







ՏՄԼԱ ՊԱ ՊԾՆԼԱ

Le U. O'b.

Այ տրիալ Յօ Տւայմ, իջ եաջ ԼԵ ՌԱԾ  
 ԱՊ ԸՈՒՅՃԱՅԻ [ԸՈՒՅՃԱՅԻ] ԾՈ ԵՅԻՆ ԱՇԱՐԱ  
 [ԱՅԵՅՅՈՐՈՒԱ—ԱՅՇԵԱՐԱ] ԾԻՒԼԱ ՊԱ ՊԾՆԼԱ  
 ԾՈ 'Պ ԸՅՈՐԱՅԾԵ ՊԱ ԸՅՅԵԱՆՊ ՐԵ ՊԱ  
 ՅՅՈՐԵ ԻՐ ՅՈՊԱԾ ԸԱՅՈՅ ԸԱՅԵՇԵԱՐ ԱՊ Ե-  
 ԱՊ ԵՅԾԵԱՐ ԵԱԼԱԸ ԱՅԻ ԵՅԵ Յ'Ա ԲՅԱԾԱԼ.  
 ԵՅՅՈՒ ԾԱՅՈՊԵ ԱՅ ԼԵՅՇԵԱԾ, ԾԱՅՈՊԵ ԱՅ  
 ԸԱՊԵ, ԾԱՅՈՊԵ ԱՅ ԲՅԱՅԱՊԵԱԾ; ԸԱՅՈՒ ԱՅ  
 ՅԱԾԱՅԻ ԱՊԻՆԱՅՊ, 7 ԸԱՅՈՒ ԵՅԼԵ ԱՅ ԸԱՅՈՊԵԱԾ.  
 ՏԱՅՈՅՊ ՐԵՅՊ ՊԱԸ Պ-ԾԵԱԸԱՅԾ ԱՅՊ ՊԵԱԸ  
 ԵՅՅՈՒ ԱՊ ԲԵՅՊ ՐԵՈ ՊԱՊՊ ՅԱՊ Ա ԲՅՅԼԵ ԾՈ  
 ԼԵԱՅԱՊ ԱՅԻ ԲԵԱՊ ԵԱԼԱՅՅԻԾ ԲՅԾ. ԱԵԱ  
 ՐԵ 1 Յ-ԸՅՐԻ ԱՅԵ ՐՅՈՊԵՇ 'ՊԱ ՅՅՈՐԵՅՊԵ,  
 7 ԻՐ ՊԱՅԵ ՊՊՊԵՅՇԱՐ ՐԵ ԸՅԱ 'Պ ԸԱՅՈՅ ՊՅՅ-  
 ՊԵ ԼԱԸԾ ԱՊ ՅՈՒԾԱ Ա ՊՅՈՒ ՅՐԱՊՊԱ ԱՊՊ.

1 Ե-ԲԵԱԾ ՊԱ ԵԱԸԵ ԱՊ ԾՐՅԸ-ԲԱՅՅԱՅԻ,  
 ԾՈ ԵՅ ԾԱՅՈՊԵ 'ՊԱ Յ-ԸՅՈՒՊԱՅԾԵ ԱՊՊ Ա ՊԱՅԻ  
 ՅԵ 7 ՕԼ Ա ԲԱՅԵ ԱՇԱ ՅՅԾ ԵՐ ԲԵՅՅՈՐ ՊԱԸ  
 ՊԱՅԻ ՅՈ ԼԵՐ ԾԵ 'ՊԱ ԵԱԾԱՅՅԱԸԵԾ. ԵՅԾ-  
 ԵԱԾ ԲՅՊ ՊԱՐ ԵՅ, ԱԵԱ ՊԱԾ ԱՊՊԱՊ ԸՊՊԵ-  
 ՅՈ ՊԱԾԱԾԱՐ ԲԱՐԵԱ ԱԸԵ ՊՅ ԸՐԱԾՅ 7  
 ՊՅ ԵՐՈՒ! ԾՈ ԸԱՊՊՅ ԼԱ ԱՅԻ ՊՊՊԱՅՐ ՊԱ  
 Կ-ԱՅԵ ՐՅ, ԾՈ ԸՈՊՊԱՊԵ ՅԱԾ ԲՅՅՈՐԵԱ ԼԵ  
 ՕՇՐԱՐ 7 ԾՅԵՅԵ ԱՐ Ա Պ-ԵԱՅԼԵ ԵԱՅ ՐԵՅՊ,  
 ՅՈ ՅԱՐ Յ-ԸՅՅԼԵՅԻ ԱՊԵՐԵՅԱ—ԱՅԵ ՊՊ Ա  
 ՊԱՅԻ ՕՐՈՒԱ ԸԱՐ ՐԱՐ ԼԵ ԵՐԱՅԵԱՊԼԱԸԵ  
 ՊԱ Պ-ԵԱՅԵԱԸ 7 ՊԱ Ե-ԲԵԱՐ, ԼԵ ԱՊ-ԵԱՐ ԱՊ  
 Ե-ՏԱՊՊԱՅՅ 7 ԲՅՐ ԼԵ ԲԱԸԵ ՊՅԼԵԱԸ ՊՊ  
 ԲԱՊ ՊՅՅՅՊԵԱԾ. ԱԸ! ՊԱԸ ԲՅՐ ԾՈ 'Պ  
 ԲՅԼԻԾ Ա ԵՅԻ ԅՐ ԲԵՅՅՈՐ ԼԵ ՐՅՈՊԱՅԻ 7  
 ԼԵ ԸՅՈՐԱՊԱՅԻ ԾՈ ԵՅԵ ՊՊ Ա Պ-ԵԼԱԸ ՊԱ ՅԱՊ  
 ԾՈ ԵՅԵ, ՕՐՊ ԻՐ Ե Ա Պ-ԵՅԾԱՊԵԱԸԾ ԱՊ  
 ՊԱԾ ԻՐ ՅԵԱՐԲԱՅՅԱԼԱՅԵ ԲԱՐ ԾՈՊԱՊ,  
 ԱԸԵ ՊԱ ԸԵՅԵԱՊ ՊԱԸ ԸՅՈՒՊԱՅԾԵ ԵԱՅԼԵ  
 ԵՅՅ ԱՅԻ ԲԱՊ, ՊՅ Ե-ԲԱՅԼ ԲԵ 1 Պ-ԾԱՊ ԾՅԻԾ Ա  
 Յ-ԸԱՐ ԱՅԻ Ա Պ-ԱՅԻ. ՏԵՅ 1 ԱՊ ԲՅՅՈՐՊԵ  
 ԸՐԱՅԾԵՅՅ ԲԱՅԱՐ ԾԵ ԸՐԱԸՊՈՊԱ ՏԱՊՊԱՅՅ  
 ԱՅՊ ԱՅ ԼԵՅՊԵԱԸ 1 Յ-ԸՅՈՊԱՊ ԾԻՒԼԱ ՊԱ  
 Պ-ԾՆԼԱ ՊՊ ՅՈՊԱԾ ՐԱՅՐԵԱԾ ԱՊ ԵԱՅԼԵ. ԱԸ  
 Օ ԸԱՐԼԱ ՅՐ ԲՅԵՅԼ Ե ՐԵՈ ԾՈ ՅՊՅԾԵԱՐ ԾՈ  
 ԸԵԱԾ ԱՅԵ ԸՅՈՒ ՊԱՅԵ ԼԵ ԾԱՐԱ ՊԱ Պ-ԾՆԼԱ,  
 ԱՊՊԵՅՇԱԾ ԱՅԻ ԱՊՅՐ.

ԻՐ ՊՊՊԵ ԱԾԱԾԱՐ ԿՅՈՊ ՐԵՅՊ, ՅՈ Պ-ԵԱ  
 ՊԱՅԵ ԼԵ ԸԱՅՈՒ Ծ'Ա ԼԵՅՇԵԱՊ ԱՊ ՅՅՈՒՆ  
 ԲՅՐ ԾՈ ԵՅԵ ԱՇԱ ՅՐ ԵՐ ՊՊ ԲԱՊ ԱՅԵ ՐԵՈ  
 ԾՈ ՊԱՅԱԾ ԱԸԱՐ ԱՊ Count de Lally ՍԾ  
 ԱՅ Ա ՊԱՅԻ ԸԱՅԵՐԵՅՊ ԸՅՈՒ ՊՅՐ ՐՅՊ ՊՊ  
 ԱՐՊ ՊԱ ԲՐԱՊԵ. ԾՈ ԵՅ ԱՊ Ե-ԱԸԱՐ Ե

ԲԵՅՊ ՊՊ ԱՅՐԾԸՅՊ, ՕՐՊ ԾՈ ԵՅ ԲԵ 'ՊԱ ԸԱՅՐ-  
 ԵԱԸ ԲԱՊ ԱՐՊ ԱՐ ԸՅՐԱՊ ՏԱՊՐԵԱԼ ԼԱՊՊ-  
 ՊԵԱԸ ԼԵՅՐ. ԾՈ ԸԱՅԾ ԲԵ ԱՊՊՊ ՈՒՊ  
 ԲՅՐԱՊԵ, 7 ԾՈ ԸԱՅԵ ԲԵ Ա ԲԱՅՅԱԼ ԱՅ ԵՐՅՈՒ  
 Ա ԸՅՐԵ ՊՊ ԵԱՐԵԱԸԵ ԼԵ ՊՅՐ ԸԱՅՈՒ ԾԵ  
 ՊՊՊԱՅՐ Ա ԸՅՐԵ. ԱՅԻ ԱՊ ԱԾԾԱՐ ԲՅՊ, ԸՅՅ  
 ԼՊՊ ԸԱՐ ԲՅՐ ԾՈ, ՅՈ ՊԱՅԻ ԲԵ ԲԱՅՈՅ ՊՊԵԱՐ  
 ԱՊՊՅՅ 7 Ա Պ-ԵԱՅԼԵ

ԱՊԱ ԵԱ ՊՅՐ ԸԱՅԼ ԱՊ Ե-ԲԵԱՊ-ԲՅՐ, ԵԱ ՊՅ  
 ՐԵԱԸԵ Պ-ԱՅՐԵ ԸԱՅԼ Ա ՊՊԵ. ԾՈ ԵՅ ԲԵ 1  
 ԵՐՈՒՅԵՅՅ, 7 ՊՊ ՅԱԸ ԱՅԵ Ծ'ԱՐ ԵԱՅԾ ԱՊ  
 ԲՅՐԱՊԵ ՊԱՐ ՅԵԱԼ ԱՅԻ ՊՊՊԱՅՐ ՊԱ Կ-  
 ԸՅՐԵԱՊ ԾՈ ԵՅԵ ՊՊ ԵԱՐԵԱԸԵ ԼԵՅԵ Ծ'  
 ԸՅՐ ԱՊ ՊԵԱԾ ԲՅՊ ՕՅՐԵ, ԵԱ ԵԱՅ Ե ԵԱՅԾ-  
 ԵԱԸԱՐ ՊՊՊԱՅՐԵ ՊԱ ԲՐԱՊԵ ԱՅԻ. ԾՈ  
 ԸԱՅՐԵԱԾ 1 Պ-ԵԱՅՐ Ե ՅՈ ՊԱՅՐԵԱԸ "ՅԱՊ  
 ԸԱՊՊՊԵ ԱՅԻ ԱՊ Ե-ԱՐԱՊ ԾՈ Կ-ԵԱԸ."

ԻՐ ՅՈՊԱԾ ԼԵՅՅԵՅՐ Ա Ծ-ԸՅՅ ԼԵՅՐ ԲՅԵՅԼ-  
 ԵԱ ՊԱ Ե-ԲԵԱՐ ՐՅ ԾՈ ՊՊՐԵԱԸԵ ՊՅՐ ԲԵԱՐՐ  
 ՊԱ ՊՅՐԵ, ՊԱ ԸԱՅՐԵԱՊ ՐԵ ԵԱՅԱՊ ԵՐՅՈՒ-  
 ԼՅՈՒԵ ԱՅԻ ԲԵՅՊ. ՅՈ ԵՅՊՊՊ ԻՐ ԸՅՐԱՊԱՅԻ  
 ՅՈ Պ-ԵՒՅՐ Voltaire ԱՊ ԲԵԱՐ ԵՒՅՐԵԱՐ ԵՈԼ-  
 ԱՐ ՊՊ Ա Ծ-ԵԱԾ, ՕՐՊ ԾՈ ՊՅՈԼ ԲԵ ՅՈ ԸԵԱՐԵ  
 ՅԱԾ—ՊԱԾ ՊԱԸ Պ-ԵԱՐՊԱ ԲԵ ԱԸԵ ՊՊ ԱՅՅԱՅԾ  
 Ա ԸՅՐ ԼԵ ԱՅՊ ԸՅՐԵԱՊԱԸ Ծ'Ա ՊԱՅԻ ԱՐՊԱՊ  
 ԲԱՊ Ե-ԲՐԱՊԵ. ԵՒՅՐ Ա ՊՊԱՊ ՕՊՅՐ ՅԱԸ  
 ԸԱԸԱ ԾՈ ԸԱԾԱՅՐԵ ԾՈ ՊԱ ԲՐԱՊԵԱՅԻ. ԻՐ  
 ՊԱՐ ՐՅ ԱԵԱ ԱՊ ԲԱՅՅԱԼ—ԱՅԼԵ ԸԱՊՊԵ Ծ'Ա  
 ԸՅՐ ԲԵՅՊ.

Sul ԾՈ ԸՅՅԸԱԾ ՅՈ ԸՐՅՈՒ ԻՐ ԸԵԱՐԵ ԾՈ  
 ՊԱԾ ՊԱՐ ԸԱՅՐ ԱՅՊ ԱՅԵ ԱՐՊԱՊ ԾԱՐԱ ՊԱ  
 ՊԾՆԼԱ ԸՅՈՒ ՊՅՐ 1 Յ-ԸԱՊՊՊԵ ԾՈՊ ԼԵՅՐ 'Պ  
 Ե-ՏՐԱՅՈ, ԱՊ ԱՅԵ ԾՈ ՊԱՅԱԾ ԱՊՅԵԱԼ ԾԱՅԻ-  
 ՅԵ. ԱԵԱՅՈ 1 Յ-ԸՅՐԱՊԱԸԱԸ ԱՅԻ ԱՅԼԵ ԸԱՅՈՅ  
 ԱՅԱՐ ԵՅՅԾ ՅՈ Կ-ԱԸՐԱՅԱԾ ԲԱՅՅԱՅԼ, ԱԸԵ  
 ԱՊՊԱՊ, ՊԱԸ Պ-ԵԱՐՊԱԾՅՇԱՅԾ ՊԱ Կ-ԸՅՐ-  
 ԵԱՊԱՅՅ ԱՊ ԵՒ ԾՈ ԲԵԱՐ ԾՅԻԾ ՊՊ Ա Պ-ԱՊ-  
 ԲՅՅ.

IRISH ECHO—GAELIC JOURNAL.

Griffin & O'Farrell, publishers.

37 Haverhill St., Boston, January, 1891.

"Old subscribers will, we are sure, have little  
 difficulty in recognizing the old Echo under a new,  
 and we trust, a more appropriate name. \* \* \*  
 We beg to acknowledge the following sums, to as-  
 sist in defraying the cost of publication of a Gaelic  
 text book based on the "Natural Method" of teach-  
 ing languages. All remittances for this purpose  
 will be duly acknowledged in the Gaelic Journal."

Here follow the names of 60 gentlemen—Arch-  
 bishop Williams, 22 priests, and 37 laics, subscrib-  
 ing from \$5. to \$25. each, amounting to \$400. We  
 ask if our criticism in last Gael did not let Mr O'Far-  
 rell down very easy in the face of this swindle ?





ERIN'S LOVELY HOME.

Translated by Martin P. Ward of Islandeady, co Mayo, now of San Francisco, and who says.—

The poetry and translations of Mr Dougher, and especially his song *Conchae Dheas Mhaigheo*; his allusion to *Culnabinne*, and to poor old *Tom Daly*, God rest him, put me in such Gaelic humor that I felt I was a gossoon again after the sheep in sight of *Cruach Patrick* and *Nepkin*, and impulsively urged me to sit down and dress up *Erin's Lovely Home* in a native suit of breidhean. So, if you think it worth while stick it in a Gaelic corner, or on the "hob," as *Mickey Eibhleen* used to say.

Tráé bh mé ós 'r agh mo bláé  
 Ais m' aon 'r fice bliadain,  
 Cuaid mé 'mac mar feiridireadé  
 Cum tuinne uagal rajóbhj, treun;  
 D'fóghain mé ós go ríjijheadé,  
 Mhar tá ríor mairé as zác aon,  
 Neain-duibheadé, ré do ésbjir mé  
 Ar éjre álujij rjal.

Ah t-áédar fa zup djbheadé mé  
 Jr mjan ljom aséirj djb,—  
 Jr ríor zup zupádujé mé jhzean,  
 Aizur zupádujé mujó ar zác taob—  
 Aij-rí bh ríre ríóghainjil.—  
 Aét aizam-ra íj rajb maoij;  
 Sjúó ah fá éujr mé, mo éráó!  
 Ar éjre álujij rjal.

A hzáríoríj a h-áéar bhómjto  
 Lá bheáz ran mjí-méáóain  
 A deairéad ar ía bláéajb,  
 Bhéamair lijij féjij aínáij;  
 Dubairé rí, "a 'Liam ésljir,  
 Máj' ljom jr mjan leat trjall,  
 Tadarfajm rlan ó'r z-cáiríob,  
 'S do éjre álujij rjal.

Air ah oíéce éuóija  
 Cuzar claoij óó éojl mo zupáé,  
 D' fáz mujó áruj a h-áéar,  
 Do éujmijz ar mjo-áé;  
 Bh ah oíéce zlé le ríolur ía íae,  
 Zluajr mujó amadé 'í ar í-aon  
 Súj éulóghad lijij ahaóijféadéó  
 Ar éjre álujij rjal.

Ahuajr éajijc mujó go belfaré  
 Bh ré a b-fózur íae,  
 Bh mo zupáé as ullaínáéan  
 Luad ar í-áirídear d'fághajl réjé;  
 Cómair rí ríor éujz íjle ríjre,

Rád, "Seo é do éujó féjij,  
 'S nó bh buadairéa fá zup fáz tú  
 D' éjre álujij rjal."

'Noij ar éaob mo íjso-fíortáij  
 Éjre'caó tá mé ráó,  
 A t-tamall zéáir ía óíajz ríj  
 Cíajijc áéair mo zupáé;  
 Cujr ré go rííoríj Ómáé mé,  
 A z-coíóae Cíj-éóghaj,  
 Aizur ar ríj tar rájle  
 Ar éjre, Óé mo dhóij!

Tráé éualajó mé mo dhéjéaíjhaí  
 Círádujé ré mo éíojé, ar nóz.  
 Aét ríóíad lé mo fíor zupáé  
 Círádujé mé fá óó ííor mío;  
 Aij mo ríadíad tá ríadé lúb  
 'S zác aon acu í-a bliadain,  
 Sul jr féíojr íjom-ra rílead aríj  
 Cum ríajéaícaí mo íjjaí.

Ah lonz ahoj bh ullaínáíé,  
 Aizur ríul a d' fáz mujó cuíj,  
 Cíajijc mo zupáé aizam  
 Aizur duíajre rí ljom go caóij:  
 "A 'Liam ésljir tóij do éíojé,  
 Duíe aínáij a deíéar mé ríor  
 Nó go b-ríllíéó tú air air aríj  
 Cum éjre álujij rjal.

The *Irish Standard*, Minneapolis, Minn., printed an excellent notice of the Gael recently; but if an O'BRIEN would not help to preserve the Irish Nation, who would?

The *Celtic Monthly*, of Glasgow, had a nice notice of the Gael the other day. The *Monthly* is entering on its second year. The first volume can be had bound in cloth for 3s 6d, or in strong leather for 5s 6d. It is an excellent journal, printed on superior paper, and Celtic to the core. The address is Mr John Mackay, 17 Dundas St. Glasgow, Scotland. In one of the *Monthlies* we received was an excellent photo of that thorough Highland Home Ruler Mr. J. G. Mackay, of Portree, to whom is largely due the success of the Land League and the Home Rule movement in Scotland—Five years' subscription to the *Celtic Monthly* would not buy that photo from us.

It would be a nice thing for Gaels to lose their identity and permit themselves to become a part and parcel of the "civilization" embraced in the late Royal Wedding!

Don't fret friends whose Gaelic matter don't appear—your turn will come.

The *New York Herald* of Aug. 21 reports that Preet, Cleveland was hanged and shot in effigy by a mass meeting of democrats at Buchanan, Tex.

ԱՌ Մ-ԵՐԱՅՈՒՆՅՈՒԼ ԶԱՄԱՆԻ ԾՅ.

Լե Ծոմար Առ Յրոյնէս.

Բոյն—Եստն դա Յ-Շրած.

Պայտոյն Երեւն իմարայն յի միւր  
Շայրճեալ Յօ Եւնի ղա ղօժ,  
Այ յրնէժ Եր Եստն ՅԵ ղիԵ,  
'Տ դա Կ-Երնիդ ղիւրնի մ Յ-Եօժ;  
Ծօ ԵարԵ-Բա 'ի Ելլեան մի Եօյնի  
Եօ Եիւր 'ի Եօ Երեւնէս ղիժ  
ԿԱ Եճրօր, ԿԵԵ, ղա Ելլե  
ԾԱ Յ-Ելլիժ դա ԾԱնի մ Յ-ԵԼժ.

Ել Եստն դա Կ-Եստնի ղա Ելլի  
Կա ղիւրնի ժ Եւն Յօ Երժ,  
Ա Կ-Եստն, մ Եւն, 'ի մ Եստն,  
Տա ԵարԵ Յան ղիւրնի Յան Եօ—  
Ել Եճր ղիւր միոյն ՅԵճեալ, մար ղիւրնէս  
Ծօ Ելլեանի մար Երժ ղա Երժի, մ  
Տ մարԵ ղօ'ի Ե-Բժժա մար մի մարԵ  
Եօ ՅԵճի դա 'ի Եստն մար միոյն.

Ա Կստն ԵարԵժ 'ի ղիւրնի մի մարԵ  
'Տ ԵարԵւր մ ղիւրնի ղա ԵԼժ,  
Ել Եստն ղիւր ԿԵճի դա Եստն  
Տա ղիւրնէս մար ղիւրնի դա ղիժ;  
Ել Եստնի մար ղիւրնի մար Եստն  
Լե ԵարԵժ ղօ Երժ-ԵարԵ ղիւր,  
'Տ մ Երժ ղա Ել Եստն ղիւր  
Այ մ Մ-Երնիդ ղօ Ելլի ԾՅ.

Ծ' Երնիդ ԵարԵ ղիւրնի մ Մ-Երնիդ ղօ  
Յօ ԵարԵ ղա Երնիդ մ ԵԼժ,  
Այ մ' մար ղօ Եճի դա ՏարԵ,  
ԿՅ մի Անիժի Եստն մար մար Երնիդ;  
'Տ Եստն ԵարԵ ԵարԵ ղօ Եստն—  
"ԾԱ մ' ԵարԵ մար ԵԵճի Յօ Բժժ,  
Այոյր ՅԵժժա մ Երնի մար Եար Եստն  
Այ

'Տ Եճի ՅԵժժի մ ՅԵճի մարնի.

'Տ Երնի մար, մարն ղիւրնի  
Այ մարնի մե մ ղիւրնի մարնի—  
"ԾԱ մ Երնի, մ ԵԼժ, ղի մ ԵարԵ,  
Բա մ ղիւրնի ղա Երնի մարնի—  
Ծօ Երնի մարնի մ Երնի ղիւրնի մ ԵարԵ-  
ԱրԵ  
Այ մարնի մ ԵարԵ մարնի,  
ԱԵժ ղիւրնի մարնի մարնի մարնի ղիւրնի  
Ե-ՏարԵ,  
Եճի մ ԵարԵ մարնի Եստն ղօ Եօ."

ԲՆԱ ԱՅԱՅ, Ա ՏՕՅՐԿ.

Լեյր մի ղիւրնի Ծօյն.

Բան մար, մ ղիւրնի, ղի մարնի մ  
Երնի-Ե;  
ղի մարնի մարնի մարնի մ ԵարԵ ղա  
ԵԼժ,  
ղի մարնի մարնի մարնի-Ե, 'ի մարնի մ  
Եստն ղիւրնի-Ե  
ղի մարնի մարնի մարնի, մ' ղի մարնի  
մարնի.

Երնի մարնի մարնի մարնի, մարնի  
մարնի, մ ղիւրնի  
Այ մարնի մարնի մարնի մարնի  
Յօ Երնի մարնի;  
'Տ մարնի մարնի մարնի մարնի ղիւրնի  
մարնի մարնի-Ե;  
Բան մար, մ ԵարԵժ, մ' ղիւրնի մ  
Երնի մարնի.

Բան մար, մ ԵարԵժ, մ ղիւրնի, մ մարնի-  
մարնի,  
Եարնի մարնի մարնի մարնի մարնի ղիւրնի  
մարնի, մարնի, մարնի,  
Ա' ղիւրնի մարնի մարնի մարնի մարնի  
'Եճի 'ի մարնի  
Եստն մարնի մարնի մարնի, մ մարնի  
ղիւրնի մարնի մարնի.

Կի մարնի մարնի մարնի, մարնի մարնի  
մարնի-Ե;  
'Տ մարնի մարնի մարնի; ղի մարնի մարնի  
մարնի-Ե;  
Եարնի մարնի մարնի մարնի մարնի  
մարնի մարնի,  
'Տ մարնի մարնի մարնի մարնի մարնի  
մարնի մարնի.

Only a few individuals, really, guide the destinies of nations, Gaels are sufficiently numerous to guide theirs if they only work with energy. Nothing demonstrates this so forcibly as the public press's encomiums on the Gael; and these encomiums are irresistibly accorded because the Gael is a living substantial evidence of the reality of what had been treated as a pleasing romance; namely, the ancient learning and civilization of the Irish race. Hence, any Irishman who does not endeavor to circulate this evidence fails in his duty to his offspring; and if he proclaim himself a patriotic Irishman, he lies, and his actions prove that he does.

Gaels naturally feel some pride because of the encomiums which the public press, from Texas to the Highlands of Scotland, shower on their little journal.

"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.

"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."—SPALDING'S ENGLISH LITERATURE, APPLETON & Co., NEW YORK.

Who are the Scotch? A tribe of Irish Scots who crossed over in the 6th century, overcame the natives, and gave their name to the country.—J. CORNWELL, PH.D., F. R. S.'s Scotch History.

The Saxons Ruled in England from the 5th century and were so rude that they had no written language until the 14th, when the Franco-Normans formulated the English.—SPALDING.



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

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

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Twelfth Year of Publication.

VOL 10, No. 2. AUGUST. 1893.

Remember that the First Irish Book is given free of charge to every new subscriber.

Subscribers will please remember that subscriptions are due in advance.

The Gael feels the dull times keenly, for its best supporters were out West, and instead of getting subscriptions from that quarter now we receive requests not to cease sending the Gael and that they will make up the difference when the times get better. Hence, we hope that those not affected by the panic will make amends by circulating the paper.

We have a large number of photos intended for the Historical Album, but the Gael's income would not justify us in publishing it. We shall, though, in a short time, begin to publish them in the Gael, which will serve the same purpose, and will cost us only the expense of blocking.

No. 46, of the *Gaelic Journal* which came to hand is, as usual, full of interesting matter. We sent it along with some Gaels to the Irish Village at the Columbian Exposition, Chicago, and have received a letter from Mrs. Hart thanking us, and stating that the journals were placed where every one could read them.

The Sunday Gazetteer, Denison, Tex. had a very flattering notice of The Gael in its issue of Aug. 6. We thank brother Murray, and wish the Gazetteer continued success—a condition which its excellent make up would indicate to have largely attained.

Brother Kean of the Denver (Col.) Democrat regrets that circumstances over which he had no control conspired to the unfortunate fact of his non-acquaintance with the mellifluous tongue of the Gael. There are many in the same boat with you, brother Kean, but your urgent appeal to your Celtic readers to support The Gael shows your interest in its welfare.

The lovers of Irish autonomy will rejoice with us, we are sure, from the number of Gaelic correspondents in this issue. Who has the temerity to say that the Irish is a dead language, after reading the Gael from month to month? Yet it was seemingly so, as was the social standing of the race, when we organized the Gaelic Movement, twenty years ago. There was then no *Oraobhin Aobhinn*, no *Padruic*, and the number of Irish scholars in Ireland could be counted on the fingers; and it was then that P J O' Daly, of Boston, wrote to us to say, "I have unearthed a man in Charleston who is able to read and write Irish." And when we founded the Irish school at 214 Bowery, New York, in 1878, our only assistant in teaching was Mr. T. F. Halvey, the wool merchant, now of Philadelphia, with the pupils of the Brooklyn Society—the late D O'Keeffe, and D Maguer having not then shown themselves.

The organization of New York infused new life into the people, and in less than six months seven Gaelic societies had sprung up in the city, numbering some 600 members. The enthusiasm permeated the politicians, also, for, for the first time, they took courage to nominate a Catholic Irish-American for mayor, and elected him by 3,000 majority. But the Gaelic movement has had such exalting effect that they elected the present Irish Catholic mayor by over 70,000 majority! And, possibly, there are over 2,000 persons in New York to-day able to read and write the Irish language.

Should not these facts (facts of history and patent to all) excite feelings of admiration in the hearts of Irishmen and cause them to scatter the Gael far and near. And, (in a whisper, Irishmen,) is there a journal published that voiced sentiments tending to promote the honor and the interests of the Irish race with as much exactitude, clearness and prescience as the *Gael*?

## ROYAL IMMORALITY

(From the New York *Freeman's Journal*).

"English Royal family morality isn't any better to-day than in the past. The Duke of York, who has just been "married" to the Princess of Teck has another wife in Malta. This first wife is the daughter of a British naval officer, to whom the Duke was married by a Catholic priest. There are two children living. The law against Catholic assumption of the Crown, and "the necessities of the monarchy" are the reasons given for the failure to recognize this marriage. It is quoted "to the credit of the Duke" that he "resisted to the last" the efforts of Queen Victoria to bring about his union with his cousin, the Princess, and that he succumbed only "when further resistance was impossible." The Duke is said "to be almost heart-broken" because "his love for his Roman Catholic wife and family has been most sincere." The Princess, "knowing all the facts," is quite "reconciled, and acquits the Duke." In fact, we are told that "there is much sympathy for him, because he is the victim

of circumstances over which he has no control." The facts have been given by Harold Frederic to the American press, but only one paper, the "Westminster Gazette," in all England, not excepting our own Catholic press, has had the courage to stigmatize this legal concubinage as it deserved. No circumstance can possibly exist to justify the annulment of God's law for the convenience of man. The refusal of the Catholic Church to acquiesce even tacitly in a matter of this kind lost the fealty of the English monarchy under Henry VIII. We look back to that exhibition of Papal steadfastness with pride, and as we do so, the regret comes over us that this repetition of the ancient immorality has been allowed to pass by without a single Catholic protest against it. But the fetich of the royal family is so sacred in the eyes of Englishmen, all Englishmen, that they would tolerate almost anything done in its name. The consequences can be traced in a rotten and rotting "society."

Possibly, since the destruction of Sodom general society has not been so morally corrupt as it is to-day. We have here a picture of this Queen of England and Empress of India, who has been held up by a sycophantic, putrid press before the universal public gaze as a model mother and a paragon of morality, forcing her grandson to become a bigamist—a penitentiary offense by the laws of all civilized nations. And the congregated representatives and lawmakers of the "Great Anglo-Saxon Race, the Civilizers and Educators of the World," not only condone this moral pollution but congratulate "Her Majesty" on its successful execution!

And this is the Prince who will one day represent the aforesaid "Great Anglo-Saxon Race, become the head of its religion, the civilizer and educator of the world, and the First Citizen in the land!! And the Princess (who cannot be compared with the virtuous working girl who earns her living by the sweat of her brow, or the labor of her hands) will become Queen of England, Empress of India, and the First Lady in the land!!!

Had the Duke of York been an Irishman what a delicious morsel the Anglo-Irish and Anglo-American press would have to serve out to their readers for the next six months! Parnell, the Irishman, a singleman, was hounded to death—York, the bigamist, they

would pass in silence!

But what about the Irish and Irish-American press suppressing this most important news item from their readers? Important to the Irish race because they could point to the social and moral depravity of those people that keep them in bondage, under the lying, hypocritical plea that they are a semi-barbarous race and unfitted to govern themselves. Could there be a more effectual means employed to enlist the moral sympathy and support of our neighbors of other nations than the exposition of the moral depravity and corruption of our enslavers? And how can we do this if the matter be concealed from us?

We have talked with several Irish-Americans on the above subject and all of them expressed their astonishment that the Irish-American press would suppress the matter—one enthusiast going so far as to declare "The English have the press in their pocket." It is no wonder that these sentiments would find expression, for Irish-Americans working in mills and factories with Englishmen have always to be on the defensive repelling the attacks made on their race, nationality, and religion, and it is cruelty, in the extreme, to seek to deprive them of the effectively defensive weapon furnished by the developments in this recent exhibition of the characteristic British moral depravity,—from the Throne to the Commons.

The FREEMAN'S JOURNAL (one of the oldest Catholic papers in the United States) deserves the grateful thanks of the Irish race all over the world, and Irishmen will not err in having it a regular visitor in their families.

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Irishmen, do you wish to be identified with the "Harlot of Nations? If you do don't support the language movement—conceal the Gael from your neighbors, and scoff at the idea that your forefathers were a learned people.

The most interesting paper coming to our desk is the MacTalla of Sydney. Every Gael should get it.

Some friends think that the Gael is too hard on our Scotch brethren. No, friends; you don't read the Gael aright; we claim them as our flesh and blood, and we are not one to befoul our own nest. Our warmest friends in America are Highland Scots.

The national debts of Great Britain and France combined exceed by two billions seven hundred millions all the gold in the world. Why, then, the Shylocks's talk of an "honest dollar"?

Our national debt is nine hundred million dollars. When that debt was contracted it was to be paid in silver or gold, the ratio of silver being 16 to 1 of gold. Now the Shylocks want to depreciate silver thus increasing our debt by the amount of the depreciation. Thus, depreciate silver one-fourth and you increase the national debt to 1,200,000,000 00.

These Shylocks buy up the press of both parties to further their schemes. But the people should see to it that they get their pound of flesh when it will be due, but *not one drop of blood!*

These confidence men seek to impress on the disturbed public mind that the silver issue is the cause of the panic, when they know well that it is owing to the manufacturing outlook, as the closing of Fife & Jones' factory here in Brooklyn a few days ago demonstrates. All the manufactures of the country are run on credit. The above Firm, as usual, went to the bank to renew its bond. The banker asked for the security.

"The business, as usual," replied the Firm.

"The Tariff issue," replied the banker, "has unsettled business; and unless you can reduce expenses we cannot extend the loan." The factory closed and its four hundred hands were thrown out of employment, and the bank, losing the Firm's bonds, which were as good as gold, as assets, shut up also.

That is the cause of the business depression.

If the House of Lords refuse to pass the Home Rule bill the Clans-Gaels should dispatch emissaries to India to organize an insurrection in that country. One or two hundred smart, patriotic, intelligent men, versed in the Indian language (which they could be in twelve months), would upset British Rule in India within half a dozen years, for her ships are no longer invested with the power of creating such awe as they had been. The sinking of the Victoria by the comparatively slight collision with the Camperdown is a conclusive proof that a few strongly constructed fast-sailing, steel-prowed rams would clear the ocean of the British "big nothings." Hence, this being done in India, she could not hold the country three months. Ireland is too near England to operate successfully there. But if Home Rule be refused, the most effective scientific agency should be employed to enforce it. Some time ago British war ships bombarded Alexandria in the interests of her shylocks, and the Irishman who would object to bombarding her cities to obtain Irish independence, should be bombarded himself. We are no fanatic; we would not expect England to permit Ireland (nor would we desire her) to become a stepping-stone to other powers to assail her. But we would stop at no means to regain our own—Is that in any sense fanatical?

The following beautifully pathetic Gaelic lamentation was sent to us, among others, by Miss Jessie McIntyre of Grove Park, Kent, England. It is a question if there be a more beautiful or a more sentimental song in the language, Scotch or Irish.

Miss McIntyre is a lady of excellent parts, and an enthusiastic Highland Gaidheal. Miss McIntyre took a prominent part in the exercises at the reunion of the Comann Gaidhealach, at Oban, last September.

### An Gaidheal air Leaba Bais.

Fad air faebh bho thir nan ard-bheann  
Tha mi m fhograch an tir chein, [dian,  
Am measg choigreach s fad o m chair-  
Tha mi m laidhe an so leam fein;  
Tha mo chridhe briste, bruite—  
Saighead bais a nis am chom;  
An uine gearr mo shuil bidh duinte,  
S aig a bhas mi m chadal trom.

S tric ag eirigh suas am chuimhne,  
Albainn aillidh, tir nam beann;  
Chi mi sud an leanag uaine—  
A 's am botham anns a ghleann;  
Tha gach ni fo bhath gu h-uraidh—  
Aig an allt tha cronan fann,  
Air a ghaoith tha faile cubhraidh,  
Tighinn bho fhurain nach eil gann.

S ann a sud a fhuair mi m arach,  
S mi neolochdach mar na h-uain,  
Ach s lom a dh fbagadh nis an larach,  
Bho n a sheol mi thar a chuain; [rach  
Thar leam gun cluinn mi guth na smeo-  
Seinn gu ceolar feadh nan crann,  
S oran binn nan uiseag boidheach,  
Ard s na speuran os mo cheann.

Chi mi chill aig bun a bhruthaich,  
Taobh an uillt tha ruith gu lughr,  
S tric a bha mi sud gu dubhach,  
Caoidh na cairdean tha fo n uir; [iadh  
Mo mhathair s m' athair tha n an sin-  
N cadal siorruidh anns an uaigh,  
S chaidh mo chopan searbh a lionadh,  
N uair a d thag mi n sin mo luaidh.

Nis cha leir dhomh tir nam ard-bheann,  
Air mo shuil tha ceo air fas, [dian,  
Am measg choigreach s fad o m chair-  
Tha mi feitheamh air a bhas;  
Thu-sa, spioraid bho chd, than daor-sa,  
Ach cha-n fhada bhios tu ann—  
Thig, a bhais, as thoir dhomh saorsa—  
Beannachd leat, a thir nam beann!

## THE SENTIMENTS of our SUBSCRIBERS

- Ariz—Clifton, E Whelan  
 Cal—Hollister, J Gleeson  
 Conn—Stamford, M Daly  
 D C—Washington, Wm F Molloy  
 Ill—Apple River, E Sweeney—Chicago, Wm Raleigh  
 Ia—Burlington, J E Casey, per J Hagerty.  
 Mass—Boston, J Riordan—Lynn, F McHugh, T Donovan  
 Mich—Sagolia, J Bailey, per M Downey. Mon tague  
 Mo—St. Louis, Ursuline Convent Rev. Mother Antonia. per J Hagerty, Burlington, Ia—Springfield, P Mahan  
 N Y—Brooklyn, P Crane, M Nolan, J Dunne  
 O—Cleveland, P Dever—Columbus, P Devine  
 Pa—Lansford, C C McHugh—Irwin, Rev. A J Gallagher, per Mr. McHugh  
 W V—Wheeling, Miss Lacy, O McCann, John Travers (Renwood, omitted in last issue), all per A Lally  
 S A. Brazil—Pilar de Alagoas, Dr. Manoel Ramos  
 Ireland—  
 Cork—Ballinora, N. S., M O'Brien  
 Dublin, M O'Flanagan, Esq. per J Cogan, Esq

We have often urged subscribers to try to get at least one additional subscriber each, and we are sure all would do so if they seriously studied the matter.—That slight individual exertion would just double the circulation. Irishmen chuckle pleasingly (as they ought) when they hear of the Gael being sent for from some far-off country, like Brazil, yet how few of them give a passing thought to the fact that such pleasing incidents are due to the patriotic men and women whose names grace the above column from month to month? Let all, then, make a patriotic effort to circulate the Gael. All admit that it is a patriotic thing to preserve the "Old Tongue of Erin." Let them put that admission into practice and it will be done.

It is said that President Cleveland is greatly depressed by the business distress which his advent to power has brought on the country. But he can remedy the evil by issuing a proclamation declaring his tariff ideas untenable, and that therefore, he will veto any and all bills which reduce the tariff on any article manufactured in the United States. Let him do this and there will be no closing of mills or factories, nor no suspension of banks—nor no idle men parading the streets no more than have been for the last twenty years. This would accord with the material welfare of the "Plain People" whom his Excellency so often and so plausibly addressed during his candidacy.

We saw this news item in the *Connecticut Catholic* of July 29.—

"In ten years the descendants of two rabbits will number 70,000,000."

We ask our mathematical readers to tell us how often do rabbits breed, and how many at a birth?

## O'Curry's Lectures.

ON THE  
 MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

(Continued from p. 238)

## LECTURE VIII.

[Delivered July 7, 1856.]

It contains an ample record of those traditions of the successive early colonizations of Ireland, which, in the most ancient times, appear to have been regarded as true history, but which were not inserted at length in the Annals of Donegal. Upon the authenticity of these traditions, or ancient records (if, indeed, they have come down to us in the form in which they really were believed two thousand years ago), this is not the place to enter into any discussion. The object of the O'Clerys appears, however, to have been simply to collect and put in order the statements they found in the ancient books; and, as before, I shall let the Preface and the Address of the author of the "Book of Invasions" explain that object in his own words.

The following is the Dedication, prefixed to his *Leabhar Gabhala*.—

"I, Friar Michael O'Cleary, have, by permission of my superiors, undertaken to purge of error, rectify, and transcribe this old Chronicle called *Leabhar Gabhala*, that it may be to the glory of God, to the honour of the saints of the kingdom of Erin, and to the welfare of my own soul. This undertaking I could not perform without the assistance of other chroniclers at some fixed abode. Upon communicating my intention to thee, O' Brien Roe Maguire, Lord of Enniskillen, the first of the race of Odhar who received that title (which thou didst from his Majesty Charles, King of England, France, Scotland, and Ireland, on the 21st of January, in the year of our Lord Christ 1627, and the third year of the king's reign), thou didst take in hand to assist me to commence and conclude my undertaking, because thou didst deem it a pity to leave in oblivion and unencouraged a work which would exalt the honour of thine own ancestors, as well as of the saints, nobles, and history of Erin in general. After having, then, received thine assistance, I myself, and the chroniclers whom, by the permission of the Church, I selected as assistants, viz., Fearfasa O' Mulconry, Cucoigry O'Clery, Cucoigry O'Duignan, and thine own chief chronicler, Gillpatrick O'Luinin, went, a fortnight before Allhallow-tide to the convent of Lisgoole, in the diocese of Clogher, in Fermanagh, and we remained there together until the following Christmas, under thy assistance, Lord Maguire.

"On the 22nd day of October, the corrections and completion of this Book Of Invasions were commenced, and on the 22nd of December the transcription was completed in the convent of the friars aforesaid, in the sixth year of the reign of King Charles over England, France, Scotland and Ireland, and in the year of our Lord 1631.

"Thine affectionate friend, Brother Michael O'Clery."

The Preface, or Address to the Reader follows.—  
 "It appeared to certain of the people, and to me, the poor simple friar, Michael O'Clery from Tirconnell, one of the native friars of the convent of Donegal, whose inheritance it is from my an-

cestors to be a chronicler, that it would be a charity for some one of the men of Erin to purify, compile, and write the ancient honoured Chronicles which is called the Book of Invasions, for these reasons. The first reason. My superiors having charged me to collect the Lives and Genealogies of the Saints of Erin from all places in which I could find them throughout Erin, after having done this, I selected associate chroniclers to adjust, purify, and write as much as I could find of this history of the saints, as well as the succession of the monarchs of Erin, to whom the pedigrees of the saints are carried up, as may be seen in the book in which they are written. After that, it occurred to me that work of which I have spoken was incomplete without correcting and writing the Book of Invasions already mentioned, because it is the original fountain of the history of the saints and kings of Erin, of her nobles and her people.

"Another reason too; I was aware that men, learned in Latin and in English, had commenced to translate this Chronicle of Erin from the Gaelic into these languages that we have spoken of and that they had not so profound a knowledge of the Gaelic as that they could put the hard and the soft parts of the said book together without ignorance or error; and I felt that the translation which they would make must (for want of a knowledge of the Gaelic) become an eternal reproach and disgrace to all Erin, and particularly so to her chroniclers. It was for these reasons that I undertook, with the permission of my superiors to purify and compile this book, and to collect for it, from all other books, all that was wanting to it in history and in other learning, as much as we could, according to the space of time which we had to write it.

"The chroniclers who were with us for this purpose, and for purifying the book, were, Fearfasa O'Mulconry, from the County of Roscommon; Cucoigry O'Clery, from Bally Clery, in the County of Donegall; Cucoigry O'Duigenann, from Bally-Coilltífoghair, in the County of Leitrim; and Giollapatrik O'Luinin, from Ard Ui Luin, in the County of Fermanagh.

"It is right that you should know that it was ancient writers of remote times, and commemorating elders of great age, that preserved the history of Erin in chronicles and books in succession, from the period of the Deluge to the time of Saint Patrick, who came in the fourth year of the reign of Laeghaire mac Neill, monarch of Erin, to plant religion and devotion in her: when he blessed Erin, men and boys, women and girls, and built numerous churches and towns throughout the land

"Saint Patrick, after all this, invited unto him the most illustrious authors of that period, to preserve the chronicles, synchronisms, and genealogies of every colony that had taken possession of Erin, down to that period. Those that he invited unto him, at that time, were, Ros; Dubhthach, the son of Ua Lughair; Ferghus, etc. These were the sustaining pillars of the History of Erin, in the time of Saint Patrick.

"St. Colum Cill, St. Finnen of Cluain Iorard [Clonard], and St. Comgall, of Beannchuir [Bangor, in the County Down], and the other saints of Erin, induced the authors of their time to perpetuate and amplify the history and synchronisms existing in their day. It was so done at their request. The authors of the period of these saints, as is manifest in the latter part of Eochaidh O'

Flinn's poem, were, Fiontain the son of Bochna; Tuan, the son of Cairrell, son of Muiredhach Muinderg, of the Dal Fiatach; and Dallan Forgaill, the illustrious author and saint.

"The histories and synchronisms of Erin were written and tested in the presence of these illustrious saints, as is manifest in the great books which were named after the saints themselves, and from their great churches; for there was not an illustrious church in Erin that had not a great book of history named after it, or from the saint who sanctified it. It would be easy, too, to know, from the books which the saints wrote, and the songs of praise which they composed in Gaelic, that they themselves, and their churches, were the centres of the true knowledge, and the archives and homes of manuscripts of the authors of Erin, in the olden times.

"Sad evil! short was the time until dispersion and decay overtook the churches of the saints their relics, and their books; for there is not to be found of them now, but a small remnant, that has not been carried away so that their fate is not known from that time hither.

"The books of Invasions which were present [i.e. which we had by us], at the writing of these Conquests of Erin, were, the Book of Bally Mulconry, which Maurice, the son of Paidin O'Mulconry, transcribed out of Leabhar-na-h-Uidhre, which was written at Cluainmicnois in St. Ciaran's time; the Book of Bally Clery, which was written in the time of Melsheachlainn Mor, the son of Domnall [king of Ireland, who began his reign in the year 979]; the Book of the O'Duigenanns, from Seanchua in Tirconnell, and which is called the Book of Glenn-da-locha; and the Book of the Ua Chonghail; together with other Books of Invasions and history, beside them.

"The sum of the matters to be found in the following book is the taking of Erin by [the Lady] Ceasair; the taking by Partholan; the taking by Nemedh; the taking by Firbolgs; the taking by the Tuatha De Danann; the taking by the sons of Miledh [or Miletius]; and their succession down to the monarch Melsheachlainn, or Malachy the Great [who died in 1022].

"We have declined to speak of the Creator's order, the created things, the heavens, the angels, time, and the great uncreated mass out of which the four elements were formed, by the Divine will alone, in the six days work, with all the animals that inhabit the land, the water, and the air; because it is to divines that it belongs to speak of these things, and because we did not deem any of these things to have been necessary to our work, with God's help. It is with men and time only that we deem it proper to begin our work, that is to say, from the creation of the first man, Adam, whose descendants, our ancestors, we shall follow in the direct line, generation after generation, to the concluding of this undertaking,

O'Faherty's ΣΙΑΜΥΡΑ ΑΗ ΞΕΣΙΝΥΘ, reviewed in the ΖΑΟΘΑΙ recently, is for sale by Mr P. O'Brien, 46 Cuffe St. Dublin. The price in cloth is 2s: in wrapper, 1s 6d.

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