

भाषधाठेल्थाटेट भय थाविडय.

Ιοπρόζαπμιο cómρά ηα πίοτα τοο le ραυ έιζη α ράο legr ηα ταζαμητιό όζα αμη αρ labramap ηη άις egle σε 'η τrylead reo, eaton, ηα h-Ujtpeaca όζα Ulatajn, Cobrać, μα Οοήηαμι, μα Ulupčata, α τά ταρέμ Όρο Sazart a žlacαδ αμη τεαδ blatan ηο τό.

] σ-σογαζ, σέαμκαμιμο leo ηαζ κέμο-In leo ηjor mó κειτηε σο σευηαό σο'η 5-спејσεαή 'ηά γαοτάρ ηα σεαηταη α ζωμ αιμ αξαιό, σε δμιζ σά m-beidead γjblalcar αη ζηημό conzdalžte αγ ζότηαμα η. σαοιημό le céao bliatain bud μηαγ υμήμα ρηστυγτύμη Ειμεαηταζ α ζότη αιμεατή 'γα σία γεο 1 η. σμ.

Ηί της ίηη πόμάη πηιλεάη α ταδαιμα 30 ηα σαοιηιδ σ'ιοπριής α 3-αμοροαή. Οίσεασαμ αιηθοίας 'τα m-baile. Οο ήίιεασαμ πας μαδ αοη κόζιμη αις α η-αιτ πεαζαιδ πο αοη σεαησα πο ίμσεαμσα le κόζιμη αςμ, ασμη, παμ γιη, πας μαδ αοη σ-ήδιαίται αςμ.

Carcan 1111 Cineannais 1 1-014 A

JANNEAR, '21 had albioil als ga heineannalibe?" agur no gun corulgean γαστάρη ηα τεαητάη 'γαη πότο látanac, bi an leat ir mo de muincin na n-Eineann ain an inncinn ceuona. Muain a chulunit an cineal reo raiobhear ran cjn reo, żuzadan różlujm na cjne reo, ruajoce le comblar Jall, o'à 3-clann. 21 an d'éiniz 'n c-aor oz ruar rozlumce ran moo ro o'ilarnadan o'a n-altheac-AID CIMCIOIL CEANSA ASUR FOSTUIM NA h-Eineann. Oudaint a n-ajtreata leo nat חגם גסח כפגו, גע חוס גוטוסון גוז ג ח-גולneacato: in rin, oubaine an e-aor 03 leota tein nac m.beidead aon baind acu le cineat co ruanac, lazur t'jom. pavan a z-cherveam, man to bi Cartilιceae azur Eineannae co ionann in a miansaid. Ir ré Sualzar na z-cléinae Δη τεαητά γαοτριτάο.

Tá zleacajve vapad ajnm "Finn" a cup impir ejcip radicid Cumann Jaovajlze dle'á-Cléjč. Seasain é !

At the meeting of the National League, in Tuam, the other day the language was referred to thus-

The meeting was about to disperse when

Mr. Lyons said the National League should do something towards the preservation and cultivation of the Irish language. He would suggest that this branch of the League take the matter up and collect subscriptions for the purpose. Distributing prizes in the schools of the parish, to pupils learn ing Irish, would be a good way to encourage the study of the language.

The Rev, President said there was a column of Irish given weekly in the Tuam News, and very few read it.

Mr. Lyons-I am not certain whether that is so or not, but I would set little value on the patriotism of the Irishman who would not help to pre serve his native language. Our language was the chief means under Providence, of preserving the Catholic faith in this country in the penal times.

The Rev. President, Father Canton, said that every person sitting around the room here had plenty of Irish,

Mr. Flatley-But what about the rising generation ?

Rev. President-It is the Literary Society that ought to take up the matter, there is plenty of material for the purpose. You can hardly expect old people to do it and I would suggest that Mr. Lyon think over the matter till next meeting when something practical might be proposed. The meeting then adjourned to 1st Sept.

-Juam News.

With few exceptions the laity seem to take great er interest in the preservation of the language than the clergy, when it is the special duty of the lat ter. The Irish-American element in this country cannot be less than twenty millions, yet the Cath olic population, including all nationalities, is giv en at seven or eight millions only. Nine tenths of the Irish who came to this country were Catholics, and, therefore, under ordinary circumstances, nine tenths of the Irish American element should be Catholics, but they are not, owing to the neglect to cultivate and preserve the language and litera ture of their country. An Irish name is no longer an indication of a man's religion in this country, The children of Irish parents who have amassed money in this country are no longer Irish in either sentiment or religion. Why? Because Irishism is to them the synonym of ignorance and scorn to to be identified with it. Show such people that the Irish did have a language and a literature and there will be little detection. Hence, the Irish Catholic bishop or priest who makes no effort to cultivate and preserve the language is playing into the hands of protestantism and infidelity. Tf Father Canton, or any other priest takes exception to the above, let him account for the Irish-Amer ican defection to Catholicity, and the fact that very few of the Irish American poor are protestants. Mr. Lyons struck the nail square on the head :

it would take Lord Ross's telescope to discover the patriotism of him who neglects his language.)

The workers in the Gaelic cause need not be sur prised to see THE GAEL weekly, as the representa tive of the Gaelic Race, in the near future. It is easier to run a weekly than a monthly paper.

We have for some time interesting Gaelic mat ter from Mr. Henebry, a student of Maynooth, which we shall commence in our next issue,

Balfour's latest scheme to denationalize Ireland is the endowing of a Catholic university.

The only way to conserve Irish Nationality is to cultivate and preserve the language, and the best way to do that is to circulate Gaelic literature.

We, then, beseech the readers of THE GAEL to do the latter, This can be effectual'y done in this Way .-

Let each reader make a list of all the Irishmen and women in his or her neighborhood and collect from them the sum of one penny a week or 5 cents amonth, as subscription to THE GAEL, the Irish Echo, or the Gaelic Journal, whichever the subscriber elects (We mention the three journals lest objections should be made to THE GAEI, and because we have no private ends in view apart from the circulation of Gaelic literature.) Send the names to the office of the paper selected, that papers may be sent, and the subscriptions when they amount to a dollar or two, deducting all the expenses of stationery, postage etc.

If this be tried we shall pledge our life for a happy result. The sum of a penny or 5 cents is so small that no one would refuse to give it, if only to get shut of the collector's importunity, Of course, this would entail considerable labor

but labor in behalf of the preservation of the life of his nation should be a labor of love to every Irishman, and there is no doubt of the effectiveness of the mode suggested

To protect collectors, all subscribers will be noted under

- SENTIMENTS Of our SUB CRIBERS,

The readers of THE GAEL will be pleased to learn that our former student contributors,learn that our former student contributors,— M. P. Mahon, Mt St Mary's College, Md. P. C. York, St Mary's Seminary, Bal Md. P. H. O'Donnell, Villanova College, Pa. and D. J. Murphy, St Charles's Seminary, Pa. are now in Holy Orders. We pray that their mis-sions may be prosperous and happy. Their more extended intercourse with the pub-

Their more extended intercourse with the pub lic now will increase their opportunities to prop agate the language. And we hope they will get some of their respective neighbors to start the 5 cent subscriptions, as above recommended.

The American Printer, Susquehanna, Pa., is a new typographical production, a copy of which lies before us. It contains four large pages of interesting matter devoted to the interests of the printing and publishing trade. The American Printer Publishing Co., are its publishers, and its price is fifty cents a year.

MOTHERS ! Don't Fail To Procure Mrs. Winlow's SOOTHING SYRUP For Your Children While Cutting Teeth.

It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS & BOTTLE.

Morgan Grace of New Zealand, brother of ex-Mayor Grace New York, has been raised to the dig nity of Count of the Holy Roman Empire, by His Holiness, Leo XIII. Count Grace was born in Ireland.

धाभ उध्य ठेधा.

THE GAELIC ALPHABET.					
Irish.	Roman.	Sound.	rish.	Roman,	Sound.
A	8,	aw	m	m	emm
b	b	bay	7]	n	enn
С	C	kay	0	C	oh
ð	d	dhay	p	р	pay
e	е	ay	π	r	arr
F	f	eff	T	S	ess
3	g	gay	5	t	thay
1	i	ee	u	u	00
ĩ	1	ell	ang ng h	SPARA -	

SECOND BOOK (Continued.)

Exercise III Ö.

ö broad sounds somewhat like gh soft, or y broad and guttural, as, γΛοηcuine, a freeman.

ö slender sounds exactly like y in year, ríon-oilir, sincere.

o final is silent.

ö in the body of a word, not a com. pound, is silent.

to in such words as buyee and choice merely lengthens the sound of the pieceding letters, and preserves the correct orthography, somewhat like gh in mi[gh]ty, thou[gh], etc. in English

 \dot{o} in the first syllable of a word, if preceded by Δ or o, sounds like i in vie, ey in eye. The exceptions to this rule are marked with accent, thus, $\Delta \dot{o}$, luck, pronounced, aw. But when the Δ or the o is a member of a dipthong it does not come under the rule.

Note—The foregoing rules are so important that the student should commit them to memory.

ào, luck,	aw.
adanc, a horn,	i.ark.
âomuo, timber,	awmhudh.
bujce, yellow,	bwee.
chojoe, heart,	kree.
FIAD, a deer,	fee-eh,
JAetilze, Irish language,	
Jháo, love,	graw.
madad, a dog.	madha.
patanc, sight,	ri-ark.
puso, red,	roo-eh
raon-oujne, a freeman,	sayer-yuine.
Jeun, sharp,	gayur,

cneun, brave,	thrayun.
ro, or reo, this,	sho.
beo, living, alive,	beo.
oppajo, on ye.	uriv.
oujne, a person,	dumeh.
raon, cheap, free,	sayur,
j, she, her, it,	ee,

1 Fiat azur atanc. 2 πατατό μιατό azur eac bujte. 3 Fiat-τυδ azur Fiat bujte. 4 άτομυτο bujte. 5 άτο αzur znát. 6 τά an Fiat teo. 7 ir leadan Zaetilze é ro. 8 τά ματαμε zeun azajb. 9 τά άτο ομμαίο. 10 τά εμοίτε εμεμη az raon-tujne.

1 A deer and a horn. 2 A red dog and a yellow steed. 3 A raven and a yellow deer. 4 Yellow timber. 5 Luck and loye. 6 The deer 18 alive. 7 This is a Gaelic book. 8 Ye have sharp sight. 9 Ye have luck. 10 A freeman has a brave heart.

21η 2110ηηάη αξυγ αη Clabac.

Οο lean Cliadac 20 ισητάη πού 00 cuaio ain fán o 'n cheut, agur 1 nuain to connaine re nanad son imteset el. e alze ualo, o'lompulz re canc alt an 3-Cljadać, azur oudajne, "Cajtrio mé aomáil 30 veimin 30 d. Fuilim in 00 cumace, azur o ca mo teata ac zeann anoir, biteat ré mineac. Seinn tura Ain read camaill agur Daimreocaro mire." Ca fajo ar bí an Cliabac az reinnim azur an 2110ηπάη as Jamra. to cualato na matha an ceol agur to piceADAR THAT 30 D-FEICFIDIT CAD A bi Ain buy, Azur b'Ajt lejr An 3-Cliabac ceiceat co capato ar bi re in a corait A 10mcan.

21η σε ηπόιξεατ ατ α τίιξε ας ηπητο αη απασάηη, η η η ησηξηαή το πα callεαηη τέ αη συμίζηε.

[Translation.] THE KID AND THE WOLF.

A KID that had strayed from the herd was pursued by a Wolf. When she saw all other hope of escape cut off, she turned round to the Wolf, and said, "I must allow indeed that I am your victim, but as my life now is but short, let it be a merry one. Do you pipe for a while, and I will dance." While the Wolf was piping and the Kid was dancing, the Dogs hearing the music ran up to see what was going on, and the Wolf was glad to take himseloff as fast as his legs would carry him.

off as fast as his legs would carry him. He who steps out of his way to play the fool, must not wonder if he misses the prize.

ยเพ ยานาเวอพพ นารวย.

D	er Va	ater	Mill.
	BY CHARLES	FOLLEN	ADAMS.
		The second s	

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BY CHARLES FOLLEN ADAMS.	man lation
L. and L. and L.	Translation.
I reads aboudt dot vater mill dot runs der life-long day, Und how der vater don'd coom pack vhen vonce id flows avay: Und off der mill shtream dot glides on so beacefully und shtill, Budt don'd vas putting in more vork on dot same vater mill. Der boet says, 't vas beddher dot you holdt dis broverb fast, "Der mill id don'd vould grind some more mit vater dot vas past."	 Léizim Air An muilionn uirze úd A picear ó maidin zo hoidó. L'r an daoi nad ddizeann an cuirze n Air o d'imdiz ré faoi; Lyr o d'imdiz ré faoi; Lyr air an rhut-muilinn A pitear do ciuin a'r do bheáz. L d nad z cuireann níor mó oibre Air an muilionn aon la. Deir an bárd zo m b feárn an rean-nád reo donzbáil Air d'azait: "Ní meildrið an muilionn zo heuz leir An uirze d'imdið uaid '
pot boem id vas peautiful to read a-	but breat an van le lizeate rin, van
boudt; dots so !	30 Deliulu !
Budt eef dot vater vasn't past how	21 έ μιηα m-beiteat an s-uirze tant ce
could dot mill veel go?	έασι η-jompóć pot 'η ήμιμηη?
Und vhy make drouble mit dot mill	21 γ καυ έμιζε σεματό τη ορίδησ' το 'η
vhen id vas been inclined	ήμιμοηη 'γα τάμι ζαη έφιτ.
To dake each obbordunidy dot's gifen	υποιτ αιμ ζαά μαιη α τυζατ τό έμη το
id to grind?	δειτ α melt?
Und vhen der vater cooms along in	21'r nuan a tizear an t-uirze 'na má-
qvandidies so vast,	ηλέα ηόρα, le ηθαητ,
Id lets some oder mill dake oup der	Τόισθαηη ημιίοηη εισιη είθε τματ αη τ-
vater dot vas past.	μιτσε ατά τάρτ
 bhen der boet shange der subject, und she dells us vonce again ; "Der sickle neffer more shall reap der yellow, garnered grain." 	21η γηη ατημίζεαηη αη γίε αη σόή-ηάτ α'γ ηηγίζεαηη τώηηη 30 γοηί, "Νή ζεάρηγαιτό σμηπάη 30 τοο 3ηάηηε υμτος 'η γ510υόρί." 21]αιγεατό, δή η γάιτ ηη αση μαιη ατήάη.
Vell ; vonce vas blendy, aind't id ? Id vouldn't been so nice	η τό παθ? η δεος τέ το σεατ
To haf dot sickle reaping oup der same	Οο'η έμημάη το bejt buaint an andain
grain ofer, tvice!	ceuτηα ain air !
Vhy, vot's der use off cutting oup der	Cja 'η mait a dejt zeappat an féja a
grass alreaty mown ?	τά ceana annta ττόρ?
Id vas pest, mine moder dold me, to let	υ γεάμη, συθαίμε πο πάταμη ίμοπ, leiz-
vell enough alone.	με το παιτ 30 leóp.
"Der summer vinds refife no more lea-	"Νή αιτθεογαιό 3αοτ γαήμαιό ηίογ πό
ves strewn o'er earth und main."	σιμεο3α γςαρα ταιμ μημ 'γ γάιι'."
Vell : who vants to refife dhem? Dhere	2η αιγεαό; cja jappfar a η-ajtbeotúj'?
vas blenty more again	bejo ηεαρτ αρίγ le fázajl!
per summer vinds dhey sthep righdt	ζαμηίς σαοιτε αη τ-γαήμαιο απάς ασ
oup in goot time to brepare	οιμότο μα σ-ςμαμη
bhose blants und trees for oder leaves;	צו'ד אג b-planoao oo tujleozat ejle;
dhere soon vas creen vones dhere.	tejo ojleoza zlar' zo zojnjo ann
Shust bear dis adverb on your mindts,	bejn sin an rean-nat reo, in dun mjan-
mine frendts, und holdt id fast:	ταιδ, a čάμτος, le ησαμτ:
per new leaves don'd vas been aroundt	Νή ταζαηή ηα τιθοσα πματά το τειτ
undil der oldt vas past.	εαπή ηα γεαη τιθεστα τάπτ.
	and the second

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Dhen neffer mindt der leaves dots dead: der grain dots in der bin :

bhey both off dhem haf had dheir day und shust vas gathered in.

- Und neffer mindt der vater vhen id vonce goes droo der mill:
- Ids vork vas done! Dhere's blendy more dot vaits ids blace to fill.
- Let each von dake dis moral, vrom der king down to der peasant:
- Don'd mindt der vater dot vas past, budt der vater dot vas bresent.

Na buadajujõe azur na loszeliki

Οί γιασό buačall ας ιπιπτ αιπ bnuač ιηηε, αζυγ αιη γειςτηπτ σίου το leon ιοτζάιη γταη μητζε τοιγισεαη σ'ά luarσαό le cločaιο. Ταρ έις το leon τε πα αρέατώμα δοστα α ήμαραά, čωμα ceanη ηίος πιστηεαήλα πά απ τώτο elle α čloiσιοη ογ αιοπη απ μητζε, αζυγ τυδαιμτ leo, "Stop bun ηξηεαηη πιοτησταιματά, π' όζάηαιτε: αμήτιζιό τω δάγ τώμητε ατο γ τρεαηη τίδγε.

(Translation.)

THE BOYS AND THE FROGS.

A troop of Boys were playing at the edge of a pond when, perceiving a number of Frogs in the water, they began to pelt at them with stones. They had already killed many of the poor creatures, when one more hardy than the rest putting his head above the water, said to them ; "Stop your cruel sport, my lads, consider, what is Play to you is Death to ns."

"THE PIOUS WORK OF RIMINI." .

Amongst other spiritual advantages to be ob tained from the "Pious Work," in which Pope Leo XIII. takes special interest. There are five Masses celebrated daily for the intentions of the members, with Rosaries and Benediction of the Blessed Sacrament in perpetuity. By request of one of the Brooklyn members, Mr. David O'-Keeffe has translated the prayer, to be said daily, by members of the "Pions Work," into Gaelie, which we now publish, with a translation. The Devotion has been fully explained by Miss Casey, in the Dublin papers.

Deinjo Cujveačca no h Olbre Cnábač Cnaodrzajice az Rimini, an Opća ro man leanaj .--

21 Οληπρίοξαιη ηα Ραιορήπε Ηλοήήζα, 1η Δηημη ηα m-buat η-5ιόπήαμα, ηαό σπέ 3ας uile Amrean το τάπιατ σπέ μάτ το Ραιτρήη: 213ur ηα mjobpuillis 32η σεοματ το μημεατ σπε ηα γεαμτά, η Δηημη

2η απ τη, ηα bac le ηα ση εοδαιδ ατά manb; αη σπάμησε τα 'γα τεατέ;

- δί a laete acu anaon, azur chuinniž eam jao arceać.
- 213μγ ηα bac leir an uirse o chait ré chío an multionn ceana;
- Οί Δ οβαιη σευητα, τά 30 leon eile καηαπιμητ le ηα άιτ α líona.
- belbeac 24c 40η 4jh 4η έίνε του, ο 4η μίτ 20 0-01 4η βμάταιμ:
- Νά bac leir an c-uirze a vimtiz, ac an c-uirze aca 'nan latain.

na rujojme to cun Clann Rizce, earcob-Alb, AJUY 1ADYO DAIMEAY le compluadanab chervesmac, correan a 3-caban έμη η α αράτδα έτα αιιμη η ε το το έραοδ-רסטוני; אשער נפור אח שעוחוֹטוח שאח כפס. na oo cuin an Papa Leo in ran anm no theun ro, eroinjuitin one shara tab-AIRT TO'N 2100 20 AOR [PAPA] noc ATA ηπα έποιτε τα ίλη το έληταπαέτ το Jac naon, cà mujnizin Alze Arac, 30 n ADOCFAD A 3-CHOICE JAC : MOTDATOE AN naom-tear ro not to pipeat an allujo. An can veincaoi vo conoin-blaic, inar 30 m rejoin linn namaoaid an n-anama το έλοιτο, απη-Δημήμαητα το γτασμα, 10nar 30 neancoruite linn a m.bealac na rudailcide. 213ur cap éir cú feicrin condinizie le Rora aja calam, 30 m réioin ling là eizin cu reicrinc choinnizce le onoin azur le zloine ain neam 21 Dainniozaine na Paioinín Maom-21 mén. לא, שווט סתחאוחח,---

21 γτρητέ uad Sacr-Déanla Dam cappago Paonuje F. De Larit.

Ostí us Csojn.

THE ASSOCIATES OF THE "PIOUS WORK," ESTAB-LISHED AT RIMINI, SAY THE FOLLOWING PRAYER.

O Queen of the Holy Rosary; in the name of the glorious triumphs, which through all time atended the recital of your Rosary, and the infinite miracles which have been worked by its means; in the name of the solicitude which princes, prelates and members of religious communities have shown to sustain and propagate so excellent a devotion, and by the boundless confidence which Pope Leo has placed in this most potent weapon. I pray you to grant to the Sovereign Pontiff all the graces which his heart, full of charity for all, expects, of you; also to rekindle in the heart of all Christians, that holy zeal with which, of olity your chaplet was recited, in order that we may be able to vanquish the enemies of our salvation, put restraint on our passions, so as to advance on the road to virtue, and after having seen you crowned with roses on earth, we may, one day, see you crowned with honor and glory in Heaven!

Queen of the Most Holy Rosary, pray for us.

Amen.

SEUMUJÓJR AIR LÚ 'N DREJČEUUJ-NAIR Leanta.

חתה הפוה-וחחדולפתר לוסט חת חוזלפ דפס,"

Seo 100 Focla Chioro Féin. Cair-של סובשי חוב חעושטון הוועל סבוץ הבהשט 1-0A011ead Jac b-FACAT & leitero Anjam 21 nnra 3-cunncar roilleine reo Chiore, 1) b-Fuil Cadajó a Cardáil uad reato Δη σοήλη le a deunad na plozace len rour, na ait compute ais Satan rein. זר האוואבי ל ולוח שרול גואבותכ: וד ודniony é zan ceine; ní ceardaizean uaid ac loca to pube na brimrton Dojote lé na deunad companyal le projonn réin Cia a 0-ciz leir cunnear 30 railléin a tabaint ain le Chioro rein? 211 uain A dí ré ladajne le Maoin 21 ancur azur Naom Lucar All delless an E-raoizil, bí reajo mileeac an ama reo 30 roiléin Ar a comain. Of Se Datad neimned uatdar an ama ca le teace a o.onouis. te a cumace reun a deit man rin. Ir Se rein a cuintear. ain an là milleac TO, na rapizeaca ain riuca le na anail reanzac; Sé reun rzolbrear da ceann an domain le na amanc cutac ; Sé teun a calcrear na peulea o'n rpe p azur a rzapar olcar a dojnbe ajn an c-raozal

Jo cinnce, of an o Cizeanna as innrin to Mapeur 21 Feans uile-cumact-ΑΌ FEIN, Δ347 FO3ματ Δη ζηηηό ΌΔΟΟηα απαζαιό αη πιοτοπούη αξυν αη bar cat a bi le ceace. Di Sé als acinnyin TO HA SIPTEOIL AJUT DO HA DAOIHE A DI ε σεαός ηα η-σιαιή γσάιο κίπιη η εαό ηα muincin mandiad agur planca ríopuide αη σμεαη σαημήσα. Οια α σαισεοάαο man é? Dí Sé a léizead ar a leadan rein; bi Se carreana cuinn leinrongorao an c-raozall, neam-rum a z-cheroτή. 21η τρας α παηδέασ αη αέαμα, αη τ Αταιμ Δ ούηήραρδαό Δη βάμτου, cozajo 301nce, comanicato inrna plaitir. Chio reajoe Falra breuzaca, Fajte breuzac

A, Ajönjr veunga Ajn an c.Sojrzeul le oloneaca éléeac ; míonbullee o'a n. veunad le brij olbin Diabluijeacoa, voil αηηγα σαιαή. Αιδήμιιεαό αηηγ α η Δεπ, IFRIONN FOR, FUAR AJUR N-AR O-CIMCIOIL. béjo olize Dé buailce paoi cora an craoizil aiz uacoanáco an ojabail nac m-béjo achujao le veunao als an Thiοπόιο αό αη τ-απ, α ζεαμμόαη, ομυτιά-Αύ γτορΑύ, ύειμεαύ Δ έμη αιη αη γΑο3al. Mac cumaccamul é Sacan? ann μαιη ασά σπάγτα Οέ πάζτα αηηγ αη ηanam: nac d-ruil re roilein 30 d.ruil na vaoine na 5-clann ais an viabal? Ir chucusad é san shian san rolar; nios-Acc mallajo terram misiral et tenebrarum ubi umbra mortis et nubis ordo sed sempiternus horror inhabitat. Ta lein-noccuzao Chiore a Maom Mancur γοιlleunta. Τα εισημεα μα μολοιμελό co h.an mjonaoúnca, an inneleace c. 10mpojzce a cum oilc' an choice irlisce 43ur naoún 30 h-uile 30 chuaillizeac ralac. béjő ámanca uatbarac, rcanπαό Δηη ηαό δ γαςαπ α lejtéjoé απιαή. Deancraio Daoine le ruilio riadancuir AIR DIDFEIRS DE A FEICFEAT TIAD D'A reapso onta an Jac caob. Dá 5 cum-חולפאט אח כוחחוט סאסטחא אחטור אות טחטל reajo an craoizil, azur reucaine ain an méio aca an Casluir a fulains man jeall ain jnjomanta einiceato. Ta an DICCIÚN CORAMUIL LEIR REO ÁCA LE CEACC nojin Deineas an Domain ..

Nil cupan olcarr cunta na n. DAOIn. פאל ווטחדג זס דטוו אח אות אושדות דוחח: ηθ, Δά τά Δη Οοήμαη Δ τεαάτ 30 ταραιό a cum an chíoc reo ain an ladain an Slanuizceoin. O'innir Chioro, Jan amnur. Duinn ain uachar planta irninn. 7 tairbean duinn an botan leatan a cheonuizean ann. 21n aoir ríonuizeacc an D. Cizeanna, b'féidin zun b'fada 30 D-GJOCFAD AN LA MILLERAC reo, AC 30 cingte agur a ladain Chioro, nil act ouis real aimrine da 30 preictionio עמלטמי מון לאפ דפס. "א וו-סומול מון כתוסblojo reo," vejn Chjord, "Donćadran An Julan, 'r ní cairbeanraid an zealac a rolur; cicrio peulca na d placar, azur achocan cumacca flascear." 213uc Dejn Maom Lúcar, a D-rocla Chioro.

ċe.

"béjt comantaite Air an ηξηθη. Air An ηξεαλαίτ Αξυγ Αίr η α reultaib. Αξυγ Αίr Αη τοήΑη, ξαύΑ Αιτ ηδιγιμη ΜΑκ ξεαλί Αιτ γματατ γαιτζή γΑοι οιδηεαά Αιδ τυητα ηα γάιγχε; τΑοι οιδηεαά Αίδ τυητα ηα γάιγχε; τΑοι οιδηεαά Αίδ τυητα ηα γάιγχε; τΑοι οιδηεαά Αίτ τη ταιαά το τοήΑη, Α ξιαοιτεαά Αίr Αη τάλαή Α γίυζΑτ. ηο Αίr ηΑ τηοις ζίτιη οπτα Αξυγ Αίr ηα cloca Δ b-γολά ο Αξαίτ Αη Τιξεαρηα."

Deunann Waom Mancur azur Waom Lúcar úraio de na focla ceudna ajthir Duinn Focla Chioro ain an am milleeac reo. Cia a o-cis leir reans Dé ain an Am reo a Dacusad, as a barrread a. חעמך זהומחדמום, zealajte. משער neulca, millead an nio chucuiz Sé ain cúr; an Doman ain chicce als an Dicheubusad Nac o-cuz rid faoi o'aine na focla ruo Chjoro, an usin a oubsine S3. Hac n-1991r mé olob reim re an c-lomlan? Ir reann an meuo reo na an cujo elle oo η cainzineacc, de brit 30 η-Deandcuiteann ré duinn, 30 cinnce le 3níom ain bit eile o'an 3-cheiveam, uatbar la an opeiceamnair.

Follrizean Ναοή Ωηαρευγ γο leit Aη έασι α σ-σιοσκαιό απ σρίοσημζαό reo, "Giocraio γζαπραό αια γζαπραό, mallaco αια mallaco, αια πα σαοιπίο, πο 30 δ.γάζαό γιασ bár le καισσίος." Un μαία α δείσεαν απ ζαιαπ μώστα αια Fao σιοσκαιό σοπέασαν γίοπαμτε αια Αη σοήμαη, μαα δράσ α συμαγτ αία euσοη πα μαρδ: beit contanta μασδάγαέ αμηγ πα κίαιτη, κοιμγεοάαιτε ζαό πό 30 δ.γμί σεμρεαό απ σγαοιζιί α ίάταμ

Roim Dia an rocal obisionac a lab. AINE, béit ciúinear a b.Flaitear, cluin-Fean Juc anny an rpein, ain an uirse, Azur ajn an calam. 21 n Deinead For-Jlocald an trein agur doincrean anuar An ceud rojsteac do reinz Dé τά Δη τρίος ανη. 21 σκαιο ασαι κιαςκαιο μα FAInzeaca agur eineocajo ruar na conn-Ald an azajo na rpéine. Dicte na rleidte azur rzojickean cloca 'r chajnn beid vealpacajo cinnenize az imteacc Anny An Aer. reolum agur Jaolie a TSUADAO AT CIONN JAC FAINJE; CRICFIO an doman Jac ulle. Agur an Flohmeimeine man an 5-ceuona. Eineocajo com-

lorsat mon o'n na paintib reo to τοίπαη ατά leažat ο τότατ, ασυγ γεαρ-AIT tant ain an toman man beit 3403inon a deunad ronjor agur lorsad ain 3Δέ ηιο τηίο an cuile ceineao. θέιο an an rpéin veans man beit roil ais larπαόα αξ ειπιξ ό'η σοήμαη α δόταο. 21η jnjan a b-polać, an zealać paoj rmujo, na neulca cicce, agur noulca man poil 45 Imteact 30 FIADAIN ΔηηγΑ γρέιη. ΟΙΑ ule-cumaco. chucuzao zac ηιό ain cur τά αποιγ α επιτιζαό α πεαπτ αιμ αοη ait amain: co mait va m.bejdead le ηα τεαης α ήθευουζαό, ηα Ο. σιστέεαό α cuac a larad níor choime; azur cluinncean a zuc man deloead connac a belt camal usinn. Q, nac e an Slanuizceoin A D-FOILTIS OUINI 30 POILEIN IN A FOCLAID reun é. "Ma vaine razail bair le reannad, a nice Fladain le Faiccior, agur a zlaojdeac ajn an calam a rluzad, azur AIR NA rleidcid cicim onca Azur a b folac o navaine an Tizeanna. 21, Doman דגסו לפוחפ, חג דףפוחוט שפגלג, גח להואח Δσυγ η neulca múčεα, Δη cine σΔοσηα A DOSCAD. FAZAIL DAIT; JUC FEARJEAC AN Cizeanna a ceace a cum brejee a cabains ain an coman, lora Chioro Foil-דועלמט מח דבמוס דפוו, זר דפט חוטלפ חמל cualadan a leicide a cuncar a mam noime, azur nac z-cluinfean anir acoio-

Le beit leants

Scottish Gaels.

By the last Census the united population of the counties of Iverness, Ross and Cromarty, Argyle and Suthertand, Scotland, was 268,993, of whom 134,105 were Gaelic speakers, and 40,352 are classed as Gaelic speakers in the counties of Bute, Caith ness, Edinburgh, Lanark, Perth and Renfrew. As may be seen above, more than onehalf of the population of the four first mentioned counties are Gaelic speakers.

His Grace, the Duke of Athol, Blair Castle, gives premiums to the best Gaelic speakers among his tenantry, —we never hear of Irish nobelmen to encourage the preservation of the ancient language of their country. It was at Glencoe in this county that the tribe

It was at Glencoe in this county that the tribe of MacDonald was massacred in 1691, by the ruffian soldiery of William III. who were instructed, "Not to trouble themselve with prisoners."

Father Growney, of the Gaelic Union, sent us his translation of "God Save Ireland," but, some way, it was mislaid, but we expect it will turn up soon.

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We take great pleasure in transferring to the columns of the GAEL, from our respected and valnable co-laborer, the Boston Irish Echo, the following able poem by our friend and n e ighbor, Capt. Norris. Incidentally we avail ourselves of the occasion to thank the Irish Echo for its flattering reference to the GAEL in a late issue. This is as it should be, for it is the duty of all who sincerely desire the spread of the language to bring the channels through which it is being propagated prominently before the public—it is the duty of all Irishmen. We are glad to see by the general "make-up" of the Irish Echo that it is financially prosperous. We sincerely wish it the greatest pos sible success. Let all our triends send for a copy —Try it friends, it is learnedly conducted.

ΟΩΝ υθας αικ καιιτίσε απημησιμε μα μ.Θιμεαμη 'μα οσεαμσαιμ υμεάς ασιμ' ήα οσίμ,

Le Tomár mac Dájdí de Noprajo, C. N

- זר אומחמל אור אוף אמוסוח 'חעמוף ג טען-רולוש גר אוס חפעו,
- 'S ηί κεάρη πο γτάιο 'γαη οιτέε 'ημαιη α γπμαιηιζιπ αιη αη γαοζαί.
- 'S ain mod na nJaodal neamicoimrizte o'a o-ceanzain dreaz neamiconnuizte.
- 310 món an η-ajznear ruinicte le comann 01, 0'a 3-caol.
- 30 τειήη, τά τέ ηηηττε 30 ημητ τόιδ 'ταη η 300ται,
- 'San Amenicánac Eineannac, jr reáph ατά 'μ. αη raozal,
- 30 d-ruil rzojl an Dadanajće rorzajlce le tá dljačajn ceuz zan corz ajnči,
- 21] απ δ-κάζαιό γιαο δαοσαιίσε κοι ιιγιζce zac Ορήπας κέμη πα μιαζαιί.
- Cá b fázato riao áje njor cajeneamaize zac Domnac a'r Déandaoin,
- Ήμαιη δειό α η-ούαιη επίος ημιζτε, ται ο-τόσκαιο α υ-ραιομίη,
- Na ruar an vealad cluamead, bread, do rojuread man aon am 'ran la,
- 213 ιέιξιο ηα η-σάητα 3αοσαιίζιο α'τ ηα η-αθμάη δίανσα, δίηη.
- 21η τέ člojrread luco ηα η. Εjpeanη a maojdeam ajp a O-τjop-3pád,
- 'S ajn a móndado annr a t rean tín, ra n-oujl j raonad ó chád,
- Οο luarzfajojr na mand.comp le fuajm a z.cmn a bladameaco
- 21 m-béanla bnjrce Sasranac, 'ran bhóz a' caccaco an háo.

- Νή ή-10η32m ίιοm an σοηαγ το deit onμαίηη μακ ατά,
- Sinn air an doman ro rzapaizte fao, deim a'r faoi mjo-ad,
- 'San ceanza dreaż dí azajnne rojn teaco 'nn ar mearz Do Sacranajd
- 50 3-culpimio opocinear ainti 3an fior cao cámaoio 'páö.
- Οά m-bejomir αηητ αη ούταιο ro, co cúpamac 'ηη ap 3-came,
- Le h-Cavallize 'zur Júvaize a'r a v-c13ean ar an b-Frainc,
- θει τηι buacdan, cúmacoac, ceannar-
- ας, 'τ σαη δεαηη ασαιηη αια Sacrana 'S δεισεασ Είμε δοσο σαη αηαρμασ 'τ α σεαμτ αισι ο σάσαιη.
- ζά rújl le Oja 'r le 21 jujne 'zam 30 0cjockajo am mo zujoe,
- 50 m-bejt an Jaovajlze rcapajzte co καργαμης legr an ησαοιτ,
- 21 m-beul zac raoj 'zur ajnojn zeal o Concajz rjor zo Oún-na-nZall,
- 21'r beunla tín' ηα Sacrann a'r a 3complueo 3an aon dnj5.

Meamicomyrizte, incomprehensible. Meamicomyrizte, indifferent ruppitte, ready, prepared, sensible, Caol, means here, calling together. Catajn, pl. of catan, a barnacle.

New Books.

In our last issue we acknowledged the reception of Leadan Szeulajżeacza, by Douglas Hyde, LL. D. (an Chaojdín 210j0jnn), published by Gill, O'Connell St. Dublin.

Taken as a whole the book justifies the high estimation in which CRAOJDJM 210JDJM is held as a Gaelic scholar by: the Gaelic reading public. However we think that the author has yielded a little too much to the supposed power of the much written "Cum." For instance, on page 39 he writes, "215ur 30mbut mon AN 73eul é 30 pajb ré A5, cmall 3ac le lá cum cj5e AN c-rA3AJNC" Whereas on page 34 he writes, "Cuajt rJAC, MAR TJN, 30 CEAC AN c-rA3AJNC." (Continued on page 892)



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R. F., Memphis, Tenn. - We have never belonged to the dynamite party. We know Rossa, and, though not agreeing with him in certain points, we believe him to be an honest, guileless man. We do not know John Devoy. 2d-We believe the Irish World has done more to elevate the Irish race, at home and abroad, than all the other agencies combined. The venomous darts aimed at it and its editor by the English interest at home and here, is a sufficient proof of its effectiveness. The Hon. Judge Rooney, a patriot of patriots, said to us the other day, "It is a pity every Irishman in America does not read the Irish World." It was through the Irish World the Irish language movement was organized.

The readers of the Irish World cannot but be enlightened, for, apart from politics, it is in itself an encyclopedia of general knowledge.

ENGLAND'S FINE WORK.

It is plain to the dullest comprehension that some of the warring factions of the Clan-na-Gaels are in the British service. England's object is to break up and disorganize that powerful patriotic society.

Those who have watched the progress of events in the public press cannot fail to form a tolerably correct idea of who the British agents are— The two men who made the ball, and set it in motion, and then slunk behind the ditch themselves.

The executive officers of a secret society who are the custodians of a considerable amount of money are placed in a painful position from the fact that

such secrecy bars them from defending themselves against the tongue of envy, malice or self-interest.

The revelations of the Cronin tragedy show that two men made charges of malieasance against a former executive body; that the man who made the major charges declined to go forward to prove them; that the man who made the minor charges did go forward, and failed to prove his charges, and therefore, that there were no charges proven.

Now, the man who made the major charges, serious charges, and who refused to appear before the investigating tribunal to prove them; and who there after repeated the charges in substance in the public press, stands in a very peculiar light before an enlightened public—He stands a self-confessed moral assassin, whose company should be shunned by honest men.

A Philadelphia "patriot" issued a lot of circulars in relation to the Cronin murder, even before the body was found! How did he know that Cronin was murdered before the body was found? and who paid him for the cost of the circulars, which must have been considerable? Again, who pays for the tons of printed matter in relation to the Cronin tragedy, and inimical to the Sullivan, so-called, faction, which is being mailed to Irishmen from. Maine to California?

We have resided in this city nineteen years, yet we do not know one member (barring O'M. Condon) of the warring Clans. Therefore what we say in relation to them proceeds from a sincere desire to baffle the intrigues of the English spy. It would be humiliating to the intelligence of the Irish race were the English able to disorganize their patriotic societies by superior, though diabolical, political tactics.

Let the rank and file of the Clans expel the warriors, and reorganize, taking care, for the future, that the treasurer of their funds shall be known to all the members.

The treasurer being known to all

the members, will cause the selection of a proper man, to whom the insidious whisper of the traitor can do no injury, nor, through him, to the organization.

(Continued from page 890)

And again on page 39, "21 An b'anam An là cuajo cano, nac nacao Joillir 30 ceac an c-razajnc," etc. We candidly admit that we can see no difference in the "case" of ceac in the above three instances, and that we have never seen an instance in which the choice of a preposition could change the "case" of Professor O'Duffy in defining a noun. cum says, "It governs the genitive case." But suppose cum to be employed out of place, is it reasonable to suppose that the case of the noun should be thereby affected ?

The proper definition of cum is this, Cum is a compound preposition, and is generally placed before nouns in the genitive case-not that it governs that case, for it is not in the power of any preposition to change the case of the noun. And we would respectfully direct the attention of Chaolojn and Professor O'Duffy to that fact. Also, in the part of the country where we were raised nait is not used in the above sonse-we say nab, was; neither do we say caolo- we say caob, as, o caob 30 LAOD. It is so used by O'Reilly, though he marks its gender as feminine. But the Leadan Szeulajzeacca is the best Gaelic production we have yet seen. And the compiler rightly dedicates it to the Rev. Euseby D. Cleaver in the following words -

Do 'n Duine-uarail Sured O Cliadain .1. Eureby O Cleaven ollam Diadacca.

Ουιτ-γε, Ουιηθ-υαγαιί, ογκάλαιη αη λεαδαική γεο, ο ης τυγα α ζυηκ αηη τηο ζεαλη η οτογαζ έ το τευηατή, ασυγ ο ης ομτ-γα ζυιτ α ζογταγ Ο αξκυιζ τύ, α Όμηθ-υαγαιί, αη τίκ [?] αηη α καιδ τύ το ζοτημιτές, αζτ αη ητητιηή α ζυσ τύ λεατ αγ Εικιήη τίοκ αξκυιζ τύ ηγε. ης κίσκας αν ξουβογε αη κάτη γη αη Κότηάηαιζ, αζ αση κοταί ατή άη το αξκυζατ αηη, nihil Hibernicum slienum a me puto

"Nj'l son njo sin bic s bainear le h-Ejилл пас 3-силит гил алп." Cá co conp imcisce o n-an mears act ta to רדוסתבס נוחח. Connaine cú, a Ouine-עמדמון, העט חמל ל-דמכמוז שטהמח טמטוחפ, Αζυγ τυίς τά μαο ηάρ ταις γιασ-γαη. Connaine cú 30 O-cuicread ríon-haine AIR CIRINA DA LEIJFEAD TÍ D'A JAEDEILJ rein razail dair. Connaine cú nac naid na heineannais as cadaine aon aine DO'N CEANSA A DÍ DA LADAIRE 'NNA MEARS ceuo bladan o roin o 21/alionn 30 Szibinin, azur o Cuan-na-mana 30 zeacajo d'l'aclac, azur cuin cu nomao oo oftigoll to teunaticum an crean-teans A DO CONSDAIL bed.

Cum conznam a tabajne do 'n obajn naomta reo, d'jann sú onm-ra Leadan Szeulajżeacta do rznjodad azur do ćun 1 z-cló. Rinne mé rin com majt azur d'feud mé. Sznjod mé rjor cujo de na rean-rzeulsajd a cualajd mé réin amearz na ndaoine, zan mónán---azur j n-ájseacajd zan rocal ajn bjt---d'atnużad, azur má sá sura rársa lejr, nj béjd aon ajtneacar onm-ra. Lia bráżajd sura rpéjr ajn bjt 1 m-obajn-re jr leon dam mo tuanardal.

Leis Dam, a Duine-uarail, ainm na h-210ηDacta Jaedeilze Do ceanzailt le D'ainm-re annran noim-nàd ro, anmanna na nDaoine-uaral rin oirneálar zo coilteannac, man tú réin, a n-uain, a n-Obain azur a n-ainziod ain ron cúire na Jaedeilze. Fuain mé conznam a dí no niactanac dam óm' cáindid Seázan Pléimionn azur Comár o Flannaoile, az ceantuzad an clóid dam, azur az cadaint comainle dam azur admuizim duit zun ain éizin d'feudrainn do coil deunam azur an leadan beaz ro tadaint amac zan a z-conznam-ran.

50 παιριό τά beo, a Oujne-uarall, ηο 50 b-rejerio τά τεαη5α ηα η-Éineanη καοι mear κόr---ir é rin mo zujte.

> Do reapdrofanca bit oflear, Dúdslar ve hive.

* [?] a Compute, a Chaopoin o! The book should be in the hands of every Irish reader and Gaelic student. It contains copious notes which are invaluable to the student. The price of

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the book is 5s.

We have several of the stories in manuscript already from Mr. Blake, and we shall publish them from time to time as soon as opportunity offers, i. e., as soon as we can add to our stock of Gaelic type.

As may be seen by the foregoing dedication, the Rev. Mr. Cleaver has paid the expense of publishing this Gaelic story book. We have a large number of rich Irishmen in America. How many of them are coming forward to help to preserve the language of their forefathers? Apart from supporting those journals which publish the language, there are many other ways in which patriotic Irishmen could illumine the pages of history in connection with the language. A cheap Irish-English and English-Irish dictionary is a necessity. Is there an Irishman or woman in America who will undertake its production? O'Donovan and O'Curry were comparatively poor men in their time, but their memories will continue to shine in the pages of history when their millionaire countrymen will be forgotten. We appeal then, to our well-to-do countrymen to build a monument for themselves in Gaelic literature which shall live forever.

A Note by the Author.

It seems ridiculous that we cannot publish a book in our own language without introducing more or less of English into it. I had determined to publish these stories just as they are, without any commentary, such seeming to me unnecessary: but certain friends pointed out to me the advisability of adding some explanatory observations on the text, which should prove useful to any who may use this book to learn Irish.

I accordingly write—reluctantly enough—this and the following notes in English, seeing that some learners may find them useful; and as people are always asking, "What is the good of keeping up the language at all?" I determined that this first note should be a short answer to the question,

Perhaps I cannot do better than reproduce here Part of an answer already, published elsewhere, when those who wished to preserve our language were accused by an Irish magazine of aimlessness and foolishness. I then said - "If we allow our living language to die out, it is almost certain that we condemn our literary records to remain in obscurity. All our great scholars, nearly all those who have done anything for the elucidation of our MSS.—O'Connor of Ballinagar, O'Donovan, O'Curry, Petrie, Hennessy-all these spoke the language naturally from their cradle, and had it not been so they would uever have been able to accomplish the work they did, a work which first made it possible for a Jubianville or a Windisch to prosecute their Celtic studies with any success.

"There is no use in arguing the advantage of making Irish the language of our newspapers and clubs, because that is and ever will be an impossibility; but for several reasons we wish to arrest the language in its downward path, and if we cannot spread it (as I do not believe we very much can), we will at least prevent it from dying out, and make sure that those who speak it now shall also transmit it unmodified to their desscendants.

"To be told that the language which 1 spoke from my cradle, the language of my father and grandfather, and all my ancesters in an unbroken line leading up into the remote twilight of antiquity, have spoken; the language which has entwined itself with every fibre of my being, helped to mould my habits of conduct and forms of thought; to be calmly told by an Irish journal that the sconer I 'leave it to the universities' the better; that we will improve our English speaking by giving up our Irish; to be told this by a representative Irish journal is naturally and justly painful:

"I do not think the Saxon language has greater claims upon the western peasantry, or on myself, than the Irish language has, or that we should be told to give up the tongue of our fathers that we may better speak the language of strangers.

"I cannot conceive a more acute pain in the power of sentiment to inflict than that which I should feel if. after a life passed in England, or America, or the Colonies, I were to come back to my native mountains and find that the indifference or the actual discouragement of our leaders had succeeded in destroying the language of my childhood, and with it the tales, the traditions, the legends, the imaginations with which my cradle had been surrounded.

"I do not think it would be for the advantage of our race to let the language die. I affirm without hesitation that those who continue to speak their own language are in every way the intellectual and generally the moral, superiors of those who have allowed it to die out. When a locality has allowed Irish to die out the people lose nearly all those distinctive characteristics which make them so lovable and so courteons. I have verified this over and over again, and feet sure I am

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asserting the truth. The reason of it is transparently obvious. When they lose the language they lose also the traditional unwritten literature which, inculcating and eulogising what is courtteous, high-minded, and noble, supplied continuously an incentive to the practice of those qualities.

"Wherever Irish is the vernacular of the people there live enshrined in it memories and imaginations, deeds of daring, and tragic catastrophes, an heroic cycle of legend and poem, a vast and varied store of apothegms, sententious proverbs and weighty sentences, which contain the very best and truest thoughts, not of the rude forefathers of the hamlet, but of the kings, sages, bards, and shanachies of bygone ages. Such a stream of collected thought as is everywhere found where the Irish language remains spoken must exercise an influence on those who come into contact with it, and such an influence must be an advantageous one. . . .

"If by ceasing to speak Irish our peasantry could learn to appreciate Shakespeare and Milton to study Wordsworth and Tennyson, then, indeed, we might let it go without any very acute pang-But this is not the case. We lay aside a language which for all ordinary purposes of eyeryday life is more pointed and foreible than any with which I am acquainted, and we replace it by another which we learn bad'y, and speak with an attrocious accent, interlarding it with barbarsims and vulgarity.

"The language of the western Gael is the language best suited to his surroundings, it corresponds best to his topography, his nomenclature, his organs of speech, and the use of it guarantees the remembrance of his own wierd and beautiful Around the blazing bog-fire, of a traditions. winter's night, Dermod O'Duibhne of the Love Spot, Finn with the coat of hairy skin, Conan the Thersites of the Fenians, the old blind giant Essheen (Ossian), the speekled bull with the movable horn, the enchanted cat of Rathcrogan, and all the other wild and poetic offspring of the bardic imagination pass in review before us. Every hill, every lics, every crag and gnarled tree, and lonely valley has its own strange and graceful legend attached to it, the product of the Hibernian Celt in its truest and purest type, not to be improved on by change, and of infinitive worth in moulding the race type, of immesurable value in forming its character. But with the loss of the Irish language all this is lost.

"The native Irish deal in sententions proverbs perhaps more than any other nation in Europe; their *repertoire* of apothegms, is enormous. It is a characteristic which is lost with their change of language, and, consequently, has not been obsered or noticed. Let their language die, and not

one of their proverbs will remain. Of the hundreds of stereotyped sayings and acute aphorisms which I have heard aptly introduced upon occasons where Irish was spoken, I cannot say that I have hear 1 five survive in an English dress where the language has been lost. And if this is the case with aphorisms and sayings, much more does it hold good of the songs, the legends, and the heroic cycle of stories. I believe, for example, that the character of the people is no longer the same in the east of the county Leitrim and in the county Longford, where Irish died out a generation or two ago. There Dermod of the Love Spot is unknown, Finn Mac Cool is barely remembered as a 'giant,' Ossian is never heard of, the ancient memories have ceased to cling to the varions objects of nature; the halo of romance, the exquisite and dreamy film which hangs over the Mayo mountains has been blown away by the blast of the most realistic materialism ; and the people, when they gather into one another's houses in the evening for a cai ee (ceilidhe-a night visit), can talk of nothing but the latest scandal, or the price Tim Rooney got for his calf, or the calving of Paddy Sweeny's cow. . . .

"I do not believe in resuscitating a great national language by twopenny halfpenny bounties. If the Irish people are resolved to let the national language die, by all means let them. I believe the instinct of a nation is of en juster than that of any individual. But this, at least, no one can deny, that hitherto the Irish nation has had no choice in the matter. What between the Anglo-Irish gentry, who came upon us in a flord after the confiscations of 1648, and again after 1691, whose great object it was to stamp out both the language and institutions of the nation, with their bards and shanachies, ollambs and protessors; and with the brutalized, sensual, unsympathetic gentry of the last century, the racing, blustering, drunken squireens, who usurped the places of the O'Connors. the O'Briens, the O'Donnells, the O'Cahans, the MacCarthys, our old and truly cultured nobility, who cherished hereditary poets and historians: what with the purblind, cringing pedagogues of the present century, whose habit it was to beat and threaten their pupils for talking Irish ; what with the high-handed action of the authorities, who, with cool contempt of existing circumstances, continued to appoint English speaking magistrates, petty-sessions clerks, and local officials among a people to whom they could not make themselves intelligible, what with the bostility of the Board. of Education, who do not recognise the language of those baronies where no English is spoken, even to the extent of publishing school books in it, what with this, and our long slavery as a nation, we assert that the Irish language has had no chance of showing its capabilities, or those who speak it of

taking their own part, and making their voice heard.

"So strong is the feeling in America in favour of an attempt to preserve, what many people there feel to be the purest and most seductive thing that Irish nationality can present them with, that even the New York Herald, the leading newspaper of America, opened its columns the other day to a portion of a speech spoken in Irish by some prominent patriot in New York, which it not only prined in Irish as delivered, but also in the native type. Have we lived to sceit? Are they less materialistic over there beyond the seas than we are at home? Does the New York Herald actually do for us what United Ireland obstinately refuses to do?

"There is just one other objection to be noticed. We are told that in learning English we are learning a superior language to that we are invited to leave off. It is so, but unless we learn it in a superior way, we get no good by the change. For all the ordinary purposes of everyday peasant life, I believe Irish to be enormously superior to English-certainly to the English that is spoken in Ireland.

"In conclusion, we may say this, that while our social and commercial relations make it a necessity for every man, woman and child, in this kingdom, to learn English, sooner or later, reverence for our past history, regard for the memory of our ancestors, our national honour, as well as the fear of becoming materialised and losing our best and highest characteristics, call upon us im peratively to assist the Irish speaking p-pulation at the present crisis, and to establish for all time bi-lingual population in those parts of Ireland where Irish is now spoken, from which all those who, in the distant future, may wish to investigate the history or the antiquities of our nation, may draw, as from a fountain, the vernacular knowledge which for such purpose, is indispensably neccessary."

I do not think there is much to add to what I have said here, except to observe that it is a national duty—I had almost said a moral one—for all those who speak Irish to speak it to their children also, and to take care that the growing generation shall know it as well as themselves, and on all possible occasions, except where it will not run. For, if we allow one of the finest and richest languages in Europe, which, fifty years ago was spoken by nearly four millions of Irishmen, to die out without a struggle, it will be an evenlasting disgrace and a biting stigma upon our nationality.

(Gaels. Read the foregoing Note carefully and endeavor to become possessed of its spirit. Read it also for your Irish friends, and then ask them to contribute one penny a week towards the circulation of THE GAEL, which has done so much to bring about what the patriotic and accomplished Craoibhin yearns for. Or why not organize soc ieties for the purpose of raising funds for the distribution of prizes among the children learning Irish in the schools at home, as suggested by Mr. Lyons, of the Tuam National League? Here is the field for real Irish Natonal work. The newspapers are chuck full of reports of this and that Irish (?) convention, but not a single conven tion to save The Life of t's Nation ! What a nation of hypocrites or intellectual imbeciles this state of affairs brands us, - Ed. G.)

O'CUTTV'S Lectures.

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TORY.

Lecture III. Delivered March 20, 1855.

(Continued)

Of the synchronisms of Flann of Monasterboice. Of the Chronological Poem of Gilla Caemhain — Of Tighernach the Annalist.—Of the foundation of Clonmacnois —The Annals, I.—The Annals of Tighernach.—Of the foundation of Emania, and of the Ultonian dynasty.

And so Flann continues down to the time of the Emporer Leo, and Ferghal Mac Maelduin, King of Erinn, who was killed A, D. 718. That portion of the work which carries down the synchronisms to Julius Cæsar is next summed up in a poem of which there are two copies, one of 1096, and the oth er of 1220 lines, intended no doubt to assist the student in committing to memory the substance of the synchronisms.

There is another chronological piece of curious interest and of very considerable value, which was probably composed by Flann, or at least that portion of it which precedes A. D. 1056, the year of Flann's death. It comprises a list of the reigns of the monarchs of Ireland, with those of the contemporary provincial kings, and also of the kings of Scotland. This synchronological list commences with Laeghaire, who succeeded to the sovereignty in the year of our Lord 429, and it is carried down to the death of Muircheartach O'Brien, in 1119, sixty five years after Flann's death. Who the continuator of Flann may have been we do not now know.

It may be interesting to give the following abstract as a specimen of Flann's synchrouisms of the kings of Scotland, as it shows their connection with the royal lines of Erinn.

It was, he says, in the year 498 that Fergus Mor and his brothers went into Scotland: They were the sons of Erc, the son of Eochaidh Muinreamhar, whose father was the renowned Colla Uais, who, with his brothers, overthrew the Ulster dynasty and destroyed the palace of Emania. Muirchertach Mac Eire, one of the brothers, was the an cestor of the MacDonnells, Lords of the Isles, and of other great families in Scotland. Our tract says that from the battle of Ocha, A. D. 478, to the death of the monarch, Diarmuid, son of Fergus Cerrbeoil, there was a space of eighty years. There were four monarchs of Erinn within that time, namely, Lughaidh, son of Laeghaire, Muirchertach, son of Erc, Tuathal Mael Garbh, and Diarmuid. There were five kings of Scotlad to correspond with these four of Erinn, namely the above Fergus Mor, his brother Aengus Mor, Domangort, the son of Fergus, Comgril, the son of Domangort, and Gabran, the son of Domangort.

The parallel provincial kings of Erinn follow, but it is not necessary to enumerate them here.

The first part of the synchronisms ascribed to Flann is lost from the Book of Lecan, but it is preserved in the Book of Ballymote (fol. 6 a.) and as far as can be judged from their tenor in the latter book, they must have been those used by Tigh ernach, or they may possibly have been taken from an earlier work which was common both to Tighernach and to the compiler of this tract. It is, in fact, the synchronism of Flann, now imperfect, which we find at the commencement of Tighernach, but inserted there after having been first subjected to the critical examination and careful balancing of authorities which generally distin guish that learned annalist.

There is yet another important chronological composition in existence, to which I must here allude, I mean the Poem of Gilla Caembain, who died A. D. 1072.

The writer begins by stating that he will give the annals of all time, from the beginning of the world to his own period. He computes the sever al periods from the Creation to the Deluge, from the Deluge to Abraham, from Abraham to David, and from David to the Babylonian Captivity, etc: From the Creation to the incarnation he counts 3952 years. (This is obviously the common Hebrew Computation.) He then goes on to synch ronize the Eastern sovereigns with each other, and afterwards with the Firbolgs and Tuatha De Danann of Erinn, and subsequently with the Milesians.

He carries down the computation through several Eastern and Irish dynasties, giving the deaths of all the monarchs, and of several of the provincial kings of Erinn, as well as of many remarkable per sons, such as the death of Finn Mac Cumhaill, of St. Patrick, and of St. Brigid. He also notices the great mortality of the seventh century, the drowning of the Danish tyrant Turgesius, by King Maelsechlainn (or Malachy), etc., continuing still he gives the intervening years, down to the death of Rrian Boroimhe, in 1014, and so on to the "Saxon" battle in which the king of the Danes was killed, five years before the date of the composition of his poem.

The names of many oth crearly writers on Irish history, and even, in some instances, fragments of their works, have come down to us, but the two of whose compositions I have given the foregoing brief sketch, are in many respects the most remarkable.

(To be continued.)

A LITERARY CURIOSITY.

THE CURSE OF O'KELLY.

The "curse of O'Kelly" is often alluded to, yet yery many, we think, have not read it. Cormak O'Kelly, the celebrated Irish harper, went to Doneraile, in the county of Cork, where his watch was piltered from his fob. This so aroused his ire that he celebrated the people in the following "string of curses,"

> Alas! how dismal is my tale; I lost my watch in Doneraile— My Dublin watch, my chain and seal Pilfered at once in Doneraile. May fire and brimstone never fail To fall in shower on Doneraile, As lightnings flash across the vale So down to hell with Doneraile. The fate of Pompeii at Pharsale

Be that the curse of Doneraile-May beef or mutton, lamb or veal Be never found in Doneraile. But garlic soup and skurvy kale, Be still the food of Doneraile-And forward as the creeping snail Industry be at Doneraile May heaven a chosen curse entail On ragged, rotten Doneraile May sun and moon forever fail To beam their light on Doneraile-May every pestilential gale Blast that cursed spot called Doneraile. May no sweet cuckoo, thrush or quail Be ever heard in Doneraile-May patriots, kings and commonweal Despise and harass Doneraile, May every Post, Gazette and Mail Sad tidings bring to Donerail-May veangeance fall on head and tail, From north to south, of Doneraile. May profit small and tardy sale Still damp the sale of Doneraile, May fame resound a dismal tale Whene'er she lights on Doneraile-May Fgypts plagues at once prevail To thin the knaves at Doneraile, May frost and snow and sleet and hail Benumb each joint in Doneraile, May wolves and blood-hounds race and trail The cursed crew of Doneraile. May Oscar with his fiery flail To atoms thrash all Doneraile-May every mischief fresh and stale May all from Belfast to Kinsale, Scoff, curse and dam you, Doneraile, May neither fl ur nor oatmeal Be found or known in Donraile, May want and woe each joy curtail That e'er was known in Doneraile. May no one coffin want a nail That wraps a rogue in Doneraile-May all the thieves who rob and steal, The gallows meet in Doneraile. May all the sons of Granuweal Blush at the thieves at Doneraile, May mischief big as a Norway whale O'erwhelm the knaves of Doneraile-May curses whole and by retail Pour with full force on Doneraile, May every transport wont to sail A convict bring from Doneraile. May every churn and milking pail Fall dry to staves in Donerail. May cold and hunger still congeal The stagnant blood of Doneraile-May every hour new woe reveal That hell reserves for Doneraile, May every chosen ill prevail O'er all the imps at Doneraile. May th' Inquisition straight impale The rapparees of Doneraile. May curses of Sodom now prevail And sink to ashes Doneraile-May Charon's boat triumph sail Completely manned from Doneraile, Oh! may my couplet never fail To find new curse for Doneraile; And may Pluto's inner jail Forever groan with Doneraile! (To be continued.)

Robert Stewart, the notorions Lord Castlereagh, was born at Mount Stewart Co. Down. His degcendant is the present Marquis of Londonderry:

SERGEANT JAMES HICKEY. Death of a Brave American Soldier and Devoted Irish Patriot,

(From the Irish World of Aug. 3.)

The announcement of the death of Sergeant Jas. Hickey, which the Irish World makes this week, will cause a pang of regret to many a friend who knew and admired him as a noble specimen of true manhood. Sergeant Hickey was born in Barna, Co. Galway, about 47 years ago, received a good education, and coming to America settled in Boston. When the war for the Union broke out, he, the pic ture of health and vigor, joined among the first in volunteering for duty. The "Irish Ninth" was form ed and he entered Company A. Capt. James F. McGunnigle in command. No man in that famous regiment was better liked or did braver service. He was twice wounded. When the war was over and men were called upon to follow Gen. John O'Neill in the Fenian invasion of Canada, Sergeant Hickey (alias Burke) took his place under the Green Flag. He was in the battle of Ridgway, but later, when the failure to sustain its victors left them at the mercy of the enemy, he was one of those cap-tured and sentenced to death. The late Archbishop Lynch prepared him for the scaffold, which, how-ever, he escaped by a commutation of his sentence to twenty years' imprisonment. He spent 5 years and 8 months of this in jail near Toronto, and was reprieved about 16 years ago. Sergeant Hickey then returned to Ireland and took charge of his farming property. The Land League came and found in the brave American soldier as enthusiastic an advocate as there was in Ireland. He organ-ized the tenants, fought the landlord candidates and succeeded in bettering the condition of his neighbors by calling attention to their condition. For all this, however, he had to pay dearly. A "marked" man, he was singled out for vengeance and made to feel the bitterest wrongs of the system against which he battled with Michael Davitt. Ruin stared him in the face and he again sailed for America, a year ago last November, leaving his wife and four children behind him, to begin the battle of life over. Those who met him could trace but little of the handsome regular features of the dashing soldier, whose courage was the boast of his comrades. Prematurely gray and almost broken down, he was hardly fitted for the struggle before him. After a short time in Boston, he came on to New York, and through the influence of a friend and comrade, he was given a position by Postmaster Van Cott, on the 10th of Ju y, and he seemed to feel that fortune beamed upon him for good. He had made himself popular with every one in our great Federal building in the last three weeks, from the Postmaster down. On Sunday last, while preparing for Mass at the home of his cons-in Mr. Patrick Carrick, foreman of the Irish World composing room, in Washington Av., Brook lyn. Mr. Hickey was suddenly stricken down, and within fifteen minutes his earthly troubles were over. On Tuesday the sod was turned upon his remains in Holy Cross Cemetery, Flatbush, L. I., and the sorrow of those who knew and admired him for his devotion to liberty, both here and in Ireland was given vent to by most affectionate tributes. May God rest his soul and inspire others with equal zeal for the betterment of our kind and our race is the wish of the editor of The Irish World.

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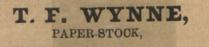
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