

he spoke.

b' áipó é aη fua3iπáó o'η τ-ραοιραάτ
το 3άηη.

Grand was the warning when liberty
spoke.

Irish Melodies, by John Archbishop of Tuam.

The adverb whose initial is a vowel on coming after η, it is; βα, it was; ηψ, not; is distinguished from the adjective whence it is derived by the aspirate, η, which it assumes; as, η οτc aη φαπ é, he is a bad man; ηψ οτc aη φαπ é, he is not a bad man; η οτc aη οτc éaηητ ré, it is badly he spoke; ηψ η-οτc το éaηητ ré, it is not badly he spoke; βα η-οτc το éaηητ ré, it was badly he spoke—in which sentences to, οτc, as adverb, η is prefixed, as well for euphony ai to distinguish it from the adjective from which it is derived.

The Article.

In Irish there is but one article, aη, the. In the singular number it is aη, the; all cases and genders, except the possessive case feminine, in which it becomes ηa, of the. In the plural it is ηa, the, in cases and genders; as,

Singular.

	Mas	Fem.
Nominative and Obj.	aη, the;	...
Possessive	ηa, of the	ηa.
Prepositional	(το)'η, to the	...

Plural.

	mas. & fem.
nom. and obj.	ηa, the.
poss.	ηa, ...
obj.	ηa, ...

An η is prefixed to the initial vowel of the noun or word immediately following the form ηa of the Article aη, the possessive feminine feminine, and the cases of the plural, Ex,—

21η δάη ηa η-áιηη ογ cηοηη aη éuaηη.

Where the cliff hangs high and steep,

Literally,

On the cliff's top, above the beach.

SONG— "By that lake whose gloomy shore,"

ηa η οί3ε, the virgin's, poss. of οί3, a virgin; derived from ó3, young; ηa η-

άταηηe, the fathers; plural of άταηη; ηa η ó3aηηa3, the young men; plural of ó-3άηηάc. young man; derived from ó3άηη, a youngster, and that from ó3, young.

The possessive plueal, however, which takes η and not η, excepted; as τπéηη ηa η-ó3άηηάc, the contention of the youths.

Masculine nouns take after the article in the nominative and objective singular τ, before the initial vowel; as, aη τ-άταηη, the father; aη τ-ó3ηάc, the young servant man; aη τ-άητ-ηη3, the sovereign king; aη τ-uαη, the lamb.

Triphthongs.

All the triphthongs—aoj, eoj, ja, ju, ua, are pronounced long, and differ very little in their sounds from those of the long diphthongs, ao, eo, ja, ju, ua, from which they are formed. The sound of each triphthong differs from that of the diphthong from which it is derived in two points; first, in a slight prolongation of the diphthongal sound; secondly, in imparting to the consonant immediately following, on account of its proximity to the slender vowel j, a liquid or slender sound, which otherwise it would not receive.

Ju, though ranked amongst the diphthongs naturally short, is found long in most words into the spelling of which it enters.

21oj is sounded like 'uee' in queen, as φαoj [fuee] under; caoj, 'kuee', crying; a way. ja, is sounded like the diphthong ja [ee] except that the final j influences the succeeding consonant, so as to have a slender or liquid sound.

Ju, 'eeyu', as cjuηη [pr. keeyuin, in one syllable], calm.

As the Triphthongs are naturally long, placing the accent over them is unnecessary.

VOCABULARY.

βαοηη, wontonness, foolish mirth, from βαοé, soft effeminate, buyish.

βαηηηéάτ, a cap or hat, any covering for the head; derived from βάηηη, top, and éάτ, for éάτάc, clothing; top or headdress, bawreyudh.

"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.

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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.

We hope dealers will exert themselves and push the Gael as well as they can; we keep plenty on hand to supply orders.

The yearly subscription to the Gael is light but when it runs to years it is considerable. Hence we hope the friends of the cause (and they should embrace all Irishmen) should send their subscriptions annually, remembering that the Gael has no back but the patriotism of its supporters.

CATHOLICITY in AMERICA.

We hear of late much said of the rapid increase of Catholicity in the United States.—Not at all—only the normal increase; but the Gaelic Movement has so strengthened the backbone in Irishmen that they no longer deny their country or their religion, and the so-called Catholic increase is proportionate with its operated extent.

There are over 25,000,000 of the Irish element in the United States (45 per cent. of the names in the Brooklyn City Directory are Irish) - 20,000,000 of these ought to be Catholic.—Why are they not so? We contend that the reason is,—the erroneous idea that the Irish are a low, ignorant, race. As one-half of them believe that their forefathers had neither language nor letters their conception is

grounded on good, common sense; for, if their forefathers did not have these things, they must most assuredly, be ignorant—just as ignorant as their enemies represent them (and why not the enemies believe what they allege when a majority of the Irish themselves believe it?). But the Gael as far as it goes, is upsetting this erroneous idea. It keeps as standing matter the actual social status of the Irish and Saxon—the contrast is highly favorable to the Irish; and hence the satisfactory result to which we have already alluded. Coincident with this (as a result) came the Blaine movement, which raised the Irish-American element in the public estimation—Mr. Blaine himself being one of them, and acknowledged and treated as the most eminent statesman of his day—of any country.

It rests with the hierarchy at home to preserve the religion of their people abroad, and to do this they *must* preserve the evidence of the antiquity and culture of their race. This they can readily do without the cost of a cent as the parish priests are managers of three-fourths of the National, or, public Schools. If they continue to ignore the instruction of the people in the National language, they do more to promote the objects of the old dames of Exeter Hall than all the money in the British treasury.

These figures—over 25,000,000 of the Irish element in the United States, Catholics, of all nationalities, less than 9,000,000—stare you in the face, and prove that there is a screw loose somewhere—it is not in Catholicity for we challenge the World to produce a man who believes in Christianity and renounces Catholicity on conscientious grounds!

The Irish Catholic clergy in America should also exert to try and *force* their brethren at home to do their duty; and, in doing this, we beg to assure the Rev. and learned editor of the Colorado *Catholic* that no shadow of Cahensly lurks in the distance.

WHY BLAINE did not VISIT IRELAND.

The reason why Blaine did not make his intended tour through Ireland when in Europe some years ago, is stated thus—Fearing that his contact with his kindred at home would add to the popularity of the brilliant Irish-American with his countrymen in the United States, the knownothing-mugwump element sent Gen. Pk. Collins of Boston to Ireland for the purpose of organizing a movement to upset Mr. Blaine's purpose. Collins went to Cork and engaged a lot of roughs and held them in readiness to proceed to wheresoever Blaine was to speak, hoot him and create general disorder. The friends of Ireland having advised Mr. Blaine of General Collins's movements he abandoned his purpose. And the anti Blaine Irish-American press, like the harlot who parades her shame boasted of how General Collins's presence in Ireland "Had prevented the intended exhibition by the Plume Knight," taking good care to conceal the turpitude of the means adopted to prevent their countryman, one of the recognized triune statesmen of the world, to fraternize with and pay his respects to his kindred in his and their native land. But, fortunately for Ireland and her children, the Knownothing-mugwump endeavor to dim the brilliancy of the great Irish-American star, the direction of whose rays they could not control, only adds to its electric retulgence. The mugwump has paid Gen. Collins for doing his dirty work by giving him a fat (but unrepresentative) office which is of interest to Patrick Collins only.

To the Editor of THE GAEL :

Dear Sir;—A very few years ago I took into my head a notion of playing upon a harp many of the national airs of Ireland and also of composing lyrical songs to them in order that they may be preserved in memory and so prevented from passing into oblivion : And to-day I send you two of those compositions as suitable for publication at the present time according as you may decide. One of them is a hymn in praise of the B. V. Mary written to the old national air

Fuaim agus Fothrom na Ceardchan,

a very suitable air for the church organ : And the other God Save the Pope which is not inappropriate at this particular time of the Papal Jubilee—when the most elite and blessed of our Irish countrymen are engaged in the commendable movement of personally honoring His Holiness. This last lyric has been written to the old national air

Eist a Bhrighid 'g, Eist.

And is also suitable for the church organ and solemn music. I am not also to forget that I recently promised you three translations into Irish for your next three Gaels, namely,—God Save Ireland, The Star Spangled Banner, and Marsailaise hymn of liberty from the French. I make this announcement in order to show your readers that I still stand by the Gael, and for the old Gaelic of my sires.

GAODHAL.

HYMN to THE B. V. MARY.

(From *Gael's Melodies*)

Air,—*Fuaim agus Fothrom na Ceardchan.*

Of Mary, mother most pure, let's utter
Due praise—whene'er to pray we meet :
For she is star-crowned, and sun-robed around,
With the moon-orb under her feet :

She's the ward of Heaven, to whom are given
The keys of faith its gates to ope—
She's the star and pole of each sainted soul—
The mild, merciful Queen of Hope.

From date eternal, by fate supernal,
Her role of love hath been designed—
And what need we more to exalt her o'er
All of angels and human kind.

All ye Seraphim faithful Cherubim,
And all ye Choirs Divine unite ;
Till loud anthems soar, from each joyous core,
To now laud the sweet maid of light.

Thou grace indulgent ! thou beam effulgent !
And golden way that leadst to life
Conduct all thine own, to thy Son's high throne
Where true solace untold is rife !

In thy conception, divine perfection
Of purity, hath not been chary, [time,
Which should shine sublime, as the theme of
Immaculate Virgin Mary !

GOD SAVE THE POPE.

(From *Gael's Melodies*).

Air,—*Eist a Bhrighid 'g, Eist.*

The Vicar of Our Lord is the theme of my muse,
For his welfare my yearnings abound—

The nations that oppose him—the foes who abuse—
Stern destiny, in fine, will confound :
When gravest his troubles, he confident remains,
For firm in Christ's promise is his hope ;
And his true Irish children whose love never wanes,
Will pray—God save our Father the Pope.

Jerusalum, a prey to the Turks has become,
Though the scene of our faith's early birth ;
For the *Stone* that she refused was accepted by Rome
Whence 'tis destined to fill the whole earth :
And the Bark of St. Peter—without reefing a sail—
With each storm of adversity will cope ;
Until mankind—all converted—the future shall hail
With—may God save our Father the Pope !

St. Paul hath clearly shown, the olive wild as grown,
On the root of the true olive tree ;
And how the lopped limb, on the stem once its own,
In time, again grafted may be : [ed view
Hence let us Christians too—with no narrow-mind—
But with universal sympathetic scope—
Our charity extend to non-Catholics all through
And shout—God bless our Father the Pope !

We think the following, by Mr. McCormick, one of the best plain pieces of Gaelic which has as yet appeared in the Gael.

Wheeling W. Va., Feb. 5. '93.

21 CÀRA ÒSLEIR: CÀIRIJE DO LEIJEIR FÀJL-
TEAÑHUI ÀR LÁJH 7 DO CUIR RÓLÁR MÓR
ORIH FA LEIJEIR FÁJHAI JH A TEAÑJA FÁE-
ÓLJE. 21 CÀRAJO, HJ RAB AÑAM AC HA
CEIJE CEACRÁIÑHA DE CÚL HA BHIJE, 7
BÍ CÚJL AÑAM JO B-FUIJJEAC CUIO DE LÉJ-
TEOIRIÑJIB AH FÁOÓAJL AH T-ADRIÁH 7 JO F-
CUIJJEAC CUIJAD AH CUIO DE 'H DÁH HÁC
B-FUIJL AÑAM-FA. TÁ RÉ CÁ FJCEAC BLAÉ-
AJH Ó CUALAJÓ MÉ BEAH J M-BAO, L-DULLÁJH
Ó'A FJEIHH. CONHAIJE MÉ ADRIÁH, AH
T-ÓSLEÁH-BÁH RAH H FÁOÓAL; CUIJ AÑTOI-
JE Ó'AHUÁLÁ CÁM É. HJ' L ACÉ CÁ DÉIJE
DE CEARIC; HUAJH ÉJJEAR FAJL RACÉFAD
JO BELLAJHE LE RÚJL JO B-FUIJJIHH AH T-
JOMLÁH DE. AÑUR CARRAJJÍH AH FÁR-
AJJ: HJON CUALAJ ARHAIH AH T-AIHH RHH.
AHÁ CÁ ADRIÁH, ÓSLEÁH EUDAJJ, AÑAD
CUIR CUIJAM É A R BEJÓ MÉ BUJTEAC.

21 CÀRA, CÁ JO LEOR ÉJJEAH HÁC JH AH
M-BAJLE REO AC CÁ RYAD RÓ FOTALAC LE
ADHÁJL JO B-FUIJL FÁEÓLJE ACU BÍ RAJ-
ARIC BPEÁJ ÉJJEAH HÁC AJR AH M-BAJLE RO
RÍTE BLAÉAJH Ó RÓJH. B'É MAIR AIHH CÓ
RÚBÉRIC FÉLLEHH; CÓJAD RCOLÁJHE FÁE-
ÓLJE BÍ AHH-RAH; BEAHUIJH RÉ AH T-AH
DE 'H LÁ DO BEAH AR CONDAE HA FÁJL-
IÑHE A H FÁEÓLJE 7 Ó' FHEAZAJR RJE J M-
BÉARLÁ-BHJTE É. 'SÉ MO CÓJH, A DEJR
RÉ LÉJTE, HÁC B-FUIJL FÁEÓLJE HÓ BÉAR-

Mr. Gleeson's Contribution.

Rij5 na 3-Ceapdaij5te.

(Aijroij5te o'ij Sacpdeurila le Taos Ua 3larajij).

Aij t-amj do bj Rij5 Solainj [Aij duijne ij rj5 ceijle eajij5 aij an talainj, o'ieijr an Sjrij5ijij Ojaea], a5 to5dajl an ceampojll ij5ijr, a5 Caajr Jeruralem, [eijiejoll le eijr ij5le m-bijaadaij o'ioij] do tu5 re cuijnead do na 3 ceapdaij5te do bj a5 obaijr aij an o-ceampoll a5 ceact cum feapra do bj ollainjead aij5e ij5ijra.

'Kuair do bj a raj5e ij5te a5ur oita aca, eajij5 an ij5 ij5teac aijijr ceac aij an a5 raj5 an feapra aca, mair do bj ioijij aij aijceanear do cuijr oijra. Do labair re le duijne acu, 7 a' duiaijr:-

"Iio eaprao de'ij ceapra aca a5at-ro?"
"Sijueijr," o'ijneajar an an feap.
"Cja h-e do ij5ijij do cuio uplaraj5e?"
"Aij 3oda," o'ijneajar an ceapdaij5e.

Do an t-dara duijne duiaijr Solainj lej5:- "De'ij ceapra aca a5at-ro?"

"Saoieoac," o'ijneajar an feap.
"Cja h-e do ij5ijij do cuio uplaraj5e?"
"Aij 3oda," do ij5neajar an raorieoac.

Do cuijr an ij5 an ceijr ceapra aij an ceapra feap, 7 o'ijneajar re 3ur clocaijre e, a5ur mair an 3-ceuona, 3ur b'e an 3oda ij5ijij a cuio h-uplaraj5e.

Do cuijr Solainj na 3-ceijrceapra ceapra aij mioran o'io, a5ur ij e an ij5neajar ceapra do b-fuair re o 3ac aon aca, 3ur b'e an 3oda do ij5ijij a 3-cuio h-uplaraj5e.

Faoj ceijnead do coijiaojijre re feap ij5ijr, laioijr, aij5e buij an 3-claijr, a5ur a' duiaijr Solainj lej5:- "A5ur de'ij ceapra aca a5at-ro, mo feap ij5e?"

"3oda," o'ijneajar an feap ij5ijr.
"A5ur cja h-e do ij5ijij do cuio uplaraj5e?" o'ijneajar an ij5 de'ij 3oda; a5 cuijr an ceijr ceapra aij do cuijr re aij 3ac ceapdaij5e eijle.

"Aij feijr," o'ijneajar an 3oda.

"Caajr oam do laijij, Rij5 na 3-ceapdaij5te." duiaijr Solainj lej5 an 3oda,

"mair ij feioijr leat do cuio uplaraj5e feijr do ceapdaij5, 3an aon coijnead o'ijneajar o' duijne aij bje, a5ur aca re o'ijneajar aij 3ac ceapdaij5e eijle coijnead o'ijneajar uajr-rj, cum obaijr do ceapdaij5: aij an adbar ioij 3laodaajij 'Rij5 na 3-Ceapdaij5te' oir-ra, a5ur beio an aijijr rjij aij an 3oda 3o ceijnead an t-rao5-ajl."

Lisquinlan, Ballamacoda, Co. Cork, March 3rd, 1893.

Dear Mr. Logan,

The original of the foregoing appeared in the "Supplement the Cork Examiner" some years ago, and was then translated by me. If you consider it suitable for the Gaodhal, you will much oblige, (as it never saw the light in its Irish dress), to have it appear in your columns. Many thanks for your very flattering allusion to my name in the February number of the Gael. You will be glad to hear. I have no doubt, that I am preparing a selection of the Poetry of the late Edward Walsh, the Irish Poet, together with a sketch of his life, for the Cork Historical and Archæological Society's Journal." You were so kind as to print in the December No. of the Gael, the little address delivered by me over Edward Walsh's grave, on the occasion of renovating his monument.

I remain, Dear Mr. Logan,
Faithfully yours,
Timothy Gleeson.

So dan beaj eijle, to5ta o'ij rean laijij r5rij5ijij do r5rij5 Uijljam O' h-55aiaij 'ran m-bijaadaij 1825, 7c., aijer5ij5o5ea a5ur m5ij5te le Tomar O. de Koirrad. Eadraac Kuad.

Seamur boijmijol ccc,
(Aijr an ij-5eioijre.)

Ca an Fpancaac fjal 'r dajraia aij laij ij5ijr 3o fujijneamjac, a'ij baneiraact eij5eapra an claiaij 3ij, hac clac aijijr an ijneapra, ij neamjac o'iaij an Spajneac 'raj ad-dajraac cum ijneapra, 'S ca r5aiaijnead cleij5 aij 3ijneapra 'r ij caijre do 'ij ij-3ioaiaijre.

Ij codaiaij 3an eiaac o'io 2ijijre a5ur dan cum an cluj5e cuir, 'San ij5o5amijl dean a ca le o'ij ij5iaij 3oia ceijrceapra, a'ij to5a na o-cijrae.1 an fahac mja eapra 3o muijneajij rjij, beio Lon5oijij hac aij lair a'ij 3an 3aia-

Ἡ ἀπὸ τῆς ἡ-ἰστορίας.

Ἐὰν ἐπιδοκίμησιν ἐπιλήρηται, ἀλλήλων, ἀλλο-
θέτηται τὸ ἐπιπέδον Σουίτ,
'S Ἐὰν ἐπιδοκίμηται ἡ ἀπὸ τῆς
τὸ ἐπιδοκίμηται τὸ ἐπιδοκίμηται,
Ἐπιπέδον ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς
ἡ-ἰστορίας ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς
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Ἐπιπέδον ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς
ἡ-ἰστορίας ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς

Ἐπιπέδον ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς
ἡ-ἰστορίας ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς

Ἡ ἡ-ἰστορία.

Ἐπιπέδον ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς
ἡ-ἰστορίας ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς

Ἐπιπέδον ἀπὸ τῆς ἡ-ἰστορίας ἀπὸ τῆς

Notes.

- 1 ἐπιπέδον, n. m. a king, a lord, a noble.
- 2 ἡ-ἰστορία, adj, wise; melodious, harmonious.
- 3 ἐπιδοκίμηται, v. to collect, to gather.
- 4 ἀπὸ τῆς, v., from ἀπὸ, to decree, to delay.
- 5 ἐπιπέδον, n. f., a list or catalogue.

O'Faherty' Σημειώματα ἀπὸ τῆς ἡ-ἰστορίας, re-
viewed in the ἡ-ἰστορία, recently is for
sale by Mr P. O'Brien, 46 Cuffe St.
Dublin The price in cloth is 2s: in
wrapper, 1s 6d.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

LECTURE VII.

[Delivered July 3, 1856.]

The name of O'Donnell of Donegall, I find, ap-
pears with Christian names 210 times, and under
the general name of O'Donnell only 78 times, mak-
ing an aggregate 288 times.

Now the O'Briens (the rival race of Oilioll Oil-
uim), appear with Christian names 233 times, and
under the general name of O'Briens 21 times, mak-
ing an aggregate of 254 times in every way; so
that, even as the annals stand, there is no great
difference in this respect. And it is certain that
if the O'Clerys had swelled their Annals with en-
tries from Mac Grath's Wars of Thomond, from
the year 1272 to 1320, as they have filled them
from the local history, with the achievements of
the O'Donnells from the year 1472 to the year
1600, the names of the O'Briens would be found
far to outnumber those of the O'Donnells. Besides
this, the O'Donnells had no pretension to extreme
jealousy with the race of Oilioll Oluim, as the for-
mer only became known as chiefs of Tirconnell on
the decay or extinction of the more direct line of
Conall Gulban in the year 1200, whereas the Mac
Carthy's represented the line of Eoghan Mor, the
eldest son of Oilioll Oluim, from the year 1043;
and the O'Briens represented Cormac Cas, the se-
cond son of Oilioll Oluim, from the battle of Clon-
tarf, in the year 1014. But what is somewhat sin-
gular, in reference to Dr. O'Donovan's remark,
and as shown by these statistics, is, that the O'
Gara represents Cian, another son of Oilioll Oluim
in their ancient principality of Luighne or Leyney
in Sligo, from a period so far back as the year 932,
that is, the name of the O'Gara is older even than
that of MacCarthy by more than 100 years; than
that of O'Brien by about 80 years; and than that
of O'Donnell by about 300 years.

As a small tribute of respect, then, fairly, I think,
due to the O'Gara family as the patrons of the
splendid O'Clery works, it may be permitted me
to insert here from these Annals the succession of
their chiefs, from the year 932 to the year 1495,
after which (and it is rather singular), they disap-
pear from the work. [See Appendix 69.]

I have devoted the entire of the present lecture
to a very summary account of the greatest body of
Annals in existence relating to Irish history. The
immense extent of the work would indeed render
it impossible for me to include in one lecture, or
even in two or three lectures, anything like an ad-
equate analysis of the vast mass and comprehen-
sive scope of the history contained in it. I have,
therefore, confined myself to some explanation of
the nature and plan of the labours of the Four
Masters, that you may understand at least what it
was they undertook to do, and that you may know
why it is that this magnificent compilation has e-
ver since been regarded by true scholars, and
doubtless will ever be looked up to, as of the most
certain and unimpeachable authority, and as affor-
ding a safe and solid foundation for the labors of
future historians. It is fortunate, however, that
the Annals of the Four Masters are no longer like

the other Annals, of which I have given you some account, preserved in only almost inaccessible recesses of a few libraries of MSS. It is fortunate that you can now consult for yourselves (in the pages of a beautifully printed edition), those invaluable records, whose importance it has been my object in this lecture shortly to explain to you, and which if you would acquire an accurate acquaintance with your country's history, you must diligently study again and again.

Portions of these Annals had been published before the appearance of the great volumes to which I allude.

The Rev. Charles O'Connor, librarian to the late Duke of Buckingham, printed, in 1826, an edition of what is called the First Part of those Annals (that part, namely, which ends at the year 1171, or about the period of the Norman Invasion). It occupies the whole of the third volume of his *Rerum Hibernicarum Scriptores*, a large quarto of 840 pages. It is printed from the autograph text in the Stowe library, and the editor has given the Irish text (but in Latin characters), as well as a translation and copious notes in the Latin language. This edition is certainly valuable, but it is very inaccurate. I need not, however, occupy your time with any detailed account of it, not only because it has been since superseded by a work of real authority but because I have already discussed (and shall have reason again to observe at some little length on) the literary capability and the historical knowledge of the reverend editor.

A translation of the Second Part of the Annals, that is, from A.D. 1171 to the end of the work at A.D. 1616, was published in Dublin in 1846, by the late B. Geraghty, of Anglesea street. The original Irish is not given in this edition, but the translation was made by Mr Owen Connellan from a copy transcribed some years before by him from the autograph in the library of the Royal Irish Academy. This volume, though containing only the translation, extends to 720 pages, large 4to, closely printed in double columns, with notes by Dr. Mac Dermott.

I have mentioned both these publications only because it would be improper to omit noticing the fact that such attempts had been made to place the substance of the Annals in the hands of the reading public at large. But I need not enter into any criticism upon the labors of Mr. Connellan any more than those of Dr. O'Connor. For the Annals of the Four Masters are now accessible to all, in a form the most perfect as regards typography, and the most copious and correct as regards translation and annotation, that the anxious student of our history can desire. I allude of course, to the magnificent work to which I have more than once referred, edited by Dr. John O'Donovan, and published to the world, in 1851, by Mr. George Smith of Grafton Street. It is to this edition that every student in future must apply himself, if he desire to acquire only reliable information; it is, in the present state of our knowledge, the standard edition of that work, which must form the basis of all fruitful study of the history of Ireland, and it is in consequence of this, its peculiar character, that I feel bound to lay so strong an emphasis upon my recommendation of Dr. O'Donovan's Annals to your special, if not exclusive, attention.

Dr. O'Donovan's work is in seven large quarto volumes; and the immense extent of the O'Clerys' labours may be imagined by those of my hearers who have not yet opened these splendid books,

when I inform them that the seven volumes contain no less than 4,215 pages of closely printed matter. The text is given in the Irish character, and is printed in the beautiful type employed in the printing office of Trinity College, and the forms of which were carefully drawn from the earliest authorities by the accurate and elegant hand of my respected friend, Dr. Petrie. The translation is executed with extreme care. The immense mass of notes contains a vast amount of information, embracing every variety of topic—historical, topographical, and genealogical—upon which the text requires elucidation, or correction; and I may add, that of the accuracy of the researches which have borne fruit in that information, I can myself, in almost every instance, bear personal testimony. There is but one thing to be regretted in respect to Dr. O'Donovan's text, and that is the circumstance to which I have called your attention. In the absence of both of the autograph manuscripts of the first Part of the work (that is, before A.D. 1171), one of which is kept safe from the eye of every Irish scholar in the Stowe collection, now in the possession of Lord Ashburnham, while the other still remains in the Library of St. Isidore's in Rome, the editor was obliged to take Dr O'Connor's inaccurate text, correcting it as best he could by collation with two good copies which exist in Dublin. The second part of the annals is printed from the autograph MS. in the Royal Irish Academy, compared with another autograph copy in Trinity College. The text of this part is, therefore, absolutely free from errors.

This noble work, extending to so great a length, and occupied (notes as well as text) with so many thousands of subjects, personal and historical, had need of an Index as copious as itself to complete its practical importance as a book of reference.

This great labour has been included in the plan of Dr. O'Donovan's publication, and the student will find appended to it *two* complete Indexes, one to all the names of persons, the other to all names of places referred to throughout the entire. So that in the form in which the work appears, as well as in the substantial contents of these splendid volumes there is absolutely nothing left to be desired.

Upon the learning and well earned reputation of the editor, Dr. O'Donovan, it would ill become me, for many years his intimate fellow labourer in the long untrodden path of Irish historical inquiry, to enlarge. But I cannot pass from the subject of this lecture without recording the grateful sense which I am sure all of you (when you examine the magnificent volumes of which I have been speaking) must feel, as I do, of the singular public spirit of Mr. George Smith, at whose sole risk and expense this vast publication was undertaken and completed. There is no instance that I know of, in any country, of a work so vast to be undertaken, much less of any completed in a style so perfect and so beautiful, by the enterprise of a private publisher. Mr. Smith's edition of the Annals was brought out in a way worthy of a great national work,—nay, worthy of it, had it been undertaken at the public cost of a great, rich, and powerful people, as alone such works have been undertaken in other countries. And the example of so much spirit in an Irish publisher—the printing of such a book in a city like Dublin, so long shorn of metropolitan wealth as well as honours—cannot fail to rebound abroad to the credit of the whole country, as well as to that of our enterprising fellow-citizen. As, then, the memory of the Four Mas-

ters themselves will probably be long connected with the labours and name of their annotator, Dr O'Donovan, so also I would not have any of you forget what is due to the publisher of the first complete edition of the Annals when you open it, as I hope every student of this national University will often and anxiously do, to apply yourselves to study the great events of your country's history in the time-honored records collected by the O'Clery's.

(To be Continued)

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Gaels, we appeal to you, both new and old subscribers, to try to get at least one or two other subscribers, and we do so because of the probably little exertion necessary to accomplish it and its importance to the Gaelic cause; and friends, you do not discharge your duty as Irishmen to that cause by a mere perfunctory subscription to the Gael—a cause which lies at the foundation of the future prospects of your race.

POLITICS.

We are not, strictly speaking, a politician as we belong to no political party. The reason we don't is, if we knew an unworthy man to be on the ticket we would not vote for him for all the parties in creation. Hence, we keep aloof from parties; but as the Gael is devoted to Irish autonomy as well as to the language we criticise both in matters of interest to Irishmen. Harrison, who cried holy horrors at the "spoils' hunters," beat the Republican party by forcing his nomination through the officeholders—he having run 42,000 votes behind his vote of '88 in this State alone, and Cleveland did not get that vote for he did not poll within one hundred thousand of half the vote of the State.

And Cleveland, who louder still decries the spoils men, is appointing to fat places all who took an active part in securing his nomination. This class of men act as if they were beyond the reach of the "common" people though they themselves be taken from the slums but yesterday.

The ordinary voter will cry "The party" the same as if he had a voice in the direction of public affairs no more than the man in the moon once he casts his ballot for a fraudulent politician.

Three-fourths of the votes which elected President Cleveland were cast by the Irish-American element.—Is it the will of that large, indispensable to his success, number of citizens that there is not one man in his Cabinet in sympathy with them?

Before the election Mr Cleveland's political press had it advertised all over that he and his wife attended a church entertainment in St. Peter's, this city—the crowded centre of an exclusively Irish population. What did he do that for? Was that an honorable thing to do in view of his present actions? Does it not look like the act of the confidence man? The Irish-American element is nearly one-half of the white population of the United States; they vote the Democratic ticket almost en masse, and yet they—the countrymen of Blaine, are not worthy of even one seat out of eight in the administrative offices of the country!

Some Catholic journals do not admit that the Irish element is so strong in the United States as represented, and this because of the great disparity between it and the Catholic census. Gentlemen, look in any directory and you will be convinced, if you do not want to. It would be more to the point to cease whimpering and take the bull by the horns.—You are laughed at by thoughtful men of other nations.

The Gael is very interesting this month; it is full of new and varied matter. But what is beyond and above all—it is Irish! Don't forget on any occasion to point to the extracts on the sub-title page; we have been told that they cause the greatest possible annoyance to the parties socially opposed to us, but they have no back door—keep them to them by circulating them.

There is no journal published of its circulation that is read by so many persons as the Gael.

A few patriotic Brooklyn Irishmen commemorated Archbishop McHale's anniversary with songs speeches and other et cæteras.

We have suspended the publication of the problems until we get suitable fractional types, which will be in the near future.

If an Englishman be ever so well versed in German, French etc. and ignorant of his own language can he be called an educated Englishman? Certainly not; So with the Irishman; he is an ignorant Irishman no matter how well versed he may be in foreign languages while ignorant of his own, nay, such versatility brands him with the badge of unpatriotism.

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