

ՄԵԼՈՐԱՆ
Եւան-այժիւր միօրամալ,
Դանձա զմի աղ
Եւանձա Զաւիլե
ա զօրնա՞ծ աշուր ա յաօրնա՞ծ
աշուր զմի
Բեյն-մաճա Ըմի՞ժ յա հ-Երեան.

Տպագծ Բոլ. Այլմ. 12. Եւրոպ. 1891.

ՁԻՆ ՏԶԻՅԻՐԱԾ.

Եր յօղիւսի իյոյ աղ յաւրա՞ծ դաւր ձա՞
Ձի ինչաղ ա՞յ յաւրա՞ծ աղ աղ միւր ձա՞ լա.
Ձի յաւրա ընձա՞ծ աղ յա յօղիւսի մօրա,
'Յ աւր-ձաւրա՞ծ ինչի յօ՞ղ ընթիւ ա ընթիւ յօղա.
Ուաւր ձա՞ աղ ընթիւ ա՞յ ընթիւ աղ ձա՞ յօղ յօղ,
Ուա ընթիւ ձա՞ յօղ ա՞յ յօղիւսի աղ ձա՞ ընթիւ;
Ուա ընթիւ ա՞յ ընթիւ ձա՞ յօղ յա ընթիւ ձա՞.
Ուո՞ 'Յ ընթիւսի ձա՞ յօղ ա ընթիւսի ձա՞ ընթիւ.
Ուաւր ձա՞ աղ ձա՞ յօղ ա՞յ ընթիւսի ընթիւսի
Ձիւսի ձա՞ յօղիւսի ա՞յ ընթիւսի ընթիւսի;
Ուաւր ձա՞ յա ընթիւսի ա՞յ ընթիւսի ընթիւսի
Ձի մօրա՞ ձա՞, Ձի ընթիւսի, Ձի ընթիւ.
Ուաւր ձա՞ աղ ընթիւսի ընթիւսի ընթիւսի;
Ձի ընթիւսի ա՞յ ընթիւսի ընթիւսի ընթիւսի;
Ուա ընթիւսի ձա՞ յօղ ա՞յ ընթիւսի ընթիւսի
Ուաւր ձա՞ յա ընթիւսի ընթիւսի աղ ձա՞ ընթիւ
Ձի ընթիւսի ընթիւսի 'Յ ընթիւսի. Ձի! Եր ընթիւ
Ձի ընթիւսի, 'Յ ընթիւսի ընթիւսի ընթիւսի
Ուա ընթիւսի ա՞յ ընթիւսի, ընթիւսի ա՞յ ընթիւսի
Եր աղ ընթիւսի ընթիւսի.

SEJNEJO—ՄԱՅՈՅԻՆ

Ceud mjele fâjle rómâc, a mjadonj breâž!
 Ceud mjele fâjle rómâc, a folujr Dé!
 Զլ Եւրեար յի առ Յ-բոյժե՛յԺ րաւինեար չլե,
 Ծէյր Ծորճաճայր դա հ-ոյժե, 'ր Ե՛յր ա Երայժ.
 Օ Էւր Յօ Եյրե Ե՛ձ Եւ մար աղ մ-բլա՛ժ
 Քյօր րաւյրե Լիղ չա՛ճ Երա՛ժ այր քա՛ծ Ծօ րա՛ւ;
 Ծ'ա Բ-բաւր րիղ օ դ-ար դՕյա Երյա՛ն մար րբրե
 Եր Եւ աղ Եւայր Եր Զլղե Լիղ չա՛ճ Լա.
 Ceud mjele fâjle rómâc, a րԾօյր! [Երէյն;
 'S Եւ Յրա՛ծ Ե'ր Յձրե Յրիղ չա՛ճ Յրօյժե-բր
 'S Եւ միւրիղ Ծլ չա՛ճ մի՛ձ 'Եձ Յլաղ ա մէյն.
 Եձ Բարր դա րլէյԺ 'Յ Լողրա՛ծ Յալ մար օր,
 Եր Յօրմ աղ րբար, էյրԵ! Եւրիղմ Եօլ դա դ-Եւղ,
 Ceud mjele fâjle rómâc, յի՛Յօղ դա Յրէյն'.
 Լեյր աղ դՅաԺար Ծօղղ.

SENÉJO—ՁԻՆ ՈՅՆԻՆ.

Ծօ Եւր Եւ Եճար օրմ, ա դօղիղ Բձյն,
 Երձ Եօղիղմ Ե՛ժ Ծօ Յիւյր ԶՅ մեա՛ժօղ
 Լա՛ւ
 ԶՅ Լողրա՛ծ Յալ ԵրարՅ աղ Բէյր Յլայր
 Յլե;
 ԶՅ Եալրա՛ծ 'մարՅ դա մ-բլա՛ժ մար ԵաՅ
 րեւԵձն.
 Եր Բան Ե'ր ԲւյԵ Ծօ Եաղղ Ե Եյրե Լան,
 'S Յի՛ծ դ-Եւղղ Եւ Ծօ ԼաԲա յիղ աղ Յ-
 Երե
 ՏօրԵՅձղղ Եւ Ծօ Եաղղ այր Զրօ Եւմ
 Ծե
 ԶՅ Երար Կաղ ԵաՅլա՛ծ այր Զ րբար
 Յօրմ, Յլաղ.
 Քլ'Լ ԶՅա՛ծ Յի՛ճ Եւմ Ծյա Ծօ իմօլա՛ծ, Եճ
 Եր ԵղղԵա՛ճ մէ Յօ դ Եժրաղղ Եւ չա՛ճ
 Եայր
 Զ իմայԵար րալ րօրԲօյլլրիՅաղղ Եւ
 Զ Յլօյր.
 Տօ՛ Ե աղ իմօլա՛ծ րօր, աղ Երրաղմ ԵաճԵ.
 Զյր քա՛ծ աղ Լա րալ րալրաղղ Եւ Յօ
 ԵաՅ,
 Տօրիմօլաղղ Եւ Ծօ Ծյա օ Լար Ծօ
 Երօյժե.
 Լեյր աղ դՅաԺար Ծօղղ.

The days of the week.

ԾյաԼաւղ, Monday; ԾյամձրԵ, Tues-
 day; ԾյաԵօյղ, Wednesday; ԾյաԾօր-
 Եաղ, Thursday; Ծյա Զօղղ, Friday;

ԾյաԴաԵրաւղ, Saturday; ԾյաԾօղղԶլՅ,
 Sunday.

When using the definite article (աղ)
 before the names of the days you omit
 the Ծյա, thus— աղ Լաւղ, the Monday,
 աղ Ծօղղաճ, the Sunday, etc.

The months.

ՅյօնԺար, January; ԲաԺրա, Februa-
 ry; ՄլձրԵ, March; ԶԵրաՅղ, April;
 ԵաԼեյրե, May; Մլլ մեա՛ժօղ աղ Ե-Դա՛ն-
 րայժ, June; Եյլ, July; Լւղար, August;
 ՏաճԵ-իլլ, September; ՕճԵ-իլլ, October;
 Տաճաղղ, November; Ծեյճ իլլ, Decem-
 ber. There are other names for some
 of the months which will be explained
 in the Lessons.

The Seasons.

Եարրաճ, Spring; Տաճրա՛ծ, Summer;
 ԲօՅիղար, Autumn; ՅեյԺրա, Winter.

The wind from the four points of
 the compass, according to Mr. Maurice
 Downey, Montague, Mich., has the fol-
 lowing effect on man, fish and beast.

Յաճ օ ԵւաՅ ԲլԵաղղ րլ Բալր, ԶՅւր
 Եւրեաղղ րլ ԲաճԵ այր ԾաօղղԺ;

Յաճ օ դ-օյր ԲլԵաղղ րլ ԾաԺ, ԶՅւր
 Եւրեաղղ րլ ԵրԵ աղ ԵեյԾե;

Յաճ օ դ-յար ԲլԵաղղ րլ Եայր, ԶՅւր
 Եւրեաղղ րլ րաճ այր ԻրօլԵայժ;

Յաճ օ դ-Եար ԲլԵաղղ րլ յիԵաճԵ,
 ԶՅւր Եւրեաղղ րլ էյրՅ ի ԼօղԵայժ.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

XV. LESSON.—Continued

Translation of Exercise 1.

1. Tá aḡ lá breáḡ. 2. bḡdeagḡ aḡ
ḡḡ ro breáḡ 3. Tá mo ḡac óḡ 4. b-
fuil mo ḡac óḡ? 5. ḡḡ b-fuil ré óḡ.
6. bḡdeagḡ ré maḡt. 7. ḡḡ bḡdeagḡ ré
ruar moḡ. 8. b-fuil ḡac fear maḡt?
9. ḡḡ b-fuil ḡac cat laḡ ḡo dub. 10.
Tá Oḡa maḡt. 11. cḡa ré Oḡa? 12. cḡa
aḡ ḡḡ ḡeagḡ? 13. Tá roḡ aḡḡ ḡeagḡ.
14. b-fuil aḡ t-áḡ ort? 15. ḡḡ b-fuil
aḡ t-áḡ ort. 16. b-fuil ḡr-áḡ aḡaḡ
ort? 17. ḡḡ b-fuil ḡr-áḡ aḡaḡ ort
18. Tá ḡr-áḡ aḡaḡ aḡḡ Oḡa, aḡur tá
ḡr-áḡ aḡḡ Oḡa ort. 19. Tá ḡr-áḡ aḡḡ
Oḡa aḡḡ ḡac buḡḡ. 20. Ir ḡḡ Oḡa aḡḡ
ḡeagḡ aḡur aḡḡ talagḡ. 21. Tá aḡ ḡort
buḡḡ aḡur b-án. 22. Tá aḡ oḡḡ óḡ aḡ-
ur maḡt. 23. bḡdeagḡ áḡ aḡḡ aḡ ḡuḡḡ-
cḡḡ maḡt. 24. b-fuilḡḡ maḡt 'ḡuagḡ a
tá aḡ t-áḡ ort? 25. ḡḡor naḡḡ aḡ t-
áḡ ort a ḡagḡ, aḡur f-ór, ir oḡḡ ḡom
ḡo b-fuilḡḡ maḡt. 26. b-fuil aḡ ḡrḡaḡ
loḡḡac? 27. Tá aḡ ḡrḡaḡ loḡḡac. 28.
b-fuil aḡaḡ aḡaḡ ḡeal? 29. Tá, mo
f-áḡt; aḡur b-áḡḡ. 30. b-fuil do f-áḡt
de ḡac ḡḡ aḡaḡ? 31. Tá. 32. Tá tú
c-ó f-áḡ le f-áḡt.

LESSON XVI.

Exercise 1.

Translate—

1. Is bread cheap or dear? 2. It is cheap. 3.
Is butter dear? 4. Yes, it is dear this month. 5.
Wine is dear, meat is usually dear, and water is u-
sually cheap. 6. The virgin is handsome (*aluin*).
7. The haughty is found under beauty's dress
(*faoi sgeimh*). 8. You are not wont to be early at
the house. 9. They are usually at an early hour at
the house. 10. Are you early from home? 11. You
are in happiness. 12. They are usually happy. 13.

The moon is bright, the cloud is grey; the day is
dark, the month is beautiful. 14. When I am well
(*slán*) I am happy. 15. When do you be well? 16
The physician does have a secret. 17. The wheel,
is red. 18. The eye is grey. 19. The cat is black
20. What hour is it? (*cía an uair í*). 21. It is ear-
ly yet (*fós*). 22. The day is long. 23. Many a
day we shall be in the tomb (*is iondha an la 'san
g-cill orrainn*). 24. Man's life is short. 25. It is
like the flower of the field; it is like a vapour (*ceo*);
it is a warfare, as Job says (*mar deir Iob*). 26. If
you wish (*ma is maith leat*) to live old, take hot and
cold, is an old saying (*sean radh*).

OBS. 1.—The first letter of a word
if it be one of the nine mutables, suf-
fers aspiration after the possessive pro-
nouns singular, *mo*, *my*; *do*, *thy*; *a*,
his.

Example.

Pronounced

beaḡ, a woman, *mo* beaḡ, *my*
woman, *mo* van.
b-árḡ, bard, *do* b-árḡ, *thy* bard, *do* ward.
boḡḡ, table, *a* boḡḡ, *his* table, *a* vordh.
b in the words beaḡ, b-árḡ, boḡḡ, when
not preceded by the possessive pronoun
singular, is not aspirated; put the pos-
sessive pronouns singular before the
same words, and then b assumes the
aspirate sound, and is, of course, pron-
ounced like v, if e or j follow; and like
w, if a, or o, or u follow.

a, her, the possessive pronoun sing-
ular, is an exception: it does not cause
aspiration, and it is in this non-aspirat-
ing power only that it can be disting-
uished from a, his; as, *a* boḡḡ, *her* ta-
ble; *a* boḡḡ, *his* table.

OBS. 2.—The vocative case, or as it
is called by English grammarians, the
nominative case of address, has the
first letter, if aspirable, invariably as-
pirated.

Example.

cúrrle, pulse; cḡoḡḡe, heart.
a cúrrle, O pulse; *a* cúrrle *mo* cḡoḡḡe,
pulse of my heart.

Oḡa, God; oḡḡḡ, dear (from oḡḡ, fond)
a óé, Oh, God; *o* *a* óé oḡḡḡ, O! dear
God.

ḡr-áḡ, love.

a ḡr-áḡ, oh Love; ḡr-áḡ *m'* aḡaḡa, love
of my soul:

a fearc ḡr-áḡ, oh, love of loves.

Այրե, եւ ձեռքդ դա՛ 'դ շօյնքս ճար՝ ա իւրիքս
 Զար ինքն ճար՝ ինքն ճար՝ ա ճար՝ ճար՝ ճար՝ ճար՝
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P. S. It may be noticed that in old times the word
 ճար՝ ճար՝ ճար՝ ճար՝ ճար՝ ճար՝ ճար՝ ճար՝

Yours, —T. D. Norris.

America.

Այն ճար՝ ճար՝ ճար՝ ճար՝ ճար՝ ճար՝ ճար՝ ճար՝
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The above is a version of the patriotic song AMER-
 ICA, which was sung by all clergy and laity who
 were present at the celebration of the one hun-
 dredth anniversary of the foundation of St. Mary's
 Seminary Baltimore lately. They were about 1500.

M. CARROLL.

"A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist."—ARCHBISHOP TRENCH.

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

The Gael.

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

Published at 814 Pacific st., Brooklyn, N. Y.
M. J. LOGAN, - - - Editor and Proprietor

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Eleventh Year of Publication.

VOL 8, No. 12. DECEMBER, 1891.

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

Subscribers will please remember that subscriptions are due in advance.

Not for centuries could Gaels with as much hope for the future indulge the old-time practice of bidding each other a merry Christmas and a happy new year as on the present auspicious occasion. First, the foundation of their nationality (the language) is safe—We are justified in making this assertion by the signs of the times, not the least of which is the Rev. Father O'Growney's appointment to the Celtic Chair in Maynooth College. Second, there is no fear but the superstructure will be erected for though the scouts of the enemy have given formal notice that it will never be, yet they forget or ignore the fact that the helpless worm on which they have trodden so long and so unmerciful has been at last endowed by providence with an effective mode of defense—a mode that will ex

act that measure of respect, attention and consideration which the piteous appeals of helplessness and misery could never evoke. Hence, in the presence of these favorable and promising signs, THE GAEL wishes all its friends, A Merry Christmas and a Happy New Year.

THE GAEL'S SUCCESS.

By common consent, the appointment of the Rev. Eugene O'Growney to the Celtic Chair in the National College of Ireland constitutes him at once the recognized head of the Gaelic revival movement. We know no other man more competent to fill that important office; sensible, not given to wild, chimerical theories, and patriotic from the nails of his toes to the hair on his head. By a little exertion in upholding his arms in this, to the cause, all-important office, Irish-Americans can, through his ministry, assure the revivification of the language from Cape Clear to Malin Head, as Mr. Foley aptly remarks. No business or movement can prosper to any large or sensible degree without an organ to bring it, and keep it, before the public—patent medicine men make millions and only by advertising—it cannot be expected that the Gaelic movement is an exception, and can spring into success without this necessary and indispensable concomitant.

THE GAEL has struggled for the last ten years to bring about what has to-day been a recognized and a realized fact—the necessity of preserving the language of Ireland, and the means of compassing it. And had it timidly succumbed to the actions of the adverse elements which surrounded it for all these weary years, it is probable that the Irish Chair in Maynooth College would have been vacant to-day. But no; the spirit which has kept it afloat and that has compassed a result at which the heart of the most degenerate Irishman must have throbbed with joy, is such

that, if it were abroad, Salisbury and his lieutenants dare not have the temerity to publicly declare that Irishmen shall not be permitted to manage their own affairs.

Let our countrymen be imbued with the same spirit, and let them make the organ of the Gaelic movement, THE GAEL, which has accomplished so much, count its readers by the million before the Christmas of '92.

We hope the Irish-American press will keep this, really national, movement before its readers.

The following note is so intensely Irish that we cannot resist the desire of publishing it.—

177 Clonliffe Road, Dublin, Nov. 23. '91.

Sir,—Would you please send me a specimen copy of "The Gaodhal," so that I may know the terms of subscription. I intend to become a subscriber to your journal, beginning with the new year, for I think it one worthy of every Irishman's patronage. Seeing that the liberty of the Green Isle is now so near at hand no efforts should be spared by the sons of Old Erin to preserve and revivify our national language.

Every one connected with the preservation of the tongue should take pride in the work done by the Gaodhal.

No doubt you have been glad to hear of the appointment of Rev. Eugene O'Growney to the Professorship of Celtic in the Maynooth College. He will be successful in spreading a knowledge of the language from Malin Head to Cape Clear.

"Sweet tongue of our druids and bards of past ages;
Sweet tongue of our monarchs, our saints and our sages;

Sweet tongue of our heroes and free-born sires;
When we cease to preserve thee, our glory expires."

Faithfully yours,

RICHARD FOLEY.

Cleveland, O., Nov. 19, '91.

Editor The Gael.

Dear Sir:—I had decided last month to write you favorably to your project of issuing stereotype plates of the Irish readers and other Gaelic studies but was prevented by being called away hurriedly. The arrival of the Oct. number of "The Gael" reminds me of my former intention, and while I congratulate you on your endeavors, I must encourage your project by saying count the "Catholic Knight" on your list.

Yours very sincerely,

JOSEPH J. GREEVES.

Major Maher, New Haven, writes in relation to the stereotype matter,—

"I have been wishing for a long time to write to you about the action of the Philo-Celtic Society of Brooklyn relative to the diffusion of Celtic Literature. I think the movement is the most feasible and

practical that has yet been introduced, and after a short time will be a grand success. My friend J D Cunningham, Editor Hibernian Record, says he will publish an Irish column in his paper twice a month. There is another paper published here, the Catholic Standard. I will probably call on them and if they are favorable to the movement I will let you know. We have here a good many well wishers of the Irish language and literature and would like to see it succeed, but don't take the trouble of getting together to see what can be done for it. Whenever I get a chance I talk for it in season and out of season. You must have a good many in arrears in New Haven. If you send the bill to Mr O'Callaghan or myself we will try to get the amount for you, and get a few more subscribers for the Gael.

I am well pleased with the get-up of the Gael; I am sure it means a good deal of hard work for you.

Yours fraternally

Patrick Maher.

We hope our New Haven friends will hand their subscriptions to either Mr Callaghan or the Major, as the Gael wants to be circulated—the getting-up of the Gaelic electrotypes adding considerable additional labor and expense to it.

This makes the list fifteen. We shall commence the issue of the cuts as soon as we shall have the final arrangements with the papers completed.

It is the duty of Gaels to circulate and thoroughly support these papers. The cost of the electros delivered at the office of the papers will be 80 cents a cut; the cuts are six by three and a half inches.

The list to date.—

The Irish Pennsylvanian, Pittsburg, Pa.

The Critic, New Orleans, La.

The Western Cross, Kansas City, Mo.

The Freeman's Journal, New York City.

The Connecticut Catholic, Hartford, Conn.

Chicago Catholic Home, Chicago, Ill.

The Catholic Sentinel, Chippewa Falls, Wis.

The Colorado Catholic, Denver, Colo.

New Jersey Catholic Journal, Trenton, N. J.

The Catholic Columbian, Columbus, O.

The Catholic Sentinel, Portland, Ore.

Kansas Catholic, Kansas City, Kan.

The Catholic Tribune, St. Joseph, Mo.

Catholic Knight, Cleveland, O.

Hibernian Record, New Haven, Conn.

21 ŠAOJ Öjl.—Fuapap to lytj čapno
ednajt. Žo paib majt azac fā na
mjancaib cjueāta to bf ijhte. bejō
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College, Co. Kildare, Ireland, 7 ajre-
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b'fēroij žo pacfajō mē rjap fōr, azur
mā pacāo, žeodfajō tū cuajre ō to
čapra žacēalac

26^{ad} čSaṁhajij. eožan o'žpaṁjha.

From the above we may expect a visit from Father O'Growney in relation to the language movement in the near future, and the best evidence of our exertions which we can produce is the success of

the Gael, so that on his arrival he should meet with it wherever he travels. Let Gaels act accordingly. The learned professor admires the Gael for what it has done—he knows what it is ; should he ask why every Irishman does not get it, What answer could be given to him ?

7 Vavasur Place, Vavasur Square,
Sandymount, Dublin, 17 Nov. '91.

21 ἵδοι ἰοηήμῃηε,

Շարիյի արածնոյն օրէ արիւր, զիւր ծ'
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[illegible]

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Do εἰς τὴν ὁσίαν,

R. Mac Seannaj's Gordon

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

LECTURE V.

[Delivered June 19, 1856.]

(Continued. from p. 108.)

The following passage from the Rev. Dr. O'Conor's Stowe catalogue will show, among a thousand others, how cautious we ought to be in receiving, as facts, opinions and observations on subjects of this difficult kind, written hurriedly, or without examination. In describing No. 3 of the Stowe collection of Irish manuscripts, page 50 of the catalogue, the writer says:

"Folio 50. An Irish chronicle of the kings of Connaught, from the arrival of Saint Patrick, with marginal notes by Mr. O'Connor of Belanagar, written in 1727. This chronicle begins from the arrival of Saint Patrick, and ends with 1464. It was transcribed from the ancient manuscript of the Church of Kilonan, called The Book of Kilronan, to which the Four Masters affixed their approbation in their respective hands, as stated in this copy, folio 28."

Now it is plain that the reverend doctor has added to the words of his grandfather here, or that the latter, which is very improbable, wrote what was not the fact,—namely, that he drew his chronicle of Connacht kings, from the coming of Saint Patrick to the year 1464, from the Book of Kilronan, since we have it on the authority of the Four Masters that this book, not of the church of Kilronan, but of the O'Duigenann's of Kilronan, went no further back than the year 900, or nearly 500 years after the coming of Saint Patrick.

To sum up, then, it would seem that this old manuscript in the Stowe collection, must be a fragment of one of the books which the Four Masters had in their possession, namely, the book of the O'Mulcoursys, which came from the earliest times down to the year 1505, and which was, probably, added to afterwards, like the Annals of Ulster, down to its present conclusion ; or the Book to the O'Duigenannns, of Kilronan ; and if the elder O'Connor was correctly informed, and that he is correctly reported by his grandson, it was without any doubt the latter. We must observe, however, that the elder O'Connor, in his list of his own MSS., when he calls this book the Annals of Connacht, speaks of it as compiled in the Cistercian Abbey of Boyle.

It is remarkable too, that we find in this book, at the end of the year 1410, the following entry,—“*Marianus filius Tethei O'Beirne submersus est on the 14th of the kalends October. Patin qei scripsit.*” Now there is little doubt that this “*Patin*” was *Padin* [Padeen] O'Malconry, the poet, who died in the year 1506.

Again, we find the name of Nicholas O'Mulconry at the end of the year 1544, in such a position as to induce the belief that he was the writer of the preceding annal, or at least, as in the preceding case, of the concluding part of it. So that if the elder O'Connor be correct in his own written words, this book really consists of the Annals of Boyle, or else a fragment of the Book of the O'Mulconrys; but that book came down but to the year 1505. If we had the original manuscript to examine, it could be easily seen whether these were strange insertions or not; and I only desire to put these facts on record here from O'Gorman's transcript, hoping that they may be found hereafter useful to some more favoured and accomplished investigator.

To some of my hearers, the minute examination I have thought necessary to make before them, of the identity and authority of the several important manuscripts which have engaged our attention, may, perhaps, have seemed tedious. Yet it is not merely for the sake of thus recording in a permanent shape the information which I have collected on these subjects that I have taken this course. It is chiefly because the earnest student in this now almost untrodden path of historical inquiry (and I hope there are many among my hearers who desire to become earnest students of their country's history), will find in the examples I am endeavouring to trace for him, of the mode in which alone our subject must be investigated, the best introduction to a serious study of it. And it is only by such careful canvass of authorities, by such jealous search into the materials which have been handed down to us, that we can ever hope to separate the true from the false, and to lay a truly sound and reliable foundation for the superstructure of a complete history of Erin. For the present, you will remember, I am occupied in giving you an ac-

count of the chief collections of annals or chronicles in which the skeleton of the events of Gaelic History is preserved with greater or less completeness; and that you may understand the value and extent of the reliable records of this kind that remain to us, it is the more necessary that I should go into some details, because there is no published account of, or guide to, this immense mass of historical materials. But I will not neglect to point out to you also, how these dry records may be used in the construction of a true history, as vivid as in pictures of life, as accurate and trustworthy in its records of action. And before this short course terminates, I hope to satisfy you that collateral materials exist also in rich abundance, for the illustration and completion of that history in a way fully as interesting to the general Irish reader as to the philologist or antiquarian.

LECTURE VI.

[Delivered June 26. 1856.]

The Annals (continued). 7. The *Chronicum Scotorum* of Duaid Mac Firbis. Of Mac Firbis, his life and death, and his works. 8. The Annals of Lecain. Of the Story of Queen Gormlaith. 9. The Annals of Clonmacnois.

If we followed exactly a chronological order, the next great record which should claim our attention would be the Annals of the Four Masters; but the importance and extent of that great work demand at least, the space of an entire lecture; and I shall, accordingly, devote the greater part of the present to the consideration of an almost contemporary compilation,—the last but one of those I have already named to you,—the *Chronicum Scotorum* of the celebrated Duaid Mac Firbis (Dubhaltach mac Firbisigh).

Of this chronicle there are three copies known to me to be in existence. One, the autograph, in the library of Trinity College, Dublin; and two in the library of the Royal Irish Academy. Of the latter, one is in the handwriting of John Conroy, whose name has been mentioned in a former lecture, in connection with this tract and the Annals of Tighernach; the second is a copy lately made in Cork, by Paul O'Longan, from what source I am not able to say with certainty, but I believe it to have been from a copy made by his grandfather Michael O'Longan, in Dublin, about the year 1780, and if I am correct in this opinion, there are four copies in Ireland, besides any which the present O'Longans may have made and sold in England.

This chronicle has been already mentioned in our account of the Annals of Tighernach, and as nothing of its history is known to me but what can be gathered from the book itself, and the autograph (or Trinity College copy) is written, proceed without further delay to the consideration of that manuscript.

The Trinity College MS. is written on paper of foolscap size, like that upon which the Annals of Tighernach in the same volume are written, but apparently not so old. It is in the bold and most accurate hand of Dubhaltach (sometimes called Duaid, Duaid, or Dudley) Mac Firbis, the last of a long line of historians and chroniclers of Lecain Mac Firbisigh, in the barony of Tir-Fhiachradh, or Tireragh, in the county of Sligo.

Duaid Mac Firbis appears to have been intended for the hereditary profession of an antiquarian and historian, or for that of Fenechas or ancient native laws of the country (now improperly called

the Brehon Laws). To qualify him for either of these ancient and honourable professions, and to improve and perfect his education, young Mac Firbis appears at an early age to have passed into Munster, and to have taken up his residence in the School of law and history, then kept by the Mac Aigans, Lecain, in Ormond, in the present county of Tipperary. He studied also for some time, either before or this, but I believe after, in Burren, in the present county of Clare, at the not less distinguished literary and legal school of the O'Davorens; where we find him, with many other young Irish gentlemen, about the year 1595, under the presidency of Donnell O'Davoren.

The next place in which we meet Mac Firbis is in the college of Saint Nicholas, in the ancient town of Galway; where he compiled his large and comprehensive volume of Pedigrees of ancient Irish and Norman families, in the year 1650.

The autograph of this great compilation is now in the possession of the Earl of Roden, and a facsimile copy of it was made by me for the Royal Irish Academy in 1836. Of this invaluable work, perhaps the best and shortest description that I could present you with, will be the simple translation of the Title prefixed to it by the author, which runs as follows:

"The Branches of Relationship and the Genealogical Ramifications of every Colony that took possession of Eriinn, traced from this time up to Adam (excepting only those of the Fomorians, Lochlanns, and Saxon-Galls, of whom we, however, treat, as they have settled in the country); together with a Sanctilogium, and a Catalogue of the Monarchs of Eriinn; and finally, an Index, which comprises, alphabetical order, the surnames and the remarkable places mentioned in this book, which was compiled by Dubhaltach Mac Firbisigh, of Lecain, 1650.

"Although the above is the customary way of giving titles to book at the present time, we will not depart from the following custom of our ancestors, the ancient summary custom, because it is the plainest; thus:

"The place, time, author, and cause of writing this book, are:—the place, the College of St. Nicholas, in Galway; the time, the time of the religious war between the Catholics of Ireland and the Heretics of Ireland, Scotland, and England, particularly the year 1650; the person or author, Dubhaltach, the son of Gilla Isa Mor Mac Firbisigh, historian, etc., of Lecain Mac Firbis, in Tireragh, on the Moy; and the cause of writing the book is, to increase the glory of God, and for the information of the people in general."

It was to Dr. Petrie that the Council of the Royal Irish Academy entrusted the care of having a copy of this book made, which I have just alluded to; and, afterwards, on the occasion of laying that copy before them, he read an able paper, which is published in the eighteenth volume of the Transactions of the Academy, on the character and historic value of the work, and of the little that was known of the learned author's history.

In the course of his remarks, this accomplished writer says; "To these meagre facts I can only add that of his death, which, as we learn from Charles O'Connor, was tragical,—for this last of the Mac Firbises was unfortunately murdered at Dnuffin, in the county of Sligo, in the year 1670. The circumstances connected with this event were known to that gentleman, but a proper respect for the feelings of the descendants of the murderer,

who was a gentleman of the country, prevented him from detailing them. They are, however, still remembered in the district in which it occurred, but I will not depart from the example set me, by exposing them to public light."

It was quite becoming Dr. Petrie's characteristic delicacy of feeling to follow the cautious silence of Mr. O'Connor in relation to this fearful crime. Now, however, there can be no offence or impropriety towards any living person, in putting on record, in a few words, the brief and simple fact of the cause of this murder, as preserved in the living local tradition of the country.

Mac Firbis was then under the ban of the penal laws, and, consequently, a marked and almost defenceless man in the eye of the law, whilst the friends of the murderer enjoyed the full protection of the constitution. He must have been then past his eightieth year, and he was, it is believed on his way to Dublin, probably to visit Robert, the son of Sir James Ware. He took up his lodging for the night in a small house in the little village of Dun Flin, in his native county. While sitting and resting himself in a little room off the shop, a young gentleman, of the Crofton family, came in, and began to take some liberties with a young woman who had care of the shop. She, to check his freedom, told him that he would be seen by the old gentleman in the next room; upon which, in a sudden rage, he snatched up a knife from the counter, rushed furiously into the room, and plunged it into the heart of Mac Firbis. Thus it was that, at the hand of a wanton assassin, this great scholar closed his long career,—the last of the regularly educated and most accomplished masters of the history, antiquities, laws and language of Erin.

But to return.

Beside his important genealogical work, Mac Firbis compiled two others of even still greater value, which unfortunately are not now known to exist; namely, a Glossary of the Ancient Laws of Erin; a Biographical Dictionary of her ancient writers and most distinguished literary men. Of the former of these, I have the good fortune to discover a fragment in the Dublin University (class H. 5. 30); but of the latter, I am not aware that any trace has been discovered. There are five other copies of ancient glossaries in Mac Firbis's hand writing preserved in the Dublin University library (all in H. 2. 15). Of this, one is a copy of Cormac's Glossary, another a copy of his tutor Donnell Davoren's own Law Glossary, compiled by him about the year 1595; besides which, separate fragments of three Derivative Glossaries, as well as a fragment of an ancient Law Tract, with the text, gloss, and commentary properly arranged and explained.

(To be continued)

79 Pearl st. New York, Nov. 25. '91.

Editor Gadhal.

Dear Sir.—Inclosed please find one year's subscription for the Gael, to be forwarded to the following Schools in Ireland as an encouragement to teach and learn the glorious old language of their country, the only real sign of their nationality and the only bond that can bind and unite them; and we all know that in unity there is strength. If the Irish everywhere spoke the grand old tongue of the Fionns they need not long be asking "favors that they'll never get" from either Gladstone or Balfour. I was born and brought up near K'llarney. Our Norrises belonged formerly in the County Cork, near Mitchellstown. I

picked the above schools [they are given under "Sentiments"] from the list of Irish teachers in the Gael for October 1890, as being the nearest to my friends in Cork and Kerry. I wish I could afford to send the Gael to every Irish teaching teacher in Ireland. Teachers will please acknowledge receipt.

Yours truly,

Thomas D. Norris.

THE PRETTY MAIDS OF BROOKLYN,

By P. A. DOUGHER.

(Copy-right reserved).

Young men and maidens now in prime,
Pay attention to my rhyme,
Don't laugh or scoff with envy smile
While I praise the maids of Brooklyn.

Hurra my boys get ready soon,
For the country or the honeymoon,
They're going to leave the first of June,
And bid good-bye to Brooklyn.

On the first of June at break of day,
With trunks and trinkets packed away,
Off to the country hills to stay
Three long months from Brooklyn.
Hurra my boys etc.

Such shaking hands and *pogs go-loer*
I am sure you never seen before
As the Ferry is steaming from the shore,
And they recede from Brooklyn.
Hurra my boys, etc.

It would do you good to hear them sing,
With accomplishments of music ring,
And carry time on the new heel-spring
That's paten'd late in Brooklyn.
Hurra my boys, etc.

When you meet them with an *ox-straw-ride*,*
They never hoot, jeer nor chide,
But invite you take a seat beside
A charming maid from Brooklyn.
Hurra my boys, etc.

Take them to a ball or fair,
There is none with them you could compare,
They're g-nteel, modest, well behaved,
Those pretty maids of Brooklyn.
Hurra my boys, etc.

The city boys I would advise,
If they my counsel don't despise,
I'd give them a tip to compromise,
Or they'll get left in Brooklyn.
Hurra my boys, etc.

Now to conclude and end my rhyme,
Please excuse me for the time,
I'm sure there is one for me inclined,
Although she lives in Brooklyn.

Hurra my boys, get ready soon,
For the country or the honeymoon,
They're returning home this afternoon—
Three cheers again for Brooklyn.

* Ox-straw-ride is very much used here in the country, and the sport very much indulged in by city people, i.e., farmers' wagons are fixed up with straw so that fifty persons can be seated and drawn by oxen.

EL3J21

Ծ'Եօջան Պագ Այլ, Արեարքոյ
Շումա.

- 1 Օ Էրն մօ իրօյժե,
Ոյ ճօյճիյն ծայր,
Ե՛ւ Երօն ճար Եօջալ
Այր Եօրայն զօ յճեճէ;
Օ 'ի Եւրօ-Այր,
Օ՛ւ ճայն ճի Ե-Եւ
Այն Եւրօն ճի Ե,
Քայն Բայն Եր Ե-Երօն
Բյնդէ.
- 2 Օ Բայն Երօն,
Օ՛ւ մօճայն Երօն,
Եր Ե-Երօն,
Երօն ճար Բայն;
Այն Երօն ճար Երօն,
Այն Երօն ճար Երօն,
Այն Երօն ճար Երօն,
Այն Երօն ճար Երօն
Երօն.
- 3 Օ Էրն մօ իրօյժե
Ոյ ճօյճիյն ծայր
Օյն Ե՛ւ Եօջան, զօ Բայն,
'Տայն Այն ճար
'Տ ճար ճար Երօն
Այն Երօն;
Օ Բայն ճար ճար,
Օ Բայն Երօն Բայն,
Բայն Եր Ե-Երօն
Բյնդէ.
- 4 Երօն ճար Երօն ճար
Այն Եր Երօն Բայն-Երօն
Երօն Բայն ճար Երօն
Այն Երօն;
Եր Երօն ճար ճար
Այն Երօն ճար Բայն
Բայն Եր Ե-Երօն
Բյնդէ.
- 5 Երօն Երօն ճար 'ի Երօն
Այն Երօն ճար Բայն
Եր Երօն ճար Երօն
Այն Երօն;
Երօն 'ի Երօն ճար
Բայն Երօն ճար Երօն
Այն Երօն ճար
Երօն.

Եօջան Ար Երօն.

ELEGY to JOHN McHALE,

Archbishop of Tuam.

(Translated from the Irish poem,—J. J. O.)

- 1 Oh Erin my loved one,
Unhappy thy lot,
Now danger and sorrow
Surround thee,
Since that hour death came
To quench the life-flame
Of a Prince of our Race,
Ever worthy!
- 2 He, the Priest, well esteemed,
So gentle and meek
To the poor
Of the valley and mountain;
But eager and bold
To the foe of the fold
As e'er was Bran,
The swift wolf-dog.
- 3 Oh Erin my loved one,
Unhappy thy lot,
For the Priest of the West,
In the tomb—
Lies at rest;
While sore is the weeping
'Round Nephin.
He, the poet and guide,
The hierarchy's pride,
A prince of our Race,
Ever worthy!
- 4 His name shall endure
In our love, ever pure,
Without ceasing or sleep,
In green Connae,
In music and song,
Thy fame we'll prolong,
Oh prince of our Race,
Ever worthy!
- 5 And the tongue of the Gael
Thy story shall tell,
In climes where e'er
He wanders;
To the distant poles
Of the sea-girt earth;
In this lower valley of sorrows,
Thy memory he'll fondly cher-
ish— [land and sea,
'Till thy name shall ring o'er
In paeans of triumph when we
're free!!!

5470 Kembark Av

Chicago, Oct. 23. 1891.

My Dear Mr. Logan,

I send this little poem to the Gael written in honor of him who was styled, The lion of the fold of Juda. Because I revere the memory of one who did much for our Race and Language, and who lived and died a sterling patriot.

John J. Carroll.

Some Hard Nuts For The "Apostate" Irishman To Crack.

Salt Lake City, Utah, Oct. 6. '91.

Editor of The Gael.

Dear Sir,—I noticed considerable remarks in the Gael from time to time about the decrease of the Irish language, and the Irish Catholic population in America. Some will say this is the reason, and some will say that is the reason: but the common sense view of the matter is to cultivate Celtic literature and throw the *Bearla* which gives us nothing but contenton, where it belongs.

Dear friends, this continued discussion is a very grave question and requires a good deal of consideration in all its forms. Now my good friends, there are a great many who think there is only one side to this question, commonly known as apostacy. That is the religious view. Every one who hears of an apostate feels like sending him to the eternal regions because he abandons his faith.

Friends, let me ask you whether you have any more right to send a person to the eternal regions for losing the practice of his faith than you would for the abandonment of his native language, or for disrespecting his native country? Please consider this side of the question a little more and there will be no great difficulty in solving the problem.

In the first place, there are people who forget that their language is of any importance because tyrants succeeded in crushing it for a time, and instead of proudly defending their melodious language, contrary to their national characteristics, they hang their heads in shame and cowardly abandon it to the enemy, and recognize the tyrant's might.

Oh dear friends of ancient glory, is this the view of our grand sires of how to be practical and logical: and is there any evidence of where they abandoned their religion or forsook their language in order to be prized as a more intellectual people? Now I am convinced that this is the kind of intellect which caused so much apostacy both religiously and linguistically amongst the people of our once glorious little island. It can be seen at a glance that the children who prize in this manner are laying the foundation of apostacy.

When we cultivate our language and literature we shall have a different opinion of what constitutes an intellectual Irishman. Has not our gracious motherland given us strength and vigor unsurpassed by any of the nations; philologists and scholars, artists and soldiers. What, then, should we be ashamed of? Preserve the language and through its usage all the other requirements will follow.

Yours truly,

PATRICK CRONIN.

THE SENTIMENTS of our SUBSCRIBERS.

Ala—Mobile, F. M'Cosker. Mr M'Cosker is delighted at the prospects of the electrotype plan.

Col—Red Mountain, J Kennedy, Chas. C Coll, per Mr. Kennedy, who sends \$5. for himself and \$6. from Mr. Coll. Many more like these Irishmen and the Gael would be weekly, and all over the world.

Conn—Waterbury, Ed. Hoban.

S Dak—Lead City, Peter J Clancy.

Ill—Chicago, Rev. John J Carroll, a liberal donation to help the movement.

Ia—Burlington, J Hagerty, one of the old guard

Kan—Lincoln, Godfrey Downey.

Mass—Belmont, T J Coghlan.

Mich—Ferry, M S Hines, per M Downey.

Neb—Fort Omaha, Ed. J Hickey.

N J—Rutherford, Wm. H McLees.

N Y—Brooklyn, Mrs. Barton, J Mullany, J. Kane per P Hanbury, N Y—Cohoes, J Barnes, another true Gael—Greenfield, P A Dougher, again (friend Dougher wishes to see the Gael with a million subscribers. Possibly you may not be disappointed, friend, all the signs point that way now; electricity is a mighty propelling force)—City (this list was mislaid or it would have appeared sooner), Catherine M Hanbury, John F. Hanbury, Patrick J Curran, James J Cody, J O'Connor, J Hacket, (all \$ subs.) per P Hanbury. (You, "Sections,"—on the Leading FILE, Right Form Into Line!)

O—Lowelleville, M Corcoran.

Pa—Ashley, M Ward, and Pittsburg, Thomas J Madigan—these two Irishmen are too good to be separated by a (—), hence, we didn't—Phila. Miss Mary Mahoney (plur na mban)

Tex—Fort Hancock, J Clifford (another \$25.00 weekly Gael)—Palestine, M McDonough.

Utah—Salt Lake City, J H Durkin, Frank Leonard, per D A Coleman, who is always heard from "Where'er he roams"; P Cronin, seen elsewhere.

Canada—Cornwall, Rev. N MacNish, B.D., LL.D who has written a paper (which was read before the Philological Section of the Canadian Institute) on the Language of the Umbrian Tablets, in which he demonstrates, without room for cavil, that the language is Gaelic. In this research, the learned Doctor merits the gratitude of Scotch and Irish alike. We shall publish the proof in a near future issue, when we can do the matter justice—Sheenboro' Rev. M Shalloe, whose hand is always liberal.

Ireland—Cork Model School, F Cronin—Carriganima, P. Lehaue, per Capt. T D Norris, N Y.

—Donegal—Donegal, Rev P Cassidy, P P—Kilcar, Rev. P Logue, P P—Coguish, P Murray, N Teacher, Francis Carr, all per J Kennedy, Red Mountain, Colorado—Gweedore, Rev. J McFadden—Middleton, Rev. A McNellis, Maurice Coll—Latterkenny. Convent of the Sisters of Charity, per Charles C Coll, Red Mountain, Col.

We need say nothing about Donegal, Irishmen hail from there! But, where, O, where, is Tipperary? Has the Sassanach subdued them at last? Ay, and other boastful counties, too. Were it not for the gallant Major Maher we should give Tipperary a laying out; but his labors in the Gaelic cause cover a multitude of his county's sins.

Up to the present, Donegal takes the lead.

—Kerry—Killarney, P O'Connell—Kilgarven, P Buckley—Masterguilhy, P Sugrue, also, per Capt. Norris, who means to make his actions tally with

his words in the Gaelic cause—Caherdermot, J O' Sullivan—Milltown, T McSweeney, per J Clifford, Fort Hancock, Texas, who is, also, mindful of his native home. All the above are certificated N S. Teachers, and get two copies each for their Gaelic pupils.

Scotland—Ayrshire—Garvine, Rev. Fr O'Shaughnessy, per C C Coll, Red Mountain, Col.

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of The Irish Race

By the late

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

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Miss Maggie Harte, Muskegon, Mich. Mr Jerh. Moynihan, Cohoes, N Y., Mr P J Clancy, Lead City, S Dak., and J J Hughes, Phila. Pa., and Wm O'Gorman, jr. Youngstown, N Y, send perfect answers to the last problem, with the formula fully worked out thus,—

$$\begin{aligned} x \text{ plus } y & \text{ equal } 4x \text{ divided by } y; \\ x \text{ minus } y & \text{ equal } 2x \text{ divided by } y. \end{aligned}$$

Clear of fractions, (1) xy plus y squared equal $4x$,
(2) xy minus y " " " $2x$,

$$\text{Add— } 2xy \text{ equal } 6x;$$

Divide by x ,— $2y$ equal 6 ; y equal 3 .

$$\text{And (1), } x \text{ plus } 3 \text{ equal } 4x \text{ divided by } 3$$

Clear of fractions, $3x$ plus 9 equal $4x$;

Equate,—minus x equal minus 9 ;

Change signs,— x equal 9 .—Q. E. D.

Would it be too much to assume that no journal published to-day has so enlightened a constituency as THE GAEL? As a whole, and without exception, we shall wager on it.—It has one cardinal, eight bishops, over two hundred priests, lawyers, and M.Ds., and the balance of its subscribers composed largely of such as the above mathematicians.

We regret our want of proper types for these problems.

We give an easy one this time,—A man being asked how old he was answered.—

"If my age be doubled and the half and the quarter, more by one year, added to it. I shall be one hundred years." How old was he?

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