

PHILO-CELTS

Meet as usual in Jefferson Hall, Adams and Willoughby Streets, every Sunday evening at 7.30.

THE SISTERS OF MERCY,

Balinrobe, Co. Mayo, beg to acknowledge having received the GAEL as a prize for the most deserving pupil in their Gaelic Class. They have given it to Mary J. Malone who passed a very creditable examination in the 3rd year's course in Irish.

Let other Gaels follow Mr. Tierney's example, and send the GAEL to all the educational institutions in the old country.

We learn from the Irish Echo that two Gaelic societies are being organized in Lawrence and Malden, Mass.

We would call the reader's attention to the "Whistling Song," in both languages, in this issue.

Let each reader constitute himself a committee of one to canvass for and circulate the GAEL.

"Many are called but few are chosen," fits the Irish of to-day to a tee.

When will Ireland be a nation? When her language is restored—Nationalists please stick a pin in this.

"If a man be born in a stable," says Wellington, "that does not make a horse of him." Hence the reason that Clanricarde and others of his ilk have full scope in Ireland.

We would direct attention to the Rev. Mr. Cleaver's letter on another page. Gaels, show that letter to as many as possible of your neighbors who call themselves Irish.

During the Fenian trials it transpired that a large number of Irishmen were sworn in as "soldiers of the Irish Republic." Do these "soldiers" violate their oaths and commit treason by giving aid and succor to the enemy in buying his manufactures? And is that the reason that the Clanricardes run riot there?

The Parnell party appeal to Irish-Americans for financial aid. Should they not send to us for our manufactures instead of buying them of their enemies? Consistency. They should not buy a single article of English manufacture.

The *Daily City It m*, New Orleans, is a very sprightly and well-conducted little journal, and vividly portrays daily life in the Crescent City. It had a very flattering notice of the GAEL the other day. Thanks.

We have received a very interesting Gaelic tale from our friend Martin P. Ward, of San Francisco which appeared in the *Monitor*. It will appear in our next issue. Friend Ward is doing an Irish man's part on the Pacific Slope.

"Sentiments" in next issue.

Subscribers please remember that the Seventh Volume commences next month.

Over ten thousand persons enjoyed the excursion given by Supervisor Thomas M. Nolan the other day. It indicates the peoples estimate of their popular Supervisor.

FREE TRADE, OR TARIFF FOR REVENUE ONLY,

Is the issue in the coming campaign, and we shall consider it as such, without taking sides with any political party.

Judge Thurman asserts that a man is taxed at the present time for every article he wears from the sole of his foot to the top of his head to the amount of the Tariff tax levied on these articles, and that Free Trade would, therefore, benefit the masses. On the other hand, Congressman M'Kinley asserts that the Tariff tax is paid by the importer and that it comes out of his profits and out of the wages of his workers; that the protection afforded in this country induces a large number to go into the manufacturing business and that the home rivalry thus created brings the price down to the lowest living profits; and that if protection be not afforded, home rivalry would cease and American wages descend to the European standard.

Now, any Irish-American house wife can decide whether Judge Thurman tells the truth by comparing the price she paid for the necessities of life in the old country, such as bread, tea, sugar, flour, cotton goods, etc., with the price she pays for them here. There is a tariff tax of 50 9-10 per cent levied on cotton goods at present, and if Judge Thurman's assertion be true the house-wife should pay just 15 9-10 cents here for the yard of muslin which she could buy in Dublin for five pence (10 cents).

But if she can buy that yard of muslin here for 10 cents the Old Roman does not speak truly, and Congressman M'Kinley is correct—the consumer does not pay the Tariff tax.

The Irish-American workman can tell the difference between the wages here and at home, so that he and his wife can decide whether Free Trade or Protection would be the more beneficial to them.

There is another side to the controversy: Should we prohibit import altogether, would our home competition bring commodities down to the lowest living-profits?

It has been asserted that the manufacturer reaps all the benefits of Protection, and becomes rich. If the workers get mere wages than are paid in Free Trade countries that statement does not hold water, and it might be asked, "Do not English manufacturers become rich?" Such arguments tend to deceive the public and to generate prejudice.

Let the working man look to his bread and butter, for, after using him for his own purposes, the politician would not care if he and his family were in the poor-house.

So, then, in the coming election, let the working man vote for himself—his own nearest and dearest friend! Follow Bishop Ireland's advice.

If we are to credit the English newspapers the Irish element rule America. They say that the Irish element influenced the Republican Senate to reject the Fishery treaty, and that, to regain the lost ground, the Democratic President issued his Retaliatory Message. If this state of affairs be true the division of the Irish vote between the two great parties is a good thing for Ireland, and should be a lesson to England. Let Irishmen be true to American interests.

We have not received no. 29 of the Gaelic journal though it is out.

FIRST BOOK—Continued

ԳՆԻՅԵԱԾ ԲՅՈՐ, money down
 ԳՆԱԾՈՂ ԾԵՐՈՂ, a wretched fool
 ԳՐԱՆ ՅԵԱԼ, white bread
 ԳՐԱԼ ԲԱՆՆ, weak ass
 ԵԱԼ ԲԼԱՆ healthy member
 ԵԱԾ ԸԱՈԼ, narrow boat
 ԵԱՐ ՕԲԱՆՆ, a sudden death
 ԵԱՆ ԵՆՆ, a sick woman
 ԵԱՆ ԱԳՐԱԼ, a lady
 ԵԱՆԻՆ ԾԵՐ, a pretty girl
 ԵԱՐԱԼ ԼԱՅՈՂ, a strong horse
 ԵԱՐԱ ԾՅԼ, a dear friend
 ԵԱԾ ԸԱԼԼ, a blind cat
 ԵԼԱՐ ԵՆՆ, a dry board
 ԵՆՈՇ ՄՅՆ, a smooth hill
 ԵՐԱՆՆ ՅԼԱՐ, a green tree
 ԵՐԱՅԻՅՆ ԼԱՆ, a full jar
 ԵԱՆ ԲՈՇԱՆ, a safe harbor
 ԵԱՆԼԵ ԼԱՆ, a full vein
 ԾՈՐԱՐ ԾԱՆԻՅԵԱՆ, a firm door
 ԾԱՆԼԵ ԲԵԱՐՅ, a faded leaf
 ԾԱՆԵ ԱԳՐԱԼ, a gentleman
 ԵՈԼԱՐ ԵՆՆԵ, certain knowledge.
 ԵՆ ՅՈՐՄ, a blue bird
 ԲԱՆՆԵ ԵՐԱՆՆ, a round ring
 ԲԵԱՐ ԵՈ, a living man
 ԲԵՐ, ԱՐ, fresh grass
 ԲՈՇԱԼ ԲՈՐԲ, a violent word
 ՅԱՈԼ ՕՅ, a young relation
 ՅԱՐ ԾՈՆՆ, a brown stalk
 ՅԵ ԲՐԵԱՇ, a speckled goose
 ՅԱՐՅ ԲՈԼԼԱՆ, wholesome fish
 ՆՆՐ ԼՈՄ, a bare island
 ԼԱ ԲԱԾԱ, a long day
 ԼԵՂՄ ԱՐԾ, a high leap
 ԼԵՂԵ ԲԱԵՐ, cold stirabout
 ԼՈՂՅ ԼԱՅՈՂ, a strong ship
 ՄԱՅՈՆ ԱԼՆՆ, a beautiful morn-
 ՄԱԼԱ ԼԱՆ, a full bag [ing
 ՄՅԼ ԱՐ, , fresh honey
 ՄՈՂՆ ԵՆՆ, dry turf
 ՄԱՆԵՈԼ ԲԵԱՆՅ, a slender neck
 ՄԱՆԵՆ ԲՈՐԱԼ, low people
 ՆԵՈԼ ԲՈՂԼԵՐ, a bright cloud
 ՆՈՐ ՕԼՇ, a bad habit
 ԲԱՅՐՈՅՆ ԲՅՈՆՆ, a fair little child
 ԲՈՅԱԼ ԲՅԱԼ, generous people
 ԲՈՐՇ ԸԱՅՆ, a tender tune
 ԲՈՐ ԾԵԱՐՅ, a red rose
 ԲԱԾ ԵԱՅ, a little thing or affair
 ԲԱՅ ՅԼԵ, a cunning sage

ԲՈԼԱՆԵ ԵՆՆԵ, an expert schol-
 ԲԵՈՇ ԾԱՅՐ, a costly jewel [ar
 ԲՅԵՈԼ ԲԱՆՆ, a pleasant story
 ԲՈՆԱՐ ԲԱՆ, lasting happiness
 ԲԱՅՈՇ ԱՐԾ, a high street
 ԲԱՅԱՆ ԱՐ, a fresh rope of straw or
 ԵԱՆՅԱ ԱԳՐԱԼ, a noble tongue [hay
 ԵԱՇ ԵԱՆՆ, a tight string
 ԵՆՆԵԱՐ ՅԱՐՅ, a severe sickness
 ԵՆ ԱԼՆՆ, a beautiful country
 ԵՈՅԱՐ ՅԼԱՆ, a clean well
 ԱՐՅԵ ԵԱՆ, white water
 ԱՐԼԱՐ ԼՈՄ, a bare floor
 ԱՐԱ ԼԱՅ, weak prop.

The following are a few examples of participles used as adjectives, which scarcely require an explanation :

ԾՈՐԱՐ ԲՈՐՅԱՆԼԵ, an opened door
 ԾՈՐՆ ԾԱՆԵԱ (ԼԱՆ յԱՇԵԱ) a shut fist
 ԲԱՆՆԵՈՇ ԲՅՈՆՆԵ, a divided wind-
 ՅԱՐՅ ԲԱՆԼԵ, salted fish [ow
 ՕՂԵԱՆ ԲՅՈՐՇԱ, a ravaged island
 ԵՆՆԵ ԼԱՐԵԱ, a lighted fire.

The following examples are very simple and show the genitive case of a few words—

ԵԱՆՆԵ ԵՈ, cow's milk
 ԵՈՐՆ ԱՐՅԵ, a cup of water
 ԲՈՇ ՄՈՂԱ, a sod of turf
 ՅՈՆՆԵ ԵԱՆՆԵ, a glass of milk
 ՅՈՐՇ ԸԱՅԱՆԼԵ, a field of cabbage
 ԲՈԼ ՄՈՂԱ, a bog hole
 ԲԵԱՆՆ ՅԱՐԱՆ, an iron pen
 ԵՐՈՇԱՆԵ ԾԵ, mercy of God.

Exercise 14.

A FEW SHORT PHRASES WITH IDIOMS.

ԱՅԱՄ, (prep. pron., at me; ԱՆ, is?
 whether? ԵՆՐ, break? ԵՆԵՇ, believe;
 ԵԱՆ, make, do; ԲՅՈՐ, true: ՅՈ, to
 ԼԵԱԾ, with thee; ԼՈՄ, with me; ՆԱ, do
 not; ԲՆ, that; ԵՅ, come; ԱԱՄ, from
 me.

1. ԵԱ ԲԵ ԱՅԱՄ. 2. ԵԱ ԲԵ ԱԱՄ. 3.
 ՆԱ ԵՆՐ Ե. 4. իՐ ԼՈՄ Ե. 5. ԲԼԱՆ ԼԵԱԾ. 6.
 ԱՆ ԲՅՈՐ ԲՆ. 7. իՐ ԲՅՈՐ Ե. 8. ՆԱ ԵՆԵՇ
 Ե. 9. ԵԱՆ ԲՈ. 10. ԵՅ ՅՈ ԵՆՆ.

1. It is at me. 2. it is from me 3. do
 not break it. 4. it is with me. 5 safety
 with you. 6. whether is that true. 7. it
 is not true. 8. do not believe it. 9. do
 this. 10. come quietly.

Allegheny, Pa. June 30, '88.

Editor GAEL,—Dear Sir: On the other side of this paper you will find the "Anti Whistling Song," which I have tried to put in the National dress. The incident which gave rise to the song is explained in the following item. "seventeen summonses have been issued against a number of respectable shopkeepers and others in the town of New-Market-on-Fergus, for alleged whistling—at several members of the Royal Irish Constabulary." Extract from daily press of Wednesday, March 21st.)

Some smart fellow made a song about it, which was published in the Nation newspaper. The song in English can also be found in Donahue's Magazine for July '88. A people that have the courage to whistle, and do other bolder things for freedom's sake, and then can make pungent songs on those that attempt to punish them for doing so, can't be kept down. They are certain to come to the top sooner or later.

M. C.

ԱՅՐԱՌՈՒ Յ ԴԱՅԻՆ ԵՎ ՔԱՌԱՅԻՐԱՅԻՆՈՒ.

ԲՈՒՆԻ—ՇԱՅԻՆ ԵՎ ԿԱՅԻՆ.

Ա ՔԱՌԱՅԻՐ ԵՎ, ԱՐ ԵՐԵՐ ԴՅԵՒ ԵՎ ԱՅ ԵՐԵՐ ԱՐ՝ ԱՐ ԴԵՐ?
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ՔԱՐԱՅԵ ԸՆԴՈՒՆԱԼ.

(Another translation by Prof. Lovern has been published
in THE GAEL.) *Vol. V. p. 683.*

ԲՈՒԾ Է ՔԱՐԱՅԵ ԸՆԴՈՒՆԱԼ ԱՆ ԵԱՆԻՐԱՅԵ ՀԱՐԱՐՈՒՄ,
ԱՅՈՐ ԲԵՐ ԲԵ ԲՈՐՈՅԵ ԴՐ ՕՇԵ ՊԵՐԼԱՅԵ :
ԴՐ Ե ԵՐԼԵ ՇՈ ՌԱՊԱՐ ԼԵ ԿԱՇԵՐԱՐ ՇԵՆՐԱՊԱՆ,
ՇՈ ԲԱ Է ՔԱՐԱՅԵ ԲՈ ՊՈՒ ԱՅՈՐ ԲԱ ԸՐԼԱՅԵ.
ԱՐ ԴՐ ՀՐԱՅԵ ԱՐ ԸՈ ՇՈՒ ԼԵ ԲՅԱԵ ԱՊՈՐ ԱՆ ՕՐՇԵ,
ԱՊԱՐ ԸՆԴՈՒՆԱԼ ԲՐ ԵՐԵՇՇԱ ԴՐ ԿՈՊՈՐԱՐ Օ ԲՐԱՅԵԱՊԱՆ,
'Տ ԴՐ Ե ՀԱԵ ՊԱՐ ԱՆ ԸՐԱՊԵՇ--ՇՈՊԱՆ, ԲԱՊԱՊԵՇ ԴՐ ԵՐԵՆ,
ԱՐ Ե ԲՐԱՐ ՊԱՐ ԲԼԱՆԵ ԲՈՐԱՐ, ԱՅ ԵՐԵՇՇԱ ԲԱՐ ՊԵՆ.

ԴՐ ՀՐԱԾ ՊԱ Պ-ԲԱՆ ՕՅ՝ ԱՐ, ԴՐ ԲԵ ԸՈ ԲՐԵՐԱԼԵ,
ԱՐ ՊԱՐԱՐ ՊԱՐԱՐ ԲՐԱՐ ԼԵՐ, ՊԱՐ ԴՐ ԲԵ ԸՈ ՇՅԱԼԵ,
ՊՐ ՊԱԾ ԵԱՐՈՒ ՇՐ ԸՐՈՐՇԱԾ ԲԱՐ ԸՆԴՈՒՆԱԼ ԱՐ ԲՐԱՐ,
ՊԱ ԲԵՐԵՇԱԾ ՊԵՇԱԼԵ, ԴՐ ԵԱՊԱ ԸՈ ԵՐԵՐԵ ;--
ԱԵՇ ՇՐ Ե ՊԵՐՇ ՊԱ ՊՊԱ ԵԱՐԱ ՇՈ ԼԵԱՅ ԱՐ ՊՊՈՇՅԱՐ,
ԴՐ ԱՐ ՕՐՇԵԱՆ ԱՊԱՆ ՀԱԾ Ե ԸՐՈՐՇԵ ՕՐ Ե Պ-ԲԱՐԱՐ,
ԸՈ ԵՐԵՐ ԼԵՐ ԱՆ Պ-ԲՐԱՆ ԴՐ ՊԱՐ ԵԱՐԱՐԱՅ ԲՐԱՐԱՐԵ,
ԴՐ Ե ՀՐԱԾ Ե ԵՐՈՐՇԵ ԸՆԴՈՒՆԱԼ, ՅՈ ՇՈՊԱՆ ԸՐՈՐՇԱՐԵ.

ՀԵՐԵՇԱԾ ԲԱՐ ԱՐ ԱՐ ԲՐՈՇ-ՀԱՐ Օ ԵԱՐԵՐԱՆ ՊՐ ԵՐԱՆ,
ԴՐ Ե ՀՐԱԾ, ՊԱՐ ԱՆ ԼԵՐԱՆ, ԴՐ Ե ԲԱՇԵՇ ԸՈ ԵՐԵՆ,
ԱԵՇ ԴՐ ԱՊԵՇԱԼ ԱԼ Ե-ԱՊԼԱՆ Ե Պ-ՀՐԱԾ ԼԵՐ ԸՈ ՊԱՐԵ,
'Տ ԴՐ Ե ՀՐԱՆ ԱՐ ԸՆԴՈՒՆԱԼ, ԴՐ ՊԱՐ ՊՐԱՐԱՆ ԼԵ ՊԵՐԱՐ.
ԸՈՐԱՐ Ե Ե-ԵԱՐԱՆ ԱԼ Ե-ԱՊԼԱՆ, ՊԱՐ ԵՐՇԱՐ ՇՐ ԱՐ ԲԱՐԱՐ,
ԵԱՐԱՆ ԱՊԱՐԱՆ, ԵԱՐԱՆ Ե-ԱՊԼԱՆ, ԵԱՐԱՆ ԵՐԱՆ 'Ր ԵԱՐԱՆ ԵԱՐ-
ԱՅՈՐ ԵՐՇԱՐ ԼԵ ԵՐԼԵ ԱՅ ԵԱՆԵ ԸՆԴՈՒՆԱԼ (ԵԱՅ,
ԱՊԱՐ ԲՈՒ ԵՐԱՆ ՇՈ ԵԱՅ ԲԵ ԸՈՐՇ ԲԱԼԱԾ ՅՈ ԼԵՐ.

ՇՈՒԱՐԱՐ ԱԼ Ե-ԱՊԼԱՆ, Ե Ե-ԲԱԾՈՐԱՐ ԱՆ ԵՐԱՆԱՅ, ՀԱՆ ԲՅԵ,
"ԲՐԱՐ ԵՐԱՆ ՇՐԱՆԱՆ ՇՈ ԲՈՐԱԾ ;-- ՊԱ ԵԱՅԱՐ ՇԱՐ Բ,"
ՇՈ ԵԱՆԱԾԱՐ ԵԱՐԱՐԱՐ, ԴՐ ԴՐ ԵԱՐԵՇՇԱ ԱՆ,
'ՊԱՐԱՐ Ե ԵԱՐԱՆ ԱՆ ՊՐԱՐ ;-- ԵՐԱՐ ԵԱՐ ՊԱ ԴՐ ԵԱՐԱՆ ; [ԵԱՅ,
ԴՐ ԱՆ, ԵԱՐԱՆ Ե-ԱՊԼԱՆ, ԵԱՐԱՆ ԱՊԱՐԱՆ, ԴՐ ԵԱՐԱՆ ԵԱՐ-
ԵԱՐԱՆԱՅ ԴՐ ԵԱՐԱՐԱՆ ԴՐ ՀԱՐԱՐԱՆ ԵՐ ՊԱՐԱՐ,
ԴՐ ԵՐԱՆԱՅ ԱՆ ԼԱ ՍԾ, ՅՈ ԵՐԱՐԱՐ 'ԲԱՆ Ե-ԱԼԼԱ,
ՊԱ ԲՐԱՐԱՆ ԵՐ ԲԵՐԵ, 'ԲԱՆ ԵՐԱՆ ՇՐ ԵԱՐԱՆ.

ԴՐ ԵՐԵՇԱԾ 'ՀԱՐ ԼԵՐԱՆԱԾ, ԱԲԱՆ ԴՐ ՊԵՐԱՐԱՆԱՅ,
ԱՆ Ե-ԵԱՐԱՆ 'Ր ՊԱ ԲՅՈՐԱՆ Ե ԵԱՐԱՐ ԱՐ Ե Ե-ԲՈՐԱՆԱՅ,
ԱՅՈՐ ԵՐՇԱՐ ԱՅ ՀԱՐԱՆԱՅ ;-- ՊԱՐ ԲՐԱՐ ԼԵՐ ԱՆ ԵՐԱՐ,
'ՊԱՐ ԵԱՆ Ե-ԱՊԼԱՆ ԵԼԸ-ՊԱՅԱՅ Ե ԵԱՐԱՆ ԸՆԴՈՒՆԱԼ.
ԴՐ ԵԱՐԱՆ ԱՅՈՐ ԲՅԵ ԱՐ ԲԱՐ ԸՐԱՐ ՊԱ ԲԵՐԵ
ԱՅ ԵՐ ԴՐ ԱՅ ՕԼ ԴՐ ԱՅ ԲՈՐԱՐԱՆԱՅ ՊԱՐԱՐ,
ԴՐ ԲՐԱՐԱՆԱՅ, ԲՐԱՐԱՆԱՅ ԴՐ ԵՐԱՆԱՅ ԵՐ ԵՐԱՆ,
ՀԱՐ ԸՈՐՇ ԼԵՐ ՇՈ ԵԱՐԱՆ ԵՐԵՇ ՇՐ ԲՅՈՐԱՆ ԴՐ ԵՐԼԵ.

"ԵՐԱՐԱՆ," ՀԱՐԱՆ ԱՆ ԲԱՐԱՐ,--"ԵԱՐԱՆ ԲՅՈՐ ԼԵՐ ԱՆ ԵՐԱՆ,"
'Տ ՇՈ ԸՈՐՇ ԱՆ ԼԵՐԱՐ ԵԱՐ-ՀԱՐԱՆ ԵԱՆ ԱՆ ԵՐԱՆ ԴՐ ԱՆ,

Եթէ ԵՐ ԴՅԱՄ ԴՐԱԾ, Ե ԾՈՂԵՍԻՅԱՆ, ԴՐԱ ՐՈՂ ԾԱՅԻՒՆ.
ԾԱՅԱՆԻ ՔԱՌԱՅԻ Ծ'Ա ԲՐԵԱՅԻԱ, "ՇԵՈՅԱՆ ՔԱՌԾՈՅ ՊՕ ԾՕ,"
Ա՛Ր ԾՕ ԻՅՊ ՐԵ ԼԵ Կ-ԾՈՂ ԼԵԱԾԾ ԱԼ Կ-ԱՊԼԱՅՊ ՅՕ ԾԵԾ.

ԾՕ ԾՕՅ ՐԵ ՐԱԿ ԾԱՅԻ Դ՛Ր ԾՕ ԻՅԱԼ ՐԵ ՅԱՊ ԵՐԻՐԱԾԾ,
ՅԱՐ ԼԵՄ ՐԵ 'Ր Ե ԵԱՐԱԼ Դ՛Ր ԵՐԱ ԾԱՅԻՆ ՈՅՊԻ,
ԾՅՕԾԱՐ ԱՆԼ ԵԾ ԵՐՈՇԱԾ, ՊՅՈՐ ԲՐԵԱԾ ԲԵԱՐ ԾԵ՛Պ ԾԱՅԻ,
ՅԱՐ ԵՐԱՊԵԱԾԱՐ ԾԱՊ-ԻՕԾԱՐ ԴՊ ԵԱՐԱԼ ԴՐԱ ԲԱՅԻ.
ԱՊԻՐԱՊ. ՐԱԿ ԼԵՕ, ՄԱՐ ԵԱԾԱՅԻ, 'ՊԻԱ ՐԵԱԾԱՅԻ ԴՅ ՈՅԾ,
ԱՅԱՐ Ծ'ԱՐՈՒՄՅԵԱԾԱՐ ՄՕՐԱ ՅԵՄ ՈՐ ԵՐՈՇԲԵԱԾ ԴՊ ԵՅ;
ԵՅԵԱԾԱՐ, ՅՕԼԵԱԾԱՐ Դ՛Ր ՅԱՊԵԱԾԱՐ ՅՕ ԼԵՐԱ---
ԱԼԾ Օ՛Պ ԼԱ ՐՊ ՊՅ ԲԵԱԾԱԾԱՐ ԾԱՅԻ ՊԱ ԾՈՂԵՍԻՅԱՆ,---

ԱԼԾ, Ծ՛ՊԵՅՅ ՊԱ ԼԱԵԾԵ, ՄԱՐ Ծ'ԵԱԼՄՅԵԱՊ ԴՐ ԵՐՐԱ,
Ա՛Ր ԵԱ՛Պ ԲԵԱՐ ՅԼԱՐ ԴՅ ԲԱՐ ՕՐ ԵՐՈՂ ՔԱՌԱՅԻ ԾՈՂԵՍԻՅԱՆ,
ԱՊԱՐ ՊՅ ԵՅԾԵԱԾ ՐԵ ՐՕԾԱՐ ՊԱ ԵՐԱՊ ԴՊ ԾՈՂ ԵՐ;
ԱՊԱՐ ԵԱՅԻ ՐԵ Ե ԵԱԾԱ ԾՕԾ՝ ՊՊԵՐՊ ԼԵՐ ԵԱՅԱ,
'Տ ԾՕ ԾՕՅ ՐԵ ԵԱՅ-ԲՅԵ---ՄԱՐ ՐԵ ՔԱՌԱՅԻ ԵՅ ՅՐՈՇԵ,
'ՏՕ ԵՐՈՇ ՐԵ 'ՐՕ ԵՐՏ ՐԵ, 'ՐԱՊ Մ-ԵԼԱԾԱՊ ՕԵՕ 'Ր ԵՅԻ ՊԱՐ,
Ա՛Ր ԴՊ ԼԱ ԵՅ ԾՈՂԵՍԻՅԱՆ ԴՐԱ ԴՊ ԵՐԱՐ ՅԼԱՐ 'ՊԱ ԼԱՅԾԵ,
ԵՅ ՐԱՊ-ԵԱԾԱՅԻ ԲՅՊԵ ԴՅԱՐ ԵՐԱՊ-ԵՐՈՇԵ ՅԱՊ ԵՐՅ.

ԾՕՊԵՍ ԱՊԱԾ ԾԱՅԻ ԾԵ ՈՐԵԱԾ.

ՏԵԱՊԱՐ ԱԼ ԾՈՂԵԱԼԻՅԱՊ ԴԵ ԾՈՂ Ա-
ԵԱՐ ԱՊԼԱՊ ԱՊԵ ՅԵԱՐԱՅԻ, ՏԱՅԱՐ
ԲԱՐԱՅԻ ԾՈՂԱՅ ԱՐԱՊԵ ԴՅԱՐ ԾՈՂԱՊ,
ԵԱՊԱՊ ԾԱԾ.

Dedicated to the Rev. Thomas J. Fitzgerald, of
Brooklyn, for his love of country and language.

ԾԱ ՐԱՅԱՐ ՅԼԱՊ ՊԵՊԱԾ ԾՈՂԵՐԵՅԵԱԾ
ԵԱՐԵԱԾ,
ԲՅՐԱՊՈՂԱ, ՅԵԱՊԱՊԱԾ, ԵԱՅԾԵԱԾ,
Յ-ԾՈՇ ԱՐԵՊԵ ՊԱ ՊԱՐԻՐՈՅ ԾՕ ՐԱՐ-
ԵԱՐ ՊԱ ՊՅԵԱՐԱԾԱԾ
ԾԱ ԵԱՐԼԱՊ Ե ԲԵԱՅԱՐ ԾԱԼԱ;
ԼԵԱՊ ՐՈՅԻՐ ԲԵԱՊԵ ԲԵՊՅԵԱԾ ԲԵԱՐ՛ՊԱՅԻ
ԱՊԱՐԾԱ ՄԱՐԵԱԾԱԾ ՅՐԱԾՈՊԱՐ,
ԱՊԵԱՐ ՄԵԱՊԱՊԱԾ, ԼԵՐՈՊԱԾ, ԵՐԵՅԾԵԱԾ,
ԵԱՊԱ,
ՈԱ ՐԵԱՊԲԱԾ Ե Ծ-ԵԱՐԱ Ծ'Ա ՊԱՊԱՅՕ.

ՈՅ ԲԵԱՅԻ ՐԱՅԱՐ ՐԱ ԾՐՐՐ ԵՐԱ ԵՐԼԱԾ,
ԵՐԱ Կ-ԵԱՅՊԱ,
ԵՐԱ ԵՐԼԱԾ ԵԱՅԼԱՐԱԾ, ԵՐԱ ԵՐԵՅԾԵԱԾ,
ԵՐԱ ԵԱՐԱԾ ԵՐԱ ԼԵՐԱՅՕ ԵՐԱ ԵՐԾԱ,
ԵՐԱ ԵԱՊԱ,
ԵՐԱ ԲՐՊԵԱԾ ԵՐԱ ՄԵԱՐԱՐԱ, ՐԵԱՊ ԼԱՕԾ
ՄԵԱՐ,
ԻՐ ԵՐԱ-ՅՐԱԾ ԴՊ Ծ-ՕՅՅԵԱՐ Ե ԴՐԱ ԵՐՐՕ
ԴՊ ԴՐԱՊՈՂ
ՅՐԱՊԱՐ ԵԱՊԱՅԾԵ ՊԱՐԵԱԾ,

ԱՅ ԵԱՐԱՅԵԱՊԵ ԴՊ Ե-ԲԱՐՅԵՅԻ ԾՕ ԵՐ
ՐԱԾ ՅՕ ԵԱՅՊԱՊԱԾ, ---
ԻՐ Ծ'Ա Ծ-ԵՐԱ ԵՐԱ ՐԵԱԾ ԾՕ ԵՐԵՅԻՐ
ԻՐ ԵԱՐԱ ԴԱ ԲԱՅԻ ԵՐԱԾ ՊԱ ԵՐԱՊ ԵՐԱ
ՅԵԱՊԱՊԱԾ,
ԵՐԱ ԼԵԱԾՈՊԱՐ ԵՐԱ ԵԱՊԱՐԱԾ ԵՐԱ ՄՐ-
ԾԱ

ՐԱՐ ԴՊ ՊՅԵԱՐԱԾԱԾ ԲԵՊԱ ԾՕ ԲՐԵՊԱՅԻՐ
ՊԱ Ե-ԲԵԱՐԱԾՈՂ,
ՈԱ ԵՐԵՅԲԱԾ Ե ԵԱՐԱՅՕ ԼԱ ԵՐԱԾ,
ԱՊ ԲԱՊԱՊԵ ՅԼԵ-ՅԼԱՊ ԻՐ ՅԼԵՊԵ ԼԱԾԱՐԵԱ,
ԱՅԱՐ ԵՐԵՅԻ ԵԱՊԱՅԾԵ ՅՐԱՊԱՐ,
ԱՅ ԵԱՅԱՐՅ Ե ԵՐԱՐ ՄԱՐ ՊԱՐԱ Ծ ԲԱՐ-
ԱԾԱՐ
ՅՕ ՐԱՐԱԾԱԾ ԴՊՅԻԾԵ ԵՐԾԱ.

Ո՛Ր ԲԱՅԱՐ ԼԵ ԲԱՅԻ ԴՅ ԵԼԱՐ ԼԱՊԵ ԵԱՊԱ
ԻՐ ԴՅԼԵ ԼԱԾԱՐԵԱ, ԻՐ ԵՐԵՅԻ,
ՈԱ ԴՊՐԱՅԵԱՐ ԵԱՅ ՐՕ ԾՕ ԵԼԱԾ ԴԱ Պ-
ՅԵԱՐԱԾԱԾ,

ԵԱԾԱԾԱԾ, ԵԱՅՊԵԱՊԱԾ ԵՐԱԾՈՊԱՐ;
ՕՅ ԵՐԼԵ, ՅԼԱՊ, ԲԱԾԱԾ, ԼԱՅՐԱ, ԴՐԱՊԱՊԱԾ,
ՅՐԱԾՈՊԱՐ, ՅՐԵԱՊԱՊԱՐ, ՅԱՐԱՊԱՐ,
ՅԵՊԱՊԱՐԱԾԱԾ, ԲԱՊԱԾԱԾ, ԵԱՊԱՐԱԾ, ԵԱՐ-
ԱՐԱԾ,
ՅՐԱՐԱՐԱՐ, ԵԱԾԱՐԱԾ, ԵԱՐԱԾ.

Ո՛Ր ԵԱՐԱՅՕ ՊԱ ՐԱՐԱ ԵԱՅԱՊԱԾ ԴԱ ՐԵ-
ԵԱՊԵ
ԻՐ ԵՐԱՅԾԱ ԼԱԾԱՐԵԱ ԴՅԱՐ ՐԱՐԱՅԻ,

ՈՒ ԱՆ ԲԱՅՈՒՆԵ ՇՐՈՒՄԵՆ ԵՆԻՐ ԴՈ ՇԱՅԱՐ-
ԱՅՈՒ,

ՔՈ ՅՈՒՅ ԵՆ ԵԱՅԼԱՅՐ ՊԱՅՈՒՄԵՆ;

ՈՐՈՐ ՇԱՅՈՒՅԻՆ ՊԱՅՈՒ ՔԱՅՐԵ ՔԵ ԵԱՅՈՒ ՊԱ
ՏԱՐԱՊԱ

ՏԼՈՒՇ ԴԱՐԵԱՅՈՒ ԴԱԼԼԱՅՇԵ, ՇԱՐԱՅՈՒ,
ԵՐ ՄԵԱՐԱ ԵԼԱՅՈՒ ԲԵԱՆ ԵՈՒՅԼԱՅՇԵ ԵԼ-
ԵՅՈՒ

ԵՂ ԲԵ ՅՈՒՅ ԵՅՐ ԵԱՐՅԱՅՈՒ ՇՈՐԵՂԱ.

ԵՈ ԲՅԱԼ ՄԵ ՅՈ ՇԱՅՈՒՅ ԵԼԱՐ ԵՅԻԱՐ Ի
ՏԱՐԱՊԱ,

ԵՈՒՄԵՆ ԵՅՐ ԵԼԱՅՈՒ ՊԱ Ե-ԵԱՐԵԱՅՈՒ,
ՇՐՈՒՇ ՊԱ ՔՈՒՐԵՅԵՆԵ, ԵՅՐԵՅՐ Ի ԶԼԱԵԱՅՈՒ
ԶՈ ՅՐԵՅ ԵՅՐ ՈՐՈՒՇԵՆ ՊԱ ԵԱՐԵԱՅՈՒ,
ԵՐ ՄՈ ՏԱՅԱՐ ԵԱՅՈՒՅԵՆԵՐԱՇ ԵԱՅ ՔԵՅՈՒ
ԵՈ ՇԱՐԱՊԱ,

ՏՈՐԵՅԵԱԼԱՅՇԵ ՔԵԱՐԵ ԵՐ ԵԱՅՈՒ,
ԵՐ ՈՐ ԲԱՇԵ ՇԱՇԵԱՐ ԵՈՒ ԵԼՅՈՒ ԵՈ ՅԼՅՈՒ
ՊԱ ԵՆ ԵԱՐԱԼԵԱՇ,

ՅԼԵ, ՅԼԱՅ, ՅԵԱՅԱՅՈՒՇ, ՇՐՈՒՄԵՆ.

ՏԵ ՇՐՈՒՇ ՄՈ ՐՅԵԼ Ե ԵՅՐԵ Ի Ե-ԵԱՐԵԱՅՈՒ
ԵԱՅՈՒՅ ԵՐԵԱՅԱՅՈՒ, ՅՐԱՇԵԱՐ,
ԵՐԱԲ ՈՒ ԵԼԱ ՊԱ ՔԵՅՈՒՅ ԵՐ ՅԼՅՈՒ ԵԱՐ-
ԱԼԵԱՇ,

ԵԱՐԵԱՅՈՒ ԵԱՅՈՒՅ ԵՐ ԲԱՐ ԲԵ,

ԵՐ Ե ԲՅՈՒ ԵԱԼԱՇԵԱՅՈՒ ԵԱՅՈՒՅԵՆ, ԵՐԵՅՇԵԱՇ
ԵԱՅԱ,

ՏԱՐԱ ԲԼԱՅՇ ԵԱՅՈՒ Ե ԴԱՅՈՒ, (ԵՐԱԼԵ,
ԵՐԱՅ ԵԱՅՈՒ ԵԱՅՈՒՅ ԲԱՅՈՒՅ ԵԱՅՈՒՅ
ՊԱ ՔԵՅՈՒՅ ԵՅՐ ԵԱՅՈՒ ԵՐ ԵԱՇԵԱՅՈՒ.

ԵՈՒՅՈՒՅ ԵԱ ՅՐՈՒՅԵՆ.

ԵԱՐԱՐ, ԵԱՐԱՐ.

ԶՈ ԵԱՇԱՅՈՒ Ե ԵՐ Ե Յ-ԵՈՒՅԵԱՅՈՒ.

ԵՐ ԵԱՇԱՅՈՒ Ե Յ-ԵՈՒՅԵԱՅՈՒ Ե ԵՅՇ
ԲԼԱՇԵԱ ԵՅՐ, ՄԱՐ ԵՅՈՒ, ՅԼԱՅՇԵԱՇ ԵԱՅ
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THE THREE TRADESMEN.

There was a city in expectation of being besieged, and a council was called accordingly, to discuss the best means of fortifying it. A Mason gave his opinion that no material was so good as stone for the purpose. A Carpenter begged leave to suggest that timber would be far preferable. Upon which a Currier started up and said "Sirs, when you have said all that can be said, there is nothing in the world like leather."

A VOICE FROM WALES.

Dolgelly North Wales,
June 19 1888.

Dear Sir—I enclose an order for five shillings, as subscription to *An Gaidhal*. I hope that you got my subscription in the spring of 1887—I saw no mention of my name among those of your correspondents.

We are very thankful in Ireland for the good that you are doing for our dear old language. I find that prizes for recitation in Irish are a great stimulus to the young scholars who are reading Irish in those National Schools which are situated in Irish-speaking districts. "An Craoi Bhinn Aoi bhinn" has a small book of prose tales in modern Irish, now in the press, a copy of which I will send you as soon as it is out. It will contain interesting matter for the young. I am now living in Wales, and it is quite wonderful how in this large town one seldom hears a word of English, even among the children. And they have a great many newspapers, magazines and books in Welsh. All the public notices and bills are printed in Welsh and English, some in Welsh only. I wish we could persuade the National League to copy the brave patriotic Welshmen in their love of the national language. Though I am for Home Rule, I would care little for it if Ireland is to lose her language and her old Gaelic civilization, and copy the English greed for material prosperity. Kindly send my copy of *An Gaidhal* to the above direction. The order is sent by *Euseby Cleaver, beanacht De leat agus ort*,
(Rev) E. D. Cleaver.

The Harrisburg, (Ill.) *Mercury* is a very sprightly weekly, and a welcome guest to our exchange tables.

The *Olimax*, Richmond, Ky., had a very flattering notice of the GAEL the other day. Thanks.

The *Daily Journal*, Rapid City, Dak., is a staunch friend of the GAEL. We thank brother Hughes for his kind remarks.

The *Herald*, Grand Haven, Mich., commends the GAEL to all Irishmen. Thanks, brothers Kedzie and Hopkins.

The Southern *Aegis*, Ashville, Ala., is a very newswy and well-conducted journal and deserves success.

The *Graphic*, Kimball, Dak., is edited and published by O. R. Tinan. It is a spicy, well-conducted journal and reflects great credit on brother Tinan. Those proposing going to the Northwest should consult it.

Brother Johnson, of the Belford, (Ind.) *Democrat*, pays a high compliment to the GAEL. Thanks brother, you deserve every praise for the excellent taste of your editorial matter.

The Flandreau (Dak.) *Herald* lies before us. It is an 8-page, well gotten-up journal, and full of interest to those intending going West.

The Alexandria (Dak.) *Herald* is a very readable journal and reflects great credit on brother Taylor.

The Sunday *Argus*, Fargo, Dak., is an excellent journal, and vividly portrays the scenes and incidents daily occurring in the far West. It is a welcome guest with the GAEL.

The Gael.

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

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

Seventh Year of Publication.

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

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VOL 6, No. 12. OCTOBER, 1888

TO THE READERS OF THE GAEL.

Friends, with this issue you complete the sixth volume of your national Journal.

This is a very trying epoch in our National history—an epoch in which the most far-reaching and insidious means are resorted to to denationalize our country and to wipe us as a race and nation from the face of the earth.

This is a bold declaration, but not bolder than the lowering portends of chicanery justify.

In the vicinity of the town of Carlow resides a rich family of the name of Bruen. Old Bruen [who was a very ordinary man] beautified his demesne with all the ornamentation which money could buy or art supply. His demesne being thus beautified and ornamented, he caused these words to be inscribed over the grand entrance,

"What cannot men and money do?"

A wag, who passed the way and saw the inscription, wrote under it—

"All the men and money from this to Naas
Could not put a handsome nose on old Bruen's face"

So, friends, all the powers of darkness cannot denationalize our race if we pursue our course determinedly.

You have done more for the last six years to preserve your nationality than all the O'Connells and Parnells have accomplished for the last sixty years!

Friends, what have O'Connell and Parnell done for Irish nationality? O'Connell did so much for it that fifteen years ago, when the Irish language movement was organized, a large number of Irishmen would fain deny that they were Irish at all! We hope Parnell will be more successful, and if he be, the result must be attributed to the spirit of manhood generated by the language movement, for Parnell is not an abler man than O'Connell.

Then, the question comes, "What have you done?" First, you have given thousands of your countrymen an opportunity to learn, speak, read and write your National language, and, by its publication and distribution through the instrumentality of your *Gaeil*, you have given the lie directly to, and completely silenced, those who stigmatized us as "Ignorant Irish." So that your element is more respected to-day than it has been in centuries.

Secondly, by taking your *Gaeil* in your hand and reading its contents and shaking it in the face of that degenerate portion of your countrymen who would fain throw a slur on you for speaking your mother tongue, you cause them to stand abashed at their own ignorance and to become better Irishmen. Lastly, by throwing broadcast your language and literature, the evidence of your ancient civilization and enlightenment, [the origin of which is lost in the haze of antiquity] you preserve your Nationality and you cause your enlightened neighbors of other nationalities to respect you and to sympathize with you as an ancient, honorable race kept in bondage by brute force.

The O'Connells and the Parnells might tell the nations that the Irish were an ancient, respectable people, but from the amount of dirt thrown on them by the brutal Saxon, the nations

became doubting Thomases. You, brother Gaels, showed these Thomases the evidence by thrusting your Language and literature into their "hands"--They see, and they believe. As Irishmen, brother Gaels, and we fail to see any other deserving the name, the burthen of preserving our Nationality rests on us. This we can do without any considerable pecuniary outlay. We have the machinery in motion and by perseverance and energy, we can prevail on our lukewarm countrymen to help to keep it oiled so that in spite of fate we shall carry our flag to ultimate victory.

Let, then, each Gael try and get a squad of recruits for the National army the coming year. If this be done the chicanery of all the enemies of Irish Nationality will be frustrated.

My thanks are due to Katie Molloy, of Bristol, Pa. daughter of Edward Molloy, of Acres, co. Donegal, for this song. J. J. Lyons.

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O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

Lecture 1.

(Continued)

Such, then, is a brief glance at what constituted probably but a few of the books and records of Erin which, we are sure must have existed, with perhaps there or four exceptions, anterior to the year 1100, and of which there are now no fragments known to me to remain, though some of them are referred to in works of comparatively modern date.

The Rev. Geoffry Keating (P. P. of Tubrid near Clonmel) compiled, about the year 1630, from several ancient MSS. then accessible, a history of Erin from its earliest ascribed colonization, down to the Anglo-Norman Invasion in the year 1170. This Book is written in the modified-Gaehlic of Keating's own time; and although he has used but little discrimination in his selections from old records, and has almost entirely neglected any critical examination of his authorities, still his book is a valuable one, and not at all, in my opinion, the despicable production that it is often ignorantly said to be.

Some of the lost works that I have mentioned are spoken of, and even quoted by this writer. He refers to the following books as being extant in own time: the Book of Armagh (but evidently not the book now known under this name), the Saltair of Cashel, the Book of the Uachongbhail, the Book of Cluain Eidhneach (in Leix), the Saltair na Rann (written by Aengus Ceile De), the Book of Glenn da Locha, the Leabhar, a h-Uidhre, which was written originally at Cluain Mic Nois, or Clonmacnoise, in St. Oieran's time the Yellow Book of St. Moling, the Black Book of St. Molga, the Red Book of Mac Aegon.

Of this list of Books, all of which were certainly extant in 1630, we now know only the Saltair na Rann, which still exists in the Bodleian Library at Oxford.

Prefixed to the Leabhar Gabhala, or Book of Invasions, compiled by the O'Clerys in 1630 or 1631, there is a list of the ancient books from which that compilation was made. They were the following—The Book of Baile ui Mhaolchonaire, or Bally Mulconroy, which had been copied by Maurice O'Maelchonaire, or O'Mulconroy (who died in 1543), out of the Leabhar na h-Uidhre, which had been written at Cluain Mic Nois (Clonmacnoise), in the time of St. Ciaran, the Book of Buaile ui Chleirigh, or Bally Clery, which was written in the time of Maelsechlainn Mor, or Malachy the Great, son of Domhnall, monarch of Erin (who began his reign A. D. 979), the Book of Muintir Duibhghenainn, or of the O'Duigenane of Seanchuach in Tir Oililla, or Tirerrill, in the Co. of Sligo, and which was called the Leabhar na h-Uachongbhala, or the Book of the Uachongbhail, with many other histories or historical books besides.

Of this list of Books not one is known to me to be now extant.

The ever to be remembered Michael O'Clery, and his fellow-laborers (who together with him are similar I known as the Four Masters), insert in their Annals a list of the ancient books from which that noble work was compiled. They were the

following—The Book of Cluain Mic Nois, the Book of the Island of the Saints in Loch Ribh (or Loch Ree), in the Shannon, the Book of Seanadh Mhuic Maghnusa, in Loch Eirne, the Book of Muintir Mhaolchonaire, or the O'Mulconroys, the Book of Muintir Duibhghenann, or of the O'Duigenans, of Cill Ronain, and the Historical Book of Lecain Mic Fhirbhaisigh, or Lecan Mac Firis. The Books of Cluain Mic Nois and of the Island of the Saints come down to the year 1225. The Book of the O'Mulconroys came down to the year 1505. The Book of the O'Duigenans contained entries extending only from the year 900 to the year 1563. The Annals of Seanadh Mic Maghnusa (now called the Annals of Ulster) came down to the year 1632. The Four Masters had also a fragment of Cucoigriehe (a name sometimes Englished Peregrine), O'Clery's Book, containing Annals from the year 1281 to 1537. The Book of Maoilin og Mac Bruaideadha, or Maoilin the younger Mac Brody, of Thomond, containing Annals from the year 1588 to 1602, was also in their possession, as well as Lughaidh O'Clery's Book containing Annals from the year 1586 to 1603. This last Book was probably that known at the present day as the Life of Aedh Ruadh, or Hugh Roe O'Donnell, which was written by the same Lughaidh O'Clery, and from which the Four Masters have evidently taken all the details given in their Annals relating to the brave and unfortunate Prince.

Of this list of Books (with the exception of the last mentioned) not one is known to me to be now in existence excepting the Annals of Ulster, the copy of Lughaidh O'Clery's Book made by his son Cucogry, and the book which is now known as the Book of Lecain, in the Royal Irish Academy, but which at present contains nothing that could be properly called Annals, though there are in it some pages of occurrences with no dates attached.

The language in which such a number of books was written must have been highly cultivated, and found fully adapted to the purposes of the historian, the poet, the lawyer, the physician, and the ecclesiastic, and extensively so used, else it may be fairly assumed that Aengus Ceile De, Cormac Mac Cullinan, Eochaidh O'Flannagan, Ouan O'Lochain, Flann of St. Buihe's Monastery, and all the other great Irish writers from the 7th to the 12th century, who were so well acquainted with Latin, then the universal medium, would not have employed the Gaehlic for their compositions.

Notwithstanding, however, the irreparable loss of the before named books, there still exists an immense quantity of Gaehlic writing of great purity and of the highest value as regards the history of this country. And these MSS. comprise general and national history, civil and ecclesiastical records and abundant materials of genealogy, besides poetry, romance, law and medicine, and some fragments of tracts, on mathematics and astronomy.

The collection in Trinity College consists of over 140 volumes, several of them on vellum, dating from the early part of the 12th down to middle of the last century. There are also in this fine collection beautiful copies of the Gospels, known as the Books of Kells, and Durrow, and Dimma's Book, attributable to the 6th and 7th centuries, the Saltair of St. Ricemarch, Bishop of St. David's in the eleventh century, containing also an exquisite copy of the Roman Martyrology, and a very ancient ante-Hieronimian version of the Gospels, the history of which is unknown, but which is evidently an Irish MS. of not later than the ninth century, also the Evangelistarium of St. Moling,

bishop of Ferns in the seventh century, with its ancient box, and the fragment of another copy of the Gospels, of the same period, evidently Irish. In the same library will be found too, the chief body of our more ancient laws and annals, all with the exception of two tracts, written on vellum, and in addition to these invaluable volumes, many historical and family poems, of great antiquity, illustrative of the battles, the personal achievements, and the social habits of the warriors, chiefs and other distinguished personages of our early history. There is also a large number of ancient historical and romantic tales, in which all the incidents of war, of love and of social life in general, are portrayed, often with considerable power of description and great brilliancy of language, and there are besides several sacred tracts and poems, among the most remarkable of which is the *Liber Hymnorum*, believed to be more than a thousand years old. The Trinity College collection is also rich in Lives of Irish Saints, and in ancient forms of prayer, and it contains in addition to all these, many curious treatises on medicine, beautifully written on vellum. Lastly, amongst these ancient MSS. are preserved numerous Ossianic poems relating to the Fenian heroes, some of them of very great antiquity.

The next great collection is that of the Royal Irish Academy, which though formed at a later period than that of Trinity College, is far more extensive, and taken in connection with the unrivalled collection of antiquities secured to this country by the liberality of this body, form a national monument of which we may well be proud. It includes some noble old volumes written on vellum, abounding in history as well as poetry, ancient laws and genealogy, science (for it embraces several curious medical treatises, as well as an ancient astronomical tract), grammar and romance. There is there also a great body of most important theological and ecclesiastical compositions, of the highest antiquity, and in the purest style perhaps that the ancient Gaelic language ever attained.

The most valuable of these are original Gaelic compositions, but there is also a large amount of translations from the Latin, Greek and other languages. A great part of these translations is, indeed of religious character, but there are others from various Latin authors, of the greatest importance, to the Gaelic student of the present day, as they enable him by reference to the originals to determine the value of many now obsolete Gaelic words and phrases.

Among these latter translations into Irish, we find an extensive range of subjects in ancient Mythology, Poetry and History, and the Classical Literature of the Greeks and Romans, as well as many copious illustrations of the most remarkable events of the Middle Ages. So that any one well read in the comparatively few existing fragments of our Gaelic Literature, and whose education had been confined solely to this source, would find that there are but very few, indeed, of the great events in the history of the world, the knowledge of which is usually attained through the Classic Languages, or those of the middle ages, with which he was not acquainted. I may mention by way of illustration, the Irish versions of the Argonautic Expedition, the Destruction of Troy, the Wars of Charlemagne, including the History of Roland the Brave, the History of the Lombards, the almost contemporary translation into Gaelic of the Travels of Marco Polo, etc., etc.

It is quite evident that a Language which has

embraced so wide a field of historic and other important subjects, must have undergone a considerable amount of development, and must have been at once copious and flexible, and it may be observed, in passing that the very fact of so much of translation into Irish having taken place, shows that there must have been a considerable number of readers, since men of learning would not have translated for themselves what they could so easily understand in the original.

Passing over some collections of MSS. in private hands at home, I may next notice that of the British Museum in London, which is very considerable, and contains much valuable matter, that of the Bodleian Library at Oxford, which, though consisting of but about sixteen volumes, is enriched by some most precious books, among which is the copy already alluded to of the remains of the *Saltair of Cashel*, made in the year 1464, and some two or three works of an older date. Next comes the Stowe collection, now in the possession of Lord Ashburnham, and which is tolerably well described in the Stowe Catalogue, by the late Rev. Charles O'Connor. There are also in England some other collections in the hands of private individuals, as that of Mr. Joseph Monck Mason in the neighborhood of London, and that of Sir Thomas Phillips in Worcestershire. The Advocates' Library in Edinburgh contains a few important volumes, some of which are shortly described in the Highland Society's Report on MacPherson's Poems of Ossian, published in 1794.

And passing over to the Continent, in the National or Imperial Library of Paris (which, however, has not yet been thoroughly examined), there will be found a few Gaelic volumes, and in Belgium (between which and Ireland such intimate relations existed in past times),—and particularly in the Burgundian Library at Brussels,—there is "a very important collection, consisting of a part of the treasures formerly in possession of the Franciscan College of Louvain, for which our justly celebrated Friar, Michael O'Clery, collected, by transcript and otherwise, all that he could bring together at home of matters relating to the ancient ecclesiastical history of his country.

The Louvain collection, formed chiefly if not wholly, by Fathers Hugh Ward, John Colgan and Michael O'Clery, between the years 1620 1640, appears to have been widely scattered at the French Revolution. For there are in the College of St. Isidore, in Rome, about twenty volumes of Gaelic MSS., which we know at one time to have formed part of the Louvain collection. Among these MS. now at Rome are some of the most valuable materials for the study of our language—the chief of which is an ancient copy of the *Felire Aengusa*, the Martyrology, or Festology of Aengus Ceile De (pron. Keli De), incorrectly called Aengus Culdee, who composed the original of this extraordinary work, partly at *Tamblacht*, now Tallaght, in the county of Dublin, and partly at Cluain Fidhnech in the present Queens County, in the year 798. The collection contains, besides, the Festology of Cathal M'Guire, a work only known by name to the Irish scholars of the present day, and it includes the autograph of the first volume of the *Annals of the Four Masters*. There is also a copy, or fragment, of the *Liber Hymnorum* already spoken of, and which is a work of great importance to the Ecclesiastical History of Ireland, and besides these the collection contains several important pieces relating to Irish History, of which no copies are known to exist elsewhere. It may be hoped, therefore, that our Holy Father the Pope—who

feels such a deep interest in the success of this National Institution—will at no distant day be pleased to take steps to make these invaluable works accessible, to the Irish student, by placing them within the walls of the Catholic University of Ireland, where only they can be made available to the illustration of the early History of the Catholic Faith in this country.

TO BE CONTINUED.

A PRACTICAL SUGGESTION.

St. Joseph, Mo., Sept. 29 1888.

Dear Sir.—In view of the fact that the interest in the reviving of the Irish language is growing among the Irish of America, I write you suggesting that it would be a good thing if there was a stereo plate factory for the manufacture of Irish reading matter in stereo plates. You publish in each issue of the GAEL elementary matter that would make a plate valuable to nearly every Catholic and every Irish and Irish Catholic paper in the country. To a paper in the west or middle States it is next to impossible to get Irish matter in its columns, and the fact, that, with a majority of the Catholic papers of the country, their readers are mostly Irish or of Irish descent, would make such matter a valuable acquisition to them. You might canvass the different papers of this class and see what there is in it. The *Catholic Tribune*, St. Joseph, Mo., of which I am the Managing Editor, would be a subscriber to such a scheme if plates could be gotten out at any reasonable price.

Very respectfully,

Jas. O'Shaughnessy Jr.

[Mr. O'Shaughnessy's ideas are excellent. We invite the attention of the Catholic and Irish American papers to it and request their views. All engaged in the Irish Language movement should second it. If the GAEL get the means it will supply the plates.—Ed.]

An accident to the Gaelic editor has delayed this issue.

Knownothingism has shown itself again in New York. We have no means of knowing whether there be any Irishman in the Hewitt-Balfour train or not, but if there be he should be shunned as an Irish leper. The Hewitt-Balfour move is pushed to try to contradict the claim that Americans are in sympathy with the Irish National party. Will he get Irishmen to vote for him? Yes, and blatant "Irish Nationalists" at that.

Col Kavanagh begged of Knownothing Hewitt to review his Irish regiment. May God have pity on poor Ireland!

DATA SANPHEOINTEA IR REAPPE. DFOLEA
LE EAPPEUJTEOINJD.

OLD SAYING.

"Ir mac duit do mac 30 b-póraj ré;
Ir mhéan duit d'mhéan 30 d-tejs rí fá
'h 3-cpé."

Your son is a son to you until he is wed; (dead).
Your daughter is a daughter to you until she is

Irishmen, support the movement to preserve your language!

Irish Bookz.

O'Reilly's English-Irish Dictionary	\$5.00
Irish Grammar. By P. W. Joyce,	.50
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