

Fenn-mazla Cymd na h-Eineann.

102nd Ro. U. 9

1894.

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CLOJTRYN.

O Fear ar Ceannear Tuama

Ir rean-focal é zup^h bean muc 7 m'ille
na t'is heise nac f'isoin a m'nae. Jarr
ajn m'uc do eul rojn, 7 t'is leat do
beis c'ishte zup r'jar do beup'ad r'j a
h-a'zajd. Na tabair jarr'act r'jact do
eup ajn m'naoi no ajn m'ille :Nj f'uj-
rj' ceann aca h'oban leat'air opt 7
rac'ajd an ceann eile a'z z'adajl o'a
e'ojn j'j ajrte. Z'et o'a e'ona j'at, aca
b'air a'z tajr, tajdre 7 p'uca opta.

Dj fear, tamall majt o' rojn, 'na
e'ojn'ujde j b'p'ajrde t'ujn z'ojn. 7
e'ajla zo najd re' dul ajn a'ona e'isjn
de f'udal o'ode, 7 ruban m'uc a'ze le
o'ol. Do dj re' dul ajn a'zajd zo rajn.
recajn, ruajm'neac, an uajr do carat
fear de 'h' b'ajle lejr o'f'ajrn'ujt e' an
najd re' a'z dul ajn an a'ona.

"Ejro" ! a dejn fear na m'uc, "no

clojrrj' an m'uc e'ú, no f'illrj' r'j ajn a
h-ajr."

Nj e'ad'ajd an fear eile a'et z'ajre,
7 doz fear na m'uc lejr.

Nj e'ad'ajd re' j b'fat no h'z'ajn
zup r'ajl an m'uc j'ojt'ot r'jar, 7 a
re'act e'j'ejoll nj e'up'reat ajn a h-a'zajd
j ajr. Do e'ojrj' an fear a'z z'adajl
ujrri zup e'ljr a neart, a'et nj na b' aon
majt o' an.

"Z'ajreac," a dejn re', "z'aj mo e'uj
m'le zeun-de e'oburde na b'jact'na opt,"
majr m'or to e'ar'ujt uajr 'na' zup
uj an (eum) a'ona'jz dj me a'z tul."

Do dj re' 'na fear'ajn ajn an m'bo'ean
a'z reup'ujzeac 7 a'z arcaojntam j z-
caoj nar e'ualajr dall no b'acac an'ajn
zo najd lan pota e'urta ar a e'ojte
a'ze. 7 h-ujle m'ojn'na-m'or e'ojn m'illeac
a'r zo l'arfat re' e'ojn'ujoll.

Tar e'j a neart to beis tabar'na a'z
p'ur'zad 7 a'z lo'zad m'ojn'na-m'or, o'
feuc re' e'art, 7 do e'ojn'ajne re' e'ojn.

Այ բիր ինօր ծայծ այր լուծած աղ ծո՛ւնայր
յի ալքե դա մայքե Աղորյղ, ու ծայծ թե
չար ձե Եւո ու ի՛նչ Այ ծաղախի խալլիւթ-
իւ (ball'z'ej's) Եւ, ձե՛ւ ի՛նչ աղ օրբաւ
թալիւք այր դար ի՛նչ թալիւք լալլ թաւաւ
չաղ օձաւ խալլե ու խար այր աղ ծաղալ
Եւ.

"Ἡ ἀληθὴ Δεῖ," ἀπ' ἑ, "Ὡς ἐν, ἡ
 οὐκ ἐστὶν τὸ ἐὰν ἀληθὴ ἐν"? Ὁ ἑκκαδάρ
 ἀπ' ἐν,

ré é a3 teac̃t 1 í-baile an uair do beir̃ead̃ a fájt̃ ólta a3e. 211 an m̃a-
nac̃ do b̃f coíuñra d̃ó a3 dul 3o Tuam̃
é réiñ 7 a iñeañ, 7 do b̃f̃ead̃añ le ñ-a
c̃eile 1 3-cair̃e.

"Feuc̃ táll," an an iñeañ, a3 cur̃
a3iñ an an b̃-ear̃ a nac̃ Cloir̃íñ 1 3
coíuñrã leir̃.

"Ña bac̃ leir̃," an a h̃-act̃air̃, "ir̃ air̃
m̃ir̃ze at̃a ré."

"Añ é riñ é, a c̃ara?" aoud̃air̃e 3uc̃
é3iñ.

C̃uair̃d̃ ear̃ ña car̃ac̃ 3o d̃c̃f̃ an
ear̃ eile ac̃t̃ b̃f̃ ré 'ña ear̃am̃ le clac̃
m̃iñ m̃ar̃d̃ 3añ r̃zeáiñ añ.

Do leir̃ Cloir̃íñ am̃ac̃ air̃ réiñ 3ur̃
ab̃ é do riñne añ c̃oir̃.

"Cad̃ c̃uir̃ze añ iñar̃d̃ t̃ú é, ñac̃ nac̃
do fájt̃ ñoir̃at̃ c̃eand̃?" an buac̃ail̃
añ iñaoir̃ leir̃.

"Cad̃ c̃uir̃ze ñar̃ leir̃ ré d̃am̃ réiñ?"
an Cloir̃íñ; "Ñf̃ nac̃ m̃ir̃ze a3 deuñaiñ
aoñ c̃eo air̃ an uair̃ do c̃uir̃ ré bleir̃-
c̃oir̃nac̃ oim̃, ac̃t̃ c̃uir̃ze a fájt̃ te d̃uñ
7 de d̃air̃ a iñar̃de réiñ d̃ó.

Ó lá 3o l̃ó do b̃f̃ Cloir̃íñ a3 car̃t̃is̃ 1
iñ3oir̃-ña-3c̃ad̃áñ, 7 m̃uir̃ciñ ña m̃-bail̃-
te c̃oir̃nac̃ a3 c̃ad̃air̃e áir̃de air̃ an
ear̃am̃ac̃, "C̃uir̃ze l̃aiñ leir̃ añ t̃roac̃
c̃uir̃ze 7 leir̃ añ deá3̃ c̃uir̃ze c̃air̃e."

Smuair̃ciñs̃ beair̃ añ iñaoir̃, air̃ deir̃-
ead̃ f̃air̃, 3o m̃-ba ñar̃reac̃ añ r̃zeul̃ d̃f̃
leir̃ẽ Cloir̃íñ do beir̃ air̃ f̃ud̃ a t̃is̃e
3añ c̃oir̃ d̃f̃bir̃te do c̃uir̃ air̃. D̃iñiñ
r̃f̃ do b̃r̃áct̃air̃ añ c̃aoi a nac̃ a teac̃
'ña pleuñac̃a. D̃f̃ó3̃l̃uiñ r̃f̃ foc̃la é3-
iñ ó 'ñ m̃-b̃r̃áct̃air̃ d̃' f̃r̃ad̃ac̃ Cloir̃íñ.
D̃iñẽis̃ ré car̃ éir̃ c̃r̃é réiñ iñne 3euña
3r̃áñda do nac̃f̃ac̃ c̃r̃é c̃l̃ar̃ d̃ar̃ac̃.

"Ñf̃ réir̃de t̃ú é, a c̃ail̃is̃," an ré.
óir̃ ir̃ bea3̃ do b̃f̃ mé a3 cur̃ ar̃ d̃uir̃, 7
3añ buir̃ead̃ar̃ beir̃ead̃ añro f̃ór̃. 21
c̃áiñ réir̃d̃ añro. "Sl̃áñ 7 beair̃ac̃t̃ le
d̃f̃ear̃, ac̃t̃ mo iñallac̃t̃ d̃uir̃ réiñ 7 3o
beul̃ do iñúiñte (.j. añ b̃r̃áct̃air̃)

C̃aña3̃ c̃r̃éleac̃ad̃ air̃ c̃uir̃ 7 m̃aoir̃-
f̃ad̃óal̃ta ña c̃ail̃is̃e 1 3-caoi ñac̃ nac̃
lá de f̃lac̃t̃ ñó feuñ uir̃iñ 3o ñ-deac̃air̃
r̃f̃ 1 3-c̃r̃é, ac̃t̃ iñro f̃ill Cloir̃íñ ñó a
c̃uair̃iñs̃ ó añ lá úo 3o d̃c̃f̃ añ lá at̃a
1 l̃áct̃air̃.

LESSONS IN GAELIC.

(BOURKE'S)

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
á	a	aw	ṁ	m	em̃
ḃ	b	bay	ṇ	n	enñ
c	c	kay	o	c	oh
d	d	dhay	p	p	pay
e	e	ay	r	r	arr̃
f	f	eff	s	s	ess̃
g	g	gay	t	t	thay
í	i	ee	u	u	oo
l	l	ell			

XXIX LESSON.—

Translation of last Exercise.—

1 C̃ia t̃á añ riñ? 2. 211re. 3 C̃ia
c̃ura? 4. Séamur̃ l̃a b̃r̃aiñ. 5. T̃air̃
ar̃teac̃ a Séamur̃; ré do deac̃a; r̃uir̃d̃
r̃for̃ 7 deuñ do c̃oir̃nac̃. 6. Ir̃ m̃ar̃c̃
l̃iom̃ 3o d̃f̃eic̃iñ t̃ú a r̃l̃áiñte Ir̃ f̃ad̃a
añ l̃á ó b̃f̃ c̃ura 7 m̃ir̃ze, ñoir̃iñ añ l̃á. ñ-
jũc̃, a 3-cũ deac̃t̃; 7 3o deir̃iñ leat̃ t̃á
b̃r̃ó3̃o (gladness) oim̃ añro 3o d̃f̃uyl̃-
m̃ir̃o-ne añ ro le c̃eile—c̃ura a3̃ a d̃-
f̃uyl̃ m̃óir̃-c̃eic̃iñ a3ur̃ c̃air̃ air̃ ear̃d̃ ña
c̃uir̃iñne; 7 m̃ir̃ze, a t̃á añ ro, añ iñac̃-
car̃ ña c̃f̃ne, 3añf̃or̃ 3añ l̃uac̃nac̃. 6
Óc̃, a3̃iñam̃ oir̃, ña c̃oir̃is̃ c̃o l̃uac̃ riñ
do mo iñolac̃; ñó, ré ir̃ c̃oir̃ d̃am̃ a
nac̃, a m̃a3̃ac̃ f̃úiñ. 7. 3o deir̃iñ iñf̃l̃
(for̃ iñf̃ d̃f̃uyl̃) m̃ir̃ze m̃a3̃ac̃ f̃úiñ; ac̃t̃
t̃á mé a nac̃ ña f̃f̃iñiñne; t̃á r̃for̃ a3̃am̃
3o d̃f̃uyl̃ t̃ú añ-uiñal̃ 7 iñf̃ l̃ad̃ar̃óct̃ad̃
(I shall not speak) foc̃al añ ro do iñol̃-
ta (in your praise). 211ar̃ d̃uac̃air̃e mé
(as I have said), ir̃ f̃ad̃a ó b̃f̃ m̃uir̃o-ne
le c̃eile a3̃ dul̃ (going) añ r̃coile añ
uair̃ b̃f̃m̃ar̃-ne 1 o teac̃ d̃' ac̃ar̃iñóir̃;
beair̃ac̃t̃ d̃é le ñ-a añam̃. Ñar̃ f̃j̃úd̃al̃
c̃ura 3o leor̃ de 'ñ c̃oir̃añ ó f̃oir̃? 8
S̃j̃úd̃alar̃; t̃á a3̃am̃ m̃óir̃añ le nac̃ air̃
3ac̃ iñro do c̃uac̃ar̃ (I heard), 7 3ac̃ iñro
do c̃oir̃iñar̃car̃ (I saw), d̃á m̃-beir̃ead̃
f̃air̃ll (opportunity) a3̃am̃ ear̃al̃ a c̃ac̃ad̃
(to spend) leat̃. 21c̃t̃ beir̃d̃ f̃air̃ll a3̃am̃
añ é3iñ eile. 9. 21ñ c̃uir̃iñ leat̃ ñuair̃
a b̃f̃ m̃ir̃ze 7 c̃ura l̃á é3iñ a3̃ r̃j̃úd̃al̃ a-
m̃ac̃ ó bail̃e C̃oir̃c̃a3̃, 7 d̃uac̃air̃ 3o m̃-
bũd̃ iñar̃c̃ leat̃ r̃ñáiñ; a' r̃ ñuair̃ b̃f̃ riññ-

9. 'r an uirze, eajhje (came) toh h mór
 a euz(brought) aje fellead leir eú; 7
 oimjir (you went) le fánja leir an t-
 rrué no zur eujrligh eú aje eajrlaj;
 aje rjh do rñámar-ra do eajaj 7 euz
 a rteac do 'h eajaj eura leac-deo mar
 bñor? 10. Jr ffor zur eujrligh hóm-ra
 30 mae an lá uo, 7 bej eujrligh ajam
 aje 30 deo; Jr aje an áddar rjh, eá a-
 jam-ra a 3-coimhje, 3eaj aje eioh
 mór ort-ra. bujbeac fa an meud rjh
 eú eam. 11. Mac rajb buacalla ója
 eile ligh-je an lá rjh? 12. Bf 30 eij-
 te (certainly); ac hfor mja le eac-
 tar ofod eul aje ajea na o-toh
 faoemar (angry billows). 13. buo
 mja do rjh ead ar rjh é o eárla
 [whereas] zur eoruj eú aje eajh ort-
 eú, eia rjad na fje ója a bf aje aje
 feac ligh an lá rjh? 14. Bf aje o-
 mar Mac Paoraj, Seorra Mac Ull-
 jam, 7 Tomar Mac Doimhail, eujr aje
 a rajb ffor le rñá 30 h-an-mja. 15.
 B-fujl ule beo 30 fójil? 16. Kf b-
 fujl; fuae beje [couple] ofod bar;
 ac eá Tomar Ua Doimhail beo fójil;
 7 eá, hf fe amja 'hna fe ar mja, ac
 oje áno-mjante [highly learned] 'zur
 fao ar oemjeac. 17. Jr mja hóm
 rjh; an b-fujl fe a b-fao ó eualaj
 [heard] eú uaj? 18. Oe, eá; hfor
 eualar uaj le euj bjaja. 19. Eia 'h
 eoramlac [like, appearance] euj be
 aje, jojar 30 b-feje an eujrligh hóm
 é? 20. Bf fe 'hna fe ar áno, eimjeoll
 fe eoraj; dear an a ajea; loje-
 rac an a fujl, rjaam, fao-leiceam
 a mja eujrligh, 7 a jeua aje eaj 'h
 oje, a eac eim [mild], eacemar
 [handsome]. 21. Eá ffor mja aje
 aje ar; Jr an-mja an eujrligh eá a-
 jam-ra. 22. Mac rajb eimjeur aje
 o'a n' b' aje Sjeal—an fe rjh a h-
 aje? 23. Jr Sjeal bf man aje ar-
 e. 24. B-fujl eú eujreac [tired] o'eir
 o' aje [journey]? 25. Kf 'lm. 26.
 Eij ligh je [we can; literally, it comes
 with us] mar rjh, rjudal eim an jar-
 eá; eá an eacem [evening] eo
 beaj rjh. 27. Jr mja hóm-ra é, mja
 'r mja leac ra. 28. Eij Jr mja
 hóm-ra é. Eia leir an jar-eá ro? 29.

hóm-ra. 30. Feje zur mór an fao.
 ealmar [agriculturist] eú. 31. Kf bñ-
 m leir 30 mje, ac o am 30 h-am.
 32. Tar a rteac 7 feac aje na blac-
 aje. 33. Raefao a' faje.

32120211 ÓJR.

Le 21. 21ulala.

Eoraj Sarajaj eujrligh eajrligh
 aje mja eajrligh eajrligh 'zur mjaaj,
 'S o ffor eá fje eac do mje
 le eajrligh oje Jr banja.
 "Mejleaj mje eá h-deac fjeleac
 3f 30 mejleaj rjad dear, mje."
 O! Jr joja eoraj ac le mejle
 eá mejle eajrligh.
 Kf h-joja eajrligh 'h mje eoraj
 beje eajrligh' ar o'eir beaj úr,
 oje hf ne ar ajeaj eajrligh a eujrligh
 3eaj eac o eacem eajrligh an oje.
 Eá mje eac eujrligh o leac eajrligh,
 'S eimje eimje eimje eimje;
 Eá 'h eoraj a eac do eijrligh
 eujreac eimje le eajrligh oje.
 Eá oja j b-feje leir na eajrligh
 aje leac eim de 'h eimje,
 'Naje j b-fujl na eimje 'hna eajrligh
 eajrligh 'h eimje eajrligh o eimje.
 Eá eá rjad a 3-coimhje ofod boja,
 'S jaraj 'h eimje eoraj eajrligh
 le h-aajrligh leac eajrligh mjaajrligh
 eujreac eimje leir an b-faj.
 buo eajrligh, eimje eimje eimje
 aje eam a eimje fe pobul eajrligh
 eimje an b-faj eimje eimje do 'h ealaj
 do bf eimje le mje 'zur eimje.
 'S eá fe eimje eimje eimje eimje
 zur eimje eimje eimje 30 leor,
 a eimje a 3-eimje de eajrligh
 bf eajrligh eimje do 'h eajrligh oje.
 Eá bf eimje a 3-coimhje eajrligh,
 'S hf eimje na eajrligh aje a eimje,
 o'a mjaajrligh 'zur o'a eimje
 fao beje eajrligh an eajrligh oje.

O'Faherty's Sjamra an eimje, re-
 viewed in the eajrligh recently, is for
 sale by Mr P. O'Brien, 46 Cuffe St.
 Dublin. The price in cloth is 2s: in
 wapper, 1s 6d.

Եւր Ձի յՏճծր Ծողղ.

Յաճ որդի ծրեա՛յ՝ շուրջիմ շուրջիմ զա մ-ծրե՛
 Քաւար տա՛յ՝ ա՛յ շուրջիմ յա՛յ՝ յա՛յ՝

Բարձ ! Բարձ ! ՏԱՐԱԴԱՅ !
 Ենթ դարձնար լին դա լիս,
 'Ն Տ ըրողիդ-ը Տ ը-ժնն մո լաոյ,
 Ձ արք, Տ ը-ժնն Ծ' յարմար.
 Տըրողոճար մե ճողիդ Յ յիդ
 Օր լիդ դա լիժ յիդ,
 Ենթ լիդ, յիդ, մո լիժ ճողիդ,
 Ենթ միժ է միժ մո յիդ.

Ձ էր լիժ ! ըրող լաոյ
 Ձարք դա յ-արք Յ յ-լիդ
 Մա ըր լիժ յիդ յիդ Յ լաոյ
 Ձ լիժ Տ ը-ժնն Ծ' յիդ.
 Յ ը-լիժ ըր յիժ յիժ
 Յ ը-լիժ ըր յիժ յիժ
 Ձ ը-լիժ յիժ յիժ յիժ—
 Ձ ը-լիժ յիժ յիժ յիժ.

Յ յ-լիժ ըր յիժ յիժ,
 Բըր ը-լիժ մար լաոյ յիժ,
 Ենթ ը-լիժ, ը-լիժ, ը-լիժ—
 Մ ը-լիժ յիժ յիժ.
 Լ ը-լիժ ըր ը-լիժ յիժ,
 Ձ ը-լիժ յիժ յիժ յիժ,
 Ձ ը-լիժ յիժ յիժ յիժ;
 Ենթ ը-լիժ ըր յիժ.

Ենթ լիժ դա ը-լիժ ը-լիժ, ը-լիժ
 Յ ը-լիժ ըր ը-լիժ յիժ յիժ յիժ,
 Ենթ ը-լիժ ըր ը-լիժ յիժ
 Յ ը-լիժ, ը-լիժ, ը-լիժ յիժ
 ը է ը-լիժ մո լիժ յիժ—
 Մ ը-լիժ յիժ յիժ յիժ
 Օր լիժ յիժ յիժ յիժ
 Բըր-լիժ յիժ ըր յիժ.

Oh, Blame not the Bard—A Contrast.

Oh ! blame not the bard, if he fly to the bowers
 Where Pleasure lies carelessly smiling at Fame :
 He was born for much more, and in happier hours
 His soul might have burn'd with a holier flame ;
 The string that now languishes loose o'er the lyre,
 Might have bent a proud bow to a warrior's dart ;
 And the lip which now breathes but the song of desire,
 Might have pour'd the full tide of a patriot's heart.

But, alas ! for his country !—her pride has gone by,
 And that spirit is brokon which ne'er would bend ;
 O'er the ruin her children in secret must sigh,
 For 'tis treason to love her, and death to defend,
 Unpriz'd are her sons till they've learn'd to betray ;
 Undistinguish'd they live, if they shame not their sires ;
 And the torch, that would light them through dignity's way,
 Must be caught from the pile where her country expires.

Then blame not the bard, if, in Pleasure's soft dream,
 He should try to forget what he ne'er can heal :
 Oh · give but a hope—let a vista but gleam
 Through the gloom of his country, and mark how he'll feel !
 That instant, his heart at her shrine would lay down
 Every passion it nurs'd, every bliss it ador'd ;
 While the myrtle, now idly entwin'd with his crown,
 Like the wreath of Harmodius, should cover his sword.

But tho' glory be gone, and tho' hope fade away,
 Thy name, loved Erin shall live in his songs ;
 Not ev'n in the hour, when his heart is most gay,
 Can he lose the remembrance of thee and thy wrongs.
 The stranger shall hear thy lament on his plains ;
 The sigh of thy harp shall be sent e'er the deep,
 And thy masters themselves, as they rivet thy chains,
 Shall pause at the song of their captive, and weep !

Archbishop McHale's Translation.

ΚΑ ΤΟΙΣ ΔΙΕ Β-ΨΙΕ, ΜΑ ΕΥΛΥΣΕΑΝΗ ΡΑΟΙ 'Η Σ-ΕΛΙΑΝ,
 'Ν Α Μ-ΒΨΕΑΝΗ ΡΟΪ-ΕΛΑΟΝ ΑΣ ΡΟΗΘΟΙΟ ΡΑΟΙ ΑΡΟ-ΕΥΑΕ ΣΟ ΒΥΑΝ
 ΤΑ Α ΜΥΡΗΕΑΕ ΣΑΝ ΤΡΑΟΕΑΟ, 'Ρ ΛΕ Η-ΥΑΝΗ, ΗΨ ΡΕ ΙΡ ΛΥΖΑ
 ΑΙ ΕΥΗΡΑΟ ΣΑΕ ΣΑΙΡΣΕ, Α ΒΕΙΡ ΕΕΜ ΑΣΥΡ ΕΛΥ :
 ΑΙ ΤΕΥΟ, ΤΑ 'ΗΟΙΡ ΡΨΗΤΕ ΑΙΡ ΑΗ Σ-ΕΟΛ ΕΡΥΤ ΣΟ ΡΑΗΗ,
 ΟΟ ΡΕΟΛΑΟ Α Σ-ΕΡΟΙΟΕ ΗΑΗΑΟ ΑΗ ΒΑΡ-ΣΑΕ ΣΟ ΤΕΑΗΗ :
 'Σ ΑΗ ΤΕΑΗΣΑ, ΗΑΕ ΡΨΕΑΝΗ ΑΕΤ ΜΥΛ-ΡΨΕΤ ΗΑ Σ-ΕΛΑΟΝ,
 ΒΥΟ ΤΥΛΤΕΑΕ Ι ΑΣ ΒΡΟΓΟΪΣΑΟ ΣΡΑΟΑ ΤΨΕ ΗΑ Β-ΨΙΑΗ—

ΑΙΟ ΗΥΑΙΡ Ο'Α ΕΨΗ ΑΙΛΥΗΗ ! ΤΑ Α ΕΑΪΕΡΕΨΗ 'ΗΗ Α ΛΥΤΕ,
 'Σ ΑΗ ΕΡΟΙΟΕ ΕΡΟΑ ΒΡΥΤΕ, ΗΑΡ Β' ΡΕΨΟΙΡ Α ΕΛΑΟΙΟΕΑΟ ;
 ΕΑΪΕΡΟ ΕΥΣΕΑΟΗ Α ΡΨΟΡ-ΡΨΟΕΤ ΒΕΪΤ ΡΑΛΥΣΤΕ Ο'Η Ε-ΡΑΟΖΑΛ,
 ΟΙΡ ΙΡ ΒΑΡ-ΒΡΕΪΤ Α ΕΟΡΑΗΤ, 'Ρ ΗΨ ΒΡΥΛ Α ΕΥΜΑΗΗ ΣΑΝ ΒΑΟΖΑΛ.
 ΤΑ Α ΕΛΑΗΗ ΣΑΝ ΑΟΗ ΕΕΑΗΗΑΡ, ΜΥΡ ΗΕΥΗΡΑΪΟ ΡΑΟ ΡΕΑΛ,
 'Σ ΜΥΡ Ο-ΕΥΑΪΛΛΪΣΟ Α ΡΨΗΡΕΑΡ ΑΣ ΙΟΜΡΟΪΑΟ ΛΕ ΣΑΛ ;
 'Σ ΑΗ ΤΥΛΛΡΕΑΗ, ΤΑ ΑΣ ΛΑΡΑΟ, ΡΨΪΣΕ ΕΕΜΕ ΣΑΕ ΛΑ,
 ΝΑΕ ΡΨΙΟΒΕΑΡ Ο 'Η Σ-ΕΑΡΗ Ε, ΑΙΡ Α Β-ΨΥΛ ΕΨΕ Ο'Α ΕΡΑΟΑΟ.

ΚΑ ΤΟΙΣ ΔΙΕ ΑΗ Β-ΨΙΕ Α ΒΕΪΤ ΡΨΟΡ-ΕΥΗΑΟ ΡΑΗΗ,
 'Σ ΑΗ Ε-ΟΛΕ, ΗΑΕ Η-ΟΑΗ ΛΕΨΕΑΡ, ΟΟ ΟΨΒΡΕΑΟ ΛΕ ΣΡΕΑΗΗ :
 ΒΨΕΑΟ ΑΪΣΕ ΑΕΤ ΛΕΥΡ ΟΟΤΕΪΡ, ΙΡ ΛΑΡΡΑΪΟ ΣΟ ΒΕΟ
 ΑΙ ΡΟΙΣΑ ΕΡΕ ΒΡΑΤ ΕΨΗΑ ΜΑΡ ΑΗ ΣΡΙΑΗ ΕΡΕ ΡΛΑΗ ΕΟ :
 ΕΥΗΡΑΪΟ ΙΟΘΒΑΪΡ ΟΟ ΕΨΡΗΗ ΟΕ ΗΑ ΒΕΥΡΑΪΟ, Α ΒΨΕΑΝΗ
 Ο'Α ΡΕΟΛΑΟ ΑΙΡ ΜΕΑΡΒΑΛΛ ΛΕ ΡΑΗΑΟ Α ΕΛΑΟΝ,
 'Σ ΛΕ ΟΛΑΟΪ ΗΑ Σ-ΕΡΑΟΒ ΣΛΑΡ, Α ΤΑ ΡΨΣΤΕ ΑΙΡ Α ΕΕΑΗΗ,
 ΜΑΡ ΑΗ ΣΡΕΥΣ, ΑΣ ΜΥΡΕ ΟΨΟΖΑΛΤΑΙΡ, ΡΑΛΟΕΑΪΟ ΡΕ Α ΛΑΗΗ.

ΑΕΤ ΣΨΟ ΣΥΡ ΕΥΛΥΣ ΟΟ ΜΟΡ-ΕΕΜ, ΜΑΡ ΑΨΡΛΥΣ ΗΑ Η-ΟΙΟΕΕ,
 ΒΕΪΟΪΟ Ο' ΑΙΗΗ Ο' Α ΛΥΑΟ ΑΣ ΑΗ Β-ΨΙΕ Α ΕΟΙΟΕΕ ;
 ΑΙ ΤΡΑ ΙΡ ΜΟ ΡΥΑΡΕΑΡ ΑΙΡ Α ΑΪΣΗ ΛΕ ΡΕΥΗ,
 ΒΕΪΟΪΟ ΑΣ ΡΕΨΗΗΗ ΣΟ Η-ΑΡΟ-ΒΗΗ ΟΟ ΛΕΑΤΕΡΟΜ 'Ρ ΟΟ ΛΕΥΗ :
 ΕΛΥΗΗΡΨΟ ΑΗ ΕΟΪΡΨΪΕΑΕ ΟΟ ΣΑΡΕΑ-ΕΡΟΙΟΕ ΡΨΟΡ,
 ΡΑΕΡΑΪΕ ΕΥΣΕΑΟΗ ΟΟ ΕΛΑΪΡΨΪΣΕ ΕΑΡ ΗΨΥΡ Α'Ρ ΕΑΡ ΕΨΗ,
 'Σ ΟΟ ΕΨΕΑΡΗΑΪΟ, ΑΣ ΤΕΑΗΗΑΟ ΗΑ ΡΛΑΒΡΑΪΟΕ ΟΟΟ' ΕΛΑΟΙΤ,
 ΣΨΡΨΟ ΟΕΟΡΑ ΗΑ ΕΡΥΑΪΣΕ ΛΕ ΤΕΑΗΗ ΒΡΥΤΕ ΕΡΟΙΟΕ.

"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.

The Gael.

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

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Thirteenth Year of Publication.

VOL 10, No. 9. JULY. 1894.

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.

We have, we regret to say, bad news from Ireland this time—the serious indisposition of Father O'Growney—so serious that the management of the Gaelic Journal has been temporarily transferred to Mr. J. H. Lloyd, 4 College Green, Dublin [the Gaelic League]. The loss of Fr. O'Growney at the present time would be the greatest National disaster which has befallen Ireland for centuries—let us all pray God to avert it.

Gaels, the danger signal which has glared across the sea should steel us to renewed energy. Don't flicker like tow—persevere. Over twenty years ago Le Caron, the Englishman prevented the taking of Canada by the Fenians—Did he then rest on his oars?

No; for twenty years he worked patiently and perseveringly until he disorganized the most powerful Irish revolutionary society ever founded, and resorted to the taking of life to accomplish it. Had Ireland 5,000 sons as true to her as Le Caron was to his country, Salisbury would not act so domineeringly towards her, and her few monthly journals would not starve for want of support.

Irishmen, the freedom of your country depends on the preservation of her language and literature, and, to preserve them, they must be disseminated amongst her people. Do not leave the task to a few enthusiasts (for a few are not able to do it), but organize in twos and threes in your various localities and prevail on your Irish neighbors to help it. Remember the truism, "Those that would be free must themselves, strike the blow!"

In our last issue we casually remarked, when referring to the *Ṣadap Dorn*, "Beside whom Moore could not hold a candle." Notwithstanding a certain party's criticism, we emphatically reassert that assertion. We concede to Moore pre-eminence as an English poet, but there is not a line written by him for which England could not profitably pay him. There is not a "vista" of hope held out to Ireland in the whole range of his poetry. Pretending Irish patriotism and huizing a lost cause in the people's ears, is the most insidious weapon England could use to maintain her position. Besides, *an Ṣadap Dorn* sings patriotism in the language of the Nation. Hence, we give in this issue, "Oh, Blame not the Bard," being the masterpiece of Moore, and a finely drawn picture of himself. The Moores are the curse of Ireland, at home and abroad.

The friends of the Gaelic movement will be glad to learn of the appointment of counsellor John C. McGuire, of this city, to the honorable and lucrative position of Surveyor of the Port of New York, by the President.

Apart from the philological value of the following letter from the Rev. Father Carroll, of Saint Thomas's Church, Chicago, we should do injustice to the readers of the Gael, to ourself, and to the whole-souled gentleman himself, who has for years, with his tongue, pen, and purse, done so much for the Gaelic cause, did we not publish it.

To M. J. Logan,

EDITOR GAEL.

My Dear Mr. Logan, to you, a veteran friend, and successful laborer, in the cause of the Irish language and literature, one who has borne "the burdens and heat of day," I must express my praise for a noble work faithfully continued. When the study of the language will become common in all the great institutions of learning, no adversary can rob you of the title of "*the pioneer*" of the cause.

The study of the Gaelic language became a subject deeply interesting to me, as I gratefully discovered that it was at one time the language not only of Ireland, Scotland, and the greater part of England, but, also, the language of Gaul, Armorica, Spain, Carthage, Fenicia, Aoimag, Ardmomia, and Seanatar.—In a word, that it was the language of the Caucasian division of the human race,

As the Caucasian increased and multiplied in the stretches around the foot-hills of the Cosan-Gava mountains, so that they began to feel the pressure of numbers in their proper confines, the surplus began to go out in the form of warrior hosts, to possess the more extensive lands of weaker peoples. Whithersoever they went they stamped on the country the unmistakable characteristics of a dominant race. I wish my dear Mr. Logan to set forth by a philological argument that this is not an unsupported assertion, but that the conclusion is a natural and incontrovertible one.

For this purpose I will here write down the ancient names they imposed on the countries which they possessed. I will explain their kindred, signification and present form. I will quote only such names as are to be found in authentic sources, and are to be readily found by one desiring to look up the fact. Thus.—

1. *Cosan-Gabha*. Caucasus (also *Cosan-Gav*), from *Cosan*, a path, *Gabha*, a smith; from the fact that those mountains had by volcanic action cast up huge masses of lava composed almost of pure iron, hence armorers frequented its passes.

2. *Ard-mion*. Armenia, from *ard* high, and *mion* mountain.

3. *Sean-at-ar*, Sennar or Shinaar (see Bible) plains of.—*Sean*, old, and *athar* father; plains of the old fathers or ancestors, whence the Gael Scot

were expelled by hosts of Asshior.

4. *Assmor*. Asshior, Assyrians, from *as* out of, and *soir* the East, i.e. multitudes from the Orient

5. *Sean-sgript*, Sanscrit, from *sean*, old, and *sgript* writings. The ancient memorials which the Gael-Sciot conveyed with them into India when they fled from the Plains of Seanatar; when the countless hordes of Asshior swept over their lands like a deluge. After their mighty battle with the resistless Nemroid and his surging flood of warriors, the remnant, some with *Ard-fear*, fled to the Highlands of Armenia. Others with other leaders, fled into India.

This mighty social upheaval was caused by the breaking to pieces of the first Sciotian Empire by Nemroid, called also *Bel*, the founder of the first Assyrian Empire, whose capital *Both-Bel*, *Babel*, from both, a house or habitation, and *Bel*, *Nemroid*; the habitation of *Bel*. *Nin-mach-Bhel*, i.e. *Ninus* the son of *Bel*, was the second king of the Assyrians.

6. *Teth-Gris*, *Tigris*, from *teth*, hot, *gris*, kindled embers;—from the appearance of the rippling waters of the river under the Asiatic sun, making them seem like glowing embers. The Gael Scot, called the Earth *Ce* (*ke*), the moon *Re*, and the sun *Baal*—they also worshipped them as deities. We thus find these words used frequently as the parts of compound words; Thus *Ce* the Earth and *Baal* the sun; but *Baal* in conjunction with *Ce*, made *Ce-Baal*, i.e., *Cybele*, the Goddess of production, the *Kebele* of the Greeks, the *magna mater* of the Romans.

8. *Feine-ce*, *Phoenicia*, from *feine*, our own *ce*, land, i.e., the land of our own people. *Feine* afterwards became a national name as we find the Romans calling the Carthagenians *Poeni*. The Gael-Sciot of Ireland to emphasise their origin called themselves the *Feine*, or *Fenians*.

9. *Ce-laom*, *ceolum*, heaven, from *ce*, land or region, and *laom*, light, i.e., the origin of light.

10. *Graue-ce*, *Gracia*, *Greece*, from *Grau* a tribe of people, and *Ce*, their land or territory.

11. *Traigh-ce*, *Thracia*, *Thrace*, from *traigh*, strand, and *ce* land; a territory having great water frontage.

12. *Magh-ce-un*, *Macedon*, *Macedonis*, from *mag*, a plain, *ce* land, *duu*, enclosed or fortified; meaning the plains of the enclosed country.

13. *Cathar-ce-dun*, *Karkedon*, *Carthage*, from *cathar*, a city, *ce* land, and *dun*, enclosed or surrounded, "the city of the land that is surrounded."

14. *Colg-ce*, *Colchis*, from *colg*, a sword or pignard, and *ce* land, because in ancient *Colchis* the bronze swords and spears were made.

15. *Ce-Israel*, *Jehesrael*, the crown lands of *Ahab*, who married *Jesabel*, a *Fenician* princess. It means the land of *Israel*; so also, we have.

16. *Ce-Nasereth*, *Genesereth*, the land of *Nasereth*.

17. Ce-Enna, Gehenna, the land of Enna, an unclean spot outside Jerusalem where there was a fire kept for burning the garbage of the city; it was an unclean spot to the Jews, hence, in a secondary signification, it meant "hell," "Gehenna ignis".

18. Ce-Bul, Cabul (see Bible) from ce, land bul, sand-hill, or drift of sand. "Land-of-sand, heaps—this was the name Hiram, king of Fenicia gave in his vernacular to the Twelve villages. Solomon gave him as payment for the cedar, the mechanics and artists he furnished the Jewish king to build the first great temple. At that time there were no artists among the Hebrews, nor in fact in the whole world to equal the Feine. Is it not strange that no scholar has yet turned his attention to do justice and vindicate the greatest people of the ancient world?

So you see, my dear Mr. Logan, what a noble, but neglected, cause we have to work for and uplift?

19. Ce-deas, Cadeash (see Bible), from ce, land and deas, rihgt-hand-side, i.e. south, meaning "south land."

20. Balearic islands; Major-ce, Minor-ce, etc. Baal-ur-ce, Balearic, from Baal and ur, new, and ce, land; i.e. the new possessions of Baal. Major-ce and minor-ce, the greater and lesser land of Island.

21. Buas-ce, Biscay, Bisque, from Buas, a tribe of the Gaal-Sciot, and ce, land.

22. Air-muir-ce, Armorica, from air upon, ce land, and muir, the ocean, i.e. land lying along the ocean.

23. Duit-ce, Township, i.e. duith, to you, ce land - ones proper locality, or township.

24. Gais-ce, a local champion, from gais, a champion, and ce land; hence we have Fear-gais, whom the Greeks called Phyrus, and we have Fergus, meaning gais, a warrior, fear man, a man warrior; we have Aon-gais, whom the Latins called Aeneas, from aon, one (emphatically) and gais, hero. "The-one-hero." Gais-o-bheul-aimhne, whom Ceasar called Casovelaunus, from gais a champion, o from, and beul, mouth; aimhne. of the river; the champion from the mouth of the river (Thames), and so on.

Now let us cite some words compounded from Baal;

25. Baal-ain, incorrectly written since the 15th century bliadhain and bliaghain, a year, from baal the sun, and ain, a circle, or circuit—the annual circuit of the sun.

26. Baal-teine or tetne, May, from baal, and tetne, fire, because in the beginning of this month came the new fires of Baal.

27. Baal-suan, sun stroke, i.e. Baal, and suan, sleep, i.e., baal-sleep, or coma from the sun's heat

28. Baal-fogair, Belphegor, Baal's warning, a place in Palestine.

29. Baal-bech, Babec, the wonderful ruined city of the Sun, from baal, and bec, a high point, a citadel, i.e. "excelsus Baal", or citadel-of-Baal.

30. Is-baal, Jesebel, Achab's queen, from Is, a woman, and Baal, i.e. a woman (consecrated to) Baal, as the Bible certifies for. She brought the worship of Baal with her to Jehesrael, and persecuted the Jewish prophets.

31. Aon-baal, Hanibal, the Carthaginian general, from aon, one, consecrated to Baal. He defeated the Romans at Cannae.

32. Geur-bhaal, Jerobaal, one of the Rulers of Israel, from geur, sharp, or bitter, a persecutor, i.e. a persecutor of Baal, for he cut down his sacred groves etc. (see Bible), and so on.

I will not cite further, as it is not within the scope of this letter to go into a subject that could make a volume. I merely, my dear Mr. Logan, wished to call attention to the right we have to assert that our language was the vernacular of the Caucasian race in its branches, viz.—The Fenicians, Carthaginians, Iberians, Gaals, etc.

I hope in the convention which we'll have of Gaelic scholars in Oct., '95, in the city of Washington, D. C. in furtherance of the preservation of the Gaelic Language, to read a paper on this subject, as Dr. Shahan and myself concluded that a Gaelic convention would be of great benefit to the cause.

Yes, the A. O. H. did a noble work when they resolved to found a Chair of Gaelic in the University at Washington. Hon. John T. Keating, State delegate of Illinois, did good work; it was through him I succeeded in having Dr. Shahan invited to address the national convention of A. O. H. at Omaha. I think, my dear Mr. Logan, the cause you have so manfully labored for is succeeding apace, and may God bless and prosper you, and give you life to see it a glorious success.

Yours faithfully,

John J. Carroll.

Rev Father Carroll's Saint Patrick's Day Sermon.

SEANNAHÓJR

21n Féile Naomh Pádraige 'ran m-bliadh-
ain '94, leir an Aitáin J. J. na Carruill,
1 o-Teampull Naomh Tomás, 1 Chicafo.

21n n-óí, a óaoine mairte, n cleac-
taí bpeá, Cnjoctadhuil atá a3 an
Eazlur Čajrljce uráto do čeuhač de
3ac njo b' feárr ar feuo léjte nuair j
čajrbeáhan n rj tabarur do čja ule-
čuihačtaí. J ar an áčbar reo čujr-

—Cuirtead 3an eir-éirij; 7 iona áic
 éaighic folur tjaða ar úarha 7 ar
 Slánujíteora, jóra Cúfora. a3 átrú-
 áó 3leahh na n-deor ríh 3o oileá, na
 naomh, ar Eir-íonh-ra bje-deo, beahnuj-
 ée

EOJAH NA CAPPUILL,

PARAJTCE KAOH COMAJT,
 C13A3O, LÁ FÉI PÁTRUIC,
 1894.

O'Curry's Lectures.

ON THE
 MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
 TORY.

LECTURE IX.

[Delivered July 10, 1856.]

This is followed by a fragment of the history of the Britons, by Nennius, translated into Gaedhlic by Gilla Caomhain, the poet and Chronologist, who died A.D. 1072. (This tract was published by the Irish Archaeological Society in 1848.)

The next important piece is the very ancient elegy, written by the poet Dallan Forgaill, on the death of Saint Colum Cille, in the year 592. It is remarkable that even at that early period of the compilation of the Leabhar na h-Uidhre, this celebrated poem should have required a gloss to make it intelligible. The gloss, which is as usual interlined, is not very copious, but it is most important, both in a philological and historical point of view, because of the many more ancient compositions quoted in it for the explanation of words, which compositions, therefore, must have been still in existence.

The elegy is followed by fragments of the ancient historic tale of the Mesca Uladh [or Inebriety of the Ultonians], who, in a fit of excitement, after a great feast at the royal palace of Emania, made a sudden and furious march into Munster, where they burned the palace of Teamhair Luachra, in Kerry, then the residence of Curio Mac Daire, king of West Munster. This tract abounds in curious notices of topography, as well as in allusions to and descriptions of social habits and manners.

Next came fragments of Tain Bo Dartadha, and the Tain Bo Flidais; both Cattle Spoils, arising out of the celebrated Cattle Spoils of Cuailgne. Next comes the story of the wanderings of Mael-duin's ship in the Atlantic, for three years and seven months, in the eighth century. These are followed by imperfect copies of: the Tain Bo


Chnailgne, or great Cattle Spoil of Cuailgne; the Bruighean Da Dearga, and death of the monarch Conaire Mor; a history of the great pagan cemeteries of Erin, and of the various old books from which this and other pieces were compiled; poems by Flann of Monasterboice and others; together with various other pieces of history and historic romance, chiefly referring to the ante-Christian period, and especially that of the Tuatha De Danann. This most valuable MS. belongs to the Royal Irish Academy. If printed at length, the text of it would make about 500 pages of the *Annals of the Four Masters*.

The next ancient book which I shall treat of is that at present known under the name of the Book of Leinster. It can be shown, from various internal evidences, that this volume was either compiled or transcribed in the first half of the twelfth century, Finn Mac Gorman, Bishop of Kildare, who died in the year 1160; and that it was compiled by order of Aodh Mac Crimthainn the tutor of the notorious Dermot Mac Murroch, that king of Leinster who first invited Earl Strongbow and the Anglo-Normans into Ireland, in the year 1169. The book was evidently compiled by Dermot, under the superintendence of his tutor, by Mac Gorman, who had probably been a fellow pupil of the king. In support of this assertion, I need only transcribe the following entry, which occurs in the original hand, at the end of folio 202, page b. of the book.—

"Benediction and health from Erin, the Bishop of Kildare, to Aedh Hugh Mac Crimthainn, the tutor of the chief king of Leth Mogha Nuadat [or of Leinster and Munster], successor of Colum, the son of Crimthann, and chief historian of Leinster in wisdom, intelligence, and the cultivation of books, knowledge, and learning. And I write the conclusion of this little tale for thee, O acute Aedh / [Hugh] thou possessor of the sparkling intellect. May it be long before we are without thee. It is my desire that thou shouldst be always with us. Let Mac Lonan's book poems be given to me, that I may understand the sense of the poems that are in it; and farewell in Christ etc."

This note must be received as sufficient evidence to bring the date of this valuable manuscript within the period of a man's life, whose death, as a Catholic bishop, happened in the year 1160, and who was, I believe, consecrated to the ancient see of Kildare in the year 1148, long before which period, of course, he must be employed to write this book. Of the Aedh Mac Crimthainn, for whom he wrote it, I have not been able to ascertain anything more than has appeared above; but he must have flourished early in the twelfth century to be the tutor of Dermot Mac

(To be continued)

 Gaels in arrears will find the P C stamp on their wrappers, and we hope they will respond.

THE SENTIMENTS OF OUR SUBSCRIBER

Cal—San Francisco, J Deasy, M O'Mahoney, Martin P Ward, per Mr Ward.

Conn—New Haven, James P Landers.

Ill—Cairo, D Kelly, R Fitzgerald, D McCarthy, Robert Smyth, David O'Connell, per J Howley.

Mass—Holyoke, John Phillips.

Neb—Omaha, Rt Rev Bishop Richard Scannell, making the 10th of the American Hierarchy who have become supporters of the Gael.

N H—Manchester, M O'Dowd. (Manchester Gaels, Mr O'Dowd is in the clothing business at 922 Elm St.)

N Y—Binghamton, John Fahey, per Miss Kathryn Fahey—Brooklyn, John Greaney—City, J J Gormly—Hastings on Hudson, John P Garvey.

R I—Providence, John Murphy—Newport, Wm Dempsey) omitted in last) per Martin J Henahan.

W Va—Wheeling, M J O'Kain, Rev Father O'Kain, per Mr O'Kain; N Mead, P D Carrell, J Konneff, J Howard per A Lally.

South America—San Juan, J M Tierney, Esqr. £1.

Ireland—Rev E D Cleaver, Dolgelly, N Wales, £2 for self and the following National Teachers.—

Galway—Cloughanover, J Garvey—Cong Mrs. Killeen—Kilroe, P Garvey—Spiddal, D Duggan.

Kerry—Portmagee, T Hurley—Ferriter, M Manning—Kilmakerrin, F Lynch.

Donegal—Fanad, J C O'Boyce.

Mayo—Greenauns, M Gillan,

Dublin—Rathmines P J Keawell, Esq.

Donegal—Cruit Island, A J Doherty, who, also send a song for next issue.

Sligo—Bunninadden, J O'Dowd, per M O'Dowd (the Clothier) Manchester, N H.

Also, from Mr Tierney (San Juan) the Gael goes to the Schools of the Sisters of Mercy at Ballinrobe, Dungarvan and Tuam.

England—London. Coleman Connolly. Esqr.

We are indebted to the Rev Mr. Cleaver for a small book of 200 pages entitled

The Revival of Irish Literature, and containing Three Papers, or addresses, by Sir Charles Gavan Duffy, R. C. M. C., Dr. George Sigerson, Dr. Douglas Hyde, respectively. The book should be in the hands of every Irishman. The paper by Dr. Hyde (An Chreeveen Aoibhinn) goes to the root of Irish Nationality. We see no price marked on the book. The Gael will bring such books as the above before its readers, gratis if our friends at home name the price, and where to find them—That's a part of the Gael's mission.

A Gaelic society has been started in Williamsport Pa. by James Gibbons, a good Gaelic scholar.

The Brooklyn Philo-Celtic Society will resume its exercises and o'd-time vigor in September.

Since the son of the Duke of York, great grandson of the queen, and probable future king of England, is called Patrick, poor "Irish Pat" is apt to get a rest. The full name of the infant as christened on July 16th is, Edward Albert Christian George Andrew Patrick David.

The Irishmen of New York and vicinity can obtain gratuitous instruction in the language of Ireland by calling at the rooms of the P. C. Society, 263 Bowery, on Thursday evenings from 8 to 10, and on Sunday afternoons from 3 to 6, o'clock.

The Philadelphia Philo-Celtic Society meets at Philopatrian Hall, 211 S. 12th St., every Sunday evening, where it imparts free instruction to all who desire to cultivate a knowledge of the Celtic tongue.

The Gael can now be bought off the news stand in the following places.—

J F Conroy, 167 Main St. Hartford, Conn.

D P Dunne, Main St. Williamantie, do.

G F Connors, 404 Main St. Bridgeport, Conn.

Mrs Dillon, E Main St. Waterbury, Conn.

M McEvilly, Wilmington, Del.

W Haurahan, 84 Weybasset, st. Providence R

J H J Reilley, 413 High st. do.

J N Palmer, P O Building. Tomah, Wis.

M J Geraghty, 432 West 12th st. Chicago, Ill.

J Dullaghan, 253 Wabash Av. do

H Radziuski, 283 N & 2863 Archer Av. do

H Connelly, Cohoes, N Y.

Mr. Ramy Springfield, Ill.

Mrs Woods, Jacksonville, do.

Mr Gorman, Joliet, do.

C. Schrank, 519 South 6th. St. Joseph Mo.

M H Wiltzius & Co. Milwaukee, Wis.

G T Rowlee, 133 Market St. Paterson N J.

Catholic Publishing Co. St. Louis Mo.

E B Clark, 1609 Curtis St. Denver Colo.

John Murphy & Co. Publisher, Baltimore, Md

T N Chappell, 26 Court St. Boston. Mass

Fitzgerald & Co. 196 High st. Holyoke.

Mrs. Hoey, 247 First St. Portland, Or.


Ed. Dekum, 249 Washington st. do.

OBITUARY.

We regret to have to record the death of Mr. John Fahey of Binghamton, N. Y. which sad event took place a few weeks ago. The deceased was a great admirer of the Gael, and a firm supporter of every other movement tending to the betterment of his native land. May his soul rest in peace. Amen.

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The Smile.



"Full well they laugh'd with counterfeited glee
At all his jokes, for many a joke had he."

engravings can't be bought in any art store for less than \$1.50 each; but having contracted for a large quantity in the interest of the Gaelic movement, we will send the Gael for a year and one of the engravings upon the receipt of \$1.40, or the two engravings, and the Gael for two years for \$2.60. We will send both engravings free to all subscribers three or more years in arrears who send us \$3.00. To regularly paying subscribers we send both for \$1.20; to the public, \$3.00. To any one who sends us 4 new subscribers we send him 1 engraving free, and the two to any one who sends us 7.

The reader will form an idea of the size of the engraving when the postage on one, at even 2nd class rate, is 6 cents.

We hope the friends of the Gaelic movement will take advantage of the above propositions to circulate the Gael among their neighbors.

With a view of circulating THE GAEL and of promoting the object which gave it birth, we offer two elegantly executed Engravings after the world-famed painter, T. Webster, R. A., entitled, respectively,

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"Full well the busy whisper, circling round,
Convey'd the dismal tidings when he frown'd."

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For the *Gaelic Journal* send 6s to the Rev Eugene O'Growney, Maynooth co. Kildare, Ireland



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