



Leabhar-aicijr mjoirama,
Tabarfa cum an
Teanga Saedilse
a corhad asur a raorcuzað
asur cum
Fen-mazla Cuid na h-Eineann.

92hað Kol. Uij. 6. seact-2ij 1892.

OZIN 2IJR "2IJRIC-AN-ULTA."

Fonh---Rfjð Oislañ na 3-Cajrñteor.

Ababú! ar eualajr an rzeul
Tá curfa 1 lejt zac 3aodal
Cajrñc arjañ ajr an raofal,
Lejr'ñ 3 clearajð, 2jac-an-ulta,—
'Sé rñ é nac b-fusl' ñar b-pór
2ic rpaipññte, beaz a'r mór,
Nac ladraññ béarl' mar jr cójr,
2ic 3aodajlze Cõh-ñ-mara!

Súo é an te luajð an rzeul,
Dj tul taro ó beul zo beul,
Zo ruitfead rfor ajr an ñ3aodal,
3añ oisread a'r rúññe truaif,—
Zo leazfad 'tõññ ajr cõ trõñ
'Sñac b-fuññte é 3-clajr ñó o-tom
Dá rñúð'leajte 'ñ toññajñ ajr a ðõññ,
Ó rññ zo lá an t-rléjðe!

Jr fur'r d'ajte, ó ñ-a ráð,
Nár euz Pan tó rølur fãð'

Ójr tá 'ñ 3aodal 'na ñalrac ðreáz,
2iz ñt ajr fad na tñre,—
'Sñar "Sujð ré rfor ajr" zo teaññ,
2ic (fúñzeall-fjona jñ a ceaññ)
Ladajr na foela rññ 1 ñ3reaññ,
Nó, le ñ-a aðare do féjðeað.

Tá ré 'ñojr 3añ ðñjð 3añ cájñ,
2i'r lúe a ðéjñ d'a fãzðajñ,
2ic oisreaññ fór fajð ðñojé rcajñ!
Ðoreaðajr eujð ña h-ojðe—
2ñarñúð' 3aodal ó ojté' zo ló
Tá zo crájdteac jññ an ñ3leo
Cum a o-teañña ññjñ, ðeod'
2irõñzad ruar jñ ñññe.

'Nojr az crñoññúð' bun mo rzejl,
Cuirññ ññññe ajr fljoed 3aodajñ
Cup le céjñe 'ñ fad an t-raofajñ,
'San t-reañ ñáññajð a ruazad,—
'Sa o-teañña ññññ ñáð' rða féññ,
Tá 'ñ-a meaz ó ajññññ réññ,
Cleadða 'ññ 1 ð-fojñññ léjññ,
2ñar ðj 'rññ laeññ ñññ.

Phyladelphija,
4ad Lužnara, '92.

Ձ ԵԱՐԱՅՈ յՈՂԻՄԱՅ: ՏԵՕ ԵՄԵ ՕԲՐԱՆ
Ա ԵՕՅ ՄԵ Օ ՏՅԼԵ ՆՅՅ ԸՅԵՆՅՅ, ԴԵՂ-ԵԱՂ
ԱԴ ՕՐԱՄ-ՊԱ-ՇՐԵՅԵ, ՇՈՊՈԵ ՕՍՆ-ՊԱ
ՆՅԱԼ. ԵՂ ՄՅ ԱՂ-ՏՈՐԵԱ ԱՊՅՐ ԱՅԱՐ ՆՅՆ
ԲՕՐԱԼ ԵՂԱՐԼԱ յՈՂ Ա ՇԵՂՂ. ՕՂ ԵՄՅ ՐՆՂ
ԵԲ ԸՂՂԵ ԾՕ Ե-ԲԱՆԼ ՅԵՕԵԼԻ ՊՅԵՏ ԱԻ-
ԸՅ. ԱՂԵՐ ՄԵ ՊՂՐ ԸՕՂՐ ԵԱՄ ԱԵՐԱՅԵՏ
ԱՂՐ ԵՅԵ Ա ԸՐԱ ԱՂՐ ԱՂ ՕԲՐԱՆ ԱԵ Ա ԵՕԵԱՂԵ
ԵՄԵ ԾՕ ԵՄԵՐԵՏ ՄԱՐ ԲԱՅՐ ՄԵ Ե.

Le m6r-n6eap orera,
ՕՈՂՂԱԼ ՕՂՂՈՐԵԱՕԱ.

“ՇԵՅԵՕ ԱՂ ԸՅԼ ԵՕՂՂ.”

'ՔԱՅՐ Ա ԵՂՂՅՄ-ԴԵ ԲԱԴ ԵՅՕ ԵԱՅՄ ՊԱ
ՄՂԵ յՈՂ ՄՕ ԸՅՈՂՂ.

ԱՂՂԱՐԵԱՅՄ ԱՅՄ ԲՂ ԵԱՅՂԵ ԱՂ ԵԱՅԼԵ
ԱՕԱՅՕ ԵԱԼ,

ԵՅԵՅՕ ՄՕ ՅՐԱՅ ԱՂԱԴ ՂԱ ԵԱՅԼԵ ԼԵ ՄՕ
ԸՅՈՂՂ,

Օ ԵՄՅ ՄԵ ՅՐՂՕ ԵԱՂ ԵՕ Ղ ԲԵԱՕ-ԵԱՂ,
ՇԵՅԵՕ ԱՂ ԸՅԼ ԵՕՂՂ.

ԱՂՐ ՄԱՅՈՂՂ ԵՂ ՄՂՂԵ ԵՅ ԱՕԵԱՐ ՄՕՐ
ԵՐԴԱ ԱՅՄ ԲԵՂՂ,

ԵՅ ԱՂ ԲԱՅ ԱՂՐ ԱՂ Յ-ԸԼՂՐ ԱՅԱՐ Ե ԼՂՂ ԱՂ
ՐՆՂ ԾՕ Ե-ԵՂ ԱՂ ԵՂԱԼ;

ԼԵ ՅԵ ԸԱՄԱՂՂ Ղ ԼԵ ՅԵ ՅՐՂՕ Ղ ԼԵ ՅԵ
ՐՂՂԵ ԵՂ ՂԱԵ ԵԱՕՐԱՂՂՂ ԱՂՂԱՂ,

ԱՂՕ ԸՅՅ ՂՂԼԵ ԲԼՂՂ ԼԵՂՐ ԱՂ ԵՂՂՂ Ա ԵՅ
ԵԱՐԱՄ Ղ ԂԱԵ Ղ-ԵՅՕ.

ՂԱԵ ԸԱՂԱՂ ԼԵԱԵ-ԴԱ ԱՂ ՕՂՕԵ ԵՅ ՄԵ Ղ
ԵԱ, ԱՂՂՂՐ ՂԱ Յ-ԸԼԵ,

ԱՂ ԲԱՅԵ ԱՂՂ ԱՂ ԲՂԱՕԵ Ղ ԱՂ ԲԱՅԼ Ա
ՅԱԼ ԵԱՐԱՂՂՂ ԱՂՂԱՐ?

ՇԵ ՅԱՐ ՄՂՂՐ ԱՂ ԲՅՈՂ ՂՐ ԸԼԱՅԵԵ ԵՅԵԱՐ
ԵՄՂԵ ՂԱ ԵՂԱՅՅ,

ԵՅ ԵՕ ԵԵԱԵԱՂՂԵ ԸՂՅՈՂՂԱ Ղ ԲԱՐԱՕՐ ԵՅ
ՄՂՂԵ ՅԱՂ ԸՅԼԼ.

Ա ՂԱՂՅՕ ՂԱ ԲԱՅԵԱՕ, ԵՂՂՂ ՂԵՅՕ ԼԵ ՇԵ-
ԼԵԱԵՐ ԵԱՂ ՕՅ,

ՅԼՕՂՐ ՂՂՐ ԵՕ Ղ Ե-ԲԱՅԼ ՂՂՐ ՄՕ ԲՐԵՂ
ՂՂ ՂՂՂԵ ՂԱ յՈՂ ՕԼ,

ԱՂՕ ՂԱԼԼԱԵՏ ԾՕ ԂԵԱՅ ԵՕ Ղ ԵՂ ԵԱՂ
ԵՅՈՂ ՄՕ ԲԵՐՐ,

Ա ԵՂ ԲՂՅ ՄԵ ԼՅՈՂ ԲԵՂՂ ՅԵ ԱՂ ՕՂՕԵ Ա
ԲՂԼԵԱՕ ՂԱ Ղ-ԵՕՐ.

'ՔԱՅՐ Ա ԵՅՅՅՄ-ԴԵ ԲՅՕ ՄՂԼԵ ԲՂԼ-
Ե ՐՈՂԱՄ,

'ՔԱՅՐ Ա ԵՅՅՂՂ ԱՂՅՕՐ ԵՅՕ ՄՕ ԸՐՅՕԵ
ՂԵՕԵ ԼՂՂ ԵԵ ԵՂՕՂ,

ԵՕԵԱՐԱՅՕ ԱՂ Ե-ԲԱՅԼԱՂ Ղ ԵՅՕ ԲՂԱՕ ԱՅ-
ԱՂ ԼԵ ԲՂՅԱԼ,

'Տ ՅԱՐ ԵԱՕԱՐ Ա ԵՂ ԸՅՅ ԵՅՅԵԱՕ ՄՕ
ԸՐՅՕԵ ՂԱ ԸՕԵԼԱՕ ՅՕ ԲՂՂՂ.

ԵՅ ՄԵ ՄՕ ԲԱՅԵ ՂԱ ՅԱՐ ԵՂՂՅ ԱՂ ՅԵԱԼԵ
ԱՐԵՂՐ,

ԱՂ ԸՐԱ ԵՂՂԵԱՕ ԲՅՕՐ Ղ ԱՂՂԵ ԵՂ ԲԱՕՅ
ՅՕ ՅԵԱՐ,

ԵՅ ԵՂԱՕ ԱՂ ԵՂՅ ՂԱ ԼԱՅԵ Ղ ԵՅ ՄՂՂԵ
ԼՅՈՂ ԲԵՂՂ,

ԵՅ ՂԱ ԸՅԼՂՅ Ա ՅԼԱՕԵԱԵ Ղ ԱՂ ԲԱՅԼ ՂԱ
Յ-ԸՕԵԼԱՕ ԱԵ ՄԵ.

ՇԱՐԱՕ ԵԱՂՂ ԲՅՅԱՅՕ ԲՅՕՐ ԱՂՅ ԼՅՕՐ ԵԱՅԼԵ
ԱՂ ԵՂԱԵ, Ա ԸԼԵԱՐ?

ՕՂՂՂՐ ՄԵ ԲԵՂՂ ԵՅԵ, Ա ԲԸԱՅԼԲԵԱՕ ՅԼՅՂՐ
ԱՂՐ ԵՅՕ ՅՐՂՕ,

ԼՕԵԱՂՐ ԲՂ ԼՅՈՂ ՅՕ ԸԱՕՕՂԱՂՂ ՄՂՂ ՄԱԸ-
ՂՂԵԱ ԵԼՂՅՕ:

"ԱՂԱ ԸԱՅՕ ԲԵ ԲՂ Ղ ԸՐՅՕԵ ՂՂՐ ԲԸԱՅԼ-
ԵԱՕ ԱՂՐ ՅՕ ԼՂ ԱՂ ԵՂԱՅՕ."

[The above has been printed from a type-written
copy written on Father Murphy's type-writer.]

Some time ago the boards of poor law guardians of Tuam and Gort, county Galway, voted to have the business of their respective unions advertised in the Irish language side by side with the English. But the matter is a dead letter. The local papers would not procure the necessary Gaelic type and the guardians (very properly) would have no other. This affair is a great injury to the Gaelic cause, but some of our friends have the "Romano-Keltic" type so much on the brain that it is rule or ruin with them. We tell you, friends, that your bastard type shall never obtain with "a people so highly conservative as the Irish," as said by that model of consistency (?), Father Hogan. Friends, we are afraid your proximity to the Waleses, the Hartingtons, the Manchesters, et al, has debauched your national instincts.

We have received from Prof. Geoghegan a complete text-book of the new international language, "Esperanto." It is a very easy language to learn, so much so that one can learn it in three months.

However, we have too much on hand now to devote any time to it, but if the learned Prof. take an American language (the Cherokee, in which are printed newspapers to-day) in hand and formulate it with a view of its becoming the national speech of the United States (as it should), we promise to study and master it. It is a shame for Americans to permit themselves to be classed as Anglo-Saxon when really five per cent. of the people are not of that element. In twenty years the Cherokee (to be called the COLUMBIAN) language could become our official language.

Ենյի, a stain.
 Եղիւր, Venus; derived from Եան.
 Երաճար, a brother; a friar.
 Ելլե, frenzy; Էլեպտ, a habit.
 Էլեյթ, pos. c. of Էլյած, breast, a basket.
 Էլյածայի, a son-in-law; Էճար-Էլյածայի,
 a father-in-law; Եան-Էլյածայի, daugh-
 ter-in-law: յաճար-Էլյածայի, mother-
 in-law. Էղարտ, honest. Էլ, lily.
 Եզան-Երաճար, a [real] brother.
 Յրաք, grace; յազն-Յրաք, holy grace
 Չիյեւար, goodness; from յիյե, good.
 Չիյրյե, drunkenness; ըր, a rose.
 Չիյրե, wanton madness, frolic.
 Կեւած, tearing; from յեւ to rend.
 Տաօջալ, the world; ղեւ, a while.
 Տջարբամյո, we shall cease; սլե, all.
 Ելյեարիս, and Ելարիս, lord, sir.

Exercise 1.

Translate—

1. I am without sister. without brother. 2. You
 are without gold, without silver. 3. She is with-
 out bad, without good. 4. Are your brother and
 sister with your mother in one house? 5. My mo-
 ther and my sister are in the one house with me.
 6. O, Jane, are you there? 7 O, James and John,
 have you love on (for) my mother? 8. Is your son
 alive, Eleanor? 9. Where is the son of honest man
 who was here yesterday? 10. The tall woman and
 the tall man are in it from the beginning of the day
 yesterday. 11. O, Jane you have borne the sway
 with you. 12. O long enduring (lived) mayest thou
 be, bright, secret love of my heart. 13. Because
 thou art, O Lord, very good, I am resolved from
 this forward, to be faithful to thee. 14. O loving
 God, O loveliest love of my heart, my treasure a
 thousand times, my universal goodness, I give my
 self up to Thee, to be under thy guidance for ever,
 because Thou art good to me and loving in my re-
 gard, and that Thou deservest my entire love, from
 this forward I will love thee from my heart, and
 there will never be an end to it, by the help of
 Thy holy grace. 15. O treasure of my bosom, how
 great was the love you had for your father-in-law,
 whereas you paid all that was on him (all his debts)
 16. Is your mother-in-law in the house? 17. She
 is, in consequence of her daughter being ill; but
 she will be glad when she hears that an honest man
 like you was inquiring for her. 18. Her fame and
 reputation through the country are great. 19. It
 is true they are. 20. May she be so from this on-
 ward.

The Chippewa *Catholic Sentinel* challenges the
 accuracy of the Gael's statement in regard to the
 numerical strength of the Irish element in the Uni-
 ted States by stating, "And not long since the Ir-
 ish World showed conclusively that there were
 fully 14,000,000 of the Irish race in the United
 States." That was in 1874, 18 years ago. In the
 "Ford National Library," compiled in 1887, it is
 given as 23,000,000. Why not when in the city of
 Lawrence, Mass., the very centre of New England,
 out of a population of 47,000, 27,000 are Irish-A-
 merican.

Extracts From Տեանքս Չիյր,
 Continued— by T. D. Norris.
 Original Irish.

Ելո քո յեւր Եո Եանյի Լոյսո Եոյ
 Եայի, օ Եո ըլյիե քեւած, Էճ Եո յեւր-
 յա Էլեյթ, օսար յաճի Եանյի Լոյսո Եոյ
 Էլյեզ օ Եարլյիե յարբար, Եա յօ Էլյած
 յե Էլեյթե? Եր Է յի Բճ քօ յեւր, Եօր-
 Էլյիյր Եանոճ Էճ յի Էլ Եայի, օսար
 Էճ յԵ Ելա քօրած յր Էլյե յա յի քօրած
 Է ըլյի; Եօր քեմյօ Էլա յոյօրիօ Էճ
 յոյի Էլյեզ. օսար յօճի յիլ յԵ Ելա քօ-
 րած յր Էլյե յա յի քօրած յ ըլյի; օսար
 յր սլե յա Եարո Լոյսո Եօ օ Եօ ըլյիե
 յարբար, Եա յօ Ելյած ըլա Էլեյթ.

Էլլի Ելա, Ելյեճ Եօ քեւ,
 Տլիս Էլեյթ, Էլեյթ յա քեւ,
 ըճ Էլա յօրք Եօրքոյ;
 Եօ յա քօրքոյ քօրքոյ
 քօրքոյ Էլեյթ յեւր.
 Բօրքոյ քօր քլած, Է
 քլածայի յաքալայ,
 ըւճճ քիլեյ քօրքոյ Էլե.
 քօրքոյ, քօրքոյ, քօր Եօճ
 (Ելաքիլեյ Եճ Եճ)
 Եճ յա քլա քլա Ելյոյ
 Ելյոյ Էր Էլ.
 Եօրքոյ Եճ քեւ քեւրքոյ քեւ
 Եօրքոյ քիլ քիլ քիլ քիլ (Է.
 ըճ քօրքոյ քեւ քլա,
 Էլյոյ յար քեւրքոյ քլա;
 քլաքոյ քլա ըլա քլաքոյ,
 Էր յր Եճ քեւ քեւրքոյ քեւ
 քեւ Էլա Է Էճ.

Modern Irish, using as many words of the au-
 cient as the modern will admit, to show their agree-
 ment and similarity. The little glossary given be-
 low will make those words as plain as any in gen-
 eral use.

Երեւոյ քօ Ե-Ելյե քօ Էճ Եճ Եճ
 Եայի, Եօ ըլյիե քեւած, Էճ քօ յի
 Եճ Էլյե Էլեյթ, Էլյի յաճ Ելյե քօ
 Էճ Եճ Էլյե Եճ Ելյե քօրքոյ Է,
 Ելաճ քօ Ելյե քօ Էլեյթե? Եր Է Էլ
 Բճ, քօ Ելլի Եօր Էլյիյր Եճ Եճ Էլյե
 Էլ Եայի, Էլյի քօ Ելլի Էլյ Ելա քօրած
 յր Էլյե յա Էլ քօրած Էլլա Է ըլյ քեւ.
 Էճ Եօր քեւրքոյ, քլա, յոյօրիօ, Էճ.
 Էլյ Էլ Էլյե Էլյ, Էլյի յի Ելլի Էլյ Ելա
 քօրած յր Էլյե յոյի Էլ քօրած Էլլա Է.

րայծ րէ: ԳԶԻՐ յՐ ԱՅՄԵ ՐԿԻ, ՂԱ ԵԱՐԾԵ
ԼՈՅՃԱԾ ԺՕ; Օ ԾՕ ՈՅՅԻԵ յՈՄԱՐԻԳԱՐ, ԵՂԱ ՅՕ
ԾՇԿՅԻԾ ԼԵ Կ-ԱՅԵՐԿՅԵ.

ՇԼԱՅԻ ՄԵ, Ա ԾԻԱ! ԾՅԻՅՅ ՄՕ ՐԿՅԵ;
ՈՒԱ ՐԵԱՂ ԱՅԵՐԵ, ՂԱ Կ-ԱՅԵՐԵ ՄՕՐԻՔԵՅՕՐԱԾԱ;
ՈՅՐՕՐ ԵԼԱՕՂԱԾԱՐ ԾՕՅԾԵԱՐԵԾ ԾՕՅԻՄԾԵԱԾԾ
(ԾՕՄՕՅԻ, Deus, Dominus),

ՅՕ ՂԱԾ յՈՄԱՐԻԳԱԾՅ ԵՐՈՄԻՅԱԾ,
ՔՍԼԵԱԾԵԼՕ ՐԵԱՐ.

ՅՐ Ե ՐՕՐԿՅԻՍԼԼ ԻՅԻՅԻՅԵ ՐԿԱԾԱԼԶ,
ԱՐ ՐԿԱԾՈՒՅՐԵԼՅ ՂԱ Ղ-ԱՕՐ,

ՈՒԱԾԱԾ ԾՅԻՄԻԵԼԼ. ՕՐԾԱՅՅԻՄ Ե.
ՔԵԱՐԵԱՐԼՅ ՅՕ Ղ-ԾԵՅԻՄԿՅԵԱՂԻ ՐՅՕՐ ԾԻԱ-

(ԾՕՒ ԻՐ ԾԱՅԵԼԼԵ ԾԱԾԱԼԿ) (ԾԱ,
ՅԱԾ ՄԱԾ յՕՂԻԱ ԵՅԻԼԸ,
ԾՕ ԵՅԻՅԻԾԼՅ ԱՅԻ ԵԵԱԼԶՕ.

ԾՕՅԻՅԵԻԾԼ (ԾՕՅԾԱՅԿՅԵԱՂԻ) ԱՂ ԾԱ ՐԵԱԾՕ
ԾԶ ԾԵՅԻՄԿՅԵԱԾԵԼԶ ԾՅԿԼԱԾԱ (ԾՅՕԾԱԼԱԾ)

ԾԵՅԻՄԵՕԾԱՐ ԼԵՄ ԼԵԱԾԱԵԾ,
ՈՒԱ ՅՕՐԿԵՕԾԱԾ ՅԻԼԵ Ա ՄԿԱԾԶԵ.

ԾԱԾԱՅԻՐԿԻՅՕ ՄԿԻՐԵ ԵՐԵՅԵ ԻԼԱՂ.
ՏԵԵՅԻՄԶԵ, ՅԱՐ ՄՕ ԾԱՅԻՐԵ, ՔԱԾՐԱՅԵ.

ՔԻԱՂԵԱՐ ՅԱԾ ԼԱՂԻ ՔԵՅԻ Ա ԾԱՅԼԿԻ;
ՕՅԻ ԾԱ ԿԱԾ ԵՕՕ, ԵՅԻՐԵԱՐ ԵՐԵՅԵ,

ԾՕՅԱԾԵԾԱԾ ԵՅԻՅԵ.

Le bejt leaheta.

English translation.

What is the reason forgiveness is granted to man, after he has committed sin, provided he has repented, and that the angel receives not forgiveness after his rebellion, even though he should repent? The reason is, because man has a frail human body, and God has a higher dwelling than that in which he was placed; but the angel has a subtle, pure body, and God has not a higher habitation than that in which he had been; and this is the reason that He would not grant him forgiveness after his rebellion, even though he should repent.

Hear me, O God! direct my path,
The oldest fathers, the fathers of potent knowledge,
Perverted not the judgments of the Lord;
That I may not heap aggravation
Upon the bloody crim-s of men.

The truth of the Lord. [“of the ages”]
The testimony of the New Law, [I would make it
Warrant that Nuada shall die; I direct it.
Divine knowledge, it is known, decides
To which veneration is due),
That each man for his crime
Shall depart unto death.

The two laws, indeed, contain examples of vengeance.
It shall be proved by my cheeks
That I shall not stain their white honor,
I shall pass a sound judgment;
I follow Patrick since my baptism.
Every hand is punished as it deserves,
For every living person who gives judgment
Must have been chosen to it.

Glossary.

Լ ԼՈՅՃԱԾ, n. m., indulgence, remission,

forgiveness.

2 յՈՄԱՐԻԳԱՐ, n. m., strife, contention, sin, etc.

3 ԵՂԱ, [here a conj] though, although.

4 ԱՅԻՐԿՅ, adj. frail, perish, perishable.

5 ԿՕՐԱԾ, n. m. a dwelling. abode, seat.

6 ԵԱՐԾ, v. he gave; ՂԱ ԵԱՐԾ, that he did not give.

7 ԾՕՅԾԵԱՐԵԾ, n. m. decision, equanimity, discourse.

8 ԾՕՅԻՄԿԵ or ԾՕՅԻՄԾԵԱԾ, n. m. the Godhead, a lord or master.

9 յՈՄԱՐԻԳԱԾ, n. m. increase, ՂԱԾ յՈՄԱՐԻԳԱԾ, that I may not increase

10 ՔՍԼԵԱԾԵԼԵ, n. m. bloodshed, etc.

11 ՐՕՐԿՅԻՍԼԼ, n. m. decision, judgment.

12 ՐԿԱԾԱ, n. m. a good god, a lord.

13 ՐԿԱԾՈՒՅՐԵ, n. f. testimony, witness.

14 ՄԻՄԻԵ, v. to put to death [from յՄ, about and ԵՅԵ, to wound.

15 ՔԵԱՐԵԱՐ, v. it is known, or is made known.

16 ԾԱՅԵ, adj. meet, fit, right.

17 ԿԱԾԱ, n. m. honor, worship, etc.

18 ԵՅԻ, n. f. crime, fault, offence.

19 ԵՅԻՅԻԾ, v. to walk or pass away, to proceed [terrible

20 ԵԵԱԼ, n. m. death and every thing

21 ԾՕՅԻՅԵԻԾ (ԾՕՅԾԱՅԿՅԵԱՂԻ), v. detains, keeps, retains.

22 ՐԵԱԾԵ, n. m. power, law, authority.

23 ԾԵՅԻՄԿՅԵԱԾԵ. n. f. quotation, proof, superstition.

24 ԾՅԿԼԱ (ԾՅՕԾԱԼԱԾ), adj. evil, vengeful.

25 ՄԿԱԾ, n. m. honor, respect, worship

26 ՐԵԵՅԻՄ, v. I imitate, I follow.

27 ԾՕՅԱԾԵԾԱ, pass. par. chosen, etc.

[The gallant and learned Captain has no occasion to shout for help to digest our old books, Ed]
ԾԱ ԱՂ ԾԱՂ Ա ԼԵԱՂԱՐ ԱՅԵՐՅԻՍՕԾԵԱ Կ
ՄՅԻՅԵՇԵ Օ ՐԵԱՂ ԼԱՅԻՐՅԻՍԻԾԻՅԻ ԵՐԱՐԱՅԵՇԵ
ԾՕ ՐՅԻՍՕԾ ԱՅԼԼԱՂԻ Օ Կ-ՕՅԱՂԻ ՐԱՂ Մ-
ԵԼԱԾԱՂԻ 1825, 7c., ԼԵ ԾՕՄԱՐ Ծ. ԾԵ
ՈՐԿԻԱԾ, ԵԱԾԻԱԾ ՈՒԱԾ.

21 ԵԱՐԱ ՅԻԼ ՂԱ ԾԵԱՐՄԱԾ ԵՅԵՅ ԿՅՕԾՕՅԻԼԵ,
21Ր Ա ԵՐԵԱԾԱՄԱՅԻՅԵ ԵՐԵԱՐՅԱՐԵԱ ԱՅԻ
ՄՅՕԾՕՂԵՐՈՄ,

21 Ղ-ԵԱԾԻԱԾ, ԾՕՒՐ ՄԱՐԻԿԻԱԾ ԱՐ ԾՕՒՐ
ԿՅԵՇԵՕՂԱԵԾ,

21Ր ԾՕՒ Ղ-ԾԱԼԼԵԱ ՐԿԻ, ՂԱ ՄԱՅԻՐԵԱՄՂԱ
ԱԾԵ ԿՅՕՐ ՄՕՅԻՄԵՂԵԾ.

"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., N Y.

The  Gael.

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

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M. J. LOGAN, - - - Editor and Proprietor

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Eleventh Year of Publication.

VOL 9, No. 6 SEPTEMBER, 1892.

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

Subscribers will please remember that subscriptions are due in advance.

Gaels who have not the good fortune to possess a copy of O'Curry's Lectures should not miss a single number of the Gael, especially the coming issues containing Lecture VII, which treats on the pith of genuine Irish History, The Annals of the Four Masters. Irishmen, whether they be able to understand their language or not, should get the Gael and study these Lectures as they are an epitome of that history of their country which has not as yet been translated into English; for, apart from the Four Masters, O'Curry is the only competent Irish scholar, unswayed by English prejudice, who has compassed it. And he declares that the true history of Ireland has not yet appeared in the English language. And yet the great majority of what are called educated Irishmen seem satisfied (from their apathy in relation to the national language) to take the versions of the Froudes for the true history of their race and nation! It exhibits a state of national demoralization unparalleled in the history of the world.

We have received No. 42 of the Dublin Gaelic Journal. Four pages of it are devoted to Mr. Wm O'Brien's splendid address to the National Society of Cork on the National Language; also a synopsis of Mr. Healy's speech on the same subject before the House of Commons, on May 9th, 1891. We would remind the Journal that the defunct Irish Echo of Boston opened its columns to the "Romano-Keltic" type, and that it died! Gaels will not

have it.—especially, in Eire Muor.

We regret our friend, the Tuam News, has not procured Gaelic type. Its persistence in the use of the "Romano-Keltic" has cost it many subscribers here.

We have received a copy of the "Irish Phrase-Book," by Father Hogan. It contains so many errors as make it unfit for the hands of youth. It is a pity that the author did not submit the work to some practical Irish scholar before sending it to press; if he did such bulls as the following would not appear in it.—

She knew by her, *cu5 1é a1éne u11111*.
He caught him by the ears, *be11111 a11*
clua1111 a11.
To know God, *cu11 eol111 1'11111 a11*
1111, etc., etc.

Friends, distribute the Gael as much as possible, especially among colleges and other institutions of learning where the extracts from Spalding will be closely examined and inquired into. Spalding being an eminent (though b gotted) Protestant writer his works attract attention, particularly, when noticed in the Gael; and once you secure the public ear your battle is won.

Hence, get your Irish-American neighbors to join in the furtherance of this purpose:

Now is the crucial moment in the life of the Gaelic movement. The first act of a home rule parliament in Dublin should be to have the language of the Nation taught in all the schools. The Gaelic workers at home expect this to be done; but, unfortunately, there are many shoneens among our people there, and we should work with renewed energy here to uphold the arms of the patriots.

People express surprise when they hear of THE GAEL being seen in London, Paris, Rome, Berlin, Vienna, St. Petersburg, etc. They need not; over three hundred copies of the Gael have been mailed monthly to all the institutions of learning from St. Petersburg to San Francisco that we can locate. That is what has extended the Gaelic movement, and it is to it we apply the \$5. occasionally sent us by patriotic Irishmen. And yet other so called Irishmen grudge to contribute 60 cents a year!

Every Catholic family should patronize one or more Catholic journals. The following leading Catholic papers come to this office:

- The Freeman's Journal, New York.
- The Tablet, "
- The Catholic American, "
- Catholic News, "
- The Sunday Democrat, "
- Catholic Advocate, Louisville, Ky.
- The Catholic, Pittsburgh, Pa.
- Catholic Citizen, Milwaukee, Wis.
- Catholic Columbian, Columbus, O.
- Catholic Journal, Memphis, Tenn.
- Catholic Knight, Cleveland, O.
- Catholic Mirror, Baltimore, Md.
- Catholic Sentinel, Portland, Or.

Catholic Sentinel, Chippewa Falls, Wis
 Catholic Tribune, St. Joseph, Mo.
 Colorado Catholic, Denver, Col.
 Connecticut Catholic, Hartford, Conn.
 Kansas Catholic, Kan. City, Kan.
 The Catholic, Detroit, Mich.
 Morning Star, New Orleans, La.
 Catholic Journal, Manchester, N. H.
 Northwestern Chronicle, St. Paul, Min
 The Visitor, Providence, R. I.
 The Monitor, San Francisco, Cal.
 Western Cross, Kan. City, Mo.

Also, secular Catholic papers, as the Irish World, Boston Pilot, Irish Pennsylvanian, Pittsburgh; American Celt, St. Louis, Chicago Citizen, etc.

Canon Bourke's Easy Lessons in Irish being now run out, we hope Irish-American editors will announce to their readers that they are being reproduced serially in THE GAEL. Let us push the work until the home rule parliament teaches the language in every school in Ireland, then our labors here are over.

Do those who complain of the smallness of THE GAEL know that an English paper three times its size can be turned out at what it costs? Yes, it can; Gaelic composition costs treble that of English.

But see what the readers of the Gael have got! O'Curry's Lectures on the Manuscript Material of Irish History cost in Dublin to-day £1 10s. The Lectures proper contain 458 pages. This issue of the Gael prints seven of them; and by dividing the price of the book by the number of pages, it will be found that the seven pages are worth 11 cents. 65 numbers of the Gael, at three pages an issue, would complete the Lectures, and the cost of the 65 numbers (five and a half years' subscription) is only \$3.30. Thus the subscriber has \$7 50 worth together with Bourke's Easy Irish Lessons and the other interesting Gaelic matter which it contains for that time for \$3 30. And, friends, no Irishman should be without O'Curry's Lectures: the only history of Ireland written in the English language by a man competent to read the original.

A GAELIC CARD.

We have seen a very unique and instructive card published by Mr. M. Downey, Montague, Mich. In the centre is the facsimile of the Eight Dollar Revolutionary Currency of 1775, with the harp and shamrock, and the legend of the times shortly recited. Then on one side is the Lord's Prayer, the Hail Mary, and the Ten Commandments in Irish. Underneath and surrounding, also in Irish, are the names of the months, the seasons, the days of the week and other interesting Gaelic mottoes.

We congratulate our friend Downey on the excellence of the plan of the work.

An esteemed lady member of the P. C. S. called on us the other day and urged us to publish the Gaelic Historical Album with or without the photos, and to treat of those who took prominent part in the movement the same as if the photos were published; have the book bound in Irish poplin and have it on exhibition at the World's Fair. At all events the book will be published; it is a necessity in view of the persistent efforts of self-seeking, unscrupulous men to falsify the history of the movement, even within the life-time of the actors.

A cultivated, learned people (though oppressed by tyranny) will never be slighted when known to be such. The revivification of Ireland's ancient language and literature has already borne fruit. The two men who are guiding the destiny of this great nation to-day are Irish-American, aye, and Catholic at that—Chairman Carter of the Republican, and Harrity of the Democratic National Committee. That would never come to pass had it not been that the Gaelic movement has placed the Irish element in their proper light before the world. Let those who would controvert our claim say what was the position of the Irish element, at home and abroad, twenty years ago! There can be no effect without a cause. If what we claim be not the cause What is? The social status of the other peoples of the world has not changed a whit since then.

Νόρη ὅς Νῆς Ἐελλαῖζε.

(Written from the recitation of Mrs. McGann, a native of the parish of Curry, Co. Sligo, —J J Lyons.)

Ἰρ ἀτόδαρ γαζαῖρε ὀῖς μέ
 ἂ τὸῖεατ̄ le léjjeaηη.
 'S ἠτόῖη αῖ ὀί lé ηηά ὀῖα
 Ἰ ζ-εαηη ζαε̄ εᾱηδα δά τ-εῖῖῖη;
 ἂ τῖεατ̄ δ' τραε̄ηόηα
 Ἡαε̄ ἠρόηαε̄ ηο γῖεul,
 ἂηε̄ ἠεῖτ̄ δ' οεαῖρεατ̄ Ἰ η-οῖαῖτ̄ ηο Νόρη
 'S ζαηη ηο ὀῖῖ ἂηη δ' ἠεῖτ̄ léj̄t̄.

ῖηη δ' Νόρη, εεο γέηη οητ,
 Ἰρ τῖ ἠεηῖηα ηα ηαῖοηε,
 Ἰρ τῖ ἂη εῖαηη δ' τ-εῖῖ βλαε̄ ἂηη
 'S δ' ἠ-ῖάῖαηη δ' ηεαῖ ἂηη;
 'ῖηη τ' ὀῖῖαηη-ῖε βὸ leατ̄
 ἂ ἠ-ῖηῖ ἠοῖηαηη ζο τ-εῖ ηαῖοηη.
 ἂηη δ' ζ-εηηοδαῖ δ' ἠεῖτ̄ ἠόῖτα
 lé Νόρη ὅς Νῆς Ἐελλαῖζε.

ῖηη ῖῖῖηατ̄ ηο ζάηηη
 Ἡῖ ὀεᾱηηαῖ le ἠῖαῖαηη,
 ὀ 'η ἂη ηοδαῖτ̄ ἂη ῖάῖ μέ
 ἂηο ῖῖῖατ̄ ζεαῖ ηο ὀῖαῖτ̄;
 ἂ ηαῖῖηε ὀῖ ηα η-ἠάη-εῖηε,
 Ἰρ leατ̄ ῖηη εαῖηη μέ ηο εῖαηη,
 'S ῖηη τῖ ῖηαῖηη ηα ῖῖῖῖα
 ἂ ἠῖ Ἰ η-οῖαηη οαηη ὀ ὀῖα.

*div. Petrie's a. J. M.
 No. 1284. of The Ennis Killan
 Dragoon, idem
 No 547.*

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

LECTURE VI.

[Delivered June 26, 1856.]

(Continued. from p. 193.)

"Also of certain things which happened in this kingdom after the conquest of the English, until the sixth year of the reign of King Henry the IV, in the year of our Lord God 1408.

"To the worthy and of great expectation young gentleman, Mr. Terence Coghlan, his brother, Connell Ma Geoghegan, wisheth long health, with good success in all his affairs.

"Among all the worthy and memorable deeds of King Brian Borowe, sometime king of this kingdom, this is not of the least account, that after that he had shaken off the intolerable yoke and bondage wherewith this land was cruelly tortured and harried by the Danes and Normans for the space of 219 years that they bore sway, and received tribute of the inhabitants in general,—and though they nor none of them ever had the name of king or monarch of the land, yet they had that power, as they executed what they pleased, and behaved so cruel and pagan-like, as well towards the ecclesiasticals as temporals of the kingdom, that they broke down their churches, and razed them to their very foundations, and burned their books of chronicles and prayers, to the end that there should be no memory left to their posterities and all learning should be quite forgotten,—the said king Brian seeing into what rudeness the kingdom was fallen, after setting himself in the quiet government thereof, and restored each one to his ancient patrimony, repaired their churches and houses of religion: caused open schools to be kept in the several parishes to instruct their youth, which by the long said wars were grown rude and altogether illiterate; he assembled together all the nobility of the kingdom, as well spiritual as temporal, to Cashel, in Munster, and caused them to compose a book containing all the inhabitants, events, and septs, that lived in this land from the first peopling, inhabitation, and discovery thereof, after the creation of the world, until the present, which book they caused to be called by the name of the Saltair of Cashel, signed with his own hand together with the hands of the kings of the five provinces, and also with the hands of all the bishops and prelates of the kingdom, caused several copies thereof to be given to the kings of the provinces, with straight charge that there should be no credit given to any other chronicles thenceforth, but should be held as false disannulled, and quite forbidden for ever. Since which time there were many septs in the kingdom that lived by it, and whose profession it was to chronicle and keep in memory the state of the kingdom, as well for the time past, present, and to come; and now because they cannot enjoy that respect and gain by their profession as heretofore they and their ancestors received, they set nought by the said knowledge, neglect their books, and choose rather put their children to learn English than their own native language, inasmuch that some of them suffer tailors to cut the leaves of the said books (which their ancestors held in great account), and sew them in

long pieces to make their measures of, that the posterities are like to fall into more ignorance of any things which happened before their time. In the reign of the said king Bryan, and before, Ireland was well stored with learned men and schools, and that people came from all parts of Christendom to learn therein, and among all other nations that came thither, there was none so much made of nor respected with the Irish, as were the English and Welshmen, to whom they gave several colleges to dwell and study in; (such) to the English a college in the town of Mayo, in Connacht, which to this day is called Mayo of the English; and to the Welshmen, the town of Gallen, in the King's Co., which likewise is called Gallen of the Welshmen or Wales; from whence the said two nations have brought their characters, especially the English Saxons, as by comparing the old Saxon characters to the Irish (which the Irish never changed), you shall find little or no difference at all.

"The earnest desire I understand you to have, to know these things, made me to undertake the translation of the old Irish Book for you, which by long lying shut and unused, I could hardly read, and left places that I could not read, because they were entirely grown illegible and put out: and if this my simple labour shall any way pleasure you, I shall hold myself thoroughly recompensed, and my pains well employed, which for your own reading I have done, and not for the reading of any other curious fellow that would rather carp at my phrase, than take any delight in the History: and in the meantime I bid you heartily farewell, from Leijevanchan. 20th April, Anno Domini 1627.

Your very loving brother,
CONNELL MAGEOGHEGAN."

The translator then gives the followings list of his authorities, to which I would ask your particular attention:—

"The names of the several authors whom I have taken for the book.—Saint Colum Kill; St. Bohine; Calvagh O'Moore, Esq.; Venerable Bede; Eochy O'Flannagan, Archdean of Armagh and Clonfiachna; Gillernan Mac Connasamboct, Arch-priest of Clonvickenos; Ceileachair Mac Con, alias Gorman; Eusebius; Marcellinus; Moylen O'Mulchonrye; and Tanaye O'Mulchonrye, two professional chroniclers."

It is not easy to see what Mac Geoghegan means when he says that he had taken these authors for his book. We have only to believe that he took from Eusebius, Marcellinus, and Bede, some items or additions, and some dates for the early part of his translations, and that he took the various readings and additions, to be found in it, from the Irish authorities to whom he refers. But, whatever his meaning may be, this is a curious list of authors to be consulted by an Irish country gentleman in the early part of the seventeenth century.

Without going back to his very earlier authorities we may show the antiquity of the second class.

Eochaidh O'Flannagain Archdean of Armagh and Cloufiachna, died in the year 1003. If this learned man's books came down to Mac Geoghegan's time, he must have had a rich treat in them indeed. These books are referred to in the following words, in the ancient book called Leabhar na hUidhre, written at Clonmacnois before the year 1106. At the end of a most curious and valuable tract on the ancient pagan cemeteries of Ireland, the writer says it was Flaun, the learned professor of Monasterboice, who died in the year 1056, and

Eochaidh, the learned, O'Kerib, that compiled this tract from the books of Eochaidh O'Flannagain at Armagh, and the books of Monasterboice, and other books at both places, which had disappeared at the time of making this note.

Of the books of Gillan-na-æmh mac Conn-na-m-bocht, Archbishop of Clonmacnois, I have never heard anything more than MacEchagan's reference to them. Of Ceileachair Mac Conn-na-m-Bocht, I know nothing more than that the death of his son is recorded in the Annals of the Four Masters, at the year 1106, in the following words.—“Maelmuire, son of the son of Conn-na-m-Bocht, was killed at Clonmacnois by a party of plunderers.”—This Maelmuire was the compiler or transcriber of the above mentioned Leabhar na h-Uidhre, in which he is set down as Maelmuire, son of the son of Conn-na-m-Bocht.

The two O'Mulconrys, of whom he speaks, belonged to the fourteenth century, and were poets and historians of Connacht; but it is not easy to distinguish their works now from the compositions of other members of that talented family, of the same Christian names, but of a later period.

It is to be regretted that the original of the curious book of which I am now speaking, and which certainly existed in the early part of the last century, should be lost to us; and, consequently, that we have no means of ascertaining to what extent Mac Echagan's translation is a faithful one. He appears to have drawn a little on his imagination, in his address to Mac Cochlan, where he states that it was Brian Boromhe that ordered the compilation of the Saltair of Cashel. This certainly cannot be the truth, for we have the Saltair of Cashel repeatedly quoted in the Books of Ballymote and Lecan, and its authorship as repeatedly ascribed to the Holy King, Cormac Mac Cullennan, who flourished more than one hundred years before the time ascribed to that work by Mac Echagan.

It is true that Brian Boromhe, after the expulsion and subjugation of the Danes, did rebuild the churches and other ecclesiastical edifices which had been ruined and desecrated by the Danes; that he restored the native princes, chiefs, and people, to their ancient inheritances; established schools and colleges; caused all the ancient books that had survived the desolation and desecration of the two preceding centuries to be transcribed and multiplied; and that he fixed and established permanent family names: but although we have an account of this from various sources, some of them nearly contemporary with himself, we have no mention whatever of his having directed the writing of the Saltair of Cashel, or any work of its kind.

There are three copies of Mac Echagan's translation known to me to be in existence: one in the library of Trinity College, Dublin (class F. 3, 19), one in the British Museum; and one in Sir Thomas Phillips's large collection, in Worcestershire. They are all written in the hand of Teige O'Daly, and they are all dated (the Dublin one at least) in the year 1684. O'Daly has prefixed some strictures on the translator, charging him with partiality for the Hermonians or northern race of Ireland, one of whom he was himself, to the prejudice of the Heberian or southern race. But O'Daly's remarks are couched in language of such a character that I do not think it necessary to allude to them farther here.

I have now completed for you a short examination of all the principal collections of Annals

which may be depended on as forming the solid foundation of Irish history, with the exception of the last and greatest work of this kind, the Annals of the Four Masters of the Monastery of Donegal. That magnificent compilation shall form the subject of our next meeting, after which I shall proceed to the consideration of the other classes of historical authorities to which I have so frequently alluded in the course of the lectures I have already addressed to you.

LECTURE VII.

[Delivered July 3, 1856.]

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

In the last lecture we examined the “Chronicum Scotorum,” and the Annals of Clonmacnois. The next on the list, in point of compilation, and the most important of all in point of interest and historic value, are the Annals of the Four Masters.

In whatever point of view we regard these Annals, they must awaken feelings of deep interest and respect; not only as the largest collection of national, civil, military, and family history ever brought together in this or perhaps any other country, but also as the final winding up of the affairs of a people who had preserved their nationality and independence for a space of over two thousand years, till their complete overthrow about the time this work was compiled. It is no easy matter for an Irishman to suppress feelings of deep emotion when speaking of the compilers of this great work, and especially when he considers the circumstances under which, and the objects for which, it was undertaken.

It was no mercenary or ignoble sentiment that prompted one of the last of Erin's native princes, while the utter destruction of his property, the persecution and oppression of his creed and race, and even the general ruin of his country, were not only staring him in the face, but actually upon him,—those were not, I say, any mean or mercenary motives that induced this nobleman to determine, that, although himself and his country might sink for ever under the impending tempest, the history of that country, at least, should not be altogether lost.

In a former lecture I have observed that, after the termination of the Elizabethan wars, all, or nearly all, the Irish nobles had sunk into poverty and obscurity, had found untimely graves in their native land, or had sought another home over the seas. It has been shown that, with the decline of these nobles and chiefs, our national literature had become paralysed, and even all but totally dead. And this was absolutely the case during more than the first quarter of the seventeenth century, and even for some time afterwards: for, although the Rev Geofry Keting compiled in the native language his History of Eriun, his “Three Shafts of Death” and his “Key and Shield to the Mass,” between 1628 and 1640, yet so far was he from receiving countenance or patronage, that it was among the inaccessible crags and caverns of the Gailte, or Galtee, mountains, and among the fastnesses of his native county of Tipperary, that he wrote these works, while in close concealment to escape the wanton vengeance of a local tyrant.

Still, though the fostering care of the chief or

the noble had disappeared, the native bardic spirit did not altogether die out; and about the year 1604 (apparently by some preconcerted arrangement), a discussion sprang up between Tadhg Mac Brody, a distinguished Irish scholar and bard of the county Clare, and the no less distinguished poet and scholar, Lughaidh O'Clery of Donegal, of whom mention was made in a former lecture. The subject of this discussion, which was carried on in verse, was the relative merit and importance of the two great clan-divisions of Erin, as represented by the Heberians of the south (that is, the O'Briens and Mac Carthys, and the other independent chiefs of Munster, the descendants of Eber), and the Heremonians of Ulster, Connacht, and Leinster (embracing the O'Neills, O'Donnells, O'Conors, Mac Murachs, etc.), who were descended from Eremon.

It is quite evident that the real object of this discussion was simply to rouse and keep alive the national feeling and family pride of such of the native nobility and gentry as still continued to hold any station of rank or fortune in the country; and as the war of words progressed, several auxiliaries came up on both sides, and took an active part in the controversy, which thus assumed considerable importance.

This discussion, which is popularly called "The Contention of the Bards," brought into prominent review all the great events and heroic characters of Irish history from the remotest ages, and inspired the liveliest interest at the time. Indeed one of the northern auxiliaries in the controversy, Annluan Mac Egan, seriously charges O'Clery with treachery, and with allowing himself to be worsted by Mac Brody, from partiality to the south, where he had received his education.

The scheme of the "Contention," however, seems to have produced little effect on the native gentry, for shortly after we find Mac Brody coming out with a very curious poem, addressed to the southern chiefs, demanding from them remuneration, according to ancient usage, for his defence of their claims to superior dignity and rank.

Whether this controversy had the desired effect of stimulating to any extent the liberality of the remaining native Irish chiefs or not, is an inquiry beyond the scope of our present purpose; but that it tended greatly to the renewed study of our native literature, may be fairly inferred from the important Irish works which soon followed it, such as those of Keting and the O'Clerys, and of Mac Firis.

Of Keting we shall again have to speak, and we shall now turn to a contemporary of his, who like himself, found the deep study of the language and history of his native land quite consistent with the strict observance and efficient discharge of the onerous duties of a Catholic priest. I allude to the celebrated friar, Michael O'Clery, chief of the Four Masters, and the projector of the great national literary work which bears their name.

Michael O'Clery appears to have been born in Kilbarron, near Ballyshannon, in the county of Donegal, some time about the year 1580. He was descended of a family of hereditary scholars, lay and ecclesiastical, and received, we may presume, the rudiments of his education at the place of his birth.

It appears from various circumstances in the latter part of the sixteenth and early part of the seventeenth century, the south of Ireland afforded a higher order of education, and greater facilities for its attainment than the north; and we learn,

therefore (from Michael O'Clery's *Gaedhlic Glossary*, published by him in Louvain in 1643), that he, as well as his brother, Lughaidh O'Clery, already mentioned, had received, if not their classical, at least their *Gaedhlig* education, in the south, from Baothghalach Ruidh Mac A'gan,

Of the early life of Michael O'Clery, or at what time he entered the Franciscan order, we know, unfortunately, nothing; but in the year 1627 we find him engaged in visiting the various monasteries of his order in Ireland, as well as other ecclesiastical and lay repositories of ancient Irish Manuscripts, and laboriously transcribing from them with his own most accurate hand all that they contained of the history of the Irish Catholic Church and the lives of the Irish Saints, as well as important facts relating to the civil history of the country. Among the latter is the detailed history of the great Danish invasion and occupation of Ireland, now in the Burgundian Library at Brussels. (I may add that this valuable book was recently borrowed by the Rev. Dr. Todd, for whom I made an accurate copy of it.)

O'Clery's ecclesiastical collection was intended for the use of the Rev. Father Aedh Mac an Bhaire (commonly called in English, Hugh Ward), a native of Donegal, a Franciscan friar, and, at this time, guardian of Saint Anthony's in Louvain, who contemplated the publication of the *Lives of the Irish Saints*; but having died before he had fully entered on this great work, the materials supplied by O'Clery were taken up by another equally competent Franciscan, Father John Colgan. This distinguished writer accordingly produced, in 1645, two noble volumes in the Latin language. One of these, called the *Trias Thaumaturgus*, is devoted exclusively to the *Lives of Saint Patrick, Saint Bridget, and Saint Colum Cille, or Columba*; the other volume contains as many as could be found of the *Lives of the Irish Saints* whose festival days occur from the 1st of January to the 31st of March, where the work stops. Whether it was the death of Father Michael O'Clery (who must have been the translator of the *Irish Lives*), which happened about this time, 1643, that discouraged or incapacitated Father Colgan from proceeding with his work, we do not know; but although he published other works relating to Ireland after this time, he never resumed the publication of the *Lives of her saints*. The collection made by the noble-hearted Father O'Clery at that time, is that which is now divided between the Burgundian Library at Brussels and the Library, of the College of St. Isidore at Rome.

(To be continued.)

As the party signing himself "Thaddeus McNulty" to the *Mick* letter in last Gael pretends to be a patriotic Irishman; and as the reader might think that our letter to the *Chicago Citizen* was of such character as would provoke the bigotted and indecent expressions (fit for the slums of Belfast) used by him, we give here under our letter as it appeared in the *Citizen*.—

TO THE CHICAGO CITIZEN.

"Brooklyn, N. Y. June 21.—The *Citizen* of June 18, in the course of its remarks on Mr. William O'Brien's speech to the men of Cork, urging the cultivation of the Irish language, has done considerable injustice to a large number of patriotic Irishmen. It says:

"It is not too much to say that the very gratifying success of this latest effort has been due to three Irishmen, two of whom, at least, are of Saxon or Norman origin."

The injustice I complain of is this, that neither of the three gentlemen mentioned belonged to or took part in the Gaelic movement until five years after its organization. Had not the Gaelic movement been organized could these gentlemen take part in it, or is there any evidence that they would have organized it themselves? In 1872, twenty years ago, this spring, the Gaelic movement was organized in America, through the columns of the *Irish World* and the first Gaelic class established in the autumn of that year in the school of our Lady of Victory, this city, which class some fifteen months thereafter was christened The Brooklyn Philo-Celtic Society. (All this is history, and may be found in the columns of the *Irish World* of that date.)

In February 1877, five years later, the Rev John Nolan, now in Hoboken, N. J., called together a number of men in the city of Dublin, and resolved them into a Provisional Committee with a view to form a Society for the Preservation of the Irish Language, issued a prospectus and sent a copy of it to "Michael J. Logan, Esq, secretary Philo-Celtic Society, 814 Pacific street, Brooklyn, N. Y., U. S. A."

Are not the men who founded the movement and exerted themselves in organizing societies for teaching the language in Brooklyn, Boston, Charleston, New York and several other places for five years previous to the initiation of the movement in Dublin deserving of any credit? Is it patriotic or honest to try to deprive them of it? Would a friend to the cause do it? I believe The Citizen would not intentionally do it, but I do believe it has been deceived in the matter. It has been deceived also in its enumeration of those journals which publish Gaelic matter, for self-interest, if nothing else, would not permit it to intentionally publish a statement which is known to a majority of its readers to be false. It says.—

"It would be unfair to omit honorable mention of the New York Irish-American, the Boston Echo and the New York Gaelic Journal."

Now, there never has been a Gaelic Journal in New York, and there is none today, and the Boston Echo has not been in existence since September, 1890! Why omit THE GAEL which, in a few months, enters on its twelfth year? and which has been mailed regularly to the Citizen office? Why not mention the names of those patriotic men who have contributed largely of their means to maintain it while lauding those who permitted the Boston Echo, which they took under their wings, to perish for the want of support?

Believing you, sir, too honorable to stoop to false hood, or knowingly permit it in your paper, I hope in the cause of truth and justice, you will give this correction the same prominence as had the matter complained of. Respectfully, M. J. LOGAN, Organizer of the Gaelic Movement.

(The Editor adds the following note)—

[NOTE—In mentioning the Gaelic Journal of New York, or Brooklyn, we meant the GAEL. It was our mistake, and we sit corrected. Mr. Logan is, no doubt, entitled to all the credit he claims, but the fire of Gaelic literature has been kept steadily burning by the gentlemen we have named. Ed. Citizen]

We have received a very handsome Catholic monthly, the *Teacher and Organist*, Cincinnati, O, printed in German and English, price \$1.

THE SENTIMENTS of our SUBSCRIBERS

Cal—San Francisco, Rev. P. Foley, who adds: "I send herewith my subscription for the present year towards your esteemed paper. Your efforts will I hope meet with the success they deserve from lovers of the language throughout the world. I thank you for what you have done in this grand cause, and I pray that the God of all knowledge may spare you for many years to talk to us the language in which St. Patrick announced to our forefathers the truths of salvation."

Conn—Norwalk, J Duggan, \$5 for the cause.

Col—Denver, T Lally, \$3 for self and Gael to be sent for balance to schools in Co. Clare.

Ill—Chicago, M. Hart, M Nolan, P Redden per M Nolan.

Ia—Council Bluffs, J G Sullivan, Thos. F Callaghan, per Mr. Callaghan, who promises to push the Gael—A good Hibernian.

Mo—Pierce City, M O'Brien—St. Louis, Jas. P Higgins, \$5. to spread the cause.

Mont—Helena. H McMahan.

Mass—Lawrence, John O'Sullivan, per T Griffin

N Y—Brooklyn, T Erley, M Denehy, P Lydon, Mrs. Geraghty, J McGrath, P J Doyle, M Dillon, P Tully—City, Miss M A Lavin, Patrick A Giunelly, per T Erley; M Doyle, a good Irishman who takes no stock in shams—Greenfield, P A Dougher (Mr Dougher Distributes a dozen monthly)—Rondout, P Fleming, who is always on time; Jas. McGovern, City (one of the old guard),

Pa—Phila. J O'Callaghan, P Murray, J Ryan; P J Crean, T O'Shea, P Loftus, per Mr. Loftus, C McCann, who paid THE GAEL a friendly visit.

R I—Providence, P O'Casey, who sends an excellent Gaelic composition, to appear in next issue.

Wis—Eau Claire (2), M McLaughlin.

Ireland—Cork, Rev, P A Walsh, C. M.—Ballinora. M O'Brien.

Galway—Cloumore, P Barrett—Headford, J Canavan, per Mrs. Cloonan, St Louis, who, with Miss Cloonan, is after making the usual European tour.

England—London, Coleman Connolly, Esq.

"McNulty's" compliments in last issue excited the Gael's muse, and, to the tune of

"The King of the Cannibal Islands,"

it has composed the little song on the title page.

Ten years ago "McNulty said that he would sit heavily on THE GAEL—meaning that he would kill it, and wrote privately to its friends trying to get them to withhold their support to it.

The air is brisk and lively, and the language simple and natural. The following words not being so much in common use, we explain them,—

POPI, a race, a clan; seed.

RÚINNE, RUAINNE, a bit, a morsel.

LÁ AN T-RIÉIDE, the Day of Judgment.

FAD', con. gen. of FÁJÓ, a prophet.

PAH, one of the ancient divinities, represented as half man, half goat.

FÚJSEALL, leavings, what remains after anything; as, FÚJSEALL-BHICTHÍJ, any affection remaining after measles.

The first verse is to be repeated as a Chorus.

THE ARYAN ORIGIN

of The Irish Race
By the late

V. Rev. U. J. CANON BOURKE, P. P.

Some few dozen copies of this work are for sale by Mr. P. Hanbury, No. 17 E. 105th street, New York City, price, free by mail, \$2.

This is the grandest work ever published on the Irish race and language, and Gaels should secure a copy of it, for \$20. may not be able to buy one in the near future.

For the *Gaelic Journal* send 60 cents to the Rev Eugene O'Growney, Maynooth co. Kildare, Ireland

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PROBLEMS.

Messrs. Moynihan, Cohoes, N Y. ; Hanrahan, Portland, Me. ; O'Gorman, Youngstown, N Y. and O'Brien, St. Louis, Mo., send correct answers to the algebraic problem in last Gael. All, apart from himself, pronounce Mr Hanrahan's 2s 6d problem *nonsense*.

Mr Hanrahan propounds another,—

Find the square root of 124 without the aid of decimals.

The Gael's,—A person, being asked how old he was, replied ; my age is equal to four fifths multiplied by one twentieth of it. How old was he ?

A mass of matter has been held over this month, but all will appear in time.

A news-paper is a daily recorder of events, and any which publishes lies, or suppresses truth, respecting *any* matter, should not be patronized.

AGENTS WANTED ON SALARY OR COMMISSION, to handle the new Patent Chemical Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 500 per cent. profit. One Agent's sales amounted to \$620 in six days. Another \$32 in two hours. Previous experience not necessary. For terms and full particulars, address, 'The Munroe Eraser Mfg Co., La Cross, Wis. 5347'

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