

suancajoe,

Leir 21 17 Jadan Donn.

Codall 30 γμαιήηθας, α leind mo choide, σά γηισεαό Dé αρ σο ζημίγ ας luice, 'S ας lonnpad 30 zeal μη σο ceann a coíd' Codall 30 γάψ,

Covall 30 γμαμήηθας, α θλάιτη 613, 21 αρ θλαγ αη μθαμίι τα βίαγ το βό3; 21 αρ όρ βμιτε ίμας ήαρ ατά το 3ρμα3.

Cooall 30 rain

Codail 30 γμαμήπακά, πο πόμηπ δάπ, Feicim do fúile az lonnnad 30 zlan, Gá d' anam az nincead de záine lán. Codail 30 rám

Covall 30 γμαλήηθας, α μαιη πο ςμοίτε. 21 3-cliaván rocaln καοι γμαη ασ' luíte Τα το mátaln ας καινε ομε 3αη γ3jt.

Covall 30 ram.

14

Covall 30 γμαμήμεας, a ήμς πο είειο, 3ίο 30 d. καμί απ γπόλας απεαγ3 μα 3-ςμαοd 23 γεμημη a 3-ceoll 30 γμισήμη, γεμή. Covall 30 γάψ.

Codal 30 γμαμήπμας, τά Δηπ3le Dé 213 καμτε οι ςιοπη το είμαθάιη 3lé, Τά 3lóin α γ3ματάη μαη 3lóin αη lae.

Covall 30 rám

म्याममेर यम रथर,

Leir an η 5aban Donn.

Ιτ συδ αη Ιά, 3αη 3πέηη απ άπο, 21'τ είμηη σπά σμαηκε ceol σο δάπο 21 απ τριοπασαίδ απεατ3 ηα 3-επαηη α3 εαοι, 'Νμαιη σάμετε ητ αη 3-επέ 30 ιας ασ' ίμισε.

Jr oud an ofd' zan zealaz dain; $\dot{E}_{175}!$ cluinim riz ir ouaine a dain, \dot{D}_{1264n} eazla onm zac am a cluinim f; 'Muain cain-re inr an zené zo chéiz ad' luíde.

21 ce cá an uair ir donča, duide 21η uair roim zlóir ir róż na neime 'S éireocato cú o'n z-cré, a zrád mo croíde, Ní deid cú rearca, Éire dil, ad luide.

NU PLURUD OO CUICNIZEUS LINN.

Le 21. 21 ulala-

Unny A OF paine ir yé an lilio צובה ואמף הוז סך כוסחה חב ט-פוניהבוט, 'S bioeann Francaio Jul 'r Jaine Le znáo ajn a ouiljúnajota an por an opolato na d-reap 21 ηηγ Αη 3- ομημημόσο Saranac, Jonann Ir realad a 3-cumann buan ס׳ א ש-פוֹת לעוכנט ץ ס׳ א חוֹז, 'S A D-σίμιο ύιμ ηΑ ςημηηθ GA FIR MAIDE AS YEAN 'T OS, Sin Ainm An cinnead oilir 2 5páousear an e-reampos, -און און צווטאחאוז אח דיסזבאחאח, Do taitread deals Ann DO Fail, 21c 21menica 'ré 'n "Dollan bill" 21n plun ir veire tis linn fazail.

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LESSONS IN GÆLIC. (BOURKE'S)

	THE	GAELI	C AL	PHABET.	
Irish,	Roman.			Roman.	
A	8	aw	m	m	emm
'n	b	bay	17	n	enn
C	C	kay	0	0	oh
0	d	dhay	p	р	pay
e	е	ay	n	r	arr
۴	f	eff	r.	8	ess
5	g	gay	τ	t	thay
1	i	ee	u	u	00
1	1	ell			
	assisted and the second				

XXIX LESSON .-

Exercise 1

Translate into Irish.-

1. Who is there £ 2, I. 3, Who (are) you £ 4. James O'Brien. 5. Come in, James ; you are welcome ; sit down and converse ; I am glad that I see you in health. It is a long time (day) since thou and I were together before this day; and assuredly to you, I am glad now that we are here with each other-you who have a high estate, and a reputationthroughout the globe; and I who am here in the extremity of the country, without knowledge and without notoriety. 6. Oh, I implore of you do not commence so soon to praise me ; or I should rath er say, to quiz me. 7. Certainly I am not quizzing you, but I am telling the truth. I know that you are very humble, and I shall not speak another word in your praise. As I said, it is long since we were with each other going to school, when we were in your grandfather's, God's blessing be with his soul. Have you not travelled much of the world since then ? 8. I have. I have much to tell of everything which I heard, and everything I saw, if I had an opportunity to spend a while with you' But I will have an opportunity at another special time. 9, Do you recollect when I and you on a certain day were walking out from the town of Cork, and you said you would like to swim, and when we were in the water, there came a large wave, which brought, on its returning, you with i and you went along with the stream, until you lighted on a rock; then I swam after you, brought you to shore halt alive as you were f 10 It is true that I recollect well that day, and I shall have a recollection of it for ever ; it is for that reason I have (entertain) affection and great esteem al ways for you, thankful for all you did for me. 11, Were there not other young men with us that day? 12. There were certainly; but neither of them wished to go against the angry billows- 13. It was well they acted so. Since you commenced to speak

of them, who were the young men who were along with us that day ? 14. There were Andrew Fitzpatrick, George Willlamson, and Thomas McDonnell, three who knew how to swim extremely well. 16. Are they all alive yet? 16. They are not all; two of them (got death) died ; but Thomas McDon nell is yet alive ; and he is not only a good man, but a highly learned doctor and a renowned sage. 17. I am well pleased at that; is it long since you heard from him £ 18. Oh, it is : I have not heard from him these five years. 19. A person of what likeness was he, in order that I may see, do I recollect him \$ 20. He was a tall man, about six feet ; red in his complexion beaming in his eye, handsome, long cheeked ; his brows compact, round, and his bair the color of gold ; his visage mild, handsome. 21. I know him well now ; you have great memory. 22. Had he not a sister whose name was Isabella-is that her name \$ 23. Isabella was her name. 24. Are you tired after your journey. 25. I am not. 26. We can therefore walk through the garden, the evening is so fine. 27. I like it if you like it. 28. Certainly, I like it. To whom does the garden belong? 29. To me. 30. I perceive you are a great agriculturist. 31. I do not be often (employed at it, but from time to time. 32-Come in and view the flowers. 33. I shall and wel come.

[Remember that will the words used in this exer cise have been defined in the preceding Lessons]

This months issue of the Gael is highly interesting. We have the best piece of Gaelic oratory on Archbishop McHale which we have yet seen-We have never heard as much as "the Lord have mercy on his soul" of any of his contemporary enemies, and if casually mentioned, it is only in execration! We have the inimitable, patriotic lisp. ings of 211 Javan Donn, beside whom Moore could not hold a candle; the incisive darts of brother Griffin: the National Anthem of 21 UA C; the patriotic poem by Capt. Norris; the witty comparisons of A. Lally, and last though not least, the Rt Reyd. Bishop Scannell's address before the Hibernian Convention

There is held over the continuation of UA1111 1A LADRON; a story by one of our Irish students; Father Carroll's St Patrick's Day Sermon, and two long poems by the JADAR Donn, containing over 60 lines each.

30 suorfuò oju éjre.

50 h-άπο αιμ όμαηη γζαίδηη Όπος αη τημίμ ba ζαιγζε ίδη, Leir αη στοίομάη σίοξαιτας, buaitre í η α m.blát: 21 το τεαζομίζεασαμ μις 30 τεαηη, Leir αη ήμγηεας α ζ.clainn, 21'r το τματαμ ζαη εαζία σ'α η-σιαη-τμάτ.

30 γαομέαο Οια Είμε! ζάιμ πα ιαοέμα, 50 γαομέαο Οια Είμε! ζάιμ γιαο αμαση, δί' αμ m-bár αιμ γσαιάη άμο Νό ι 3-caż αιμ ήμαζ αη άιμ, ό! ιγ cuma, má'r cum Είμεαηη ειειη ούιηη.

3ίο 'mears a παήαο εμιηπ, Ο' έμις ruar a πιγηεας σιπ, Ular dí cuimin air a 3.cáiroid d.rao 'r a η.zar; Un na milliún' ríor ir ceann, Car d.rairze moir na 0.conn. U'r in Éirinn naom air cáiroid cá ir rearr. Jo raorrad, Ola Éire, zair riao zo h.uajdreac, 7c

Σπαραίο γμαγ αη γεαίζπε ζαπό, Ladain a η-ζυίζε ζο ή άνο, ir ζοιμιο, 'Μμαιν δί ευνέα εευο ηα Sacran μημ α μμη ; 21 ζεοιγ γζαίαιη ηα 6-ριαη, Οο βόζασαν ζο εαοίη. Οο Γρείσεαψ, Γίκ. ir Saoikre, ríon σο 'η δ-γμη. Σο γαομέαζο, 7ε.

Τρε 3ας απ ατά le ceaço béio meamain žinn ir ceapt Uip jodbaint na d-reap 3-calma cum ap 0-cjp, 'S'cajtrio oul ain ažajo an trojo, bj' a h-imtur mall no 3poo, 30 η-déanramujo ap η-ojleán ápo ir raop.

30 γλομέλο Οια Ειμε! σειμ'ητο 30 ή·υλιδηελέ, 30 γλομέλο Οια Ειμε! σειμ'ητο αμλοη bi' αμ m-bár αιμ γ3λίδη άμο No 1 3-cat αιμ ήμαζ αη άιμ, O! 17 cuma, ηά'ς cum Ειμεαηη σισιη σύιηη.

21 Šaoj cílear, 213 γο αιγτριμζαό αη αψηάιη τε C. O. O'Súileamáin αιη πα μαιμτιμιζιό τε 21/ancherten, το bí clobuailte i η-21 μεριτά Είριση ηαό ποι μοιατάπα ό γοιη 21/à γαοιίη κιά ετο clobualat, η κείτηι leat. Το μιζηεαγ μαίαιτε είζιη αηη, αιρ α leaγ μαρ γαοιίμη, αιδ conzoail co τίατ μαρ του κείτοι μομ leir αη δ. ρμίοψ αψηάη 1 μ. θέαρια.

30 ηθαγαήμαι, -2η Ua C 21η ceatramat lá ajr fjöjo o'Abraon, 1894.

Leac Jel XI. V. 42.

The following oration was deliver. ed before the Philadelphia Philo-Celtic Society at its commemoration of the 105th anniversary of the birth of Archbishop McHale by Mr. J J. Lyons

21 2ήηά ԱΔηγίε 7 α Όλοιηε ԱΔηγίε— Gá bijadain ejle έλμαιηη 7 τάπαοιο ςμυηηιζέε αμίγ, πίε bujdeadar 7 αιcuzad le Oja. Feicim 30 b-εμί cuio ήμαι Δηη γεο Δ bí linn bijadain 'γα ταca γεο, 7 τά τύμι le Oja αzam 30 mbéjömio Δμ εάξαιι bijadain ó 'noct Δμίγ παμ τάπλοιο Δηοιγ—'γ παμ μαδ-Δημη ηίογ κεάμη πά μαδημοιο πίογ meara—le οπόμ 7 mear Δ ταιγbeáinτ οο Διηπ Δη τέ γιη Δ bí 'ηα ceanη cuejομή 1 3-Connacta, Reulta ηΔ h. Ejμeann 7 ςμαηη-γεαγτα 2ίλαιξεο, Seážan 21 Δι δογ).

De néin cun ríor acá ain raozal an 21 moearpois ray leadan a raniob an c-Licap Ullioz Abunca, a dí man uac-DARAN 1 3-Colarce Guama All read bliadain 'r fice, tá ré 'noir cueo agur cu13 bliadna o puzad Seazan Mac h-2011. Dein Oroine eile nac b-ruil ré η \$410 rin 30 baileac- 30 0-carcuisεληη bliadain ησ σσ σε. είς απ ποσίς Ir cuma eaconna é Ní'l ceaccan acu monan ar bealac. Ir cuma céano a deunar bliadain no to raoi no or a ciony. 21cc Ain Aon con, ca re cuzcuiz ríor alz an Undearpoz é féin, alz a 3aolcajo 7 A13 a comantanajo, a dí a 3-com. soir 7 1 3. com-simpline leir, sup 1 Ο-τακα ή εαμαιό, ησ μαη σέαμτά αιμ cothom μα γεας τμαιμε κεο, α μησαφ έ

De duine man é a docus Dia raozal co rada a'r cus Sé dó, 7 as a nad an oinead rin ain aine 'r ain incinn 'r le déanad aize, 7 do ninne 'n oinead leir, ir deocain do duine reanadur le ráram do deunad ain. Rinne ré 'n oinead rin matara ain read a faozail, 7 zac sníom acu níor reánn 7 a baint bánn d'a céile, sun deocain do duine man mire cháctad ain a cuid matara man bud cóin. Ó 'n là ninnead razant ce zo docus Dia Aize Féin é, ní nad comημιόε Αικ ό ήΔισιη ΟέσδήηΔιζ 30 οιό SačaκηΔ Δές Δ3 ιητεΔές ό δΔιε 30 δαίακηΔ Δές Δ3 ιητεΔές ό δΔιε 30 δαίε 7 ό βΔμάιγοε 30 βΔμάιγοε, τκέ έησις 7 τκέ ξιεΔηηζαίδ, Δ κηιοτόιΔτ ηΔ γΔεκΔημιήσε το ηΔ τΔοιηιδ, ηό Δι3 έιγσεΔές γΔοιγτοιη 7 Δ μάτ Διγκιηη; 7 30 η-Δηήημης Δ τΔδΔηκς γεΔημόμητε μαιτε, 7 γιη Δ 3-comημισε ι ηδΔετίδε. Νή ΙΔδΔκόξτατ γέ γοςΔι Δήμαιη ίειγ ηΔ τΔοιηιδ Δές δΔετίδε; 7 ης ιεισγεΔτ γέ το Δοητιηθε ται γΔοι ίδιή εΔγροι3 έμισε μακ η-δειτεδά Δη σεασΔγ3 εκίσγταιξε Δι3ε ι ηδΔετίδε.

Ιr πόη αη οπόιη το τιιηε αη bit é δειό le μάο Δησε συμ Δγ Δοη σίμ le Indearpos 21 ac h-21011 é, act reudαηη conore 21/1/20 μαο a μάο ηαό θγευσληη conoae an bjt eile, 'r ré rin συμ Δηη Δ μυσαό, Δ βλητοελό 7 Δ τόισeao é- 1r món an onóin í rin; 7 ir an mon an ondin j. 'Sj 'n ondin ir mo j FUAIR AON CONDAE ARIAM, 7 'rí AN ONOIR Ir mo j Fuapp conose 21/213eo o 'n la γελη Νλοή Ράσμυς Αιμ δάμη ηλ Chuaice, zleurca ann a culaio Airpinn; a cul le fainze 7 a azaro roin ain an cín; a tacal jona leat-lajm, 7 an chojr 'ran lájm eile. nó zun beannuiz ré r συμ correas re- η τε ατήδηη conose 2ηλιζεο 7 Connacta, act Cine 30 léin. Rinne Maoin Paonuje alcoin de 'n Chuajć man ninne an Slánujžteojn ve Sliab Calmune, 7 cajt re ta ficeao ιά 10ηα ύάρη αξ μηταίξε, α σραγξαό 7 α beannuzao na h. Eneann.

11 3yatac onoin mon oo tairbeainc το σλοιηιο λημίσε λ τυμιτελό έ; ηλη Déanta, DO prionnra no oirizeac ainm, το luce eolujr, ηό σ'Α lejejojo rin; το τασαπο πό το εατροσ. πό το τιμη μαral eicin a bi an c-rajobin 7 a pinne יואן ל אוֹה אוֹת אַג העסוווֹם, אוֹ אוֹ גאַ אַגרי חבול ואבלה סט לפעותבל. צולב דבטן 'בער ταη αη σοήμαη ηίοη μαζαό 7 ηίοη beaτιισεαό αη πας μάταμ τη legt ηα ceudajo bljadan, bjdead re η phionnτα ησ 'ηα οιγισεας αιητη. 'ηα τασαμο ησ ηα εατρο3, 7, σά η-σέαμκαιηη, ράρα, το έμητηη 1 3-commoncar, ηό σ' έθυσκαιηη α cup 1 5-commoncar, le 21poearpoz 21/ac h-21011 (an bualat bor)

Ca b. Fuil an phionnra no an cuine usral a bj co h-usral 7 co h-ononac leir? Ca b-Fuisci offiseac ann a bi to clyroe 7 co rearmat lerr? Ca pab An FEAR TIN le FAZAIL A DÍ 'NA rcolaine 7 'na leace eolugy co mon legr? Wi nad re le razall an talam an Domain (bualad bor) Dá z-cuantocajo roin 7 rian, tall 7 adur, annr 3ac cín 7 annr 5Δέ μέι 5ιύη κΔοι ποτΔιόε ηΔ 3μέιηε, Δ macramuil ní pad le fázail. Ní pad γασαμε ηό ελγρος le η-λ ίμη, ηό ό roin, lein man ir rearad ljom 'r lein man ir leun liom, a bí co h-anoalac 7 co h-aspead les asp nah Cipeannaisto. bí cion 7 mear aize ain an oume bocc co mait leir an ouine rajobin. 213ur ηί σεαζαιό ασησιηε απιαή ας ιαμηαιό cuimpe nó comain ain, oá meuo é a leatenom, nac nad fuarzaile le fazail 21 τυς σά ήθυσ αη συλιαό σο A13e. δει το το το ματιτά το ματιτά το ματιτά comapple app, bj chojte eucthom a13e η μαιη α δειτεαό τε τσαπταό legr.

21 ο-τύγ ηα Samna τά cejtre bljadηα 'r οά żjćeao ó żojη, read, a cujn Cjżeanna Seázan Rujréal lejtin żada uajde annr na pájpéinið 1 n-azajd úżdanáir 7 cúmačta an Pápa. bud é 'n Naomta Pjur do dí 'na pápa 'ran am rin, 7 'ré 'n reanz a żlac Rujréal 7 na Saranaiz lejr, zun čeap ré earpoiz 7 ándearpoiz 1 Saranaiz zan cead nó cojl na bajnnjożna. Čo luad a'r lejzead lejtip an Rujréalaiz 7 tiztad 7 meátad 1 z-ceapt í, dí a z-ceann tójzte ajn na Saranaizib, 7 ní nab cojmear le a nad de żejnz onta, 'r ní reanz a bí onta aćt cutać. Čpujnniz rjad annr

η δα δαίτε πόμα, έμιηηις γιη. 7 μηπε γίαο cómainle le céile 30 3-caitrice δα ατό έμμ αιμ αη δ.Ράρα α ceapat ηα η-earpo3. Νί δειτεατό αση εαγρο3 πο άμοεαγρο3 αηη, μα δ' κίσμ τόιδ έ, αέτ ιαο κέιη 7 α 3-cheiteath κέιμ.

21 π τεαό πα υίμασηα τη 7 αη υίμαό-Δη πάιο 5- σιοηη δί πα Sαταπαιζε μιάς αη μέιο Είπεαηπας δί η Sαταπαιζ α όί δητς απας ατ αιμ ταο. Γα σειμεαό πηπε πα ευμαπησίμιο σόμαμιε εασοιμα τέιη 30 ο σιμυμαό τιαο σίιζε πιαό 'μας η ο-σεας πα 3- Сищαπη - Όιζε εαζίμιτεαμαίι, α συς τιαο αιμ-πας leisfead το ασησμηε, η η-Είπηπη πό η Sαταπαίζ, εατροζ πό άμτρεατροζ σμι le η-α αιηπ, αός αμάιη μαο τεο α σεαρταιότα, le τζεμί ζεάμη το σειμαό σε, πί τειτατά ασησμηε δειτ 'πα εατροζ πό 'πα άμτρεατροζ αός α 5-σιμεάι τέιπ.

Le corz a cup ajr an m-briread mac reo, 7 comajple zlacad le cégle j puèc zo m-bejojr ajr aon innejnn amain an uajr a cjocrad an olize nuad amac, cruinniz uajrle na h.Eineann, razaire 7 earpuic, ann aon aje amain j m.dajle ac-cliac.

Οε μέμι αη οιζε γεο, αη έευο μαιμ α δηιγγεαό αοησμημε έ, α ευμ εαγροι3 πό άποεαγροι3 le η-α αιημη, ευμηγισε έμι3 εευσ μυης γοιζεαπάλα αιμ; 7 αη σαμα ή-μαιμ α δευμγαιό αιμ, σευηγαισε μηιογύηας αιμ γεασ α γασζαιί σε, 7 ευμγισε ι η-οιlεάιηζη μαιζηεας έ 'γα Οοήμαη Solp

Man oudains mé ceana, dí chuinnus. ao món 1 m-daile-at-cliat. Dí ann rin razaine 7 earpuic na h-Eineann. 213ur buo é ápoearpoz Dallat-cliat dí 'na rujdead or az cjonn an la rin, a'r bi Ироелтроз биата, по пас 1013120, 'na mears; 7 má dí réin ní 1 n-Jankior to bj ré ann, nappa ir iomoa rúil a dí αιμ. Ιαθαιμ ηα εαιησεόιμιο αιμ καο 7 tuzavan a m-banamauil ain an z-ceirc A bj 1 latain. Lite an usin a rear Apoearpos 21 ac h-21011 ruar 7 10 Apoμής τέ α ζμέ α ςαέαο οποί ήεατ αιη αη οίιτε ημαό 7 α σεμηρό βερτάη σε. Ο' έιπις πηγηελό 7 сполсе ηλ η-σλοιηελό. γ έμη τιαο αση ξιασό απάιη αγτα το

έμαις αη σεας ό γαι το σαοθάη. Ουθαιμς Υμυθαγρος Υλας η-Υιοι leir ηα Sαγαηαιζίο α η-Οιςζιοιι 7 α η σύθλάη α σευηαό, αςς ηας σ-σιυθαμεαοι αοη άιμο αιμ α η-οιίζε.

Ο 'η Ιά τη παπας δι σογ δυαβισε αρμ αη σίιξε. Μι σμηκεατό αμτη πα δαημίοξηα αρμ αξαιτό έ. Μι δειτέεατό αση παις σόιδ Σικσεατρος Ωίας η-Lioil σο σμη 1 δ-ρηίοτúη, παμμα σα 3-σμηκεατό ηί'ί κεαμ πό δεαπ πό ράμτσε 1 3-Connαζς πας τη-δειτέατό μαζί του τοιξ έ, 'τ σα δ-κυβτί μηίοτúη α σοησδόξτατό απ πέιο τημ.

Clockalo an c.am 30 koll ann nac η-béio caine nó cháce ain na Saran-Διξιό Δτά Δrojr Δ cup 1 η.Δζαιό mujncin ηΔ h. CineΔηη, ηό Fior ηό cuapairs cé n cín a m-b'ar 100; acc béit ainm Seazajn 2010 h-21011, an uain rin, man ατά τέ αησιμ, ταοι έιιú 7 ταοι mear. Uzur beid mujnein ha h-Eineann azur mujnein Meinica a molad Seasain Mic η 21011 7 Δ сир велупасто le n-Δ ΔηΔη-Δη μαιη α δειόραγ ημησια αη τοή Δηη του Δ3 εδημεδύ ηδήδο ηΔ ή-Espeany 7 a codaspc Fuat o'a n-asmm. 21η μαια ηαό m béjo κίζ ης δαηκίοξαη, ρησηηγα πό ειζεαρηα 1 Σαγαηαιό, 7 αη μαιμ α δεισεατ α μίοξαός γρίοηητα. τσαριιζτε, υμιτε, υμίζτε, μαούτα 7 leazta ajn lán; 3an cloc ajn clojc ann A 3-cujo cizce, nó a long le fázail, ac γοταηηάιη 7 ηεαηητός αηη α η-άιτ. 34η συλημητζ le Fázall An λοησυμα σ' γιομημε. beo ηό μάμδ, ηό δοησιμε le μάο 30 m.buo ήόμ Δη rzeul 100 00 dejt imizte, act bejo ajnm Seazain 21 1c h. 21 oil, 21 poearpoz Tuama, cons-Daiste ruar an uain rin 7 o's molad 1 nJaetilze, 'r ní man tá ré anoir act react η-μαιρε ηίογ γεάρη (αη τρεατασ bor 7 ríon zántað).

By request of Mr Godfrey Downey, Lincoln Centre, Kan., we give the Irish of the following list of names which be submits, also, the pronunciation,—

ankle, nújcín, rooiteen. a saw, ráb (natat), saw.uv. bark of a tree, choiceann an chainn. ok-ree. boots, ochajte, barrell, reanna, sthann-eh coat, coroz, kosoug. cellar, rojleun, sellair. kurn. cup, cong, lhoo-riwaun dust, luajchjobán, gree.iss-oir. fryingpan, 3njorojn, gimlet, bujbjol, buibul. bawiroudh. hat, bajneuro. nhaipkeen. handkerchief, nA1pcin, lhuivreh. harness, luibne, thoo-eh. hatchet, cuat. kuireh. kettle, come, korwath. necktie, canbac, thoringee. nails, cappy310e, lhucar. plane, locan, gramreh. pincers, zneamajne, kuir-eh. pot, cujneao, geo.uk. rope, zeoc (ceuo), fewraher. saucer, Fjunacan, dhivuss. scissors, Deimear, fawlhing. shawl, FallA115, bee.ish. screws, bioir, shlud-awin. slops, rlovájy, lhee-ugh. spoon, liac. spectacles, veancacajn, dharkachawin ass-in stockings, ArA11, grapa-buird table fork, 3napa-boino, turnscrew, jompoz bicjre, umpobeishe. kayul-kuime waist, caol-cume, lhuivurnagh weeds luibeannac, aydhughcuirp waistcoat, euosccump, thighul, riheh wrist, cadal (nujće), It is nearly impossible to convey the pronunciation by means of the English sounds of the letters.

Subscribers are invited to make enquiries such as the foregoing.

The Philadelphia Philo Celtic Society meets at Philopatrian Hall, 211 S. 13th St., every Sunday evening, where it imparts free instruction to all who desire to cultivate a knowledge of the Celtic tongue.

There is not, perhaps, in the histor. y of the Gaelic movement a more important event than that of the Convention of the Ancient Order of Hibernians which was held in Omaha, Neb., on May 8—12, at which \$50,000 were voted to endow a Celtic Chair in the Catholic University, Washington, and before which the Rt. Rev. Bishop Scannell delivered the following Gaelic address, and declared his willingness to join the Order—the first bishop of America who has done so. His Lordship's address.—

(From the Irish Standard, Minne. apolis, Minn.).

21 OAOINE UAITLE NA h. EIneann :--Di Atar mon onm an la Faoj dejne an עבות לבוחוז נוכות, חס יזתוסטבט, ט טסכτύη Ο' ζατάιη, αη ceann leizeanta ve'n Colarroe mon Washington 45 páo 10m 30 μαιδ rid-re, Sean Ομο ηα h. Cipεληη, cum Cataojn 3aeolije a cun דעמד מחחד מח 3-colarte דוק. Deppim 30 naid atar mon onm oin aca cion 7 **3μάθ** Δ3ΔΗ ΔJR 100 tean3Δ ηλούμta rein. Ir ri'n Saeteals an o-ceansa σύτται σεαησα αρη-αιτρεαί ασυγ αρ μάιτρεαό; Δη τεαησα το Ιαθαιη Ράτ. naje azur brizzo azur Columcille; an ceanga to labaja Páonaje Sajaréal a η-2100 ελέλητ λιητη 15; Δη τελησά 00 LADAIN Domnall O'Conaill the calam אָ אָ-פֿוָתָפָאַקאָ. אָר כפאַקאָ טוּוון, יווןוי, ceanza ηα Jaeojize. buo breas asur שול הוווד חב דפבח הבחחבה כם כעבובים. **Δη Δη η-Διέπελέα ταο ό τοιη 1 η-Ειμιηη**, "Seatan O'Ouidin an Sleanna"; 3nainne 24 aol"; "Fainne Jeal an Lae"; "ban Chuic Eineann 05"; "Onuimeion Ουο Oflyr," Δσυγ Δ lejtejo. Labhann Δη Dreathad 7 Δη Francad, 7 Δη 3Δη-**Δημαήλό Δ Ο σεα**ηζα κέιη. Cia 'η όμικ ηα ιαδημαημησ-ηε- Clann ηα η 540001, σελησΑ ηΑ η 30001? Νά καιι ηεαντ 7 mjrneać, 7 A0113100 A3410-re cum An έλέλοιη το το έμηη τματ, 7 απ σ-τελη-34 ηάσυμτα το comeuo 'ηα beata? Cujmnizic-ri Ain bun n Ainm-Sean Ono η η η. Εικεληη, 30 σει ήτη, ας Εικεληλιά ταη σεαητά ηα η-Θητεάηη. O reo

απαά ασά τύι ασαπ 30 η-σευηκαιό τιδ δυη η-σιάζιοι αηητ αη 3- σύιτ ήση το. Νί δ-κυι αη Jaeceals σαη έιτ δάιτ, ηί δ-κυι τί παηδ κότ. 7, le consnam Oé, ηί δέις τί παηδ; ασυτ, αιη αη άσδαη τιη, σειμιπ αηη το αποιτ ίδτε, Sean Ono ηα ή Eineanη—αιησιος τίστ

> 29 Glengarriff Parade, N C Road, b'i'a' cijač, Éjpe, 27 215pajn, 1894.

21 cana 101mu11.-

Οο τζηίοδας ηα τάητα ατα 10ης αη ίιτης reo 30 τέιζιοηας 7 το γαοιί mé zup coin ταμ 1ατ το cup cuzat-ra ir féiτης 30 d-ruil riat fiú áit 'r an "ηδασταί."

Να cajll το mejrneač όιη ηίηηε τητα το τίτζιοι, αξητ το γεαγ τώ 30 ςμότα ιοηγ αη m-beannán ημαίη ηαζ μαίδ ηεαζ αη bit ejle le κάξαι αη ζητο ηγ luža τε η obain majt γεο α ζευηαζ-

50 m-beannuiz Dia cu 7 vo cuio oib-

21 Jadan Donn.

[21 3αθαιη Ουιηη ιοηήμιη, ηά θιτεατ ηπηίτε ορτ η Οταού πο ήειγηιτ. τε. Νί μαθ πο τότέαν η π-υμαιό πο τεαποτη ασμγ, σ'α δηιό γιη, πο τίπε, ηίογ σόιδτεαήμα 'μιαήη ηά τά γε η η-σιμ. 215μγ, le σοησημή Οέ, η σεάρη σο π-beiteao Ι ηάη γτάιμ οιδηε σαά αση 'γμη σ-τώμ ό συμεατό αιη ύμη ί, ογ σιοηη γιάε βίματό αιη ό τόιη, το ταιγ βεάηματό το 'η μιβίμδεαάτ. Le mear πόρ ασμη τίμι, βυτό τόιπ, τάμη το τεαμβηλάται σίμγ, 21, 1. Ua Lóτάη]

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"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,"-ArcH-BISHOF TRENCH.

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

Who are the Scotch? A tribe of Irish Scots who crossed over in the 6th century, overcame the natives, and gave their name to the country.-J. CORNWELL, PH.D., F. R. S.'s Scotch History.

The Saxons Ruled in England from the 5th century and were so rude that they had no written language until the 14th, when the Franco-Normans formulated the English.— SPALDING.



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

Published # 247 Kosciusko st., Brooklyn, N. Y M. J. LOGAN, - - - Editor and Proprietor

Terms of Subscription-\$1 a year to students, 60 cents to the public, in advance; \$1. in arrears. Terms of Advertising-20 cents a line, Agate.

Entered at the Brooklyn P. O. as 2nd-class matter

Thirteenth Year of Publication.

VOL 10, No. 8. JUNE, 1894.

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

Subscribers will please remember that subscriptions are due in advance.

THE DUBLIN REPORT.

The Report of the Dublin Society for the Preservaiion of the Irish Lanauage for 1893, which lies before us, is very encouraging.

During the past year the Society sold 6,966 books as compared with 4,634 in 1892, double the number sold in 1891. Up to the present the Society has put into circulation 115,291 elementary books for the study of the native language. This does not include the Society's books printed and published in America.

Twelve additional Teachers have obtained certificates qualifying them to teach Irish.

The number of pupils examined for passes in the National Schools last year was 831, of whom 609 passed. The number who passed from the Intermediate Schools was 379, making a total of 988 increase last year over 1892, 297.

1882 being the first year that examinations had been held, only 17 pupils, in all Ireland, passed. last year, 988! That is progress. In the twelve years 6,178 have passed, and it is reasonable to suppose from the largely increased activity lately made apparent by the bishops and clergy, and the patriotic, educated classes generally, that the number of passes for 1894 will double that of any preceding year.

The Report is highly encouraging, and it does not fail to accord An Gaodhal its deserved position in the cause.—Congratulations all round.

No. 50 of the Gaelic Journal has been received, and, as usual, is highly interesting. The Lessons, commenced in No. 48, are continued in it. These Lessons are important because they are produced by a sensible patriotic man whose sole aim is—not personal applause—the promotion to fruition of the Gaelic cause. Hence, every Irishman ignorant of his mother tongue should procure the Lessons for himself and his family. Send 6s to the editor, Rev. Eugene O'Growney, Prof. of Celtic, St. Patrick's College, Maynooth, County Kildare, Ireland,

The Gaelic Journal reports that the language is being studied privately by large numbers of persons in the counties of Galway, Mayo, Donegal, Longford, Oork, and Kerry. But, why not? when any one who speaks it can learn to read it in six months

The Gaelic Journal also reports with considerable satisfaction, the progress which is being made by the large Gaelic classes of Belfast, Cork, and Derry. The big Gaelic meeting in Galway was the crowning of the movement in Ireland. The gentry are now ashamed of their ignorance of their native language, hence the report of the large numbers who are studying it privately.

If, after the unprecedentedly glorious Gaelie news which obtains to-day, and the part the Gael has had in compassing it, a single subscriber remain in arrears to it (excepting inability to pay), then we say that that subscriber is coldhearted indeed. And, you friends, does it ever strike you that the Gael should be dead were it depending on you, for the printer and paper-dealer would not give their time and goods without money. We are well aware that carelessness and neglect are largely accountable for the cause of our complaint. Let us, then, after this spurring, have no occasion to revert to it

BISHOP SCANNELL'S ADDRESS.

The shockingly-mutilated condition in which the Rt. Rev. Bishop Scannell's Gaelic address before the Hibernian Convention at Omaha has appeared in the Irish-American press, is most lamen table. And this is so in journals that pretend to know better. We will not criticise; the fact con veys the inexorable moral.— In view of the success which has attended the Gaelic movement it may not be out of place, for the information of its young adherents, to give a brief sketch of what led to its organization, together with the obstacles which it had to encounter.—

1872—Seeing the general tendency of Irish-Americans to deny their nationality and everything pertaining to it a communication signed 'Gael" appear ed in the Irish World suggesting the neglect to cultivate the National tongue as the cause.

This communication called forth yolumes of similar sentiments from such men as Dr O'Brennan of Chicago, Mr P J O Daly of Boston, Capt Power of Charleston, S C. and hundreds of lesser note, so that the discussion occupied a full page of the paper weekly. "Gael" recommended the formation of classes and societies for teaching the langauge and, to conform his actions to his words, in the Fall of that year (1872), he formed in the schools of Our Lady of Victory (of which he was then principal), this city, a Philo-Celtic class, the nucleus of the Brooklyn Philo Celtic Society. A little later P J O'Daly or ganized the Boston Society.

The longheaded, stolid Englishman see ing that this action led to the rebuilding of Irish Nationality, he dispatched Froude to this country to vilify the race and nip the movement in the bud. But he met steel—"Tom Burke" sent him back with his "tail between his legs."

1877- Frs. U J Bourke and J Nolan founded the Dublin Society for the Preservation of the Irish Language. That Society having published the excellent series of elementary textbooks now generally used, gave a great impe tus to the older movement in Brooklyn, so that by '78 about 40 of the Brooklyn members resided in N Y City Seeing that these would be a good beginning to found a branch in N York, in May '78 a branch was formed at 214 Bowery, and since known as the N Y Philo-Celtic Society.

1879—The Brooklyn and N Y Societies, at one of their annual picnics, made a presentation of a gold watch and chain, on the inner cover of which is engraved the inscription,—

"Presented by the Brooklyn Philo-Celtic Society to M J. Logan, organizer of the Irish Language movement in America."

1881— Thinking that the Society should have some sort of a journal to bring its efforts prominently before the public, THE GAEL was founded under its auspices—the title "Gael" being suggested by the nom de plume over which the first move in the matter had appeared before the public.

The death of Canon Bourke, and Fr Nolan's removal from Dublin, threw a dampness on the movement all over. But the Gael continued the fight, ably supported by Frs. O'Growney and Kee gan, until the present satisfactory result has been attained.

The grand success achieved, each of you, Gaels, may dot to your credit. In the meantime, we are not going to leave it to chance or individual caprice but record it in the Gaelic Historical Album, now made feasible by the great reduction in cost which recently discovered improvements in the art of photography have accomplished. That Album will contain an unbiassed detailed history of the movement, taken from contemporary public records all of which, relating to it, we have on file. And each Gael knows as well as we what he has done in the premises.

OBITUARY.

The Gael has another sad duty to perform in recording the demise of the late Mr Patrick Morris sey, Vice President of the N Y Philo. Celtic Society. Mr Morrissey was connected with the Gaelic movement since its organization ; and one of the sweetest Irish speakers we ever heard. Mr Morrissey was a native of Kiltulla, Co. Galway. He was a very religious man—going to mass every morning, hail or sunshine, though he was at his daily occupation at 7, a m. Mr Morrissey's sick ness was brief but painful, and his mind wander ing somewhat, he seemed to forget the English language entirely May his soul rest in peace. The following piece was composed by Capt. Norris, and recited by him at the annual entertainment of the P Celtic Society, N York, at Clarendon Hall on April 20

υπατημ ζατ Αμ Στάιυ Ιάιτρακό πα η-Θιπεαηη. Οίτεας γεαίαυ 30 γεμημαμ, 'ς 34η ίεμησμο αμ' ιηπτιηη, 21ηη άιτ 'ηα μαιο τκέιη-κ'ι τους Γείηιοιό ηα μισοτοιηη, 21 υ-τίμ žίας πα η Θιμισηη, πα γρέιπθεαη 'ς πα γαοιτε 21 υ-ταδαμητίο πο Όια ταμ αση ματαμό αιμτί coitée? 21ηηγμο το δίτεατ μημτ 30 cliste αιμ αη μ-δάη, 21'ς απ ίματμομο τ'α cloite 30 κμας le comán; 21 μ ρίοδαιμε αζ γείημη, 'γαη ματαμε ίδη Οε υκιμηεαίιαιο ξιεοιτε α'ς σ'όιξιτεαμαίο αταμτά, 21 ξμεατατ ηα υτό η-ζίας le κόμγα 30 μεατμαζ.

21ηηγύο το δί 'η επάιδεαες, σαη επάιτεαετο απ σαοιηιδ, 215 είεαετο πα γυδαίτετε 'γ πα η-σπάγα ται-πίπιδ, Οί πατ αιμ πα δάηταιδ 'γ σας κάγ μέιμ α τίι αηπ, 'San τ-αεμ μαμ δα ξηάτ ίειγ, ταδαιμτ γιάιμτε σαη τίτ αηπ; 'Fuain αη τίι Easlair δεαημιστέ μεαγ α'γ όμόγ, 21'γ πα h-earbuis 'γ πα γασαιμτ απη úmlate σαη τόψαγ; Οί δμάιτμε ασυγ μαπαισ α τεασαγσ πα η-ός; Να μπά μιαξαίτα παοιήτα ας εμέισεαηη αη τ-γαοιζί αηπ. 21 τ-τεατάιδ ίεο κέιη, ας ταδαιμτ ίειζη το ίεαπδαιδ αηπ.

'S απη τ-Sampao buo dpeáz leat ηα páinceanna míne, Faoi cúmpaco ηα m diát η-zeal, falláinte le mílre; Un οπúco ap ηα bántaid, 'r ηα fáir zlara a'o tímtjoll, Dein feadar ηα h-anála το 'n ápt a'r το 'n íriol. Ma h-éin dinne 'z cantainn zo blarta ain an z-chaoid, 'Ma rluattaid ain channaid, a'r ní tarz liom a maoiteam, Jun famail le flaitear an t-aitear το diteat, 'Ulearz capall a'r bó, ap an d-fót uaitne feupać, 'S ηα h-uain deaza όza a rpónt 'mearz ηα z-caopać.

Ν΄ 5άο ολη α μάο ίβ, α έξηνος πο ένογτς-21 ηλοιη α'γ α η-υρεάξεαες η'' γάμης σαη γλοιργς,-'συγ η' ατυμητης επάγοτς, ηγ πάμης το μαοισεαή έ, συμ σαμαμηίεας είάτιας εά γεάμοιο αμη-ολοιησαο; Ιγ μο γμημγ α mealla 'γ ηγ σεαεαμα σ ερμάο', 21'γ ης τίσελη μαση έςαις 'ηα πραγς ις πγοσάξς: 21 201 κασήτα πα υ-νιατίον, γμαμη βαημο 'γλη βάμγσαθαμη γμαγσαμε σαη σαιγς 'μ αμη-αιεμε ιοπριμαστα, 'S εμμη εόμη μη πα σαιίαιο αι εμίς τίαγ πα γότια.

21 ο άρεαά κασα απάιτα 'r πο άάγ τοι 10 σεομαά, Νά παιμεαηη αη γάμμέεαμ δί τάηα οπόμεαά, Οο άσι τη δο δο δάμο γιαγ α τη ταιμάτμε, 'S το άμμ ματ το τίατ α ποάμ πα απόμε το τάμ 21 βαμηείι, τά που τά τα τα τα το τάμ τα απόμε το τάμ Νί δείτεατ (Gladstone) αη πασαμε γόξαά 'ηα άμμεάη, Οο δείτεατ (Gladstone) αη πασαμε γόξαά 'ηα άμμεάη, Νο 'σ κυίατσ και άσταμα, το τα τα σαη άμπ. Νό 'σ κυίατσ και άσταμα σμοίτε 'γ απ σαμαίτας σμεατημά

~21N 320021.

FONN, -15 MILSE POS DIDIO.

Le Tomar Us Injomes.

Ολ υπόη Αιμ γεαμαιύ, πο ήμαιμο, ηρ'ι ceol αο έιη, Ολ callinite an daile σαη ρισιηη ηα làma nà néal, Νρ'ι γοιιίηος ηα γρασαό cum haca no bán cockade. Uco buaino o'a ησματαό σαη γογα ό cáin free trade.

21 comaprain 'ra capaio ir aindear an rzeul é rúd Le pàd le aindip dpeáz chearda na mbán zlac rionn. Do cuilleac zo capad ir rzaipeac zan rpéir an púnc 21 p doccaid an daile, ir ain cairdealad cíop zan cúma.

15 ημηίς το έμταγα σεαταγτη ήλήτε δεατη κεμη Οο σαομε αη δαμε ταη ceantal le μάσσαμο βμέατ, Searam am alce παι κεαμαίδ την ήμαη δειτ γαομ, 18 δμώρτ μα Sacran το γταιρε 'γέ α τουμο free trade.

Ιr 10η τα céao mallact 'ra datar ain lott an fill, Do mealladan rinne le zliocur, ir claon 'na zchojte, Do zealladan obain zan rora, ir páza món znojte, Litt "fainiadn" nf'l azuinn 'na n-10000, at zát zan rzít.

Οά γιαθαίταιητι τρατηα 3ας baile 30 headpoc Muad, 21 ap a d-reicinri 3arpa calma, áluinn 65, Díoc ceol ir aicior, ir bainnir 3ac lá aip bópo, 21 noir níl aco ac práireac, ir rúp 3an reoil,

Οά η' έασαη Ιαγσα le realao, 17 γίση Δη γσέαι, 3 ιέισεαγα γσαμτά σ' γάσ σεαιδ πο συιτέε γέιη, Οά η άιμε 17 αιτιγ απ σεαμμασ σας ιά σαμ γασσαι Ειμεαηηαιό δειτ ceangalice, γηαμαιστε αισ ιοές tree trade

217 Ceanzal.

Οο léižear 30 minic an tubairt 3ac chioc ra'n η3néin, Jun claonta ouine oo tanain3 3ac oít, mo leun; Dá an tín reo azuine o'a rzniora le rziunra zéan, Uz rmiroe ouine zan cuizrint 'na ceann nó léižean.

The Gaelic Congress held in the Mansion House, Dublin, March 27th, at which the Lord Mayor presided, passed resolutions declaring that all Public Officials in Irish speaking dis. tricts should pass an examination in Irish. And in obedience to that reso. lution, the Tuam Board of Guardians passed resolutions giving preference to doctors, nurses, and other officials who speak the language. These are practical steps, 'ran m-beatac ceapc! We would recommend all those desirous of possessing a solid interesting Gaelic reading matter to write to Mr. Patrick O'Brien, the Gaelic publisher, 46 Cuffe st. Dublin, for his 'very interesting book, blájtřiears ve 21j1reájnjb na Zaevajtze. Price, in cloth, 38.

The Irishmen of New York and vicinity can ob tain gratuitous instruction in the language of Ireland by calling at the rooms of the P. C. Society, 263 Bowery, on Thursday evenings from 8 to 10, and on Sunday afternoons from 3 to 6, o'clock.

For the Gaelic Journal send 6s to the Rev Fugene O'Growney, Maynooth co. Kildare, Ireland

O'Curry's Lectures.

MANUSORIPT MATERIAL OF ANCIENT TRISH HIS TORY.

LECTURE IX.

[Delivered July 10, 1856.]

Of the chief existing Ancient Books. The Leabhar na h-Uidhre. The "Book of Leinster." The "Book of Ballymote." The MS. commonly called the Leabhar Breac. The "Yellow Book of Lecain." The "Book of Lecain." Of the other Books and ancient MSS. in the Libraries of Trinity College, Dublin; the Royal Irish Academy; and elsewhere.. The "Book of Lismore." The MSS. called the Brehon Law MSS.

We have now disposed of the chief national Annals, and we have noticed the other historical works of the last and greatest of the annalists. But, though in some respects, undoubtedly, the most important, the compositions we have been considering form, after all, but a small portion of the immense mass of materials which exist in Irish manuscripts for the elucidation of our history.

In the course of the present series of Lectures, it will be my duty to describe to you,—not indeed in the same detail with which I have thought it right to deal with the annalists, but so as to make you understand, generally at least, their nature, value, and extent,—the vast collections of Historic Tracts which our great MS, libraries fortunately possess; and I shall also have to bring under your notice some of the more important of those pieces which have come down to us in the form of systematic compositions, such as the "Wars of the Danes," the "Boromean Tribute," etc.

But, before I do this, I desire to complete, in the first place, part of my design, in this preparatory course, which consists of laying before you, at one view, the larger features of our existing stock of materials for the elucidation of ancient Irish history. Accordingly, it is my intention, before passing to the consideration of the interesting pieces which record for us the special details of local and personal history, to present to you the outlines of the nature and contents of the great books themselves in which not only all these Tracts are preserved, but also the immense number of Genealogies in which the names and tribes of our people are recorded from the earliest ages; books, many of which are themselves the sources from which the O'Clerys, and other annalists before them, drew all their knowledge.

Fortunately, of these great books we have, as in the first Lecture you have been shortly informed, many still remaining to us, in perfect preservation. And there is not one of you to whom the

originals themselves, not withstanding the wear and tear of centuries, may not easily become intelligible-so beautifully was the scribe's work performed in early days in Ireland-whenever you shall be disposed to devote but half the time to the study of the noble old language of Erin, which you do to the classic tongues of other ancient peo ple. A visit to the Library of the Royal Irish Academy, or of Trinity College, will however, little serve to make you aware of the vast extent of the treasures which lie in the dark-written mustylooking old books you are shown there as curiosties, unless you shall provide yourselves with the key which some acquaintance with their characters and language alone will afford. In the short account, therefore, which I am about to lay before you, of the great vellum books and MSS. in Dublin, I shall add, in every case, some approximate calculation of their length, by reference to the number of pages each book would fill, if printed (the Irish text alone) in large quarto volumes, such as those of O'Donovan's Annals of the Four Masters. And when you have heard of what matter the contents of these books consist, and reflect upon the length to which, if printed in full, they would extend, I think you will agree with me that all that I have said upon the value of our MS. treasures will, on better acquaintance with them, be found to fall short of the reality.

The first of these ancient books that merits noice because it is the oldest is that which is known by the name of Leabhar na h-Uidhre, or the Book of the Dun Cow, to which I have shortly alluded in a former Lecture. Of this book, so often referred to in Michael O'Clery's Prefaces, we have now, unfortunately, but a fragment remaining—a fragment which consists, however, of 138 folio pages, and is written on very old vellum.

The name and period of writing the book of which it is a fragment, might, perhaps, be now lost for ever, if the curious history of the book itself had led to, in some degree indeed necessitated, their preservation. All that we know about it is found in the two entries, written at different periods, in a blank part of the second column of the first page of folio 35. Of the first of these curious entries, the following is a literal translation,

"Pray for Maelmuire, the son of Ceilechair, i.e, the son of the son of Connana m Bochd, who wrote and collected this book from various books. Pray for Donnell, the son of Murtoch, son of Donnell, son of Tadhg [or Teig', son of Brian, son of Andreas, son of Brian Luighneach, son of Turloch Mor [or the Great] O'Conor. It was this Donnell that directed the renewal of the name of the person who wrote this beautiful book, by Sigraidh O'Cuirnin and is it not as well for us to leave our blessing with the owner of this book, as to send it to him by the mouth of any other person?

ONTHE

And it is a week from this day Easter Saturday, and a week from yesterday to the Friday of the Orucifixion; and [there will be] two Golden Fridays on that Friday, that is, the Friday of the fes tival of the Blessed Virgin Mary and the Friday of the Orucifixion, and this is greatly wondered at by some learned persone."

The following is the translation of the second entry,-same page and column.

"A prayer here for Aedh Ruadh 'Hugh the Red Haired], the son of Niall Garbh O'Donnell, who forcibly recovered this book from the people of Connacht, and the Leabhar Gearr [or Short-Book] along with it, after they had been away from us from the time of Cathal Og O'Conor to the time of Rory son of Brian [O'Conor]; and ten lords ruled over Carbury [or Sligo] between them. And it was in the time of Conor, the son of Hugh O'Don nell, that they were taken to the west, and this is the way in which they were so taken . The Short Book, in ransom for O'Doherty, and Leabhar na h-Uidhre [that is, the present book] in ransom of the son of O'Donnell's chief family historian, who was captured by Cathal, and carried away as a pledge ; and thus they (the books) were away from the Cenel Conaill (or O'Donnells) from the time of Conor (O'Donnell) to the (present) time of Hugh."

There is some mistake in this last memorandum. Conor, the son of Hugh O'Donnell, in whose time they are stated here to have been carried into Con nacht, was slain by his brother Niall in the year 1342, according the Annals of the Four Masters ; and the capture of John O'Doherty by Cathal Og O'Conor, at the battle of Ballyshannon, took place in the year 1359. The proper reading would therefore seem to be, that Leabhar na h-Uidhre passed into Connacht first, before Conor O'Donnell's death in 1342, and that the Leabhar Gearr, or Short Book, was given in ransom for O'Doherty in 1359 ; Conor O'Donnell's reign covering both periods, as the writer does not seem to recognize the reign of the fratricide Niall.

The following passage from the Annals of the Four Masters will make this last entry more intelligible, and show that it was made in Donegall in the year 1470,—

A.D. 1470. The Castle of Sligo was taken, after a long siege, by O'Donnell, that is, Hugh the Red-haired, from Donnell, the son of 'Eoghan O' Conor. On this occasion he obtained all that he demanded by way of reparatoin, besides receiving tokens of submission and tribute from Lower Connacht. It was on this occasion too that he re covered the book called Leabhar Gearr (or the Short Book), and another, Leabhar na h-Uidhre, as well as the chairs of Donnell og (O'Donnell), which had been carried thither in the time of John, the son of Conor, son of Hugh, son of Donnall og O'Donnell.

In reference to the first entry, it must have been made while the book was in Connacht, and by Sigraidh O'Cuirnin, who was, according to the Annals of the Four Masters, a learned poet of Briefney, and died in the year 1347, and he must have made the entry in the year 1345, as that was the only year at this particular period in which Good Friday happened to fall on the festival of the Annunciation, or the 25th of March. This fact is further borne out by an entry in the Annals of the Four Masters, which records that Conor O'Donnell chief of Tircounell, died in the year 1342, after a reign of nine years . and we have seen from the entry, that it was in his time that this book must have been carried into Connacht. According to same Annals, Donnell, the son of Murtagh O' Connor, died in the year 1437, by whose direction O'Cuirnin renewed the name of the original writer,-which, even at this early period, seems to have disappeared, several leaves of the book, and amongst others that which contained this entry, having even then been lost.

Of the original compiler and writer of Laebhar na h-Uidhre. I have been able to learn nothing more than the following brief and melancholy notice of his death in the Annals of the Four Masters, at the year 1106.

"Maelmuiri, son of the son of Conn na m-bocht, was killed in the middle of the great stone church of Cluainmacnois, by a party of robbers."

A memorandum, in the original hand, at the top of folio 45, clearly identifies the writer of the book with the person whose death is recorded in the passage just quoted from the Annals; it is partly in Latin and partly in Gaedhlic, as follows.—

"This is a trial of his pen here by Maelmuiri son of the son of Conn."

This Conn na m=Bocht, or "Conn of the Poor," as he was called from devotion to their relief and care, was a lay religious of Clonmacnois, and the father and founder of a distinguished family of scholars, lay and ecclesiastical. He appears to have been the founder and superior of a community of poor lay monks, of the Ceile De (or "Culdee,") order, in connection with that great establishment; and he died in the year 1059.

The contents of the MS., as they now stand, are are of a mixed character, historical and romantic, and relate to the ante-Christian, as well as to the Christian period. The book begins with a fragment of the Book of Genesis, part of which was always prefixed to the Book of Invasions (or ancient Colonizations) of Erinn, for genealogical purposes; (and there is good reason to believe, that a full tract on this subject was contained in the book so late as the year 1631, as Father Michael O'Clery quotes in his new compilation of the Book of Invasions made in that year for Brian MacGuire).

(To be continued.)

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A short time since a New York party wanted a job at work. He went to a certain gentleman who, he knew, had considerable influence, and, also, to be an ardent supporter of the Gael and the Gaelic movement. The man introduced Gaelic matters right away, and pulled the Gael out of his pocket. The gentleman remarked that he did not see his (the man's) name in the Gael though he thought he could remember all the names that ever appeared in it. "Oh, I sent Logan \$5. a loug time ago," said he. Well, he sent 60 cents six years ago-are there many other "blowers" like him ? You blowers, remember that the columns of the Gael are well watched, and that the names in it are well remembered. If we hear of another such instance as the above we shall expose it.

Of all the weeklies coming to our desk, the MacTalla, Sydney, Cape Breton, is the first read,

The A O H has voted \$50,000.00 to found a Kel tic Chair in the Catholic University at Washington The patriotic, learned, and eloquent address deli. vered before the Convention by Professor Shahan should be in the hands of all Irishmen. —Gaels, are you happy? That the lustre on the Banner of the Hibernian may never grow dim !

The most successful entertainment the N York Philo=Celtic Society has ever had came off on the 20th of April. The hall was literally packed, and all the exercises were creditably performed.

The last account from Providence, **R** I, places the membership of the school on the verge of two hundred. Where are you New Haven, Scranton, Nashua, etc. f

The True Witness of Montreal, the Irish Standard, Minneapolis, Minn., and Irish.American, of San Francisco, have excellent articles on the Language Movement. Gaels ought to circulate all such papers.

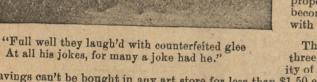
45 cents a member the endowment of the Keltic Chair costs the A Order.

Gaels, a strong pull, a long pull, and a pull together and you will make your little pioneer a weekly. It sub. mits its Report, and it flatters itself that the finding of the committee will be a liberal endorsement.

The Gael can now be bought off the news stand in the following places.---

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