

Leabhar-aithne m'iothamail,
tabartha cum an
TEANGA SAEDILZE
 a coirhad asur a raorcuadh
asur cum
Fenn-mazla Cuid na h-Éireann.

72h ad Rol. Uim. 7.

FABRUA,

1890.

LEITJR 'N ANNUOJ UASUL
ANNUJRE NÍ DJLNUJN.

(Ó Nuairdeact Cúma.)

21 Saoj, — In airtioir dá d-tuagamair ari
Éirínn an raínnad éuairé éarinninn éar-
la dá n' a éairbeáhar an éairilze n'j-
nead ari an n'Jaedilze in Éirínn, asur
an arire a tuagad do 'n Jaelyc in Ulban

Uir a m-beit éúinn i m-Brazell's Ho-
tel i m-Basle-an-n'j, i n'gar do Basle-áta-
clat, le átar ari ronn a beit in Éirínn
arí, n'for ladinmair lé céile áct Jaed-
ilze. Cualairé an zjolla boirto rínn a5-
ur ari beit éó ó éújze Anúman éiz ré
rínn zo beact. Ó rínn amac n'for ladin-
mair leir áct 'ran teangain Jaedilze i
d-taoid na neitad a b' d' uirneardad
onrainn. Éarla, lá dá radamair an-
beiré ó5-fear arcead n'ir an reomra-
e. I n-dia5 dul amac éúinn, (d' inu-
an zjolla boirto éúinn arí) d' éairinn-
an beiré ée, "An Jaerinnáise iad rúo
a b' a5 cainc leat"? "Sead." ar rei-

rean. "Anjairead, ir turá an éeud zjoll-
a boirto a éualmair a n'iaí a5 ladin-
na Jaerinnáise." buó Éirneannáise an
beiré!

Uir d-taect ari ar n-ari éúinn éall-
eamair ar m-bealac. D' jarinnmair ari
éúinne uaral ar z-cur ari ar n-eolar.
D' éreazain reirean, mair raosleamair-
ne, i n'Jaedilze, ari fead éúj moim-
ejne. Uir rgarad leir duirnamair zo
rad átar mór onrainn raod nár éear-
mad ré teangá a rínn. "Áct n' Éir-
eannáic m'ire," ar reirean, "r' Jaelyc
Ulban a ladinm." Seo é ciall a coim-
rad.

Lé mear mór,

Uíáine Ní Dlínnáin.

Uon de 'n éurdeact a tá a tá-
éall na Jaedilze.

Do 'n t-Saoj Sea5an Uíac'hínnínn.

[Ir mair i tá an rzeul reo inuice leir
an éújze Ní Dlínnáin, asur téjzeann ré
raod éiréinn na éújze. — F. 5.]

Miss Dillon's letter to the TUAM News, which we publish on the title page, deserves the serious consideration of Irishmen.

The Gael will appear regularly every month for the future.

To give a "show" all round we have to hold back Mr. Crean's translation of Dr Cahill's Sermon this month.

The "one" hat fits "Féilín Ua Tuath-
aí, Fínn, Eiblínn, Choc Sfe Záhna, 7
ball de Cumadh na Zaeóilze"! a snea-
king, cowardly combination which,
footpad-like, fear the light of day.

Ար ըստայծ ըծ աղ ըջու? Ռիւ ձ
աղ թար ձնայն եո ձոյր ձ լոյն
"նա Zaeóilze" ընթոծ ձո շար! Ա-
ւր 'ré ըն աղ թար ձո ձ-ձեոծ
Zaeóilze Շարնայն աղ ձո ձ-ձ
Լե Ձնայն շո-ձո ձե ձնայն ձ ըոյն!!
Ձնայն, ձո ձ-ձեոծ ձո ձո ձնայն!!!
Ձ ձոծնայն, ձեձարայն ձ ըն ըն!

Ո՞ր եթեոծ շոնայնոյն ձո Zaeó-
ilze ձ ըն ձո ձո ձո ձո ձո ձո ձո
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Of all the men in existence there are none more anti-Irish than the descendants of Catholic Irishmen who became protestant, and there is a lot of them in the United States. How to account for this is very simple. When the poor ignorant Irishman came to this country years ago and settled down out West or South, his surroundings were protestant. As his children grew up they mixed with the children of his protestant neighbors and joined in with them in their church-strawberry festivals and, when the "old man" was gone, joined the protestant communion and became intensely hostile to everything Irish.

In this material world the children cannot be blamed for acting thus because from the ignorance of their parents they concluded that the Irish race was hardly a step removed from the Indian and, therefore, did not desire to be identified with it. The death of Henry Grady, of Georgia, has re-awakened in our mind these facts. From his very Irish name the majority of Irish-Americans were under the impression that he was a Catholic. His parents no doubt were, and of the condition above brought under review. Had Mr Grady's parents educated him in the literature of their country he, probably, would not have forsaken their most en-

dearing sentiments. How many other Irish parents are raising other Gradys to day? Not long since a young lawyer, of Irish parentage, asked us, "Had the Irish an Alphabet?" What could that young man think of the social standing of his ancestry when laboring under the impression conveyed in his interrogatory? The parents of this man would turn in their graves if they thought their darling would turn his back on their country and its most cherished characteristics and yet, during life, they neglected to instruct him. How many Irish parents like them?

Editor GAODHAL,

Sir—Enclosed please find P. O. Order for \$4, one from John O'Quigley, one from the writer and two from Jeremiah Deasy. I only got but 4 GÆLS all the year, but my wandering life may be to blame. But, as Capt. John Egan and Mr. Deasy say, I'll keep on supporting the GÆL as long as I am left a dollar per annum. For I know that it was first in the field of Gaelic lore. But there will be *Kee-n en* about and let out my head in the GÆL office when I get there, if my songs do not find space. I wonder how it is that you have no feeling for the bog-trotting and *boreen* wandering they cost me in Mayo, besides overhauling and overtaking poor old heads and hearts now in the dust. Come now—not one word of excuse, out with them.

All the old buildings of 49 and later dates in this city are just getting torn down to give place to richer ones. A contractor named Whitteir from the state of Maine, while thus engaged corner of Market and Mason Sts., came on a poster or the 60s. It was green on white paper and sound as ever. In large print it said "God Save Ireland", Harp and Shamrock Erin go brag, and a meeting of the Thomas F. Burke Circle Fenian Brotherhood to be held at the Irish American Hall, Oct. 26, 1869. Thomas Mooney, Esq., Col., Kane and others will preside. People of all shades and grades called to see it, but one of the Whitteir Bros. tore it, but was prevented from destroying it altogether by a Swede who told him he should be kicked as it was not on his part of the contract. Although your correspondent is not a John L. Sullivan nor a Neal Malone spilling for a fight, Mr. Whitteir was led to understand on his arrival that although Gen. T. F. Burke, and Transatlantic (Tom Mooney) were dead, it was as well not to tear down their names.

With compliments of the season to all.

MARTIN P. WYRD.

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THE GAELIC LEAGUE.

Knowing from experience that a large number of those who commence the study of the language lag or get careless after a short time unless some one be at hand to urge them to it, and as the latter is an impossibility, scattered as the Children of THE GAEL are all over the world, we introduce the following system of teaching to supply the want, and those who conform to its rules will, by such action, be MEMBERS of THE GAELIC LEAGUE.

We commence herein the series of easy lessons which will be conducted on this plan —

We give the first installment without any key or translation, but all the word necessary for making the translation are defined in the vocabulary.

Before the next issue of THE GAEL the student will be required to forward his translation to this office for review, and then he will receive the next issue which will give the previous exercise properly worked out with fresh work for the next month, etc. Any student who fails to send his translation any month will not receive the ensuing issue until he does so.

By the foregoing plan the Oregon student will have as good an opportunity for learning the Irish language as the Brooklyn student. And as the preparation, etc. of this work will entail considerable extra labor the price of THE GAEL to Leaguers will be \$1 a year.

Let the Leaguer remember that he must send his exercises of the month worked out to this office before he gets the succeeding Gael with the fresh exercises, etc.

These exercises will be so simple that the student will have no difficulty in mastering them in two weeks, so that we will expect the answers early.

This is the best known system of teaching the language, and the cost is so small that any Irishman who hereafter says that he has had no opportunity of learning his native language should hide himself.

LESSON I.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	ᵐ	m	emm
b	b	bay	ᵐ	n	enn
c	c	kay	o	o	oh
d	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	s	s	ess
g	g	gay	t	t	thay
i	i	ee	u	u	oo
l	l	ell			

VOCABULARY.

(The pronunciation is under each word.)

ᵐᵐᵐ, and.
auguss (au short).

ᵐᵐ, time.
aum (au short).

ᵐᵐ, slaughter.

awr.

ᵐᵐᵐ, death,

baw-iss.

ᵐᵐᵐ, a garment.

brath.

ᵐᵐᵐ, fist.

dhurun.

ᵐᵐᵐ, son.

mauk (au short).

ᵐᵐᵐ, honey.

mill.

ᵐᵐ, gold.

ore.

ᵐᵐᵐ, rod.

slath.

ᵐᵐᵐ, secret, dear, beloved.

roon.

ᵐ, in Irish, sounds like ss in English.

ᵐᵐᵐ, white.

bawn (b broad).

ᵐᵐᵐ, the open hand

bos (o like o in come).

ᵐᵐᵐ foot,

kos (o as above).

ᵐᵐᵐᵐ, blue,

gurum.

ᵐᵐᵐ, the thigh.

maw-iss.

ᵐᵐ, bad.

olk.

ᵐᵐᵐ, the heel.

sawl.

ᵐᵐ, fresh, new.

oor.

EXERCISE I.

Translate into Irish.—

1. Time and gold. 2 Slaughter and death. 3 The palm (the open hand) and foot. 4 White and blue. 5 A garment and rod. 6 A son and a beloved one (a secret). 7 Thigh and heel. 8 Honey and gold. 9 Fresh and bad. 10 (The) palm and the clinched hand.

Hints to the student,—

1. Time and gold. ᵐᵐ ᵐᵐᵐ ᵐᵐ.

Let students pay particular attention to the sounds of the Gaelic letters in the alphabet.

If the student know any Irish speaker in his vicinity let him get him to pronounce the vocabulary for him.

~~See~~ In sending the translation please mark the sentences 1. 2. 3., etc., as above. You can use postal card or letter, and you can shape the letters to resemble the Gaelic letters.

Let each student try to get a few of his neighbors to commence with him and form a small club.

We require of each Leaguer to make this promise.—

The Language of Ireland being the only remnant left of Irish Nationality, I promise to do all in my power to cultivate and preserve it, and to induce my fellow countrymen to do the same.

The greater part of the League applicants are priests and doctors, and we thank the Editors, one and all, who brought our card under their notice,

Up to the hour of going to press we have received 97 applications for membership in the GAELIC LEAGUE—an encouraging prospect. Handsome cards of membership will be sent to members in the near future.

Don't be grumbling any longer, friend Ward, here is your song, a good one.

ՇԱՐԵՐԻ ԱՊ ՇՆՆԻ ՇՐԱԾԱՅԻՅ.

Բողդ--Peuple Dearly and Sléid Bân.

Ի տրուայ չաղ մե ամ' մաճա, ամ' լեյր-
եաճ ո՞՞ ամ' շարժի ալ լայն
Այո ծրայ ձե՛յ շարժա 'րմե լաճա՛
Լե՛յրաճ յայն աղի ձե՛յ շարժա
Տարժեար յայնա թո՛ լեյր 'չար թա՛-
այն է չաղ լայն,
'Տո թ-ժարժարի-րե 'ի մեյո լայն աճ
մո լեյր չարժա-ր, ծրայ, լեյր լայն

Ա ծրայ, ձե՛յ չարժ, լայն լեյր լայն լայն
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Քուր. Լայն լայն լայն լայն լայն լայն լայն լայն

bejt teazary Ćrforť o'a leažať acu
'nha beapraje azyr cpejoeaň beo
213ur r3aojmej opoň3 aň beapla' loň3-
ať o'ejnce le n-a o-teaň3a nuať.

213o řlan leť čnoje, leť řléjbe, azyr
leť 3aoňaje 3o h-fočďar tpa3a,
Do čadapfať ču3ať nja laočpať ať3
čejn uajť a3 řopať ať čar,
21 clojčmje oľlaň čaob leť le řaobap
čearť jř 3ľajne ř3ajľ,

213ur 3aňpeať řjať čuňtar 3čar ar
3ať člaon-beapť nja n-olj3e čpáťar

21ňlaojb Ő'Súľeabáj.
Holliston, Mass.

The funniest thing in connection with the Irish language movement transpired a few months ago. About the month of May last Mr. Angus MacCombaich, a member of the N.Y.P.C.S. requested of Captain Norris to put an old Scottish letter which he had into modern Gaelic. The Captain did so, and MacCombaich felt proud. After getting the composition in proper shape, MacCombaich showed it to T. O'N. Russell and represented it as MacPherson's letter. T. O'N. Russell sent it to the *Irish Echo* with the accompanying remarks.

"Scotch Gaelic as it was, and should still be written.—The following letter written by Olung Mac Pherson, one of the Highlanders who fought at Culloden in 1745, is one of the most interesting pieces of Gaelic composition ever published. I got it from Mr. Angus MacCombaich of this city. (New York) . . . This letter is written in correct Gaelic, it has been copied exactly by Mr. MacCombaich. There is hardly an error in it, it is written in the language of Carsnel, Keating and Molloy.

T. O'N. Russell.

Here is the letter as it appears in the *Irish Echo*.

"21ňr aň m-beapraň řul o' leačmuj3
řj. řear 3ojleabáj 21acČojmbajč, ouňe
uapal o' Članň Čajčáj azyr bea3áj
o' njuňtj 21icPeapřojň, a3 neapčuj3-
ať nja h-oryajľte le čapřajo azyr clojč-
eajň-moj, azyr a3 čajřbeaňať čpó3ač-
a bu čubajť o' řeaprajb Čpřmopajľ.
Řear čar ejř řjň, čuajť řřor a b-řujľ
azyr a m-bár le nja čaob, 3o o-čj, řaň
čejne, 3ur řear 3ojleabáj aňr aň ajť
řjň, a n-aonapán. 21ň, 3ľuajř nja čpa-
3ujň, a3 ľaňac ar a 3-čapřbňjňb mjar o'
jonřu3eapar é. Čeapja, o' bj aň beap-
nja čuňajň3 ľřoňta le mjarbájň azyr le
bárũať, ačť o' řear 3ojleabájň a 3cor-
aňľačť o'ň 3-čajč-ňjľeapť čpnej, eap-
oň, Őřčap, 21ac Őřřjň, 3o h-ápť oř a 3

čjonň, řoluj3čť le nja ř3ajč bea3, čojň-
čpujň; 3jť 3o řajb a ľjň3eapť o' nja bpol-
ľac nřor mój joná aon č-řpũč aňájň řo-
ľa. Do čajř3 řjať čeapřaňňja o'č, ačť
buť čapčujřne ľejř beačť o' řá3ajľ o' nja
ľaňajb. Do lea3 azyr njaňb řé čpř-
čpřpejř-oew řul ľaňac řřor é řaoy
řal čajře uatďapřac nja 3-čapall, mjar o'
řcuabapar 3o řpaočňjar čar a čopř."

The above matter is both funny and serious. It is funny because of the simple manner in which Mr. Russell's claim to Irish scholarship has been exploded. It is serious because he has persistently abused and vilified those who are really Irish scholars, including the gallant Captain Norris, whose composition he applauds above, thinking it to be the composition of MacPherson.

The *Tuam News*—Readers of the GAEŁ must have noticed several pieces of matter copied from the *News*. The *Tuam News* is the only newspaper in Ireland, to our knowledge, which is doing anything to preserve the language. It was founded by the late Very Rev. Canon Ulic J. Bourke, and is conducted by his equally patriotic nephew Mr. J. McPhilpin. The *News* is national to the backbone, and those Irishmen in America—especially from the counties of Galway, Clare, Mayo, Roscommon Limerick and Tipperary, who get Irish papers, should patronize it. By getting the *News* they will be as well posted on home matters as if they were there. And the Gaelic matter which it contains weekly is worth ten times its price to the lover of the language. Its cost, including postage, is only \$1.50 a year.

Had Irishmen used half the money expended on parliamentary agitation and dynamite in the preservation of Irish nationality—the language—and cease to buy English-made goods, in other words, to boycott them all over the world, Ireland would cease to be of any value to England as a mart for her manufactures and would let her manage her own affairs so as to gain her good will; there would be no Chicago scandals and Irish autonomy would be a certainty. Have not the Portuguese set the example for Irishmen? Have the latter the intelligence to copy it?

The Gael.

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

Entered at the Brooklyn P. O. as second-class mail matter.

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VOL 7, No. 7. FEBRUARY. 1890.

A NEW MOVE.

As may be seen on another page, we have entered on a new plan for giving lessons in the Irish language. It is the most effectual mode of teaching through the instrumentality of a journal that we can conceive, and if the readers of 211 510021 exert themselves it will be the means of making thousands of Gaelic readers. Let all who get this copy of 211 510021 canvass their Irish-American friends, explain the new mode of teaching to them and urge them to become members of the Gaelic League. Let them, also, send copies home to some friends with growing children.

We hope the Irish-American press will direct the attention of their readers to the new system of teaching the Irish language which 211 510021 has commenced, and urge on them the patriotism involved in the preservation of the National language.

THE NINTH YEAR.

Now that 211 510021 has entered on its ninth year the occasion may not be inopportune to suggest to those taking an interest in the preservation of the national language the course best

calculated, in our opinion, to attain that end. It is a fact which admits of no discussion that no movement can make any headway without an organ or organs to bring its principles prominently before the public. This being granted, we would ask, what special efforts have those engaged in promoting the movement to preserve the language made to bring that about? 211 510021 has been in existence for the last eight years, what special efforts have they made as a body to bring it before the public, or to circulate it among their countrymen? Considering the millions of so-called Irish men in this country, the burthen of supporting 211 510021 has fallen on a comparatively few. It is a misfortune for the few who can really call themselves Irishmen that so many West Britons born on Irish soil claim, from that fortuitous circumstance, to be Irishmen. No, they are not Irishmen, for, as Wellington said "If a man be born in a stable that does not make a horse of him."

There are many men of Irish birth who do not take part in the movement to preserve Irish nationality and yet would be highly offended if it should be said that they were not patriotic. The cause of this is, they do not know themselves. Philosophers assert that there is nothing in the world in which man is more deficient than in knowing himself.

Feed a cow on red carrot and her butter becomes tinged with that color. Water a plant with brine and it becomes salty. Feed an Irishman on English literature, to the exclusion of his own, and he becomes English. And the most dangerous feature in relation to Irish nationality in this connection is, that the Irishman is as insensible to the effect on him as the cow is to the change in the color of her butter, or the plant of its taste. Anglicised Irishmen may roar and shout Irish patriotism but it is not there. —They reap of that which they sow.

Moyarget, Ballintoy Co. Antrim, Ireland,
9 Eḡāḡ 1890.

Dear Mr. Logan: Herewith I send you a postal order (5-6) for two subscriptions, one for self, and the other Mr. E. Mulcahy, Killkeany, Ballymacbry, Clonmel, for another year. I am late, but a pressure of parochial exigencies was the principal cause. I send cream of my best wishes to all the great supporters of the Gaelic tongue under the "Stars and Stripes," especially those of 211 521021. And Pádraic sent me a valuable and scholarly letter of his. He is doing wonders.

Eḡāḡ, this is the ancient Irish word for January. It is used by St. Aengus in the opening verse of his incomparable metrical calender of the Irish saints and it is in the last verse of January. It is also used by him in the epilogue. Again we find the same word for January at page 14 *Chronicon Scotorum*.

This is more than warrant enough for using it now. Eḡāḡ or Eḡāḡ appears to the nominative case. Romulus, it is said, had only ten months in the year. The first, March, he called after Mars, the god of war and the patron of the state. December was the tenth month. His successor, Numa, king of Rome had this style of things reformed, and named January after his peculiar two faced god, Janus. The next month he named Februs, to purify. In O'Reilly's dict. Fabra means February, a veil, curtain, fringe, eyebrows. Foley spells it Fābḡāc. And O'Reilly has Fōlleac, February, half of February and January, bad weather, holidays, carnival. By what purty process will our Latin friends derive Enar from Janus? Slāḡ le 5ac ḡaon ḡā 415-084ḡ.

D. B. MULCAHY, P.P. M.R., I.A.,

We received a sample copy of the *American Celt* the other day, which in make-up, etc., is second to none in the States, but not seeing one word of Celtic in it, we sent this card to the editor—

Editor *American Celt*,

Dear Sir—I have just received a copy of the *American Celt* and I regret to have to say that I see nothing Celtic about it, and therefore that the title is a misnomer. It is an excellently gotten up Saxon journal. If you and your Irish-American brother editors continue to write Saxon for the next fifty years, you do more to denationalize the Irish people than all the Cromwells England ever gave birth to. Why not urge the preservation of the Nation's language? The Gæ.

New York, Dec. 23d, 1889.

Editor *Chicago Citizen*,

Dear Sir—I read in your issue of the 14th inst. a letter signed "A student of Gaelic," which was in reply to a letter from the Rev. Father Keegan, on the Gaelic Language, which appeared in your issue of Nov. 30th. I must say that I agree with much of what the Student's letter contains. He is surely, correct in saying that we must not pick up and spell, phonetically, all the gibberish we hear uttered as Irish and have it so printed. However, we ought to pick up every strange word we hear and have it (if it be a proper word) properly spelled and written. I say also with the Rev. Father Keegan, that we need a book containing the names of men and women, animals and things, with the proper translations, very much, but all in correct Irish. I will not expatiate on this subject as does our friend Mr. I mean the Student. But he tells us that the Scotch Gaelic and Manx have been distorted for the sole purpose of making them as much unlike the Irish as possible. I would now ask, in Heaven's name, what object he and the Rev. Father could have in printing the Irish in English, or, we'll say to please him, Roman type, unless it is to make it look as much like the English as possible? Is it not easier to read Irish in its natural type than in English? Any intelligent person can learn the Irish alphabet by reading it over three or four times, and has it not a more majestic and picturesque appearance than any other type in use? There is not a paper that prints Irish in English type (I won't call it anything else) that tries to come near the Irish, as much as does the "Tuam News." It leaves out a multiplicity of H's and supplies their places with dots. Even then, where is the Irish loving Irishman who would prefer that pockmarked, Spanish-looking thing to the beautiful, clever, and above all, natural Irish type, as we have it on the Irish American and on the other papers which the Student appears to condemn. And now, let me ask the Student and Mr. Russell and also the Rev. Father who advocate the use of English type for Irish language, if any Irish grammar or book of instruction does not specify distinctly that we cannot reach the proper Irish utterance or pronunciation by the use of English letters, but at best, only an approximate? Then, I ask, in God's name, if it is not as bad to ingraft those barbarous approximations upon our beautiful language as it would be to use the barbarisms of the Scotch Gaelic or Manx? I can't see what these gentlemen mean. Mr., I mean the Student says he saw an Irish word improperly spelled in the GÆL and another in the Irish Echo, and because that was so, he asks the only three Irish printing papers in America, namely, the Irish-American, the GAODHAL, and the Irish Echo, for Heaven's sake and for the sake of the Irish lan-

guage not to print any more Irish at all. Now I would tell the Student, Mr. T. O'N Russell and others, when they send Irish letters to those papers, insist that their letters must be printed just as they are written, and therefore that the editors of those papers are not then, to be blamed for the bad spelling or bad grammar contained in them. I see that it was so with Mr. Russell's last letter to the Echo, styled "Sgeul an cheid leabhair do clobhuailleadh a n-Gaedhilig" and there are many words in that letter that need correction. And how is it with English language? We find words misspelled, misquoted or misplaced in nearly every column of the best papers. I will refer you to one only paragraph, in Student's letter, and if his criticisms on the Irish printing papers are correct or just, I would ask you, on the same score, "For Heaven's sake" not to print any more English at all, in the Citizen? Near the end of Student's letter, he says "Allow me to say a word about the Irish as she is wrote at present in the Echo, the GÆL and the Irish-American" etc. The word "Irish" meaning language, has no sex, and in the English is of the neuter gender, therefore the word "she" is improper and incorrect, and consequently, as he says, barbarous. Next, the word "wrote" is the past or imperfect tense of "write," and Lindley Murray tells us that "a passive verb is conjugated by adding the perfect or passive participle to the auxiliary 'to be' through all its changes of number, person, mood and tense." Student adds it to the past or imperfect tense "wrote," which is again incorrect and barbarous. He should have said, as it is written. Farther down, the Student says, "Let the editors of those journals print no Gaelic that is not at least fairly correct. If they can't do this," etc. I ask in God's name, do what? If the poor Student had said, let the editors of those journals print Gaelic that is at least fairly correct, then with some show of propriety, he may say, "If they can't do this." His two negatives, "no" and "not" do not destroy each other in the above case, and the expression is another of those barbarisms. I think this is enough this time. Let us have Irish in Irish type. We want no approximations but the thing itself.

Yours very respectfully,

THOMAS D. NORRIS.

The GÆL wrote to the Citizen on the same subject but the letter was not published. The substance of the GÆL's contention was that Father Keegan nor any one else wished to see Gaelic badly written, but that in order to encourage those who are learning it, their efforts should be published—that a child must creep before it is able to walk. We cannot conceive why such men as "Student" are eternally hammering at "bad Irish." Some of the best Gaelic writers in New York to-day wrote very bad Irish half a dozen years ago. Let all who are able to write Gaelic in any way, send their exertions to the papers. This is the way to improve themselves. By and by they can refer to the grammar and see where they erred.—Ed. G.]

From the Tuam News of Dec. 27, 1889.

We have received the number for the current month of the Brooklyn GÆL, a periodical wholly devoted to the preservation and cultivation of the Irish language. This number contains a large quantity of interesting Gaelic reading. Its leading article embodies the speech delivered at the re-

ception of the English Home Rule delegates in Tuam, by Mr. M. J. Costelloe of Graigue Lodge. There are also given two or more contributions from the pen of a Maynooth student, a native of the Co. Waterford, which we have read with pleasure. He regrets the absence from the College of the Rev. Eugene Grouney. It also publishes the reports (from the Tuam News) of proceedings of the Tuam Irish Language Committee, together with report of trial at the Petty Sessions Court here, wherein figured John Jones of Gregawanna and donkey, Sergeant Kilcommons and the McDermott Roe of Cummer. The GÆL is certainly well worthy of support from Irishmen. It is the first journal ever printed in the Irish language in America, nay, the first Irish paper ever printed in any part of the world, except the Celtic Journal, started in Manchester in 1869, which became defunct after its seventh number. Irishmen of New York and other States of the Union would act praiseworthy if each sent one or more copies of the GÆL to their friends in Ireland. They would thus help the spirited proprietor, Mr. Logan, and show the people at home that in the "greater Ireland beyond the Atlantic," the Irish language is not a thing Irishmen are ashamed of. It may not be uninteresting to some people to be informed that the proprietor and editor of the GÆL is a native of the parish of Milltown adjoining Tuam, and that the editor of the "Gaelic Department" of the Tuam News for the last fifteen years is from another bordering parish, both being self-taught in Irish. This goes to verify the Irish proverb—

"Kí ríad na ríu iníora a bairnear an rózmarí arí ríad."

Twenty years of the best part of his lifetime has the editor of our Gaelic Department been aiding in the cause, the greater part of which he silently and *con amore* worked with the late Canon Baurke author of the College Irish Grammar and other works. Often did he travel miles and miles on foot taking down poems, songs, proverbs and other Gaelic remains from old persons who have since gone over to the majority. Besides what he has given of his collection in our "Gaelic Department" he has yet in manuscript as much as would fill a column weekly of the Tuam News for the next fifty years.

The governments of Russia, Turkey, Germany and England (now in Canada) seek to uproot all foreign languages, in their respective dominions. Why? We put that question to the Irish leaders and to the editors of the Irish-American press. Will they answer it? Never, why? We admit that it would be a hardship to Irish-American editors to go to the expense of buying Gaelic type and hiring Gaelic compositors, etc., without the expectation of getting a return for it, but it would certainly be no hardship for them to direct their readers to where they could be instructed in the National Language at the small expense of two cents a week. Were Irish-American editors patriotic, they would urge their readers to avail themselves of the opportunity, aye, and avail of it themselves too.

Send 60 cents for 217 3A00AL.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

Lecture III.

Delivered March 20, 1855.

(Continued)

Fanciful as this account of the origin of the famed Clonmacnois may at first sight appear, there still exists on the spot evidence of its veracity, which the greatest sceptic would find it difficult to explain away. There stands within the ruined precincts of this ancient monastery, a stone cross, on which, amongst many other subjects, are sculptured the figures of two men, holding an erect staff or pole between them; and although the erection of this cross may belong (as I believe it does) to the beginning of the tenth century, and although it was then set up, no doubt, to commemorate the building of the Great Church by the monarch Flann and the Abbot Colman, there can be but little doubt, if any, that the two figures of men holding the pole were intended to perpetuate the memory of the manner of founding of the primitive Eglais beg, or Little Church, the history of which was then at least implicitly believed.

Many abbots and scholars of distinction will be found amongst the inmates of this retreat of piety and learning at various periods, I shall mention here the names of but a few;

A. D. 791. Saint Colchu Ua Duainechda, surnamed The Wise, died on the 20th February this year. He was supreme moderator and prelector, and master of the celebrated school of this abbey: he was also a reader of divinity, and wrote a work, to which he gave the name of *Scuab Crabhaigh*, or the *Besom of Devotion*; he obtained the appellation of the chief scribe, and was master of all the Scots of Ireland. Albin, or Aleuin, bishop of Trizlar, in Germany, and one of Charlemagne's tutors, in a letter to Saint Colchu, informs him that he had sent fifty shekles (a piece of money of the value of 1s. 4d.) to the friars of his house, out of the alms of Charlemagne, and fifty shekles from himself.

A. D. 887 died Snibhne, the son of Maelumha, a learned scribe and anchorite. Florence of Worcester calls him Suifne, the most esteemed writer of the Scots, and says that he died in 892.

A. D. 924. On the 7th February, the sage, Doctor, and Abbott, Colman Mac Ailill, died full of years and honour, he erected the Great Church where the patron saint lies interred.

A. D. 981. On the 16th of January died Donnchadh O'Braoin, having obtained a great reputation for learning and piety, to avoid the appearance of vain glory, he resigned the government of his abbey in the year 974, and returned to Armagh, where he shut himself up in a small enclosure, and lived a lonely anchorite till his death.

A. D. 1024. Facbna, a learned professor and priest of Clonmacnois, Abbot of Iona, and chief Abbot of Ireland, died this year in Rome, whither he had gone on a pilgrimage, etc.

Those are but a few of the distinguished child-

ren of Clonmacnois previous to the time of Tighernach.

Tighernach himself was undoubtedly one of the most remarkable of all the scholars of Clonmacnois. His learning appears to have been very varied and extensive. He quotes Eusebius, Orosius, Africanus, Bede, Josephus, Saint Jerome, and many other historic writers, and sometimes compares their statements on points in which they exhibit discrepancies, and afterwards endeavours to reconcile their conflicting testimony, and to correct the chronological errors of one writer by comparison with the dates given by others. He also collates the Hebrew text with the Septuagint version of the Scriptures.

These statements, which you will find amply verified when you come to examine the *Annals of Tighernach* in detail, will be sufficient to show the extent of his general scholarship. It is to be presumed that he was perfectly acquainted with the several historical compositions which had been previous to his time.

The common era, or that computed from the Incarnation of our Lord, is used by Tighernach, though we have no reason to believe that it was so by the great Irish historical compilers who immediately preceded him.

Tighernach also appears to have been familiar with some of the modes of correcting the calendar. He mentions the Lunar Cycle, and uses the Dominical letter with the kalends of several years; but he makes no direct mention of the Solar Cycle or Golden Number.

I shall now proceed to consider the several copies of the *Annals of Tighernach* which have come down to us, all of which are unfortunately in an imperfect state.

Seven copies of these annals are now known to exist, besides the vellum fragment which I shall mention presently. Two of them in the Bodleian Library at Oxford, are described by Dr O'Connor in his *Stowe Catalogue*, and one of these he has published, without the continuation, in the second volume of his "*Rerum Hibernicarum Scriptores*," a work which we cannot mention without a tribute of respect to the industry, learning and patriotism of the author, and the spirited liberality of the English nobleman (the late Marquis of Buckingham), at whose personal expense this work, in four volumes 4to, was printed.

Two copies of Tighernach, one of them in English characters, are to be found in the collection of the Royal Irish Academy, and one in the library of Trinity College. The last, although on paper, is the most perfect, the oldest and the most original, of those now in Ireland. In the Trinity College library there is however also preserved a fragment consisting of three leaves of an ancient vellum MS. apparently of Tighernach, though it is now bound up with the vellum copy of the *Annals of Ulster*.

Two other but very inferior copies are to be found in the British Museum. The first of these (Egerton 104—Hardiman MS.) is in small folio on paper, and has evidently been made either from one of the *Stowe* copies or from that in Trin. Coll. Dublin. It is a bad copy in every way. The handwriting both of the Gaelic text and of the inaccurate translation which accompanies it, are (as well as my memory serves me) identical with that of the bad translation mixed with Gaelic words in the first volume of the MS. *Annals of the Four Masters* in the library of the R. I. A.,—the first of the two volumes in small folio. This

copy of Tighernach commences at the same date as the T. O. D. copy. and comes down to 1163. The second in the British Museum (Egerton 94, — Hardiman MS.) is but a bad copy of the last mentioned, made by a very inferior scribe.

It is believed that an eighth copy of these Annals exists in the collection of Lord Ashburnham, but as that nobleman does not allow any access to his valuable collection of MSS., I am unable to say whether this is so or not.

These annals are of such importance to the illustration of Irish history, that I shall offer no apology for introducing here some particular account of the copies which still remain.

Dr. O'Connor has carefully examined those in the Bodleian Library, and from his account of them, the following extracts are taken.

"It has not been hitherto observed," says the writer, "that there are two Oxford copies, both imperfect, the first escaped Sir J. Ware, though he had the use of it, and entered it in his catalogue as another work. It is marked 'Rawlinson' No 502. in a label prefixed to it, in Ware's hand it is described thus—'Annales ab Urbe condita usque ad initium Imperii Antonini Pii.'"

"This MS. begins, in its present mutilated condition, with that part of Tighernach's chronicle, where he mentions the foundation of Rome, and consists only of a few leaves ending with the reign of Antonius, but it is valuable as a fragment of the 12th century. Very brief are the notices of Ireland, which are mixed up with the early parts of Tighernach. He questions the veracity of all the most ancient documents relating to Ireland, and makes the historical epoch begin from Cimbaeth, and the founding of Emania, about the 18th year of Ptolemy Lagus, before Christ 289. 'Omnia Monumenta Scotorum,' says he 'usque Cimboeth inceta erant.'"

"But yet he gives the ancient lists of the kings as he found them in the 'Vetere Monunanta.'"

"In the fragment, Rawlinson, 502, fol. 1b. col. 1 line 33, the end of the reign of Cobthach, the son of Ugaine, he synchronizes with the Prophet Ezechias thus given—Cobthach the slender, of Bregia, the son of Ugan the Great, was burned with thirty royal Princes about him in Dun Riga, of the Plain of Ailb, in the royal palace of the hill of Tin-bath (Tin, fire, and bath, to slay), as the ancients relate, by Labrad, of ships, the beloved son of Ailill, the illustrious son of Lagare the Fierce, son of Ugan the Great, in revenge for the murder of his father, and grandfather, killed by Cobthach the Slender. A war arose from this between Leinster and the Northern half of Ireland.

"The second copy of Tighernach in the Bodleian, 'Rawlinson,' 438, has not this passage, neither has it any part of this MS. preceding the time of Alexander. But from thence both agree, to where the first ceases, in the reign of Antonius, the loss of the remainder of that MS. is the more lamentable, as the MS. No. 433, is imperfect and very ill transcribed. The quotations from Latin and Greek authors in Tighernach are very numerous, and his balancing their authorities against each other manifests a degree of criticism uncommon in the iron age in which he lived. He quotes Maelmura's poem, thus—

"Finit quarta ætas. insipid quinta, quæ continet annos 589, ut Poeta ait,—The fourth age of the world finishes, the fifth commences, which contains 589 years as the poet says.

From the bondage of the people to the birth of the Lord,
Five hundred and eighty nine years of a truth;
From Adam to the birth of Mary's glorious Son,
Was three thousand nine hundred and fifty-two years.]

(To be continued.)

DON'T DRINK TO-NIGHT.

I left my mother at the door,
My sister at her side;
Their clasped hands and loving looks
Forbade their hopes to hide.
I left, and met with comrades gay,
When the moon brought out her light,
And my loving mother whispered me,
"Don't drink, my boy, to-night."

Long years have rolled away since then,
My jetty curls are gray;
But oh! those words are with me yet,
And will not pass away.
I see my mother's loving face,
With goodness radiant bright,
And hear her words ring in my ears,
"Don't drink, my boy, to-night."

My mother now is resting sweet,
In the graveyard on the hill,
But mother's words come back to me,
And haunt my memory still.
I've often passed the tempting cup,
O! then my heart is right,
Because I heard the warning words,
"Don't drink, my boy, to-night."

I've now passed down the road of life,
And soon my race is run,
A mother's warning listened to
An immortal crown is won.
Oh, mothers, with your blessed smile,
Look on your boy so bright,
And say as you alone can say,
"My boy, don't drink to-night."

These words will prove a warning when
In the thorny paths of life
The boy is in the tempter's wiles
And yielding to the strife.
These words stop the morning cup,
And the revelry at night,
By whispering back a mother's voice,
"Don't drink, my boy, to-night."

—Irish World.

THE PUNISHMENT OF THE SLANDERER

A woman to the holy father went,
Confession of her sin was her intent,
And so her misdemeanors great and small,
She faithfully to him rehearsed them all.
And, chiefest in her catalogue of sin,

She owned that she a talebearer had been,
And bore a bit of scandal up and down
To all the long-tongued gossips of the town
The holy father for her other sin,
Granted the absolution asked of him,
But while he for the rest pardon gave,
And that to do fit penance she must go
Out by the wayside where thistles grow,
And gathering the largest, ripest one,
Scatter its seeds, and when this was done
She must come back another day
To tell him his commands she did obey.
The woman thinking this a penance light,
Hastened to do his will that very night,
Feeling right glad she had escaped so well
Next day but one she went the priest to tell.
The priest sat still and heard her story through,
Then said "There's something still for you to do
Those little thistle seeds which you have sown,
I bid you go re-gather every one."
The woman said "but father, 'twould be vain,
To try to gather up those seeds again.
The winds have scattered them both far and wide
Over the meadow vale and mountain side."
The father answered, "Now I hope that from this
The lesson I have taught, you will not miss,
You cannot gather back the scattered seeds,
Which far and wide will grow to noxious weeds,
Nor can the mischief once by scandal sown,
By any penance be again undone.

—Tuam News

Like "Little Stack of Bales"
SÉAMHUR 3REIZURUJÓE.

an; an Spealadóir.

21 Séamhur beirínn mo beannhacé tuig
Ó tárla 'h fozhínn eirpáó a3aó,
Cuir ar teacé na facaíóe
21 Sur eadaínn a baile an íróinn,
No 3o b-fáíó mé mo cúio aíníó
21 Sur ceanníóéíó mýre bíó3a mýíé'.
21 Jo éíaríó eíóínn baíníreacá
Ní fáínníó mé ífor mó,
3o o-téí3 mé 'mac 3o Conínnamara
21 Áíe a b-fuyl na caínníóe,
21 Deuníóó nýne leo '3ur fínníóe
21 Teacé 3o eí3 an óí,
Ní íllíóíó mé éo fáó 'r ínnínníóe mé,
Ní luínnínníó hóm an macínníóe
Nó na ínnínnínníó caínníó mállínníóe
21 Tá ínníó le mo eíóínn.

21 Jo ínníó 3o beul na caínníóe,
Dí oíóínn 21 Sur fáínníó anínníó,
Ní bínníó ná mýíé an fáínníó
21 Dí 21 Sur anínníó le fáínníó.

Dí mo ba-le ínníó 'mac 21 Sur,
Ná 3aínníó le bínníó anínníó 21 Sur,
Ná h-uínníó le cúínníó ar teacé 21 Sur,
'S an anínníó hóm anínníó lánínníó;
'S a Rí3 na b-féar 3o o-taínníó eí
'3ur 3o o-tóínníó eí an anínníó-leallíó mé,
21 b-páínníó eínníó de 'h oínníó.
21 ínníó ná m-béíó mé acu anínníó,
Ínníó bínníó fáínníó anínníó teanníó
21 Sur bínníó fáínníó anínníó anínníóe mé
'S ínníó bínníó-re acé bínníóeínníó
21 ínníó anínníó a m-bínníóeínníó fáínníó anínníó.

21 Jo ínníóínníóe acá anínníó aínníó hóm,
Oínníó m' ínníó ínníó anínníóe anínníóe ínníó,
Léínníóeínníó ínníó genealogy
21 Jo eínníó a b-fuyl le fáínníó.
Tá 'h rule a three by heart aínníó
'S 3aínníó anínníóe eínníó anínníó aínníó ínníó.
Ní anínníó 3ínníóeínníó fáínníóe
21 ínníóeínníó mé de 'h Spáínníó;
(S a Rí3 na b-féar 3o o-taínníó eí
'S 3o o-tóínníó eí an anínníó-leallíó mé
21 o-taínníó eínníó de 'h oínníó
Nínníó ná m-béíó mé aínníó anínníó.
21 anínníó bínníóeínníó mo leínníóe ínníó ínníó ínníó
'S 3aínníó anínníóe eínníó anínníó aínníó [21 Sur
bínníóeínníó anínníóeínníó '3ur anínníó eínníóeínníó
leínníóeínníó fáínníó mo ínníóeínníó.

From the dictation of Mr John Kane of West
port, county Mayo, I have repeated four lines in
the last verse in order to fill up as that is all that
he knew of it,— J J LYONS.

Beware of the English spies; it is
said that they are here in hundreds
trying to break up the National League
and kindred patriotic societies by
fomenting strife among the leaders.
Beware of him who seeks leadership,
writes to the press in disparagement
of the recognized leaders, and, also,
of the Irish-American papers that publish
their writing, they being subsidized
by the Le Carrons.

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

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all pain, cures wind colic, and is the best remedy
or diarrhoea.

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Silk less than 1 cent a skein. A 25 skein bunch for only 22 cents. of the rainbow, and many more —finest and most delicate tints, most desirable in the market. gain in Embroidery Silk on money. Get the best. The crazy patchwork, and for and other embroidery. Postage Send to us in season, thereby the best and cheapest. Best the world. It is needed in for Embroidery, Crazy Outlining, Cross Stitch Em- Tassel and Fringe Work, as the numberless other uses known to ladies, and we admit all will appreciate bargain we offer. You save money by getting best at any time, and you save money at ends, for you get the Embroidery Silk factured at a consider- ably reduced price. It will be well to send to us in season, so as to secure the benefit of this extraordinary bargain. Some of the Embroidery Silks sold by the package do not contain the variety of shades so much desired by ladies, but in our Grand, Double 25 Skein Bunch you secure every shade and deli- cate tint you can dream of, and recollect that it is the very best embroi- ery silk in the market. Em- broidery silk has now be- come a house- hold neces- sity, as all ladies of taste or refinement desire to make home more beautiful by specimens of their own handiwork! Of course to accomplish this to the fullest, the very best ma- terials must be used, especially in such delicate work as hand embroidery, and we offer you the best at a less price than formerly was paid for very much inferior silk. It may be questioned by some as to how we can afford to sell goods at such wonderfully reduced rates? Our answer is that having control of all necessary capital, we, by watch- ing the markets, can secure at any time large consignments of goods, which must be sold for cash, as well as large bankrupt stocks, and which small capitalists cannot han- dle. It is no object for us to hold these goods, even if we so desired; we therefore offer them to the public, sharing with them the profit. Send to us in season so as to secure the benefit of this wonderful bargain.

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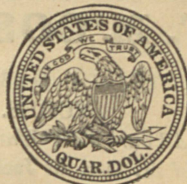
Sound of the Vowels—long.--

ā sounds like a in war, as bārr, top.
ē " " e " ere, " cérr, wax.
ī " " ee " eel, " mīrr, fine.
ō " " o " old, " ōrr, gold.
ū " " u " rule, " ūrr, fresh.

Short.---

ă " " a in what, as, 3ărr, near.
ĕ " " e " bet, " beb, died.
ĭ " " i " ill, " mĭrr, honey.
ŏ " " o " got, " lot, wound.
ŭ " " u " put, " pŭrr, thing.

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