(16)



821/At Rol. Ujin. 4.

डथश्राथाभ,

1890.

21 Δας R15 Cairleán bujte Šainnujt 7 Βαίηπιοταη Τοβαμ Θείμε 'η Ορίηαιη. (Leansa)

Muajn j o' éjnjö ré čuo an reanoujne neanc le n-jče r le n-ól có. Jnrjn o' rjarnujö ré ce j nad eolar majč ajoe ajn lúb agur sac.

"Tá 30 ठ्यांगान," कार का श्रीवट-एाई,

"cleact mé jao om' 015e."

τυς αη γεαησυιηε ιώδ ας τας τός 7 τυς απαίς τα 5 coill é. Ιηγιη τυιη γέ παις αιρ τιαση, τυς αις αιασης τέας μαιό, αξυς συδαίης

" Сија 346 έμίο απ παρο γηπ."

]ηγη ταρραίης γέ αη lúb αξυγ συίρ αη 3ατ τρίο αη μαρο.

"Ό ε μηταιό τά η α ση ό τι ό ε," α μη α γ ε α η το μηται ή ε.

Inrin oudaine ré,

'Τά οιλεάη Τουαίμ-σειμε-αη-σοήμαιη η η-3αμ σο 'η άιτ γεο, ηι'λ εασμαίηη ας αγ έ ατ αθαίηη, ατ τά βαημίοξαη σμαοισελόσα λητ λη οριελη λουτ τά ροιατο τραορόελο το εύησλό; η τερόελη λη δαητρόδαη τα σουιλό λό μαρτ λητη τα τελόσ πουιλό λουτ μητη σουιμό ελητ τρία λουτ βιλόλη. Τά τη πα σουιλό λησητ, λουτ λησητ αποόσ βερό μαρτιμό λομητ λουτ λητ πα όπι λητ λη οριελη. Ομητ τρό τε τη λα λομητ, πά τεροελητ τω τη σουιλό και λομητ, πά τεροελητ τω τη σουιλό και λομητ, πά τεροελητ τω τη σουιλό και λομητ, πά τεροελητ ληματ έ ιε το δού, πο βερό τιμητο σαρίτσε."

"Ό ε μητα ο τος τος τοις," απη αη 21 ας-μης.

Νιαμη το ζαιηις τομέατας ηα η-οιττε τις αη γεαητιη είν αξις ξαετε το 'η 2ήας-μίς αξις τιαμό αη δείμε 50 δημας ηα η-αίδηε, ίητιη τις αη γεαητιηε τά διίσειι τό, αξις τιβαίμε,

]ηγη ταιό αη ΥΊας-η, αρη τομης αη σ-γεαησιης, αρη τοιγής γε γηά τη τα η αλότης από το με το καιό τη καιό το κ

"Cánjujo ar baotal anojr," anr an reanousne. Dí ré a rháin 30 o-cashic ré 30 o-cs an c-soleán. shrin oubashc ré les r an Etjac-hit

"Alp to beata ná bajn le éinit to rescear tú 30 totasit tú asp ast, ac an touste."

Ιητης ἀιαρό τέ αγτεαό η γεόπρα ειθε 7 ἀσημαίρος απ δαημίσς απ 7 ἀ ρευς πηά σοιδοεαό πα 3-σουλαό. Μί κασαιό τέ σρεαμ βαπ αμιαμ μομμε λεατί το η-άλιμης βί σλομαί απ το τολιμη σοούσα ογ σιοπη πα βαπρίσς απα 7 βιτό έ α δί ταβαίρτε γολιμη το μομλάπ απ άλιγθελη. Ο ρόγ απ 2η ασ-μις απ βαπρίσς απα απα σοιδοεαό; μητης τόις τέ απα το τολιμη 7 ἀμη κασι πα δηματί 7 ἀμα το τολιμη 7 ἀμη κασι πα δημοεάλ αξιγα μομιζή η απα βαμα απο δαμγα απο βιλικοίς τα γεσημα ειλικοίς σα το τολιμη το δος απο βιλικοίς σα γεσημα ειλικοίς σα το τολιμη το δος απο βιλικοίς σα γεσημα ειλικοίς σα το τολιμη σα βιλικοίς σα γεσημα ειλικοίς σα γεσημα ειλι

"צוף פוףול ופאד אף דפורפאן?"

Ο'έρης," απτ απ 21 ας-μίζ, "σά απ σά δυισεάι μίτζε αζαπ."

"bejo mjre m' γεαμός απάμας αξυγ πε γείη, πο δεαη, αξυγ m' jηζεαη γαομ ό ομαοισεαςς," αμγ αη γεαησυίηε. "21 δ-γαςαιό τά αση jοηξαηταγ ό ο γάζ τά πέ?"

[Le bejt leants.]

Owing to all the bits and scraps of Gaelic matter this month O'Curry's Lectures have been held over; we shall pull up in next issue.

The citizens of Brooklyn have an excellent Catholic weekly newspaper once more. When the Examiner ceased to exist a few years' ago very many Catholic families regretted it, when it was too late. The Leader is a clean, spicy, newspaper which should be heartily supported by every Catholic.

We have just received a Gaelic letter from Mr. P. J. Crean, Phila., Pa. calling our attention to a letter in the Dublin Nation of Nov. 15th, by Fath er Keegan, in which he ful somely flatters a certain individual. Now, we cannot prevent Father Keegan from having his say, even if we were inclined, but we say, for the information of the readers of the Nation, that if the Gaelic movement were depending on such men as Father Keegan lauds and praises there would no Gaelic journal to write in

However, we cannot permit Father Keegan to try to run away with other men's characters. His protege did all in his power to hurt the language movement.

It is said that Macpherson wrote Scotch Gaelic in such a manner that no Scottish Gael could un derstand him. That is about the same way that a good deal of our "Irish Scholars" write Irish.

2ηοι ταγα ηγε ασαγ ηοικαιό ηγε ταγα.

the and my sound like w when followed or preceded by Δ, 0, u, as, Δ τάμο, his bard, pronounced a wardh; Δ manc, his beef or ox, pronounced, a warth; and like v when preceded by e, 1, as, Δ τελη, his wife, pronounced, a van, Δ mylan, his desire, pronounced, a vee-un of and 5 sound like y at the beginning of a word; they are almost silent in the middle, and perfectly so at the end of words. C sounds like ch; p, like f; and c, like h; and r is silent.

LESSONS IN GÆLIC.

	THE	GAELIC ALPHABET.			
Trish.	Roman.	S und.	!rish.	Roman.	8 and.
A	a	aw	111	m	emm
6	b	bay	17	n	enn
c	c	kay	0	0	oh
0	d	dhay	p	p	pay
е	е	ay	p	r	arr
F	f	eff	r	8	ess
5	g	gay	2	t	thay
1	i	ee	11	u	00
i	1	ell			

VIII. LESSON .- Continued

Translation of Exercise 1.

1. An Fion an Toeut? 2. ni Fion an rzeul. 3. b. ruil an reun zlar? 4. cá An reun 3lar. 5. b-ruil reun ain an cín? 6. ní d-ruil reun ain an cín. ní buan reun. 8. an defuil jars raon ηο σαοη? 9. τά ματό σαομ. 10. αη neulo no neul é rin? 11. ní neulo no neul é, rí an pae j. 12. an rzeul é rin, no mian? 13. ir rzeul é. 14. an τηιλη é τιη λιη λη 31all? 15. λη b-ruil an cluar ruar? 16. Tá mé a ruan, no cá ruan onm. 17. d-ruil cú a ruan, no b-ruil ruan one? 18. दर्भ अम माल्यम ғилр. 19. cá an 5pjan ruar. 20. cá Δη ζηιαη Δη αη γρеци. 21. τά Δη 5mian ann neul. 22. 3an lon, 3an can-Δο. 23. τά αη τ. μαη bάη. 24. τά αη 25. cá an ché plare ain an calain. ruan. 26. ni derujt ruan ajn calam. 27. cá ruan le Oja. 28. b-ruil Oja Δηη? 29. τά ΟιΔ Δηη. 30. Sé ΟιΔ τάτ ασμη σειμε, διη ασμη δάμη σας μιle 1110.

Translation, Part 2.

217 ठेर थीर्वात.

Ιοπέληληη ζαό συμης τά τηάλα, τεληη ησήτε αξυγ τεληη 'ηλ τρλής, αξυγ λη σά τεληη λάη το λοίταιο (dat case). 21 τά λη τεληη λα τά πομήτε λάη το λοίταιο λα το πομήτε λάη το λοίταιο λάη το λοίταιο κάμη λα τρλής, λάη σ'λ λοίταιο κέμη.

LESSON VIII.

The diphthongs long by nature should never be sounded short; the diphthongs short by nature are, on the contrary, sometimes sounded long. This change from short to long is noted by placing the accent over that vowel of the digraph whose sound is lengthed

Sounds of the Seven Short Diphthongs [with their variable sounds also.

ā₁, equals the sound of awi in the English word 'sawing'; as, cá₁t, fame, γά₁t fate

This sound is nothing more than the united sounds of $\hat{a}(aw)$, and $\hat{a}(i)$ or awi. It should be carefully noted by the learner, as it is so unlike the sound of of the same diphthong in English or French

and not accented equal and in the French taille, cut; as, canti, loss; ranti, a sty.

The sound of Δ_1 short is hard to be learned by an English-speaking student To pronounce it correctly then, add to the sound of the Δ that of 1 quickly enunciated, yet forming both into one, the consonant following 1 receives withal a slender sound, because it is joined to one of the slender vowels.

éa equal ea in rear, as σέαη, do.

ea "ea in heart " μεαγ, respect.

éi "ei "reign "céjn, wax.

ei "den "cejl, conceal.

jo "ee "green "γίοη, wine.

In jo, it is the sound of the j (ee) that is principally heard, and hence the digraph is noted as having that leading sound; yet o is not entirely quiescent, tor it gives the succeeding consonant a hard and not a liquid sound.

10 sounds like i in grin; as γιοηη, white
1ú sounds like iew in view, as γιώρ, sis1u sounds like oo in flood, as γιμέ, wet.
61 sounds like oi in toil, as cóμ, just.
61 sounds like u in shut, as cojp, crime
ú1 sounds like ui in fruit, as γúμ, eye.
11 sounds like ui in guilt, as γμ, blood
Sound the following words according
to the pronunciation noted above:—

VOCABULARY.

Aj and Aj,

ajt, pleasure.

ajt, a cliff, a rock,
ajt, a place,
ajt, pleasure.

hajt, blessing etc. bajtt, members.

cajt, fame.

cajtt, loss.

cajt, tax, reproach. cajtt, chaste.

és and es

bean, a woman breac, speckled.
céao, hundred, first. ceao, leave.
γεαπ, a man γεάππ, better.
3ean, affection. 3eáππ, short; cut.
é1 and e1.

béjm, stain, beam. cejrz, a question. 5ejr, suet. zéjr, a swan. téjm, a leap. péjm, power, sway. fo and 10,

cjon, esteem. chion, withered. chior, a girdle. rjon, wine. rjon, fair. rjon, true. rjor, knowledge.

1ú and 1u

νιί, suck. γιί, worthy.

γιί, knowledge. γτιμη, rudder, steer.

γιι is short only in a few words; as,—

γιμις, wet; τιμς, thick; γιμς, boil. It ought, therefore, be ranked among the long diphthongs.

61 and 01

rojtt, a while. rojt, a help. rojt, school

uj and uj

chuje, hump, harp. cúj5, five, province σμιμη, a back. ημιμ, the sea.

Exercice 1,

Translate-

I. Is (there) great esteem on you, i.e., are you greatly esteemed? 2. I am greatly esteemed. 3. Is the day wet? 4. The day is wet. 5. Is (there) blood in your right eye? 6. There is blood in my right eye. 7. Is it pleasing with you (are you pleased) to come with me? 8. I am not pleased to go with you. 9. Is the tree withered? 10. Is there white wine, and red wine with you (have you white and red wine)? 11. I have white and red wine. 12. Is the cow fair, the goose white, the swan white, the horse red, the hound old, the wife fond? 13. They are; it is true that they are. 14 Have you great knowledge? 15. It is true that I am not without knowledge. 16. Have you know-

ledge (do you know) that a good man (is) worthy (of) regard, and fame, and esteem \$\epsilon\$

As the exercises for Part 1, are long this month we hold Part 2. over,

Mrs. Clancy, Miss Sullivan, Messrs. Mee, Howley, Landrigan, Healy, O'Gorman, O'Shaughnesy and O'Brien (Dawson, Neb.), have sent excellent translations of "The Two Wallets." We have not heard from others for the last two months. Let these be not surprised if they do not receive the next or succeeding Gaels.

We forgot when treating of the position of the adjective in former lessons to note that γελη, old, and τελή, good, are exceptions to the rule that 'the adjective follows its noun." Also, τροό, bad; as τροό τυμηε, a bad person; τελή τυμηε, a good person; γελη γελη, an old man τελή is opposed to τροό; as, τελή τυμηε, τροό τυμηε.

Obs 2 Such expressions as, "will you," are unknown to the Irish language. In English, 'will you," refers to the action of the verb; "do" that, will you? the "do' being understoood. In Irish, the verb is expressed; as, "will you do"? Shut the door, will you? Ούιη αη σοραγ, αη η-σύηκαιη? Here oun, means to 'shut', and the affix FAIR means "will you," That form of expression is called the 'synthetic' form. 21n n-oungald cu, will you shut, is another form (the analytic) in which the pronoun cu, thou, is separated from the verb and the 'pajo' denotes future action: but the 'FAIR' in the former case embodies both the pronoun and the tense or time. The 'an n' placed before 'oungain' and 'oungajo'; the an means whether; as, 'whether will you shut'? and the n is used to eclipse the o of ountaio. Oun, is a regular verb and all verbs in the language, but ten, are conjugated like it. Oun or oun is the imperative form-we would say here that, in practice, such monosyllabic verbs as oun, coz, are attenuated in the imperative ; as, ouin cois. etc., and generally in the personal verbs-The future tense of all the persons, σύηκαο, or σύηκαιο mé, I will shut. σύηταιρ " σύηταιο τύ, thou wilt shut

σύηταιο ré, he, or it, will shut.

ούηταιό τί, she, or it, will shut.
ούηταιό τίη, we will shut
ούηταιό τίδ, you (plural) will shut
ούηταιό τίαο, they will shut.

The past tense, -

τάηρη. I did shut; τάηρη thou didst shut; τάη τέ, he, or it, did shut; τάη τή, she, or it, did shut; τάη τηρο, they did shut.

There are but two genders in Irish the masculine and feminine; ré, represents nouns classed as masculine, rí, those classed as feminine. In the absence of gender or when an infinitive clause or a part of a sentence is used as the nominative, the masculine pronoun, ré, is employed; as, ir maic an nic riúbal ain maioin, cusann ré soile so duine, it is a good thing to take a walk in the morning, it gives one an appetite; cá ré' (as) reachainn, it rains, etc.

"A" The Irish for silver is Alphaead; alphaead-beo, quick-silver. Money, in general, is also called Alphaead.

2. O'Reilly defines "Jaotal" thus.-Jaotal, a hero, an Irishman, Highland Scot, etc.

The characteristics of the provinces, "5001011 na Uluimpeac flatac, feolimum, réarcac, fjonmum, coomeac, montálac.

Ταοιόι ηα Ιαιτηθαί καοδιαί, ημή ηθαί, κεαιήμαι, τιθαγήμιη, ceolήμιη, παοιηηθαί, σοηπαζακαί.

Some write to us in such a strain as would indicate that they were complimenting us by taking THE GAEL.—We never were, or ever will be, under a personal obligation to any one—it is repulsive to our nature—that nature which could not brook the odium of being satisfied with picking up the fragments of the remains of our fatted ox rehashed for the Gotho-Saxon table. Compliment yourselves by placing the evidence of your social superiority before the world—not us. This, in the interests of your children, you are morally, as well as patriotically, bound to do.

We had a visit from Major Maher the other day

Εαδμαό Νιατ, αη τούτημο αμ βρότο ιά σούτης, '9.

Сит Сазарсоја ап Заосаја.

21 Saoj Oil: Сиррут сизат селти ejle de na τάηταιδ bneátita, τόττα δ 'n rean ronidin ain an labanar ceaga. Dob' é realdoin agur ronjodnoin an leadain rin, Uilliam O h Ozain o Innir Cuillin, act 310 50 o-cuzann re Innir Cuilly man ajs compuzite, ir no-unur Ajčino zup Alimajneac é, man acá an hojn '3' chuajo a n-vejne na b-rocat. a-547 30 minic, cà rí cupica a n.101100°0° múcca (t) Ció nác b. ruil an cuio ir τιπης τε 'η Ιεαδαμ το τζαίοδτα ηίος πό ná reaco m-bliadna aju řearzajo, bu tojs le ouine zun cujn mac ui h Ozain A jancleaco asur a 31 jocar le céile cum na rapidine to teunam co lan te chapaid agur de comancaid ir to cis legr. 215ur man a oudant ceana, to mear ré 30 3 cipread ré cuio d'a léisτεοιμίδ a τζηίουατ a 5-cinn. Οο δίοτ-Δη η α rean-rzolájníte có rájteamujt Azur co lán de clearaid zun d' áil leo a céile to cup air mine air nairib. Leir rin, to hiceatan na focail airceac 'nna céile, agur to cuineavan rior a n-10n ao racail, zac nío oo raoileadan zo pajb coramlact nó veánam, a 5-clóo. a 1-54t 15 a b-fuaim aca le na focail το δίτελο ηλ η ηηητιηίδ κέιη, ληη λη λ τζηίοδά. Сијпели το Δ 3-сијтие σύηηη ηα κοςαίι α τειμ Ο Τοηοθάιη ljnn 'nna znajmeup, ajp oultaob 432, man leanar,-

"Arbitary contractions are very numerous, and are used chiefly, in modern manuscripts. They depend chiefly on the caprice of the scribe, and can be learned only by practice."

Azur vejn ré ajnír annr an vulcaod ar neara, j. 433,—

"But the contractions of this class are rather riddles than legitimate abbreviations, and are not found in any manuscript of authority."

Τομάς Ο. σε Νομμάτ.

So é an Dán-

Θέλητώς Ομηπε Σίμης το, 21η απ 3-Co3a Θέιξιοη ακ α τη υιματο 1798.

Υίττορίουτα ασμη μίηιστε ας Comár D. σε Νορρασί.

Τά πατα ηα υμοσταίησε α η-απαθμιπο Ρέηπε, Σαη ταίτε le τμέμητε τά η-τμεατα ταμ κόμη, «1 θεαμτάξα α le η-αμηθέρος b'ς meandal céile, Τμέ ήματημή τροις ήμείμε το ταητήμιξ το 'η σόμη; 21 η-αμμη το ταμμαίης ταη απολάμ ταη έμμη, Δίμ ξαγματο δοσο σέαγτα διώ κατα καοί ξεος, 17 ταη ασα τά ξαίμη ασο ίμιτη κασαίδ. Μα η-δαίτε μίμο κέμη τά π' άμι ιέιτορη τούδ.

Τά 'η τ-αταιμ ήμας πεαγγαίη, είτ κατα το ας έιγτεας. Μα ταμμαπαίη γρείτε le realat 'ημα ζ-εόπαίμ, Τπέ α τιταζαίτο σο μαςτήμα ό ταιησίοη πας βασταί, 21 εαγατ κασι γέαη αγ τας εαιτισητικί κιώς; Το βιό αιτηίτ ηα π-βεατα κασι ταητικό ηα β-κασίοη, Τιτα αίμε le τασηαίτ τ'α τ-εαγγατ τοδρόιη, Τιμ τεατικί 'ημα ήμαιτιση αη τ-απατ γο μείξτεας, Τπέ 'η βαιηεαταί τείι εσ π' β-κεάμι ιέίζιση τοίιδ.

Νίι ταιμθε α η-εατζαιμε ταζαιμτ το 'η μέιμ τιη, Τά 'η καιμζε α έιηκεας 'ταη παζαιμε leo, Ιτ θειθ ττάμτα le 'η-αιτμιτ α leαθαμαιθ léizeanta, Τμέ ζαταίη ηα ταοζαί αιμ ζαιτζε ηα leoζαη; 21 δ-γρεαγολία ο τόλα α η-αξαγό γξασα σε πέρτηδ, Σαη ταρασ ιε η-έριελή το τράχ η α η-Οιιόιητ, Είτη η πά η πεαγαό ο αση αρτής αμπ διό σασηα, Τέ τατασαρ τέριιε το η δ-γεάρη ιέρτοη σούδ.

Όσης εμπαίς, εεαππαγαό, εαιόδι ε απ όεαο γιιί, Lé γι δεαγαπας γασπόαό ε είν παόσιπε απ το-τόις, ε Lé γι δεαμσαό πα κίατα το γραιρεαό ε γπέισε, Μα μαόσιδ απ γέιμε σαπ σασαίπε απ διεο; διό γεαόπαι ε ανακή απ διεασα πα επειπ τείπε, Γι εαγα του έισιοπη το απ εαγδα πα γιιαό, Σι δαίε έιπ αόση ε μεαόσηα ε επίση τοίδ.

Τά απ ταησήμαιό σαη leasa αςα α σ-τηθαγαίδ ηα η-δέιημοη, γαοι τέαησαλαίδ σαορα σαη καιρκιησε γσόιρ, 21 σ-ταριαίρ σαο τα τρεματά σρεαμμίζτε α η-σέιδιη, σαη αήμαρις ηα γρέιρε ατα, αιρ θαγδα σας γόιρις; Να τεαρια το τεατατά δειτ γεατατάς τέαγτας, 21 γαήμαρ τάιρρ τέαγτα σαι γεαλδιαίρ το σέιδια το τρέιμε, τέαρτατά α η-αηατριμίτ σαλαίρι α'ς τρέιμε, τέ αρι το σέιλε σο η' δ-γεάρρ λέισιοη σόιδ.

Cújγ ατιμητε, 'γ léana σιιδ, ρεαπιίσε 'γ εμέαἐτα, Το ξαιιαίδ το πέαταιο παπ δάπη αμη α η τηό το, Ψιμ τέατατο βίστ cealτιίξ τάππιμης 'γαη τος τή γιη, 21 πεατταί τομη Suever, Rujγγιοηγ, Οαηοίπ α'γ βόιγ; Τε η ταπτά, α τεπεαταίδ, το η εατιαί γαοιμή γιη ξαιμή τας ακα α εαγα αμη α τόμη, Γι γιη Sacran α γμεαταίμε τά π' άμι ιέμτοη νόμδ.

Τρεαγηα ηα μαρα μά τίσιο σ'άρ δ-γεαταίης, Να μ-δαρταίδ σο σιευγσα, μεαρ, μεαμμηα αίρ δόρο, Δίρ σραταί γραμίσ τεαίσμις ζαίδη απ είρις, δεί ταρτα, ρίς, δείμδη γες σρεασα συγ τόιρ; Τά Δίδα τη σεαρτά δρεατα τε τρείμητε, Ρρεαδγαίο απ σίειρ γιη κασί σαίρμη πα σ-τρεοπ, 'Sαη τ-αρμ γο πεαρταίς α δ γεαραπαίδ Είριοηπ, Νί μαιτεαγ α γεαπαό σο μ' δ γεαρη ιείσιοηπ σόιδ

Τας τρασα τιμε, ταηαρέα, ταμαητα, ταοιτιό, Car, cealzac, τραογτάταις, ταμπηθορτας τρόη, Να γεασητά ατάητα αη θέαρ το ραοδατό, Θ΄ γ το τεαρθιής τίαση α η-αξαγό παιτέας ηα η Θ΄ ς; Cαιτίρι α πιθεατά γα ρεαστημή το τρέισισης, 21 γ σαη αση τιπαιρικ τασήμη τος τέιη ταια η ηα στοσήμη, Sin γαια το ταρριής α η-αμπτίριση τέιη οργα, Το ξεαγσαίδ σαη σέιλιε σο π΄ δινεάρη ιέισιση τοίδ.

Scattat, a'r zeallaim nác bazanta baota, le mactham na bhéithe ro beantuizte am teoiz, "S 30 τεαμθ beið azaibre ain ταιγτεαίι ηα laochat, 21 cheata 'ra théan bhire callait a'r Póint;

bejo reannaoh 'zur reallao ann na reanation claona, [rmó11 'Sa m-bailte, cíò éanac na larnacaid 2111 amanc to dreackainte meamnaim onéacta,

'Sa 3-ceansal zac béanra 30 m' b-reann 161310nn cóib

Τομάτ Ο. σε Νομμαό

Notes.

a beanτύζατ, v. meditating, etc. b Alubitor, n. m. ignorance. c reathunn, n. f. rain; v. raining. d chéathar, n. m. abstinence, etc. e Ajn o.cojr, adv. first, in the beginnf émij, v. to shout, cry or call. sing. g caomnuite, pass, par spared saved h reannat, n, m, flaying. [protected.

1052, Muire 'Jus 10sup.

The following hymn, Jesus, Mary and Joseph, is written from the dictation of Celie Ferry, a native of Gweedore, Co. Donegal. I Send it as a Christmas offering to the Irish readers. J. J. LYONS, Christmas, 1890.

200 Oja, mo folur, mo beata, mo znáo, 210 buis, mo lucisajn 'r mo lon 30 brat, Tabajn dam meamnus' d'ojde'y lá, Ont-ta a Ola, 3Ac rolar; 21 euraj τη τράτ, τη ογη γ τη ο δηίη, 21'r forzail mo beul cum a nát, 211' incin beit 30 cinnce, spádač 2111 Jora, 21Jujne '5ur Jorup.

उर्विता का ठीक कम द-धदंबाम उठ मुंगम, Ο 17 Δ1P. Δ σά mé Δ13 1Δηρι13 ράησίη, Doo' 210n-mac agn an 3-choir 'fuagh bar 'S tojne a cujo rola 30 h-uinal ajn an 'S o'an Spjonao Naom 30 léin [ron; Οόιρις ορραίηη απαλ μα Σράγια 21η η-Δημε δειτ 30 ειηητε, 3ηλτλά 21 Jp Jora, 21 ujpe '5ur Joolp.

Ο, α ηλοή έροις Ιογα Επίος τα, 21/ο Τίξεαμηα '3ur m' άμο σίσιη, 2110 ξάπολ υμλη το οιτίο 'γ lá, 211 Δη Σηλό οης το όροις 10 πραη ο'όι Δ, 21 Jora, Muine 'sur Jorup.

Forzail mo pujrinice, o mo Oja, [cu, Jonnor 30 mollrad mo beul 30 rjonujde

O A Oja, jongajt 'r cujojo ljom, 'S σε mo claoηταίο γαομιίζ mé; 21 21 Δ15 σε Δη ξιόρη Δη, Δ5 πιι ξίη, 'S Jujo onm amears na b-rineun, 50 paid ha chi ainm reo 30 buan ann mo chojte,

21 Jora, Mujne 'sur Jorup.

Szpjor uajm mo cuptajte, o mo Ola. 21 Jora milir, na ojúlcajá mé, Tabaja vam meamaujav 30 rion 2117 Jora Chiore a ceurat: 21 μ ξράο 'ζυγ ΔΙΑ οπόρη σου πλοή βάργ Ρμοίηη ομμαίηη μα σιούλασαιό ηθαίμα. Inn a cabaine raoi so phacaid rlan.

21 Jora, 21 ujne '5ur Jorup.

21 21 tajn na 8- Flajtjy, a Rit na Ritce. 30 n-aznujojo an raogal 30 léin tú Do'n Mac 'r Do 'n Spionad Maoin Onoin, sloin agur cantaite; To mollcan tu le cion agur cliu, 'S le zac chiorcujte eoluir 21 n-aine beit 30 cinnee, shatac 2117 Jora, 21Juine Jur Jorup.

30 m-beannuistin τά, a Cizeanna Dé, 21 R15 na olóme ríonujte, De η Α η- Δητη Δ κα δο δο Δ Δ δο Φέρη, ζόημιζ Δηη Α γΔοημζΑό; Ir caol na slair a ceansluitear jao, De το τπός αιπε, α Τιξε απηα, Fuarzail voit a rolur 30 rionuite, 21 Jora, 21Jujne zur Jorup.

21 211 การของการโดกทุกกา กรุกมาราทา ธน์, O IT MITE AN PEACAC DEONAC, Jur zup b'é vo beannact féin 'r beanηρός σο 21/10 αμλοή 21 tá le mo cuptajte ejlje a cómajnjom; 21 έδραο ηδ δ-γεδρτ, Δοδιήξητη Ιελτ, Sain tou de chi alum teo a lualocean 30 η-σελημής γιλο γείς λ πελόση πο ċnojte 21 Jora, Muine Jur Jorup.

21 Ris na b-reams, cabain vainra neams 'Jur rojúp mé a m-bealajte naomita The to cheata a bi tonta fola, Cuont agur rlanait mé. O mo Slanusteoin milir, agnuitim tu Leir η τηί αιημη reo 30 cince ineanus Uzur rojún mé ajn uajn mo bájr 21 Jora, 21Jujne 3ur Jorup.

Fear "Spiritual Rose" 1.82.



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.

Tenth Year of Publication.

Published at 814 Pacific st., Brooklyn, N. Y. M. J. LOGAN, - - - Editor and Proprietor,

Terms of Subscription -- \$1 a year to students : Sixty Cents to the general public, in advance; \$1 in arrears.

Terms of Advertising ____ 10 cents a line, Agate.

VOL 8, No. 4. NOVEMBER. 1890.

As we shall have no other opportunity to greet our Gaelic friends before the New Year, we do so now, wishing them, collectively and individually, all possible happiness and prosperity the coming year.

Greenfield, N. Y. 11-7-1890.

Dear Mr. Logan-You will find enclosed two Dol lars you will place to my credit as subscription fee due the Gael; also, one Dollar to help the movement. May God spare you long life to see your efforts crowned with success.

The Gael is the most pleasing publication in

existence to the Irish eye and heart.

I wish to ask you a private question, or public

if not too much to tax you so,— Some years' ago, in Ireland, night-schools sprang up teaching the Irish language. The teachers were paid 8 a year, and the scholars were furnished with book and other presents of encouragement. After a while the clergy began to rout them, and broke up the schools. - - Now, I would like to know who were the founders of that movement, and its object. Yours in the cause,

Patrick A. Dougher,

We are pleased that this question has been asked, - The founders of that movement were ostensibly the Exeter Hall Soupers and its object proselytism; the "Lion of the Fold." Archbishop McHale, conceived that the real object was the destruction of the Irish Language Hence the reason that in his time he insisted that every student for the priesthood in St. Jarlath's College should pass an examination in the Irish language, and that the Irish Cate-

chism should be taught in every Catholic school in his diocese, and refused the sacrament of confirmation to any child of the diocese who was not able to answer the questions therein.

The books etc. of the Souper schools were biblical proselytising tracts; and Archbishop McHale's idea was that they were so organized with a full knowledge that the Catholic clergy would not tolerate them, and not only that but that the fact of their existence would turn the people against the language, and that their [the soupers] object would be accomplished. Where the clergy erred [an error which they can never repair] is, that they did not take the course which Dr. McHale did and have the language taught in their own schools as he had in his It. was a foolish idea to suppose that the soupers would be more successful in their proselytising endeavors in the Irish than in the English language, and Archishop McHale's diocese is a living proof thereof, for when he died over 95 per cent. of the people of his diocese belonged to the Old Faith, notwithstanding that the waifs and strays of sin and shame from the Bird s Nest and elsewhere were planted in Connemara with a view of swelling the Anglican count. He was the Good Shepherd

The soupers' schools at that time, and the neglect of the Catholic clergy to follow Archbishop McHale's course. did a lasting injury to the Irish language, to Ireland, and to Catholicity.

The Irish-American element in the United States is over fifteen millions, 95 per cent of the immigrants from Ireland were Catholics: the Catholic population of the States to day is supposed to be ten millions, and, at least, one million of these are of German and other European descent. What is the cause for the falling off in the per centage of the Irish Catholic immigrants? [We assert that no Irish Catholic everchanged his religion except through pride, founded on ignorance, worldly

gains, or a desire to be tree from moral restraint]. The answer is, the supposed lowliness of the Irish through the neglect to cultivate the language. The Irishman came here; he never saw the Irish alphabet, nor believed there was such, and therefore could not instruct his children. Self interest and anti-Catholic surroundings whispered into the ear of the Irish-American youngster that his fathers were utterly ignorant and no better than the Indian, and the youngster, seeing the apparent proof in his own parent, swallowed the bait, and hence the large number of the Mac's and O's in this country who are the inveterate enemies of Irishism and Catholicism, there being in this city alone over thirty Anglican ministers bearing purely Celtic names.

Had Gaelic literature been published and circulated, the youngster could see for himself and his parent's ignorance would not affect him.

Have we analyzed this question aright? Do the Irish element amount to fifteen millions? Some say that the Irish-American element is more than that; but, leaving it at the lesser figure, see the loss which Irishism has sustained? Who is accountable for it? First, the educators and leaders of the Irish people; and, secondly, the rank and file who would spend a dollar in the liquor saloon before they would contribute a red penny towards the preservation of their Nationality and that which pertains to it!

The New York Philo-Celtic Society had an excellent entertainment on Thanksgiving eve. The principal Gaelic features of it were recitatons in Irish, Andromache and Hector, by Miss Katie M. Hanbury; Capa Fjop, by Hon. Denis Burns; Ózlaoc ηα Raηη, by Mr. O'Leary, and Σμαζάη υαρμα, by Capt. T. D. Norris—all members of the Society. The chairman, Dr Coughlan delivered a very interesting and instructive address on the race and its language.

GAELS—The preservation of Irish Nationality devolves on you. The Home Rule programme which has come to light is no home rule. There can be no Nationality without the language. We sketched in last month's Gael how to preserve the language through the committees. Also, solicit support for your Gaelic journals. Remember that no Gaelic journal can be run as a business enterprise in the present state of Irish society, and that if a few patriotic men strive to keep them afloat for the love of the cause it is by doing injustice to themselves. Every Irishman should be taxed 50 cents a year to preserve the language, and he who would not contribute it be held up to exceration. Instead of this being a loss it would be a gain, for the tone which the general distribution of Gaelic literature would give the race would repay them a hundred fold. Even as it is, compare the standing of the Irish to-day with that of sixteen years' ago. The language movement infused new life into them. You will not now hear the most ignorant Irishman or Irish woman exclaim—"An sure the Irish had no language,"

Man is always inclined to sympathize with and assist oppressed respectability. Had the Irish kept their language and literature before the nations, they would have been assisted long ago, but when the Irish were represented as half savage those kindly nations looked upon them as fit for no other state than that in which England kept them.

Prof. Jackson of Columbia College, delivered a course of lectures during last month on the Origin and Developments of the English Language, before the Y. M, C. A., a tony society of this city. The immediate subject of one of the Lectures was, "The Celtic, First Latin and Scandinavian Elements of the English Language."

Here, we have this English philologist obliged to go back to the Celtic (Where is the Latin and the Roman "letter" now \$\emptyset\$) to get the material for his lecture. Yet our Irish goms, learned and unlearned, permit themselves to be called "Ignorant Irish," whereas by the disemination of this same Celtic through the people, the Gotho-Saxon would shut up, and the Celtic element would be respected

An Allagheny, Pa. friend has sent us several copies of the Pittsburg Dispatch containing penpictures of the sufferings of the people of Scotland under English rule, by EDGAR L. WAKEMAN.

Talk of the sufferings of the Irish people under British rule! It does not hold a candle to that of our Scotch brethren. And why our "Scotch Irish" friends should organize to support a government which has used their kith and kin a hundred fold worse than the Southern Planter ever used his niggers, is a matter beyond our limited comprehension. Is it Religion & Such men have no religion

Lest it should be thought that we exaggerate the above, we would recommend the reader to send for the copies of the Pittsburg, Pa. Dispatch of Oct. 11. and 18. and of Nov. 1. 9. and 16. Each article fills two columns, nearly. We have not sufficient space to give extracts from the articles, but merely remark that we are surprised that any intelligent human beings would bear such persecution, and that any man or woman claiming relationship to that unfortunate nationality could be found, at home or abroad, in any attitude towards that monstrous government but that of hate and an opportunity to avenge.

Seazan Ua Oujojn an Heanna. (Concluded)

21 δράζα παρ ζημοί πα η-eala, 21η τράς το Ιμίσεμη αιρ αδαίηη, Νό γημή ημ ταοίτε παρά,

21 μ τοηηαίδ τμεμη; 21 δά μέποδ αοίσα, ίεαδαίμ, 1 γάτη το μήτρε ά αίμ δηασαίδ, Cάτα, πίοισα ο, γεαηηαίτ,

21 η-δάρη-ἐἰπὰλης τους;
'S της γάρης Ιρη τας ληγος,
'S τάρη τας κυβέναι τά το τολημό,
21 μάρτος τρίης le blagre
Νά γάρη-ἐρας Orpheus!

Τάμη, απ τή, le realat, Γαζτα αμη τήτ πο ταπατ, Γαοι τάμη ας τηίσταη Οαηαμ, Ο'άμταις πο leun!

δαη έληη, δαη έμις, δαη έφαηηας, δαη άμις μιζ παι έφαιτας, δαη τάιη, δαη διμόφαη, δαη έφαιαηη,

Δηνο-ήθας ηδηθή ! 21 η έμλη δούς όηλομός ε. όλης ε, 21 ς τάι το κημέρας ο'η δαιίαμο, 21 η λόαι τας νλομίσε ν'λης ηθο,

Śάταη, 310' claoη!
'S 30 βράτ η cuide της ladajns.
Ράμος τη τη το ταθαίης,
le η'άμριση το της leac αμπ,
δάμοα αξην ημοφ.

Ο Αρ Ράμαη σίδ το ήμε τας, Συρ ρίας τας ηί το Ιαδαίρ, 21 Αρ τάι ό η η- τη η ο ή η αρ δε αρτας, Ράιρτε ας δε ής ίξι;

Jan rpár do 'n níoż' zun ajcear, Fát a tíżeatt dam ajce, U nár, a chaojd, 'r a ajnjm,

γαμμας α δέας. Ο έργ Ιάη-τούς ςαοί τη αιτηίς 21η ηα γαοίτε τη αιτηίς; 21η άιτηεαδ επίζε ζαίγιι,

Cájz cumairz léj.
'S ταπ ráil το γτιοπογαό αίς με,
Ό άηα, ό ίο μγας, αίδιξ,
21 ςπά τα τίο έ cun θαημη
θάημα, αγα πέμη.

Um βάρης-γη συρθεά δας γεαδάς, Uτά δαη επρος le realas, Γαοι εάρη ηα σαορηγε αδ γεαγαή,

Sán tojle De!

3ac tháit cum Chíord ruain peanhaid
Páir 'r íotbaint reanb!
Chát le ríoc 'r Jeannat

Οηάή, ασυς σευσ!

Μη κάσηας, Κίσ σαη αιηιη,

Μοά το γίοι κά γσαηαι;

σαη γράς α τίσεας α η-σηαταη,

Μίτιεα η η η Τασά.

'S αη τάρ-γρρος cojήteat, meamujl, Uτά ηα γυμό 'ηάρ m-bajlte, Le cáρηα clójteam το γταιρεατ, Ur cláp leatan Néill.

Το άισηκαθ Ομίηη σά σ-σαζαό, Spáinnit τροιός le ceannar; 'S τάποα laoireac reapao,

Τάιη το luit γλοθαμ. Μί β-γυι γμάιο γλη μίζελίτ πά ελζαμη Μάμ δ' άμο λ το τοιητο λιμ λαγαό, λάη όμιο γίοη τά γχαιρολό,

'S σάμτασας ρίθας, Όλης λο δυμτελή τα Ιελδας, Κάις 'ς "κλητησε κατας," Clájpreλο σλοίη τα γρηθασιά,

Τάμτα της τρίερ ! Μη κάμτημη απ κίτ ταπ ταλαίτ, 'S τηάττρα λητη απ αμημη, 'τ τάμτο τημη κατοα, Slánte πο Rect.

TRANSLATION.

Her white breasts were swelling,
Like the swan's whiie dwelling
Where the waves are welling
O'er the stormy sea;
And her fingers pat in
Broidering upon satin,
Birds of early matin
Warbling on the tree;
Fishes, beasts, and flowers,
Fields, and camps, and towers,
Gardens, lakes, and bowers,
Were so fine and white!
Wandering through the mazes,
Of her lyric phrases,
I could chant her praises
All the day and night.

"O! thou land of bravery!"
Cried she, "sunk in slavery,
Through the tyrant knavery
Of the stranger foe—
Tribeless, landless, nameless,
Wealthless, hostless, fameless
Wander now thine aimless
Children to and fro,
Like a barren mother

an 520021. Joyce asm. p 12

Nursing for another
Cubs she fain would smother
So I feel to-day.
Sadness breathes around me,
Sorrow's chains have bound me,
They who should have crowned
Perish far away!" [me

Could I think you waver & No! those words I gave her—
"O, thou fair enslaver,
Thou hast won my heart.
Speak on, I entreat thee,
I may never meet thee,
Never more may greet thee,
Speak, before we part!"
So she then related,
How our land was hated,
Cashel devastated,
And its chieftains slain
"But," she said, "we are striving
Hosts are now arriving
Who will soon be driving
Tyrants o'er the main!

O! thou who inspirest Eire's bards, and firest Heroes' breasts in direst. Woe through bitter years, Unto thee each morning, Who didst dree such scorning, Scoffing, scourging, thorning, I cry out with tears! Send him back, and quickly Who now, sad and sickly, Roams where sorrows thickly Press and crush him down! And disperse and scatter All who in these latter Times have striven to shatter Eire's rightful Crown!

O! the French and Spanish
Soon our foes will banish,
Then at once will vanish
All our grief and dread,
City, town, and village
Shall no more know pillage,
Music, feasting, tillage,
Shall abound instead;
Poetry, romances,
Races, and "long dances,"
Shouts, and songs, and glances
From eyes bright with smiles!
Our King's feasts shall Fame hymn
Though I may not name him,
Victory will proclaim him
Monarch of the Isles.

Many excellent friends of the Gaelic cause have suggested that we cught to send bills to subscribers, the same as is done in other business, when subscriptions become due. We shall do so in future, though it costs time and money. However, all subscriptions are due in advance.

The Democratic candidate for governor of Mass. was eletected the other day by a large majority; but the candidate for lieutenant governor, who is an Irish American, was defeated out of sight—What alot of white-livered bigots

Bubscribers who think the Gael worth getting should notify us of their change of residence.

श्राप्त श्राथाठाम टंहठ्ठेथंट.

"Ain majojn čeočač 'nuajn a éjnjājm Azur žadajm amač raoj 'n c-uajānear Ir rúo a buajl an rajžeao mé Nač lejžearrao an Rojm; Ir raoa čam čá řeunao Azur cajčreao rearoa innrin, Jun znáo mná ójze mill mé 'S zan mo lejžear le rážajl."

"[ηηης-γε σόιδ, α γρέιηδεαη, V. Το παόταιό τά λά α γραιγσεοιμεαότ, 2η από το δετιμί τά εμπότα, ευμπότα ό δειτά α το λουδο δειτά από το λουδο δειτά από το λουδο δειτά από το δειτά από το

"Ir jomoa zeallamajn bneuzać, . 21 cuzajr aniab ó oo beul dam, Fad a'r bejcead znjan ajn aen No'n reun zlar ajz rár; 'S zo deneamrad caojniże maola Na chojc azur na rléjbce 210 malnujo de céile Nac b-pórra mé zo bnác."

"Ιηηηγ-γε ταπ, α ἐαρίη,

5ατ ἐ ἡ γάτ ηας ηξαθγα Ιροη-γα,

υμας αρί εμτοτροπ, γύξας,

Υραμ, Ιυξήμαρ το Ιεορ;

Το ἐμαγατ ρυμηγ ἡ Ιροηη τωρτ

Υξυγ προης αρκ ταλιαρδ σύρτες,

Υξυγ αρκ η τούξ δ' γεάρρ ἐ ηα'η σημτας

Νας η- δερτεατ αρκ απ τοάτ."

Tá ceampuilín ain taod choic
21 Jur cuaimín no-tear deunca ann,
21 in leizeann mo teithe zeuzaid
Deit rianca ann rúd ríor;
'S a maizinín milir maonza
21 an d-cizid cú real de m' feutaint,

- reac Clain eac na nouedal

bejojo-re Δηη τύο Δη' ΔοηΔη 'S 341 AO1 outhe or mo clonn."

Written from the dictation of Mrs. Sullivan, a native of Castle Gregory, co. Kerry.-J. J. Lyons

Nov. 16, 1886.

An Address to O'Donovan Rossa, inspired by the burning of the cabins at Glenbeith.

21 Öjanmujo chéjn Uj Öonnabájn! 21 3-clojrfead cu-ra an compad? [5a11, 213 Clay-1-3000al AIR FUID AT C-TAO. 2115 Jujoe cum Dé le raojnre razail.

21 b-rullyn-re ao' coola, no nó ráin, No ca d-fuil na Flana bud dual dán? No b-reich an céinleac as clainn, "LIAIM AN é1213,

213 ofbine an n-Jaolea cum rain?

Tlaodajo aju na Fjannajo a n-am chát, 'S ceitiom to Lundain to ciuin clát; 'S rato beto riao a' neubao an m-bot-र्म क म-लामानन,

Séjoream le púban a 3-cajrleajn.

Translation.

Brave Jeremiah O'Donovan dear, This agitation dost thou hear? By the Irish people though scattered, meeting, Praying to God for freedom.

Art thou asleep or less earnest, Or where are the Fenians, the bravest, Or dost thou see the destruction by the sons of lying William, Driving our friends from home and kingdom?

Call on the Fenians, serenely, And we'll proceed to London, secretly, And while they are tearing our cabins in Innis

We'll blow their castles with dynamite, Humphrey Sullivan,

Holliston, Mass.

[We publish the foregoing principally to show what sentiments of revenge British vandalism inspires in the most docile Irish mind. They are the sentiments entertained by every Irishman whilst an English red-coat, with its concomitant evils, obstructs the Irish vision; but, alas! "Many are called but few are chosen."—Ed. G.]

We hear of a large number of Yanks who are try ing to hunt up their pedigrees from the Mayflower immigrants.—What are the Mac's and the O's doing to preserve theirs?

The great pest to Ireland and Irishism, at home and abroad, is the English-educated Irishman. He embraces the majority of the orange element in these States, and the bitterest of them are of Irish Catholic parentage.

TOUISUNNU

oe. 0.5.

Leanga.

Cajt mé ruar é com Jeal le rneacta, 21'r tujo ré anuar 'na on bujte ain leacta,-

> Mí 'l ré amujt ná ircit, 21'r rejojm Jac ujle lá é. FAnconur.

Ritear agur fuainear, Sujoear agur o'jannar, Dá d-rázajnn é ní deunrajnn ljom é. 'S nuage nac b-fuagear, tuzar-Deals to cuajo 1 m-bonn corre.

Τασαηη τέ αγτεαό αιμ σμαιίηιο σαοιπε, U'r mitizeann ré amac na rhaitib río-04.-Deagac.

Un πυο cuinear an rajodin 'nna poca, Cajteann an σαιόδην αην απ μόσ é.

Μαομ ηα cheize ο βίασαιη 30 βίασαιη, 3 Δη bjad, 3 Δη pajde, az buacajlleaco. ססימח המולחול.

> Τά σαιγιθάη 'γα ησαμμόα, 'Να 5- coήημη ξεαηη η α сено τα, Mí cuilleinn-re rein ann Má lest mo cujo (coos) eurajo. Ρόιπίη γεληδάη.

Com zeal legy an ala, com milir le mil, Com chujny le ud, com veant le fuil.

Donnication out 'ra' 5-cluso, 'Sa meun 'na meul. bujoeul(reanóz) a m-bejdead conca ann

We said in the Gael some where that Ireland would get home rule when her language would be revived-mark that page.

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CRUJE NO HEJREUNN.

Sejnη σ'αδμάη, α όμισ η δίηπε, Sejnη έ παμ το γεjηη δάμτο α όιαομό le ceol αη όμιμηηε, 'Μιαμ το δίτιγ, α τίμ η κίηε, Lάη τε γιαμικέας δίηη.

"Jaban Donn."

The TUAM News has copied from the Times of this city the proceedings of a German-American association which has adopted a resolution pledging the members to vote for no candidate at elections who will not support the movement to have the German language taught in the public schools

Will the Irish follow the example of their Teutonic neighbors ? O, no, they are too "stylish," the leavings of the Gotho-Saxon is more tony!

We have received a large number of photos for our Gaelic Historical Album. Mr. Downey, Mon tague, Mich., sends his with "The Gael" held a loft triumphantly. We hope all the subscribers will be represented. The work will be interesting to future generations of Gaels as a record of those who preserved their identity.

CAPTAIN NORRIS and CHICAGO CITIZEN.

New York, Nov. 14, 1890.

Editor of the Gael.

Dear Sir-The subject of the following epistle appeared in the Chicago! Citisen of the 30th of August, with a promise of more of its kind, I immediately wrote this reply, or rather complaint, for its appearance in a paper like the Citizen, claiming to be so Catholic and so Irish. I directed my communication to Mr. Finerty, personally, as chief Editor. I waited for three issues and had no reply. I then dropped Mr. Finerty a note asking for a return of the manuscript, if he could not use it. There have been several other issues and I have not seen or received any reply. I hereby reswrite it and request THE GAEL to give it a place, that our people may see that our bishops and priests, and Church cannot be misrepresented and our dear language and its own distinctive type cannot be abused publicly and shamefully without a protest from some Irishman. By the way, we have not seen the Citizen's "more to say on the subject" -Thomas D. Norris. yet. Yours truly,

Here is the letter,-

No. 15 Stone St. N Y, Sept. 4th. '90.

To the Chief Editor of the Chicago Citizen.

Dear Sir: Please grant me space to (reluctantly) make a few remarks on a surject which appeared in the shape of an editorial in your worthy paper of August 30th. I must say that I do not really believe that you ever wrote or dictated that article. Neither do I believe that the writer of it believes in or knows much about the Church, nor do I believe that any Catholic or real lover of the Irish language would be guilty of spreading such trash before our people. The article says, "Last week's mail from Ireland says that 'on Sunday July 27th. priests speaking in some of the Catholic churches, on the opening of the schools in the city (Dublin) referred to the Irish language as being a study worthy of special attention.' This is one of the strangest and most suggestive item of news ever brought across the Atlantic from Ireland."

Why, there is nothing strange or wonderful about it. It may be suggestive and hopeful news, and surely it is, and we thank God and the good priests for it. The writer tells us that,

"Unless the priests, who spoke about the duty of the Irish people towards their national language HAD BEEN ORDERED SO to speak by some authority before which THEY HAD TO BOW, it is an absolute certainty that not one of them would have said a word in favor of the Irish language."

Oh, what a gall! What a treacherous misrepresentation of our good priests! There is not an authority on earth to make them bowto such an or der nor a power that would try to compel them to. The only authority on earth before which God's priests have to bow is the legitimate authority of their church, dictated by Jesus Christ, its founder, its protector and its life, and that Church will never issue an order to compel anyone to speak or to teach any particular language or form of speech.

We have before now seen similar charges made against our good priests and against our church, in writings similar to the present, and by persons who did not know the difference between a dozen priests and the body of the Church of God. The writer says,—

"It is reasonable to conclude, then, that the or-

der came from Archbishop Walsh, and it is equally reasonable to conclude that, however patriotic the Archbishop may be, he would hardly have inspired such an EXTRAORDINARY DICTUM from several altars in Dublin if he, too, had not received inspiration from some source above him."

Does this great light, who appears to conclude so much from his power of reasoning, pretend to say that the Pope has sent a bull to Archbishop Walsh, concerning our dear language? If so, he never committed a greater bull in his life. When the Pope or the Archbishop will issue a legitimate order to the priests of the Church, it will be obeyed with alacrity, not because they have to bow as slaves, but because they cheerfully comply with the injunctions of God's mouthpiece on earth. This great luminary says,—

"But to speak of such matter in Dublin * * *
shows precisely 'that at long last' the Church has
seen the mistake she made, in having, for nearly
two hundred years, done almost everything that
could be done, without absolute persecution, to
cause the disuse of the Irish language by the Irish masses."

What blasphemy! I was born in 1827 and from the time I was able to attend Holy Mass until I left Ireland in 1851. I could hear a priest or the bishop himself preach in the dear old language every Sunday; and I know that the catechism classes were instructed in that language by them. Thousnds of others, older and younger than I, from different parts of Ireland can testify as I do.

Will this instrument of eyil tendency ever cease to asperse our priests and our language under the plansible cloak of hypocrisy & O Heavens | hear him again, "But with that almost (yes entire) superhuman wisdom, which is so entirely characteristic of the MANAGEMENT of the Church, she seems hastening to repair the damage that was done." Yes, done by English helishounds and Irish turncoats who denied their God and chased the priests and bishops as if they were wild and vicious animals for teaching the beautiful old language and the way to Heaven. He says,—"Here we have an instance of the might of public opinion. Even the Church itself has to bow be-fore it." Indeed we Catholics believe that public opinion must shape itself so as to comply with the Church, which can never change. He tells us 'That it is the fearless patriotic men who founded Irish language societies in Dublin that are to be thanked for the renaisance of the national langnage sentiment, not only in Ireland but in this country: but above all individuals, and certainly above all priests, Father Keegan of St. Louis Mo. is to be thanked the most." Oh! "All! all! this will I give thee if falling down thou wilt adore me." Where are the memories of the Rev. Father Daniel O'Sullivan, Doctor Keating, Archbishop McHale, Father Bourke, etc f What have we to say of Father Nolan, Father O'Growney, the Rev Father Fitzgerald of Brooklyn. and others who wrote and who write our beautiful language in its natural form, and not in the accursed English type which maligns our race everywhere it is used.

He knows that the societies of Brooklyn and Boston existed for years before those of Dublin, notwithstanding his barefaced assertion. And although we feel glad and thankful to see the Revd Father Keegan take such an interest in the language, we feel that the only cause for our great luminary's pretended great praise of him is because he (the Revd Father) for some unknown reason,

advocates the use of English type for our dear

"Oh! what a beautiful bird you are, and what a beautiful voice you must have," said the Fox to Now hear him and judge impartially. the Crow. He says,-"The next step that should be taken in this country about the Irish language should be a convention of all those Irishmen who are interested in it (yes perhaps for its destruction); whether they are Gaelic scholars or not makes no difference (It looks as if it would suit him better that they should know nothing about it). That conven tion, while not dictating as to the character that should be usd in printing Irish, should commend that the Roman (English) should be most used, for it throws fewest obstacles in the way of learners, and Gaelic loses nothing of its attributes by being printed in it." It throws all the obstacles It throws all the obstacles of all the letters of the English alphab the could not pronounce the 'Irish' of 'dear, cheap, slender, music,' and many other words. The nearest approach would be of 'ceol', music, spelling it 'kyole.' What would become of Irish orthography & A person learning Irish in Inglish type can never read and pronounce it properly and will never know anything of ancient or modern books or manuscripts written or printed in the real script or type. A person can only ape Irish in English letters. Our luminary, in his call for an Irish language convention, tries to imitate 2nd, Samuel 11c. 15v. He substantially says,-Call an Irish language convention, composed of English speaking people, say, for instance, good Gotho, Saxon Irishmen; well, say, like the Scotch-Irish'what is it?' Place the regular Gaelic letters in the forefront of the platform; withdraw from them. Commend the letters of old England for ever, that all the signs of ancient Ireland and of her noble language may be smitten, and die; and that all her ancient literature may become lost and useless and a mockery in the mouths of her enemies," Fac simile: "And he wrote in the letter, saying, 'set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die," 2nd. Samuel, 11c. 15v.

Dear Mr. Finerty, judge that letter under the guise of an editorial in your patriotic paper. Judge its fealty to Ireland and to the dear old traditionallanguage of the dear land to which you and your worthy paper are devoted, and see that such a wolf in sheep's clothing will not again slip into it without your notice. When those who are really interested in our dear language deem it necessary to call anything like a convention for its use and benefit, let that convention be composed of Irish speaking people who take the trouble to read and write it, and make themselves able to converse in it, and who study its grammar, and of no others. No Democratic convention will invite Republican delegates; no Republican convention wants half the delegates to be Democratic; no Episcopalian coun cil is made up of Methodists; no Catholic Synod is made up of dissenters; no people who had letters other than the Roman (English) letters dropped them for the English, and no country or separate people who ever had a language of their own is known to have dropped it for the English. Why, then, should a Gaelic convention for Gaelic purposes be composed of any but Gaelic scholars? Why should any mongrel who would advocate the change of its letters into those of a strange and persecuting nation be allowed to stain the doorsteps of such a convention with his polluted teet \(\) Why should such a convention be composed of or controlled by persons who would want to use SUCH as an expedient \(\) O! no. Our poor Uriah has too many friends to allow it to be put in the forefront of Gotho Saxons for their use and purpose.

Yours very truly, -THOMAS D. NORRIS.

THE SENTIMENTS of our SUBSCRIBERS'

Cal—Hollister, J Gleeson—Milpitas, O Quigly. Col—Redmountain, J Kennedy; Mr. Kennedy also \$5. to help the Gaelic cause.

Conn-Meriden, M O'Connell, per M J Henehan, Providence, R I.

D C-Washington, Catholic University, Rev P C Yorke.

Ill—Chicago. P Henehan, and T Cullinane, per M J Henehan, Providence, R I—Lockpor M Darc J.

Mass-Boston, T J Coghlan, per W King. Minn-Fulda, M Spelman.

Me— Machias, Rev C O'Sullivan—Portland, F A Landrigan.

Mo-St Louis, Mrs H Cloonan, per J G Joyce.

N Y-City, T Young, T Browne, Miss B Dwyer -Rochester, P H Quillen, per M J Henehan, Providence, R I.-Brooklyn, Hon. Judge Rooney.

O—New Straitsville, P Fahey, M F McDonald, per Mr Fahey.

R I—Providence, Rev. D McLowney, J T Kennedy, J E Lynch, P E Cuff, M Simmons, all per M J Henehau. Gaels, why not take a leaf out of Mr Henehan's book?

Pa—Phila., F McDonnell (Phila. Gaels, Mr Mc Donnell is in the Boot & Shoe business at 533 So. St. Pay him a visit.), Miss Mary Mahoney per J J Lyons—Scranton, M G Langan. We hope P F May of Belvue will organize for the Sisters' classes, Ballinrobe—no excuse, and that right away. Ireland.

Donega!—Driminacross, J Dwyer, per Miss B Dwyer N Y City—Gweedore, Rev J McFadden, per Charles C Coll, Coal Creek, Col.—Meenderry ample, M Duggan, also, per Mr Coll.

Mayo-Flaughena, T Boyle, per M Spelman, Fulda, Minn,

Roseommon—Cloonagh, Miss Tessie Gormly, per M J Henehan, Providence, R I.

Italy—Irish College, Rome, H Dwyer, per Miss B Dwyer, N Y City.

We have received a beautiful specimen of Gaelic script written by the children of the Sisters' Irish classes, Billinrobe, county Mayo.

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