

WEDNESDAY
 Teaban-aiéhyr m'ioranjal,
 tabanta cum an
TEANZA SAEDILSE
 a corhad azur a jaoréužad
azur cum
 Fein-mazla Cind nah-Eineann.

82140 Rol. Ujm. 8. bezluczne,

1891.

Պա՛հ Քի՛յ Շարլեան՝ Ելլե Տանդայ՝ 7
ԵԱԴԻՐՅՕՅԱՆ ԵՕԱՐ ԵՅԻՔԵ 'Ն ԵՕԻՃԱՆ.

(Λεητα ὁ 'η 5ῃαὶ μῃδῃ)

“Kj bejò ré ajse,” arpa Keapet “majb-
očaio muiò é.”

“Ի՛նչ ծեսդհամայնո ըլի,” արեւ ջլե, “ա՛ծ
 Եւրբայնո ծալլ արեւ մեյրժե է, 7 Եւրբայ-
 նոյն աղ Եւրբալլ արեւ ծե, Դժար յղրեօ՛-
 ճայնոյն ո՞ո մ' Դժար շար ըլիլի Բէյն ո՞-
 ճալո Յօ Ծօբար Ծեյրեա՛ծ աղ Ծօնճայն 7
 Երեյօրժօ Բէ ըլիլի յօնի Շճար, յար Ե՛ւ
 Եւրբայն Դժե դա՛ծ Եւրբ Դղի ա՛ծ Լեա՛ծ Դ-
 յաճօն.”

21 րիդ ԾԾԺԻՐԵ ՐԺԾ ԼԵ ՇԵՐԵ, "Օ
ՔՂԻԼԱ ՅՕ Ծ-ԵՂԻՅԵԱՄԱՐ ՅՕ ԱՅԼԵ ԱԺԱՅԼԵ
ՐԼՈՂ ԵՅԻԾ ԾԵՕԸ ԱՅՁԱՂԴ 1 ՕՂՕՐԻ ՂԱ Դ-ՕԸ-
ԱՐԵ."

Տնօրթ ըլա՞ծ շնիւ բլօտայե, ճշր Ծօ
 շնր յա՞ծ այր Շարի աղ շնր ԲԻ՞ծ ին՞ծ Ծօ
 ճլ. ի՞նչ ըլա՞ծ ըլա՞ծ ճա՞նչ շնր շնր
 ըլա՞ծ ըլա՞ծ այր ինչր. ի՞նչ ըլա՞ծ ըլա՞ծ

[illegible]

“Ածագարծ ընծ Եդրտ յղ ճիտ ճը
Ելծ”? Գըր Գղ Զլծ.

[illegible]

Այդ բն խնր թէ յայտարար 30 օ-
ր ադ տեճ օրոճ ձայր օ՝ յօմեարածար
Շարտ ածայե. իսայր ձ խայր թէ խնթ
թէյն խն ադ Բն յարկն ձ յօր ձ ձ
այր ի՞ խնթեճ թէ Բօլ ածե, ձ բն

LESSONS IN GÆLIC.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	m	m	emm
b	b	bay	n	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			

XII. LESSON.—Continued

Translation of Exercise 1.

21η Seαη ƒeaη Δ5uη Δη b̄aη.

Ե՛ր Տեա՛ն քեա՛ր և ի՛նձա՛կ եա՛նա՛ծ քա՛ն
 Լե յաճա՛յլ ինձո՛ր ինչո՛ւեա՛ծ եօ՛ւ շարքեա՛ծ 7
 շար՝ յայ՛էր էր ի՛նչո՛ր է, 7 ո՛ր յար՛ էր այ՛ր
 ինչո՛ւ և եա՛նա՛ծ աշար՛ է քա՛նքա՛ն և ո՛ւ
 եա՛նա՛ծ քա՛նա՛նա՛նա՛ն. Եօ՛ւ յայ՛ցե ան ինչ
 այ՛ր ան ինչո՛ւցե այ՛ն և յայ՛նա՛ն, աշար՛ ո՛ր
 քա՛նքա՛ն և յայ՛ն և յայ՛ն 7 յայ՛նա՛ն ինչ
 “Ա՛ն յայ՛ն յայ՛ն օր, և ինչո՛ւ ինչ,” ար՛ էր,
 “Յար՛ և յայ՛ն և յայ՛ն աշար՛ յայ՛ն և յայ՛ն
 և յայ՛ն և յայ՛ն ինչ և յայ՛ն և յայ՛ն և յայ՛ն
 և յայ՛ն.”

Ո՛ր հ-յօղիւն յՆՈՐԱԸ Ըյր Ըն յ-ԲԱՐ
Ըյւր Է ԻԵՐԵՐԻՅԸ Ը ԵԸԸԸ.

LESSON XIII.

Taking the five vowels from the seventeen Irish letters, there remain twelve consonants. Of the consonants, three, viz., l, n, r, never change their primitive or radical sound; the remaining nine do change their radical sound into one of a kindred nature, which is formed by a like opening of the mouth.

This change in the nine mutable consonants is caused either by the natural sound of the word in which the mutable enters, requiring it, by their position in a word or sentence; by their relation, or connection with other words that have an influence on their sounds. Thus *τ* at the end of the word *κατ* (a battle), must be aspirated, as the natural sound of the word requires it, in order to distinguish it from the word

κατ, a cat; β in βεη, a woman, a wife is pronounced with all the native force that the Roman or English b has in the English word 'ban,' or the Latin 'bannum'; but if any of the possessive pronouns μο, my; το, thy; α, his, and some of the simple prepositives go before it, β immediately assumes the sharper or flatter sound of v or w; of v if β be followed by the vowels e or ι; of w, if followed by any of the broad vowels α, ο, υ: Ex, μο βεη,; pronounced "mo vann; μο βάρτο, my bard, is pronounced "ma wardh

Excluding then ι , η , μ , from the twelve consonants, we have b , c , ϕ , f , γ , η , p , r , τ , subject to this change in their primitive sound.

This change, arising from an 'aspirate' or rough breathing after the vowel sound, is at present correctly called 'aspiration', incorrectly 'mortification'; for the change does not destroy, it only modifies the sound of the consonant. Besides, it rests on the same principle, and is regulated precisely by the same rules as those to which 'aspiration' in Hebrew, Greek, Latin, Spanish, German, or English is subject.

The consonants p, f, b, m, are called 'labials' or lip-letters, because one cannot sound them without compressing the lips. If their primitive sounds are cognate, is it not natural that when penetrated by the aspiration, the sounds of these same kindred letters should, on philosophic principles, remain cognate, or of the same organ? This is what exactly takes place.

c and ç, palatals, have their aspirate form perfectly cognate, both partaking, when affected by the rough breathing, of the guttural sound.

From this principle of similarity of sound in letters of the same organ, and of their retaining still a similarity in their aspirated forms, a table of the aspirable consonants, and of their aspirate sounds, as represented by Roman letters, can be formed.

(This table should be referred to until

the aspirate sounds are known by the learner.)

* * The notation for the aspirate sound sign is a dot (·) or *h*.

Plain or Primitive Form.	Aspirated or Secondary Form, As Spelled.	Pronunciation or Secondary Form, As Articulated.
Labials	p p̄, or ph.	F,
	b b̄, or bh.	V, or W.
	m m̄, or mh.	V, or W.
	f f̄, or fh.	H.
Palatals	c c̄, or ch.	Gut'ral KH or X GH or Y
	s s̄, or sh.	
Dentals	t t̄, or th.	DH, Y. H.
	ç ç̄, or ch.	
Sibilant	r r̄, or rh.	H.

A fuller explanation of the aspirated Consonants.

p̄ aspirated equal ph or f.

b̄ before and after e or i equals v; before and after a, o, u, it equals w.

m̄ before and after e or i equals v; before or after a, o, u, it equals w; m̄ is slightly nasal, as in *cuihΔ* sorrow, pronounced as if written *cufh3Δ*.

f̄ is silent: it has the sound of 'h' in some words; as *féh*, self; *to m̄ f̄éh*, to myself, pronounced, *dhom hein*.

ç̄ equal ch in *och*, *oç*; or the Greek x [chee]. It is invariably sounded like the Greek x [chee] when it goes before e or i; but before a, o, or u, it has a thicker sound, as heard in the exclamation *oç!* [och], *oçón!* [ochon]; or of the German ch.

There is no sound in English like that of ç̄; for when it is said that ç̄ aspirated sounds like gh in 'lough', very few take up that sound, for few in these countries, except Irish-speaking people alone, pronounce that digraph with a guttural tone. To pronounce it correctly add to the sound of k [or Irish c] a little rough breathing from the throat; as *oç*, [och]

ç̄ equals gh, guttural, in the beginning of a word, if before the vowels a, o, u: before e or i, it has the less guttural sound of y; as, *mo çeΔh*, my affection. But in the end and middle of a word, it has no other power than that of lengthening the sound of the preceding vowel, and fixing the spelling, just as

gh in the English words—high, neighbour, highness, nigh, thought, thoughtful, thoughtfulness, tends to lengthen the vowel i, or the diphthongs ei, ou, and to aid in forming a correct orthography

Example: *μh*, a king, pronounced as if written *μj* [ree], *μhεΔct*, a kingdom, *μh-Δm̄u1*, kingly; *ροh*, happiness, prosperity, pronounced *so*, *ροh-Δm̄Δ1*, pleasant, prosperous; *ροh-Δm̄lΔct*, pleasantness.

ç̄ has a thick, guttural sound very like that of ç̄. In the beginning of a word, ç̄ before e or i has exactly the sound of y, as, *mo çΔ* [mo Yia], my God. In the middle or end of words ç̄ aspirated is the same in all respects as ç̄ aspirated—i.e., it only lengthens the sound of the preceding vowel || or diphthong.

Obs.—There is another sound peculiar to ç̄ and ç̄ when following the vowels a or o, in the first or second syllable of a word, which deserves particular attention. The two letters *Δç̄*, or *Δç̄*, sound like i in *ire*, *ey* in *eye*, *eyre*; as, *ΔçΔh* (ey-en), aspen; *ΔçΔhct* [ey-airth], bolster; *ΔçΔhct* [ey-ark] a horn; *ΔçlΔcΔç̄* [ey-luck-oo], burial; *ΔçΔhμ*, I adore; *ΔçrtΔh*, a halter; *ΔçlΔçΔh*, a science; *çΔçΔhμ*, beagle; *μΔçΔhct*, sight; *τΔçç̄*, *Thaig*; *lΔçΔç̄*, fewness; *ΔçΔhç̄*, face, against; *lΔçΔh*, the space between the fingers, toe, prong, fork; *çleΔçΔh*, a turf spade, and *SeΔçΔh*, John, are exceptions. These exceptions are generally marked with the grave accent, as *ΔççΔh*, a cause; *Δçμct*, timber; *Δç*, luck.

ç̄ equal h; ç̄ equal h. Aspiration so affects these letters that their power as consonants has been lost, while the aspirate alone is heard. ç̄ final is never aspirated.

[Hence, an accented vowel should never be employed before these aspirated letters—the aspiration being a sufficient indication of the lengthened sound. Also, accenting the a in the pronoun *ar*, our, should be avoided. That word is invariably pronounced short to distinguish it from *ar*, slaughter—pronouncing it *awr* savors of the cockney pronunciation of Catholic, *Cawtholic*. A persistence in this indiscriminate mode of accentuation bewilders the printer and puts him to the cost of buying extra accented letters.

VOCABULARY.

Δ, who; Δέ, but; Δό, luck.
Δη τε, the individual, the person who;
τε, means any one, a person; τε is
sometimes written τ, but this is not a
fem. form.

έο, so, as; έο, so; when followed by
the demonstrative pronoun ηη, that;
as, τά Δη λά έο ηρεάξ ηη, the day is so
fine, literally, the day is so fine that;
βρυη έέ έο ηηάτ ηη? is he so good?
it means 'as', and is followed by τε
[with] when a comparison is made; as,
he is 'as' gentle 'as' a lamb, τά έέ έο
εαοηη "te" ηαη, literally, he is so mild
[that he can be compared] with' a
lamb; where no comparison is drawn,
but a certain condition pointed out, it
is followed by Δγυρ, 'and,' 'as'; —Ex:
he is as well as [is] possible, τά έέ έο
ηηάτ 'Δγυρ' η έέοηη; we are as fortunate
as we can be, τά ηηυο έο ροηα
'Δγυρ' έης ηηη.

Pronunciation.

βάτ, death, murder,	baw.
βατ, or βα, cows,	bah.
βεατα, life; ηητ, life,	bahah.
βοέτ, poor,	bucht.
ηράτ, ever; to spy, a design,	braw.
ηρεάξ, fine,	biraw.
εαο, what,	kadh.
εατ, a battle,	kah.
εαητ, spend, use,	kaih.
εάητ, chaff; to winnow,	kaw-ih.
εηα, who,	kee.
εηυοέ, end,	kireeaugh.
εηηηε, man, a person,	dhuineh.
εατ, cause, reason,	law.
εαδ, take, receive,	gov.
εαέ, each,	goch.
εηάτ, love,	graw.
λαοέ, a hero,	lhayuch.
λεαηδ, a child,	lhannuv.
ηηάτ, good; ηο ηηάτ, well,	mai.
ηηαη, as; like; ηηαη βλάτ Δη ηηάξ, as the flower of the field.	maigh.
ηοέ, early,	nh.e
ηητ, a thing,	oiy.
οηξ, a virgin,	rih.
ηητ, course, a flight,	shinn.
ηηηη, we, us,	

ηηδ, ye, you,	shiv.
ηηαο, they,	sheeudh.
ηηάηη, to swim,	snawuv.
ροξ, happiness,	so
Δη-ροξ, misery,	on-ó.
ταλαη, earth,	tholuv.
εεαέ, a house, εηε, a house's, though.	
εηάτ, time; Δη εηάτ, when,	thraw.
εηυαξ, pity.	throo-eh.
υέτ, bosom; Δγ, from; thus, Δγ υέτ, from the bosom, i.e., by virtue of, thro'; Δγ υέτ Δέ, for God's sake.	

EXAMPLES

τά Δη λά ηρεάξ, the day is fine; τά Δη
βάο εαοα, the boat is long; τά Δη
εεαη ηηάτ, the man is good.

βη Δη εεαέ βοέτ Δέτ βη ροξ Δηη Δη
εηάτ βη εεαη Δη εηε βεο, the house
was poor, but happiness was there the
time (while) the man of the house was
alive.

τά εαέ ηητ ηηάτ Δηη έέηη, everything
is in itself good.

βη Δηη Δηη εαέ Δη, Δγυρ ηη βεητ εηυοέ
Δηη εο ηηάτ, God was in being at all
times, and there never will be an end
for him.

Exercise 1.

Translate—

1. What the thing, a boat? 2. Have you a good
boat? 3. I like to swim. 4. Do you like to swim?
5. Have you a poor house? 6. I have not a poor
house. 7. Alas, thy house is pitiable, but there is
happiness in it. 8. Mayest thou have prosperity
and happiness for ever. 9. With whom (i.e., whose
is) the poor child? 10. With (i.e., belonging to) the
man of the house. 11. What reason art thou in this
place so early? 12. Because (the) luck is on the
person who is early. 13. Take my hand in thy
hand. 14. Pitiable and short is the life of man
and full of misery. 15. The life of man is a war-
fare as long as he is on earth. 16. For God's sake
spend a holy life. 17. Who is he—God? 18. Is
God in every place? 19. God is in every place.
20. God is good to every person; the sovereign
king of heaven, who is, who was, and who shall be
for ever.

Students, persevere, you are now over
the rubicon; the exhibition which
you have given in last Gael is highly
creditable to you. The next will be in
six months. Try to circulate the Gael
among your friends.

CAPTAIN NORRIS'S NOTES.

The following are the Notes to the extract from the ΣΕΝΕΚΑ 246, which appeared in the last number of the ΣΑΟΤΑΙ, and also, what is called 'The poem' I give them in the original Irish and in the author's (or editor's) English translation, and also in my own modern translation. I give the Notes first.

Yours truly,

THOMAS D. NORRIS.

Original.

Քայէ ԶԵՒ ԱՅԻՐԾ ԾՈՊՈ, ԵՐ ԱՅՈՂ ԱՇԵՐԱՐ
ՔԱՅԵ ԶԱՇԱՅԻՐԾ, Ե. ՔԱՅԵ 1 ՂԱՅՐՅԷՂ ԴԵՇ
ԴԱ ԶԱԵ ՂԱՐԾ, ՊՈ ՂԱ ԶԱԵ Ղ-ԴՈԼԻՅԷԸ; ՊՈ
Ա ԴՅՕՏԱՅԻՆ ՂԱ ՂԱՐԾ, ՂԱ ԴԵՕԼԱԸ, ՊՈ ՂԱ
ՂԱՐԾ, ՂԱ ԴԱՐԱԼ.

Այր երս Ռշեհա .յ. Ռշեհ ձյդմ ծոյ ձե-
ւոյդ, ոյ Ռշե, ձր յո շոյիլեշ ոյ լարձ
շոյիլ ձիւ քիլ ՔԱԵՐԱԵ; ոյ [Ռեմանձե]
դեյթոյձոյդեճ, .յ. սմ յար շուր սմ շո-
րձ; ոյ Ռշե դեյիւծաճ .յ. դիլլ դեյ-
ւոյդ քո ձաւձար յո շրալ; ոյ ձսոյ
ձսոյ շոյոյա յ քարւձ դեյանձոյի; ոյ
Ռշե դեյդեճ, .յ. շոյ դեյիւ շոյ լաւձ
յիւլ շոյ ՔԱԵՐԱԵ.

Շաճի լաղ ձօ դեյմ ձօ բաժ ծիւյ ձօ
 դա ծրայոյն ձօ, օսւր ու բալլրիշեւ ձօ
 Բաժրայժ եյրծի, օսւր շնդաձ ադդրիյ ձօ
 րիյժե Բաժրայժ դա երյաճիբաբա յրաղ
 Կնո՛:-

"Jubu ƒɔr ƒɔɔ ɔbu, ƒɔr ɔbu aɛƒɔr.

[illegible]

Օսուր Երօօճ ԶաԲուր ընդ Բոր յիմ Դօ Լսոյ
 յի Եյա յնժօյժ Ե՛. Ո՛ր ԵոմաԾ է՝ “Ե ղօ-
 յիմ Ե՛ ԲաԲուր.” Ե՛ ղե՛ Դո՛, օսուր
 Դօ ՇաԴաԾ յոյն ԼիԾ. End of the Notes.

The following is the poem spoken
of, viz:

"ՔԱՏՐԱԵ ՔՕ ԵԱՅԵԽԱՅ 50 Կ,

“In Ajmryñ Tethorj,

“Рытцуй роцела сен мет,

"Շօ ԵԱԴԻՇ ԴՈԼԻԴԻՇ ԴԱՇ ԶԻԼԵՇ."

Օսր քերձ Ծօ թաղար Լի քերանի
 յի Տեղար, յ. :—

“ԼճԵՅՃԻՐԻ, ՇՈՐՇ, ԾՃԻՐԻ ԾԱՐ.

‘ΡΑΤΡΑΙΣ, ΒΕΝΕΟΙΗ, ΣΑΙΡΗΕΔΗΙ ΣΟΙΗ,

"Роґа, Дубѣаѣ, Ферзур со рејб,

“Kaej ɾΔjɫʃj ɾjŋ tSɛŋcuɾ ʒhojɾ.”

Քերթ ԴԱ ԼՂԵ յՈՐԻՈ ՏՈՒՇԻԱԸ յԱԸ
ԱՂ ԼՅԱՂԻ, ՈՂ ԲԼԵՈ ԲՐԵՆ ՂԵՐԵՈ.

ԿԱՃԱՅ Ը ԴԵՊՈՒ Ն ԴՏԵՆՈՐԱ; ՔԱՐԱՅ ԾՈ ԴՈՂԵՇՏ 1 ՊԵՐՊՈ ԾՈ ՂԼԺ ԲԱՏՈՒՂ ՕՍՐ ՇՐԵՄՊԵ ԾՈ ԶԱՅԵԼՈՒԺ, 1. յՐ Ն ՊՈՄԱԾ ԵԼՅԱԾՈՂ ԾՈ ՔԼՅԵԱՐ ԴԵՏՈՂ, ՕՍՐ յՐ Ն ՇԵՐԱՄԱԾ ԵԼՅԱԾՈՂ ԾՈ ՔԼՅԵՆԱՐ ԼԱԶՅԱՊԵ ՊՅԵ ՈԵՂԼ, ՈՅ ԵՐԵՊՆ.

Le δεῖτ λεητα.

English translation as found in the
Seancur Mōp.

Rath Guth aird was so called as being a fort, ('rath') where a person was punished for loud speaking, or for unlawful speaking; or from the vioces of the 'ards', i.e., of the learned; or of the 'ards', i.e., of the nobles. On the bank of Nith, i.e., Nith was the name of the river, or it was called Nith from the contest which the pagans had there with Patrick. 'Nemance' or 'Nemhshomaoinech,' i.e., unproductive of fish and produce; or 'Nith nemunnach,' i.e., onyx stones they used to find in its strand; 'or it was called Nith' from a slaughter committed along with Nemannach; or 'Nith nemhneach,' from a poisonous drink which was given there to Patrick

A cup full of poison was given by one of the druids to him, and this was revealed to Patrick, and thereupon Patrick pronounced these words over the liquor : —

lubu fis fri ibu. fis ibu anfis

Fris bru uatha, ibu lithu Christi Jesu."

And whoever pronounces these 'words' over poison or liquor shall receive no injury from it. Or it was the prayer beginning 'In nomine Dei Patris,' etc. He then composed, and pronounced over the liquor.— End of the Notes.

The following is the poem promised, etc

"Patrick baptised with glory,

"In the time of Theodosius,

“He preached the Gospel without failure,

"To the glorious people of Milidh's sons."

And the author of the Senchus were the number of persons of the Senchus, viz.—

"Laeghaire. Corc, Daire, the hardy,

"Patrick, Benen, Cairnech, the just,

"Rossa, Dubhthach, Fergus with science,

"These were the nine pillars of the Senchus Mor."

But the author of the poem was Dubhthach Mac na Lugair, royal poet of the men of Erin. The cause of the Senchus having been composed was this :—Patrik came to Ireland to baptize and to disseminate religion among the Gaoidhil, i.e., in the ninth year of the reign of Theodosius, and in the fourth year of the reign of Laeghaire, son of Niall, king of Erin.

(To be continued.)

Modern Irish as I understand it.

ՔԱՇ-ՀԱՄԱ-ՃԱՐԾ Ա, [ՕՍՊ], ԵՐ ԱՅՆԵՅ ԵՅՆԻ-
ՔԵԱՐ ՔԱՇ-ՀԱՄԱ-ՃԱՐԾ, .Ե. ՔԱՇ ԱՊՊ Ա Դ
ԱՅՆՅԵՅԻՑ ԵՆԱԸ ԱՅՐ Ա ՀԱՄԱ ԴՐՈ, .Ե. ԱՅՐ Ա
ԵՅՆԵՅ ԶԵՅՆԵԱԸ, ԴՕ ԱՅՐ Ա ՀԱՄԱ [ԴՕ Ա ԼԱԾ-
ԱՅՐԵ] ԵՅՆԻՑԻՐԾԵԱԸ ԴՕ ԵՆՈՅՆԵԱԸԸ :
ԴՕ Օ ՀԱՄԱՅ [ԴՕ ԼԱԾՐԱԾ] ԴԱ Դ-ԱՐՈ, .Ե. ԴԱ
Դ-ԵՕԼԱԸ, ԴՕ ԴԱ Դ-ԱՐՈ, .Ե. ԴԱ Դ-ԱՐԱԼ.

[illegible]

ՇԱԸԸ ԼԱՊ ԵՄ ԴՅՈՒՆ ԵՄ ԴԱԾ. ԴՅՈՒՆ ԵՄ ԵՄ,
ԵՄԻՆ ԵՄ ԴԱ ԵՄԻՆԵՆ ԵՄ, 7 ԵՄ ԲՈՒՆԻՄԵՆ-
ԵՄ ԵՄ ԲԱԾԻՄԵՆ ԵՄ, ԱԶՄԻ ԵՄԻՆ ԵՄ, ԵՄ
ԵՄԻՆ ԲԱԾԻՄԵՆ ԴԱ ԵՄԻՆԵՆ ԵՄ ԵՄ ԵՄԻՆ:

"Jubu ƒɪɾ ƒɪɾ ɪbu, ƒɪɾ ɪbu aɳɪɪɾ.*
 ƒɪɪɾ buu uɔɔɔ, ɪbu liɔu ʒɪɪɾɔɪ ɪɛɪu."
 ʒɪɪɾ, ʒɪɔ bɛ ɔɪɪ bɪɔ ɔɛɔɪɪɪɪ ɪɪɪ ɪɪɪ i
 ɪɪɪ no ɪɪɪɪ ɪɪ ɔɪɔ ɪɪɔɔɔɔ ɔɪɪ ɔ'ɔ
 ɔɔɔɔ. No cumɔɔ ɛ "ɪɪ ɪɪɪɪɪ ɔɪ
 ɪɔɪɪɪ, 7c." ɔɪ ɪɪɔɔ ɔɪɪ, ɔɪɪ ɔɔ
 ɔɪɪ ɔɪɪ ɔɔ ɔɔɪ ɔɪ k ɔɪ ɪɪɪɪ. End
 of the Notes

The following is the poem promised.

“Ո՞՞՞՞ Ե՛՛՛՛ ԲԱ՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛,
 ՁԻ՛՛՛՛ ԴԻ՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛,
 ՏԵ՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛,
 Ո՞՞՞՞ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛ Ե՛՛՛՛.”

Չիտ ԾԾԻ՝ յԾ զՅԾԻՆ ԵՊ Ե-ՏԵՊԵՐ
ԵՊ յԻԻՆ ԾԵ ՔԵՐԻԴԱԴԻԾ ԾԾ ԾԱԴՊ ԼԵՐ
ԵՊ ՏԵՊԵՐ, Ե.՝—

“Λαοζαινε, Κορε δ’ ἔσται δαίμων σου,
 πατρις, θεήνη, δ’ ἔσται σεβαστή σου,
 Κορε δαίμων δ’ ἔσται φοβερὸς σου ὡς ἑσθλὸς,
 οὗτος ἡσυχία σου ὡς ἡσυχία σου ἡσυχία σου
 ἄλλο ἡσυχία σου, οὗτος ἔσται δαίμων σου καὶ ἡσυχία σου

ԼՅՃԱՅՐ, իՅՅ ԻՅԼԵ Ե-ԲԵԱՐ Ղ-ԵՅՆԵԱՊՊ, ԱՅ-
ԾԱՅՐ ԱՊ ԼԱՕՅԺ. ԾՕ Ե՛ ԵՒՇՇԱՅՐՈՒ ԱՊ
Ե-ՏԵԱՊԵԱՅՐ ԾՕ ԵՄՊԱ ԻՕ:—ՏԵԱԵՇ ԲԱԾ-
ԻԱՅ ԶՕ Ղ-ԵՅՊՊՊ ԵՄՊ ԵԱՅՐԵ 7 ՇՆԵՐՈՊՊ
ԾՕ ԻՅՃԱՅԵԱԾ Ա ՄԵԱՐՅ ՊԱ Ղ-ՅԱՕԾԱԼ, .1.
ԱՊՊՐ ԱՊ ՊԱՕՊԱԾ ԵԼԱԾԱՅՊ ԾԵ ԲԼԱՅԵԱՐ
ՏԵՕԾՕՐԱՅՐ, ԱՅՐ ԱՊՊՐ ԱՊ ՇԵԱԵՐԱՊԱԾ
ԵԼԱԾԱՅՊ ԾԵ ԲԼԱՅԵԱՐ ԼԱՕՅԱՅՆ ՄԱՇ
ՈՅԼԼ, իՅՅ ԵՅՆԵԱՊՊ.

Le deſt leantα.

N. B.—I thought it better to retain some of the words of the original in my version in as much as they are found in modern print.

Notes.

a ἡγεῖται, may signify, loud speaking,
high voice, or voice of the high or
noble.

b ၵၢၼ်ႇတူၼ်ႇ, v. was punished, fixed, fastened, tied, bound.

Ե դեյմօնյօյ դեմք դճ յդօկնեմք, adj.
unlawful

d ηεαίνορη, n. m. is a diamond, not onyx as in translation.

е зума, n. m. a battle

f ποητ or ποητα, adj. fierce, cruel.

g ґагггадò, n. m. company, а б-ґагггадò,
in company with.

h ηΔο, v, to give or bestow.

i for, prep. over, on or upon.

j neit, n. m. battle, fight, engagement.
The God of battle with the pagan Irish.

k ḡr. prep. over, above.

1 **CAUSA**, n. f. cause, reason, occasion.

* It is seen that this prayer or invocation, as it were, is given in the English translation as in the original Irish, except the change of type, and an explanatory note from the author says, "*ibú*, etc. These words, like some of the charms of the middle ages, appear to have no meaning." Well, I disagree with the author or translator, and without a proper resource at my command, I will try to give them, at least, a partial signification. I will separate the words, and as an elucidation, write as below, as near a meaning as possible beneath each. Thus.—

Jubu or jobaḏ ʔiṯ ʔiṯ jubu or jḏim
Death knowledge with I drink,

ԲԻՐ յԵՍՈՒՍ ԵՎ ԵՍԻՍ ԵՎ ԵՍԻՍ
 knowledge drinking ignorance,

Բոյր Երու Օր Երու՞ ՍճՃ, Երու Օր Երմ
With-him confusion singly, I drink

ܠܝܬ ܠܝܬܐ ܚܪܝܫܬܝ Jeru or Jora.
 prosperity Christ Jesus.

Then is not this like what it means,—

Եւ ի յոր խնայ, յոր ձե ճիւղօր,

Բոյր ԲԱԵՐԵՐԵ ԸՆԴԱՅՆ, ԵԶՅՆ ԴՅՆ ԼԵ ԿՅՈ-
ՐԱ ՇՐՅՈՐԾ.

Translation.

I drink death with knowledge, knowledge drinking
ignorance.

Confusion with him alone, I drink happiness with
Christ Jesus.

This reminds me of a similar saying among the
people in Ireland when speaking of St. Patrick and
the druids. It was said that Patrick got poisoned
meat from a druid and, as in the present case, it
was revealed to him. Then Patrick took the meat
and over it pronounced the following words, viz :

"ԵՅՅՆ ԱՆ ԲԵՐԵՐԵ ԱՆ Ա Մ-ԵՐԵԱՅՆ ԱՆ
ՊՅՆ, ԱՅՈՐ ԸՍՅՅՆ ԱՆ ՊՅՆ ԱՆ ՊԵՅՆ-ՊՅՆ,
"ԱՆՊ ԱՅՅՆ ԱՆ ԱՆՊ ԱՅՈՐ ԱՆ ՊՅՆ ԱՅՈՐ
ԱՆ ՏՐՅՈՐԱԾ ՊԱՅՆ, ԱՄԵՆ, ԵՆԴԱՅՆԻ ՔԱԾ-
ՐԱՅԵ ԵՐԿ Կ-ԱՅՆԵ."

ԵՆԴԱՆ Ծ ԵՆ ԿՅՈՐԱԾ.

ԵՆԻՇԵՐԱ ԵՅՅՅՆ ԿԱՅՅՆ

ԱՆՊՈ ՐՅՈՐ.

From the dictation of Mr. Thomas Lannon of
Portlaw, Co. Waterford.

ԱՆ ԲԱՅՆԵԱՆ ԱՅՈՐԱԾ

(Continued from p. 70)

ԵՆԱԾ ԱՆ ԵՆՊԵ-ԱՐԱԼ ԱՅ ԵՐԵԱԾԵ ԼԵՐ

"Ա ԲԵԱՐՊԱՅՆԵ ԶՈՅԵ ԵՆ ԲՅՈԼ ՊԱ ԵՐԵԱՐ-
ԱՅԾ Ա ԲՅԵԱՐՊ,

ՏՅԱՐՔԱԾ ԱՆ ԲՅՈՆ ՅՈ ԲՅԱԼ ՅՈ ԲԱՅՆՐԻՅ
ԱՆ ԸԼԱՐ;

ԿԱ ԵԱՅԱԾ ՕՐԵ ԵՅԵ ԸՅՐԵԵ ԿԱ ՅԱԼԱՆ ԵՈ
ԵԱՐ,

ԱԵ Ը ԸԱՅՅՆ ԱՐ՝ ԲԼՅԵ ՄԵ ԸՍՅՆ ԱՆ ԲՅՔԵ
ԵԱՐՅ ԱՆ՝ ԼԱՅՆ."

ԵՐ ԲԵ ԱՅ ԸԱՅԵԱՆ Ա ԲՅՔԵ Ա Յ-ԸՅՆՊԱՅԵ
ԱՅՈՐ ԱՅ ԵՐԵԱԾԵ ԼԵ Կ ԵՅՅԱՆ ԱԵ ՊՅ ԵՆԾ-
ԱՅՐԵ ԲԵ ԵԱԾԱՆ ԱՆ ԵՈՇԱԾԱ ԲՅՆ ԱՅՈՐ
ԸՍՅՆ ԵՅՅԱՆ ԱՆ ԵԱՐԱ (ԵԱՐԱ) ԸԵԱԾԵ ԱՐ :

"Ա ԲԵԱՐՊԱՅՆԵ ԲԵՅՆ Ե Բ-ԲԵՅԼԵ ԱՐ՝ Ա Ե-
ԲԵԱՐՊԱ ՅՆՅՈՆԱՐԵԱ,

ԵՆ ՊԱՅԵԻԾ ՊԱ ՊՅԱՇԱԸԱԼ ՊԱ ԵՆԱՈՆՔԱԾ
ՅԱԾ ՊԱ ՅԱՐԵԱԼ;

ԲԱՐ՝ ԱՆ ԱՆ Ե-ԲԱՇՅԱԼ ԲԱ ԲԵՅՆ ՅՈ ՄԱՅՆ-
Պ-ԲԵ ԸՅՐԵԵ,

ԱՅՈՐ ԵԱԾԱՐ-ԲԵ ԵԱՆՊԱ, ՄԱՐ ԲԵ ԵՈ ԸՅՐԼ
Ե, ՅԱԼ ԵՈՐ՝ ԲՅՔԵ."

ԵՈ ԼԱԾԱՆ ԱՆ ԵՆՊԵ-ԱՐԱԼ ԱՅՈՐ ԵՆԾ-
ԱՅՐԵ (ԸՍՅՆ ՅՈ Յ ԸՍՅՆԲԵԱԾ ԲԵ Ե Կ-ԼՅՐԼ ԵՈՆ
Ե-ԲԵՅՆՊՈՐ ՅՈ ԵԵ ԱՅՆԵԱԾ ԱՆ ԸՅԼԱՅՅ Ա ԵՐ
ԱՅԾ) :

"ԵՆՊԵ ՄՅՐԵ (ԱՐ ԲԵ) Ա ԵՆՅԵԱՅՆ ԵՈ ԸՍՐ-

ԲԱՅԵ ԱՆ Ե-ԲԱՇՅԱԼ,

ԵՐ ԵՆՊԵ ՄԵ ՊՅՐԼ ԲՅՅՅՆ ԱՆ ԼԱՅՆ ՊԱ ԲԵՆԼ
ԿԱԾԱՐ ՊԱԾ ԵՆՅՅՐ ՊՅՈ ՊԱԾ ՄՅՐԵ ԼԵԱԾ
ՄԵՆՈ ՄՅՈ ԲԵՅՆ,

ԵՆԱՅԵԱԾ ՅԱԾ ԵՆՊԵ ԱՅՅՅՆ ԵՅՆԵ ԱՅՆ Ա
ԲՅՔԵ ԲԵՅՆ."

ԼԱԾԱՆ ԵՅՅԱՆ ԱՆՊՅՆ ԱՅՈՐ, ԵԱՐ ԵՐ
ԱՆ ՄՅՈԼԱԾ ԸՅՅ ԲԵ ԸՅ ԸՅՈՆ ԲԵ ԵԱ ԸԱՅՆ-
ԵԱԾ ԱՅՆ Ա ԸԵԱԾՐԱՆԱԾ ԸԵԱԾԵ :—

"ԵՈՆԱՐ ԵՆԱՐ ՕՐԵ, ԵՐ ՄՅՅԵ Ա ԸՅՆՊԱՅՐԵ
ՄԵ ՅԱՆ ԵՅՆԵ, ՅԱՆ ԱՅԵՆ, ՅԱՆ ՄՅՅՆ
ԿԱ ԲԵԱԾԵ,

ԵՐ ԵՈ ԵՐԵԵ ԵՐԵԵ ԱՅՈՐ

ՅԼՅՅ ԵՐ ԵՈ ԸՅՆ ՕՆ ՊՅՅՅՆ,

ԵՐ ԵԱՅՅԱՆ ԵՐԼ ԵՐ ՊՅ ԵՈԵԱԾ ԱՅԱԾ ԱՅՈՐ
ԿԱԾ ԿՅՈՆՊԱ ԿԱՐ Ա ԵՐ ՅՈՆՅԱՆԵԱՐ Ե."

"Օ Լ ԲԵՈ ԸՅՐԵ ԱՆ ԲՅՔԵ," ԱՐ՝ ԱՆ ԵՆՊԵ-
ԱՐԱԼ, "ԿԱ ԵԱԾԱՆ ՊԱՅՆԵ ԵԱՆ ԱՅՆ ԱՆ Պ-
ՅԱՐՊԱՅԵ."

ԿԱՅ ԵՅՅԱՆ ԱՆ ԱՆ Ե-ԲՅՔԵ ԱՅՈՐ ԸԱՅԵ
ԲԵ ԵՐԿ ՅԱԼ ԵՆ, ՕՐԵ ԵՐ ԵՐԿ ԲԱՅՆԵ ԸՅՐԵԱ
ԱՐ, ԲԱՅՆԵ ԱՆ ՅԱԼ, ԱՅՈՐ ՊԱՅՆ Ա ԵՐ ՊԱ
ԵՐԿ ՅԱԼ ԸԱՅԵԵ ԱՅԵ, Ա ԵՆԱՅՆԵ :

"ՏՅՈՐ ԵՐ ԱՆ ԵՈԵԱԾ ԸՅՆԱՐԵԱ Օ ԸՅՆ ԱՆ
ՊԱՐՅԱ— ԵՐ ԲՅԱ ԲԱՅՆԵ ՅԱԾ ԱՅՆ ԵԱՐՊ-
ԱՅՆԵ ԱՐ, ՊՅ ԿԵ ԱՆ ԵՆՊԵ ԵՐ ԿԱ ԱՆ ԵԵԱԾ
ԿԱ ԸԱՅԵ ԱՆ ԱՆ ԿԱՐԵԱ ԵՐ ԿԱ ԸԱՅԵ ԲԱ
ԲԼԱԾ Ե."

ԵԱՆՊԵԱԾ ԲԵ ԵՐԱՅՆ ՕՆ Ե-ԲՅՐԼ.

ԵԱՆՊԵԱԾ ԲԵ ԲԵԱՅՆ ՕՆ ԲՅՅՆ (ԲՅՅՆ)

ԵԱՆՊԵԱԾ ԲԵ ԼԱԾ ԱՐ ԲԵԱԾԱՅԵԻԾ

ԱՐ՝ ԵԱՅՆԵ ԱՐ ԸՅՆԱՅՆԵԻԾ,

ԵՐ ԲԱՅՆԵ ԵՐ ԵԱՐՅԱԾ ԱՅՈՐ ԵՐ ԵԵԱԾԱՆ Ե
ՊԱԾԱԾ,

ԵՐ ԵԱՅ Ա ՅԵՈԾԱԾ ԲԵՅՆՊՅՅՆԵ ԵՆ, ԵՆՊ-
ԱՅՐԼ ՅՈԼ ՅՈ ԲԵԱԾԱԾ ԲԱԾԱ,"

ԱՐ՝ ԱՆ ԲԵՅՆՅՆ, "ԵԱ Մ-ԵՐԵԱԾ ԲՅՐ
ԱՅԱՆ ՅՈՐ ԵԱՐԱ Ա ԵՐ ԱՆՊ ՊՅ ԵԱԾԱՐՔԱՅՆ
ԼԱ ՕՅՆԵ ԸՅՐԵ ՅՈ ԵՐԱԾ."

ԸՅՅ ԱՆ ԲԵՅՆՅՆ ԲԱՅՆԵ ԵՈՆ ԵՆՊ-ԱՐ
ԱԼ, ԱՅՈՐ ՅԼԱԾ ԱՆ ԵՆՊԵ ԱՐԱԼ ԱՆ ԵՅ-
ՅԱՆ ԱՅՈՐ Ա ԵՆԱՅՆԵ ԲԵ ԲԱՐ ԲԱՇՅԱԼ Ա ԵՐ
ԱՅԵ ԵՐ ԵՐ ԲԵԱՐ ԵՐ ԸՅՐԵ ԸԱՅՅՅ
ՊԱՆ ԱՆ Ե. "ՏԵՈ ԸՅՐԵ ԲԱՅՆԵ. ԱՅՆԵԱԾ
ԱՆ ԸՅԼԱՅԾ," ԱՐ ԲԵ, "ԸՅՆ ՄԱՅԵ ԼԵՐ ԱՆ
Յ-ԸՅՅ ԵՐԼ."

Ե ՅԼՅՅ, a blister. This "ԸԵԱԾ" is ve-
ry irregular in shape and wants a line : faults ob-
viously spring from defects of oral transmission.

The Gael.

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

—“The Green Isle contained, for more centuries than one, more learning than could have been collected from the rest of Europe. * * * It is not thus rash to say that the Irish possess contemporary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a similar boast”—SPAULDING’S ENGLISH LITERATURE, [Anti Irish], APPLETON & Co., N Y.

“A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist.”—ARCHBISHOP TRENCH.

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M. J. LOGAN, - - - Editor and Proprietor

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Gaels, bring the Extracts from Spaulding before the public as much as possible—they contain volumes. We lay some stress on Spaulding because he was a very learned, bigotted, anti-Irish English man who was forced by history to record facts; so that every Irishman who values the social standing of himself and children will do all his power to extend the Gael if for nothing else but to circulate these Extracts—they should be in the hands of every Irishman.

Fathers Melley, Scranton, and Bray, New Haven, expect large Gaelic classes in their respective cities.

Mr. D. D. Lane, St. Louis, has ordered some dozens First Books for a large class which he has organized there.

Mr. P. McEniry, Kansas City, Mo. has organized a large Gaelic society in Armourdale, Kansas.

Photos for the Gaelic Album will not be received after September.

P. O’E—Because we intend to run the Gael weekly so as to expedite the production of O’Curry, the Annals of the Four Masters and other Gaelic matter—which is as much as we can attend to.

Father Carroll intends to have the Adeste Fideles in Irish practised by the children of his choir.

Why does the Chicago Citizen say that Father Keegan’s translation “Would do credit to a German professor”? Consult Spaulding! Could the London Times couch a keener insult? When did Germans excel Irish talent? Citizen, it is a mean and flatulent insult. Who is the Gael?

Irish-Americans should take immediate steps to compel their brethren at home to cultivate and preserve the National language by having it taught in all the schools in the several localities where it is as yet the language of the people; and the most effective mode to effect this purpose would be to withhold all aid, public and private, from such locations until it shall be done.

Nothing can be more galling to the intelligent, self-respecting Irish-American parent than to hear his child relate how such and such boy or girl said to it, “You Ignorant Irish,” a characterization made plausible and seemingly just because of the apathy and indifference of the people at home to cultivate the language; for, had the language been cultivated, Gaelic literature would have sprung up in all directions, and the old-time literary prestige of the race maintained.

Had the teaching of the National language been attended with any extra expense to the pupils there would be some excuse, but it does not cost them one cent, and the local managers can have it taught in their respective schools if they will it, and they cannot shirk the responsibility.

Hence, all that need be done to compel the managers to remove the opprobrious epithets from ourselves and our children is, to cut off all aid from them until they do so, which, we promise, will not be long.

At this writing the signs of the times point, unmistakably, to the contraction of English power and dominion in the very near future—largely brought about, perhaps, by the ubiquitous Irish race, statesmen by nature. The question, then, is, whether the twenty virile millions of that race who dwell outside of Ireland will permit the four degenerate millions who are domiciled therein to mar the splendid possibilities thus in their immediate view?

Paternal neglect to cultivate our literature requires of us double strength and vitality to successfully compete in the race of life with our neighbors of other nationalities because of that odious legacy, “Ignorance,” resulting from it. And not only does that legacy compel us to fight the peoples of other nationalities but it compels us also to fight a large section of our own, who have become our enemies to eschew the opprobrium which they imagine brotherhood with us would entail.

Hence, it is our duty to organize in the several towns and cities and to tell our people at home what we suffer from their criminal neglect to keep the evidence of our social superiority before the nations, and if they do not take immediate steps to remedy the evil, that we shall resort to other means than words (like The Old Man with the Boy who was stealing the apples) to compel them.

Mr. McPhilpin, editor of the TUAM NEWS, is in New York in the interest of the Irish Language Movement, and intends to issue an American edition of Burke’s Easy Lessons, College Irish Grammar and other Gaelic works. Mr. McPhilpin is nephew of the late lamented Canon Burke, and representative of both the Canon and Archbishop McHale in the Gaelic cause—the cause of Irish Nationality and Irish respectability!

Irishmen, you have the opportunity of your lives to place yourselves aright before the nations by distributing your ancient literature, and thus close the mouths of your detractors by exhibiting them in their proper garb—the mushroom growth of a few centuries.

The following poem has been sent us by the Rev Father Keegan, St. Louis, Mo. It is a part of the *Tain Bo Cuailgne*, copied from the *Revue Celtique* by Father Keegan.

Բեայօմ յր մօ, օղ բեյօմ յր մօ,
Կօհրայօ ԼԵ Կուկալոյն իրօ;
Երուօ դա՛ յեյօ չեօ՛ւ Եբօրայօ Բայլ
Եյօ զօ Եյրբօ՛ւ Ե մօ Եայլ.

Երուօ՛ Եղ Եբօր, օղ Երուօ՛ Եղ Եբօր,
Զօ Եբօրայ մե Եյր Ես ի Ե-Եբօր;
Եբօրօրայօ Բայլ Եյր Եբօր Եբօր,
Եբօրօրայօ Եյր Եյր Եյր Եբօր.

Երուօ՛ Ե Ե, օղ Երուօ՛ Ե Ե,
Եյօբօ՛ւ զօ իրօյն Եբօրայ յր Ե-
Եյօ մօ Եբօր՛ու Ես Եղ Եոլ,
Եյր Եյօ Եբօր՛ու ի Եոյն մե.

Եայն մօ Եյօ, օղ Եայն մօ Եյօ,
Ե Եբօրայն Ես Ե Եյօ,
Եյօբօ մե մօ Եբօր՛ու Եոլ
Եր մօ Եբօր՛ու, Եր մօ Եյօ.

Եայն մօ Եոլ, օղ Եայն մօ Եոլ,
Ե Եբօրայն Ես Եյն Եոլ.
Եյն Եյրբօ Եյն Ե Եյր,
Եոլ Ե Եբօր Եյն Եյր Եոլ.

Եայն մօ Եայն, օղ Եայն մօ Եայն,
Ե Եբօրայն Ես Եյն Եյն Եայն,
Եյրբօ Եբօր Եոլ Ե Եոլ,
Եյր ի Եյր մօ Եբօրայն Բայլ.

Եայն մօ չօ, օղ Եայն մօ չօ,
Ե Եբօրայն Ես Ե Եոլ,
Եոլ Եյն ի Ե Ե Ե Եոլ,
Եյր ի-Եոլայն Եոլ Եայն յր Եոլ.

Եբօր Եոլ Եյն, օղ Եբօր Եոլ Եյն
Եոլ Եբօր Եյն Եյն Եոլ;
Ե Եոլ Եյն ի - - Ե Եոլ,
Եոլ Եոլ Եոլ Եոլ Եոլ Եոլ.

Եբօր Եյն, օղ Եբօր Եյն,
Եյն Ե Եոլ չօ Եոլ Եոլ Եյն,
Եյն Եոլ Եոլ Եոլ Եոլ Եոլ,
Եյն Եյն Եոլ Եոլ Եոլ Եյն.

Եայն չօ Եյն Ե Եյն,
Եոլ Եյն Ե Եոլ Եոլ Եոլ
Եյն չօ Եոլ Եոլ Ե Եոլ
Ե Եոլայն յր Եոլ Եյն.
From Irish MS. Eg. 209.

Father Carroll's Translation of the Adeste Fideles.

Chicago, March 25, 1891.

Editor Gael,—Dear friend I found this stowed away among my papers, a translation of the Adeste Fideles, I did last Christmas. I send it to you, that if you have room to publish it in the Gael it may be read or sung in the future in honor of the Infant Christ. Yours very sincerely,

Jno. J. Carroll.

ADESTE FIDELES.

1

Եյն յօ Եոլ,
Ե Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ.

2

Եյն Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ;
Եյն յօ Եոլ,
Ե Եոլ Եոլ Եոլ.

3

Ե Եոլ Եոլ,
Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ,
Եոլ Եոլ Եոլ Եոլ.

4

Եյն յօ Եոլ,
Ե Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ.

5

Եյն յօ Եոլ,
Եյն յօ Եոլ,
Ե Եոլ Եոլ Եոլ,
Եյն յօ Եոլ.

6

Եյն յօ Եոլ,
Ե Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ.

7

Եոլ Ե Ե Եոլ,
Եոլ Եոլ Եոլ;
Ե Եոլ Եոլ Եոլ,
Եոլ Եոլ Եոլ.

8

Եյն յօ Եոլ,
Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ,
Ե Եոլ Եոլ Եոլ.

Եյն Եոլ Եոլ Եոլ Եոլ Եոլ Եոլ

Ե Եոլ Եոլ Եոլ Եոլ Եոլ Եոլ

AN BRJANAC ÓS.

The following verses were written in Philadelphia from the recitation of Mrs. Kelly, a native of Kenmare, Co. Kerry.—J. J. Lyons

leap

Maidin h'éine 'r mé dul a'n dohad
 A ceannad béder den d-fairean nuad,
 Do conghairc mé mo ceud-reairc 'sur j 'na h-donar
 Do lada'n rí beurla a'r jr dít a buó eol;
 Sé 'r tudaire a' rpeir-dean "ruib rfor taob hóm,
 Súo j an daor-puirt 'r beirímo d'a h-ól,
 'S go beirínn má 'r féirínn a' coll a réirtead
 beirínn mar éirle a'j a' m-bríanac ós."

an rpeir-dean
 b'íeam.
 tabairne
 117

leap

'S maidin d'ruicta d' éir mo éirí
 'S mé j d-tairdean an d'ruicta j ruma a'j ól,
 Do conghairc-re éirínn j an rpeir-dean m'ínnce,
 'S j teadé go tudairead le tairce den ór;
 Sé 'r tudaire rí hóm-ra "go bráé na d'íltatj
 Aét tair-ra hóm-ra go Corca'j m'ór,
 Go ruidínn j rínnad 'r real faoi an rínnce
 'S go m-buairtear rínn leir a' m-bríanac ós."

caulin

'S eirínn a' m'ínnce 'r rínnce den m-blánnatj
 A ceannad lárad do mo m'ínnce rínnce,
 beirínn d'ínnce a' faoi 'sur fup naoi d-fáirínnce
 A'fup rínnce j a' lán leir faoi lúnnce ór;
 beirínn t'ínnce a' Seairínn 'r t'ínnce a' d'ínnce
 'S cairtínn Ceannadair 'r a lonn faoi feol,
 'S na bráirínn beirínnce do leirínnce a' t-áirínnce
 A'r jr ré rínnce rínnce mo d'ínnce ós."

PÓS, A BUACAILL.

Written from the dictation of Mr. William Burke, a native of the parish of Kilvine, Co. Mayo, —J. J. LYONS.

Pós, a buacail, rínnce ma d-tínnce an doirínnce
 Mo rínnce beirínn do éirínn a'j do rínnce;
 Tínnce a' buairínnce fá d'ó anínnce a' rínnce
 A'r rínnce fáirínnce a' d'ínnce a'j d'ínnce a' éirínnce.
 Naé fáda j rínnce 'r naé fáda a' m'ínnce?
 'S naé fáda 'r m'ínnce rínnce a'ínnce;
 An d'ínnce a'ínnce, fáda úo a' éirínnce j rínnce leat
 'Sur, a' éirínnce a' t-ínnce, mo éirínnce ceud rínnce leat.
 Tínnce mé rínnce d'ínnce 'r mé beirínnce buirínnce,
 'S éirínnce mé b'ínnce a'j rínnce m'ór, éirínnce;
 Rínnce rínnce a' rínnce a' m'ínnce mo a' éirínnce mé
 A'ínnce mar tínnce mé rínnce d'ínnce rínnce mo fáirínnce leat.
 Tínnce mé rínnce do rínnce na rínnce,
 Rínnce na rínnce a' d'ínnce m'ínnce rínnce buairínnce;
 Dá m-beirínnce mo rínnce anínnce na a' m'ínnce leat
 A'ínnce, a' éirínnce rínnce, mo m'ínnce rínnce leat.
 Fadfaínnce mé rínnce go Tobairínnce,
 Mo a'j éirínnce a'j a' rínnce a' m'ínnce na éirínnce;
 Rínnce 'l mo rínnce a'ínnce a'ínnce a'ínnce 'r m'ínnce
 'S fadfaínnce mé a'j éirínnce a'ínnce fá d'ó rínnce rínnce.

Feac Smanra an Seirínnce. l. 49.

CRUIT ISLAND N. S., KINCASSLAGH
Co. Donegal, Ireland
8th April, 1891.

Editor Gael:

I beg, through your columns, to return my most heartfelt thanks to Mr. J. Kennedy, Red Mountain, Col. who so kindly sent you a year's subscription for two copies of the Gael to be sent each month to me, and to Messrs. J. C. Ward, Killybegs, and D. Heraghty, Churchill, Letterkenny.

I am very glad that Mr. Kennedy's zeal on behalf of the old tongue has been the means of making me acquainted with your Journal, of whose existence I was previously unaware; and I rejoice to see that such noble efforts are being made by a section of our countrymen in the "greater Ireland" beyond the sea to preserve our dear old mother tongue, and rescue from oblivion the many beautiful songs, quaint legends, and curious fireside tales still extant among the old Gaelic-speaking peasantry.

It is very satisfactory and consoling to all lovers of our native language and literature to know that your efforts in America, and those of kindred periodicals and societies in Ireland, are bearing good fruit; and that many are beginning to take an interest in, and cultivate a knowledge of Gaelic who formerly were, if not directly opposed to it, at least apathetic as to its success. I am sorry to say, however, that it is not yet taught in our schools so generally as could be desired, chiefly owing to some vexatious restrictions placed in the way of the National Teachers, but which it is hoped will soon be removed. There are in this county many teachers who read and could teach Irish, but on account of hampering rules bearing on the teaching of it do not take the pains to qualify themselves for obtaining certificates. The same causes in many cases prevent certificated teachers forming Irish classes. However, let us be trustful; the cause is certainly making headway; small beginnings," it is said, "often produce great results," and it is to be ardently hoped the movement for the preservation of the Irish language may fully exemplify the truth of the saying. Thank God, Irishmen need no longer exclaim in the despairing words of Father Mullen:—

"'Tis leaving, and for ever, the soil that gave it birth,

Soon, very soon, its moving tones shall ne'er be heard on earth;"

but rather they may joyfully and hopefully say,—

"That glorious tongue whose accents could each Celtic heart enthral,

Long shall it live 'midst Connaught's wilds and hills of Donegal;

And by the Shores of Munster like the broad Atlantic blast,

The olden tongue shall flourish yet, and bind us to the Past."

Mr. Kennedy's kind act in subscribing for parties in Ireland (with some of whom, at least, he is totally unacquainted) shows what a unifying effect a love of the old tongue has on Irishmen, and illustrates the folly and evil of the mistaken policy of those leaders of the Irish people who oppose the progress of the Gaelic movement, instead of cherishing and encouraging it, and using it as a mighty bond of union among Irishmen all the world over.

I was exceedingly pleased with *Cabhar Donn's*

beautiful "Similitude" in your February number, and I have attempted a metrical translation of it, which I herewith enclose, and which you can publish if you consider it worth publication. At some future time, I will send you some Irish songs got from old people in this district.

Wishing your Journal every success,

I am, yours faithfully,

Anthony J. Doherty.

[Others may "Know what is right, Mr. Doherty practises it."—Ed.]

EDITORIAL SNEERS.

The Catholic Sentinel, Portland, Ore., of April 9th, under caption, "An Appeal Necessary," says,

"William O'Brien is studying the Irish language in jail and Mr. Parnell is playing tag with fragmentary beams of hope. The picture produced by either is melancholy and weird. Both have been children of a destiny which sinks, when its force has set, in the unfathomable depths of infinity."

Ab, Mr. Editor, it is the sneers of men like you that feed Parnellism.—It is men like you that have left us open to the degrading charge, "Ignorance" which is being daily thrown in our teeth, and which has done more real injury to Ireland, to Irishmen, and to Irishism than all other forces combined.—It is that charge of "Ignorance" which the sneers of men like you promote and foster that has caused millions of the Irish race in these United States to turn their backs on Ireland and on Irishism and to become their deadliest and most inveterate enemies.

The Irish element in these United States to-day number, at least, fifteen millions; 90 per cent. of the Irish immigrants professed the Catholic religion. We take Sadlier's Catholic Almanac for 1891, and we find by it that the total Catholic population of the States and Territories is less than nine millions. Where are the other six millions gone to? Ab, Mr. Editor, this charge of "Ignorant Irish" which you promote by sneering at the language and literature, has caused nearly all of the second graft from the parent stem to descend to the Orange Lodge, through the real ignorance which the teaching of men like you beget. We emphasize 'descend' because Man is ambitious and will soar if he know how; and if men like you would hold the evidence of the Irishman's superior plane to view, you should have fourteen millions of participants in Irishism to-day instead of nine!—The Index to that evidence is supplied by Spaulding on another page.

It is a wonder that Irish-Americans like ex-Mayor Grace and Mr. Blaine would not take some interest in the preservation of their mother tongue for both have doubtlessly read Irish history. Some time ago the Gael recorded very strong Gaelic sentiments expressed by ex-Mayor Grace; and the reading public is aware of Mr. Blaine's sentiments as expressed at the Land League demonstration in Portland, Me., two years ago. He said, in speaking of Salisbury, "The Irish were a cultivated, learned people when his lordship's ancestors were, perhaps Norman Free Booters or Danish Pirates." These men read Irish history, and have had the manliness to proclaim their convictions—there is no sneering about them.

A SIMILITUDE,
FROM THE IRISH OF
21N "52021R 00NKN'S" Sorañlaet,
BY

ANTHONY J. DOHERTY.

There's a beam upon the stream as it winds along its way,
It is bright in the light of the smiling sun to-day ;
No clouds obscure the heavens,—there's no mist upon the hills,
Small birds 'mong blooming branches sweetly sing with tuneful bills.
How lovely looks the landscape round, how beautiful each field,
With verdure green and bright-hued flowers that fragrant odors yield ;
The distant bleating of the sheep sounds softly sweet and low,
And cows and calves are lowing too, in vales where bright streams flow.
And a certain lovely, winning lass her voice also doth raise,
And in unison with each sweet sound doth sing her artless lays ;
Her gentle voice, than aught on earth, seems sweeter far to me,
For she's the darling of my heart—*mo vourneen geal mo chree*.
But though all things around me look so beautiful and gay,
And Nature all so pleasant glows beneath Sol's genial ray,
There's a heavy sorrow o'er my heart, for Erin is not free,
But trampled 'neath the Saxon's feet in doleful slavery.

On Erin's Wrongs while musing sad, a cloud rose dark and dun,
And filled the sky with sickly gloom that hid the warm sun ;
The lovely scene ere long was changed,—the day grew dark as night,
And every living thing crouched low with fearful awe and fright ;
A cloud o'erspread the purling stream, thick vapour hid each hill,
Each little bird, in bush concealed, its music soon did still ;
The flowers folded up their leaves, their heads drooped to the earth,
In sorrow's bonds all Nature lay,—hushed were all sounds of mirth,
My heart was full of pain and grief, my joyful thoughts all frown,
And I fancied every creature did cry plaintively—*ochone* !

Another change !—the storm-fraught clouds did quickly disappear,
Again upon the grass-green fields the sun shone strong and clear,
The little birds melodiously sang out among the trees,
And the gladsome murmurs of the brooks was borne upon the breeze.
I heard the cattle rough-toned low, and all was glad and gay,
My heart was filled with comfort great and sad thoughts fled away,
The warmth of the genial sun was shed on mount and plain
The skies above, without a speck, did brighten up again.

"This day resembles thee, dear land," said I, "by force oppressed,
'Neath gathering clouds and thickening mists lying sore distressed,
No strength is in thy arms now, no music in thy tongue,
Thou know'st no more those glorious times of which thy bards oft sung ;
In the galling chains of slavery held firmly and fast,
Thou bitterly dost think upon the days that now are past,
When thy sons, free as the wind, without one sorrow or regret,
Daily listened to the music of thy bards together met,
In "Navan of the Bards" or in "Tara of the Kings,"
Or in Kincora's palace where they tuned their sweet harp-strings,
And sang the songs of freedom, ere the Gall o'erthrew the Gael,
And took from thee thy liberty and glory, Innisfail."

"*Ochone* ! thou liest conquered, to the earth thou now art crushed,
Heart-sorrow keen thou feelest,—thy music all is hushed ;
But yet like that dark gloomy cloud thy sorrows shall depart,
And the glorious light of Liberty its bright beams on thee dart.
No land on all this earth shall be so prosperous and free,
So happy, dear old Ireland, or so esteemed as thee,
Thy skies without a single speck in splendour e'er shall shine,
And the full bright rays of Freedom's sun shall evermore be thine."

This is our prayer for thee each morning and each night,
"May that clear sun soon shed o'er thee its pure effulgent light,
May it scatter from thy lovely brow the clouds of grief and care,
And give to thee once more the right a Nation's crown to wear,
May it make thee soon again, as thou wert wont to be,
'The foremost flower of all the Earth, and first gem of the sea,'
Thy sons all brave and valiant as in ages long ago,
Maintaining all their God sent rights, triumphant o'er each foe ;
May God's blessing e'er be on thee while countless ages run,
And may He illumine thy fair face with Freedom's shining sun."

The following, with a large number of other beautiful poems, we have received from Mr. Con. O'Brien, Hartford, Conn.

ՊՈԼՏԱ ՇՈՐՈՇԱՅԻՆ ՆԱ Մ. ԲՅՈԼԱՅՐՆՅԵ

Ե՛կ Բա՛յկ Բա՛յկ Լա՛յն Լա ՇորՈ՛ւն
'Քի՛ն Ե՛կ Բա՛յկ Ե՛կ ի՛ր Բա՛ժ մօ ՇորՈ՛ւն,
Ո՛ւ ի՛ր ՇորՈ՛ւն Ե՛կ ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն Ե՛կ ի՛ր Լա՛յն ՇորՈ՛ւն.

Ի՛ր Ե՛կ Բա՛յկ ՇորՈ՛ւն Ե՛կ ՇորՈ՛ւն
Պա՛ր ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
'Քի՛ն Ե՛կ Բա՛յկ ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

Պա՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
Բա՛յկ Բա՛յկ ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն Ե՛կ Բա՛յկ ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

Ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
Բա՛յկ Բա՛յկ ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

Պա՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
Բա՛յկ Բա՛յկ ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

'Քի՛ն Ե՛կ Բա՛յկ ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն Ե՛կ Բա՛յկ ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

Բա՛յկ Բա՛յկ ՇորՈ՛ւն.

[We hope the Os and the Maes, to whom the writer naturally boasts he belongs, will not permit their ancient lineage to sink in obscurity. It is on them particularly that "the battle calls." Hence, they should do all in their power not only to preserve the evidence of their social pre-eminence but, also, to scatter it broadcast amongst the people. The Extracts from the anti Irish Spaulding, which we hold as standing matter, contain volumes—contain *All* that THE GAEL has labored to establish—and these should have been thrown broad cast by self-respecting Irishmen. And they are no matter of mere sentiment either—they permeate our business and material interests.]

Բա՛յկ Բա՛յկ ՇորՈ՛ւն,

ՇորՈ՛ւն ՇորՈ՛ւն, 10 ՇորՈ՛ւն, 1891.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն,
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն
ՇորՈ՛ւն ՇորՈ՛ւն ի՛ր Լա՛յն ՇորՈ՛ւն.

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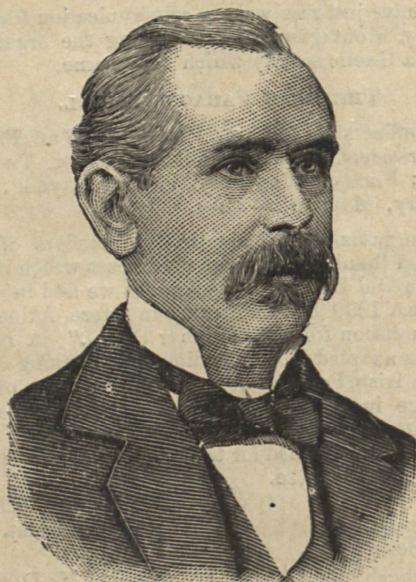
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