

[Though Mr. McCarthy is a new writer in the Gael, he seems to be old in his knowledge of the language.]

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

X. LESSON.—Continued

Translation of Exercise 1.

1. *Jr ájl ljom* [it is a pleasure with] i. e., I am pleased. 2. *ah ájl ljom?* 3. *tá ah ájl áno.* 4. *b-fuyl ah ájl áno.* 5. *baíl ó ója* (God) *ort.* 6. *tá cájl ort.* 7. *tá ceao ájam.* 8. *tá ah fjon fjonh.* *ájur ah féjr bán.* 9. *tá ah fear cójr.* 10. *fójr ort.* 11. *tá mé crjon.* 12. *tá beah áje.* 13. *b-fuyl beah áje?* 14. *tá cejr ájam ort.* 15. *b-fuyl cejr ájam ort?* 16. *jr fjú mé.* 17. *tá crujt ort,* *ájur tá crujt ájam.* 19. *tá fjoj ájam.* 20. *b-fuyl fjoj ájam?* 21. *tá cjon ort.* 22. *b-fuyl cjon ort?* 23. *b-fuyl cájl ort?* 24. *h b-fuyl.* 25. *b-fuyl cájl ort?* 26. *tá cájl ort.*

Translation, Part 2.

ah fé le na h-lybeada(jb) órta.

Ój áo mór ájr fear ájnye fé co bejt áje a ru3 ub órta óó áac lá. áic mjo-fárcat le teact-arteac éo m3an, 7 áj rmuajneao brejt ájr ah 3-cjrce a 3-cujteact, mabao ré ah fé, áeárr ré for3ajlte f, ájur fuájr f—3o ójr-eac mab bejteaó aon fé eile!

Sahcu3eáhh mórán cu3leaó ájur cájlleáhh ah t-jomlán.

LESSON XI.

OBS. 1.—There is a peculiar Irish idiom which should be noticed by the learner, that the state, condition, or suffering under which a person labors expressed in English by the verb "to be" and the adjective, is expressed in

Irish by the pronoun, after the verb *tá* (*b-fuyl*), is, and the prepositional pronouns, "on me, on thee," etc., *ort*, *ort*, etc.: as, *tá tárt ort*, thirst is on me, i. e., I am thirsty: *tá fear3 ort*, anger is on me—I am angry; *tá crujt ort*, there is a hump on you, you are hunchbacked; *tá ro3ar ort*, prosperity is on you, you are prosperous.

OBS. 2.—The auxiliary verb "have," is expressed in Irish by the third person singular or plural of the verb "to be," and the prepositional pronoun *ájam*, at me, or to me; *ájaó*, at thee; *áje*, at him; *ájj*, at her; as, *tá mac ájam*, I have a son [literally, son is to me]. *tá ór ájaó*, gold is to you, you have gold; *tá beah áje*, he has a wife; *tá fear ájj*, she has a husband.

Those two idioms enter much into the spoken and written Irish language, and therefore deserve the particular attention of the learner. There is not a page written in which they are not found, nor can there be a single conversation without their use.

OBS. 3.—Ownership or exclusive possession is expressed by the verb *co bejt*, to be [*jr*, is; *but*, was]; with the prepositions *co*, to; *le*, with; as, *jr mac éam ah fear ó3* [he is a son to me the young man], i. e., the young man is a son of mine; *jr ljom ah ór* [it is with me the gold], i. e., the gold is mine; *jr leat ah ójr* [it is with thee the country], i. e., the country is thine: as Abraham said to Lot.

Choice, pleasure, taste, distaste, displeasure, and the like, are expressed by the prepositional pronoun, *ljom*, with me; *leat*, with you [*lyb*, plural]; *lejr*, with him, after the noun or adjective with the assertive verb *jr*; as, *jr ájl ljom*, it is a pleasure with me, i. e., I wish; *jr fear3 ljom*, it is better with me i. e., I prefer; *jr meara leat*, it is worse with you, you think worse of; *jr ájt lejr*, it is a pleasure with him.

Translate into Irish.—

1. I have a right. 2. Have I a right? 3. have a right (to) it. 4. Have I a right to it? Thou hast a right to it. 6. He has a right to it.

Ծօ չէյմիյն զա ԲԱ, Դ' Դ Ծօ չձայն չձ ԴՅԾ,
Ծօ Լյօղձո մօ իրօյժե Բէյն Ծե ԲսլԵ ԴՅՈՐ ԴԴԵՅ,
Ծյ լայնդաւն զա չրէյն Դյն ԲԼԻԾ Դ' Դյն Դձ,
Ծյ' Դ Դքսր Բսլ Ծա զա զմայն Դյն' ԴՅ Լօղղաժ Ծօ Բրէձ.

Ձ Ծսրար....Տա Քյն Ծյ Ես-Դա զար Դեօ,
Դաօյ զեւ Ես, Դ' Դաօյ լեօ ԴՅՈՐ Դժ' ԼսլԵ Դ Դ-ԴԴԴ,
Ծա զար Դա զա Ծօ Լայն, Ծա լեօ Դա զա Ծեւ,
'Տ Ծա զա Դյն Դա զէյն Ծա ԴՅԴԾԵԾ Դժ' ԴՅեւ,
Ձ ԴՅԵԾԵԱՅ Դա Ծաօյն ԾսլԵԾԵԱՅԻԵ Ծաղն,
ՁՅ Դմսայն Ծօ չքսր Դյն Դա Դա Ծյ Ծօ լայն,
Շօն Դաօյ Լայն Դա զաօ, Ծա լայն Դյն, Ծա լայն լայն
ՁՅ ԵրԵԾԵԾ Լե լեօ Դյն Դ Դ-Դա Դյն Ծա Լա
Ձ Ծ-Ծալնայն Դա զյօ, Դժ Դ Դ-Ծալնայն Դա Դ-Դա,
Դժ Դժ Դ Ծ-Ծալնայն, Դ Դ Դյն Դա Ծօ Դ-Դա
ՁԴալն չալ Ծօ Դաօյն, Դյն լայն Դա Ծալն
Ձ չօյն Դա Ծօ Դաօյն Դ Ծօ չօյն Դյն Դալն

Օժօն! Ծա Ես լայն Դ' Դ Դյն Ծօ զա,
Ծա Ծօլնայն Դ' Դ ԾսլԵԾԵ Դ-Դա, Դժ Դա!
ՁԵ Դժ Դա Դա զա զա զա զա զա զա զա զա,
Տօլնայն Դժ Դա չօյն Դյն Ծօ Դաօյն Ծօ Դալն,
Դյն Դյն Դյն Դա Դա լայն լայն լայն, լայն Դա,
Ձ լայնայն Լա, Դյն, Դ' Դժ Դյն Ծօ Դքսր
Ծա զա զա Դյն Դյն Դյն, ԴԵ չօյնայն Դ' Դալն
Լե չօյն չալ Ծօ Դաօյն Դյն Դյն Դալն Ծա լայն.

Դ Ե Դե Դա զա զա զա զա զա զա զա զա;
Ծօ Ծ-Դյն Ծօ Դաօյն, Դ Դյն, Ծա զալն;
Ծօ զալն Դյն Դալն Ծօ զալն Դյն Ծօ լայն;
Ծօ Դ-Դալն Դյն Ես-Դա, զար Ծյ Ես Դա ժ, [ԴժԵ."
"Ծ Դ Դյն Դա լայն Դե, Դ' Դ Դ Դալն Դա լայն
Ծօ լայն Ծօ Դալն Դալն, Լալն Դ' Դյն,
Լայն Դալն Ծօ լայն Դյն Ծօ լայն Դ լայն;
Ծօ լայն Դ-Դա լայն Դ լայն Դալն Ծօ լայն Դալն,
'Տ Ծօ լայն Դ լայն Դ լայն Դալն Դալն Դալն.

ՅԱՌԾԱՆ ԾՈՒՆ.

Vocabulary to The Flight of the Holy Family.

ՅԻՐՈՅ, a gipsy; քսրայն, pyramids
քօլնայն, devices; Դա լայն, under pur
suit; լայն, guidance, direction; Ծալ
southern; Լայն, an obelisk; Դալն,
pensive; լայնայն, haunts; Դյն,
a crowd; Դյն, wrapped, enveloped;
Դալն, a flight; Դալն, labor; լայն, off-
ered; Ծօ Դալն, so continuously; Դալն-
ԵԾԵ, free access; Դյն, guests; Դյն,
was found; Դալնայն, beguiled; լայն
a furrow; լայն, a dwelling; Դյն
Դալն Դյն Դյն, then ye remain with
me; Ծյն Դյն, near the Nile.

THE CROSS of TUAM.

Brother Kyne received a beautiful card as a Christmas present from Mr. McPhilpin, proprietor of the *Tuam News*. On the card is a facsimile of the Cross of Tuam in gold, entwined with natural shamrock, and underneath are the lines.—

I send thee a shamrock, and on its tips,
I have laid a kiss both pure and true,
And should you have pressed it to your lips,
You will feel the kiss I have sent to you.

Brother Kyne values the present highly not only on account of his intense love of home and all that pertains to it, but also because of his admiration of Mr. McPhilpin for his noble efforts in trying to preserve the language of his childhood, of his love and of his nation from decay and to make that nation what Nature intended her to be, "First flower of the earth and first gem of the sea."

The Gael.

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

—"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 [Anti Irish]'s ENGLISH LITERATURE.

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

Tenth Year of Publication.

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

Terms of Subscription—\$1 a year to students; Sixty Cents to the general public, in advance; \$1 in arrears.

Terms of Advertising—10 cents a line, Agate.

VOL 8, No. 6. JANUARY, 1891.

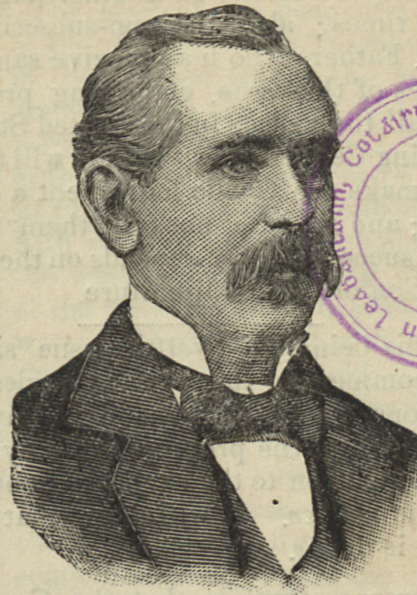
At the suggestion of an excellent friend of the Gaelic cause, green wrapper, after this issue, will indicate that the term paid for by the subscriber has expired.

A GOOD OMEN.

Under the heading, "Sentiments of our Subscribers," in last issue may be seen the names of Rt. Rev. Bishop Becker, and the Rev. Fathers McFee-ly, French, Murphy, Walsh, and Mulcahy; in this issue may be seen the names of His Eminence, the Cardinal, two Rt. Rev. Bishops, and a goodly number of Rev. Fathers. This, we say, is a good omen, and an earnest of the success of the Gaelic movement and, with it, of 211 520021. The struggle has been a severe one, but perseverance in a noble cause is sure to bear fruit.

With the hierarchy and clergy entering heartily into the movement, and the steady progress which the language has made in the National schools at home, if Gaels bestir themselves 211 520021 will, in the near future, be to Irish, what the "Nineteenth Century" is to English, public opinion: For any journal that does not make the language its leading feature cannot, ought

Hereunder is the form we suggested for the photos in the Gaelic Album.—



M. J. LOGAN, Brooklyn, N Y.

Born—P. Milltown, B Dunmore, Co. Galway.
Paternal name, O'Lochain; maternal, Oisin.

We think this sufficient for Family location.

not, and will not represent Irish public opinion. 211 520021 enlarged and in a suitable costume, with a staff of eminent writers, would fill the bill.

One thing Gaels must do, and that is, to place their feet firmly on matters extraneous to the Gaelic movement. The discussion of *leabair na 5-Cearc*, *an Seandéir* 21101, and of all other old writings has no more to do (the antiquity of the language not been questioned) with the Gaelic movement than the Old English has with our public schools. Such discussions breed acrimony. What we want is to agitate the matter so as to get the language into all the National schools at home. Notwithstanding pretensions to the contrary, an acquaintance with the old writings is not now necessary; any one who pays attention to them can master them at any time, for, as Euclid said to his noble pupil, "There is no royal road to learning."

With the encouraging signs adverted to, we hope our readers will endeavor to secure other supporters, and thus expedite the full measure of the fruition of their past labors.

We hope our readers will go over Fr. Boyle's letter, on another page, a few times; also, the non-subscribing Rev. Fathers who may receive sample copies of this issue, embracing probably all the priests in the United States bearing Celtic names. If they will they can make the Gaelic movement a success; and we need not tell "them" that that success largely depends on the circulation of Gaelic literature.

This being the twelfth issue since we commenced the present series of Lessons, we shall, in our next, give a specimen of the progress made by the students even to the exclusion of other Gaelic matter. It will show what the Gael is doing.

Persons complain that the Gael is dear for its size—M. Carroll's beautiful poem on the Flight of The Holy Family into Egypt, without mentioning the *ḡabur donn's* grand "Similitude," is worth a year's subscription, even as an heirloom, to any man or woman with a drop of Irish blood in their bodies.

We are pleased to see that the N Y Gaelic Society is about resuming the celebration of Archbishop McHale's anniversary. They ought not to have ever abandoned the enthusiasm of their infancy for the father of the Gaelic movement—the movement which gave them birth; and its resumption is an assurance that the voice of the siren who would beguile them into a forgetfulness of filial duty has lost its charms. Brooklyn will do its duty, and remind its offspring, as it has always done, whenever it makes a *faux pas*.

Gaels, your cause never looked so encouraging as it does to-day. To circulate your journal, take one or two friends with you of an evening and button-hole your neighbor for a subscription, reminding him that his name will appear in the Gaelic Album as a memorial to be viewed by future generations.

As those who recommend the doing of a thing should set the example, we publish our photo in the form we suggested photos should appear in the Gaelic Pictorial Historical Album.

The Brooklyn Philo-Celtic Society will have a suitable hall in a short time wherein to pursue their studies and carry on their entertainments, as of yore.

An anonymous article purporting to give the history of the efforts in America to preserve and cultivate the Irish language has been going the rounds of the press for some time, industriously served by some "Pat Grant." The N Y. *Freeman's Journal* knocked the wind out of his bag, but he seems to have got the better of the *Tuam News*,

though it scorched him a little editorially. If the sender sent his proper name, brother McPhilpin knows a member of the Pigott family. The object is to discourage the real workers by ignoring them, and thus sap the root of the movement. It won't work.

In last Gael we asked our Hibernian and other Irish-society friends what they had done during their existence to preserve Irish nationality. We have received no answer yet—nor never shall!

Traveling in the cars one is struck with the immense number of advertisements which he sees calling attention to the excellence of this and that English magazine or journal—the Contemporary Review, the Nineteenth Century, the Westminster Review, "the leading Free Trade paper of the world," etc. etc. What is all this for?—To shape public opinion in the interest of England. What are the Irish doing to shape public opinion in their interest?—nay, to preserve that of which the enemy dare not deprive them except by death?

By a universal support of THE GAEL it could be made to shape public opinion in their favor. Millionaires are not necessary to do this; the generous support of those of moderate means would accomplish it.

That nominally mild government, the Austrian, has prohibited the use of the national language in its conquered provinces. Very recently we chronicled similar action by the Turkish, Russian and German governments. These powerful governments do not consider their forcibly acquired possessions wholly subdued while their language remains, and yet apart from the Gaels, What are the Irish masses doing to preserve theirs? But perhaps they are wiser and more far-seeing statesmen than the monarchs referred to!

THE PHILA. PHILO-CELTIC SOCIETY.

The Phila. Philo-Celtic Society held its annual meeting for the installation of officers for the coming year. The list is as follows.—

President, Patrick McFadden; vice-president, W. Devine; cor. sec., Chas. E. Cranney; fin. sec., J. Collins; rec. sec., James Jos. Hughes; treasurer, Miss Lizzie McSorley; librarian, Miss Mary Mahoney; sergt.-at-arm, John O'Connell. The Council of the Society are,—Peter J. Murphy, J. J. Robinson, J. J. Lyons, Edward Meakim, Thos McEniry, Chas. McCann, Miss E. O'Connor, Miss E. O'Leary, Miss Sarah Mallon.

After the routine business had been transacted, the members entertained one another very pleasantly with songs, recitations, etc. Mr. McFadden was particularly good in rendering an excellent composition on Donegal. Mr. Lyons addressed the members in Gaothilge congratulating them on the good selections of officers and expressed a hope that they would conduct the business of the Society successfully during 1891.

The Secretary reported that the Society was in a good financial condition as the balance on hand at present is much more than at the same time last year. It being now late, the meeting adjourned.

James Jos. Hughes,
Sec.

We hope subscribers in arrears will pay up; keep the ball rolling.

New York, Feb. 4th, '91.

Editor Gael,— I here give you a few lines taken from the first part of the *Seanchur Mór*, or ancient laws of Ireland, which were of pagan origin, but which were wonderfully and remarkably modified in the fifth century, on the conversion of the Irish to Christianity.

This modification was ascribed so entirely to the influence of St. Patrick that the *Seanchur Mór* is described as having been called, in after times, "*Cáin Pádraic*," or Patrick's law. The *Seanchur Mór* was so much revered that the Irish judges, called Brehons, were not authorized to abrogate any thing contained in it.

St Benignus, acting probably in the character of secretary or amanuensis to St. Patrick, wrote the Irish part of the laws. His labors in connection with the laws of Ireland were not confined to the *Seanchur Mór* alone. He afterwards "commenced and composed that famous chronicon, called the *Psalter of Caisreall*, in which are described the acts, laws, prerogatives and succession not only of the monarchs of Ireland, but also of those of the kings of Munster." He also appears to have been the author of the original, *Book of Rights*, which was drawn up after the establishment of Christianity (See O'Donovan's Introduction to *Leabhar na 3-Ceart*, p. vi, xxiii).

Seanchur Mór (Original)

Locc don lajore Teamhurr, ocur loc do reanchur hj ramrao ocur j rozmur, ar a zlaunh(ocur ar-a-hajbhe)jr na hajmre-rajb rjh; ocur Raith zuo ajro, jh bajl adta lec Patraic anhu j nshjho na m-bodur j faszur do njth hajmuroachj. a loc a nsejmuro ocur a n-erpac, ar zajre leo a conao ocur a ujrce, ocur ar ter-ajoeet j hajmurr jh zeamfuaeta. Ocur jc jhuroa ajmrep rojb, ajmrep laezaj-re njc Nejl, njz Ejnehh; ocur Teo-ur rob ar ro njz jh domajh aho jh tan, ocur tejmereet ajmre, ut ojhjc jh fjeo.

Translation.

The place of this poem and the place of the Seanchus was Teamhuir (Tara) in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guth-aird, where the stone of Patrick is at this day in Glenn-na-mbodhur, near Nith nemonnach, was the place during the winter and the spring, on account of the nearness of its firewood and its water, and on account of its warmth in the time of winter's cold. And they [the poem and the Seanchus] were composed at the same time—in the time of Laeghaire, son of Niall, king of Erin; and Theodosius was monarch of the world at that time, and it was in commemoration of this the poet said, &c.

I will give you the poem for the next number of the *5aotai* and also the notes to the above with a definition of the words Rath-guth-aird, Nith, &c.

Yours, etc. Thomas D. Norris

Modern Irish as I understand it.

Dob' e ionao ah dajh ro 7 ionao ah t-Seanchur Mór, anhr ah t-Samrao azur anhr ah d-Fóimh, Teamhurr, ajr roh a zlahe azur a doibhjr ajr feao na o-erac rjh; azur Raic-zuo-ajro, mar a d-fuic cloe Pádraic a hoju, a n-5leahh-na-m-bodur, a n-zar ro Nhé Neamhohac [Nith of the diamonds] ah ajr ajr feao ah zaimhaz azur ah Ean-raic, ajr roh rojzreao conao azur ujrce rojb anhr, 7 ajr roh a teamhaz-eaeta a n-ajmurr ah zeamfuaeta. Zj-ur dob' ionahh ajmurr rojb [ah dajh azur ah reanchur] — j. ah ajmurr laoz-ajre mac Néill, njz Ejjnehh; azur dob' e Teo-urur ro dh ionha ajmroic ajr ah doimh ah erac rjh, azur ro buo na cuimhe rjh a duajro ah fje, 7c.

T. D. de Klorrao

New York Gaels, you have sent a dish of bombast to our Scottish brethren which they have returned to you, seasoned with gall! Was your object to widen the breach broader?

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

LECTURE V.

[Delivered June 19, 1856.]

(Continued.)

As for the annals there is nothing to show, whatever in them to indicate that they are annals of Boyle, except the words "Annales Monasterri in Buellio in Hibernia", which are written on the original vellum fly-leaf at the beginning of the book in a fine bold English hand, apparently of the early part of the last century,

In a note by Doctor O'Connor on the death of Saint Maedhog of Ferns, at the year 600 of his published copy of these annals, he says it is evident that Ussher must have had another copy of them in his possession, because he places the death of Saint Maedhog at the year 632 on their authority. Now it is singular enough that here the doctor is wrong and Ussher right, for the year of our Lord 605 appears distinctly in the original text in correspondence with the year of the world 5805.

The doctor gives this annal 605, which is in Latin correctly, but, in accordance with his adopted system, places it under the year 573. The records run thus: "In hoc anno Beatus Gregorius quievit. Scilicet in DCV to anno Dominice Incarnationis, ut Beda dicit in Historia sua. Beatus vero Gregorius XVI. annis, et mensibus VI, et Diebus X. rexit Ecclesiam, Anni ab initio mundi VDCGOV". [i.e. "In this year the blessed Gregory rested.

That is to say, in the 605th year of the Incarnation of our Lord, as Bede says in his History. Truly the blessed Gregory ruled the Church 16 years, 6 months, and 10 days—Five thousand eight hundred and five years from the beginning of the world".]

As I had occasion to fix the date of a particular occurrence in Irish history according to these annals, and as no other date appears in them from 605 down to the record of that event, I wrote out the number of blank kalends, with a few of their leading records down to the occurrence in which I was interested. Among the items that I took down was the death of Saint Maedhog of Ferns, and by counting the number of kalends between that event and the above date of 605, I find it to be 27; so both numbers when added make 632, the precise year at which Ussher places it on the authority of these annals. This then, as far as Dr. O'Connor's observation goes, is the book that Ussher quotes from.

It is only at the year 1234 that the regular insertion of the day of the week on which the kalends of January fell, and the year of our Lord in full, begin to be inserted in the text, and these Doctor O'Connor gives, down to 1238; after which he passes without observation to the year 1240, and concludes with 1245.

The learned doctor has fallen into a confusion of dates here, as the event which he places at the year 1251, and the three years that follow it in O'Connor, precede it in the original in regular order.

The year 1251 is the last that can at present be read in these annals, but there are six distinct but

illegible years after that, bringing down the records to the year 1257.

There is but one occurrence recorded under the year 1251, and as it may be found, in connection with a few other facts, to throw some probable light on the original locality and history of the work, it may be well to give it in full. The record is in Latin, and runs as follows:

"KL. ENAIR FOR DOMNACH, M.CC.L.I."

"Clarus, Archidiaconus Elphineus vir prudens et discretus qui carnem suam jejuniis et orationibus macerabat, qui pauperes orfanos defendebat, qui patientiae coronam observabat, etc., etc.

[THE CALENDARS OF JANUARY ON SUNDAY, M.CC.L.I."

Clarus, Archdeacon of Elphin; a man prudent and discreet who kept his flesh attenuated by prayer and fasting, who defended the poor orphans, who waited for the crown of patience, who suffered persecution from many for the sake of justice; the venerable founder of the places of the Confraternity of the Holy Trinity throughout all Ireland, especially the founder of the Monastery of the Holy Trinity of Loch Ce, where he selected his place of sepulture; there he rested in Christ, on the Saturday before Pentecost Sunday, in the year of our Lord 1251. May the Almighty God in Heaven be propitious to his soul, whom he served in the world, in whose honour he built the Church of Renduin and the Monastery of the Holy Trinity at Loch Uachtair (Upper Lake), also of the Holy Trinity at Cellrais, for whose soul let whoever reads this book say a Pater Noster.]

It is quite apparent from this honourable and feeling tribute paid to Clarus Mac Mailan, as he is called in the Annals of the Four Masters, A. D. 1235,—but who was a member of the learned family of O'Mulconry,—that the annalist, whoever he may have been, had a high veneration, if not a personal friendship, for him; and it is equally clear, or at least it is much more than probable, that an annalist of the Abbey of Boyle, with which he had no known connexion whatever, would not speak so warmly and affectionately of one who perhaps was the light of a rival establishment.

It is certain that he was a dignitary of the ancient church of Elfin, which was founded by Saint Patrick, and the oldest foundation in that district, situated on the southern borders of Mac Dermot's country, though not in it; that, among several others, he founded the Monastery of the Holy Trinity on an Island in Loch Ce; and that he was buried in that manastery. It is evident that the annals in which these events and personal memorials are so affectionately and religiously recorded, must have belonged to the immediate locality. It is also clear that they are not the annals of the Island of Saints in Loch Ribh [Ree], because the annals of that island, as recorded by the Four Masters, came down but to the year 1227, and because that island did not belong to Mac Dermot's country. It is equally clear, if we are not to credit the venerable Charles O'Connor, of Belanagar, that they cannot be the Annals of Connacht, compiled in the Cistercian Abbey of Boyle, since that chronicle commenced with the year 1224, and ended with the year 1546,

We have no account of any annals of the Island of Saints in Loch Gamhna, and even if we had, we could not, without positive evidence, believe that these could be they, Loch Gamhna being in the County of Longford, a different district and province.

Taking then, all these circumstances into account, I cannot avoid coming to the conclusion that this ancient and curious chronicle must have belonged to some church situated in Mac Dermot's country, and that probably it belonged to the Island of Saints in Loch Ce, though we have no record of the time at which the church of that island became ruined and abandoned.

I must confess that this idea would never probably have occurred to me, if it was not suggested by what I found in the book itself; for at the lower margin of folio 14b, I found this record, in a good hand, of the period to which it refers—1594.

"Tomaltach, son of Owen, son of Hugh, son of Dermot, son of Rory Caech (the blind), died in the last month of this year, in his own house in Cluain Fraoich". [See original in APPENDIX NO. LVI.]

This is a remarkable entry to be found in this book. Cluain Fraoich, near Strokestown, in the County of Roscommon, was the name of the ancient palace of the O'Connor family, Kings of Connacht down to the sixteenth century; but the name of the man and the pedigree which are given in this obituary are not found among the O'Connor pedigrees, as far as I am able to discover, though I have examined all the accessible old genealogical tables of authority of that family; and as there is no such line of pedigree as the present to be found among them, it naturally follows that this Tomaltach, son of Owen, must have been a member of some other important family situated in the same country, and in a residence of the same name. And such was the fact; for we find in *Cucogry O'Clery's Book of Pedigrees* (R. I. Academy) the following curious line of a branch of the great Mac Dermot family, which might have struck off from the parent chieftain tree in the person of Dermot, the son of Rory Caech (or the blind) Mac Dermot, which Rory the blind must have flourished about the middle of the fifteenth century, as we find in the annals that his son Rory, or, junior, Lord of Moylurg, died in the year 1486.

O'Clery says: "The *Sliocht Diarmada* are descended from Dermot, the son of Rory Caech (the blind), son of Hugh, etc., viz.—Tomaltach, the son of Owen, son of Hugh, son of Dermot, son of Rory (the blind), son of Hugh, son of O'Connor", etc. Now we find that the Tomaltach [or Thomas, the first, or rather the last, link in this line of pedigree preserved by O'Clery, is precisely the same Tomaltach whose death is so circumstantially recorded in a post insertion, in what have been called the *Annals of Boyle*, at least since *Ussher's* time, that is for nearly 250 years.

This record shows pretty clearly that at the time of making it the book was in the possession of the Mac Dermot family; and that it was so, there are still stronger proofs in the book itself to show; for in several parts of it—towards the end, but particularly at folios 10, 20, 30, 31, 33,—we find emendations and additions in the handwriting in handwriting of Brian Mac Dermot, who made the additions to the *Annals of Loch Ce*, which have already been noticed in speaking of that important chronicle. These insertions are sufficient to show that the original book, now in the British Museum and known as the *Annals of Boyle*, was at the close of the sixteenth century in the possession of the chief, Brian Mac Dermot, lord of the territory in which Boyle is situated; and this would and should be received as evidence enough for their being the *Annals of Boyle*, if really any such annals had ever existed. There is, however, in the lower

margin of folio 30, page a, or 33, page b,—I am not certain at present which,—a memorandum, in a few words, which is incontestably fatal to the name of *Annals of Boyle*. The words, which are written in a bad but old hand, run thus: "The historical book of the Island of the Saints."—[See original in APPENDIX, No. LVII.] And to connect them still further with some Island of the Saints, we find the following words in a good hand of the latter part of the sixteenth century, in the lower margin of folio 13, b, of the book: "Four score years from the death of Saint Patrick to the death of Dermot Mac Cербhail monarch of Briun", according to the *Martyrology of the Island of the Saints*".—[See original in APPENDIX, No. LVIII.]

It must be confessed that, although that these words prove clearly enough that this book of annals did not belong to the Abbey of Boyle, still they do not show with equal clearness to what place they really did belong, any more than that they must, according to these evidences, have belonged to some place in or about Loch Ce, in Mac Dermot's country.

That they belonged to some island is plain enough, and that they are not the *Annals of the Island of the Saints in Loch Ree in the Shannon*, is evident, as the Four Masters say of that book of annals, that it came down but to the year 1237, whereas these came down to the year 1257; and if we may rely on the word of the venerable Charles O'Connor of Belanagar, they cannot be the *Annals of Connacht*; for in a list of Irish manuscripts in his possession about the year 1774, and which list is in his own handwriting, I find,—"*The Annals of Connacht*, compiled in the Cistercian Abbey of Boyle, beginning at the year 1224, ending 1546". [M.S., in the Royal Irish Academy, No 23. 6; p 126.]

By the aid of my learned and esteemed friend, Denis H. Kelly, Esq., of Castle Kelly, in the county of Roscommon, I find that there really is an *Oilean na Naemb*, or *Saints Island*, in Loch Ce, close to Mac Dermot's rock or castle, and about two miles from Boyle: and that the local tradition is, that the ruined church which still remains on it, was founded by Saint Colum Cille, about the same time, probably, that he founded the church of *Eas Mac nEirc*, at the mouth of the river Boyle, in the same neighbourhood, and the church on *Oilean na Naemb*, or *Saints Island* in Loch Gamhna, in the County of Longford. Tradition also has it that the church was occupied by "Culdees", or *Ceilide De*, down to the twelfth century.

That Saint Colum Cille founded a church on an island in Loch Ce, some time about the year 550, will also clearly be seen from the following extract from O'Donnell's remarkable collection of ancient tracts, relating to the life and acts of that eminent saint.

On one occasion that Colum Cille was staying on an island in Loch Ce in Connacht, and a poet and man of science came to visit him, and conversed with him for a while, then went away from him. And the monks wondered that Colum Cille did not ask for a specimen of his composition from the poet, as he was wont to ask from every man of science who visited him. And they asked him why he had acted so. Colum Cille answered them, and said, that it would not be proper for him to ask for pleasant things from a man to whom sorrow was near at hand; and that it should not be long before they should see a man coming unto him

(To be continued)

THE SENTIMENTS of our SUBSCRIBERS.

Ala—Birmingham, J Murphy—Anniston, John Dunne.

Cal—San Francisco, Capt. John Egan, Mary McCue, P Murphy, E Hynes, P Devine, P Murray.

Conn—Bridgeport, John Healy—Ansonia, Ed. Fahey, J Ryan, per Mr Fahey—New Britain, Pat Mullens—New Haven J Leddy.

Ill—Chicago, Rev John J Carroll, Hyde Park sends \$5. to circulate the Gael. P Chambers (2).

Ind—Indianapolis, Kate Cunningham, per John Kennedy, Red Mountain, Col,

Ky—Shelbyville, John M Casey.

Md—Baltimore, His Eminence Cardinal Gibbons, per Martin J Henahan, Providence R I. J J Lacey, also per Mr Henahan—Cumberland, Thos Sheridan.

Mass—Blackstone, Rev. J A Hurley—Easthamton, P Flynn—Worcester, Rev. Dr. Conaty, R O Flynn.

Mich—St James, John McCauley—Detroit, J F Lynch—Grand Rapids, P Brady, Matt. Carey.

Minn—Green Isle, Rev. J J Hand—St Paul, P Dwyer, P H McCarthy, Wm O'Connor, S Russell.

Mo—Kansas City, Rt. Rev. Bishop John J Hogan—Millwood, Father Cleary, whose \$5. are frequent visitors, says.—

Ἀλλήγη κα Κοίτη, Ἀπο.

Συνεδριον 9. 1891.

Ἐοῖν Ἰαοτάδ.

Ἐο τ-εὐζαῖο Ὁα βλατάδην ἡμῶν.
ἔατα, ἔενημῶν ἐὐζαῖο. Συμῆμ ἐὐζ
Ὁλλῶν ἐμ ἡν Ἰαοτάδ Ἀ λεαῖνῶν
Ἐο ἡ-ὁμῶν

Τομῶν Ὀ'Ολέμ.

—St Joseph, Jas. O'Shaughnessy Jr., Wm Loftus—Marshfield, T O'Callaghan—St Louis, Mrs H Cloonan (who can write her mother tongue well)—Westport, J Tobin—Sedalia (the Gaelic warhorse) Jerry Sullivan.

Mont—Glendive, James Sullivan.

Me—Portland, James Goan (Gaelic will see good Gaelic from Maine shortly).

N J—Boyonne, Mrs R M Clancy—Newark, Rev Father Horrigan prays prosperity to the Gael.

N Y—Auburn, P Mee, J Burke, per Mr Mee. (Mr Mee sends a nice Gaelic letter which will appear in next issue as a specimen of the progress of Gael students)—Brooklyn, Rev J Sheridan, Francis J Gordan, P Kenny, J Malone, M P Fogarty, H. Monahan, Miss Mary Duffy, P Lally, J Kenney, per T Erley—City, P Mulry (Mr Mulry, of the Gaelic Society, has sent \$5. to circulate the Gael), T Young, P Daly, J Walsh, J Fallon, M Nolan, P McGuire.

Pa—Allentown, F R McCarthy—Erie, Rt. Rev. Bishop T B Mullen, per Rev. Anthy. Michura—Father Boyle speaks thus.—

St. Patrick's Church, Gallitzin, Cambria co. Pa.
Jany. 22. 1891

Dear Sir,—Inclosed please find check for five (\$5.) dollars for the Gael. Please send one copy to Mr. Charles Boyle, Court Milford, Co. Donegal, and one copy to the undersigned.

Let us hope that the patriotic Irish people will

not permit their beautiful and polished language to die. It would be an everlasting disgrace, and there is danger unless we are all up and doing. Irish was the language of the fire side in the writer's home. I well remember the many stories of the past that were related by some of the old people. And how eloquently they were told. While on a visit some years ago I was perhaps better able to appreciate the beauties of the Irish tongue as a vehicle of thought—How rich in expression! what delicate shades of thought are put forth! what appropriate figures are thrown in here and there, and that by the illiterate! One can hardly say that the language of Shakespeare, Milton, Sir Walter Scott, and Cardinal Newman is not expressive, but after all, the English tongue, compared with the Celtic, is but a cold garb wherewith to clothe the glowing thoughts and the bright imagery of the fervid Irish nature. Besides National Pride, and the beauty of the language, there are individual ties, and tender associations connected with the past that should urge us to preserve the dear old Celtic tongue. May the Gael flourish.

Very Respectfully J. BOYLE.

—Phil, Miss Mary Mahoney, P F Drury, J Manning, John Walker, per Martin J Henahan, Providence, R I (We said in last Gael, "Watch this column for Mr. Henahan." Gaels, copy Mr. Henahan by a gentlemanly, selfrespecting, representation of the Gaelic cause as he does and you will be equally successful. Individuality sinks to nothingness in view of this all-absorbing cause. Read the forced tribute of your enemy on the pro-title page of your Gael—Will you who possessed the eminence permit yourselves to be regaled to the slough beneath?—Plains, P Mitchell.

W Va—Grafton, Rev. Robert Keleher.

Ireland—

Cork, Rev. P A Walsh (We would remind Gaels and Gaelic students that the best Gaelic text-book ever published is Father O'Sullivan's Imitation of Christ, republished by Father Walsh, and sold by Mulcahy, Patrick St., Cork, for 60 cents.

Donegal—Court Milford, Charles Boyle, per Rev Father Boyle, Gallitzin, Pa. (Perhaps it is their proximity to the Black North causes it, but there is no county in Ireland that receives so many Gaels from loving friends in America as Donegal)

We would urge Gaels to send as many copies to the old country as possible. It would enthuse them and infuse new life into them.

VENEZUELA

Our readers are aware of England's brutality towards weak nations. Her conduct towards Venezuela is scandalous, but that she shall receive a check when the American nations are consolidated, is as sure as the rising of tomorrow's sun. On this subject the Hon. John Rooney (an Irishman, in every sense of the word) delivered an eloquent discourse recently, concluding with these words,—

"We have no fears that the present Administration will permit any infringement on American rights, or will fail to maintain the unwritten law of the 'Monroe Doctrine' on this continent; and should aggressive measures become necessary to carry out this policy, there will be no more strenuous supporters of the Government than the millions of our fellow citizens of Irish birth or descent, who would, if the occasion required or demanded it, volunteer for the purpose in sufficient numbers to paralyze the arm of British power and hurl every redcoat on Venezuelan soil into the Orinoco."

Because of an article which appeared in the Gael some time ago some of the Cronin Olan-na-Gael men accused us with favoring the triangle. The parties holding such views are too much prejudiced to enable them to come to a rational conclusion.

We favored neither. There were three British spies in the case: Le Caron on the triangle side urging Cronin's death; another on the other spurring his actions against the triangle, and the third (the chief), directing the movements of both. These are the men that Le Caron said he left behind him. It was not necessary for the third to belong to the Clans. The London Times wanted the murder of Cronin because it expected to connect the Parnell party with the Clann na Gaels. Had the Clans carried on their Society in an intelligent manner, no British spy could get into it to disorganize it, and to bring disgrace on the Irish name—Had they kept a record of every member's place of birth—townland, parish and county—where he spent every year since, referring to some respectable inhabitants of the various places, there would be no Le Carons because they should bear their proper and not false names. The Englishman assumed Le Caron because of the known regard the Irish have for the French. Half the fellows going about go under false names. With the above safeguard, the exclusion of impecunious professionals, and a solid mechanic as treasurer, they might be efficient, not otherwise.

Tho' we may be mistaken in our views we have, nevertheless, a right to them, but we assure our criticsers that when they see us express other than our own views they will see a white blackbird.

We send out this month a large number of sample copies and we request of those who receive them—in the name of the language movement—to hand them to some neighbor after reading them.

MOTHERS! Don't Fail To Procure Mrs. Winlow's SOOTHING SYRUP For Your Children While Cutting Teeth.

It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS A BOTTLE.

REAL ESTATE

I negotiate sales in every State of the Union.

City and Suburban Property, Houses & Lots, Stores, etc. always on hand for Sale & Exchange.

RATES of COMMISSION.—

Letting & Collecting	7	per cent.
Sales—City Property.—When the Consideration exceeds \$2,500,	1	" "
Country Property	2.50	" "
Southern & Western Property	5	" "

NOTE. No Sales negotiated at this office under \$25. In small sales where the consideration does not amount to two thousand (2,000) dollars the papers will be furnished gratis by the office.

M. J. Logan,

Real Estate & Insurance Broker,

814 Pacific st. Brooklyn.

NOTARY PUBLIC and Commissioner of DEEDS,

Loans Negotiated.

GATHOLICS, READ IT!

A Paper Giving all the News of the Catholic World, the News of the Long Island Diocese More Particularly, With Farm and Garden Notes, Household Hints, and Features of Interest to Every Member of a Catholic Family, is

The Brooklyn Leader.

Delivered Every Saturday. It Costs \$1.00 a Year, or 50 Cents for Six Months, Less Than Two Cents a Copy, Postage Free. To Those Who Subscribe Now,

The Jubilee Issue,

Giving Five of its Twelve Pages to the History of the Diocese, Handsomely Illustrated; also Containing a Large Picture of Bishop Loughlin, Will be Sent Free. Send for a Sample Copy, Free. Agents Wanted.

Address: The Brooklyn Leader, P. O. Box 39, Brooklyn.

(Editorial Rooms 155 Nassau Street), Agents Supplied by News Companies.

F. M'COSKER,

PLUMBER, STEAM & GAS FITTING & FIXTURES.

All our Work Warranted.

St. Francis' St. Cor. of Jackson, Mobile Ala.

T. F. WYNNE,

PAPER-STOCK,

13 & 15 Columbia St. Brooklyn.

The Gaelic Journal should be in the library of every Irishman. Send to the Editor, John Fleming, 33 South Frederick street, Dublin, 60 cents.

MAGAZINES

DONAHOE'S MAGAZINE, Devoted to the Irish Race at Home and Abroad.—Address, Patrick Donohue, Boston, Mass.

