τιρ,

To verigin but inon an riant leo jac a traocat le châb;

Cποέλο πό τά γεοιλο γλοι όλοη-5ιλη λημ bono lojησε,

21 δ-καο ό ξαοί πο comzur ταη κόμεας. τη το υπάς.

21η ευαλαδαη γεαη-σαοίηε αη γίζε α εεαρμίζ 100 γιο,

Ó cájnic an rzeul cum cimcioll cuin chíoc ain an 3no;

Τυσασορ ηα γάρ-γης κασι 'ς ηα ballajo-16 άποα,

Sjud amac 30 bnát jad 3an rplácur

σοη ἐορόιη.

21) à tazann ré cum chice zo d-reiceocamujo aniro jao,

υρίτελη α υράπουη γαςη ό η Riz αςμ αγ 100 σά 1ηηγησ 30 γόξας;

bajleocamujo 'na o-cimcioll zan rplacur oo'r na peelenr,

21'r bejdear an 5 chianan Diže αξυίηη 50 h-αοίδιηη σ'α όλ.

Last month we called the attention of Irishmen to the Gaelic composition of their thirteen year old country woman of New York city. This month we call their attention to her English composition, in neither of which have we altered as much as a point. How many fully grown Irishmen able to do it? No w nder they are under the iron heel of Balfour.

149 E. 26th st. New York, Feb. 18, 1890.

My Dear Sir:

Enclosed please find p. c. o. for \$1.80 the amount of three (3) subscriptions for your patriotic little paper for one year (payable in advance). Names and address of subscribers—

James Cody, 376 3rd Ave. Martin Walsh, 333 E. 36 st. Patrick Curren, 491 2nd Ave.

These are but a few names from a number of Irish speaking friends that reside around my own home here and that I am going to visit soon in the interest of the GAEL. I know that these gentlemen can ill converse in our fine old Irish-Tongue, but they sell me that they never had an opportunity of learning to read Irish (except Mr. O'dy who is very good for a new beginner). But they can all learn if they but study the GAEL My fa her only comnenced with me a few years ago and, he knowing lish from his infancy, he very easily learned the alphabet, which he taught me; he also having the cutural sounds, he helped me to pronounce words, and we both went on reading together, but I had the advantage of attending the Bowery School. So you know by my recent letter to you that I am learning rapidly, so that my father is learning from me now. And, by the way, my parents join me in thanking you very much for your kind notice about my humble effort at writing in Gaelic.

My father sends you additional greeting about your very true and able opinoins about Irish affairs in your English printed matter in the Gael. So that all together I venture the opinion if all pretenders to Irish National aspiration were half as true to our beloved Erin as you are, she might well be proud of her representation shoulder to shoulder with free Columbia.

I beg to remain, my dear Mr. Logan,

Your affectionate friend, Katie M. Haubury-

Since the above was put in print our young friend has sent two additional subscribers.

DR. CAHILL'S SERMON UN LA AN DREJECULINUIS, Translated by P. J. Crear, (Continued from No. 6.)

2115 An 3laojteac zeun reo rorzol-FAIT BEAGAITE IFFINH ABUT CHUCKAIT Jac anam a cailleat i niam amac ar a phiorun ceine. Ciocraje an méjo mioκοησώη Δο το η μιλε έίρ Αζυγ η άγγιμη Αη σημρ Δήμάρη, σιοπάρησε Δημ Αξαρό le τομεμέλοιί ασμη σάμτα 30 ή-άιτ απ δρει τελήηλητ, Α η-δέις ήμιζη τιλολίη ε Δης έιριζ το παρ δείς το η γτο ιρπε αιρ δριιας loca. 21 an ασά 3ας ηιό αηγα 3-chutυζαό ημέσα ηο γζηιογσα απαέ, τά μιτο ran an-donicadar a b-rajtifor a rejteam ain teact an t. Tizeanna. 21 jn 10ηητιίς αη σ-Slánujščeona κοιίζης τοluir onoa: cluinfean zuc rluaizce na b. Flajtear a teact man bejt éjnjte na majone, 3ac mojmeine as einis nfor 311e no 30 o-tizrio zlan roluir lae na río. ημιτελότα ταιτθεάητ Επίογο ηλ γιιό. eat ain inonact a tloine amears ainslead αζυγ ηλοή cuajpc ηλ b-γlajcear.

21 o-correac bejo amole agur anoлутов, серивут азиг па тапарут сит. Δάταιξε αξιιγ ηιξεαάταιξε αιμ γειατάιη οτ α σοιηπε, αη τιη ηαοιή αη σ-γεαη ηειότ, ηα άμο-αιτμελόα ασυγ καιτε α α τρείο αξηλ α ο ατίημής τεαίτ αμ Sláημιζτοορα. Δη γιη ηΔοιή Δη μειός ημαόα, αη σα-μευζ εαγδαίλ, ηα ηαίμτιμελέλ, ηλ σοηγεγεσιη, ηλ ηλίδοεληηλ 7 3ac a o. cuz για σημιγε ηο γμαιρ δάγ αιρ τοη εμεισιή αη Τίξεαμηα.

γιάη. Δ ταιδιης 30 τοιζισελό ζαό δηδη .Αζυγ τριοβίδιο αιμ γοη Dé, béjo καοι chona zlónman an lá rin. Ulin telneat Δη chujηημιζαό ηδοήτα reo, τιοςκαιό Mujne, Mitain Dé, vá neult veus ajn a cea in agur an zealac raoi na coraid Suitfit an ellaitoean slopman faoi corajb in Slanuizteona, azur an choic in Δ lágin 503Δο Ar cjonn 3Δο η10 30 buaταήμι l ain a ταρα τελές απά τ γαοξαίι. 21ηγα σά βις ζιμίπ αησίτ ατ α ζοήμαίη, Téjzea o rzeula Dé azur Sacajn; vá athanc ar comain a ceile. 21 noir an c- barac reo níor mó to rípinne an c-Soj-

am le σεαρικού αρη αρ γτάρο γέρη, ασμγ cujinη μξαό 30 ο υμα ό ο αίρα τε αδαγ chejojin, αζυγ αμη ceantar thejteainηΔΙΥ Đế. ΙΥ ΥΕ ΤΟ Δη Ιά Δ Β. Ευιζη Ο Ο ΙΔ cúιτιυσαό αιπ ασαιό σας ευσσόιπ σ'α η-Deaphao app--- an là a b fujojo an c-rudajle buajo ajn oubajlee.

21/ a cá ré 50 0161/03/10 Ajp Oja, chio ceangar a cumacoa, ceang a taly bean τοη έρελτάρ αγ ίμζα αρρ αη ταίλή, Δσυς γάγαο ρυιβιίζ α καζαίι ο σας συίπο α ηιζης ευσσόιη αιη ηα σρεασύιηιδ το α ċμιτιιό Sé, τά τέ γοιίεμι le τισγιηη 30 σόμη το Ιογα σύισμιζαό ηο συαίζας το κάζαιι ό'η ειταιρ αιρ τοη σας ριαη τ chioblójo oa fulajng Sé. Aljarlajs an raozal peacamul é le onoc ojbneacαιδ, ασυγ ταιγδεάηαη α σαμημόαο 30 δτιαιη γιαο bár σαη αιτηίτε: οιίιταις γιαο γαγαό α ταθαιριο Οό, ημαρι γ έ γεο αη là a 3-cajtrio γιαο a b-γιατα joc le ριλησα γίομμιιό ε.

O, an uajn a théis agur a bhait Juoατ Сηιοτο, αη μαιπ α πιξηθ πα ταιξοιώι μίζε παζαό βαοι αζυγ α έλιτ γειίε λημ ευσλη, λόμη Α όμη τοιλό λη ευσλη, ηρό 10ησαηταό α σ-γείο ηα ή-αίησιε αη тело тли визсопа а лотрац? Узит а ημαιη ο γιαγμιιό Ριοίσο σοη ηα Ιάσαιδο cia b'reapp leodta Jora na bapabar. συδαίμε γιασ σε ασηξίομ, θαμαθάς, αξυτ ουδηλολη λη τηη, "béjo λ ruil oppαίηης αξητ αίμ απ 3-clojηη." Νας πόμ Δη ζ-10ηξηΔό ηΔ'η ξίδοιό ηΔ ή-Δηηο-Δηη-3le ajn Oja an cjnne σαοησα a γσηίογat 50 h-10mlán ó azajt an t-raozajl? 21c δί Δ13 μάμησιλήμας η α choice 110 ejle ain túil, man tin it to é la an pionύιτ 'τ αη τημασοιιίτο α συιμ αιμ αη 3cinne σλοησα. Θεαμα αίμ η η milliújη αημημό ατα ηα γεαγαό γάθαιτε τημcjoll ης chojce, 3ες σοη αςμ α γαθάλασ τηίο 21 μηρίτιμοσο, 21 μήλασο ασμή 21 bar Féin. Ir 100 ro na buajtte thío α claoj510 Sé Sαταη, α δαιη Sé αη 5α10 ar amzan Utan Sjonnujoe, azur thjo a tion Sé na plajtir le na fluajtojo ηλοή τα ατα ηλ όμισελόσα αιμ α τελότ Δη ΌΔη Α ή- μα η η.

2114111510 γημαιηθαό αιμ αη μαίμ μας

γ 361 λ 3 μγ το ή ε α ε ε τι α τι α τι α το ή Δηη δύηηη 10ηΔ Β' έξιση το τίμη ό ίξι ean ajn bjt ejle. 21jn an τ-γαοξαί γεο λη μλη λ γει ce ληημιο ηλ ολοιηε bocτα σομταί, ημό πόμ ησότιμό α γμύδαι ηλ γράμοε, ηλ η-θελζηλό λ γάζλη θληγ le αηπό αηγηα τιξτιδ lobia αη α b-ruil οίτας απ σ-γαοιζιί τημ επίας οπόα α bejt η Δ 3-comημητe; Δ ημαρη Δτα Δη ηίοδόιο πειτζελήμιι ζαζυζαό α δελζα τημαμίλελό η η η ολοίη ενς μας απένες, 3 Δη ταιτέζοτ ποιή τάτ ας a η α 3 α τα το 1 Δη m-bhejceainηΔΥ--- γιαγρός Διό ομηθ Δ b-ruit Oja ajn bjö ann. a rearad 30 rojzjoeać a rajne ajn an abajn reo. Γιαγπόζαιό γέ αη έ ηας δ-γиι αοη Οια αη α θευμγαό σοδαίμ το η α βούταίδ ασυγ α γημος σός α ο δαοτς ατα ο απο ο πε απ ejle. Aljujy, an uaju rejceany oujne γεληθέοξαηταίξ τελδόιτελό, είομ-ξηλό Δήμη δέ, Δ ζαμτέρη Α γλοξαί Δ ζυμός Azur o-cinnear a b-rendaint azur a meallad η δίαις της, ούρας το τειρδίτ Θέ 3 Δη lá ηο ποιπειης a caillead le c/on-faillit πο γταραό αμηγηρε 30 Οιοήμοιηελέ; αη μαιν. ασά αη τιαήμας-Ιμιτέοο η, πο απ σ-απόμει ο ή ε α τε α γαό αις σομιγ Θέ γέιη σ'α ήμαγιμζαό αηπ α άποζαζασηπ τέιη, αζυγ α ημήαδ τίιξ α η-σαπημό γίομμισο σο ξαί uile dujne da b-fujl na n-ajce--- fjafnócajó oujne a b-rujl Oja neamrujmeamujl ajn δηματραίδ αη τρειοίμ, μο φ-επί ασυ σπ παότ αίσε απ γιάπμζα ό απ αππα, 'πμαμπ Atá Sé ajz éjyteact lejy an marluzad το τα σεμηλό λημ τέρη λζην λημ λη τrojrzeul azur ar amanc ajn chuailljuż αό έμερος τρεισμή η η η-ολομηραό! Cajtrio lá a dejt a d-rujo Oja oualzar ηη Δ O-σαδαμητό γέ Oualzar σοη σ-γάdailce agur planca rionnuite oon outάρισε α ιάταρη αη όρησε σασησα σημηή माउंदे का अठा बाद. श्रीका m-bejoeao a lejčjo oo lá reo le ceaco b' réjojn a μάο ηλό ηι θέρο ληγα τ Sojrzeul λότ 3njoin mazao ajn fnjocolain an ceinc: teampar agur ruajmnear gan cuantus αό ηο γιατριέσο. 2ηρη τη τά τέ ηιας. DAMAC 30 m-bejdead ceangar Dé do Chiore agur von c-rubaile roilriste αγ comajn αη σοήαιη; ασυγ η αη αη 3- | 2110 leun, cia nacajo ré!

сепопа, запран ан соплара 30 т. версεαό αη σιαήματιαό, ημασαό ασμη ηεαίη δυισελέλη λουγ λιης μεισιή λη ομοίμο mallajżie meudujżie le ceant azur an υμειτελό σειξιοηλό λ ταθαιπο οπτά αξ-Flajtjy rjoy 30 fjon jactan jening

Le bejt leannoa.

On St. Patrick's Day the Hibernians will assem ble at Jones's Wood and charge 25 cents entracce fee to help Parnell and the Irish cause, and yet they will wear on their backs thousands of dollars' worth of English goods. What a sickening farce?

It is said that the English masses are in favor of Irish Home Rule, and that we should do nothing to rouse their resentment. That is another farce. If the English masses were in favor of Home Rule they would send Home Rule M Ps. to parliament.

Cease to buy goods from John Bull and he will vote to give your kindred Home Rule, not till then

One of this class wrote to us the other day saying that he would vote for military rule in Ireland before he would vote for Home Rule-just reenact Cromwell's butchery at Wexford, where-

"He found them there, the young, the old, The maiden and the wife : Their guardian Brave in death were cold, Who dared for them the strife. Three hundred fell-the stifled prayer Was quenched in woman's blood-Nor youth, nor age, could move to spare From slaughter's crimson flood."

And you, Hibernians, continue to feed these butch ers by buying their goods, notwithstanding that you have the manufactures of your own country here, of Germany, France, etc. to select from. You are the luaghing stock of the peoples of the world to day when they see you spoon-feeding those whose tyranny you have assembled to denounce?

By ceasing to buy English goods you do not interfere with any other citizen-'tis none of their business.

Boycotting in a political sense does not mean personal enmity. Our Republican friends are boy cotting the Democrats and, vice versa. So that the friends of Ireland have the example set them on all sides.

I wish some of your contributors would send you this hymn before it is forgotten. I got thisyou this hymn before it is long ties. I go the verse from a lady from Gort, co. Galway. Perhaps Father O'Growney has it among his collection.

J. J. Lyons.

50 b-roinio Ola all an b-beacac boco. 21 bicear a 3-communice a gul app repaes Νυαιρ α έιριζεαηη τέ αιρ ημαίοιη Ní ajn a Tižeanna cujmnižeann ré; Ní tésteann ré coste as asprionns Nó ajs éjrceact bajatas Dé, थटि उठ है-इवंडवार पर्व वर्ग प्रवादेश प्रवा



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

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1890.

By directing the eye to the above heading the mission of THE GAEL is prominently brought to view. It is a noble mission and we expect to see it fully realized in our time. That 21n 5400At has largely contributed to the realization of the first term of its mission, namely, the preservation of the language, is fully domonstrated by the fact that there is more Irish printed and published and read and written by Irishmen to-day than there has been at any one time during the last three centuries. A large per centage of the Irish people are realizing the fact that without a knowledge of the National Language they are only half Irish and are taking energetic steps to set themselves aright before the public. It is a matter of much surprise to us that those Irishmen who can speak the language and read and write English do not make some effort to read and write their own language, a thing which they could accomplish with ordinary application in six or twelve months. fact that they do not do so is strong e vidence of the evil effects of their West Britain associations.

The second part of THE GAEL'S mission, i.e the autonomy of the Irish Nation, does not seem to make the same onward progress as the first. But pos-

sibly the genuine, enlightened, national spirit forced into the Irish people by the movement to preserve their language has opened their eyes to the contemptible figure which they have cut before the nations of the earth for centuries in supplying England with millions of dollars yearly by purchasing her goods and thus furnishing her with the means to keep them in slavery—a direct exemplification of the Dog which licked the hand that smote it.

The Boycott League has been organized in Brooklyn and we hope it will be extended so that it will embrace every Irishman and woman all over the world. Of course, it is a penal offence under the Salisbury regime in Ireland but that should be an incentive to Irishmen beyond his control to push it to the fullest extent.

The following preamble and resolutions, which have been adopted by the League, fully explain its scope.—

"Whereas, The various abortive attempts to free Ireland by means of an armed warfare which have been made for the last three centuries have convinced sensible, patriotic Irishmen, in view of the increasing aumerical strength of England and the steady decrease in the population of Ireland, that some other mode must be adopted to compass that long-wished-for end. Two other effective modes of warfare remain yet to be tried—one destructive; the other, peaceable. While conceding that all oppressed peoples are justified in having recourse to the most drastic measures to expel the invaders of their homes, yet we believe that, in this enlightened age, all peaceable means should be exhausted before having recourse to that destructive system by which alone the weak has any chance against the strong in a bloody encounter. England's power and strength today lie in her manufactures. Circumscribe the output for these and her power is gone.—The accomplishment of this is our peaceable mode of warfare; be it, therefore,

Resolved, That, to circumscribe the output of English manufactures of all kinds, and thus fight England through her pocket. we, of Irish birth or lineage all over the world, and following the patriotic example of the Portuguese, boycott all such English goods and products and all persons whodeal in them.

Resolved, That a branch of the Boycott League be established in every city and town where Irish men reside, and that every Irishman who buys En glish goods and products is a supporter of the British Government and an enemy to Irish Homa Rule.

Resolved, That the expenses of the Boycott-League be defrayed by voluntary donations."

The League has no connection with

any other movement, nor any secrets. It is simply an honorable, legitimate combination of the Irish element bent on striking England a peaceable but a most effective blow in her vital part—her pocket.

Patriotically, Americans, by which we mean all who have made this country their homes, should patronize home manufactures in preference to those of foreign nations; but Irish-Americans who may have a penchant for foreign goods could satisfy themselves with French, German or other manufactures

If a man have a falling out with his groceryman he quits him right away and gives his custom to some other grocer; but here is the Irishman whose fathers have bled and suffered at the hands of the Sasanach yet, by his custom, continues to maintain him in power and wealth

The wonder is that Irishmen did not adopt this intelligent, practical and effective mode of warfare long ago

O'Curry's Lectures.

ON THE

MANUSCRIPT MATERIAL OF ANCIENT TRISH HIS TORY.

Lecture III.

Delivered March 20, 1855

(Continued)

This is a quotation from the Irish poem of Mael mura already mentioned; from which it appears that both followed the cronology of the Hebrew text, rejecting that of the Seventy.

Several leaves of this MS. are missing at the beginning. In its present state, the first words are, 'regnare inchoans', and then follows the reign of Prolemy Lagus king of Egypt, the successor of Alexander, from whose eighteenth year he dates the founding of Eomania. The leaf paged 4 by Ware is really the third leaf of the book; so that in Ware's time it appears to have had one leaf more than at present. The leaf marked 5, is the 4th—that marked 6, is the 5th—that marked 7, is the 6th. The next leaf is aumbered 8 but this is an additional error, for one folio is missing between it and the preceding; so that it is neither the 8th in its present state (but the 7th), nor was it the 8th in Ware's time, or at any time. Its preceding leaf ends with an account of St. Patrick's captivity, and the reign of Julian; whereas the first line of the leaf paged 8, relates the death of St. Cianan, of

Duleek, to whom St. Patrick committed his copy of the Gospels · so that there is a whole century missing, from St. Patrick's captivity, A. D. 388, to Cianan's death in 490.

In the MS. Rawlinson, 488, the years are frequently marked on the margins in Arabic numerals, opposite to leading facts—thus, at fol. 7, col. 3, of the MS., counting the leaves as they now are, opposite to the words, 'Patricius nunc natus est', the margin bears the date 372, and opposite the words 'Patricius captivus in Hiberniam ductus est' (col 4), the margin bears the date 388, and oppsite to the words kal. iii. Anastasius Regnat, annis xxviii 'Patricius Archiepiscopus et Apostolus Hiberniensium anno ætatis suæ, cxx. die. xvi, kal. April, quie vit, folio, page 8, col. 1, the margin bears the date 491. The two former of these dates are accurate, but the latter is repugnant to the mind of Tighernach, who quotes a very ancient Irish Poem on St Patrick's death, to prove that he died in 493, thus,

"From the birth of Christ- happy event, Four hundred and fair ninety, Three noble years along with that, Till the death of Patrick, Chief Apostle."

The next year is erroneously marked on the margin 492, it ought to be 494.

The marginal annotator has marked the years in Arabics, opposite to all the subsequent initials of years, in conformity with his calculation of 49 I for the death of St. Patrick, and he errs also by omiting some of Tighernach's dates in that very page. Tighernach's work ends at page 20, col. 1, of this MS. The remainder, to folio page 29 inclusive, is the Continuation of Tighernach's Annals, from his death in 1088, to 1178 inclusive. The whole is in one hand.

It is also to be observed that one leaf is missing after that marked 14, the next is marked 16. and the hiatus is to be lamented, extending from 765 in clusive, to 973—a period of 228 years.

From this account, says Dr O'Conor, it is clear that no good edition of Tighernach can be founded on any copy in the British Islands, for that of Dub lin, and all those hitherto discovered, are founded on the Oxford MS., which is imperfect and corrupted by the ignorance of its transcriber. Innes, speaking of this MS. says, 'The Chronicle of Tigh ernach, which Sir J Ware possessed and is now in the Duke of Chanbos' Library, is a very ancient MS. but seems not to be so entire as one that is of ten quoted by O'Flaherty.

O'Flaherty's copy is quoted in the Journal des Scavans in these words—'Many learned strangers, in acknowledging the history of Ireland, give her annals as of an antiquity very considerable and an universally approved authenticity. This is the opinion given by Stillingwfleet in the preface of his Antiquities, where he appears, on the contrary, to make of very little consequence all the movements of the Scotch. Mr Innes, who never flutters the Irish, acknowledges the autiquity as well as the authenticity of their Annals, particularly those of Tighernach, Inisfallen, and of several others. He remarks that the copy of the Annals of Tighernach which belonged to Mr O'Flaherty, author of the Ogygia, appears more perfect than that found in the library of the Duke of Chandos. I believe it my duty to declare here, continues this writer, that I possess actually this same copy of the Annals of Tighernach which was possessed by Mr O'Flaher ty, with an ancient Apograph of the Chronicle of Clonmacnois, which is well known under the title

of Chronicon Scotorum Cluanense, and which belonged also to the same Mr C'Flaherty, who cites it very often in his Ogygia. I possess also a perfect and authentic copy of the Annals of Inisfallen."

The copy of Tighernach's Annals here last alluded to, there is every reason to believe is that now in the library of Trinity College, Dublin. The anonymous writer in the Journal des Scavans was, I have no doubt, Abbe Connery, though he may possibly have been the Rev., afterwards the Rt. Fev. Dr J. O Brien. Bishop of Cluain Uamha (Cloyne).

How the MS passed from the hands of RO'Fla herty into those of the Abbe, we know not, nor is it certain what their destinction was after his decease. I believe it likely that they were for some time the property of the Chevalier O'Gorman, tho at what period they came into Ireland is not clear, but they appear to be at one time in the possession of the above mentioned DrO'Brien (the author of the Irish-English Dictionary, printed in Paris in 1768), who probably brought them to Ireland about that time.

The copy in the library of Trinity College, Dub lin, underwent a pretty careful and accurate examination at the hands of the Rev. Dr O'Conor, and he has left an autograph account of his examination of it, which is now prefixed to the volume.

This critical examination is the more important as having been made by one so familiar with the o ther copies of this codex in the Bodleian Library, and as it well shows the actual state and comparative value of the Trinity College MS. it is well worthy the attention of the student.

The Trinity College MS. appears to have almost exactly the same defects as those in the Rawlinson MS, No. 488 in the Bodleian Library. Both, Dr O'Conor says, begin with the same words, but this we do not find to be accurately and literally correct, comparing the Trinity College MS. with the version of the Rawlinson MS. 488, printed in the second volume of the Rerum Hibernicaram Scriptores. Doctor O'Conor enters with much de tail into an argument to show that the T.C.D. MS was copied, and, as he thinks, by a very illiterate scribe, from the Bodleian MS. He pointed out various faults in the Irish and Latin orthography and grammar peculiar to both, and indeed incidental to the two copies.

We have already mentioned that there are two copies of the Annals in the lipracy of the Royal I rish Academy, but both, it is much to be regretted are exceedingly imperfect. One, in the Irish character, is probably from the hand of the Abbe Conery already alluded to.

From all that has been said, it will appear that not any one, nor even a collation and combination of all the copies of these annals now known to be extant, afford us any possibility of forming even a tolerably complete text. In their present state, all the copies want some of the most important parts relating to our early history, and many chasms exist at several of our most memorable epochs.

The authority of Tighernach is commonly appealed to by modern writers on Irish affairs, in fixing the date at which our national records should be deemed to fall within the domain of credible and authentic history. His well known statement that the monuments of the Scoti before the time of Cimboath and the founding of Emani (about 300 years before the birth of our Lord) were uncertain has been almost universally accepted and servilely copied without examination. And, yet, on exami-

ning the remains of his Annals which we now pos sess, we shall find it extremely difficult to decide how he was led to this conclusion, as to the value of our records previous to this period, records which we know to have existed in abundance in his time. We have now no means of knowing why he was induced to adopt this opinion, or what may have been the grounds for it, or why, again, he fixed on this particular eyent—one remarkable not in the general national annals, but in those of a single province-as that from which alone to date all the true history of the whole country. It is, at all events, exceedingly remarkable that he should have assumed a provincial era instead of a general national one, and that he should have chosen the building of the palace of Emania, in the province of Ulster, near Armagh, instead of some event connected with the great national palace at Ta ra, the existence and preeminence of which he him self admits in the first passage of the fragments which remain to us.

In the Rawlinson MS 488, as printed by G'Conot, we find the passage runs thus.

"Anno xviii. Ptolen æ, initiatus est regnare in Eamain (i.e. in Emania Ultoniae Regia), Cimbaeth filius Fintain, qui regoavit annis xviii. Tunc in Temair, Eachach buadhach athair Ugainne (i.e., Tunc in Temoria, totius Hiberniae Regia regnabat Eochadius Victor, pater Ugaini)." That is (for the explanatory words in the parentheses are O'Conor's). "In the 18th year of the reign of Ptolemy, Cimboath, son of Finiau, began to reign in Emania, who reigned eighteen years. Then Eoch aidh, the Victorious, the father of Ugaine, reigned in Tara." But he immediately after says, "all the monuments of the Scoti to the time of Cimbath were uncertain.

Of this singular preference of the provincial to the national monarch as the one from whose reign to date the commencement of credible Irish histor y, we can offer no solution. It is, moreover to be remarked that, at least in the copies of his Annals now extant, Tighernach continues to give the succession of the Emanian monarchs in regular order through ten successive generations, without counting the contemporary rulers at Tara, of whom no mention is again made until we come to the reign of Dnach Dalta Deadhgha, whom he makes king of Erinn about 48 years before the birth of our Lord, when Cormac Mac Laghteghe, or Loitigh, reigned in Emania. This period synchronizes with the battle between Julius Caesar and Pompey.

The next kings of Erinn he mention are the two Eochaidhs, whom he makes contemporay with Rochaidh Mac Daire, twelfth king of Emania. throughout it is to be remarked, and not without great cause for surprise, that the Emminan dynasty is given the place of preference, which, as far as we know, not to be found assigned to it in the works of any other historian of an earlier or later period. It is also to be observed that this preference for the Emanian dynasty is quite inconsistent with his own statement as given under the reign of Findchadh mac Biacheda, eighth king of Emania, about 89 years before the Christian era, when he says, "Thirty kings there were of the Leinstr men over Erinn from Labbraidh Loingseen to Cathair Mor." Now according to the best Irish chropologists, Laboraidh Loingsech reigned B C. 522. and Oathair Mor died A.D. 166 By this it is evident that Tighernach here recognizes the existence of supreme dynasty at Tara, ruling over Erinn at lsast 200 years before the founding of Emania, or

the period at which he in a former statement say that the credible history of Erinn commences.

It is also to be noticed that while the details of foreign history given by Tigheroach relating to remarkable occurances at and preceding the Christian era are very ample, his accounts of Irish events down to the third or fourth century are exceeding ly meagre and scanty.

Thus, he only mentions by name many of the kings of whose reigns, from other sources, we know to have been filled with remarkable and important acts. He barely notices the birth and death of Cuchulainn, and gives but a few passing words to the Tain bo Chuailgne, a national event, as we have already shown, of such interest and importance. And all these events, be it remarked, falling within the historic period as limited by himself.

(To be continued.)

ARGENTINE REPUBLIC,

San Juan, Jan. 7th, 1890.

Editor An Gaodhal-

I beg to inclose you draft drawn in your favour by the London and River Plate Bank Buenos Ayres against their house 52 Moorgate st. London, for £1 sterling, which you will please apply as follows—1st. my subscription to the Gaodhal for two years, and 2nd. for the remainder send the copies you can to deserving people in Ireland. By the way, I had a letter from a nun in Dungarvan thanking me for copies sent them by you in my name.

I am glad to see at last a movement in Tuam for the the study of the national language. I hope they will keep it up. Give them an encouraging word. It would be well if it could be extended to Galway, Limerick, Ennis and Derry so as to have a chain of Gaelic forts around the coast. Above all we must get the clergymen and N. teachers to take more interest in the matter. However there is no doubt whatever about the fact the cause is progressing, and if the goddess of Discord will only keep out of the matter we'll do well. We must try and keep up the spoken language-We must try and impress on the minds of our people at home and abroad that neither a worldly spirit nor false shame should ever induce them to abandon the constant use of their own language in their families and among their Gaelic speaking friends when In your paper always try and give us a little Gaelic just as it is spoken, no matter from what locality it may be and no matter how much it may diverge from the classic literary language.

What we want and what philologists want is to get the facts of all the varieties of the living language just as they are without any modification whatever in them to suit the preconceived ideas of any one. Once you have the facts they may be weighed and our much needed comparative grammar will make itself. Wishing you continued success in your truly patriotic work,

I am yours truly,

John. M. Tierney.

[As Mr. Tierney has left to us the disposition of the Gaels which he has paid for for the Old Sod, we shall continue to send two copies each to the Sisters of Mercy Ballinrobe, co. Mayo, Dungarvan, co. Waterford, Tuam, co. Galway, Mr. D. O'Leary, N. S. Danmanway, co. Cork and, to com plete the circle, to Mr. Murphy, Derry, for the use of the P. C. Society there. We select the above

because they teach Gaelic classes. Let Gaels who are able to afford it follow Mr. Tierney's example and send copies home to some friends or to the N. S. teachers in their various localities.

We think the goddess of Discord is now at rest as she met with a very serious accident whilst floating in a largely inflated balloon the other day. Being ignorant of its intricate construction, She pulled the wrong cord; the gas escaped and came in contact with the oxygen outside; there was a tremendous explosion, the *Echo* of which was heard from Boston.—She is now under the special care of that eminent scientist, Dr. T. D. Norris.—Ed. G.]

พนพรมา่ง भा० भां। उपरांत

21 Ναηγαιό, α ήπίε τράο, α cúl γαημη, αc. σεαγ bán,

50 b-resció mire an rona 'our an reun onc,

'S zun zile σο σά láim na 'η cúman a σα αιμ αη σ-γηάm,

'S na 'n eatha 'r í a rnám na h Éanna; Ir deire liom do rúil na bhaon uirze 'n dhúcc',

U'r jr bjinge ljom oo beul ná na ceuo-

21 Δη η-ευλαίζιο τύ Ιροη-γα τητεγίο τή τη έμε Ιροηουδ,

213ur cujnrjon γαη μαιό ατο όια ή τή.

Ιτ binn zuż zaż mná a zábajl pómajm αηητ an lá

Ταοδ αδιτ 'ζιτ ταοδ τά εί το 'η Θαραη, Ο Οοιρε ηα τιμας το Cορταίς ηα στιαη, 'S τιρ δ' η Ναηταίο α τις διαο αίρ αη πρείο τιη;

ור כחוומים למח של 'ד ו מוף למסף מח יוסר 'חמף דעולפי,

No a noleanncán bead, alujny rléjde,

Nà ajp leaba žlar zan ruan no zo rujžrinn léjče ríor,

'S 30 3-culpring mo claoguizeace a nzéil vi.

Τρατηόηα τα όιξητο τά, α γτόρ zeal το όροιτο,

'S Δη τιητα τά Δηη τηο έποιτε 30 η-ητητεόξαιο τέ τίοπ,

'S η Δητηθόται μα οι τα αι τία μη ο ευταιη;

Τελές Δη σοήηλης Δηίγ σροη, Δέσηγλά Δ δίσηη, 'S 50 η-όιγαιηη τα τη κίση αη Εαμηα 'S ηί ι αση γεαρ γασι 'η ριζ α δαιηγεατό ιε τη ο ήηασι

Ναό δ-γειστηη γιηί α όποι δε δο δ-γεισ-

Trken down from the dictation of Mr. John Mc Gettigan, a native of Ballymafaig, co. Donegal. I have not altered a word of this.— J. J. Lyons.

Calleag na phacia troa

[With a little study of the sounds of the aspirates and of the general instruction given in a preceding page, any one who speaks Irish can have no difficulty in reading this simple and interesting story].

υί μις 1 3. Connacc a d γαο ό γοιη, 7 bí ré bliatain r fice porta ac ni pab sonoume clumme as an m-bannifosam, Azul taoil te nac m-peiceac aou oicbí ré riúbal amac lá amáin nuall 1 tainic rainze mon ujrze cimcioll ain. Ní nab fior aize cao i deunrat ré nuajn j tajnic cailleac cuize, aσης συθαίης, "ζασ ατά τά αξ ιαριμίο?" 'Slize éizin a béanfar amac ar an áic דפס שִפּ," אף דאח מוֹל "שפאקהאוֹס שוִרפ amac tú," an ran cailleac, 'má tuzann cú dam do mac jr rine." "Míl aon ήρας αξαη, ' απ γαη μίζ, "σά η έ βιραδαίη 'r rice pórca, azur ní coramuil 30 mbéjo Aon otone agam anorr." "Tabain o' Focal dam 30 o-ciúpnajo cú dam oo ceuo ήρας ημαίη α δέιο τέ bliadajη ας. ur fice d' aojt." an ran cailleac. "Déj-תוח חי לסכבו סעוד," בת דבח תול.

Ζηηγηη ταμπαίης αη cailleac meunacán amac, αξυγ μίηης γί βάο το. Ο μαίο γί κόιη αξυγ αη μιζ αγτεας γα η-βάο αξυγ ταμπαίης αη cailleac τά κίαται απας αξυγ μίηης γί παίοιο μάτηα τίου. Ο οίβηιζ γί ιαο ί κόιη, αξυγ ηίοη δ'κατα 30 τους γί αη μιζ ταμ αη μίγζε. Ο ηπτίζ αη μίζ αδαίλε λίοητα τίοηταηταγ.

ujšeače an ojone ójs, azur 30 o-ejúndrad ré tí mac an cócajne jn áje a mje réjn. Unn rjn čuajo ré 30 cajlleac na 3-ceane azur cuz céud ejle tj-re, azur dudajne léjte man dudajne ré lejr an 3cócajne.

21 μη η α τη το τη α τη α τη α τη α το τα τη το cailleac na b-flacla fava 30 cairlean an nit, agur tannains rí an cuaile com Tainic an his amac agur oub. Ajno rí lejr, "Cujn amac co mac, cá ré bljatajn 'r rjće αηοjr." Čujn ré αμαċ mac an cocame cujci. Tuz rí léite é 30 30pc món slar. 21nn rin oubaine rí lejr, "Cheud ατά το mátajn α σεμηαό τα m-bajle αποjr?" "Τά τί α 3leur σjηέιρ αη ηιζ," αρ γαη γεαρός. "Νί τά αη mac niz," arran cailleac. 21nn rin buail ri buille rlajcin-thaoiteacta ain agur ninne cloc mon ce. Unn rin tainic ri Δηπ Δητ 30 cajrlean an mit, ταπηΔηης τί an cuaste coffnasc agur cubaint leir an ηις, 'Cujn amac το mac cuzam no leazrajo me an cajrlean onc." Do cujn an nit amac mac caillite-na z-ceanc cuici. Cus rí léite é 50 0.541111c rí 30 0.01 'n Jone glar. Inrin outaine ri leir, "Cao ατά το mátajn α τουηατ τα m-bajle?" "Ta ri a raine na 3-ceanc," an ran rean 'Ní cura an rean ceant," an ran cailleac. Tus ri buille de 'n c-rlaicin ομαοιτελέτα το ασμη μιηηε cloc te. 1η rin tainic ri 30 cairlean an niz, tann-AINS TÍ AN CUAILE COMPAIC ASUT OUBAINE rí lejr an niż, "Muna z-cujnkio cú co mac amac cuzam an t-am reo leaskato mé an cairlean onc." Di faiccior ain an niż azur cujn ré amac a mac réin cujoj. Cuz rí léjte 30 'n tont zlar é a-Jur o'flarhult te cheud to by a mat-Ajn az veunav ra m-bajle. "Čá rí 'zol," An ran mac nis. "Ir tu an rean ceant," an ran cailleac. Unn rin tuz rí buille σε'η τ-γίλιτήη σηλοιξελότα όδ αξυγ ηιnne rí readac de. Rinne rí readac eile ठेर् महीत बरुपर देपर बन माबद मारे रिश्दे रठ ठाlean.

δί τεαό δηεάς αιςι αιη αη οιλεάη ασμη τυβαιητ τί λειτ, "Τά αση τιδ ασαμη όμις λε το ευημό ασμη τη τι έ δείδ τι ή το εναμαί ασμη τι το εναμη τι το εναμη το

mullar.

21 μ παιτι λά μ πάπας τυδαιτ αη ται ται τος τιδαι πέ δι με άη απηταη τσάδια τά τίσεαν διαταιη ό τοιη, τέιτ ασυ τάδια τα πίσεαν διαταιη ό τοιη, τέιτ ασυ τάδια ασυ τόντι τό τό α τιδαιά τέ το η καδια τέ α τι τος παι τος παι

Ταιηις ιηξεαη ηα σαιλιξε συίσε ασμη ο ήματρικό το σρέμο α δί αιμ. Ο ίηη η τό το, ασμη απή τη ταρμαίης τί ρίσε απας ασμη, λε σαναί το λάμη, δί απη το τί απο τί τις."

Dí cailleac na b-riacla rava ar an m.baile, ac a nuall i cainic ri air air 'ran chachona, cus an mac nis an binean "50 vejinin ir majė an buačaili tú," an ran cailleac, céio co'n rcabla Azur lujo ajn ponann 'najce lejr an lajn conn." Nion b' FADA 30 D-CAINIC Inzean ηΔ caillize cuize, Δσυγ συδλίκτ, "Jr olc Δη leabujo τά αξαο." "Nj'l ηeant Δηη" Δη τωη mac ηιξ 'Τά 30 τειήηη,' Δη ran cailin. 21nn rin cuajo rí con láin donn azur tannainz leabuid bneat clumaje ar a cluaje azur fochujo rí co'n mac nit i 21 nn rin tuz ri to maintreoil Azur caojnifeoil, azur rjon, azur oub-Ajno lejr, "bý rúzac." O'jt ré 'r vól τέ Α τάιτ. Ο ηπόισσελη 30 τελό λη ηιζ. bí τάιιτε ήση αιζ αη μίζ μομή α ήμας. 21η λά 'η η η ἡ ἡ ἡ ρός Δη τος η ή τηzean na caillize. Di bainfeir aca ain γελό γελός η-οιτός λόμη γελός ίλ.

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BIGOTRY.

The refusal of the Commissioners of Irish National (?) Education to accede to Father Walsh's request to place the Imitation of Christ on the list of class books is characteristic of English rule in Ireland,

St Vincent's. Cork, December, 26. 1889. Secretary National Education.

Sir,— I send you by this post a copy of the 'Imitation of Christ' in Irish and ask you to be good enough to lay it before the Commissioners of National Education together with my application to have it placed on the List of books sanction ed by them for the use of schools. Quite recently a recommendation was made by the Principal of St. Patrick's Training College, Drumcondra, in his report to the Catholic Archbishop of Dublin to appoint a professor of Irish in that college. It is in view of this appointment that I ask the Commissioners to place the Irish Imitation on their List of books.

The 'Imitation" was translated into Irish by a Father O'Su'livan of Cork. He was the best Irish speaker of the century and one of the first Irish scholars. His translation is one of the best, if not in deed the very best, in the Irish language. It is full of idiomatic phrases, and I venture to say that there is no book from the study of which the Teach ers learning Irish will as readity learn a thorough knowledge of the language and its idioms.

Since the 2nd Edition was published the Nation al Teachers have had an opportunity of getting the work and from letters which I lave received I find that they are loud in their praises of it

It may be urged as an objection to placing the book on the Commissioners' List that it is a religious book. In reply I beg leave to say that Protestants as well as Catholics use the "Imitation of Christ." And as to the Irish translation of it I find that here in Munster Protestants, who take an in terest in the Irish language, have been using my edition of the "Imitation." I believe the Irish Bible is one of the books used for examination in the Royal University. Then with regard to this objection I beg to remind the Commissioners that I only ask to have the "Irish Imitation" sanctioned as a class, book for St. Patrick's Training College. I shall be glad if the Commissioners moreover see their way to approve the book for use in the National schools. It is to be remembered that where Irish is being taught there is only one class of children, namely Catholic children.

There is from another point of view no more snitable book for a class book in a Catholic Training College. The work that has generally been used as a reading book, uamely, the Pursuit of Diarmad and Grainne, is one to which exception may be taken as a classbock. The text is somewhat objection able in many parts and the Glossary is full of errors. The "Imitation of Christ" is, on the other hand, I need not say, unobjectionable and its text all through full of elegant and idiomatic language.

What I respectfully request, then, of the Commissioners is to place the "Irish Imitation" on their List of books and have a certain amount of matter selected from it for examination equal to the portion of Dismuid and Grainne which is required from the Teachers who wish to obtain a certificate to teach Irish.

I remain yours very sincerely,

P. A. WALSH, C. M.



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