

Seminary Maojine Alujne, Cleveland, O. An dana lá deuz zon čeud inj '92

Οο εαταπτόηπ Uη ταοταί. U Saoi Oíl:—

Di mjan azam le camall aημαγ ράιρέαη δαοδαίζε γάζαιζο απ άισ α ειηηιο, αξιιτ ηί τι ηά γελόστη οί συμη το τιαιπερτ Δίτης Δίη το βάιρéan-ra. buo majt ljom réjn azur le γεαη όξ ejle αηηγα Semjnant το, σά 3- cujnrea αζαίηη το βάιρέαη απηγο ζαċ h-ujle mj, man jr mjan linn ceanza na 5αοδαίζε α corαημέρι - α méjo a b. rull flor againn ouite -agur f fogal-Amat. 310 hac b-ruil monan am az-Δηηη Δηηγο le γηη α σέαη Δο, σεμηγαιό mujo an méjo jy réjojn linn lejte. Tà γύιι αξαμ 30 η- βείο αη βίρα τα η ηματό All h-ély camall zeápp, zo m-bejő cú απαη ράιρέα η γεας τήμασα α έμιπ αξαίηη

beiting buitead out of tenjodrá ain air azam, azur ingreade oam cia méto a beitear ain an Jaodal ra mbliatain azur cuinrió mujo an c-jomlán azao an aogoaj.

Tájm, a Saoj Öíl

Οο έδηδ,

S. O'C.

The following old song was written in Philadelphia from the recitation of Mr. Con. McNeilis, a native of Inniskeel, Co. Donegal, —J. J. Lyons.

213 JOHNSUJOE DEJNH-EUDUJH.

Sé πο ημαό-ξεμη ταη πέ 'της πύη-γεανα πο αίξιο 2115 Ιοηηγαγόε θειηη-εμφαίη παίφιη δος, δηεάς, 'S ταη σμίηε αίτι α' τ-γαοξαί α αίμηπεαν α' ττεμί, Νάη τημας Ιείς πας Ταφάιί α δείτ η η-αίς πας παίπ τάμη; Νί ιαργαίη τέιη τρηέ ίξιτ, αναν πο είφεαν, θα, ααραίι πο αασίνισε, 'ς παό σοιίιζι α κάν, 21 ατ το μηπεας α δείιξη, α η-μηνία 'ς α η-εμφαίη. Sé α cúl cailce, αναοδαά α άμη πήγε αηη δάις.

] τ Ιάβας, βαςίας, είμαηας, εοεάηας, Επαοβας, είαηηοςας, καθα, παιζηη, εποιή Μηπ α' κάρτοςη ήμητριαίτα, ήμητε, ήμαεάητα, είτοπόα, ξίαη, ήμητσαρίτε, βάη, ξεαί, ξητηη; είτο τοιίτηζε, τοιαγθα η η-ιοικία α είηη, είτα επαογημικός α θειμαθό το δοέαρη είτα τημαογημικός κοιαγθα α βείτη βηη.

'S τά τοις μαήαμ, τμίτρας, ανασάς, ανιητρας, Τροη, τινό, τηιοραιίας τίση το δρόις,

Μίμα ά ἀσπράη ἡηή ἡνιμημίι, α' ἀνίμητη ἀασίη-ξεαί

Sé πο ηναφ ταη πέ 'αληπ ίε η-α δενί ταη δρός;

Τά πο δάη το σίητε παμ δ-γάιτ π' ηητείηη

Sάγντας αληπε ό 'η ἡλαίτσελη ότ,

γάιιτε τηιηη τρίο ιάμα α σίηη

Sί αη ἀνας αμα α' ἀσιιί ί, η ιάμα' ἀεο.

'Sé πο ημαό ζαη πέ 'ζυγ ή αρι αη οριεάη

2η αι η η-ούρι 'γ το σ-σροσκαό όμταρη α' σ-ραγτ,
'S παι όμισκεαό α' οπάσσ αρι δαμπαρδ σταηη uball

30 δ-κάρισεαι ούρη η θα αριοδαί α στραίι;
Οο όσιρ παι α' σόπότια α'γ τιαρτ σο γάι

όμτα πας Κητ πα η-ούρι σμης αρι κασ α' όραιι,
'S γέ σο τάριε σριη α κμαρι α' όιρά

2ι'γ γι συγα απ όπος δυρόε α σ' αρρίτ απ τηραπ.

Sí blát η Δ 3-chaod í Δ ο' γάγ ό 'η γίοη- ceant 21' παι σε από από μη της από τη από

υί α τεαίτ αηη ηα τίπε αιπ αιτ απίτ, 21 τεαμα τηο έποιδε, τ α ξεοθταιό τώ ρόζ.

[The foregoing song has been sent typewritten. The Rev. Fr. Murphy. Phila. purchased a Gaelic typewriter at considerable expense as the type was specially east for it. The letters are like those in the Dublin Gaelic books, and look very fine. Fr. Murphy has a lot of Gaelic manuscript and he will put it in shape by means of his typewriter. We believe Father Murphy's is the first Gaelic type writer made.

LESSONS IN GÆLIC.

THE	GARLIC	ALPHABET

Irish.	Roman.	Sound.	!ris 1.	Roman.	Bound.
A	a	aw	m	m	emm
b	b	bay	11	n	enn
(;	C	kay	0	C	oh
0	d	dhay	p	p	pay
e	е	ay	p	r	arr
F	f	eff	r	8	ess
5	g	gay	2	t	thay
1	i	ee	11	u	00
1	1_	ell			

XVII. LESSON.-Continued

Translation of Exercise 1.

1. 210 bhon! 2. mo cheac! 3. mo míle chuajt. 4. mo cuirle azur mo nún zeal. 5. a cuirle mo choice, mo cana, mo żná o jr cú. 6. a céile m' anama ης τά. 7. η α ό τηο ό απα ό ό ρη, ό ρί, ξη ά ό. ή μη, τά? 8. ης τό το ό απα ό ό η τό το ό, 5πάσημη. 9. δ-rujt σο bean ασμη σο mac agur nún zeal do choide lead ann μό? 10. τά γιαο ίτοη απη μό. 11. ca n-ruil oo rean ann 140? 12. cá ré 110m 13 b-ruil a cor rlan, no cinn anoir, azur a ral azur meun a coir? 14. za a rál azur a cor azur a meun rlán; ac τά α ceann cinn ó am 50 am agur pian ann a taob. 15. Tá an t-ruil dear bos A15e. 16. ca b-ruil an bean a cá easγίλη? 17. τά γί Δηη το. 18. εία Δη ηιό τά αιμ ήι? (What thing is on heri.e., what is it that ails her?) 19. 52 a zlún zan luad, a opujen chom, a cluar 5 Δη clor. 20. η Δηδ ί ΙΔ Ι΄ Δ Ις Ι΄ ό 'η Δη TO A HAE, 'n HAIR Of TO BHACAILL AJS GEAC mo mágan, 21, dí; Asur Delp ré nac

Obs 1.—When the article $\Delta\eta$ (the) is placed perfore nouns, it aspirate the first consonant, if aspirable, in the nominative and objective cases singular of nouns feminine: but of nouns masculine the first consonant in possessive case singular. Example—

bean, a woman; an bean, the woman, rin, possessive case of rean, a man; ceac an rin, the man's house.

EXCEPTION 1.-Nouns whose first letter is τ, or τ, do not take the aspirate torm: Example—Δη τοιη, f., (nom. or obj. case) the wish, the element; Δη τοιηΔηη, the world's; ΤιξεΔηηΔ Δη τοιηΔηη, the world's Lord.

The reason is, the dental η of the article $\Delta \eta$ (the), and dentals ∞ , or τ , are quite euphonious without the aid of aspiration.

EXCEPTION 2-S, r, is an unique kind of letter, which in this particular form does not after the article, bear to be aspirated, but, instead takes the letter to before it, in the nominative and objective cases, if the noun be feminine; in the possessive case, if the noun be masculine, as:

reod, a jewel; an σ-reod, the jewel, rlac, t. a rod; an σ-rlac, the rod, rnajo, a street; an σ-rnajo, the street. razajno, a priest's; an σ-razajno, the priest's (the poss. case).

as; an c-reod do-razala 'r í ir ailne; the rare jewel is the most precious.

Un c-riac nac n-ziacann rnjom; the rod that takes not twisting.

In these instances, when the two consonants, τ & γ , come together, τ is pronounced and γ is silent; which indeed is always the case whenever two consonants whose sounds do not unite in one syllable meet, the first is sounded, the second rendered silent.

It is only after the article (an) that S suffers this change; for if mo, vo, or a (his), the possessive pronoun singular precede, or if it be the nominative case of address; or if the noun beginning with S come after the prepositions alp, on, etc., as has been pointed out in the toregoing Observaions, S, r, would, in all such cases, be aspirated according to rule; as,

rlat, rod; mo flat. my rod.
rlat, rod; app flat, on a rod.
onoc, bad; onoc-flat, a bad rod
rlat, rod; "an" t-rlat the rod.

LESSON XVIII.

VOCABULARY.

blossom, flower, blát; rcot. dead, mant; earth, calam; fairness or whiteness, rinne; [blossom] of all that is fair, blát na rinne.

Irishman, έμρελημας; from έμρε, Ireland, Add eac, or ac, to the name of a country, and the gentile name of one from that country is formed; as Sacranac, an Englishman; γμαης-ας, a Frenchman; Spáin-eac, a Spaniard. If the name of the country or place form the possessive case in an; as έμρε, Ireland; 2116a, Scotland; Sacra, England 2116ha, Munster, the gentile name is formed from the possessive case; as, 2116a, 2116anac; Sacra, Sacranac; 2116. 2116anac.

Honour, οηόρη; joy, τόξ; tuat-ξάρη, rejoicing; mind, ηθήη; shame, ηάρηε; store, ττος; treasure, ταργές, είγτο.

Exercice 1.

Translate-

1. Is the man old £ 2. He is old; but the old man who was here yesterday is now dead. 3. Is the old woman in the house £ 4. She is not; but

the grandmother is in the house. 5. Have you a grandmother living f 6. I have, and a grandfather 7. Is the old man who was in the house yesterday your grandfather & 8. He is; and the old woman who is here to day is my grandmother. 9. Have you a good (deagh) heart \$10. I have a good heart and a well-disposed mind; for every good man has a good heart and a well-disposed mind. 11. The Lord my God is Sovereign (ardh, high, supreme, sovereign,) Lord of (air, on,) heaven and earth. 12. The Irishman is longslived. 13. How are all those under your care? 14. Those under my care are well (slan, safe). 15. How are those under your care, and your father's, and your grand father's f 16 Your fame and your reputation are dear to me. 17. Oh! my sad sorrow that you are not happy. 18. Oh! my treasure and love of loves how great is my affection for you! 19. Mary, pulse of my heart, flower of all that is fair! 20. You are my sorrow and my joy-my honour and my shame, my life and my death.

Mr. Dougher's Experience of Other Nationalities.
Twin Brothers in Comparison.

Greenfield, N. Y. Feb. 18. '92.

Dear Editor, Friends and Readers of The Gael,

I have worked in nearly all the industrial branches of manual labor in pursuit of a livelihood, and by so doing mingled in society with the masses of all nationalities and observed their customs, habits and temperaments; and in analyzing the same I find the Welsh people the most honorably acting in conformity with a national principle.—
They rarely mix in marriage out side their own people; they stick to their language as they would to their lives, and teach the same to their children. They are well versed in the history of their race, and their monosyllabic words are like unto the Irish, but their compound and derivative words differ materially under long and different cultivation. I worked for six years in the coal mines near

I worked for six years in the coal mines near Scranton, Pa., along with these people. The incident to which I am about to refer happened on the 16th day of March. 1872, when the following friendly discourse transpired between myself and my partner, William Evans, a Welshman.—

"Well," said I, "Mr. Evans, I suppose you are aware that to morrow is St. Patrick's Day, a holiday with us, Irish, and that I am not going to work as I am to be with the celebration and procession."

"Well, Mr. Dougher," said he, "I am well aware of what you tell me; neither am I going to work to-morrow. But I am going to celebrate St. Patrick's Day, too, though in a different way to how you, Irish, celebrate it."

I was somewhat taken back by the assertion and rather delicately hinted that he might proceed with

the explanation.

"Well," said he, "we Welsh people, assemble St. Patrick's Day in our hall. There we hold a con cert, singing, speech-making, and discoursing on the language St. Patrick spoke, our own dear Celtic tongue. But you, Irishmen, act differently: you parade around the muddy streets; spend money extravagantly; get out of order in the evening—end up in a row—talking loudly in the language of your enemy—leaves me a strong will to think that that is not how St. Patrick intended it should be."

I hung my head in silence and received a lesson which I have not yet forgot.

P. A. Dougher.

eactra vi praliteora pripe.

Rirceano de h. Enebre no ronjob.

Lá zlan-ruan, lom-reaca, żejmniż o απ ειπιζ απας τζοίος παςάητα, τύζας tápla zup connajne ré cujze clejtine mon rzaoilce an an mais. Zio nan ήρατα, γαιτόιοτας, απ τί Seázan Szolos níon ram ná rocain leir ouine con T-ramalt rin to tujteact n.a tail 1 meadan macame zan claojo clucman le n-a ajr 'n-a lujoread na 0103 001inin 'n a o-cuilread o natanc an famaine bí 30 cheun az zluaraco 'n. a cojnne. 21n nonujoim n.a comain con racais σο δηεατημής αη Szolóz αρ ζεαδαίη α oinnéire nac naid ann act rean boct, macanda 7 ruirde an a zualajny bi az carrol da o culuça az buaja lón a beatao amac the neant a lam as bualleat chujtheatta 7 coince. Leir an alsne lazac γηη δεαηημήσεας αη Szolóz τό 7 DO FREAZAIR AN bualteeon 30 min. chearda, milir, as jannujo eoluir ajn 30 h 10000 é1510 10-a d-rujtbeat opear olbhe; "man cualar," an an bualteoin, "50 naid ujnearba buajlceojnjoe an an άις το 7 α 3-сиго αρθαρ αси σα όπεό 5-Δό 17 η η η η ο τι α η η α η δία τά τέιη?" An An S30105, "no cao ar out ?" "2111re," an ré, "an buailteoin bujte, ó dojthin Rata-Coill, atá realad an n-am reolad zan meamain zan einim, de dearza cajm-clear calaoireac 21 ajme mancaise, reana-flacal, 7 a vailein ould-715, 1 4 21 AC MIC AT DIONADÓNA."

"Τρεατ το θεαη τυίς τριστα τύτο, α τυίηε δοιός"? Απ αη Sτοίος. "21τά," απ τέ. "πο μοιπασίη, η πο τίαιητε, πο πυίηητεαμ, πο παίητεαμ, πο δαη δοίς πεαπαπ διαστατό δό, το ταίι δ ιοπαταπίλατο ηα τοιμιτές το ημπεατό ομη τρές αη τοιμίζη της."

'Čοιςιη," απ απ S5οlός, "σαπ 17σεα το 10 με το

(Translation)
[A typical Munster story.]
The Adventures of the Yellow Thresher.

One clear-cold bare-frosty day in Winter that a kind, merry farmer went out from his own hot hearth of burning turf it happened that he saw (coming) towards him a great able fellow on the plain. Although this person. John the Farmer, was neither coward ly nor fearful (still) he was not pleased or consoled that such a man should be coming to him in the middle of a field where there was no cosy fence by in which he might lie down nor deep dyke in which he could fit himself away from the sight of the giant coming so quickly to meet him. his coming nearer the farmer judged from the appearance of his outfit that he was but a poor, honest, man with a flail on his shoulder travelling the country in order to earn his bread with the strength of his arm threshing oats and wheat. With that kindly understanding the farmer saluted him and the thresher answered mildly and politely (at the same time) asking direction to some place where he might get a job of work, "for I heard" said the thresher, "that this place was in want of threshers and that the (peoples') corn was rotting in the haggards." "Who art thou," said the farmer, "and whence comest?" "I," said he, "am the Yellow Thresher from Raehill borheen who for some time have been straying without memory or understan ding because of the crooked, deceitful tricks of Mam of the gapped mouth and fang-teeth and her diabolical urchin ie the Son of the son of the thatcher."

"What happened to thee on their account my poor man"? said the farmer. "It is," said he, "that I lost my means and my health, my kindred, my housefolk, my land, and full-bellied milky bawn of cows on account of the multitude of evil games practised upon me by that hag."

"Well, now," said the farmer, "come in with me to the fire and I will give to thee a quarter's work in the barn to-

υμαιτάη coill το υμαιτημή τριογαό αγ αη τοταιήμα η 7 τοξέα ηταιή η ημοηθημη τομή εαγαιρ ό Ιμητορ αη Ιαε τι το του τημή ηα η εαιι μη τράτησηα." "Υπτά το παιτ," αρ αη Sτοίστ, "υμαιι ητε ακ τι του το τοτα 7 τε αγθας η α τε η με."

Το όπιιστεατ απαση ποπρα 30 ποίcajn an ciże cójb; leazar an buailceoin A fulree fa cul an conuir, agur muna μαίδ σείμε 7 σεασαίμ, σοξα δίο 7 σαμμ-Alns an baine naman maille le railce FAIRTING AS AN bean An cize injocain, mujnce, nér an ocajycealac, ní lá rór é. Do rujo ré 1 n. jomlacan an clain 7 το έροη ζαη τράς ζαη καοταίη ίέιηnuacan chaor-rluize o' imino an na ρμάταιτίο le ηεαρτ α οίραιτ τη ίροηαό a 501le γα τειμελό σεη μέιτη γιη. 21ηηγαη ασυδαίης bean αη τίξε συρ ηάρη ιθ' α ιηηγηη αότ ηίομ δρέροιη ιθ' son blujne best mujc-feola to cun or α έσήμητ ημη ημέ παιδ γί απ η-α δημιόηθΑό ΔΟΙΙ Δη ζ-ΔΗ ΥΙη δ'οιτίο.

"Mjop żada żuje ceaće cajpir a bean," ap ré, " bý lá azam-ra 7 njop čleaccar bejé rolam ace jr rav ó to rozlamar vejmin an rzeul rin, an cj nać blajreann an reoil zup móp an c-rov lejr an c-andpuje."

"Ir oujne mé," an ré, "to bi raitoin, ιώη- ζηλοδατικό, τλημαίι τοτή γλοξαί σμη ιμόιξ αη πιοδάο ομη αίος πιομιιη π' ηησηηο γέηη τη beanao τας maojη 7 1011 mar raozalta tíom thío. 213ur 510 50 b. मार्गाम 'प्रम माठदंद पठ 'म. A b-FA'CCÍ MÉ TO LÁTAIN ANOIR, 7 510 30 bfullim as ellion véince beasnac, a flor το τας γειτίεας τηιαίτα αη δότα η της δόταγ-γα ηα αοιηηθαί τοι όιηθατ α-תובחון לבחות דב יח וושובה; סוף שעם לוובל-AC JAC DUINE BOCT D'A T-TIOCFATO FA tion an apuly rin aguinne lan a mala o' fazbajl rul o'imteocat. Mic ní respince culty anold an reals of againg Δηαίιόο η à Δη ήρειο το τάιleaman 10-In na boctaib, man to compassive at

morrow morning. But, thresher, tell me this, what is thy choice of appointments for threshing"! "O," said the thresher, "if I had a bare floor and a hazel striking stick I would knock sparks out of the ground and make bits of the corn layer from the first showing of the bright day until the fall of clouds at eventide." "All is well," said the farmer, "come in with me to your supper and the heat of the fire."

They both moved before them (forward) until they reached the house; the thresher leaves his flail behind the door and it is not day yet if the housewife of mild deportment, good-natured had not fire and favour, chioce of food and churns of thick milk, together with hearty welcome for the traveller. He sat down at the middle of the table and forthwith without delay or abatement began to inflict gullet swallowing destruction on the potatoes, so great his hunger until at length his belly was filled in that way. Then the house-wife said she was ashamed to sav so but it was not in her power to lay a single little piece of pork before him because they had none boiled at such a time of the night.

"There was no necessity for thee to mention it woman," said he, "one time it was not my custom to be empty but I have learned long since then the truth of the saying that a person who cannot get meat is well enough pleased with the broth"

Having taken his supper the thresher sat pleased and comfortable on a straw 'boss' beside the hob and told his story to the people of the house from beginning to end as I am about to set down here.

I am one, said he, that had riches and the esteem of all a part of my life, until misfortune fell on me on account of a luckless design of my own that caused me to lose my means and store of wealth. And although I am in this condition in which you behold me at present, and although I am, as I may say, almost seeking alms, still every wretched one travelling the road knows

σιαθαίι 7 σεαήμαιη η-απ η-αξαίο 30 η-α ιμός καθμα ηα 5-κιαοίη-θεαμς, .j. καιιιεακά κηιοήα ηα βρίγεος.

"Oo by nat mon asunn ran m-baile 1 bpajne on leara 7 to bjot rzeul an a luad imears vaoine an ceangain sun b é but cul bajne as rluas rise tear-21 μή αη ό ηα ειαηταίδ αξ 10 μάιη ξας ojoće zlan-rojllreać 7 az bnejt na ljat. nójve leo ó řluaž rjže tuad-21 uman, 30 o-ceroroir 30 legit 7 elopbeal on legitchajs an σειμελό ηλ γσηί be σο caiceam rleide 7 pince 7 readnad acu 'ran mbruz álujny oo bý ra bun an leara. 2η Δησιρι Ιροη-γα η ίση συιρελ γυμη η ά ημαίης τη α ιειτέιο γιη σ'ελέτημη όιδ αέτ o'rognar an mo cujo rean an hor rin To tojail 30 bejt néjo comtrom lejr an o talinajn oo. Oo tjomajneadan leo αξ μοήμαι 30 γαοτιαό 7 αξ σαηταό спилю 7 тр-те п-л в-гапай 30 п-телрημό poll μόμ Δηι ταοίδ αη τηοίς. Γείτ τη το δηελόημη τέρη γελη δελη chion 30 brallains deans uimpe as buajn bhorna no abban ceine to bean-Δή σε ξεαξαίδ γεαμξία σο έμιτεασαμ τα lán σε δάμη chann an claoit. 21 n breichin na break of oo leis ri liuò 7 mile zlaod uajte zo n-oudaine oo zut άηο;

Do rzjob rí lé' annran cum rjubal 7 00 ίητο αγ παθαπό πα γοιπηθ 30 σαραίο. Νίοη τάγτο σ'ηπτίξ πάρ ξείς σαίμε σο m' feanaid vá nav, "munab é an meandal aca m'incinn re rin f tall etiaim etjantac na reapa-flacal 7 a Dailein majlle η α, 7 α δαοίηε ηα ράιητε ir í mo comajule vaoje-re an obaju ro vo casteam uainn 7 Jan bac leir an c-rean πατ ήμοτατήματας, ήμοη ασύμτα το ημοτ πο, οιμ πμηα ησίησηί αίηλαιό ηί δια ouine ná veorujde dínn beo 1 3-cjonn bljatna." "Ejrt to beul a amatajn Jan céill," an na rin leir, 7 má acaoi 10' δοξάη δέα όξας ηλ πελη συμάδ πλη TIM ATÁ CÁC."

Οο έλη τε η-λ τογτ η η-σιλιό γιη 7 ξαθάσαι πο όλοιηε οιδιε λ5 ποήλι 50 whether I or any of my race were ever stingy of our food, because it was customary that every poor person coming under the shelter of that house of ours should get the fill of his bag before he departed. But we are none the better now of the possessions of long ago nor of all we distributed among the poor, for devils and demons and their evil doing servers, viz., the withered pishoghue-practising hags have battled against us.

There was a large rath at home in the Liss field and the story went among the people of that neigh bourhood that for a long time it was the goal of the fairy hosts of Desmond where they hurled every moonlight night and took the ball with them from the fairy hosts of Ormond, and at the end of the game accompanied by Aoibheal of Carrig-Leith they went to feast with dance merry revel in a beau tiful place beneath the Liss. As for myself I never had care or concern for that manner of story and ordered my men to level that Liss until it was even and flat with the ground. I accompanied them and they commenced to dig laboriously and shovel out clay until a great hole was made in the side of the bank. About that time I saw a withered old woman with a red cloak about her gather a bressney or bundle of fire-wood, that is, rotten branches that had fallen to the ground from the trees on the hedge-row. On seeing the men she shouted and bawled and exclaimed in a loud voice

"Oh shame and sorrow! workers of your doom, You'll never live to see the harvest bloom."

She then betook herself away and quietly passed out of sight of the company. She had no sooner gone than one of my men startled said, "If my mind be not deceived yonder goes Mam of the gapped mouth and fang-teeth with her urchin; and my friends I would advise you to give up this work and have nothing farther to do with this unnatural unlucky old 'Liss'; for if you do not do so not one of us will be alive either man or wanderer in a year's time." "Cease thy prate senseless fool," said the men to him "and if thou thyself art a nervous 'softy' do not think that every body else is in like manner."

He remained silent after that and my workmen continued digging away TIAN A5 lein leasad fail cumoais an c rean-pata zup żlaojo an bean mujnτεαπτα οπηαίηη μη εασαπτηάτα. 21 μ imceact ouinn to cuinear o'flacaid an rean acu an lain madac oo cadainc lejr zur an z-ceanocain 7 chuò do cun rujce le h-azajo creadia oo deunam a mánac. Do buail ré noim 30 veiteanarac 7 00 opujo ar an meadain jonnur ηΔό μαίδ συμήπε αξ πεΔό αξυίηη Δίμ 50 bejt σάμ bpμοjηη cajtce azajηη 7 γjηη 30 léjp an an m-bócan 30 ljorca, nejc, az rilleat an an n-obain. Ir annran to έσημαρικατικό ευξαιηη αρ αη μαση αη lájn njabac 7 jr amla to bí 7 an ojal-AIT FA 1 A bolz 7 THIAN AN AZAITTIN AR η-α γτρακαό ίθ' κα η α κογαίδ. Ο ριίζ υμα έλη λη λ ς εληη όμη λ τρεορμή το cheonad zur an braine 7 fludalaman pomajny 30 bruanaman an rean bocc rince chaplujite an leat taoid dotain 30 η-A ceann γΔ01 7 é mand.

Οο δί ζαμταό δρόμη αζ α ήμαση 7 α claini ar a diajo, 7 cainis an omeat rin o faiccear an na reanaib zun rean-ADAR AON BUAIN DO bejt acu lejr an crean nat nior mo. Do ran an rzeul an Δη ηιούς γιη 30 cionη γελές ήλιηε 7 το δάημα αξ όμη 1 η-σεαμημο ζαό ηιό σαμ 1mc15 ομμα1ηη 50 σ-συσαμαμ κα σεαμα

[Do bejt leants.

Masterguihy N. S., Cahirciveen, Co. Kerry, Ireland, 27th. Jan., '92.

Dear Sir:

I beg to acknowledge receipt of copies of the Gael for November and December, for which I understand you have subscribed.

I beg also to thank you sincerely for your kind-

My pupils take great interest in reading its pages, and commit most of its poetical pieces to me-

This is my first year instructing an Irish class, though I have the Board's certificate since 1888. Circumstances over which I had not control prevented me until now. But now I have a class of 50 boys and girls who are assidiously studying their little books. A fair number of these had a good knowledge of the mother tongua before I commenced, so that I hope the greater number will be able to pass the requirements of the Programme in Irish.

Again thanking you, I beg to subscribe myself Yours faithfully,

P. Sugrue.

Capt. T. D. Norris, 79 Pearl St. N. Y.

and knocking down the ramparts of the old fort until the housewife called on us at dinner-time. On going away I directed one of them to take the grey mare to the forge and get a shoe on her as a preparation for ploughing on the day following. He struck off in a hurry and passed out of our memories so that not one amongst us thought of him until our dinner having being eaten we were returning by the road slow and easy to our work. It was then we saw (coming) towards us on the way the grey mare in this state: the saddle under her belly and the 'winkers'rein being draggled by her under her feet. A boy took her by the head to lead her to the field and we went on our way until we found the poor man lying crippled on the road-side having his head (bent) under him, dead.

His wife and children raised a dismal cry after him and the men were so frightened that they refused to have any more to do with the old fort. Thus the matter rested for a week and we had almost forgotten all that had happened to us until on a certain morning we remarked

(To be continued)

The Phila. Philo Celtic Society-Election of Offi-

Editor of the Gael.—At a meeting of the Philo Celtic Society of this city held in Philopatrian Hall, 211 S. 12th St., on Sunday evening, February 7th., the following officers were elected to serve for the ensuing year.—James Collins, prest.; John Mogan, vice-prest.; Wm. Devine, rec. sec.; Jas. J. Hughes, cor. sec.; Chas. E. Cranney, fin. sec.; Miss Lizzie McSorley, treasurer; Miss Mary Mahoney, librarian, and Mr. Thomas McEniry, sergeant-at-arms.

The following members were elected to compose the Council which, with the other officers, transact the business of the Society,—

M Fahey, J J Lyons, M Munelly, M J Walsh, P McFadden, and the Misses B Lynch, Mary Mc Gee, Ellen O'Connor, and Mary McLoughlin. The Society is in a flourishing condition.

J J Hughes, Cor. Sec.

The most offensive, dangerous and malignant cess-pool which any nation could have within its limits was buried out of view by an overwhelming Hill-slide in this State the other day.

"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,

Read what the truths of history have compelled the bigotted Spaulding (protr. of lgoic, Rugby university, England) to write.—

"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"—Spaulling's English Literature, Appleton & Oo., N Y.



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

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1892.

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

Subscribers will please remember that subscriptions are due in advance.

The Gael can now be bought off the news stand for 5 cents in the following places.—

J F Conroy, 167 Main St. Hartford, Conn.
D P Dunne, Main St. Williamantic, do.
G F Connors, 404 Main St. Bridgeport, Conn.
Mrs Dillon, E Main St. Waterbury, Conn.
Mrs Bergen, S Main St. do. do.
M McEvilly, Wilmington, Del.
Mr Calligan, 23 Park Row, N Y City.
W Habrahan, 84 Weybasset, st. Porvidence R I
J H J Reilley, 413 High st. do.
J N Palmer, P O Building, Tomah, Wis.
M J Geraghty, 433 West 12th st. Chicago, Ill.
J Dullaghan, 253 Wabash Av. do
H Raczinski, 283 N & 2863 Archer Av. do
Grabam & Sons 115 S Desplaines St. do
J Richardson, 506 Bush st. San Francisco, Cal.
H Connelly, Cohoes, N Y.
Wm McNab, do.

We hope Gaels will send us the names and addresses of newsdealers from all the large towns and cities,

The Gael reports good news all round this time. There is Gaelic activity through the States, superinduced by the agitation in relation to a Gaelic exhibit at the World's Fair; the Dublin National Press

is hardling the matter, and in doing so extends a merrited tribute of praise to An Gaodhat; the news in Mr. Sugrue's letter to Capt. Norres cannot be better. But what is a few copies of the Gael among Mr Sugrue's class of 50 % Let us send at least half a dozen to each of these schools.

No. 40 of the Gaelic Journal has just come to hand It is full of life. It is now under the editorial control of Father O'Growney, to whom all communications in relation to it should be addressed,—Rev. Eugene O'Growney, Prof. of Celtic, Maynooth College, co. Kildare, Ireland.

If this be done and addresses written plainly, there is no doubt that the complaints of subscribers will cease. The price of the Journal is 60 cents a year.

Friends, let us make THE GAEL circulate by the hundreds of thousands; let us show our friends at home what we can do in this free, Greater Ireland of the West now that we have emerged from the comatose state in which the stunning blows of the oppressor kept us in in the Ireland of our birth. Read the following indisputable parallel between the "Celt and the Saxon" for your Irish neighbor; suggest to him that the cost of the Gael for a year is a dollar or sixty cents—dont dun him—for the man, whether he know the language or not, who would not contribute so much in defence of his social reputation willingly is not worth having.

THE CELT AND SAXON.— A PARALLEL.

In our last issue appeared a letter from the Rev. Father Carroll suggesting the exhibition of Gaelic writings, manuscripts, etc. at the Columbian World's Fair next year, and in commenting thereon we suggested to the Gaelic workers in a large number of towns and cities to organize societies for the purpose of carrying it into effect. Since then—on giving the matter more serious thought—we consider it of such moment to the Irish race and nation that a national movement to carry it out should be inaugurated at once.

It is known only to a comparatively few of the leading scholars of continental Europe that up to the close of the Dark Ages (the 11th century) all the learned men and all the learned literature in Europe were confined to Ireland. By exhibiting this literature at the World's Fair (no other nation in the world being able to make a similar exhibit—see Spaulding), the tame of the Green Isle would be wafted on the wings of the press all over the known world and the Irish people placed in their proper light before the nations, and particularly, the American people, of whom they form so in portant a part and to whom their interests are so closely allied.

Through fatuous blindness they have heretofore permitted themselves to be reviled, aspersed and maligned by the abettors of the greatest fraud that has ever been imposed on a gullable public, namely, "The Great AnglosSaxon Race." Who and what are what goes by the name of AnglosSaxon? Let history tell.—

In the closing years of the fifth century two piratical Saxon brothers, Hengist and Horsa, who with their followers, had infested the shores of Britain, were employed by one of the petty kings to repel the incursions of the Picts and Scots. In the course of a few years these pirates resolved on conquering the country for themselves and, to compass

which, they invited their tormer piratical companions of the ocean, the corsairs of the North Dea, to aid them. These, embracing Goths, Huns, Jute, and Angles (vide Spaulding, their friend and apologist) responded in large numbers, and with their cosoperation Hengist and Horsa conquered the (soscalled) kingdiom of Kent and, ultimately, all England (the country being in a chaos after the fall of the Koman empire). All of these tribes were barbarous and un civilized, having no language save a monosyllabic gibberish in which they conveyed their thoughts to one another. From the year A.D. 498 until J066a space of 577 years, they held sway in the country and yet they were so stollidly ignorant, intractable, and so devoid of intelligence that not one individual amongst them was, during that large number of years, endowed with sufficient mental inductive talent to formulate their gibberish into a language and found a literature, notwithstanding that the scholars of the then known world (the Irish monks) built monasteries in their midst and taught other langauges in them.

The Celto-Normans having their own language, it was three hundred years after their conquest, of the country (14th century) that they deigned to formulate the anglish language, grounding it on the monosyllabic gibberish of the Gotho-Hun-Saxon tribes but composing it chiefly from the Latin, French, and Centic languages, as we see it to-day.

Hence, from the above facts, are we not justified in the inference that had the Gotho-Saxon-Hun been left to himself he would have neither language nor literature to-day \$

Millions of Irish-Americans are to-day ignorant of the transcendent social superiority of their fore-fathers, and it a casual reference be made concerning it they look upon it as an old fable. But by exhibiting the copious literature produced by them during the Dark Ages, when "The Great Anglo-Saxon myth" had been in the condition noted, a new life would be infused into them, and they would no longer ape English fashion or fawn on English "society."

It is a wonder to us that our millionaire Irishmen do not take some steps in the above direction. They possibly think that their millions screen them from the effects of the odium sought to be cast on their element by the political combination strutting under the guise of the "Great Anglo Saxon Race." Not at all. The possession of their millions is looked upon as a mere accident; the term "Irishism" under the form, Lganism, as we have heard it lately, applies to them and affects them as much as it affects the Irish boot black. They have the opportunity of their lives now to place themselves far above the social reach of the mal-odorous Gotho-Baxon combination, who are not to be put on an intellect ual par even with the Indian, for the latter, in less than two hundred years' neighborship with cultivated beings, has language and literature (a), a thing which the Gothos axon had not the intelligence to do during his 577 years of uninterrupted sway in England.

The numerical strength of the Irish element should not be suffered to go to nought through their own criminal neglect to assert themselves.

(a) The Cherokee Indians, for instance.

What is the matter with Galway and Mayo men? There are sixteen schools in Mayo, and twelve in Galway with certificated Gaelic teachers, and only two men this side the water has sent a Gael to any

of them, Martin J Henehan, Providence, R I., sends to the Rev. Brothers, Mt. Partry, and John Howley, Cairo, 111. senas to the two schools of Bonniconian, all in co. Mayo. If patriotism prevailed half a dozen copies would reach every one of these schools to be given as premiums to diligent Gaelic students. Now, we know a number of Galway men whose patriotic talk is very loud; who have lots of money, and spend some or it freely on excursions, pichics etc. and will not send a Gael as an encouragement to these children to preserve the language. Now, triend,-, we mean you, and you, and the whole of you; and you need not smile when you meet us, for we are in earnest. You will say, "Come in, and have something." We will not go in; the price of that something would cover the cost of sending a lot of Gaels to the said schools, A list of the schools may be seen on p. 33. vol. 8.

The New York Philo Celtic Society had their annual Musical Festival and Reception at Clarendon Hamon the evening of February 12th, when the following Programme was excellently rendered,—

Overture, Prof. Manahan's Orchestra.

Song, The Minstrel Boy (English), Mr. M Hart.
Duet, (English) Mr. and Mrs. Davis.
Recitation (Irish), Capt. T. D. Norris.
Song, The Flower Girl, (English) Miss M O'Neil
Song, Anchored, (English) Mr T McCabe.
Recitation, (Irish) Mrs. O'Donovan Rossa.
Song, Killainey, (English) Mrs. D O'Brien.
Song, (Selected—English) Mrs. Chas. E Berry.
Song, The Harp of Tara (Irish) Miss Mary Comer.
Song, Come Back to Erin (Eng.) Miss M Liagra.
Song, The Last Rose of Summer (E) Miss O'Neill
Recitation, (Irish) Hon. Denis Burns.
Song, Kathleen Movourneen (E.) Miss A Sharkey

Recutation, Let Erin Remember (Irish), Master Wm. Hastings. Song, (Selected—English) Mrs. Chas. E. Berry.

Song, (Selected—English) Mrs. Chas. E. Berry. National Anthem, God Save Ireland, T. McCabe. Mrs. O'Donovan Rossa's rendition of

บล์ก-Cักนา 2016เกก อำนองกา

took the house.—She stood, as it were, in the position of the composer—thousands of miles away from her dear native land, so that every word of it seemed the unstrained emanation of her soul, as it truly was; adding to this her incomparable elocutionary powers, and it is no wonder that those who understood the language had frequent recourse to their pocket handkerchiefs during the recitation. Here is the first verse.—

bejn beannact om chojde 30 τίη η η η. Είπεληη,

21η Δης μο ηη Δη δ'Αοηδηηη δηη ζας εμη 21] Δη τάή τομης έλοιη Δο ελοιηελο 5λεφελί;

Sé mo cár a bejt míle míle 1 3-céjn Ó bán-chuic aoibinn Éireann.

The poem recited by Captain Norris is his own composition, and an excellent piece it is.—Here it follows.—

éjre, cjr mo outcajs

Ċαιτερείητε ήσιτ το 'η τασταί, ηίστ πό ηα τις ε δίματαιη 21 η-Είμηη τίας ηα δείαη, από ότε,

21/5 'ηη απ ήη 1/7 ceol ηα η-ευη, ποιή έιπίζε τυας το η η ζπέιη, Γεατ τη οία 1/2 αζυς ροπο τυς τοίζε:

21η σμασηλ αηης αη δ-γευμ, αη ομυσο αηης αη γρέηκ, 'S η λ h-ευηλαίτ είλε '3-céill comónguir;

21η ομάζο αρη δάμη ης 5-ςης δίτη γιάρησε απης αη αρευμ, υπό ηθα ή ίθασ έ σά η-δερόθες σαη υπορόμες.

'S απη τύο το δί πα πηά το δί τίπιπηεας 'ηπα η-3πάτ, 'S τη δ' αοιδιηη leat α τ-ceol τράιτηεοηα,

215 cup σειμε leir αη lá, δυαιη αllar αγ σο ἐπάτη', 21 μ τε αποτή ίτο η δειστεά δησηλό;

υίου τα τάπτα, επιμηπ, γαιιάμη, σαπ εσημα επομό επά εάμη, 50 βαπατημί, τατατημί, επάθας, εσημας,

215 chúờ ηα m.bó αμα απ m.bán, δί ηαοιήτας η απ.αδηάη, Οο συμκεαύ σύ 30 γάτη α γυαμήπεας.

Οο δή τημαίο απη διά 'πη ημοιημέο αηη παό τράς, 'S ηίορ δ' κασα leas αη ία ηδ 'η ορός,

le roildineaco ηα μάσ ασμη πασασ σαη αση cháo,

Οο τς Αρτεαό δη ότο άρμη ἐορόἐε; [ξαοόαλ, 'ζη αρη ίπητησ πα τεαπ τζεμί αρη ἐίρτοεαἐο ἐίαπη πα π-'S παη ἐαιἐροῖτ απ ταοξαί le τάρἡε,

'S Δητ ήηληδ ηματ 21/λητεί ης Νμογό, ηλ'η δερί α σεμησα μιαδ; 'S σητ κασα δερό γς διαη α γιλησε.

21η τελητό ο τίελος τίπειη, δί ο τάιχ λη σοιηλίη πλη λοη τελητάλιδ elle 'η τηλοξαί τιπ λοίτε; 2

Ν΄ς παιδ ςαπαίπιης eile α πέ 3 'ημαίη το τπάιξιο απ τίle τη εμη, Σην τιιί Νίμησο γεανς δέ 'γαη η δάιδει; [μέιη,

Ούδα το Δη Τίξε απη α, "Síor 'ηοις τείτοιπ; beit σείπε le η α'S beit buajtheat αίμ α 5- τα η τη μάδα τοι." 4

Cao τά τεαίο αρι Εριεαπηαιόιδ, τά διόμηση τη α παοιδεαή, διικ δ'ιοηήμιη leo α ο τίκ 'κα η δαοδαιίδε; [δηίδ, 'S 50 δ κιιί α δ- ταπαήμιη διεάδ 'η α ιιίδε, τρεαγδαικά δαη 'S 3 απ κιος τά καιο το δειό κί καοδαίτα;

Ε΄ μίτος τιας le choite ασης σημιό γτοιε α σορίς, 21 τ σασαό γιο le κοηη le céile;

213μη σεαιιαιμη σίο σαη τσίς, le cobajn ο Jora Chioro, Το η-bejo σηασαμη σίο αμίτ 'ταη σ-ταοσαί το.

1 21) aime no Maojo. One of the ladies who has attended the Bowery School from its inception, and who never spared time or money to help the propagation of her native language.

2 2101te, (prop. 01te), n. f., instruction, neurishment.

3 Ré, n. f., existence.

4 Rabajoji, n. f., raving, confusion [Genesis, c. 11. v. 7].

DR. CAHILL'S SERMON ON LÍ 2111 DREJČELLIJNIJS, Translated by P. J. Crean, (Continued from page 5. vol. 8.)

Οριογο - Τά γιογ αξαιδ παό γέρομη le σειμε αμ συδάμισε αξμυξαό μομα γυδάμισε, μά αμταμ δές ματι γιη, ηί γέρομη le σειμε ξηίομη πα δ-ρεασατ-μαμδόα α δότα αμαό.

Να η-αηαμηα—"Μί'ι αση ήμιη ή αξαιηη μαμ τιη"?

Chiorc-"Nil, ir ni réloin."

Οηρογο — "Οο ηιξης γιδ αη όμιη ης ης α όσημαιτα απ η ά απ σ-γίσημα; δεαόσ αριαή ... ο κίμα τηδ δυη ίδημα α δ-κυίι Σίδημης το κα απ οσήμα η ... Οι γιδ 'η απ δ-ράιριστος η η δαγ Ορίσγος, η ασ Οδ.'

Να η αηατηπα,... " ζια έδοι τιη"?

אם h-בחוומחם,..." אבל לידעון בסון בל-ועלבל ווו ודעווסון"?

Τά τίνη το τη δικαι το προκός της δικαι το δια το

eile ain mo cumaco 7 m'amzan, 7 ca mé co món mo Όια α γημασολό ούβαιιce 7 atá mé a tabajnt rárad do'n t. rubailce Ní tizeann rib an Thínoio Mí nin 10na ni chucuit mujo rinn réin. Ir mujo bnit beata 3Ac nio; cur 3Ac ηλούιη, α ζηλόλό, γυδάρις, υμλη-γελγmac, 7 a fuacad an oubailce ir mujo cúr zac beaca. Míl ré n-dán dúinn bar a fazail. Ní cizeann cú rinn. Jac h-uile peacad manbia a deunfain san τάτα το ηο Διτηίξε α τάδαιητ Δηη, beit ré rochoite jons mailir a coitée. Dot. rajo ré 30 bhát man bejt loc to rut σιμήρητε, 7 bejo 30 bhát 3an múcao Tá, man an 5ceuona, aon iníom amain rubailce 30 buan-rearmac a 3loin rionnuite le collumnait concataoin Cé, 7 man rin, mainrio 50 deo. Meanbuilleann rid mujo, 7 meanduilleann rid rid réin. Ir é reo an céao là do'n c-ríonnujveact ofb .-- Gà an G-am anoir caitcelició achuzaó nuad ain zac nid ar reo amac. Tá an c-ríonnujteact com rava 7 am an t-raozail com zeann'r 30 b-ruil bar 21 daim, an ceur rean, 7 bár an fin teitionait an jut, com fa-Jar o'a céile zun raoilrio zun dá puin ce 100 acá beaznac bualte apr a célie Culntio nathar bun b-peacajo anoir 10113angar oppaid; cuiprid móntaco Dé anoir nathar onhaid; rejerit rib an peacat raoj cumat chiteagla agur FAITCIT HUADA, 7 DEARCAID HA FLAITIT níor bneázacoa ná ramluís bun n-1ncing aniam. Citrit rib anoir Jac uile nio raoi na tat fininneac rein. Dand ujt rid 7 ninne rid cionanacc ain na boccast Thuastly TID na Daoine neam ciontaca, 7 lion rib irnionn le cheac bun n-onuire. Tuz bun reannail onoc. mear ain cheideam, 7 o'jompuis rid an Soirseul 'na átban masait 7 náine; tublanuit rib an Trionojo ajs bun n. Jeagajt réin; ninne rid mazat raoi 'n m-bar; tuz rib oublan ifpinn 7 cait rib ofmear agur canculrue all flajtear. Tá m'fuil naman ain dun lamaid dean. 34; Tá bun n-camnusad ríonnuide rocpuiste: cá bun leaptaca rooinmeamla

te a bejt a carat 'r a lubat 50 bhát 1 o-ceince rionnuide irninn. Main mé Ain bun ron; ruain mé bar ain bun ron. Tuzar, man mo inalnac rein, aine tit. le rib a rabail; lean na h-ainsle cum zeacaice irninn rib le dun m-bealac a bocat 7 bun n. anam a rabail. Ojúlcais rib sac nio, 7 damnuis rib rib réin o'aimteoin unnaite m-beo, ropeadaoil μιζτεορα η σοήμαιη. Τά ζάιποίη βατnar rorzalte ar bun 3 comain anoir ? ní řejcejo rib ajnír 30 bhát é. Na milliún znianca a reiceann rid larca inn ra rpéin ní tiúbantait aon t-rolar aiμίτ ἀοιό ἐε οίδ διοτά ή, Ιματζά η ηο 3lojn flajčje ní blajerio rib 30 000 Companait bun noise ní reicrio coicce rib; 7 cajtrean ó Ola rib co rada 7 ir rejoin le n-a amsan uile-cumactac a 3-cup. U αηατηρα τρογοησιηρία, τορcapar 7 planur rionnuide irninn bun n AJE compujõe rearda, azur an uaja a onujorean zeacajoe an phiorujn ceinead ejoin ribre agur Mire, éineocaid roojnm ar cjonn locaid 7 rainzid ceinead 7 nuibe, ann air nac nolucrais na σοηπα υαγάητα le υμιας αη έμαιη έσιτ. će, 7 nać m-dnirrio aon vealnuzao a main rolair a coidce an poncapar o. . comrisce a bejoear ejoin ribre 7 Mir.

bun reajo, an aje a beje 'na atban chiobloide ats an oneam-beannuiste, bis 'na cobajn acu ar rin amac: ca Flajtear raonta o bun marlat: ní réjoin le bun reannallacait son buait. nead a cujn nior ruide ain an Spion. AD Macinta; ni reivin leir an 3. Chojr rulajno ó bun n-ojccheroeam rearoa: ní dointean níor mó rola ar 2110 cnea. tair-ra man zeall ain bun z-cul-rleamnuzad ar culceam o'n z chelceam; ca záinteacar ain Flaitear Faoi bun n. camputat. Ta enjoc ain am agur ain рвасав. 5 абизвалл па плот 7 па hajnale an nit a snatusimre, 7 rust. ujzeann riad an nio a bruil rust 215. Amra ain 213ur man a onujoear 3ea. carde ikuluu ouralp, and par 4-olpine rionnujoe. coistio na rlaicir son sain-Deacar amain publice paoi bun m.bnei-

te san chíoc.

'Ιπίσια όποης παιιμίζε το τειπείδ γίοπμισε ικτιηη απά οιι παιζές το 'η σιαδαί 7 α αιησιίδι.' Un τιαις γιη δευπκαιό 21 αξαιό ιάη ιε πιίγεα το το αοιδηεαγ αιη αη τ-γιμαις δεαηπιιζές. απιγ τε π'υτάμ. 7 σιαταίς γειδ αιη πίος. ατά απά αιι παιζές το ίδ ό τάγ αη τα το οιη'"

21 δπάβτης μοηήμηση, δυό όδης 30 ηατηρόλο εμπεσας τολές απ ίλο μαδάς ατ του 7 κμασπαο Επίογο απ σ-αήσας α δεμόσας 21 μ 7 απ δησις α δεμηγας Sé δεατα σας ρεακας; 7 σμήσης Οια πα κουία του δησαμμόλο η διιη συροφότηδ παρ γουίδ σειτ μαράπη η γημια άσμιησ

Cpjoc.

O'Curry's Lectures.

ON THE MANUSCRIPT MATERIAL OF ANCIENT TRISH HIS TORY.

LECTURE VI.
[Delivered June 26, 1856.]
(Continued. from p. 156.)

To return to the Chronicum. Continuing his abstract, the compiler passes rapidly over the hisory of the early colonization of Ireland to the year of our Lord 375, that was the year in which Stratick was born. This date is written in the back nargin in the hand of Charles O'Conor of Belanagar, and from that to the year 432 there is no date given.

The date 432 is written in numerals (in Gaedblic character, of course) in the original hand, and unter it the arrival of St. Patrick in Ireland from Rome, on his apostolic mission, by the direction of Pope Celestine. The arrival of the great apostle is given precisely in the same words as in the annals of Ulster.

From this to the year of our Lord 1022, no date appears in the original hand, nor even after that, except occasionally the year of the world. The latter is set down at the end of the year of our Lord 1048, as 5,000 years, according to the Hebrew comparation.

The next dates that appear are 453, 454, 455, 456, 458, all in the margin; and all these are, I believe, as well as the remaining dates, all through to the end, in the handwriting of Roderick O'Flaherty, the author of the Ogygia.

No date, however, is inserted from the year 458 to the year 605; but from this year forward the dates appear regularly in the margin.

A large deficiency occurs at the year 722, where the compiler has written the following memorandum -

"The breasts for fronts of two leaves of the old book, out of which I write this, are wanting here, and I leave what is before me of this page for them. I am Dubhaltach Firbisigh."

Unfortunately, this defect occours, by some unknown chance, not only to the extent of the loss here noticed, but as far as from the year 722 to the year 805.

It is remarkable that the defect in the annals of Tighernach should begin nearly with the same year (718); but it extends much further, to the year 1068.

The order and arrangement of the events record ed, and the events themselves, often, though not always, agree with the annals of Tighernach. The details are brief and condensed but they so often convey scraps of rare additional information, as to leave us reason to regret the unknown circumstances which caused the writer to leave out, as he said he did, the "tediousness" of the old historical book.

The Chronicum comes, in its present form, only to the year 1135; and, whether it was ever carried down with more ample details to the year 1443, when the compilar's translations for Ware commence, is a question will never probably be cleared no. Such as it is, however, and as far as it goes there can be no doubt of its being one of the most authentic existing copies of, or compilations from, more aucient annals.

I have already stated that this manuscript is in the well-known hand of its compiler. Duald Mac Firbis, and that it was written, probably about the year 1650; yet we hear what the Rev Charles O' Conor has to says of it, in the Stowe catalogue:

"Some have confounded this chronicle with Tighernach's, because it is frequently called Chronican Chanense, and was written in Tighernach's Monastery of Clusiumacnois." He then continues.

"The Stowe convince hefore us was carefully transcribed from the Dublin conv. by the compiler of this catalogue, from the Dublin MS, which is quite a modern transcript, being the only copy he could find."

How clearly these words show that the reverend writer, though otherwise a sufficiently good scholar. was totally incompetent to pronounce a correct opinion on the age of any Gaedhlie MS., from the character of the writing, or from an acquaintance with the peculiar hands of the different writers who preceded him excepting indeed, that of his own grandfather, Charles O'Conor, of Belanagar. Yet there is no man more dogmatic in his dicisions on the dates of manuscripts and compositions .-"the thirteenth or fourteenth centuries." and "the reign of James the First." Indeed I am obliged to say that his readings and renderings of text, as well as his translations of Irish, are as inaccurate as his historical deductions, and even possitive statements are often unfounded, however arrogantly advanced.

In connection with this fragment of the Lecain collection of annals I may mention that there is a short tract of annals preserved in the great Book of Lecain, now in the library of the Royal Irish Academy, the compilation of which was finished in the year 1416. These annals are without date, and some of the items are out of chronological order. They begin with the battle of Uchbadh, which was fought in the year 733, at a place of that name in the county of Kildare, between Aedh Allan, the

monarch of Ireland, and the king and chiefs of Leinster, in which the latter were completely overthrown, and their whole country devastated and nearly depopulated.

These chronicles come down to the treacherous death of the celebrated Tieruan O'Rourke, king of Breifue [Brefny], at the hands of the Anglo-Normans, in the year 1179. The events recorded, briefly of course, are the reigns, battles, and deaths of the monarchs and provincial kings of Ireland; the accessions and deaths of the bishops and abbots of Armagh; and the more unusual atmospheric phenomens, such as remarkable seasons and other extraordinary occurrencies, etc.

There are several little additions, among the items of information recorded in these annals, which are not to be found in the Annals of the Four Masters; as, for instance, in recording the death of the monarch Maelseachlainn, or Malachy the Second (who died Anno Domini 1022), they give a list of five; and twenty battles gained by him, of which the Four Masters mention but four. In connection with these battles also, many topographical names are preserved, not to be found in any of the other existing books of annals. And I may remark in conclusion, that the annals contained in this short tract are, as regards date of transcription, the oldest annals that we have in Ireland.

I shall close this lecture with some account of one other book of anuals, to which I have already shortly referred, and which, though only remaining to us in the English language, is not without its interest and value. I allude to the book tolerably well known under the name of the Anuals of Clonmacuois, the only copy or version of which known to be extant is an English translation made from the Irish in the year 1627, by Conula Mac Echagan of Lismovne, in the county of Westmeath for his friend and kinsman, Torlogh Mac Cochlan, Lord of Devlin, in that county.

The translation is written in the quaint style of the Elizabethan period. but by a man who seems to have well understood the value of the original Gaedhlic phraseology, and rendered it every justice, as far as we can determine in the absence of the original. It was believed,—and, indeed there is reason still to believe it, -that the original book was parsarved in the nossession of the family of the late Sir Richard Nagle, who was descended from the translator on the mother's side; however, on the the death of the worthy baronet, a few years ago, no trace of it could be found among the family papers though other ancient memorials of the house of Mac Echapan were preserved among them. It was rumoured in the country, that this old book contained, or might possibly contain, some records of events that would be as well for the Mac Echagan family not to have brought before the world, and that for this reason the female representatives of the family had for some generations kept the volume out of sight. I had the honor of a slight aquaintance with the late Sir Richard Nagle, which I improved so much as to mention this tradition to him. He did not deny the correctness of the rumor as far as keeping out of sight of the book went; but he had no knowledge of any particular reason. more than a laudable care for what was looked upon as a remarkable national record, and a witness to the respectability and identity of the family. Indeed, the impression left on my mind by my annversations on this subject with Sir Richard was. that the book had been in the custody of his moth.

er, but that that respected lady cherished so closely this relic of her aucient name as to be reluctant even to show it, much less to part with it for any consideration whatever.

(To be continued)

THE SENTIMENTS of our SUBSCRIBERS.

Ala-Mobile, F D McCann, per McSweeney.

Cal—San Francisco, T J Gilmore, per J Richardson.

Conn-Poquonock, Thos. F Tracy, one of the old guard.

D C-Washington, Henry Murray, \$5. to help the cause.

Ind-Whiting, M McHale, a true Gael.

Mass—Fall River, Miss A E Sullivan sends a substantial token of her interest in the success of the cause—Boston, James H. Busby, per W M King, a real worker.

Minn—Fulda, M Spelman A Gallagher, M Griffin, M Cowley. D Downey, P J O'Connell, per M Spelman. Mr Spelman knows how, and has the will, to work—Minneapolis, P R Howley, a consistent supporter of the cause.

Mich—Montague, Thos. Gaynor—Muskegon, D Delanty, per M Downey, Montague. Mr Downey and his friends are working energetically to have a Gaelic exhibition at the World's Fair; this is intellectual patriotism. Miss Maggie Harte.

Mo—Kansas City, Rt. Rev. John J. Hogan. His Lordshin's aid to the cause is never stinted—St Louis, T Gill, per Mrs. Cloonan, who never loses an opportunity to enlist a recruit. It is remarkable that the most energetic workers in the the Gaelic cause are those ladies who are Gaelic scholars. C. E Bradley.

N J—Jersey City. T Lyons, who called and psid us a pleasut visit last week. Mr Lyons and bibrother. J J., Phila. Pa., have done good work for the Gael.

N Y—Averill Park. M Cusack, per Martin J Heneban, Providence, R L. Mr Cusack is one of Paniel O'Connell's 40 Shilling Freeholders of 1828 and notwithstanding his great age writes an excellent hand—Brasher Falls. C Hallahan, B Lynch Mrs. E Farrell, per Mr. Hallahan, who is an old student of the language—Brooklyn, Rev. John Sheridan, an excellent Gaelic speaker: Jas. Gallagher, the Myrtle Av. (No. 654) Merchant Tailor, a genuine Irishman—Cohoes, J Moynihan—City, Mrs. R M Clancy, who writes the neatest Gaelic hand of any of our correspondents; E P McDermott—East Seneca, Jerry Sullivan. Mrs. Svensson Brooklyn.

O-St Mary's Seminary Cleveland, J B Egan, John P Brennan, per Mr Egan. This is the first from Mr Egan, and we honor his Gaelic letter with the title page. Let the seminaries come along.

Pa—Phila., Miss Mary McLoughlin. per J J Lyons—Pittsburg. C Marphy, Miss Mary C Howley, per P R Howley, Minneapolis. Minn—Wilkes Barre, P J Higgins, M D. In sending \$5. to help the csuse. Dr. Higgins speaks so flatteringly of us that we blush to publish it, though editors are credited with having a hard cheek. Thanks, howevgr, Doctor.

Tong Clarkesville, M J Ginley, one of the pole

neers.

Vt-Gouldsville, Edmund Ryan.

Ireland, -

Armagh—Claruagh, P McGuiness—Creggan P Murray, both per H Murray, Washington, D C.

Cork—Beara, P O'Leary, N School (2), per a Fall River, Mass. young lady who is too modest to permit her name to appear in print in connection with it.

Londonderry—Kilrea, A McCann, per F D McCann, Mobile, Ala.

Mayo—Flaughena, T Boyle, per M Spelman, Fulda, Minn, who sends \$5. for the cause.

Sligo-Culleens, M Sheridan-Corbally, M How ley, both per P R Howley. Minneapolis, Minn.

We have received two copies of Onan appendix Muat-Jaetilze from the Rev. E. D. Cleaver, Dolgelly, N. Wales printed in a very neat manner by Mr. Patrick O'Brien, 46 Cuff st., Dublin, who has purchased Gaelic type, and a press, lately, for Gaelic purposes; so that we have a Gaelic printer now of our own in Dublin,

The Ouanaire is not for sale, Rev. Mr. Cleaver having distributed the edition of 1,000, which he brought out at his personal expense, among the children of the Gaelic classes of Munster and Connacht as premiums.

Ah, Gaelic friends of America, Mr. Cleaver's action should spur us to renewed, intelligent, exertions. Let us send some half dozen copies of the Gael to each of the schools where the Gaelic is being taught to be given as premiums to diligent students.

With regard to the stereotype plates. We set up the first installment but when the plate was taken it was uneven because our Gaelic type is considerably worn. Hence we cannot supply them until we get a new font of type. At the same time it is well to let Gaels know the papers willing to publish them when they get them—They are.—

The list to date.—
The Irish Pennsylvanian, Pittsburg, Pa.
The Critic, New Orleans, La.
The Western Cross, Kanoas 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.
Kausas Catholic, Kausas City, Kan,
The Catholic Tribune, St. Joseph, Mo.
Catholic Enight, Cleveland, O.
Hibernian Record, New Haven, Conn.

THE ARYAN ORIGIN

of The Irish Race By the late

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

Some few dozen copies of this work are for sale by Mr. P. Hanbury, No. 55 E 104th street, New York City, price, free by mail, \$2.

York City, price, free by mail, \$2.

This is the grandest work ever published on the Irish race and language, and Gaels should secure a copy of it, for \$20. may not be able to buy one in the near future.

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Miss Maggie Harte, Muskegon, Mich. is the only one who sent the solution of the last problem.

Miss Harte save — They can be seated in 3,628,-800 wavs for in changing one person you change the whole and raising 10 to the 9th power we get 3,628.800. Miss Harte is a mathematician.

Mr. Hanrahan, Portland, Me. sonds the following in rhyme,—

A noulterer bought for five guiness Fifteen ducks and twelve turkevs:

For eighteen shillings he had two ducks more Than he had turkeys for a score:

The answer now is within your reach—
Tell me how much was the price of each ?

If any of our readers has Ujčniše. Racciiniše de Čnejdeain Cajciliceac na h-Éineann we hope he will send it along.

The National press having taken the language movement in hand there is no doubt that it will be taught in all the schools as soon as they get any measure of home rule there: Rev. Father O'Grownev may be depended on that no back steps will be permitted.

Do you, friends, refer to No. 3 of Vol. 8, and you find a list of the Teachers who teach Gaelic classes and send them a few Gaels as premiums for their Gaelic scholars.

And, also, let every subscriber, new and old, get one or more others for "Our Sentiments" column and thus double the circulation. "Tis easily done.

INFORMATION WANTED—Of Lawrence Kirwan, a native of Braymore, Clareen, King's County, Ireland. When last heard of he resided in or about Minneapolis, Minn. Please address Mr. L Slaven, 771 Atlantic Av., Brookyn, N Y.

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