



Leabhar-aisiur miorannal,
Tabartha cum an
Teanga Saedilse
a corhad a sur a raorcuhad
a sur cum

Feyn-mazla Cmid na h-Eireann.

92h40 Rol. Uim. 7.

deic-2ij

1892.

AN BULLAN BREAC.

[Le P. O'L.]

LEANTA.

Bur n6jzeairi zur eAnnc an tarb m6r bAn--c6m m6r le rhad-- j lAtair an bullAn dhic. Seo cum a c6sle an deirt; do n6jheadar ball boz de'n dall cruaid. jrleAn de'n ar6an 7 ar6an de an jrleAn, 7 dA o-tiofra6 ioctar na h-Eireann le uActar na h-Eireann jr an an m-bullAn breac a sur an an m-bullAn bAn ba6 ceart 7 ba6 c6m. ra deire do eurtadar ar6an le c6sle; eAnnc Se6z-anac anuar de 'n epann a sur o' j6 r6 croite a sur do6 an tarb dAn 7 an-ran dj a heart r6jn a sur heart na tnr tarb an

DAn r6 an reat6 de'n bullAn breac, do eAr tnm6all an 6 7 do e6ajll poll nar eurr r6 an bullAn breac zo uadac, de6rac 7 d'folu6j 6 le crion na coille. TrAt dj an m6ro rjn deanta a6e reo

a6 zo1 zo r6da r6deac 6 7 n6r r6do de' zo1 n6 zo r6d r6 c6m cur6a ran zur eurt r6 anuar an an u6j zo turr-reac thA6te a sur o'fan jn a e6ol6 an n ran tnr lA a sur tnr o6ce.

An d6jreac6 do, eurr r6 a r6sle, d'6m6j jn a reardn a sur o'feuc tnm6oll an; nj feaca r6 duine 'nA be6e-eac jn aon an. Uime ran 6 na6 r6d 6n6 an b6 a6e r6jreac ran a6 rjn e6j r6 a do6ar an. An o-teac6 na h-o6ce duaj rean uime no6 do eurr can6 an. a6 r6ar6u6e de an t6eairna a6 jarr6d buacalla n6 buacajll a6 jarr6d t6eairna 6. "T6 r6 deArnac zur buacajll a6 jarr6d t6eairna m6," an Se6z-anac. T6 zo m6j6 a sur nj' l zo h-ole," an an rean a duaj uime. "T6m a6 cuar66 de buacajll deo' r6m6j-re le r6da 7 nj d-fuarrean 6, ac6 t6 r6jll a6am anoir zur duaj an rean ceart h6m a n-dm ionnad-ra m6'r r666r linn r666eac le c6sle." "jr rurr zo leon

Cross over him to show the whole world that they esteemed him much; but it having fallen into decay, other friends restored it, in the year One thousand eight hundred and ninety-one.

Timothy Gleeson,
Lisquinlan, Ballymacoda, Co. Cork.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

XXI. LESSON.—Continued

Examples.

Jr breáḡta 'na beuyr tú.
Jr aithe 'na neultán tú,
Mho h-Éileh zán béihj jr tú.
2 Eibhlín a níjh!
Mho níor, mo lhl, mo éaor jr tú,
Mho rḡor a d-fuyl 'ran t-raoḡal ro, tú
Rúh mo éroide 'r mo éléib jr tú,
2 Eibhlín a níjh!

More beautiful than Venus, far,
More fair than the midnight star,
My Helen, without stain you are,
Eibhlin a ruin!
My red rose, my Lily white,
My treasure, unfading bright,
Darling! my soul's delight!
Eibhlin a ruin!

From Haridiman's Irish Minstrelsy.

Translation of Exercise 1.

1. Tá mé zán rjúr zán bráḡair. 2. Tá tú zán ór zán ahrjeao. 3. Tá rj zán olc ho maíḡ. 4. d-fuyl do ḡearb-bráḡair aḡur do ḡearb-rjúr le do íá-ḡair ahh aon tih? 5. Tá mo íáḡair aḡur mo ḡearb-rjúr ahh aon tih hóm-rá. 6. a Séhéio, d-fuyl tú ahh rjhj? 7. a Séamurr aḡur a Séáḡair d-fuyl

ziráḡ aḡair ahh mo íáḡair? 8. d-fuyl do íac beo, a Eibhlín? 9. ca d-fuyl maḡ ahh rjúr éhearta a dh ahh ro a hae? 10. tá ahh beah íóir 7 maḡ ahh rjúr íóir ahh ó túr ahh lae a hae. 11. a Síh-éio túz tú ahh cljú leat. 12. raḡa buah-raoḡalac zo maḡ tú, a níjh zeal mo éroide. 13. de dhíḡ zo d-fuyl tú ro-íhaje, a Síḡearha, tá níjh aḡam ar ro ruar a beje ḡsyr ḡuyc. 14. ó a Óé ḡsyr, a rēarc-ziráḡ mo éroide, mo íhje rḡoir, m'uhle íhajeart, behhj m'je féihj ruar ḡuyc le beje raḡo do rḡuurr zo bráḡ; de dhíḡ zo d-fuyl tú maíḡ aḡur ziráḡíhar hóm, aḡur zo ḡ-ḡuylleahh (deserve) tú mo ziráḡ uhle; ar ro ruar [up, forward, henceforth], beje ziráḡ aḡam ó éroide ort. aḡur íh beje érhoc lejr zo bráḡ le conḡhahh [help] do hāoíh zirára. 15. Ó, a rḡoir mo éléib hāc mór ahh ziráḡ dh aḡao ahh ḡ'áḡair éhā-duhje, hāair a ḡ'oc tú ahh meuo a dh ahh 16. d-fuyl do íáḡair éhāduhje 'r ahh tih? 17. tá, de ḡaob zo d-fuyl a h-jhḡeahh tihj: áḡt beib bróio ahhéj 'hāair beje rjor ahhj zurr maḡb rēar chearta mar éu-ra ahh rjārruḡaḡ [enquiring] ahhéj. 18. jr mór a éáhl aḡur a éhú émhj ahh tih. 19. jr rjor zo d-fuyl. 20. zo maḡb ré mar rjh ar ro ruar.

A large mass of directions, vocabulary, etc. precede the next exercise, hence we defer it until next issue

THE MEMOIRS OF

GEN. THOMAS FRANCOIS MEAGHER

BY MICHAEL CAVANAGH,

And Published by the MESSENGER PRESS,
Worcester, Mass.,

Lies before us. The book is six and a half by nine inches, and contains over 500 pages printed from small clear new type, on fine paper, and bound in dark-green cloth with gold letters, and an equestrian figure of the subject, in gold, on the front cover, with an excellent cabinet photo of Gen. Meagher for a frontispiece. No one, it seems to us, has had better opportunity of knowing all the incidents in Gen. Meagher's life than the genial Irish poet and writer, MICHAEL CAVANAGH, he being his subject's bosom friend from early manhood, both here and at home, till the day of his death. And not only is the book a memoir of Gen. Meagher but, also, of contemporary Irish patriots. We could not in a short space like this do the matter justice, but we prophesy that the book will command the largest circulation of any of its class in America,

ΕΛΙΣΤΡΑ ΔΗ ΒΥΒΛΙΤΕΘΡΑ ΒΥΘΕ,
 ΚΥΡΤΕΑΡΟ ΤΕ Η-ΕΝΕΒΡΕ ΠΟ ΓΥΝΙΘ
 (ΛΕΑΗΤΑ)

ΤΑΡ ΕΥΡ ΤΑΜ Δ ΒΕΣΤ ΡΕΑΙ Μ' ΞΥΘΕ ΤΟ
 ΠΗΝΕΑΥ ΜΟ ΛΗ ΟΙΣ-ΕΕΑΛΙ ΤΟ ΞΑΟΤΡΥΖΑΘ
 ΜΟ ΖΗΟ ΑΣ ΤΡΕΑΒΑΘ 7 ΑΣ ΟΥΡ ΞΙ, ΔΕΤ
 ΗΣΟΡ Β-ΡΕΣΠΡΟΕ ΟΑΜ Ε, ΟΥΡ ΤΟ ΛΥΣ ΤΟΕ-
 ΑΡ ΟΥΑΙΘ ΟΡΜ 7 ΗΣΟΡ ΕΑΔΑΡ ΤΑΜ Δ Β-
 ΡΥΣΘΗΗ ΟΥΒΡΥΖΑΘ 'Η-Α ΑΖΑΙΘ. ΤΟ
 ΕΑΠΛΕΑΥ ΖΑΗ ΡΣΙΕ Δ ΠΑΙΘ ΑΖΑΜ ΤΕ ΗΑΟΙΗ
 7 ΤΟ ΗΜΠΕΑΡ, ΜΟ ΕΡΑΗΓΤΕ 7 ΜΟ ΟΕΥΡΕ,
 ΜΟ ΛΑΥΡ 7 ΜΟ ΛΑΟΪΣ, ΜΟ ΒΑ ΖΑΗ ΒΑΙΗΗ,
 ΜΟ ΒΑΗΤΑ ΖΑΗ ΒΑΡΡΑ, ΜΕΑΤΑΡΑΕΑ ΑΖΑΜ
 ΖΑΗ ΜΠΟΖΑΗ, ΔΕΤ ΜΕΘΣ ΜΟ ΗΜΕΑΛΤΑ 7
 ΤΡΠΟΤΑΡ ΤΟΥΑΒΡΕΑΕ ΗΑ Η-ΟΕΑΗΑΗ. Ξ
 ΒΕΑΣ ΗΑΡ ΜΠΕΪΖΕΑΥ ΑΡ ΒΥΠΕ ΟΕΑΡΣ ΖΟ
 ΣΛΕΑΗΗ ΗΑ ΗΣΕΑΙΤ 1 Σ-ΟΡΠΟΕ ΟΥΑΡΡΑΪΣ
 Μ' ΑΜΑΘΑΗ ΖΑΗ ΤΡΕΟΡΥΖΑΘ ΤΕ ΟΕΑΡΣΑ
 ΡΕΣΙΙ-ΟΕΑΡΤ ΗΑ Η-ΑΥΟΜΕ ΤΑΜΑΗΤΑ ΤΟ Η-
 ΜΠΡΕΑΘ ΟΡΜ Ξ ΗΑ ΛΑΕΤΘ Ο

ΤΟ ΒΪ ΒΥΑΕΑΪΛ ΟΥΒΡΕ ΑΖΑΜ ΑΣ ΟΥΡ
 ΟΥΠΗΤΕΑΕΤΑ ΛΑ ΡΑΗ Η-ΖΑΡΑΪΤΕ ΗΘΡ 7
 ΡΥΑΥΡ ΡΕ ΟΥΡΥΠΪΣ ΠΥΡΕΟΖΑΕ Η ΖΑΕ ΟΥΠΗ
 ΤΟ ΗΑ ΟΕΥΡΕ ΟΥΠΗΠΘΪΘ ΤΟΗ ΠΑΥΡΕ .1.
 ΠΟΛΛ ΒΕΑΣ ΡΑ ΞΘΟ 7 ΟΡΠΟΥ ΤΕΥΗΤΑ ΤΕ ΟΑ
 ΟΥΡΠΗ ΑΡ Δ ΒΥΗ ΖΟ ΛΑΗ ΛΑΖΑΥΡ ΟΥΠΕΤΕΑΕ-
 ΤΑ ΑΡ Η-Α ΛΕΑΖΑΘ ΡΣΟΡ ΟΥΡΕ ΤΟ ΒΪ
 ΟΥΠΕ ΖΟ ΛΟΡ 'ΡΑΗ ΒΡΑΥΡΕ ΡΗ ΛΕ ΛΗΗ ΔΗ
 ΞΟΖΗΑΡ ΖΑΗ ΤΟΡΑΘ ΗΑ ΒΛΑΕ ΑΡ ΟΕΑΗΗ
 ΔΟΗ ΟΕΥΡΑ ΤΟΘ ΔΕΤ ΑΗΑΗΗ ΛΟΕΑΗ ΕΑΤ-
 ΤΡΟΜ, ΗΕΑΗΕΑΡΒΑΕ. ΜΑΥΟΗ ΛΑ ΒΕΑΙ-
 ΤΑΗΕ ΤΟ ΟΥΑΙΘ ΔΗ ΟΑΪΣΗ ΑΜΠΡΠΕ ΖΥΡ
 ΔΗ ΤΟΒΑΡ Ο' ΙΑΡΡΑΪΘ ΛΑΗ ΕΡΠΥΡΣΗ Ο'
 ΞΪΟΡ-ΟΥΡΣΕ 7 ΞΡ ΕΑΘ ΡΥΑΥΡ ΡΪ ΠΟΜΠΕ ΔΕ
 ΒΑΥΤΕ ΒΕΑΣ ΟΑ ΠΗΗ 7 ΟΥΑΡΑΗ ΜΠΕ ΑΡ
 ΖΑΕ ΠΗΗ ΔΟΥ. ΡΥΣ ΡΪ ΛΕ' 1 ΒΑΥΛΕ Ε ΑΖΥΡ
 ΤΟ ΟΥΠΕΑΥ ΑΡ ΔΗ ΗΘΥΠΗΗ ΟΕΑΡΣ ΗΑΕ
 ΒΑΘ ΤΑΡΒΑ 1 ΒΡΠΕΑΒΑΘ ΗΑ ΛΟΠΖΙΘΕ ΖΟ
 ΟΥΟΗΗ ΒΛΑΘΗΑ ΕΥΛΕ ΑΡ ΔΗ ΛΑΪΣΕΑΘ. 'Κ
 Δ Η-ΑΥΕΛΕ ΡΗ ΑΡ ΘΟΡΟ ΗΑ ΣΑΗΗΑ ΡΑ ΡΥ-
 ΡΥΡ Δ ΑΥΕΝΕ ΟΑΜ ΗΑΕ ΒΑΘ ΑΖΑΗΗ ΔΕΤ
 ΟΑΔΑΡΑΪΗ ΟΥΒΑ 1 Η-ΠΟΗΑΤ ΠΡΑΤΑΥΤΕ ΑΗ
 ΒΛΑΘΑΗΗ ΡΗ ΑΡ ΠΟΜΑΘ ΗΑ Η ΟΥ ΟΕΑΡΤ
 ΡΥΑΡΡΑΜΑΡ 1 Μ-ΒΡΟΛΛΑΕ ΖΑΕ ΟΥΑΥΡΕ ΔΗ
 ΟΕΥΡΟ ΛΑ ΤΟ ΘΑΜΑΡ ΑΣ Δ Μ-ΒΥΑΥΗ.

ΛΑ Ο'Α ΠΑΔΑΜΑΡ ΑΣ ΤΕΑΕΤ ΤΑΡ ΗΑ ΟΥΠ-
 ΑΡΕΑΪΘΪΘ ΠΕΑΗΠΡΑΪΘΤΕ, ΜΟ ΒΥΑΕΑΪΛ ΟΥΒ-
 ΡΕ 7 ΜΠΕ-ΡΕΠΗ, ΔΟΥΒΑΥΡΤ ΡΕ ΛΟΜ, "ΚΪ
 ΟΕΑΟΑΥΡ ΟΥΠΕ-ΡΪ ΤΟ ΟΥΠΟ ΡΕΠΗ Ο' ΞΑΪΘΑΪΛ
 ΑΡ Η-ΑΥΡ ΑΡΪΥΡ 7 ΟΥΠΛΕΑΘ ΛΕΥΡ." "ΟΥΟΗ-

The Yellow Thresher.
 Translation.

(Continued from page 192.)

Immediately on my recovery I did my best endeavors to put my affairs to rights. I ploughed and sowed seed but all to no purpose; the heavy hand lay upon me and vain were all my efforts to strive against it. Without delay I had lost all my means and my whole family, my sows and my store pigs, my mares and my calves, my cows gave no milk and my fields no crops, I had churns without butter-rolls but instead the whey of my deeling and devilish lees of the demons. The wonder is that I did not run off in a raging fit of madness to 'Lunatic Glen' in the county of Kerry, a fool without power of directing myself, by reason of the evil deeds worked against me by that hellish crew in those days.

One day my labouring boy while setting wheat in the Big Garden discovered a 'pishogue nest in each corner of the four corners of the field, viz. a little hole under the sod having a cross made of little sticks at its bottom and an open palm-ful of wheat laid down on it. There was plenty of straw in that field at harvest time, the ears, however, had neither fruit nor flower but light, unprofitable, chaff. On May morning the servant girl went to the well to fetch a pitcher full of spring water and what should she find before her but a little stick pointed at both ends with a lump of butter stuck on each point. She took it home with her and I divined in a moment that there would be no profit in the jumping of the churn-dash for another year at least. Afterwards towards the month of November I might easily know that our potatoe crop that year would be small and black from the number of hen eggs which we found in the breast of every ridge the first day we went to dig them.

As myself and my laboring boy were one day talking about the above-men-

ար," ար մյ-րե, "le տրաօյճեաճտ Ծօ ճւր
 1 Յ-Ծօհայր 1 յ-ճայօ նա Ծրօյնճե ճտճո
 le ճյադեայծ յօ՛ ճւայօրեաճօ. 1 Ծ-ճօյծ
 ճյ յմե Ծճ Ե-բւյծնյն-րե յո ճօյլ րեյն ճյր
 ԾօճեօԾայնն ճ ճւր յօ՛ րեյլԵ արյր Յօ րյն-
 քլեճե, րօճայր, ճր ճյ Ե-րլյճե րօ. 1 յօյ
 րւար Ծօ յեաճօարճճ ճր յօր Ծօ Եւծ Յն-
 ճճճ Ծ՛ւաճտար. 7 րաճ րօճ ճեւճտ ճր յ ճ
 ճօրճճ-ճեարն ճյ յճրօրճճ 7 րյնօյն-ճեար-
 ճալ է Յօ ճւեճ Ծօ ճաճ ճարճճայն րա ճօյն
 ճյ յեաճօարճճ. Ձնյրայն ճճ ճճ Եւայ-
 րեաճ յա յօյնճյօԵ le րւրրե-րայրրե րւա-
 Ծրճճ Յօ ճեյճ Ծօճ՛ ճնայնայն ճճար Ծօճ՛
 ճնար ճր յա յ-ճ յ-օլճ-ճայօճե րե Ծյա-
 րարճայն ճլլար 7 յնյա Ե-բւյծնյր յն յ
 ճ ճրւաճայն Յօ Եւայր ճյ Եյճե ճր յօյնյն
 յա յ-ւայրե յր յեալլեա ճւլ ճ յնյաճօ ճ-
 ճճ յնյրայն-րյ. Եւայր Ծօ րեյրրեաճ րա
 ճճն ճեյճ յ-Ելյաճայն 7 ճճ ճճ Երեաճճ
 րեօ Յօ Ծ-Եյճեայնայն ճլօճ Եւայր ճր ճճր
 Ծօ րյն, 7 Երր րեաճ է րյն օյճճե ճւծ-րաճ
 Յօ յճրար Ծօ Եարճճարաճ 7 ճայճ է Երյ
 յ-ւայրե Եար յլլաճ ճ ճօճայն 1 յ-ճյնն
 ճյ Ծյաճայլ 7 Ծօճեաճայր ճր Ծ-Եաճճ 1
 ճայր ճյն Ծօ ճւր ճրճար Յօ րեյր Ծօ
 ճայրեաճ ւայր յայրե le Ծրաօյճեաճճ յօյր
 Եօրնա, ճօյրճե, ճրյճեդեաճճ 7 րեաճալ, յօ
 յօճլայնն րեյն յօնայ. Ձճար յա ճճ րյլ
 ճճաճ le ԾյօճալԵար 7 Ծյաճայր Ծօ Եւայն
 ճրճա Եաճայր քնյն Ծօ Տեճճայն ճճճճ
 7 ճրր Ծ՛րյաճայն ճյր ճլլայն Ծօ յնալլաճճ՛
 Ծօ Եւալճճ Ծօյն le յ-ճ յն-ճրօ ճր ճ
 յնդեօյն Ծ՛ա րճճ րճն՛ ճյ ճեւճոնա յա Ե-
 րօճալ Եւծ օյրեայննայն Ծ՛ա րեճեյր րյն Ծ՛
 օճայն 7 Ելայն ճ րյօր ճճ ճյ Ծւեճայն ճյ
 ր ճյաճ րա ճյօնճճ յօ՛ ճրաօճճ ճր ճյ
 Ծրրարճայր ճայն Երւայն 7 ճր ճյ րճրօ-
 րճճ րօլճ ճճար րեօլճ ճեարճար օրրճ Եր
 յեյննդեաճճար ճյ ճլլայն րյն."

"Լեյն Ծօճ՛ ճարրճ Գ ճլաճայրե յա
 յոյօճոնայրե," ար մյ-րե, "ճտճյն ճճ
 Ծրւոյնն ճյօյր le Ելյաճայնայն յո րեայ-
 ճրճճճ, 7 յւո յնր ճեարնար ճրայն, յյ
 ճյ Եւայն ճճայն le ճոնաճճայն յրյնն Յօ
 ճեյրեաճ յո րաճ, ճյճ Յօ յլաճրճճ յո
 ճեայն 7 Յօ Ե-րեօճրճճ յո րեօյլ 7 յո
 րեյն Ե յարճ յօճա 7 օճարր. Տլւայր
 ւայն 1 յ-ճյնն ճե յյ րյլեօնյաճ Ծյն
 Ծօճ՛ ճլարարճճ 1 յ՛ ճյճ յնճ Եւծ
 րայրե."

Օ՛յննայն րե րեյր 7 Ծօ ճճճար-րա ճյն-

tioned signs he said to me, "Not diffi-
 cult for thee to get thine own share
 back again and more beside." "How"?
 Said I. "By working enchantment a-
 gainst the parties that have been so
 long oppressing you. As to the butter
 if I got my own will I could put it in-
 to your possession simply and easily in
 this wise: Fill up thy churn in the
 ordinary way and then having heated
 a plough-share red hot in the fire tie it
 tightly with a withe of mountain ash
 round the middle of the churn. Then
 begin pounding the dash with hurry
 and haste until thy bones and skin are
 oiled with heavy drops of sweat and
 then if thou gettest not butter in ricks
 to the ridge of the roof my mind is de-
 ceived and gone astray. Take, then,
 thy yoke of ploughing horses into a
 ten year 'hawn' field and plough away
 with it until a small stone sticks bet-
 ween share and coulter. Take that
 with thee of a dark moonless night to
 the dwelling of the enemy and, having
 cast it thrice over his house top in the
 Devil's name, come home and thou
 wilt find all the corn that was ever
 stolen from thee through enchantment
 whether barley, and oats, wheat, or
 rye, before thee in thine own haggard.
 And if thou be desirous of inflicting
 vengeance and harm on them give a
 pound to Jack the Smith and he will
 strike the 'cursed knell' for them with
 his sledge on the anvil, using at the
 same time the form of words necessary
 for such an occasion, and the world
 will know who were those that were
 guilty of thy harm through the des-
 truction and sorrow and through the
 affliction in flesh and blood that will
 overtake them by the poisonous power
 of that charm."

"Cease thy evil prating thou rascal
 of the ill-advice," said I. I am now
 approaching the years of my old age
 and a thing I never did before, neither,
 will I, now, meddle with the powers
 of Hell to the end of my life though
 my head should become grey and my
 flesh and sinews wither away for hun-

բան իմ՝ առարկան չան ճանն, չան ճեյլե,
 չան ճարսո, չան չաօլ յո ճոյքարտայճե,
 դձ ճոյքօջար յո ճածարայճե; յայդդե-
 տար յո ճեալայճ ճեյդեյճե ճեօ բյդե
 բար բա ճուօ ադ յիճայրե, յ՝ յոյդայոյ
 ճեճ-իճարեճ ճար դ.ճ. բճարճ ճճ ադ ճյա-
 ճալ յիճարճ յա ճ-ճեդար, 7 յե յիմ՝ բե-
 բան ճար ճեարդայոյ յո ճարճե ճճ ճայոյն
 7 ճճ ադ ճոյդայոյ. ճօ ճարեճ ճարլե
 յր ճեյճեդարճե օրմ բա ճեյրեճ ադ ճար
 ճանճար ճարճարճե ադ ճիճարդա ճա-
 ճար ճոյմ՝ ճիճար 7 ճոյմ՝ ճիճար ճարճ
 ճ ճարմ 7 ճիճարճե յո ճիճար, ճօ ճար-
 ճար ճօ ճար ճարճե ճար ճարճ-ճայոյն ադ ճօ-
 ճար ճար ճարճ յո ճարճե ճարճե ճարճ-
 ճարլ յո ճարճե 7 յո ճարճար. Ար յիճար-
 ճարճ ճոյմ՝ ճարճ ճարճե ճարճե ճօ ճար
 ճարճար ճճ ճարլեճարայոյ օրմ 7 ճօ ճար-
 ճար բա դ ճ ճարլ ճօ ճարմ ադ "ճարճար
 ադ ճարճ" բօ ճար ճարճարճ ճարլեճ ճար բար
 յա ճար 7 ճար ադ ճարճե բյդ ճարմ 'ի
 ճօճարճ ճար ճօ բյդ ճարմ ճարմ.

Յի բյդ ճարճ յի՝ ճարճա ճ ճարմ
 յայդդեճարճ յա ճարմ, 7 ճօ ճարճ բար
 ճարճ ճարճ ճարմ ճար ճարճ ճարճ
 ճարճ յա ճարմ, 7 ճօ ճարճ բարմ ճար
 ճար ճար ճարճարճ յա ճարճ ճօ՝ ճար
 ճարճար ճօ ճարճ.

Բյդարճ ճար ճարմ.

ԱՅԻՐ ԱՆ ԵՅԻՏ.
 BY P. A. DOUGHER.

Ճա՝ յիճար ճարմ յիճարճ, ճարճ ճար
 ադ ճար,
 յա ճարմ ճար ճար ճարճ, ճարճ ճօ
 ճարճարմ;
 Ճա՝ ճարմ ճար ճարճ ճարճ, ճարճ ադ
 բարճ յիճար,
 'Տ ճար ճարմ ճար ճարճ ճօ ճարմ ճօ
 ճարճ ճարմ ադ ճար.
 Ճա՝ ճարմ ճար 7 ճարճ ճարճ, ճօ ճարմ
 ճարճ ճարմ,
 Ճօ ճարճ 'ի ճա՝ ճօ ճարճարճ ճարճ
 ճարճ ճարճ ճարճ;
 Աճ 'իճարճ բյդ ճարմ ճարմ, 'ի
 ճարճ ճարճարճ ճարճ ադ ճար,
 ճօ ճարճ ճօ ճարմ ճարմ, 'ի ճօ ճարճ-
 ճարճ ճարմ ճօ ճար.
 ճարճ ճարմ ճարմ ճար ճարճ 'իճարճ ճարճ
 ճօ ճարմ ճարմ, ճարմ ճարմ ճարմ,

ger and thirst. Begone from me in
 God's name I will no longer suffer a
 person of thy base design near me."

He went and I was then alone with-
 out children, without a wife, without
 a friend, without a relative to comfort
 me, or a connexion to assist me, the
 household of my radiant hot hearth
 stretched cold beneath the covering of
 the field, my fair possessions scattered
 through the neighbourhood by the De-
 vil, and myself standing in the gap of
 my defeat luckless, without prosperi-
 ty, but held in a close press without
 hope of rescue, by demons and by the
 world. The latest blow was struck on
 me at length when the middle-men ar-
 rived to eject and banish me from the
 dwelling and inheritance of my race
 by whom I was thrown bare on the
 road-side having nothing to sustain me
 but the power of my hand and my
 health. When my broken-hearted sor-
 row had somewhat abated hunger be-
 gan to oppress me, and I went to the
 wood to cut this 'bouncer with a bond'
 [flail] to thresh with through the coun-
 try, and thus have [supported myself
 from that day to this.

There you have my adventure friend-
 ly and kindly people, may you all be
 ever safe from the direful madness of
 [inflicted by] demons, and may your
 ways be pleasant, no trouble or con-
 tention reaching you for ever.

Ադ ճարճ ճարճ' ճարճ ճարմ, ճա՝ ճար-
 ճարմ ճար ճօ ճարմ;
 ճարճ ճարճարմ յա ճարճ ճարճ, ճարճ ադ
 բարճ, բարճ ճարճ ճարմ,
 'Տ ճարճ ճարճ ճարճ ճարճ ճարճարմ ճարճ, ճօ
 ճարճարմ ճարմ ճարմ.
 ճօ ճարճարմ ճարճ յա ճարճարմ ճարճ, ճա՝
 բարճարմ ճարճ ադ բարճ,
 Ճա՝ բարճարմ ճարճ յա ճարճ, ճարճ ճարճ
 ճարմ 7 ճարմ;
 ճարճ ճարճարմ ճարճ բարճարմ ճարճ,
 ճարճ ճարճարմ ճարճ ճարճ,
 'Տ ճարճ ճարճարմ ճարճ ճօ ճարճ ճարճ
 ճօ ճարճարմ ճարմ ճարմ.
 Աճ ճա՝ բարճ ճարճ ճարմ ճարմ, ճարմ ճարմ
 ճարմ ճարմ ճարմ.

Յսր շրուայնեամայո, Յսր օյնրայո, Յսր
 Լաճայրայո ԼԵ ՇԱԼԼ :
 Այ ընն ծճարբայո շարայո ճրեճճար քօ
 Խրօնճճ ար ար Յ-ճճր,
 Այսր բայոյր ԼԵ ղ-ար ղ-անայ Ե ղ-ուայր 1
 Ե-բայՅեամայո Եճր.

Extracts From *Seancur* Այօր,
 (Ancient Brehon Laws)

by T. D. Norris—Continued.

Original as in *Seancur* Այօր.

(To get the proper sense, please always read the
 extract which previously appeared)

Եսր յր յն շԵՂԱ ղօսր քեր ղԵրեղօ
 ՌԱ ՕՂԱ ՇԵՂԱՅ յննա ղուա ղԵՂԵ.
 Ռյ ՕՂԱ ՇՐՕՇԱՅ ԵՂԵՂՅԵ.
 ՇրԵ ղԵՂԵ ղԵՐԵ ղԱ ղԱՕ ղՂԵՕՂԱ ղԱՂճԵՂ,
 Ար ԵԱ ԵՂԵՂԱՅԱՕ
 յղԵՕՇՐԱՐԱՕ ՕՂԱ ՕՂԱ ՇՐՕՇԱՅ,
 ՇՈՂՅՕ ԱՂԵՂԵՂճԱՕ ԵՕՐՅԵԼԵ,
 յ ղԱՂԵՂԵՂԱՕ Եճր.
 ԵՃԱՕ ՇԱՂ օԵՂ օՂԵՂԵՐ ՕՂԵՂԵ ;
 ՇԵՂԵ-ղԵՅ ղՕՕԱ ղԼԱՅԱՅ քԵՐԵ ղԱՅՅԵ,
 ԵՕ ԵՂԵՂԱՐ ՇԵՐԵՅ,
 ՕՂԱ ղԵՂ ղԵճԱՐ ԲԵՃԱՂ ՕԵ ;
 ՌԱՕ ղԱՂՅ ղԱՅԼ ղԵՂԱՂԵ,
 ՌԱ ղԱՂԵ ղԵՂԱՂԵ :
 ԵՕՕ ԵՐՈՂՕՒՐ Եճր,
 Ա ղԵՂԵՐ ղԵՂԵՂԵՂԱ, ԵՐ ԵՃԱՐ ԵՂԵՂԱ.
 ԵՂՕԵՒ ՇԱՂ ԼԵՂԵՐ ԵՂՕԵՒՕՒ ;
 ԵճԱՐՒ ԵՂ ԵՂՕԵՒՕՒ.
 ԵՐԵՃԱՂ ԲԵՃԱՂԵՂԱ ՕՕՂԵՂԱՅՂԵՂԵՂ
 ղԵՂԵՂԵՂԵՂԵՂԵՂԵՂԵՂԵ,
 յր օԼՕ ղՕՕ ղՕՂԵՂԵՂԵՂԵՂԵՂԵՂԵ ;
 ՇՈՂԵՂԵՂԱՂԵՂ ԵՐԵՂԵՂԵՂԵՂԱՕՕՂԵՂ,
 ԵՃԱՕ ղԵՂ ՇՂԵՂԱՅՕ ՇԱՂԵ.
 ԵՐԵՂԵՂ ԵՐ ղԵՂԵՂ ՌԱՕՕԱ,
 ՕՕՒՐ ղԵՂ ԵՐ ԵՂ ԵՂԱՐԱՐ.

յր ճրայո ղօ ՇՐԱՅԼԵՂԱ ղԵ ՕՂԱ ԲԵՃԱՂԵ ;
 ղօ ղՕՐԵՂԱ ղԵ ԵՂՕԵՒ ղԵՂ ՇՂԵՂԱՅՕ, ՕՕՒՐ ՕՕ
 ղԱՅԼԵՕ [ղԵՂ] ՕՂԱ ղԱՂԵՂԱՂԵ ; ղՐԵՂԱՕ ղԵՂ-
 ՕՂԵՂԵՂԵՂ ԼԱ քԵՂԵՂ ԵՐԵՂԵՂԵՂ ՇԱՂ ղԵՂ
 ՇՂԵՂԱՅՕ, ԵՐ ղԱ ղօ քՕՂԵՂԵՂ ԵՂ քԵՂՕՕՕ ԱՂԵ-
 ԵՂԵՂԵՂ ղՐԵՂ ղՕՂԵՂ քԵՂ.

Modernized version.

Եսր է՛ ճր ՇԵՂ ղօՐ Ե-քԵՂ ղ-ՇՂԵՂԵՂԵ,
 ՌԵՂՕ ղճ՛ր ՇԵՂԵՂԵՂԵՂ՛ ՕՂԱ ղԵՂԱ ղԱՕՕ
 ԲԵՃԱՂ.2
 ՌՅՕՐ ԵՂԵՂԱՅՕ ԵՂ ՇՂԵՂԵՂՅՕ ՇՐՕՇԱՅ,

ՇրԵ քԵՂԵՂ ՌԵՂԵՂ ԵՂԵՂ ԱՕՂԱՂ Ե-ԱՂԱՕՕ,3
 ՕՂԵՂ ԵՒՕ ԵՂԵՂ քՅՕՐ-ղԱՐԵՂԱՂԱՂԱՂ
 ՕՕ ղԵՂԱՂԵ ՕՂԱ ՕՂԱ ՕՂԱ ՇՐՕՇԱՅԵ,
 Յսր ՅՂԵՂ ԵՂԱՐԵՂԱՅԱՕ ԵՂԵՂԵ4
 ԱՂ-ԱՂԵՂԵՂԱՕՕ [1. ԵՂԵՂ]
 ԵՂԵՂ ԵՂԵՂ ՅԱՕ ղ-ԱՕՂ ՕՂԵՂԵՂԵՂ
 ՕՂԵՂԵՂ-ղԵՅ,6 ղՕՅԱ7 ղԼԱՅ, քԵՂԵՂ8 ղԱՅՅԵՂ
 ԱՂՅ ԵՂՅՂԱՐ9 ՕԵՂՅ [1 քԵՂԵՂԱՕՕՕ]
 ՕՕ ղԱՐԵՂԱՐ քԵՂԵ ;
 ՅԱՕ ղ-ԱՕՂ ղԵՂ քԱՅԼԵ10 [ղՕՂԵՂ քԵՂԱՅԼԵՂԵ]
 ՌՕ ղԱՂԵՂ11 քԵՂԱՕ ; 12
 ԵՕՕ13 Ե ԵՐՈՂԱՐ14 ԵՂԵՂ,
 Ա ղԵՂԵՂԱՐ15 Ե ղԵՂԵՂԵՂԵՂԱ, ՇԱՂԵՂՅՕ ԵՂԵՂ
 ԵՂԵՂ Ե-քԵՂԱՂԵՂ.
 յր ԵՂՕՕՕԱ16 ՇԱՕ Ե ԼԵՂԵՂԱՐ ՕՕ ԵՂՕՕՕԱ
 ՅԵՕՕԱՅՕ ԵՂԵՂ ԵՂ ԵՂՕՕՕԱ. [քԵՂԵՂԱՕ ;
 ԵՐԵՂԱՕ17 քԵՂԱՕԱ, ղԱՐ Ե ՅԱՂԱՐ 1, ղԱՐ
 քԵՂԵ.
 յր օԼՕ ղԵՂՅՕ18 քԵՂ ԵՂՅՂԵՂԵՂԵ ;
 ՇՂԵՂԵՂԱՐԵՂԱՂԵՂ19 ԵՐԵՂԵՂԱՂԵՂԱՐ ԵՂԵՂ,
 ԵՐԵՂԵՂ ԵՂԵՂ քԵՂ ԵՂ ՇՂԵՂԱՅՕ ՕՕ ՇԱՕ Ե
 ղԱՐԵՂԱՐ.
 ԵՐԵՂԵՂ ԵՂԵՂ ՌԵՂԱՂ ՕՕ ՌԱՕՕԱ,
 ԱՅՒՐ ղԵՂ ԵՂԵՂ ԵՂԵՂԵՂԱՐ 1.

յր ճրայո ղօ ՇՂԵՂԱՕՕՕԱՂԵՂ ԵՂ ՕՂԱ
 քԵՂԱՕ ; ղօ ղ-ՕՐԵՂԱՅՅԵՂԱՕ20 ԵՂ ԵՂՕՕՕԱ
 ղԵՂԱ ՇՂԵՂԱՅՕ ; ԱՅՒՐ ՕՕ ղԱՅԼԱՅՅԵՂԱՕ21
 քԵՂԱՂ ՕՂԱ ԵՂԱՂԵՂ ; յր է՛ ՕՕ ՇԵՂԱՅՂ քԵՂԵ
 ԵՂԵՂԱՂԵՂ, ՇԱՕ ՕՕ ԵՂԵՂ Ե ղ-ՅԵՂԼ ԵՂԵՂ Ե
 ՇՂԵՂԱՅՕ, ՕՕ ԵՂԵՂ ղԱՕ ղ-ԵՂԵՂԱՕ ղՕՂԵՂ-
 ԵՂԵՂԵՂ22 քԵՂԱՅՕ ԱՂԵՂԱՐԱՕ23 ԵՂԵՂ ԵՂ
 ղԵՂԵՂ քԵՂ.

NOTES.

- 1 ՕԵՂԵՂԱՅՂ, v. to give, vouchsafe or, bestow.
- 2 քԵՂԱՕ, n. m. power, law, authority.
- 3 ՕՂԱՂԱՕ, v. to preserve, to save, from ԵՂԱՕՕ, n.f. preservation.
- 4 ԵՂԵՂԵ, pron. other, another.
- 5 ԱՂԵՂԵՂԱՕ, n. m. wages, hire, reward, [here wages of crime, i.e. death.
- 6 ՕԵՂԵՂԵ-ղԵՅ, n. m. a fine, fair or noble king.
- 7 ղՕՅԱ ղԼԱՅ, choice of hosts.
- 8 քԵՂԵՂ քԱՅՅԵՂԱՕ, strength of arrows.
- 9 ԵՂՅՂԱՐ, v. commits crime with malice prepense.
- 10 քԱՅԼԵ, adj. meanest, etc.
- 11 ղԱՂԵ, n. m. the noblest, from ղԱՐ, exceeding great.
- 12 քԵՂԱՕ, n. m. pl. from քԵՂԱՕ, a poet,

- a learned person
- 13 beo, n. m any living person.
- 14 bpoηηap, v. inflicts or bestows.
- 15 mʃceṛ, v. is concluded.
- 16 bʃoṭṭa, n m. a defendant, a criminal
- 17 bpeaṭ peaca, judgment of the law
- 18 ηeoṛo, n. f. a wound.
- 19 coṛηceapcaim, v. I decide, I pronounce.
- 20 opcaʃeac, v. was killed, from opcaṭ, killing, slaughter.
- 21 coṛmcaʃluʃeac, v. it was ruled or decided
- 22 ʃoṛmṃpeṛ, n. f increased.
- 23 aṛceapcaṭ (aṛmʃ), adv. again, at another time.

English Translation.

There was in the first law* of the men of Erin
 That which God has not vouchsafed in his new law.
 The Trinity did not vouchsafe mercy,
 Through heavenly strength to save Adam.
 For it was perpetual existence
 God gave him of his mercy,
 Until otherwise he merited
 By deserving death.
 Let every one die who kills a human being ;
 Even the king who seeks a wreath with hosts,
 Who inflicts red wounds intentionally,
 Of which any person dies ;
 Every powerless, insignificant person,
 Or noblest of the learned ;
 Yea, every living person who inflicts death,
 Whose misdeeds are judged, shall suffer death.
 He who lets a criminal escape is himself a culprit ;
 He shall suffer the death of a criminal.
 In the judgment of the law which I, as a poet have
 It is evil to kill by a foul deed ; received,
 I pronounce the judgment of death,
 Of death for his crime to every one who kills
 Nuada is adjudged to Heaven,
 And it is not to death he is adjudged.

It was thus the two laws were fulfilled ; the culprit was put to death for his crime, and his soul was pardoned and sent to heaven. What was agreed upon by the men of Erin was, that every one should be given up for his crime, that sin might not otherwise increase on the island.

* First law. This is obscurely stated. It means that before Patrick's time the Irish had the law of nature and the law of Moses, which Cai Cainbhrethach is said to have taught the ancestors of the Scoti in Egypt, which will hereafter appear.
 (To be continued)

A HANDFULL OF EARTH.

1

I am bidding farewell to the land of my birth,
 To wander far over the sea ;
 I am parting from all I hold dear on this earth,
 O ! its breaking my poor heart will be :
 But this treasure I'll take for my dear mother's sake,
 'Twill often bring tears to my eyes :
 'Tis a handful of earth from the land of my birth,
 From the grave where my dear mother lies.
 'Tis a handful of earth from the land of my birth,

From the grave where my dear mother lies.

2

O Erin my home, tho' from thee I may roam,
 My blessing be with thee, asthore ;
 Your valleys and streams I will see in my dreams,
 As bright and as green as of yore ;
 And when I am dead O ! I hope, o'er my head,
 They will lay this dear treasure I prize
 'Tis a handful of earth from the land of my birth,
 From the grave where my dear mother lies.
 'Tis a handful of earth from the land of my birth,
 From the grave where my dear mother lies'

TRANSLATION

LÁIN-DÓRN DE ÉRÉ.

1

Táim rlan leat a' ráṭ do tíṛ mo ʃeṛṇ
 eadṃaṇ'
 Le reacaṛaṇaṭ a b-ʃaṭ aṛ aṇ ṃuṛ
 Táim a' rʃapaṭ pe ṇ-a b-ʃuṛ oʃleap
 aṛ oṛuṛṇ ṇa talṃaṇ
 Oṭ a' bṛreac bṛeṭ mo époṛce boṭo,
 ʃapaṭoṛṇ!
 Aṭc ro caṛṇ ʃlacʃaṛṭ mé aṛ roṇ mo
 oʃl ṃacaṛ ʃlé
 A ceuṇʃap mo ʃul reacṭ o époṛce
 'Se lán-oṛṇ de ére o'ṇ o-tṃ ṇṃaṛ
 ʃeṇeac mé—
 O'ṇ uaṛṇ ṃaṛ tá mo ṃacaṛ ṇṃa luʃce.
 'Se lán-oṛṇ de ére o'ṇ o-tṃ ṇṃaṛ
 ʃeṇeac mé—
 O'ṇ uaṛṇ ṃaṛ tá mo ṃacaṛ ṇṃa luʃce.

2

A éṛpe, mo ʃeṭo, ʃṭo ṛ ʃaṭa uaṛ mo
 róo,
 bʃoṭ opca-ṛa mo beaṇaṭo ʃo deo,
 Do ʃleannaṭa 'r do ṛpuṭa ʃeṛʃṭo mé
 'ṇṇ mo coṭlacṭ,
 Co roṃleac 'r co ʃlac ṃaṛ ʃaṭ o :
 'S ṇuaṛ beṛceac ṛ ṛṃo-ʃuaṇ, O ! tá
 rúṛ, oṛ mo éṛṇṇ
 ʃo ʃ-cuṛʃoṛṇ ro ṛoṇṃuṛ mo époṛce,
 'Se lán-oṛṇ de ére o'ṇ o-tṃ ṇṃaṛ
 ʃeṇeac mé—
 O'ṇ uaṛṇ ṃaṛ tá mo ṃacaṛ ṇṃa luʃce.
 'Se lán-oṛṇ de ére o'ṇ o-tṃ ṇṃaṛ
 ʃeṇeac mé—
 O'ṇ uaṛṇ ṃaṛ tá mo ṃacaṛ ṇṃa luʃce.
 2ṃ Ua C.

To the Editor of the GAEL.
 The above song was composed by a certain Joseph Murphy in English, and set to music by him. I am told by those that heard him sing it in the play of *Seaghan Ruadh*, it brought tears from their eyes, it was so affecting.
 — M C.

"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 BENCH.

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

VOL 9, No. 7. DECEMBER, 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.

A large number of the Gael's subscribers are now in arrears. We hope these are not holding back thinking that the Gael would collapse and that in such contingency they would be freed from their obligation. The Gael was not founded on a mercenary basis. In its first issue, eleven years ago, we there declared that it should live while we lived. By the ordinary course of life of our family we have yet some twenty-five years more to run, and if we run that THE GAEL will run the same length. It may sometimes, from various causes, run irregular, but it will be there. Hence, our friends should pay up or notify us of their intentions to cease their support of the Gaelic cause that we may send the copies wasted on them to some, perhaps, more congenial clime. We shall fawn on no man; the Gael's life depends on no man's subscription. As Hector said, to Andromache, with a little variation,—

CA' FAIO A' T' MASHFEAR MUSHOHE, HJ' L' A' JH' BAOSHAL,— (TASHAL)

'Sa 3-cumay éijheacé HJ' L' A' éur de' H' T' But if Irishmen have the honor and the interest of their country, and of their offsprings, at heart they will extend its usefulness to the extent of their power

Another thing, Gaels. One would think from your apathy that the Gaelic Movement was a personal matter. In ordinary associations the members are always on the alert to secure new accessions, otherwise they would die of inanition. What exert-

ions are you making to enlarge the membership of the Gaelic cause? And, friends, if you wish it done yourselves, like the Farmer and the Field of Corn, must do it. Providence helps those who try to help themselves. Read the song, "Oh, Blame Not The Bard," and if it does not excite in you feelings of genuine patriotism, then the apparent struggle for the attainment of Irish autonomy is a farce.

As the Gael's object is the dissemination of Irish literature to the extent of its limited ability, apart from financial considerations, it shall, henceforth, cease to be sent to those who are considerably in arrears and the copies wasted on them will be sent promiscuously to such Irish names as we find thro' the country. The Gael has never been sent for payment to any one who did not promise to, or actually did, subscribe for it; and those thus receiving it, without notifying us to discontinue it, are as legally indebted to us as if we lent them the sums due—and are collectable. That is t e law.

We have our opinion of those who would belittle or, by their actions, circumscribe such efforts as ours in fighting for Irish rights by placing Ireland's ancient language and literature before the world, and in the hands of every man and woman of Irish birth and lineage so as to remove the National degradation conceived in the query by ignorant Irishmen, "Have the Irish a language?" and every person that receives the Gael (as above) without the intention to pay for it, belittles and circumscribes such efforts; and, moreover, commits the sin and crime of larceny.

Seeing her factories idle and the cry of distress proceeding from her population, and her commerce visibly decaying (for without trade she could not buy fuel for her ships), we cherished the hope that England's greatness was a thing of the past, that in less than a decade she would descend to the level of Holland in the family of nations, and that Ireland would then come by her own. Hence, in the late issues of THE GAEL, we felicitated ourselves on the prospect of immediate Home Rule for Ireland—that the language would be taught in all her schools, and that thus our tedious labors in that regard would be brought to a successful close.

But, alas! it was building "castles in the air," for Salisbury declares that if Gladstone should succeed in passing a Home Rule bill in the Commons he would have it rejected in the Lords.

And the result of the late election in this country, putting \$500,000,000 yearly into her pocket by opening our ports to the free ingress of her manufactures, re-invests her as "mistress of the seas," and enables her to continue to treat Ireland's prayer for justice

Mr. P. Barrett of Merriam Park St. Paul, says, Seo Adriañ beaz a čualad me jññ m'oz-
ññajò az cojr ña teññeado a o-čeapmoñ-
cañad řeadeť m-bljadña řjéřo ó řojñ —

ԱՆ ԵՂՆԵԱՆ ԵՂՆ.

Լá o'ar éřññžear amad řa b-řóžññar,
'S me čajññžujñc ařñ čóřřčujž añ jolajñ
Dáññ,

Աřñř čřáćññóña čřáć čéřóřññ řá čóñññujže
Čřeaeññ čúñña ořññ 'řññ čáññajññ žřeaeññ;
Má řé řeo 'ñ čúññřa bř žeallta óaññ-řa
žo o-čajññc čúñña ořññ 'ř žur ljad me
čeaeññ,

Աć oúćujž 'ñ Đřúññujž 'ř žeallčar oaññřa
'S a ñojajž me ñóřđe ññ řacřañññ aññ.

žo moć ojacéoeññ a řuajñ me řžeula,
žur řeap ña ñeulta 'řžur žlan añ ceo,
Na čžčće čřčřññ 7 ña ballajò pleuržad,
'Sžur b'é eazlajř De o' čóžž me a lánñ.
Čá čúññacćañ aññ ařo-ññž žo řjóróda lájorñ
'S ññ Đřóeaeññ řé ážññujl a o-čadařñc
čúññ ołžže,

Աć jarrñajññ acćujññže ařñ řjž ña ñžñářa
Աñ čé řeap m'áññur ñáñ řáž' řé řaožal,

Sjar a čojř řajññže acá me Station,
Ó čeaeññ léřme žo Uacćoap Čřaññññ,
řř olc me žñóćujžoe ařñ a čul a řaeć-
řad řléžbe, [Đajñ,

žur čá me éřřeacćacć ařñ žadařl ařñ
Čeaeññódařo meacal 7 břořeae řħaññl oujc
Kac Đ-řujl jññř aññ ářč 7 ñac me-béřó a
čojžoe, [Đořčlájññže,

Čujññřjò me jññř a Đ-řajññojñ čú le meñá
Աñ čeud lá Mjárnca me Đřoćoam-řa beo.

The other verses incomplete; and Mr. Barrett would be complimented if any of our readers could supply the remaining verse, and the songs of which the following lines are parts.—

Ա Mjárnce, a řúññ, a bláč ña ñ-úball,
řř čú añ čřaob čúñññřa, oap ljom řéññ;
bljadajñ ñó čó, meap a Đ-řujl ñřoj meó,
Ó o'řážujž o o'řóžřññ ññ ařññajññ me.

Ká'ñ Đ'řeáññ ljom a beřč am' leaž
bljadajñ ñóř řada 'žur meř,
Աññ leaba čaol čřuajò žañ aon řeap,
Ká o leañb a beřč ařñ me óřó.

Gaels cannot improve themselves better than by practicing Gaelic writing. Hence, they ought to write postal card, etc. to each other, as Germans do. Don't wait to be perfect. Publicity is the life of all legitimate public and patriotic movements.

ԱՆ ՕՉՐԵ ԾՈՒՈՆ

Բոյոյ — Ան Շալիյ Քուծ.

Doire Donn is a mound in Glenisland half parish of Islandady which constituted a small village, and Richard Joice was known as a poor man of that vicinity, and Frank Jennings of Banech pretendingly said that it was Richard Joice who composed the song while he himself was the real author of it, as well as of many other fine local pieces which are now unfortunately lost.

The Horan referred to was Martin Horan of Doire an Slanra, an abrupt but honest man whom the neighbors did not too well like. The O'Donnell referred to was his brother-in law, and got into prison through conspiring against the government in 1798. The Smasher referred to was a specimen of a white haired cur the property of Martin Leyiston alias Marthan Lewun, of Doire Donn.

Yours, etc.

MARTIN P WARD.

'Sé 'ř añññ bajřčžže óaññ-řa Rucap o
Seořoe,

'žur čá me čóñññujžoe 'ř añ Dojñe Doñññ,
Đř čóññurřa ññajć azam a čeunřad ób-
řáññ,

Mjap Đř řřaññc ññc Čóññññ ac meññeacć a
člajññ; [čeo me

Աćć ññ řé řññ a ĐapĐujž ño čřáćó žo
Klo o'řáž řaol Đřóñ me žo o-čéřó me ž
čll,

Աć meap čuacćar oam' eřčeacć řéññ añññ
čujž ħ-Óřáññ, [čojajž.

'Sa ljadćajže čóññurřa ññajć a Đř am'

Ó'ññčjž meře añññ čujž ħ-Óřaññ,

'Sñáñ Đ' olc aññ o'óžž é aññ boacć břeun,
Kř Đeunřad řacća čam, ññó ñáñ čóřñ o'ó
'S žur ařñ a čeopañññ a čóžžeacć me;

Đřeacćñujž řé čapc ořññ meap čeunřad
čóřujžoe,

Mjap ññac Uj Đoñññujl, a čljadujñ řéññ,

'Sé oubajřc Sada čapćeaeññacć, aññ čajle
plářacć, [é.]

"Sé meac o o'óññaññaññ é 'ř ñó o'ájłčajž

Mjap b'é řžajñ ařñ řžóřñacć oam' čřáćć
aññ čeud lá [Doñññ,

Ó'a léřčřo a čeunřad ařñ aññ Dojñe
Čujññ Séamur čóřř ař, a'ř Đřořčajž
Seážañ é, [Añññ;

Աć meññeacć a čářčájl beřčeacć meapĐad
Beřčeacć řujl žo řejřñeacć a lár ña
řřářčoe añññ,

Đřoć meñá 'žur řáļčoe a žářčeořl añññ,

Աջur řul o řžapřañññ-ře lem' Đoćáñ
bláčññaññ [meapĐad añññ.

For 't is treason to love her, and death to defend,
Unpriz'd are her sons till they've learn'd to betray,
Undistinguish'd they live, if they shame not their
sires;

And the torch, that would light them thro' digni-
ty's way, [expires.
Must be caught from the pile where their country

Then blame not the bard, if, in Pleasure's soft
dream,

He should try to forget what he never can heal;
Oh! give but a hope—let a vista but gleam
Through the gloom of his country, and mark how
he'll feel! down

That instant, his heart at her shrine would lay
Every passion it nurs'd, every bliss it ador'd;
While the myrtle, now idly entwinn'd with his crown
Like the wreath of Harmodius, should cover his
sword.

But tho' glory be gone, and tho' hope fade away,
Thy name, loved Erin, shall live in his songs:
Not ev'n in the hour, when his heart is most gay,
Can he lose the remembrance of thee and thy
wrongs.

The stranger shall hear thy lament on his plains;
The sigh of thy harp shall be sent o'er the deep,
Till thy masters themselves as they rivet thy chains
Shall pause at the song of their captive, and weep!

Shame on you, Gaelic Society of New York. A few boys start a social club and run a journal to advertise themselves. You know no such movement as yours can progress without being advertised. You should be ashamed of yourselves not to have even a quarterly journal, which would not cost you \$5 a year each. Commence in earnest.

During the campaign just closed a party named John Byrne, of 47 Wall street, New York, made the assertion that Irishmen have no ill-feeling to England. That man knew that he lied when he made the assertion, or he takes the Irish (he says he was born in America of Irish parents) to be as low as the dog that licks the hand that smites him. Hence, we produce the above song as it shows plainly what this man is—an Irish-American leprous thrall who, for the perishable monetary consideration he may have received, and an entrance to polluted English society, would defame his kindred

The Fox never burrows for himself but when he wants a cover, he soils in the entrance to the Badger's habitation, and he, being a very clean animal, thereafter shuns it, thus leaving the wily reynard in indisputed possession.

WHAT ELECTED CLEVELAND?—The Orange American Mechanic element who heretofore supported the Republican party voted for him "to down Tammany," and the English, to help their home manufactures. The purely Irish districts of this city, such as the 1, 2, 5, 6, 13, 14 and 26th polling districts of the 6th, and the 7, 8, 9, 10, 12 and 14th of the 9th ward gave Harrison an increase of 6 per cent. over Cleveland's, whereas Cleveland gained over 14 per cent. in the banner Republican wards, basing the calculation on last year's vote. But we think the contract to down the Tammany tiger an up hill one; and the Orange and English elements weak needs to rest upon when English interests are involved. We said this before; we say it again.

Every Englishman voted for Cleveland on the 8th; one of them told us so. Hence the "land-slide." But, that is their privilege.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

LECTURE VII.

[Delivered July 3, 1856.]

The Annals (continued). 10. The Annals of the Four Masters. The "Contention of the Bards." Of Michael O'Clery. Of the Chronology of the Four Masters.

Father John Colgan, in his preface to his *Acta Sauctorum Hiberniae*, published at Louvain in 1645, after speaking of the labours of Fathers Fleming and Ward, in collecting and elucidating the Lives of the Irish Saints, and their subsequent martyrdom in 1632, writes as follows of their religious Brother Michael O'Clery.

"That those whose pious pursuits he imitated, our third associate, Brother Michael O'Clery, also followed to the rewards of their merits, having died a few months ago, a man eminently versed in the antiquities of his country, to whose pious labours, through many years, both this and the other works which we labour at are in a great measure owing. For, when he was a layman, he was by profession an Antiquarian, and in that faculty esteemed amongst the first of his time; after he embraced our Seraphic Order, in this convent of Louvain, he was employed as coadjutor, and to this end, by obedience and with the permission of his superiors, he was sent back to his country to search out and obtain the lives of the saints and other sacred antiquities of his country, which are, for the greater part, written in the language of his country, and very ancient.

"But, in the province entrusted to him, he laboured with indefatigable industry about fifteen years; and in the meantime he copied many lives of saints from many very ancient documents in the language of the country, genealogies, three or four martyrologies, and many other monuments of great antiquity, which, copied anew, he transmitted hither to P. Vardens. At length, by the charge of the superiors, deputed to this, he devoted his mind to clearing and arranging, in a better method and order, the other sacred as well as profane histories of his country, from which, with the assistance of three other distinguished antiquarians (whom, from the opportunity of the time and place, he employed as colleagues, as seeming more fit for that duty) he compiled, or, with more truth, since they had been composed by ancient authors, he cleared up, digested, and composed, three tracts of remote antiquity, by comparing many ancient documents. The first is of the Kings of Erin, succinctly recording the kind of death of each, the years of their reign, the order of succession, the genealogy, and the year of the world, or of Christ, in which each departed, which tract, on account of its brevity, ought more properly to be called a catalogue of those kings, than a history. The second of the genealogy of the Saints of Erin, which he has divided into thirty-seven classes or chapters, bringing back each saint, in a long series, to the first author and progenitor of the family from which he descends, which, therefore, some have been pleased to call *Sanctilogium Genealogicum* (the genealogies of the saints), and others *Sancto-Genesis*. The third

treats of the first inhabitants of Eriun, of their successive conquest from the Flood, through the different races, of their battles, of the kings reigning amongst them, of the wars and battles arising between those, and the other notable accidents and events of the island, from the year 278 after the Flood, up to the year of Christ 1171.

"Also, when in the same college, to which subsequently, at one time, he added two other works from the more ancient and approved chronicles and annals of the country, and particularly from those of Cluane, Insula, and Senat, he collected the sacred and profane Annals of Ireland, a work thoroughly noble, useful, and honorable to the country, and far surpassing in importance its own proper extent, by the fruitful variety of ancient affairs and the minute relation of them. For, he places before his eyes, not only the state of society and the various changes during upwards of three thousand years, for which that most ancient kingdom stood, by recording the exploits, the dissensions, conflicts, battles, and the year of the death of each of the kings, princes, and heroes; but also, (what is more pleasing and desirable for pious minds) the condition of Catholicity and ecclesiastical affairs, from the first introduction of the faith, twelve hundred years before, up to modern times, most flourishing at many periods, disturbed at others, and subsequently mournful, whilst hardly any year occurs in the meantime in which he does not record the death of one or many saints, bishops, abbots, and other men, illustrious through piety and learning; and also the building of churches, and their burnings, pillage, and devastation, in great part committed by the pagans, and afterwards by the heretical soldiers. His colleagues were pious men.

As in the three before mentioned, so also in this fourth work, which far surpasses the others, three are eminently to be praised, namely, Ferfesius O'Maelchonaire, Peregrine (Cucogry) O'Clery, Peregrine (Cucogry) O'Dubhghennain, men of consummate learning in the antiquities of the country and of approved faith. And to these subsequently was added the co-operation of other distinguished antiquarians. Mauritius O'Maelchonaire who, for one month, as Conary Clery during many months, laboured in its promotion. But, since those annals which we in this volume, and in others following, so frequently quote, have been collected and compiled by the assistance and separate study of many authors, neither the desire of brevity would always permit us to cite them individually by expressing the name, nor would justice allow us to attribute the labour of many to one; hence it sometimes seemed proper that those were called the Annals of Donegal, for they were commenced and completed in our convent of Donegal. But, afterwards, on account of many reasons, chiefly from the compilers themselves, who were four eminent masters in antiquarian lore, we have been led to call them the Annals Of The Four Masters. Yet it is also said even now that more than four assisted in their preparation; however, as their meeting was irregular, and but two of them, during a short time, laboured in the unimportant and latter part of the work, but the other four were engaged in the entire production, at least, up to the year 1267 (from which the first, and most important and necessary part for us is closed), hence we quote it under their name; since, hardly ever, or very rarely, anything which happened after that year comes to be related by us."

We know not if it was while engaged in collect-

ing the materials for publication the Lives of the Saints that Father O'Clery conceived the idea of collecting, digesting, and compiling the Annals of the kingdom of Eriun; and what fruitless essays for a patron he may have made among the broken-spirited representatives of the old native chiefs, we are not in a condition to say; but that he succeeded in obtaining distinguished patronage from Fearghal (Farral) O'Gara, hereditary Lord of Magh Uj-Gadhra (Magh O'Gara), and Cuil O'bh-Finn (Cuil O'Finn, or "Coolavin") (better known as the Prince of Coolovin, in the county Sligo), is testified in Father O'Clery's simple and beautiful dedication of the work to that nobleman, of which address the following is a literal translation.—

"I beseech God to bestow every happiness that may conduce to the welfare of his body and soul upon Fearghal O'Gadhra, Lord of Magh Uj-Gadhra, and Cuil O'bh-Finn, one of the two knights of Parliament who were elected (and sent) from the County of Sligeach [Sligo] to Ath-cliaith [Dublin], this year of the age of Christ 1634.

"It is a thing general and plain throughout the whole world, in every place where nobility or honour has prevailed, in each successive period, that nothing is more glorious, more respectable, or more honourable (for many reasons), than to bring to light the knowledge of the antiquity of ancient authors, and a knowledge of the chieftains and nobles that existed in former times, in order that each successive generation might know how their ancestors spent their time and their lives, how long they lived in succession in the lordship of their countries, in dignity or in honour, and what sort of death they met.

"I, Michael O'Clerigh, a poor friar of the Order of St. Francis (after having been for ten years transcribing every old material which I found concerning the saints of Ireland, observing obedience to each provincial that was in Ireland successively) have come before you, O noble Fearghal O'Gara. I have calculated on your honour that it seemed to you a cause of pity and regret, grief and sorrow (for the glory of God and the honour of Ireland), how much the race of Gaedhil the son of Niul have passed under a cloud and darkness, without a knowledge or record of the death or obit of saint or virgin, archbishop, bishop, abbot, or other noble dignitary of the Church, of king or of prince, of lord or of chieftain, [or] of the synchronism or the connection of one with the other. I explained to you that I thought I could get the assistance of chroniclers for whom I had most esteem, in writing a book of Annals in which these matters might be put on record; and that, should the writing of them be neglected at present, they would not again be found to be put on record or commemorated, even to the end of the world. There were collected by me all the best and most copious books of annals that I could find throughout all Ireland (though it was difficult for me to collect them to one place), to write this book in your name, and to your honour, for it was you that gave the reward of their labour to the chroniclers, by whom it was written; and it was the friars of the convent of Donegal that supplied them with food and attendance, in like manner. For every good that will result from this book, in giving light to all in general, it is to you that thanks should be given, and there should exist no wonder or surprise, jealousy or envy, at [any] good that you do; for you are of the race of Eiber Mac Mileadh [Heber the son of Milesius], from whom descended thirty of the kings of Irel and

F Hanbury, J O'Connor, M Walsh, Jas J Cody, P J Curran, J Hackett, per Miss Hanbury.

O—Berea, T Donovan—Ciu., Rev P Ward, S J per Mrs. H Cloonan, St Louis, Mo.

R I—Providence, P O'Casey.

Wash—Spokane, M M Kelliher. P D Cronin.

W Va—Wheeling, Anthony Lally.

Wis—Sheboygan, W C Wren.

Argentine Republic, San Juan, J M Tierney.

Canada, L'Epiphanie, E Lynch—P E I, Narrows Creek, Rev. S T Phelan, per Donald Morrison, Esqr.

Ireland—Donegal, Drimnacross, P McNillis, per Miss Dunlevy, Brooklyn, N Y—Galway, Ower, Mark Tucker, per J Kyne, Brooklyn, N Y—Waterford, St Stephen's School, J O'Callaghan, per D Tindall, Detroit, Mich.

Mr John M Tierney, San Juan, sends £1 to have the Gael sent to the Sisters' Schools at Ballinrobe, Duagarvan, and Tuam.

Gaels, get your well-to-do friends to follow Mr. Tierney's example, and let the Gael be sent to every school in which the language is being taught. See the encouragement that would be to them.

OBITUARY.

We regret to have to record the death of John Kelly, of Salem, N. J., which took place lately. Mr. Kelly was a native of The Glen, parish of Keelemelock, Cahirciveen, Co. Kerry, and a great admirer of the Gael.

Συαίηηεαγ ρφορηυόε εο ο-τυαγό οια ο'α αηαη—Ζηηέη.

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of The Irish Race

By the late

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We have received \$4 in an anonymous letter, postmarked Phila., which the writer says his lately deceased father owed the Gael. We hope the writer will send the name that it may be erased off the books.—At the same time, thanks for the act.

Νοοταγε ρύαε αβυρ οβιαόαηη κναό ρεηηηαη, ρλάηηε αβυρ ραοζαλ ραοα, ραε αβυρ ραεαίηηαγ εο ραδ αβ εάηηοε αβυρ λέβζεοηηυόε αη ζαοόαη.—Ζηηέη.