

21 ac R15 Catrlean Dutte Sammuts 7 Βαιηπίοξαη Τοβαη Deine 'η Domain.

(Leanza o'n 5mao ujojn)

"Νί dejo ré aize," αμγα Νεαμτ "mandocajo mujo é."

"Νί δευηκαμισ τη," απτα 21ης, "αξ сипктипо σαιι αιη μειτσε έ, 7 δαηηκημισ αη δυισέαι μιτσε σε, ασμτ ηηητεοςαιμισ σο μ' αζαικ συκ τηηη κέιη σο έμαισ το Τοδακ Οεικεασ αη Οοήαιη 7 εκειστισ τέ τηηη κοιή Έεακτ, μακ τά εμαικήματσε ηας δ κυιι αηη ας leat αμασάη."

21η γηη δυδαητό γιαδ le Ceant, "Ö tàpla 30 ο-σαιηισεατημη 30 uile adaile γιάη beid deoc αβαιηή 1 οηόιη ηα η-όςάισε."

ζιαογό γιαο εάμε biosáile, ασυγ σο έμη μας αιμ Čεαμε αη έμιο bud τό σε 61. Νί μαο γέ δ-γαο όίσα αισε σμη έμις γέ σαιι αιμ τησιγσε. Ιη γιη δαιησασαμ Αη υμισέαι μητρε αρμη α έμισ αμησιο δε ασμη έμαιό αδαμε. Έμσασαμ αη υμισέαι μητρε σ'α η-αέαμ, ασμη σ' μημη δό σο μαδασαμ αις Τούαμ Οεμε αη Οοήαμη, ασμη σο η-σεαέασαμ τμέ δαοδαμ ήσμα α σμοιο κατά ασμη σαομεαό κιατάμη. Έμμα αη Κιζ υμαση ακ αη ηυμισέαι αμα ά έσμη σμη, 7 κασι έεαμη πομμειης δι τέ έο παις α'η δι τέ 'μιαή.

"צו ל-דמכמול דול לפמתה וח מוד מות לול יי? מתר מח גול.

"Νί σεα και τέ πίος και το πά απ σεα όγοα α σά αις πα αποτ-δόμτε ό ο'κάς τέ τά ας τα τέ απη τη αποις σαιι αμα πειτσε, ας ττ σαη μιζη αις αματία," αμα απ Riz, "ας πί τις ιμη έ κασάη," αμα απ Riz, "ας πί τις ιμη έ κασάη τη α αμα απ τη α

21ηη γιη έμιμ τέ γειγεαμ γεαμ 30 ο-CΙ αη σεαό όγοα αζυγ ο' Ιομόαμασαμ Cεαμς αθαιίε. Νμαιμ α ταιηις γε έμισε γέιη τως αη Riz marluzad μόμ τό ασμγ ηί έμιηγεαο γέ γοςαι μαισε, ας μιζ ηελό γεληθέοξλητα όε, ας σευηλό ζάς ujle obajn falac τηπόjoll an cajrleajn.

βάζκαμιτο απη γη έ 7 μαζκαμιτο ζυιζ δαημίοζατη σοβαμ Οειμεατό αη Οοήμαιη.

Νυαρη Δ δή Δη ΙΔ΄ 'Υ Δη διβασαιη δή Υή le δεμέ ηΔ coolad cajte, ήμτσαιι τή κέηη ασμη ηΔ μηΔ cojήσεαζα, 7 κυαιη σαζ Δοη Δζα μαζ ός le η-Δ caod. Dj κεαης ήδη Δηη Δη μ-δαιηηήζη; čujη Υή κιογ Διη Δη leoήΔη 7 Διη Δη ullβέητς, ασμη συδαίητε leo, "Cá μέ γσηιογεα. Δσμη μέ κέη Δσμη μο ήηΔ cojήσεαζα μιίτε, Δηγ Δη δαιηηήσται δή κεαη ιη γεο ζο καφ Δγ δίσμαρ 'ηΔη 5-coolad, ασμη τά Διοησ ηΔ σιαιζ; τά μας ός Δσμη-γα Δσμη Δια σιαιζ; τά μας ός Δσμηλίδ cojήσεαζα, ασμη το ζοιφ γέ μο člojdeaή, μο δυισέαι, ασμη μο δυιμίη."

"Ό κάς ημισηε αη τ-ιοίαμ ας τώποας αη οιίεάιη γμί σο εμασαμαμ α εοσίας, αμγ μασ-γαη. "Τά αη τ-ιοίαμ μαμό," αμ γαη θαιημίοξαη, "ηό ηί τροσκασ ασησυμηε ιη γεο ζαη κιογ σό, αζμγ δέαμκασ γέ κμαζμασ σύηηη; ας ξεοδκαισ μηγε αμας αη κεαμ α δή αηη γο"

ילוסעעבים און א לוותבעס, און אויסעט, ελόσλ λζυγ λη leoman λζυγ λη ullpéirc a cun FAOI. DIO'DAN AJ IMCEACE 30 0camiceadan co fada leir an ceac a b-FUAIR AN 21 AC-113 LOIRDIN AN CEUD OIDce Ann. Dí 1015Ahcar Azur Faiccior mon ain na vaoinid quain a conneavan An corroe mon a ceace le leoman azur ulipeirs FAOI. O'FIAFRUID An DAInpioz-An DIOD A HAD AON TORAINTEANUISE ANN rin 30 véizionac, 7 má vitáz re einnið 'n-a dia13. Oudnadan 30 nad, rean 03, Azur zun raz re clojceam an c-rolujr "ור נוסוו-דא אח לוסוטפאות," אדראת ACA. לאוחהוסלאח, "אשעד ואאת ס-בעשאול דול dam é zan moill, mandocajo mé rid zo h-uile."

Ευζασαμ αη έλοιτεαή τ, αζυγ bf γf αζ μητεαέτ 30 ο-ταμης γf 30 ο-τι αη τεαά α δ-γυαμα αη Ψλας-μιζι λόμτοίη αη σάμα h-οιτέε. Οί μοηταηταγ αζυγ γαματικά τόσγ αμη ηα σαομηίδη πυαμα ι έσημαμτα. σαμ αη λεοήμαη αζυγ αη υλιβέμττ. Ο γμαγματό αη Όαμημίοξαη σύοδ μαδ αση τεπαιητέα μυτε αη γιη 30 σειζισηας, 7 mà d'raz ré élnnid 'n-a dialz. Oudra-Dar zo rad, azur zur raz ré bujdéat uirze aca "Ir liom-ra an bujdéal rin," Arr an Dainríozan, "azur muna d-cuzajt rid tam é zo capait cuirrid mé 'n ceac bun-or-cionn azur mardócajd mé zac huile ceann azub."

⁶ συσαρι αη δυιοθαί όι, ασυγ σ'ιητίτς leite 30 σ-ταιηις γί το κασα leir αη τρατά αι δ-κυαιμ αη 20 ας μίτς αη ίδιγσίη αη τριθαγ οιτός. ⁶ συμη γί αη τό είγτς τέμοηα αιμ ηα σαοιηιδα τόμη γί αιμ σαοιηιδη α σ-τιζεατό είθε. Ούδρασαμ 30 μαδ, ⁷ συμ κάς γέ δυιζή αμάιη ατα, ασυγ 30 δ-κυιζεγισίγ δάγ leir αη υτραγ ηθιματά έ. ⁶ Γι ζιοη-γα αη δυιζή γιη,⁸ αμγ αη δαιημίσταη, ασυγ παι σ-τυσαιό γιδ ταμ έ αιμ αη δ-ρυιητε παιρδόταιό πέ α ζιζ γιδ.⁹

^Cυζαταρ αη builín ti, αζυγ αγ 30 buác leite 30 τ-cainic rí 30 Cairleán buite Samnaiz; cappuinz rí an cuaille-coppaic; αζυγ ταιηίς an Riz amac, 7 chit ré le raiccíor nuaip i connaipe réan leozan αζυγ αη ullpéirt raoi 'η 5cóirte. "D-ruil aon mac azaτ?" apr an Dainpíozan, "má cá cadaip amac é-30 m.béit amane azam aip, no ní rázrait mé cloc aip cloc no cleat no caolac in το cairleán."

Čuip an Riz Upc amać čujej, azur O'fjafpujz rj če,

"21η μαθ τά 413 Τούαμ Οειμεαό Δη. Οσήμαιη?"

"Djtear," apra 21pc.

"beið fjor αζατη ζαη ήσιll. αζυγ τά ελη αξ ηπγεαζε δρέιξε béið ré njor meara duje," αργ αη θαιηρίοξαη.

21ηη γη ζαμμυητ γη όλ μιθε τημαιτο αγ α ceanη ατης ζαις γί η π-αταιτό αη balla 100, ατης Ο'jompujteavan 'ηηα η-ομέμημε α ζυαιτό γμαγ το bánh αη ζαιγιεάιη.

(Le dejt εμίοζημητε 'ran Jaotal reo. cuzajnn.)

The Catholic Sentinel sneeringly remarks that: Wm. O'Brien is studying Irish in jail. Ab, Brother McGarry, yes, in adversity; in prosperity, heboycotted it, and sneered at it, too !

We hope Gaels will pay up; the monetary consideration is not so much as the encouragement. which promptness is stre to inspire.

LESSONS IN GALIC.

11 296 39	THE	GAELIC ALPHABET.			
Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A .	8	aw	m	m	emm
b	b	bay	ŋ	n	enn
C	C	kay	0	0	oh
6	d	dhay	p	р	pay
e	е	ay	n	. r	arr
F	f	eff	r	8	ess
5	g	gay	C	t	thay
1	i	ee	u	u	00
1	1	ell			
	VII TERROT O I' I				

XII. LESSON.-Continued

Translation of Exercise 1.

21η Sean Fean Azur An Dar.

Ο΄ Sean Fean a ήιθαι bealac fava le zadali ήón ήαισεας čo suppreas 7 zup sait ré ríor é, 7 σ' jap ré ap an m. Dár a teact azur é fuarzlas ó n-a beata chuatálac. Oo tainis an bár ap an b-puinte aiz a cuipeas, azur σ' fjafpuis de sao co dí searsáil uaio "Ltcuinzním ops, a faoi ήait," ap ré, "zap a teunad dam azur conznam co tadapt coam mo espead co tózdáil apír."

Νί η-ιοηηλη 3120022 Διη Δη η-θάγ Δζαγ έ βειστιης α σεαές.

LESSON XIII.

Taking the five vowels from the se. venteen Irish letters, there remain twelve consonants. Of the consonants, three, viz., 1. η , μ , 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 z at the end of the word cat (a battle), must be aspirated, as the natu. ral sound of the word requires it, in order to distinguish it from the word cac, a cat; b in bean, 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 mo, my; ∞ o, thy; Δ , his, and some of the simple prepositins go before it, b immediately assumes the shar per or flatter sound of v or w; of v if b be followed by the vowels e or 1; of w, if followed by any of the broad vowels Δ o, u: Ex, mo bean,; pronounced "mo vann; mo báno, my bard, is pronounced "ma wardh

Excluding then 1, η , μ , from the twelve consonants, we have b, c, σ , r, 5, m, p, r, c, 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 5, 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
elin	E Miller	learr	ner.)			323

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

Plain or Prim itive Form. Aspirated or Se Pronunciation or condary Form, Secondary Form, As Spelled. As Articulated.			
Ine sal	p p, or ph, F,		
-adverter	b b, or bh, V, or W.		
Labials	m m, or mh V, or W.		
li s de -	F F, or Fh, H.		
Palatals {	c ċ, or ch, Gut'ral KH or X 5 5, or 5h Gut'ral GH or Y		
	o o, or oh DH, Y.		
-11-11	c ċ or ch, H.		
Sibilant r r, or rh, H.			
A fuller explanation of the aspira-			

A fuller explanation of the aspirated Consonants.

p aspirated equal ph or f.

b before and after e or 1 equals v; before and after A, o, u, it equals w.

 m before and after e or 1 equals v; be- fore or after Δ, o, u, it equals w; m is slightly nasal, as in cumΔ sorrow, pronounced as if written cuín5Δ.

ý is silent: it has the sound of 'h' in some words; as ýéin, self; oo m' ýéin, to myself, pronounced, dhom hein.

 \dot{c} equal ch in och, o \dot{c} ; or the Greek x [chee]. It is invariably sounded like the Greek x [chee] when it goes before e or 1; but before Δ , o, or u, it has a thicker sound, as heard in the exclamation o \dot{c} ! [och], o \dot{c} o η ! [ochon]; or of the German ch.

There is no sound in English like that of \dot{c} ; for when it is said that \dot{c} aspirated sounds like gh in 'lough', very tew 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 oċ, [och!]

5 equals gh, guttural, in the beginning of a word, if before the vowels Δ , o, u: before e or 1, it has the less guttural sound of y; as, mo $5e\Delta\eta$, 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: pj5, a king, pronounced as if written pj [ree], pj5eacc, a kingdom, pj5-amul, kingly; ro5, happiness, prosperity, pronounced so, ro5-amajl, pleasant, prosperous; ro5-amilacc, pleasantness.

that of $\frac{1}{5}$. In the beginning of a word, that of $\frac{1}{5}$. In the beginning of a word, before e or 1 has exactly the sound of y, as, mo \dot{O}_{JA} [mo Yia], my God. In the middle or end of words $\frac{1}{5}$ aspirated is the same in all respects as $\frac{1}{5}$ aspirated — i.e., it only lengthens the sound of the preceding vowel || or diphthong.

OBS .- There is another sound peculiar to 5 and 5 when following the vowels A or o, in the first or second syllable of a word, which deserves particular attention. The two letters A5. or At, sound like i in ire, ey in eye, eyre; as, adain (ey-en), aspen; adainc [ey-airth], bolster; adanc [ey-ark] a horn: aolacao [ev-luck-oo], burial: Aonam, I adore; Aorcan, a halter; seladan, a science ; Jadajn, beagle ; natanc, sight; Jatz, Thaig; 1stao, fewness; AJA1t, face, against; ladan, the space between the fingers, toe, prong, fork; rleazan, a turf spade, and Seazan, John, are exceptions. These exceptions are generally marked with the grave accent, as addan, a cause; admuo, timber ; Ao, luck.

 \dot{c} equal h; $\dot{\gamma}$ equal h. Aspiration so affects these letters that their power as consonants has been lost, while the aspirate alone is heard. γ 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 *aur* 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.

A, who; Acc, but; Ao, luck.

An ce, the individual, the person who; ce, means any one, a person; ce is sometimes written c!, but this is not a fem. form.

co, so, as; co, so; when followed by the demonstrative pronoun rin, that; as, cá an lá co breat rin, the day is so fine, literally, the day is so fine that; b-ruil ré co majt rin ? is he so good ? it means 'as', and is followed by te [with] when a comparison is made; as, he is 'as' gentle 'as' a lamb, cá ré co caojn "te" uan, 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 Azur, 'and,' 'as' ;-Ex: he is as well as [15] possible, cá ré co maje 'agur' ir réjoin; we are as fortunate as we can be, camujo co rona A347' 613 1111.

the Ment Look and have had	Pronunciation.
bác, death, murder,	baw.
bac, or ba, cows.	bah
beata, life ; bjt, life,	bahah.
bocc, poor	bucht.
bhát, ever; to spy, a desi	
bpeaz, fine,	biraw.
cao, what,	kadh.
cat, a battle,	kah.
cajt, spend, use,	kaih.
cájt, chaff; to winnow,	kaw-ih.
cja, who,	kee.
cpjoć, end,	kireeaugh.
oujne, man, a person,	dhuineh.
FAt, Cause, reason,	law.
3Ab, take, receive,	gov.
Jac, each,	goch.
znáo, love,	graw
1Aoċ, a hero,	Ihayuch,
leand, a child,	lhannuv
majt, good ; 30 majt, well,	maih
man, as; like; man blát	An mA12 as
the flower of the field	1.
moć, early,	mough.
njo, a thing,	nhe
ojz, a virgin,	oiy.
nić, course, a flight.	rih.
rjŋŋ, we, us,	shinn.

rjb, ye. you,	shiv.
rjao, they,	sheeudh.
rnam, to swim,	snawuv.
roz, happiness,	SO
An-roz, misery,	on-ð.
calam, earth,	tholuv.
ceac, a house, ciże, a h	ouse's, thaugh.

cpaż, time; aŋ cpáż, when, thraw. cpuaż, pity. throo.eh. ucc, bosom; aγ, from; thus, aγ ucc, from the bosom, i.e., by virue of, thro; aγ ucc Oé, for God's sake.

EXAMPLES

τά αη lá bneáž, the day is fine; τά αη báo γασα, the boat is long; τά αη γεαμ μαιτ, the man is good.

bí an ceac bocc acc bí roż ann an chác bí rean an ciże beo, the house was poor, but happiness was there the time (while) the man of the house was alive.

cá zac níc majt ann réin, everything is in itself good.

bí Ola Ann 3Ač Am, A3ur ní belo chíoc Alu 30 bhát, God was in being at all times, and there never will be an end for him.

Exercice 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 bappiness 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 warfare 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 18 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 Seancur 2110n, which appeared in the last number of the 5A0thal, 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 Yours truly first

> THOMAS D. NORRIS. Original.

Rajt Jut ajno Dono, jr ajnj acbenun Rait Jucaino, . 1. pait 1 hainzici nech וחג זעל אגעס, אס אג זעל א-ואסווזלפל ; אס α η τοταιύ η α η αμο, η α η eolac, η ο η α ηΔητο, ηΔ ημαγαί.

2111 bru Micha .1. Mich ainm von abujno, no Nic, an in conflice no larao Jeinci ano FRI Páchaje; no [Nemance] nempomaoinec, .1. um jarc ocur um conao; no Nic nemunoacc .1. mill nemμηη το 3αυσαιτ ημα σμαι3; ηο 3μηα Juin DO RONCA 1 FARRAD nemanochi: no Nit hemneac, .1. Deoz heime Do nadad 11001 00 PACHU13.

Cuach lan oo neim oo nac onui oo אם סףגוסוט סס, סכער אס דגוורוגפס סס Ρασπαις ειγιόι, οсиг зипао απηγιη το ninoe Pachaje na bujachhara iran 1110:-

"Jubu FIr FII Jbu, FIr Jbu Anfir,

Fuir buu uata, jbu ljtu ocpjrti leru" Ocur crobe 3abur rin Fon nim no luin ní bia incoic de. No comad é "in nomine Des Pachir." Do net and, ocur no canao 111 110. End of the Notes.

The following is the poem spoken of. viz:

"Pachaje no bajehujy 30 y,

"In Aimrin Cechori,

"Phiccult rojrcels cen met,

"Do cuajo molfato mac 201000."

Ocur penta to reancur lin pentannu 11 C Seancura, .1.:-

> "Laezajnj, Conc, Dajnj oun, PAGRAIC, Deneoin, Cainneach coin, "Rora, Oubcac, Fenzur co reib, "Nael rails rin cSencuir 2001p."

Penra na laide imonno Oudchad mac uj Luzajn, njż fileo bren neneno.

Tucaic a cenmu in cSencura; Pac-אל הדון סט בטוספלב ו אראות סט דוואט אי tur ocur cheome oo Jaejoeluid, 1. 1r 11 nomao bliadain oo flaitear Tecori, סכעד זד זה כפכתאמשט לוןגיטאון סס דוגולjur Laezajne mjc Nejll, pj3 Chenn.

Le dest leanca.

English translation as found in the Seancur 200n.

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 dink 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 Theodosuis, "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. Core, Daire, the hardy, "Patrick, Benen, Cairnech, the just, "Rossa, Dubhthach, Ferghus with science,

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

But the author of the poem was Dubbthach Mac ua Lugair, royal poet of the men of Erinn. The cause of the Senchus having been composed was this :--Patrick came to Ireland to baptize and to disseminate religion among the Gaeidhil, i.e., in the ninth year of the reign of Theodosuis, 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.

Κάτ-ζιάτα-άμο 8, [ούη],]γ αμπτ δεμητεαμ Κάτ-ζιάτα-άμο, .]· ματ αμη α η αμοχιτό δ ηεας αμα ά τιτ άμο, .]. αμα δειτ ζεομμεας, μο αμα ά τιτ άμο, .]. αμα δειτ ζεομμεας, μο αμα ά τιτ [ηδ α ιαδαμπτ] ηεμήσιμομας ηδ μοιμζτεας (; ηδ δ ζιάταμο [ηδ ιαδμασ] ηα η-άμο, .]. ηα η-εοιας, ηδ ηα η-άμο, .]. ηα η-μαγαι.

21 μ δμιαό Νιές, .1. Νιό αιημ ηα ηαήμαή, ηό Νιό, αιμ αη 3 ceannaine το ιατ ηα Ράζάημιζ α η αξαιό Ράσμαις; ηό [ηεαήμητα] ηεαήμ-γοήμασημαό, .1. μη έμτζ αξμε τομαό; ηό Νιό ηεαήμοημαό .1. σημε η ματήμοημα το ξαθέασι απη α σμάιζ; ηό αιμ ζμήμα ε ζοιημεαό, μοητα f το μιζημάνα α δ-γαμμαό g le Νεαήμαμαό; ηό Νιό ημήμεαό, .1. ό σεος ημήμε το ματατό h μητε το Ράσμαις.

Cuac lán de ημή do μαd. ηό do tuz, Dμασι de ηα σμασιτίο do, 7 do foillrízead do Pádμαις é, azur annr an, do ladaje Pádμαις ηα δειατα ro ór ljonn:

"Jubu Fir Fnj jbu, Fjr jbu Anffr." Fnjr bnu uača, jbu liču Xnjrcj Jeru." Uzur, zjo bé ajn bjč véanfar rin fon i njm no ljonn ní dejo jončójo ajn d'a čaojd. No cumad é "Jn nominé Dej Páchir, 7c." Do neitj ann, azur do cúm azur do čan ór k an ljonn. End of the Notes.

The following is the poem promised.

"Οο δαιγς Ράσμαις le zlóju, Unn aimyin Čέσσόγμης, Seanmójneat ré zo majt, Oo tuajt jonmolta mic Ulilit."

213μη το 6' 140 άζταιμ αη σ-Seancult αη μιθιη τε βεαμγαηαίο το δυαίη legr αη Seancur, 1.:-

"Laozaine, Conc a'r Daine σún, Paonaic, Veannan, a'r Ceânnac coin, Rora Oubcac a'r Feanzur bud féim, Dud naoi d-caca do'n c-Seancur 21jón"

Luzajn, njż file d-fean η-Cineann, úżoajn an laojo. Oo d'é cuccajol an c-Seancujr oo cuma ro:— Teact Páo najc zo h.Cininn cum bajrce 7 cherojin oo rzajpead a mearz na n-Zaodal, j. annr an naomad bljadajn de flajčear Céodorujr, azur annr an ceachamad bljadajn de flajčear Laožajne mac Néill, njż Cineann.

Le best leanca.

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 Jut Ano, may signify, loud speaking, high voice, or voice of the high or noble.
- b Ajnzjojo, v. was punished, fixed, fastened, tied, bound.
- c nejmolirojneać no inolizčeać, adj. unlawful

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

- e zuma, n. m. a battle
- f none or nones, adj. fierce, cruel.
- g rappao, n. m. company, a b-rappao, in company with.
- h nao, v. to give or bestow.
- i ron, prep. over, on or upon.
- j neit, n. m. battle, fight, engagement. The God of battle with the pagan Irish.

k or, prep. over, above.

] cuccajo, 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, "tou, 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.—

knowledge with I drink, lubu or 10bad Desth the or the anyfir or apply. FIT drinking knowledge ignorance, bru or brud uata, jbu or joim Fnir I drink With-him confusion singly, leru or lora. hċ hċu Xn1rc1 prosperity Christ Jesus. Then is not this like what it means,-

Aco 10monno, oo b' é Oudiai mac uj loim le fior bar, fior as ide aindrior.

דתור buajcine amain, idim roż le h-jora Chioro.

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:

"jtim an reoil ain a m-biteann an nim, azur cuinim an nim ain neim-nit, "Unn ainm an Utan azur an mic azur an Spionat naom, amen, subaint Paonaic thi h-uaine."

Τομάτ Ο σε Νομμαό.

encera eozajn Ruajo

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

> 211 Bujnnean 210pac (Continued from p. 70)

ττατ αη Ομημε-μαγαί αξ έμττεκές leir

"21 γεαρηαγρε τρογτε τε γ fol ηα δκεαμαιδ α δ'κεάρη,

Szaprad an ríon 30 rial 30 rainring ain clán;

Νά ταζαιό ομε σις τοιτές μά ζαιαμ το δάιτ,

21 c o τάιη13 Δ0' ήίλε mé cujn an pípe τεαρξ am' lájm."

Οί τέ ας ςαιζεαή α βίρε α 3-ςοήημητε ασμη ας έγγτεαζε le h Cožan ač ηί συδαμτε τέ σαταή αη δοτάτα γιη αζμη ζυμη Cožan an ταμα (σαμα) ceace αγ:

"21 γεαρραγρε γέρη η δ-γερίε α'γ α δγεαρρα 3ηγοή αρτα,

De ήμαιτιο ημα η Ταοται ημα γταοηγαό σαό ηλα σαίγτεαι;

κασ' αιπ απ τ-γαοξαί κά πέιm 30 majnin-re cojece,

213μγ ταθαιμ-γε σαήγα, πάγ γε το tojl e, zajl σεσ' pjpe.''

Οο Ιαθαιμ αη συμηθ μαγαί ασμγ συθαμτ (έμη 30 3 εμμτεαό τέ 1 η μίμι τοη στεμμηση 30 θέ αμτσεατ αη έοιαιξ α θί μαιτ):

"Oujne mire (an ré) a cuizeann to cup.

raise an c-raosall,

Ιτ συμηε τέ η j'l ριηση ατη laith ηα μευλ Νυαμη ηαό συμσιμ ηό ηαό τημτοε leac του το φέιη.

υμαιίεαο τας συμηε ατιμη τεμηε αιη α. βίρε κέμ."

Ladajn Cožan αηηγη ασυγ, ταν έιγ αη ποιαό τυς γέ τό τροπη γέ τά τάμηεαό αιν α τεατραήματο τεατο:--

"Όσηας συαις ορε, ης τημης α έσηπαικε τώς ται τείπε, σαη αιτη, σαη πόμη πά εραοέ,

Dí co dujrce bujrce azur

31031 AIR to tún ón nghéin,

Ιτ beazán oujl bí in cobac azac azur nac ljomra náp a b' 1015ancar é."

"Ο ! reo tujc an pípe," αργ αη συιηευαγαι, "ηά cadajp ηάjpe dam ajp an ηζαρραjde."

Ruz Cożan ajn an b.pípe azur čajt ré chí żajl ce, ojn bí chí pujnc cunta ar, pujnc an zajl, azur nuajn a bí na chí zajl cajtce ajze, a cubajnc:

"Sjud é an cobac cumanca ó tún an manza- jr rju pujnc zac aon cappajnzc ar, ní h é an cujc é ná an ceac ná cajt ajp an hjanca é ná cajt ra rijad é.

δαιηγεαό γέ δραση όη τ-γήι. δαιηγεαό γέ γραση όη γράη (γρόη) δαιηγεαό γέ ιμό αγ γτάςαιόιδ 21'γ δαιηιτέ αγ ςράιητιτίδ,

זר דעותוד ל לפאקסאל אשער זר דפאכאות פּ װְעַנֹאלי,

Jr beaz a žeodat reinmoinite te, teun-Δισίr zol zo riatat ruta,"

21ηγ αη γειμόμ, "Όλ m-bejteat rjor αξαμ της της α dí αμη ηί ταθαμγαμη λά οιθμε της το θμάτ."

Όυς αη κεικηόκ ρυίης τοη συίη-υαγ αι, αςυν ζίαου αη συίηε υαγαί αίη θοζαη αςυν α συθαίκε ρέ καυ γαοζαί α θή αίζε but é αη κεακ ης clirce τάμης κιαή αίκ é. "Seo tuic púης. Δικζεασ αη collajo," ακ γέ, "com majt leir αη 5- cuio éjle."

i 3103, a blister. This "ceace" is yery irr gular in shape a d warts a line : faults obviously ip: n g from octors of oral framminision.



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."—Archelishop Trench.

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

Terms of Subscription-\$1 a year to students, 60 cents to the public, in advance; \$1. in arrears. Terms of Advertising-10 cents a line, Agate.

Entered at the Brooklyn P. O. as 2nd-class matter Tenth Year of Publication.

VOL 8,	No. 8.	MAY,	1891.
Contraction of the second	and a second second		

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 inter d to 100 the Gael weekly so as to expedite the production of O'Curry, the Annels of the Four Masters and other Gaelic matters—which is as nuch as we can stierd to.

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

Why dees the Chiergo Citizen sey that Father Keegan's translation "Would do credit to a German professor" ? Consult Spaulding ? Could the London Times couch a keeper insult? When did Gerwar excel Irish talent? Citizen, it is a mean hind that is the its even net. Who is then if for Irish-Americans should take immediate steps tocompel 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, selfrespecting Irish-American parent than to hear his child relate how such and such boy or girl said⁴ 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 racemaintained.

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 it 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.

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 broughtabout, 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 millionswho are domiciled therein to mar the splendid possibilities thus in their in mediate view f

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 cdious legacy, "Ignorance," resulting from it. And not only does that legacy con pel us to fight the peoples of other nationalities but it con pels us also to fight a large section of our own, who have become our enemies to eschew the opprobrium which they im gine brotherhood with us would entail.

Herce, it is cur 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 splies) to competitem.

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

Irishnen, you have the experimity of yourlives to place yourselves aright before the nations by distributing your ancient literature, and thus close the months of your detractors by exhibiting them in their proper garb—the mushroom growth of a first first. 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.

Featom it mo, on reiom it mo, Compaic le Cuculainn cho; Opuac nac deic zcead dreanaid Fail Tiz do cuicred a mo dail.

Όρμαξ αη ερεαγ, οη εριαξ αη ερεαγ, Όο δεαραγ με αξυγ Cu ηα 5-clear; Όεαγξκαμαίο κυίι αξυγ κεοίι, Έεαρρκαμαίο ευίρρ αξυγ cher.

Τριαξ α το, οη τριαξ α το, Τοιξεαίτ το ήηαοι εαττραή ιγ e---Leit mo choite an cu zan col, Uzur leit choite na coin me.

Ολημ πο γ314έ, οη Ολημ πο γ314έ, Ολ πληθληπ ευ λε είμαέ, Sajtre me mo člojčeam chol Gre mo čnojče, τρε mo člab.

Ολημ το colz, on τλημ το colz, Ολ πληθλητη cu žlinne bolz, Νι πμημερλό τμημε τλ είγ, Νοέ λ ελθλημ bejöm cuju bont.

Ολημ το ίλητη, στη σλημ το ίλητη, Ολ παμθλητη ευ ξίλητησ τταιί, Υίμημγελε Υίολα εσηλ α γιοιξ, Ύίται τη δυγ της στεραμό και.

Οαιμ τηο 30. 0η ταιμ τηο 30, Οα ταμθαίτη ευ ατ΄ εμο, Utlaefan τη γε απη α γεαμτ, Ουγ η-ιοηαηη least τατήγα 17 το.

Υεαμη ίμοη αμη, οη γεαμη ίμοη αμη Όση ήμαμδαό γαη žleo žaud; Να εαζ cum η - - - ηα con, Οο διαταό ζαό γχοι γχαό δαόδ.

Libain τηις, οη abain τηις, Rir an 5-coin 30 3-caoim cuir, Jun cannzain Szačaize zan rzač, Unre ain ac do cuiceam leir.

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.

Τέιτηις 30 Decleém. 215 αίσυξας η Τιξεαρηα, 215 αίσυξας η τριμημά. 21 comenuing ηα γίρευη.

21η ηλοηλη Δ σοηηληκς, 21 ηιζελγ ηλ ηιζελότα; Οέισηιο ας αισυζαό, 215 αισυζαό αη Τιζελημα.

Sé Oja 'η ασηγεαζς, Sojllyze 'η σειησιη, U σαθαιματό ό'η όιze-dean, Νιτό μαρι αη σμεσμη, Uco κίομ-zeinam Ojava.

Τέιτηις 30 decleém, 213 αισυζαό η Τιζεαρηα, 213 αισυζαό η σριυμόα, 21 comenuign na sineug.

Seinnuizio zo rúzač, Linzlit na com μοιηη, 'R ainde zo Dia, Seinnuizio zo ronnman.

Τέισηις 30 Decleém, 213 αιτυξαό 'η Τιξεαρηα, 213 αιτυξαό 'η Τριμημά, 21 comenuny ηα ειρευη.

Ruzat é 'η lá ro, Jora no-zlojnman; O'η atajn rjonnujte, Dnjacan a ruajn Cojnp.

Τέισημη 30 Οστίσει, αίτατα 'η Τίτεαρηα, Uz αίτατα 'η τριμηβά, U com τραμηή ηα ειρεμή.

21η Δητοριμέα 5Δοιοίισε το μητηε ԱΔ Cappuill, 1890

UN URIANAC 03.

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

21 Δισιη ξπέιμε 'Υ μέ συι Διη ΔοηΔά 21 σε Δημαζ δέδερ σεη δ-γαμτελη ημαό, Οο ζοημαμις μέ μο ζευσ-γεαρις 'ζυγ j 'ηα μ-ΔοηΔη Οο Ιαδαμη γί Βευμία α'Υ μη σιά α δυσ eol; Sé 'η συδαμης α' γρέμη-δε τη "γυμό γίον σαοδ ίμομ, Súo j Δη σαομ-βυμητ 'Υ δειδιμίο σα μ-όι, 'S 30 σεμήμη μά 'Υ γέμσμα α' coll α μέμτεαα Βειτίο μαρι ζέμε Διζ α' η-Βημαμαζ όζ."

'S παιση Φράζεα το' έις πο ζάμτα 'S mé 1 τ-ταιδμεαηα αη Οράηαιζ η ραπα αιζ όι, Οο ζοηηαιμε-γε ζαζαπ ή αη γρέμι-δεαη πάιητε, 'S ή τεαζτ 30 ταθμαζταζ le τραικά δεη όμ; Sé 'μ ταθαιμε γί 10 m-γα "30 δμάτ ηα τράιταιζ Ωζε ταμμ-γα 10 m-γα 30 Concaiz πόμ, 30 μαδήμαι η γάζματ 'γ γεαί γασι αη γάιγε 'S 30 m-δααζτεαμ γάτο legy a' m-δημαμαζ όζ.'

'S ειμεοξαυ α πάμας 'γ μαζγαυ σεη π. Ολάμηαιζ 21 σεαημας λάμας το πιο ήμίε γτόμ, bejo στοίμου άπο γαοι 'σμγ καιρ μασι δ.γάμημοε 215μγ γμαη 1 σας λάμή legy γαοι μύδαιο όμι; béjo τιξεαμματός Šεαγαμα 'γ τιζ'μηατός δαμαδαμη 'S τα βράμτε δεαμματός το legyread a' τ. Διγμισημ 21'γ μγ τέ γμη γεαμαζαγ πιο δημαματό όμο.

PÓS, 21 BULACUILL.

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

Por, a buadaill, rul ma o-cisio an aoir onc No ní dejo oo clann azao no rean oo caojnee; Cizeann a' buaiche fà có annr a' n-ojoce 21' τηί τάγαηη α' συ lleadan ajn α' 30μαηη α chíonar. Ναό γασα η η. σημ 'γ ηαό γασα α πάρας? 'S nac FADA 'n mí ní Annitim paite; 21η διαταιη ήόη, έλσα ύο α ζαιτ μέ η ησηάο leac 'Jur, a cumainnín a' o ríoda, mo cúiz ceud rlán leac. tuz mé znád ouje 'r mé beaz bujdjoeać, 'S cuip me bann ain 'r me mon, chionna; Ní řé rin a' znád a mandujz no a člaojo mé 21c man cuy me grad ouje yan rjor mo zaoji leac. Cuz mé znád do ziolla na puajte, 5jolla ηα είηηε α ο' έλο m' ιησίηη buadanéa; Οά m bejdead mo fujl αποια ηά α mánac leac 21c, a cumainnín cílir, mo míle rlán leac. Jadrajo mé réin 30 Toban Daisioe, No ain cuaine aiz a' z-cuaicín ca i mbann na chaoide; Ní 'l mo znáo usim sée cuainim 'r mile 'S zadrait me ain cuaint aize ra to 'ran oitce.

Fear Stanta an Serippio. L. 49.

Salia, me

calin

Lean

Lean

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 Gælic-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 hearing on the teaching of it do not take the pairs to qualify themselves for obtaining certificates. The same causes in n a ny 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 heped 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 Necessay," 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 unfathonable depths of in nity."

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 ard to become their deadliest and most inveterate enemies.

The Irish element in these Urited States torday number, at least, fifteen millions ; 90 per cent. of the Irish immigrants professed the Catholic relig-We take Sadlier's Catholic Almanac for 1891, ion. 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 mill-ions of participants in Irishism today 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 at d 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 Lesgue demonstration in Portland, Me., two years ago. He said, in speaking of Salisbury, "The Irish were a cultivated, learned people when his lordship's ancestry 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 2111 "ZUDUR DONN'S" Soramlacc, 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 torday; 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. Aud a certain lovely, winning lass her voice also doth raise, Aud 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, Io sorrow's bonds all Nature lay, — hushed were all sounds of mirth, My heart was full of pain and grief, my joyful thoughts all flown, And I fancied every creature did cry plaintively—ochone !

Another chauge!—the storm:fraught clouds did quickly disappear, Again upon the grass:green fields the sun shone strong and clear, The little birds melodicusly 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 fied 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 "fara 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 thon 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, triumphaut 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. 21]OLT21 CHOC21]N ηΔ m. b]OL21]R]5C	υέιο αη είηε ας βαζαίης κεατοα Szeulca κίαη η γzeulca κίζε Uc! η αίδις ίαο γαη Σαοταίζε 21 z. εποεάμήη ιέιζεαητα ηα m-bjolajnize
 Τά baile beaz láim la Cončaiž Μη α b-ruil cion ir bát mo choite, Τα η-zointean ain le rzleipteatt Cnocáinín aonat na m-biolainize. 	 36 30 δ-κυιίιη α 3-cačaja ηευτα Τασαηη συαμεσας πόα απ' έμοιτε, Ήναμα τημασητίη απα ια ια το το
 Ιτ έ Ράσμαις το δμοηη αη σ-αιηη Υιαμ τειμ ηα τεαητιτές, Νιαιμ μιαις τέ αη σ-αταιμ-ημήε Το δί αηητ ηα διοιαιμισιδ. Υιη ιά πάμ τμιαιι αη πασή αηη— 	21 γ βοβαίι σπεαγαήμηι σπεμη ηθ, 21 ηγα σπειτέεας, 3αμ 3εαήμηι, 3ποιτε; Jr 100 0'3μγ 21 Δα τηο 3αοίσα 21 3. σποςάμη ή αρμας πα τη βιοίαμη 3ε.
ζή τα ημε σρατε αή ημοτή μηη γεαρ δαζαμί όρφα δυιτε, Ο'γάζ α δεαηπαέτ αιρ έίαπη έειπατηαμ Οποςάμημη παοτήτα πα ποδιοίαμητε. Ις γοίιας γάτ πο δέαργαιζε	FAIlbe F10111. [We hope the Os and the Macs, to whom the writer naturally boasts he belongs, will not per- mit 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
καιη βάσηαις κέι α ξυιό, Οιη ηί ιατόταη σεαμάη αιη αοιηε 21 3. σηοςάιηίη γευηήται ηα η-biolaiμize 21 μη παηταό ηο αιη αοηαό	to preserve the evidence of their social pre-emin- ence but, also, to scatter it broadcast amongst the people. The Extracts from the anti Irish Spauld- ing, which we hold as standing matter, contain volumes—contain <i>All</i> that THE GAEL has labored to establish—and these should have been thrown
Ομεατηόζαό αη κεαμ 3μοιόε, Κισιμε 3αικτομήμι, 3leurca, κειμηεόιμ ασμαό ηα m-bjolaguite. 'San m-baine, no alu macalue,	broad cast by self-respecting Irishmen. And they are no matter of mere sentiment either—they per- meate our business and material interests. Cobpac Muao, 21 βριεάη, 10ήμαο, 1891.
Νο Δ η-δεάρηΔ δΔοξαιί σ'Δ ζήρ Ις έ Δη τυις-γεαρ ης Δη τΔοιγεαζ Οξ-ίδος τρειττεας ηΔ η-διοίδιρητε. Ιδδαίη 30 3ράτηΔρ μέιο ίεις,	Οο Čεαρατόμη αη Ξαοταμί. 21 Ξαοι Οίι Να γαμρίαιξ είδτ-δυαμίτε 'γαη η-
Νά Ιμαιζ εαγδαό le'η τ. γαοι, Νο ηγ υλοξαίας υμητε ξίλογξα Ο όξιλος ηα m-bjolajnjte.	Τακ ταπρεία 5 οτο συμαίτου ταπριξο δαο τα τάμμα τη τέ πο δαματήα το δ-καιτ τη ατηρία τη τέ πο δαματήα το δ-καιτ τη ατηρία το
Ladain 30 rulcinan réin leir- Ná bíoč aon dneuz 'ran c-rliz jr béið fean chearainuil le caod leac Cheun fean cheiðteac na m-diolainize.	ουις δρόο ήσρ το δεις ΑζΑΟ ΑγοΑ. Feicim 30 δ-κυί γιατ ό δεαξηας ζας uile βάιρς τε'η σία ήση γο, αζυγ σαιγ- δεάπαηη γέ 30 δ-κυί τώι ήση κάγ αιρ
Ν΄ σεαμηλο ηλ η-λησιμ φέαμιλό 21Ιόδαμαι, ηλομζαό, ηίη, 21μαιί Θελημη ηο ηλη Θειμομε, Scualpe caol-com ηλ η-biolalpide.	Δη η ζαο ται. Jr υρόη ας το τει ή τη τη τη τας το τοι υται το τοι το τοι τοι τοι τοι τοι τοι τοι
Νή'ι con no clear no claon-deant Νο rmuajneam reall 'na chojde- Ιr σίneac, σίιγι, σεακταά Cajlín řéjm-chear na m-djolajryže.	ήγιγ κέμη ιαθαμτο ασμγ η γσησό. Lé congnain Oé 'γ το congnain-γα, béyð an cujo yr mó aca κόγ 'ηαη é deunad. Le beagan meirnig agur κοιgive ní béyð ré
21η σεομαιόε ευμγεαό, εμειζ-ίας, Γαηη α η-zeuz δ'η ε-rijze, Cumpreau ráiles Jaocalas μιδης 21 z.enocajnín reirimujt ηα m-bjolajnize	ο-καυ ηό zup κέισια ίμηη uite oul cum cing aigs zo mait Mjon rznjod mé líne aniam rag goodaitze zo cimciott leic-diacaja o foig, azur agoir ca luc-

10

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ζάικ ήόκ οκη αη beazán το a déanad, 310 zun an-doic a cá ré.

21 τεαμθπάταιμεατά 'r a τειμθήιμι εατά τε'η 5αοταιί, ιαμμαιμι εμμαιθ τηί ξάιμε αιμ ήτη αμ δ-ράιρείη, αμ μειγηιζτεοιμ.

Le mon-mear,

21 1. Us Elnscain.

THE SENTIMENTS of our SUBSCRIBERS.

Ala-Mobile, Mrs. M Letady, M J Doody, per F S M'Cosker.

Cal—San Francisco, Miss Mary A. Henehan, \$5. to help the Gaelic cause (a sister to Martin J. Henehan, who is doing so much to disseminate Gaelic literature. This and not empty words and flowery speeches is the work of the movement, and demonstrates the individual interest in the cause); Martin Kerr, J Murphy, J Hanley P Ginley, M Gallagher —Antioch, Jere King.

Ill-Chicago, Rev. Jobn J. Carroll sends a bandsome donation to the Gael, P Dunne. M Nolan, D Kelly-Lockport, V. Rev. J. J. McGovern D D, P Ready, Mrs. J Morrison, per M J Darey.

Ia—Holbrook, L Kilroy. per P McEuiry, Kansas City, Mo—Atalissa, N R Barnett, J McVey, D H Barnett.

Mass-Boston, J. O'Malley (an excellent Gaelic writer), M Donovan, P Shea, J Reilly, Mrs. Walsh D Mahoney, H E Hayward, per N E. News Co.-Lawrence, P O'Brien-Springfield Rev R J Fagan.

Md-Emmettsburg, Rev. H F White-Mountain Lake Park, J O'Donnell.

Mo-Kas. City, J J Mullins, J McGrane. Counsellor J W Fraher, E Cunningham, per P McEniry -St. Louis, H Molloy, P Nally, P J Kirwan, J Staed, per Mrs. Cloonan.

N J— J Murphy (We would remind our Newark friends that the agency which secured their acquaintance with the Gael no longer exists, and would be pleased to hear from them personally).

N Dak-South Heart, M J Donoghue, per Rev. M C Brennan, Dickinson.

N Y-Brooklyn, Mrs. Augustine Ford, an excellent supporter of the Gaelic cause; W O'Grady, J J McCue, D Purdy, M J Rudden-City Dr William O'Meagher, J Gormly and F Higgins, per Martin J Henehan, Providence, R I, James McGovern (one of the pioneers in N Y), P J Flynn, E Murray, per Mr Flynn, L Walsh, Mary Hagarty, M A O'Byrne writes.--

21 Saoj Öjl: Cujnjm cuzac \$1. le hαξαιό curcair an Jnjr-leadajn ajn read ηα bljacha ro. 30 m-buanajte Oja cu réin azur d' obain.

Sé zujte to canajo,

21]. 21. Us broin.

Ohio-Cincinnati, Rev P Ward, per Mrs. H Cloo nan, St. Louis Mo.

Pa-Phila. the Philo:Celtic Society per Charles E Cranney. H Duffy P Leonard. J Fagan, P Egan -Scranton, Councillor J E O'Malley, who need not go to 'King-at-Arms' for his escutcheon !

Vt-Gouldsville, Edmund Ryan.

Australia-Melbourne, Rev. James Healy, per-John Healy, Bridgeport. Ct. (We hope Father Healy will try to circulate the Gael in Melbourne.

We hope correspondents will notify us of any mistakes in this 'Sentiments' column.

The N Y Gaelic Society's annual Feis Ceoil was very successful. But what does a local thing of thekind amount to? We are constantly trying to make them start a Gaelic journal which would circulate through the country and bring the movement prominently before the general public. See what the little Gael is doing, as may be seen by the last issue— It has caused hundreds, from Maine to California, to become acquainted with the language and to take an interest in its propagation.

We have just received a a communication from M Downey, Montague, Mich. reporting the organization of a Gaelic society which they name,

THE IRISH PARAGON SCHOOL.

The officers elected are, President, Wm. Flinn; Vice President, James Farrell; Treasurer, Thomas Hayes; Financial Secretary, Thomas Gaynor; Cor-Secretary, Maurice Downey.

The organizers, principally, are readers of the-Gael and thank it "For the noble part which it hastaken in Old Ireland's language, as we find in Gael of August 1890. by Gabhar Donn Here follows a. long quotation from the Gabhar Donn]." A resolution was adopted recommending the resissuing of Fr. Nolan's Irish Prayer Book, and the teaching of the language in all seminaries and colleges preparing candidates for the priesthood, and that certain Sundays should be named for taking up special collections for that purpose.

Maurice Downey Cor. Sec. William Flinn,. President.

Too much credit cannot be accorded Mr Downey in this relation ; he is a worker.

We hope other societies will follow the exampleour Montague friends.

Con. C Murphy who organized a large club in Port Costa, Cal. is now in San Francisco. but he left in charge a substantial lieutenant, Mr D Casey.

New York friends, don't be "playing tag" with the Gaelic movement but go into it aright by issuing your journal, and then you will be in a position to show fruit, like THE GAEL.

Owing to pressure on space again we are obliged to hold over O'Curry, Meehan (Dublin), which is long, the Report of the Dublin S P I Language; and a lot of other matter.

JJH, We have had no time yet to hunt up why the South is called up and the North down.

Read Mr Dohorty's communications carefully,

No living man can write better Irish than E L. Blake's Tobar Deire an Domhain, continued on first page.

Politicians, Corporations, publishers, manufacturers, etc. cover the land with pamphlets, handbills, newspaper articles, etc. to bring their various interests before the public because they make money by it,—There is more real value to the Irish people in the publication and dissemination of Spaulding's Extracts than in all the above put together, and behold, how insignificant the cost!

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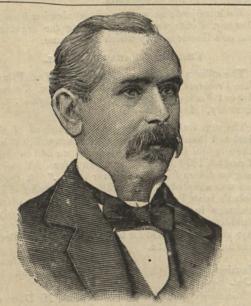
JAMES TANNER

Late Commissioner of Pensions, Washington, D.C.

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