

a cornad sour a jaon Euzad

Fen-maila Cinió na h-Émeann.

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Translation —. The Gael, a Monthly Journal devoted to the Preservation and Cultivation of the Irish Language, and the Autonomy of the Irish Nation.

	THE	GAELIC	ALPH	ABET	
Irish.		Sound.			Sound.
A	a	aw	111	m	emm
ь	b	bay	11	n	enn
c	c	kay	0	0	oh
0	d	dhay	p	p	pay
e	е	ay	n	r	arr
F	f	eff	r	S	ess
5	g	gay	2	t	thay
1	i	ee	u	u	00
1	1	ell			
	1	7			C 11

th and in sound like w. when followed or preceded by Aou, and like v, if preceded or followed by e and 1; than and the spirated letters at the end of words are nearly silent

SIXTH LESSON.

ADOPTED FROM BOURKE'S.

Pronounced. sen, the air. 5Ae, poss. c. of 5A, an arrow, gay. tae, poss. of ta, a day, lhaw. nae, yesterday, nhay. nae, the moon, ray. a-ul. sol, lime, Aon, one, any, a-un. ace. Aor, age, blaors, shell. blay-usk. bray.un. braon, a drop, cay-ul. caol slender caon, a berry; a burning coal, cay-ur. DAON, dear, dhay-ur. FAOn, weak. pining, whay-un. maol, bald, mhay-ul. maon, a steward, mhay-ur. naob, to rend or tear. ray-ub. raon, cheap, free; a workman, say-ur. thay-um. coom, a fit, rage, thav-us TAOT, dough, will, b-ruil, is, are? be-o. (short) beo, alive, ke-o. ceo, fog' vapor, ceol, music, keol. veol or viúl, suck, dew-ul. veon, a drop, a tear, deo-ur. teon, enough, lhoe-ur. reol, a sail, show-ul. threo-irh. cheom, a guide, A15, at, to; te, with; o, from; A5Am, to

me; Δ5ΔΦ, to thee; Δ13E, to him; Δ111, in, in him, in it; Δ11, the, whether; τú, thou; γ15, you, sec. per.plu.; 111Δη, as, like: 111.not.

Note.—The h employed in the combinations, mh, dh, &., in trying to give the pronunciation of the words by means of the accepted English sound of the letters, has no other effect than that of thickening the sound of the initial letter. It is only an approximation to the true pronunciation that can be rendered by means of the English sound of the letters.

Ojúl, suck; we prefer this spelling of the word because it is more in accordance with the pronunciation given to it by those who speak the language.

1. b-ruit an c-sen ano, agur an la rada? 2. Tá an t-aen áno, agur tá an lá rava. 3. b-ruit an mac tinn o ημε? 4. τά τη προς τιηη ό ημε. 5. b-ruil an nae bán? 6. σά an nae bán. 7, b-ruil bann an zae zanz ? 8. cá bápp an zae zapz. 9. b-rujt aot azur αμάη(bread)γαομ? 10. τά αμάη τορη act tá aol raon. Il. b-rujt aon blaors AJAO? 12. Tá blaorz Azur Tá bhaon ASAM. 13. b-Full GAOM ONG, ASUT A bγυηί το inac καση? 14. τά ταση ομη, azur cá mo mac faon. 15. b-fuil an δό beo ασμη αη ημαρη τηηη? 16 τά αη δό beo, αζυγ τά αη παορ τιηη. 17 τά Δη σλογ ολομ. 18. σά ceol Δ15e, σά braon asse 19 b-rull and dear asao? 20. zá ceo an. 21. b-ruit eocain azao? 22. τά σεος αξαή αη γεο.

The Truslation.

1. Is the air high, and the day long? 2. The air is high, and the day is long. 3. Is the son sick since yesterday? 4 The son is sick since yesterday. 5. Is the moon white? 6. The moon is white 7. Is the top of the arrow rough? 8. The top of the arrow is rough. 9. Are hme and bread cheap? 10 Bread is dear but lime is cheap. 11. Have you any shell? 12. I have a shell and I have a drop. 13. Are you in a rage, and is your son sick? 14. I am in a rage, and my son is sick. 15. Is the cow alive and the steward sick? 16. The cow is alive and the steward is sick. 17. The dough is dear. 18. He has music, he has a drop. 19. Have you any drop? 20 There is a fog. 21. Have you a key? 22. I have a drink here.

उपयाधारमा उधक्राहित.

Cao é an ηίο ση αρημειη?

21η τ-ελίδολη α ἡμίητας αη τ-γιής τη τελητά το Ιαθλημο μέρμ μιας Ιμέρο ηίητος,

Τά Τραμηθικ κομησε απη α cejne cujo; έαταη, Cearc-γτρίου, Γρέμη-τος αι, Computato, ατη Οάη-eolar.

an ceuo cujo.

ceurt-striou.

Τά lejτρεατά ηα 3-comanta τημίουτα τα τημούτα το τοιματά τημίουτα τα το τοιματά το το

Τά leμμεαά τας Τεαηταη αμημηίτο τε α η-21μουί.

ROINN NO LÉITREDICIO.

Τά ηα lejτηεαία ποjηητε 'ηη α δ. κοξαμαίδ αξης αηη α 5-com-κοζαμαίδ.

Tá a, e, j, o, u, na b-rozapajo, azur an cujo ejle na z-com-rozapajo.

Τά ηλ βοζαμαγό ποιηησε αηη όλ έμιο: LEUTUN Αζης CUOL.

Τά α, ο, μ, Leacaη, αζυγ e, j, Caol -leacημήζεαηη ηο caolμήζεαηη γίαο γο γμαμη ηα ζ-coή-γοζαμαγό α όμχεαγ μότηρα ηο ηα η-ομαγό.

Τιλογότελη Οά-τοζαη αρη λοηταίτο τά τοζαμα αιη αιη τίαμη αιηάμη, αζητ λοηταίτο της τοζαμα, Τημο-τοζαμ.

Ν΄ α τημίζε απη πα τέ Οά- το ζαπα το α δ- τια μη αρη το η το το α, αο, εο, ει, μα, μα.

IRISH GRAMMAR.

TRANSLATION

What is grammar?

The scienc which teaches the mode of speaking a language according to certain defined rules.

Grammar is divided into four parts; namely, Orthography, Etymology, Syn. tax, and Prosody.

Orthography treats of Letters, Etymology of Words, Syntax of Sentences, and Prosody of Versification.

FIRST PART.

ORTHOGRAPHY.

Orthography treats of Letters.

Letters are written signs used to represent the sound of the voice.

The letters of any Language are called its Alphabet.

The Irish Alphabet consists seventeen letters, viz.— a, b, c, d, e, f, g, i, l, m, n, o' p, r, s, t, u.

DIVISION OF THE LEFTERS.

The letters are divided into Vowels and Consonants.

A, e, i, o, u, are Vowels, the remainder are Consonants.

The Vowels are divided into two divisions....Broad and Slender; a ou are Broad, e and i Slender. These impart a Broad or a Slender sound to the Consonants which precede or follow them.

Nine of the Consonants change their sound by placing a point over them.... this change is called Aspiration. b c d f g m p s t may be aspirated; l n r can not.

The union of two vowels in one sound is called a Diphthong; union of three vowels, Triphthong

These six Diphthongs never vary in sound,--ae, ao, eu, eo, ia, ua.

DR, GALLAGHER'S SERMONS,

buo leon an meno reo, van leat, a Επίογταιό το οπόμη α συμμασ τα σοίη-Δημ chéασμη Δημ bjt ó Öja 'ημαγ, αċτ ηίοι ήόι le Ερίοτο ηίο δυο ήό 'ηά το a deunad o. a Mátam: Cuajo Sé rém 'nna h-appacajr; to cuin Sé conajn na 3lójne ajn a ceann, ασης σαετε ασης Dealhao na zlójne 'nn a znújr. 5lac Sé a mátajn 50 rojlbjn, rubájlceat; tuz legr agn lago rí a b-riaonugre an acan rjohnnige, agur a oubaint leir: reo, aταρη, αη θεαη α τός Tura ó 'η τ-γίοημησελές ληη λ θείς 'ηη 21/άζλη λοληγα; γεο αη δεαη α μητη μιαή της τοιι Αζυγ ηώρ claon a μιαή το tije a bujreat; reo an bean of inna rompla agur ηπα ρασαμή ιοημακαίς αξης κηθας σα έσα Δ15 reanalb ασμη Δ15 mnaib an Domain.

Do buis, dein an c-21 acain rionnuide, a Mujne, 30 n-veannait cu mo toil-re ΑΙΡ Αη σ-γλοζαί, αζυγ ηάρ τρυαιίιο τά Δ ημαίη το compray lé υμύταμ αρμ υίτ peacajo, bejnim out, man phontanar, ασης Ιμαό γαοταίρ,, α δείς μαηπράίμοeac ann mo cumaco. Marread, beinimre out, oeth an 21/ac, a bejt oo inajoirchear ain mo thócaine. Deinim-re συις, ημαι αη 3-сеноημό, σειμ αη Spio-Δο Ναοή, α δείς μαηη-βάμητελό αηη ηο μιζημιο όμις, ό 'η ομ Αημά, Α θειά οο bajn-njjjn or cjonn na n-ajnzeal azur η η η - άμο - Δηη τε αλί η αλίη αξιγ ban-ηλοή βαηταίτ 30 h-10mlán. ujžeat naom matajn De or cjonn cojrin na n-ainzeal 50 nizeaco Flaiceam-71417.

Ο Չἡμιρε, α δαιη-ριζη ηα εριμηηε, ης πόρι αη εέρη γεο αζιις αη οπόμι α κιαμη εί ος είρη ηαοιή αη σοιήαιη, αέτ πίορ δ-κιαμητη ηιό ηάρι δ' κιά τά. Չկοιαμη τά ό πιο έροιτε, αζιις ό πιο έοιι. Ις τείπη τα τομαίτα θις τα τος, παταίρι θοιη δαίςτες, ιεατ---ζιιρ δεαηπιίζτε τά ταρ πα πηαίδ.

(Continued).

"I found in Ulster from hill to glen, Hardy warriors resolute men: Beauty that bloomed when youth was gone, And strength transmitted from sire to son." We promised some time ago to produce that very interesting story, the SEARCH of DERMOT and GRAINNE, clothed in modern, simple language. We shall change the orthography and the obselete words for those in modern use. It will be continued from time until it is finished.

द्वा देहा है त्या का स्वाधिक स

"CJA 'η κάτ αμ έμμζ τῶ co πος γηη, α ϔηηη?" τομ γέ. "Νί το πος γηη, α ϔηηη?" τομ γέ. "Νί το αποτα αποτα

"Τρευσ το δεσμελη τιτα τηλη γης ?" α τερμ Οργής; "όρη ης 'l δελη ηο δληητέριε α η-οριεάη τιλη ηλ η-Ερμεληη, αρη α το τημητεάγα ατηλητία το γάι, ηλά το τα δια αργατηρία, αρη αρη το αρη έρτη, τιττα τ΄."

azur an rin oo labajn Djonnajnz, a'r jr é a oubajnc ré.--

"Οο δηληστηηη τέρη δληη- τέριο οριαλήηθλό στης." "Οιλ τ΄ τέρη?" λ σερι Εροηη

"2ιτά Τράησης, 1ητή Κομπαίς 21]ς 21]ς 21]ς άμης, ἐευσ-ἐαὰμης," σερη Ορογκαης; "1 απ θεαπ ης γεάρη σειβ ατης σευπαή ατης μπιαθημό σε πηάβ τα εμμησης το 1-10 το 11 το 11

"Rackanjojone ann," ασεικ Οιγίη, "510 η ας δ-καιλ αση ταικό δάμη απή; αξαγ η ά δειδεαό κιος απο στοιαικ αις ασησυμητ η το τοιμητ αις ανίς."

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The Gael.

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M. J. LOGAN, EDITOR AND PROPRIETOR.

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THE PROSPECT OF AN GAODHAL.

When, five months ago, we determined to produce a Monthly Journal wholly devoted to the cultivation and preservation of the Irish Language, and the autonomy of the Irish nation, wise men shook their heads and smiled at, what to them seemed, our simplicity in embarking in so utopian an undertaking and prophesied for it a speedy termination, but' not being in the least daunted by the prognostications of those wise Prophets, we pursued the even tenure of our course and, instead of our undertaking ending in a speedy collapse, we are enabled, thanks to onr patriotic patrons, to enlarge the size of this, its fifth, issue! And we have now no hesitation in saying, that five years hence, it will have the largest circulation of any Irish-American Journal ever published in this country.

So, Messrs, Wiseacres, even at only its fifth issue the paper is both an ideal and a financial success. This is as we expected. Our thorough acquaintance with real rish sentiment convinced us that the Irish people needed only to be shown that the evidence of their ancient civilization and enlightenment still existed to arouse them to an active participation in laying that evidence before the world. The Gaodhal is now read and patronized from Killybegs in the county Donegal, reland, to Leland, Oregon! It has made its way into every city, town, and hamlet in the United States, and before five other months are over us, we expect to have it wherever an Irishman has secured a foothold.

THE IRISH NOT PECULIARLY ADDICTED TO DIVISION.

Some people presume to say that if Ireland were given up to irishmen to-morrow they could not govern themselves, that there would be nothing but fighting and bloodshed among them. We cannot see

any evidence whereon to found this accusation. We find in the histories of all countries, savage and civilized, records of strife and internal commotion from time to time. We believe there is not a more enlightned country in the world to day than these United States, yet, in the short space of twenty years we have two presidents murdered. Assuming that we had to record this proportion of regicide for a space of say, two thousand years we should have the enormous number of two hundred. An enormity of crime like this cannot be alleged to the Irish. 1solated cases in the course of centuries heaped on top of one another in a short treatise is not a true representation of the state of society. Take benign (hic; mother England, from whom this false accusation against us emanates and examine her record on this head;-

Twenty-eight Saxon Kings, part killed by each other, part murdered by their own subjects; others deposed and obliged to fly for refuge. Four of the Northumbrian kings alone murdered, and three deposed within the space of forty-one years. Charles II. of France, having heard of such atrocities, though he had intended to send large presents to England, changed his mind, and told Alcuin, an Englishman, his majesty's tutor, "that England was indeed a perfidious and perverse nation, a murderer of their lords, and worse than pagans." The bishops and nobles had also to fly, so that for thirty years no one dared sit on the throne of Northumbria. There was one unbroken chain of internecine strife until the 10th century, see 'Mylius' England" or any impartial English history. After the Norman invasion we have the unnatural rebellion of Henry II.'s own children. The baron wars under King John and Henry III -Edward II.'s own queen; Eleanor, and son, the prince of Wales, conspired to dethrone him. The woeful feuds of the Yorks and Lancastersthe oceans of blood that deluged the country for thirty years, under Henry VI and Edward IV .- the murder of Richard II.—all are acquainted with the history of Richard III! His grandfather, the earl of Cambridge, beheaded at Southampton, -the duke of York, his father-beheaded before Sandal. His three brothers, one of them slain in cold blood-the duke of Clarance drowned in a butt of Malmsey, his two nephews, strangled in their beds, besides eleven battles fought -in one of which 36,730 Englishmen were left dead on the field, besides the wounded! (Echard, p. 520.) This was the battle of Taunton, in Yorkshire. Philip Comines, an English writer, says, "eighty of the royal blood were lost in them," of whom was Henry VI. -a good and virtuous prince. The Usurper Richard III., was killed in the battle of Bosworth, after having swam to the throne on rivers of blood. His opponent the earl of Richmond, assumed the sceptre, as Henry VII .-- who by marrying the daughter of Edward IV., united the houses of York and Lancaster, and thus ended the terrible factions of "the White and Red Rose." All this we have from their own historians.

VANDERBILT, THE MONEY KING.

ANCIENT LINEAGE AND SOCIAL STANDING VERSUS WEALTH.

We have read in the daily papers last week that Mr. Vandərbilt issued tickets of invitation to all the leading families of New York and vicinity, to attend a reception or house warming at his splendid new mansion in New York. The same report states that the moneyed class attended but that the blue blood did not. What is our object in introducing this matter? It is an answer to those who say, "What is it to us whether our forefathers were enlightened or barbarian," and to show them, by actual facts, and at their own door, that it is something to those who value their social standing whether their forefathers were respectable or not. The blue blood are the descendants of the Puritans who landed at Plymouth Rock two hundred and sixty two years ago. They were of the ordinary class of English society, and could not lay claim to eminent social positions; but their descendants, it seems, consider two hundred and sixty two years sufficient apprenticeship to entitle them now to preeminence. Hence, notwithstanding Mr. Vanderbilt's wealth, they think the boatman's son and his friends not to be fit social companions for them. In our first article of the GAODHAL, of October last, we stated on unimpeachable authority, that the people of England, at the opening of the Christain era, were barbarous and savage, and so unenlightened that they considered themselves the spontaneous production of the soil. We shall add other facts here which will tend to show the general enlightment and cultivation of the English people up to the present century. These facts are found in Tegg's Historical Companion, published in London, A. D. 1835; as found in O' Brennan's Irish Antiquities!"

"Breeches first introduced into England A. D. 1644; First plate glass for looking glasses and coach windows made in Lambeth, 1673- in Lancashire, 1773 (only one hundred years ago); post-offices first got up in England, A. D. 1581; mail coaches established in Bristol, 1785 (just ninety six years ago); first silk manufactured in England, 1604(it was in use in Ireland long before the Christian era). cloth stockings(woven) worn by Henry VIII., but got chance pair of silk ones that came from Spain; this was the case with his daughter, Elizabeth, when Queen. Hats first made in London, 1501, (worn only by a few, and were a great curiosity); stops in literature 1520; first stone church in London 1087, (many centuries after their use in Ireland); castles built in England, 1140; stone houses substituted for timber ones in London 1666, owing to the fire that burnt four hundred streets, covering an area of three hundred and forty six acres. Muslin first introduced, but not manufactured in England, 1781 (only ninety eight years ago); brick buildings first established, in London by the Earl of Arundel, 1601, at which time

the houses of that city were chiefly of wood; caps worn in England, 1449, up to that time, except for soldiers, there was no covering used for the head. In 1571 a penal law was passed obliging the people to wear a thickned cap (something like a piece of colored flannel or frieze).

The tradesmen and laborers brought by the Milesians erected a stone palace in the barony of Letrim for Tea-Hermon's queen. It was called "Teamar." That Pygmalion's tower was of stone, that Dido's Carthage had stone buildings, no one acquainted with history will deny. Yet all these had existence much about the time of the wanderings of the Gadelians, as will be gathered by a close attention to the leading characters in the Aeneid, Iliad and Odyssey. Towerswere built in Ireland before the Christian era that for durability, cannot be equaled today; brick buildings were in Ireland in 886, and ordinary stone houses at a much earlier date. Facts of this nature could be adduced to a great extent, but those enumerated, it is hoped, are sufficient to show that our country was not behind England in things that are thought to be marks of natural refinement, whilst Ireland was far and away before her in mental polish, artistic skill, and profound learning.

Early in the III. century (about 213), King Cormac established three colleges in the Kingdom, one for science, one for agriculture, and the third for jurisprudence. We may fairly conclude, taking subsequent events into consideration, that ordinary schools were abundant at the time. In A. D. 513 Armagh had 7000 scholars; under Cormac, there were in the college of Cashel 5000 students. Down and Lismore, the Abbey of Mayo-here it was that Alfrid, King of Northumbria, England, studied the Irish Language,-Clonrode, in Clare, Clonfiush, near Tuam, Clonard, Leinster, &c. were equally noted as being the seats of learning and hospitality, to which students flocked from all parts of the then known world. At this period the English Language had no existence, nor for centuries after.

Now we turn to the descendants of the Irish Kings and Princes, who need not go to Ulster King At-Arms for their Pedigree. They are, the O'Neils, O'Conors, O'Briens, O'Donnells, O'Farrells, O'Brennans, O'Brynes, O'Boyles, O'Cavanaghs, O'Canes, O'Connellans, O'Donovans, O'Malleys, O'Duffys, O'Driscolls, O'Deasys, O'Doyles, O'Ta'ys, O'Dempseys, O'Dohertys, O'Galleghers, O'Hahertys O'Flyns, O'Flanigans, O'Garas, O'Cradys, O'Hagans, O'Hanlys, O'Kellys, O'Moores, O'Mahoneys, O'isins O'Riellys, O'Rourkes, O'Sullivans, O'Tooles, The MacMahons, MacGuires, MacCarthys, MacSweenys &c. &c. If the descendants of the Puritans could show a pedigree as ancient as the above they would look with contempt on the Queen of England.

It is the imperative duty of the Macs and the Os to preserve the evidence of their illustrious lineage. This they cannot do except by the preservation of the language. Prove to the world that

your ancestors had a refined and learned literature and the machinations of the enemy of your race and nation to asperse you are unavailing. But your as sertims that your forefathers did possess them are no proof; the language itself is the proof. Permit this to vanish and you are at the mercy of an envious, bigoted enemy to mere out whatever measure of social recognition interest or malice may dictate

ÆSOP'S FABLES.

(Translation after each)

याभ यायाच्या 'डयाभ पायायास.

THE DOG IN THE MANGER.

A DOG made his bed in a Manger, and lay snarling and growling to keep the horses from their provender. "See," said one of them, "what a miserable cur! who neither can eat corn himself, nor will allow those to eat it who can."

या हिया ठ्या। यहुं या ८०।।-थ्या ०५.

σαμτθεάημη ομού ήημησα μαο τέμη 50 luao.

THE BLIND MAN AND THE WHELP.

A BLIND Man was wont, on any animal being put into his hands, to say what it was. Once they brought to him a Wolf's whelp. He felt it all over, and being in doubt, said, "I know not whether thy father was a Dog or a Wolf; but this I know, that I would not trust thee among a flock of sheep."

Evil dispositions are early shown.

พน หงุร่อ ว่างรวมพน่ะ.

21η καο ό ημαρ το δί συμησηρ όδη α σαρραμής σαρρόε αρα κατό δοσαρ σροη, γαλαό, το σοσαμό η α Rojce σίοτσδη σο η-αδείλ. "21 δρώμο!" α τερρ απ σε δί σοηλίησ πα σαρρόε; "σια 'η κάς α σ-σρεαταπη σώ, 'ημαρρ ασά απ ήμησης α σά σαρραμής απ μαλαίδ σο η-μίε πα τοσος?

Νί ήμο απ ήμηπομ μη πό δίσεας σομσιμόσε σημόσας απ σίσο με άμοσε.

THE CREAKING WHEELS.

AS some Oxen were dragging a wagon along a heavy road, the Wheels set up a tremendous creaking. "Brnte!" cried the driver to the wagon; "why do you groan, when they who are drawing all the weight are silent?"

Those who cry loudest are not always the most hurt.

THE. KELTIC TONGUE.

The language of old Erin, of her history and name:
Of her monarchs and her heroes—her glory and her
fame —

The sacred shrine where rested, thro' sunshine and thro' gloom,

The spirit of her martyrs, as their bodies in the tomb—

The time-wrought shell, where murmured, 'mid centuries of wrong,

The secret voice of Freedom in annal and in song—Is slowly ,surely sinking, into silent death at last, To live but in the memories of those who love the Past.

The Keltic Tongue is passing, and we stand coldly by Without a pang within the heart, a tear within the eye—

Without one pulse for Freedom stirred, one effort made to save

The Language of our Fathers from dark oblivion's grave!

Oh, Irishmen, be Irish still! stand for the dear old tongue

Which, as ivy to a ruin, to your native land has clung!
Oh, snatch this relic from the wreck! the only and
the last,

And cherish in your heart of hearts the language of the Past!

MICHAEL MULLIN.

"มห เจหห อนช หาร่อมญ่นแ."

(Royal Black Bird)

21 Δηση Αοιδη Αης ται α γιάδαι του, Čιαιας ημαίτοεα ήμαι εκό αις ογημιξη το στου,

Le caojne ar le buajneat ar chojte bujrce cléjbe,

Ráö, "Τά τηο Ιοηησιιδ μιζελήμη le rán. Υρελιλητή τηο ἐιμήτρε της, δικόπμιζελητή τηο γημαίητε της,

21'r τά της γάμηξος le leatchom a'r le leun;

থাতে σά η-σαιιόσαο απ δάς me, man injanar κίοη-ξράο me,

Τόμόζαο τηο Ιοηηουδ τη-δαβία α'τ α

5-01411

υ' é λη blát b' λημοε τ' τάς μιλή ληη; Τοτιιζ ηηλ-μαιτίε τά δηελζά λ Ρεληγληη,

όμι οιό έ τίομ-ήμας απ μίζε α δί απη; Ωίς απ πμοτοπατ ομευσας, τά ζ-ςοήμησο,

Rinne an rzapad bhónac reo ejoja mire 'zur é;

κός, άμτοσάτο α σάμει 'γα δ-κημής ης απη δράμη,

21'r zeabrad mo Lonnoud ce b' ájt a bruil ré.

Tizeann eunla na coille zo h-uile 'nn a z-coinne—

Τυσαό αη βέαμάη τημο céje το 'η colm γα τρας;

αίτα τίοη ηο α γιαμήπεας, τά της ε

30 τ-τόμό ἐατο 30 δ-κάξατο τη ο κίση-ξηάτο. Τη τέ ειτε είτο το τος α'τ τη ο τημαίο.

21'r 30 cóμας, m' τίοη-ξηάτ, mo τροιτέ leanar τί,

Cja τά γεαγήμα α'ς κίου, ης calmac a

bajll ajn mo Lonnoub, a'r rjonnujte a

Ví mire a'r mó Lonnoud le céil a Sac-

M'ájt a nab ré naral a.r rjal ann a chojte;

αίτ η παίης απ σ-απ α η-σελέλη τέ απ σύγ απη,

Uć! b' ejzjn to rázájl, zan rilleat a cojtée.

र्वि पर्व प्रवा पंचामा, व'प मानवप मार्ग 'ग्रा था-हेवाम ;

21 Sacran bưở mearaở 'na cojmteac é; κός, άμτοσα α cájl γα Β-κραίης γς τα Spáinn—

bail ain mo Lonnoud ce b' ait a m-beit ré.

Translation.

Upon a fair morning, for soft recreation,
I heard a fair maiden making great moan,
With sighing, and sobbing, and sad lamentation,

Saying "My Plackbird, most royal, is flown.

My thoughts they deceive me, reflection doth grieve

And I'm overburdened with sad misery; Yet, if death it should blind me, as true love inclines

My Blackbird I'll seek out wherever he be.

"Once in fair England my Blackbird did flourish— He was the chief flower that in it did spring; Prime ladies of honor his person did nourish,

Because that he was the true son of a king; But that false fortune, which still is uncertain,

Has caused this sad parting between him and me; Yet, his name I'll advance in Spain and in France, And seek out my Blackbird wherever he be.

"The birds of the forest they all meet together—
The turtle was chosen to dwell with the dove;
But I am determined, in fair or foul weather,

To seek out until that I find my trne love; He is all my heart's treasure, my joy and my pleasure.

And justly, my true love. my heart follows thee, Who art constant, and kind, and courageous of mind; All bliss to my Blackbird wherever he be.

"In England my Blackbird and I were together, Where he was noble and gen rous of heart;

But woe to the time that he first went thither,
Alas! he was forced from thence to depart.

In Scotland he's deemed, and highly esteemed;

In England he seemed a stranger to be; Yet, his name I'll advance in Spain and in France— All bliss to my Blackbird wherever he be."

Send Sixty Cents to this office and the Gaodhal will be mailed to you for one year; act as a committee of one among your immediate circle of friends to extend its circulation, and you will say at the end of a year that you never participated in the promotion of any enterprise that pleases you so much. Also send a few copies to your friends in the old Land to let them see that their exiled brethren are not forgetful of their country's Language.

TRANSLATION OF DR. GALLAGHER'S SER MONS of this and last issue.

We read in the Book of Kings that Bethsabee went to ask a favor of her son Solomon, son of David. When the king had learned that she was coming, he went with great gladness to meet her; he paid her obeisance and honor, and placed her at his right hand on a royal throne, and desired her to ask with confidence every request she wanted to make, and that he would not refuse her anything which she would ask. Ask, oh, my mother, for it is not right that I should turn thy face from me without being satisfied.

Mary, the Queen-mother of Jesus. spent her term in like manner in this world. And her only son, desirous that she should be along with Himself in Paradise, came on the occasion of her Assumption, accompanied by all the hosts of Heaven to meet Her. Her Divine Son raised her, both body and soul, up to heaven. Christ put her sitting at His right hand, and He gave to her, next in order after Himself, all power in heaven and on earth. He promised that there is no request she would ask that she should not obtain.

It is on the wonderful exaltation to Paradise that took place in regard to Mary; and again on the great graces which she pours down on us I purpose this day to treat; and for this purpose I divide the subject of the discourse into two points:

The exaltation of Mary to the region of Paradise was wonderful and extraordinary—that is the first point; she is intercessor and queen advocate standing between us and her only son—that is the second point.

Let us ask of God light and grace, &c., &c.
THE FIRST POINT.

When a Queen comes for the first time to a realm or to a city, every person feels a desire and longing to see her; the lowly and the noble, the weak and the strong; the poor and the rich, go forth to meet her and to bid her welcome; nothing is to be seen but feasting and rejoicings; wines poured out in abundance; cannons firing salutes; harps and organs giving out melodious strains; gifts and presents of great value bestowed on the princess, in a word, every kind of festivity and of pleasurable joy is indulged in on the occasion of either a prince or a princess coming to take possession of the crown.

This is what takes place, I say, in regard to princes of this world. But anything—even the most superb and solemn display which can be performed on earth—is not worth counting, or worth being narrated, in comparison with the grand solemnization, and exuberance of joy which was felt in the abode of the blessed on the occasion of the Queen of Heaven entering to take possession of the crown of glory. The nine orders of angels came out to meet her, singing as they came, harmonious songs and canticles of praise. The prophets in like manner came out to meet her. The patriarchs, too, and those apostles who

had been before her; and all the saints, men and women, of that heavenly home came forth to bid her welcome. The whole court of heaven were of one acclaim in chanting songs of joy and welcome, in sounding the praises of Mary, Queen of Paradise.

AN EPITAPH TO THE LATE ARCHBI-SHOP MacHALE.

FE21RT-121010

21 lejc γεο' com, 30 γληη, Δ 3-ché σά 'η σ-άξολη,

21 η-σιασαέο δα όμοπ, α πεαδαιμ 'γα λέιξελη, η γγισηπαμ;

Legr του Αηηγα τας απη αη δαετίζε γτημοατό----

215 σασαμισ α 5-σάμη σά όμησα α η-σομησαμη;

θή ζατ αζαγ α λάτη, ζατ λά ζαη γεασηατό, 21ηη αζαγό ηα Sacron, ηα γιαταιζτές ταομα.

21)ο ἐμήμος-γα α δ-γεαμτ έ, сеар η α είξητε,

215ur cumat san ceal, man caill é, Éine;

Cúiησό κόγ, ης ηερις, ης 143, 17 ης η-20γος,

To voild ain lán é, seújun ancéile. 200 veuz.

A FEW QUESTIONS, for IRISH NATIONAL ISTS to ANSWER

Gentlemen— If you sow a crop of cockle do you expect to reap a crop of wheat? Do you not expect to reap of that which you sow? Certainly.

If you sow and cultivate a crop of English literature, and therewith English sentiment, (for both are inseparable); do you expect to reap a crop of Irish nationalism? If you do your expectations are diametrically opposed to common sense, and to the immutable law of nature. The politicians of conquering nations follow this natural law in this respect, and leave nothing undone to substitute their own language for that of the conquered. We do not intend to insult the ordinary intelligence of man by dwelling at greater length on the foregoing truism.

We, then, appeal to Irish nationalists to cultivate Irish literature. We appeal to the clergy,

who have been the trusted leaders of the people in the hour of trial, to use their influence to the same Many of our countrymen have fallen away, when they got up a little in the world, because, through their ignorance of the social antecedants of their race, they looked upon the epithet, Irish, as the synonym of lowliness and ignorance. Hence the large number of distinctively Irish names to be found in the enemy's camp. Therefore it is the duty of the clergy to enlighten their flocks on this head by showing them that the generally accepted notions of Ireland's social position is the work of the enemy, and that the reverse is the fact, which they can readily do by presenting the Language to their view ; for any nation having a cultivated and learned literature cannot be ignorant-in fact they are the only criterions by which the social status of any country can be determined

TRANSLATION OF DAVIS'S FONTENOY.

Τρί μαίρε αιζ δασαιδ βοησεηος σμευδαό γιμαίζσε Βασγαή σεαηή,

213μγ κά ὁό ίξης Νλοή 21ησοςη, το-ροηγιιζ λη Ουσγή 50 κληη;

21) Δη δή δαβε α'ς κάη Ιίοητα le ματ α'ς σαοδατό τούη

Τρ сеань α γειαύ γιαο ίζημό ηα Sacran 'γα 5-сοηδαητόμηιό, αη Ουσγή:

Τοπάρη συηπαιός η δ. Επαηκας γίας μας, λαόλουβός συν γκαρυβός.

Θεαρις σήξεαρηα και ι ήμι ο Ευπιδερία η ο το και απαρικού οραγο,

21'γ ο' ομομής γμαγ α έαςα σέιζισηας α μαιη σέιζισηας α γεριμο';

21 μ τοησεηος, αμ τοησεηος, η ας ι ι ας τη τεασηα,

Sé ή/ίε σε Ιλούμα λογσα Βαγαηλ/5 γιάδαι 30 γσά/σελήμ/1 ληη,

Τογταη α η-σμαγό 'η-αξαγό α'γ α το-ταού, τά 'η τιξεαμηα η έξ αις α το-εαση;

Sταισέαμα '3-céյm ríor 'ran b-rán, γταισέαμα σμαριήσηο αη σησο.

Sταισέαμα α η-μαιμόσό, γταισέαμα α loγοσό, σμι αιμ α η-αδαιό σαη bac' Θισιμ αη coill ασμγ γτοητεησό, πιαμ

γέισελο αγαιη γιος ημη.

Τηί γεοηγα, σίος, αζιιγ κάι, αζιιγ ερέμιζατο pyleup luatinap,

थाउपर वाम वम मावडं मठदंदव रंपवर ठ' र्वापाडाठ

45ur constalt a rlite,

Le σειπε μέρο αξιιγ μίπ οιαπ, σο ήμας πεαισ πάτη αισού

ζαιμ βοησεηος, ταιμ βοησεηος, α ιίημο καιιιεατό α τη-δηίτ,

υπητεαταμ, πρα τη Τοιιαητό, τη τη Σuyder Zee.

Μίοτ σίοιμασιμιό 'μά μιίοισόσα ταιμαιό, ἐμαιό τιμαιίεμη μα δ-γηαμιαί ταμέ,

2ημη conlac de 'η lán dóc curle, culajo δυμτεάηα ξημησαίζ ημα τοίρος;

Pleurz-rljozán a'r chujnnzhán, rjúb'lajo ajn a η-αζαjó αζυν lojrz;

Luas ό τας Ιάτηας, τη απασόμη ατυγ δοισιτομη το σοιτς:

"21 μ τη η-αξαγό, τηο τη απο-ή τιαξ τη ξεατα της " Κης Ιμξαγό το γεαμτας ξάγη,

Αιοταίο 50 θάς, ης σόιατας α γεαημαό, ηίομ ευσασαμ σαη ασαίμ;

Τρίο 'η ρους τημαί αη γίμας, ο' 10 ηριής-Κής Τυζαίο α γιμαή----

"Μή τελό 30 τόμι, α Rj5," ιαθαμη αη Sacr, "ταηαηη τιμαίττε Είμεληη.

21 τη δερθελό Κοητεηος, Κοητηος είμελημή, ηρα δί 2ήλτερίος,

αζιμη τη-δερόελό ηλ σίδητελέλ γεο μέρό λη γιη, μή, τελγιμός, λ' γ κλοι είμ; 'Τιό μηλ Κλημ," λ τειμ γέ, "τά λόλο το τοι!; γιη 100 το ηλήμαιτοι Sacranae!" Το δάιμ δελομά τη τλοιγελέ λιο λήμαις, μήτι δελημ γέ το εμτά:

Να σίβηθασα σια βιιό 3ηάσας α βοιό co ημίρεας, ης colzac γεισας α 3ηαοι,

Τά ευζό ή καο το δίρα το τί η του τό ε α η- μο α η η α το το τό ε ---

21η conμάσ σμίτσε ταμία τημης αη σύδας α η η η αν τημίοδ,

21 η-αριής γλαίστε α 3-σάς γπρίος σα, α'ς σαοίη ε ημένα λε πα τάου,

21 γαζαίμε γεαίζιιζτε παμ πίοι-έοιπ, ηγ α το-είμ γιατιζτε το ίδη....

Feucann zac αση αγ τά m. bejteat τίοξαιταγ zac ujle lejr réjn απάjn.

21 μ τοησεηος, αρη τοησεηος, ηο τός αηματή α η-άρτ ejle,

Νή σελέλης 50 ελέ υμισέμη ηίοτ μλητίε ηλ σίθηκατα μηθηκατά του 30 μηίε.

Τά τις Uj θημαίη ταμό le αςαγ τημη, αίτ γεαγαό, ομομίζεση τέ,

"Ό σαγιης αγταρί; ζίμαργ ομμέα!" Κροταη η α υμρόξη τεητρό ε παι αηγα γιέρο, Τά γιμάρτε Šαςγαη τεαπιρό αποργ, ασυγ ης Ιασ-δηίσεας αλάτηας, Υίς, κοτης το ημητικό α πεαρτ το ημητε, σευηρίο τεργβάηρο κρότος.

Θεαγαίο α ίξητο αίμ απ 3-choc, lejr απ η-5αος-εας γιη απη α η-αξαίο,

थ म-वन्द्रवारी मावम टंपरिवम माव च-ट्यम, मावम टंवममवाहाउं माव माम माव म-ठावारं.

Ή μαρη τηίο αη σεατας γεμακας, σο pleurz αση ήμαιση ό η α ίζηρο,

δηγ η η η-Ειπελημαίζε πόπρα, le συηλιό γαλαίη απη αλάτηλιδ.

Μημ τοησεηος, τοησεηος, έμτο legr an η-υμπά colzać!

"Ojožalcar! cujinnjž ajn Lujinneać! buajl rjor an Šaranać!"

21] Δη leojη léjηηημζαό Δίζ Δη τρέμο, le ζοίη εκό μεραίτ Δίμ βαίλε,

υα ιοηημας '3-ςημαρς; τά τί τη τα τος αησης, τά η-συημείου (10ητα le τη 1.

Τρεαγηα 'η ήμαζ αζυγ α δ-γαο ζαμ αη γχηρογ μαδαγας 30η5,

21] Δη η τ η το η το Αση το Αρη το Αίρι Α Ιοης.

Σίηι βοησεηού, Δηι βοησεηού, ημαι πίλη α η-545 τρέητε,

THE GAELIC PUBLICATION COMPANY.

A meeting of the shareholders of the above company will be held at the rooms of the Philo Celtic Society, corner of Adams and Willoughby sts., on Sunday evening, February 26, at 8 o'clock. Every shareholder is requested to be present as business of importance to the welfare of the company is to be transacted. Each shareholder is hereby notified through the Gaodhal (a copy of which has been mailed to every shareholder). By order of the Board of Directors.

M. J. Logan, Secretary.

Send sixty cents to this office and the GAEL will be mailed to you for a year; show it to your friends and make them get it.

PERSONAL.

O'Neill Russell.—Mr. T.O. Russell is not forgetting the Music of Ireland notwithstanding all the time he devotes to the cultivation of her language. He is working hard and effectually in the "Chicago Citizea" to bring it before the Celtic public. By the by, Mr. Finerty, the accomplished proprietor of the Citizen is a member of the N. Y. S. P. I. L.

Rossa.—O'Donovan Rossa keeps a standing advertisement of the Caodhal in his truly patriotic paper, the United Irishman, gratuitously, notwithstanding that the Gaodhal differs in its ideas of current events from the Irishman (the Gaodhal being a thorough Land Leaguer) However, we have every confidence in Rossa's honesty of purpose; no one can point a finger to him aid say that any monies sent to him for patriotic purposes stuck to him, when thousands of dollars were raised thro' his energy and perseverance, for the Skermishing Fund, he did not stick to it nor it to him. We read the U. Irishman with interest; we believe in its principles, we differ in this.— that we take all we can get, be it great or small, pending the ultimate freedom of our country, which freedom can never be attained, in our opinion, except by fire and sword.

Croke.—We are glad to learn that Archbishop Croke has been elected patron of the Irish Language movement in Ireland in the room of the late lamented Dr. MacHale.

The Gaodhal returns thanks to Mr. Jas. Gibson of Patterson N. J. for his successful exertions in its behalf, we have received subscriptions through him from Mr. Jas. O'Byrne, Joseph O'Keefe, Mr. Nolan, D. Hayes, P. E. Quinn, J. Purcell, M. Brennan, J. Delaney, J. Towher, J. Gallagher, and from Mrs. Nora Burry, Mary Johnston, Miss. Fitzgerald and Mary Flaherty, also his own. If there were many like him the Gaodhal would soon be a large journal.

ANSWERS to CORRESPONDENTS.

B. S. St. Louis Mo.—Subscriptions to news papers and other journals are invariably paid in advance; the Gaodhal is no exception to the general

D. P. Scranton Pa.—The Annals of the Four Masters is dear and not easily procured, we saw one some time ago and its price was forty Dollars; we shall always be pleased to receive friendly suggestions.

The Annual Reunion and Ball of the New York Society P. I. L. comes off immediately after Easter. The proceeds are to be applied to the furtherance of the Irish Language movement. Aside from the usual excellence of the society's reunions, the object should draw a full house.

The Brooklyn Philo Celtic Soceety's Annual reunion comes off about the 20th., of April. This society's entertainments are looked to now as the affairs of the season.

of the season.

As we were going to press we receive a communication from Mr. P. J. O'Daly of Boston enclosing eleven subscriptions for the GAODHAL, subscribers names will appear in the next issue.

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