

Leabhar-aithir mhoramhal

Tabartha cum an



TEANZA Dædilsæ



а ѿ ѿнаго азу а ѿорѣуѣадо
азу сѣм

azur cum

Fein-mazla Cmid nah-Émeany.

102 ԴՆՐ ԲՈԼ. ԱՅԻՆ. 8. ՉԻՅԻԵՃԻԾԱԿՆ.

1894.

ΣΥΝΤΑΞΙΣ,

1eյր Ձիդն յՅաճար Ծողոյ.

Ծօճալ Յօ րաւմիղեաճ, Է լայն յօ իրօրժե,
 Ե՛ւ րաւմեաճ Ե՛ւ Էր յօ իրօր ձալ լայրժե,
 'Տ ձալ լայրիւր Յօ յեալ աղ յօ իւրիւր Է իւրժ'

Содѣл 30 рѣм.

Ծօժալ յօ իսայիմեաճ, և ճլայէի ճիշ.
 Ձիար ճլար ճի տճալլ ճա ճլար յօ թօշ;
 Ձիար ճի ճիլճե իսաճիար ճճա յօ իսաճ.

Содѣл 30 рѣм

Ծօճլ Յօ րաճիղեաճ. մօ ղօնի ծաղ,
 Բեյցիմ Թօ րիսլե ԸՅ Լօղիաճ Յօ Յլաղ,
 ԵԱ Թ' Ըղամ ԸՅ րիճեաճ Թե Յաղլե Լաղ.

Сотди 30 җаһ

ՏՕՃԱՆ ԶՕ ԴԱՅԻՆՊԵՃԷ, Է ԱՅԻ յՈՒ ԵՐՈՅԷ,
ԶԻ Զ-ԵԼՅԱԾԱՆ ԴՕՃԱՆԻ ԲԱՕԻ ԴԱՆ ԱԾ՝ ԼՅԻԷ
ԵՃԱ ԴՕ ԻՊՃԵՅԻՆ ԱԶ ԲԱՅՐԵ ՕՐԷ ԶԱՆ ԴՅԻԷ.

Содѣл 30 рѣм.

CoτΔ,1 50 rΔm.

Сотдѣл 30 рѣм

Leir an ηῤαδαρ Dohh.

ΖΙΣΕ ΕΑ ΑΝ ΨΑΙΝ ΠΡΟΣΕΑ, ΤΟΥΤΕ
 ΑΝ ΨΑΙΝ ΠΟΙΝΗ ΣΙΩΝ ΠΡΟΣ ΗΑ ΗΕΙΜΕ
 'S ΕΙΜΕΘΕΣ ΕΥ Ο'Η Σ-ΡΕ, Δ ΣΡΑΟ ΜΟ ΕΡΟΣΤΕ,
 ΝΣ ΘΕΙΟ ΕΥ ΡΕΔΡΕΑ, ΕΙΠΕ ΟΙΣ, ΔΟ ΛΙΤΕ.

Lo 21. 27ulala-

Աղոր ձ ԲՏԻՈՅԻՆ ԻՐ ՐԷ ԱՆ ԼԻԼԻԾ
ԱԵՔ ԴՅԱՐ ՈՒՅ ՕՐ ԵԼՈՒՆ ՊԱ Ե-ՔԼՈՒՐԱԵԾ,
'Տ ԵՂԵՐԱՆՆ ԲՐԱՊԵՐԻՑ ՅԱԼ 'Ր ՅՃՈՒՆԵ
ԼԵ ՅՔԱԾ ԱՅՐ Ա ԵՍԼԻՍՐԱԵԾ-
ԵՃ ԱՆ ՔՕՐ ԱՅՐ ԵՐՈՒԼԱԵԾ ՊԱ Ե-ՔԵԱՐ
ԱՍՈՐ ԱՆ Յ-ԵՐԱՅԻՆՊԱՅԱԾ ՏԱՐԱՊԵՐԻՑ,
ԵՐԱՆՆ ԻՐ ՐԷՐԱԾ Ա Յ-ԵՐԱՆՆ ԵՐԱՆ
ԵՃ Ա Ե-ՔԻՐ ԵՂԻԵԾԵ 'Ր ԵՃ ՈՒՅ,
'Տ Ա Ե-ՔԻՐԻԾ ԴՅՐ ՊԱ ԵՐԱՅԻՆԵ
ԵՃ ՔԻՐ ՊԱՅԵ ԱՅ ՐԵԱՆ 'Ր ՕՅ,
ԱՅՐ ԱՅՆՆ ԱՆ ԵՂՈՒԵԱԾ ԵՂԻՐ
Ա ՅՔԱԾԱՅԵԱՐ ԱՆ Ե-ՐԵԱՊՐՕՅ, —
ԱՅՆ ԱԼԵԱՆԱՅՏ ԱՆ ՔՕՅԵԱՆԱՆ,
ԵՐ ԵՂԻԵՐԱԾ ԵԵԱՅ ԱՆՆ ԵՐ ԲՃԻԼ,
ԱԵ ԱՄԵՐԻԿԱ 'ՐԷ 'Պ "ԴՕԼԼԱՐ ԵՂԻԼ"
ԱՆ ՔԼՈՒՐ ԻՐ ԵՂԻՐԵ ԵՂԻՆ ԼՈՒՆ ԲՃՅԱԼ.

LESSONS IN GAELIC.

(BOURKE'S)

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	o	oh
ḁ	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	s	s	ess
g	g	gay	t	t	thay
h	h	ee	u	u	oo
i	i	ell			

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 reputation throughout 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 rather 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 it and you went along with the stream, until you lighted on a rock; then I swam after you, brought you to shore half alive as you were? 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 always 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 Williamson, 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 McDonnell 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 hair 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 welcome.

[Remember that all the words used in this exercise have been defined in the preceding Lessons]

This month's 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 lispings of *21ḡ 3ḁḁḁ ᠓᠓᠓*, beside whom Moore could not hold a candle; the incisive darts of brother Griffin; the National Anthem of *21ḡ ṽḁ C.*; the patriotic poem by Capt. Norris; the witty comparisons of A. Lally, and last, though not least, the Rt. Revd. Bishop Scannell's address before the Hibernian Convention.

There is held over the continuation of *ṽḁḡḡ ḡḁ Ḃḁ᠓᠓᠓*; a story by one of our Irish students; Father Carroll's St Patrick's Day Sermon, and two long poems by the *3ḁḁḁ ᠓᠓᠓*, containing over 60 lines each.

50 ՏԱՌԻՄԸ ՈՂԱ ԷՅՔԵ.

50 Կ-ԱՐԾ ԱՅՈՒ ՇՐԱՊԻ ՐՅԱԼԱՊ
 ՇՐՈՇ ԱՊ ԵՐԱՅՈՒ ԵՎ ՃԱՐՅԵ ԼԱՊ,
 ԼԵՅՐ ԱՊ Ծ-ՇՐԱՊ ԾՅՈՃԱԵԸ, ԵՎԱՅԵ Դ Դ-Ա Պ-ԵԼԱՇ:
 ՁԵՐ ԵՎԱՅԵԱԾԱՐ ՊՅՐ 50 ԵՎԱՊ,
 ԼԵՅՐ ԱՊ ՊՅՐՊԵԸ Ա Ճ-ԵԼԱՊԻ,
 ՁԻՐ ԾՈ ԵՎԱԾԱՐ ՃԱՊ ԵՎԱ ԾՈ Դ-ՇՐԱՊ-ԵՐԱՇ.

50 ԴՏՈՐՔԺԾ ԾԵՂ ԵՅՐԵ! ՀԱՅՐ ՈՒ ԼՈՇՐԻՍ,
 50 ԴՏՈՐՔԺԾ ԾԵՂ ԵՅՐԵ! ՀԱՅՐ ԴԵՍ ԴՐԱՏՈՂ,
 Ե՛՛՛ ԿՐ Պ-ԵՃՐ ԴՐՐ ԴՏՃԼՈՂ ԴՐԾ
 ՈՂ 1 Յ-ՇԱԷ ԴՐՐ իճՀ ԴՂ ԴՐՐ,
 Օ! ԻՐ ԸՄՊՃ, ՊՃՐՐ ԸՄՊ ԵՅՐԵԱՊՂ ԵՂԵՂ ՕՍՊՂՂ.

Յիժ' մեարձ և դահաժ քաղաղ,
 Ծ' զբոյճ բար և յարդեճ ժղ,
 Աղբ ծխ շարնոյ ճար և Յ-ճարժոյժ Բ-բաժո 'ր և յ-ճար;
 Այր դա յալլիւն' բօր յր շաղղ,
 Շար Բ-բարձը յոյր դա ժ-տղղ.
 Ա'ր յո Շիւղղ դաօն ճար ճարժոյժ լճ յր բարր.
 Յօ բաօրբաժ, Ծյա Շրբ, ճար բաժ Յօ Կ-ալծրեճ, 7c

Յարձալո ըստք աղ ղեպօքնե չարծ,
Լաճարս ա ղ-խօթե Յօ Կ-Արծ, յր Յօրնոյ.
'Ուսարս ծխ արթա տեւո դա Տաքան արդ ա ղարդ ;
Ձի Յօրր ղճալայ դա Բ-բարդ,
Շօ քօճաճար Յօ Ըաօրդ.
Շօ Ըրեյճեան, Ըրդ. յր Տաօրրե, Բթօր ղօ 'դ Բ-Բարդ.
Յօ ղաօրթաճ, ԴԸ.

[illegible][illegible]

30 μετὰ ταῦτα,

—211. 114 C

21η Σεπτεμβρίου 1894.

féac vol xi. v. 42.

"A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist."—ARCHBISHOP TRENCH.

"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 YORK.

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 at 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 Preservation of the Irish Language 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, Cork, 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 Gaelic 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 lamentable. And this is so in journals that pretend to know better. We will not criticise; the fact conveys 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" appeared in the *Irish World* suggesting the neglect to cultivate the National tongue as the cause.

This communication called forth volumes 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 language 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 organized the Boston Society.

The longheaded, stolid Englishman seeing 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 impetus 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 Keegan, 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 unbiased 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 Morrissey, 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 sickness was brief but painful, and his mind wandering somewhat, he seemed to forget the English language entirely. May his soul rest in peace.

FONN, — JS MJLSE PÓ5 BJOJÓ.

Le Tomár Ua 3rjoíeta.

Tá brón ari fearaib, mo mairis, níl ceol a3 éin,
 Tá caifhíne an baile 3an pishínn 'na láma ná réal,
 Níl r3íllínn 'na rpa3aó cum hata no bán cockade,
 Aíct buairt d'a n3racaó 3an rora ó táin free trade.

A cómharráin 'ra éaraio ir ainhéar an r3eul é rúo
 Le náó le ainhóir breá3 cnearda na mbán 3lac r3onh,
 Oo túilleac 3o tapac ir r3aípeac 3an r3éir an púnt
 Aíir doctaid an baile, ir ari éairdealaó tíor 3an éúma.

JS mihic oo tú3ara tea3ar3 ílí3e dea3 feín
 Oo óaoíne an baile 3an ceah3al le náótaib breá3,
 Seairín am aice mair fearaib 3ur mian deit raor,
 JS brúio na Sacran oo r3aípe 'ré a 3-cuio free trade.

Ir ionda céao mallacó 'ra daóar ari loct an íll,
 Oo mealladar ríhne le 3hocur, ir claoí 'na 3eioíóe,
 Oo 3ealladar obair 3an rora, ir pá3a mór 3eioíóe,
 Aíct "fáiríaoir" níl a3uính 'na n-ionad, ac 3áó 3an r3íé.

Oá ríudalríuính tíaraí 3ac baile 3o heabroó Kuaó,
 Aíar a b-feicính 3arra calma, áluính ó5,
 Bíoó ceol ir airtíor, ir baíhíir 3ac lá ari bóro,
 Aíhoir níl aco ac píáíreac, ir rúp 3an reoil,

Tá m' éadoí laró le réalao, ir ríor an r3éal,
 3 lé3eara rcaréa d' fás dealb mo túitce réín,
 Tá náíne ir airtíor am 3earraó 3ac lá oam íao3al
 Éíreahíá3 deit ceah3aíte, ríamíá3te a3 loct free trade

Aíh Ceah3al.

Oo lé3ear 3o mihic ar éubairt 3ac tíoó fá'í n3néín,
 3ur claoíeta túíne oo éaraín3 3ac tíé, mo leu;
 Tá an tír reo a3uínhe d'a r3íroia le r3íurra 3éar,
 A3 rímhíoe túíne 3an túí3ríhó 'na éeahíh nó lé3eahí.

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 districts should pass an examination in Irish. And in obedience to that resolution, 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-bealaó ceapó!

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, bláitféar3 oe áííí-reáíhó na 3aeóáí3e. Price, in cloth, 3s.

The Irishmen of New York and vicinity can obtain 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 Eugene O'Growney, Maynooth co. Kildare, Ireland

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH 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 people. 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 musty-looking old books you are shown there as curiosities, 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 notice 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 Conn-na 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 Sigruidh O'Cuinnin 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?"

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

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'Connor to the time of Rory son of Brian [O'Connor]; and ten lords ruled over Carbury [or Sligo] between them. And it was in the time of Conor, the son of Hugh O'Donnell, 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 Connacht, was slain by his brother Niall in the year 1342, according to the Annals of the Four Masters; and the capture of John O'Doherty by Cathal Og O'Connor, 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'Connor. 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 recovered 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 Don-

nall og O'Donnell.

In reference to the first entry, it must have been made while the book was in Connacht, and by Sigraídh O'Cuirnin, who was, according to the Annals of the Four Masters, a learned poet of Brieney, 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 Tírconnell, 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 Leabhar 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.

"Maetmuiri, 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 Maetmuiri 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 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 Erin, 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 long 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 Celtic Chair in the Catholic University at Washington. The patriotic, learned, and eloquent address delivered 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.?

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 submits 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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The Smile.



"Full well they laugh'd with counterfeited glee
At all his jokes, for many a joke had he."

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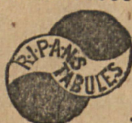
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