



Leabhar-aiéir mioramál
tabartha cum an

teanfa daedilge

a cuí naó a sur a raorcuíad
a sur cum

Fenn-mazla Cuid na h-Eineann.

112h ad Rol. Uim. 3.

Jul.

1895.

Do léighead an páipeur ro leanaí
Or Coimharr Coimhartha na daedilge
mb'la'cliaé, ar 4ad Oéimh, '93.

Taírad an ronn Ceol na h-Eineann.

Leir an nSadar Donn.

arg 136.

a sur 30 t-fuyl dteirín mór eadraínn 7
zaé cine eile atá ar éirínn an doimhinn.
Má' r fíor ro, creud fát naé d-fuyl an
mhéid rínn tfrírdáda a surínn 7 atá a5
zaé pobal eile 'ran doimhinn? Coimh-
uigheann ar m-bráiré 1 n-Allaínn a 3-
ceol 7 tá uadair aca ar. Coimhduigheann
na breathnaíge 7 na Saranaiíge a 3-ceol
mair an 3-ceudna, 7 deunann zaé cine
eile ar fud an doimhinn an n3 ceudna.
Alé mearaínn gur rínn le cuí mór de
n-ar n-daoiínn a d-íoraínnlaé a tseil-
eann ar leir, 7 a n-dícéoll a deunad

cum nór cine eile cuí umpa. Naé é
reo cuí de 'n obair atá a Coimharr
na daedilge a deunad—an n3 náirneac
reo a cor3 cóní luat 7 cóní h-éirneactac
7 t3 leo é, 7 teanfa, ceol 7 nór na h-
Éineann a cuí ar buí 7 ar a3aíó arí
'n ar mear3.

Do léigear tráé ar Múnaí na
Spáinníne 11 a dudarí daine, cuínn
feair-ceol éirínn ronn a5 a naíó an cú-
maé ro—zul n3 záirne a cuí ar na
daoínn zaé am a b'áil leir. buí ion-
ganac, dar l3om, an n3 reo. Mair
naínn do dídear a5 léighead leabair Uí
h-Allaínn do tárluig mé le n3 an-
coraínní leir an n3 reo, 1r é reo é
— 'Do zaid an Ceannac cláirneac áro
'zúac fuaínn-ceudac cúise, 7 naínn a
'd'ínní r3 uínní, do éulaíó na macaí-
'laíóe úo fíor amear3 na 3-carraí3 é,

[illegible]

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Շարիմյժ աղ օղօր յր մօ ար դա քե-
րայժ և քարի բար ար լոյն և Ծ-էրե, յր
ծօրն Ծնյղ լոյն և ծեղած, յոր յր բն յաժ

Շրայի 'ր բլեյծե քեւծա,
'Տ Շարիայեաճա 1 վեւրչաճ.
Ու հ-էրչ ար քաճ աչ քեւծաճ,
'Տաղ իւր 1 շորիւնչ' քաւր.

9

Երեւն քիւշեան քիւնի,
Շեղիւ, քոք, լանի,
Աղ իւր ան ինչո 1 ինչ
Աղիւ քիւն 1 քիւն—
Ու 'լ քուիւն 'քաւր օ լեւան,
Լեւի, քեւր, քիւն,
Ուն ի-քիւնեւն քաւր ան լա քիւ
Լե քիւն ար ան քիւն.

10

Լեւր քա քիւնիւ քաճ,
Քիւնեւն քաւր 'քաւր քիւն
Աղ ինչո 1 քիւնիւն օ լեւան
Եւ 1 շ-քուիւնեւ քիւն—
Եւ քիւնեւ, լեւի, լեւի, լեւի,
Քուիւն, քուիւն, քուիւն,
Քուիւն, քուիւն, քուիւն,
Քուիւն, քուիւն, քուիւն.

11

Ու 'լ քաւրեւն քիւն օ'ա քեւիւն
Օ'ա ք քիւն աչ քա քիւնիւն
Ուն ք-քիւն քաւր ան շ-քուիւն
քուիւն-քուիւն, քուիւն,
Աչ ան ինչո 1 լեւիւն 1 քուիւն
Լե քիւն քա քիւն 'ր քուիւն,
Քիւնեւ, քիւն 'ր քուիւն,
Քեւր, քիւն 'ր լեւի.

12

Տիւն է լա քա ինչո, լեւի,
Քիւնեւ, քուիւն 'ր լեւի
Աչ քիւն քա լեւի լեւի
Աւ քաւր քա ք-քիւն;
'Տ քա ք-քեւր քա քաւր քուիւն,
Քիւն քիւն քա քաւր քաւր,
Ուն քեւն ար քիւն քաւր քիւն
Ա շ-քուիւնեւ քիւն.

13

Տիւն է լա քա քուիւն,
Քուիւն, քուիւն, լեւի, լեւի,
Քիւն, քա քիւն քա
Օ քիւնիւն քա ք-քիւն
Օ'ա շ-քուիւնեւ քեւր,
Օ' քուիւն քա քա քաւր
'Տ ք-քուիւն քա քա քիւն քա
Ու քիւն քաւր օ'ի քիւն.

14

Եւ քիւն 1 քիւն քա քաւր, լեւի,

Ու հ-քուիւն 7 քա քաւր,
Լե քիւն ան լեւի 1 քիւն
1 քիւն քա քա ք-քուիւն;
Եւ քա քա քեւր քիւն,
'Տաւրիւն ար քիւն քիւն
Քիւն քիւն քա քիւն
Օ'ա քաւր քաւր ք-քուիւն.

15

Քուիւնեւն քա քիւն քա ք-քուիւն,
Լե քեւր քիւնեւ, լեւի, լեւի,
Աւ քիւն քա քաւր քիւն
Աւ քաւր քա լեւի լեւի,
'Տիւն քաւր քա քա քիւն
Քիւն քա քա ք-քուիւն-քա
Քա ք-քուիւն, 1 քիւն քաւր,
'Տ քա քաւր քա քա ք-քուիւն.

16

Տիւն է ան քաւր քեւր քաւր
Ուն քեւր քա քա քա քա ք-քուիւն
Քիւն քա քա ք-քուիւն
Աւ քա քա ք-քուիւն քա ք-քուիւն.
Քաւր քա քա քա ք-քուիւն,
'Տիւն քաւր քաւր, քա քիւն
Ուն ք-քուիւն քա ք-քուիւն
Լե քիւն քա ք-քուիւն.

17

Քիւնիւն քա քա քաւր
Քա ք-քուիւն լա քա ք-քուիւն,
Քա ք-քուիւն քեւր քա քաւր,
'Տ քա ք-քուիւն քա քա ք-քուիւն.
Քեւր քա քեւր քա ք-քուիւն
Քուիւն քա քա քա ք-քուիւն
Քիւն քաւր քա ք-քուիւն քա ք-քուիւն,
Աղ քիւն քա քաւր, ան քա.

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Քաւր քա ք-քուիւն,
Քիւն քա ք-քուիւն 'քա ք-քուիւն,
Աղ քիւն քա քա քա ք-քուիւն;
'Տաղ ք-քուիւն քեւր քա ք-քուիւն,
Ու քուիւն քա քա ք-քուիւն ք-քուիւն
'Տիւն քեւր ք-քուիւն քա ք-քուիւն քա
Օ'ա ք-քուիւն' քիւն քա ք-քուիւն
Ու քիւն քա ք-քուիւն 'քա ք-քուիւն.

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Օ'ա քա ք-քուիւն ք-քուիւն
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Յօրժա, քննիչս Կ' Եւջ.

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Ո՛ր յօղորտս Կ' Բաժնէ Կ' Բաժնէ
Եւ Բաժնէ յաճեմք յո՞ր Կ' Եւջ, Եւ
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Vocabulary.

Եւջ, came,	hannick.
Եւջ, following,	lhanwainth.
Եւջ, a hare, (g hard)	ger-ee-a
Եւջ, during,	fah.
Եւջ, a while,	thamull.
Եւջ, began,	huss-y.
Եւջ, first,	tusaugh.
Եւջ, after,	yee-ay.
Եւջ, iicking,	lhee-uv.
Եւջ, biting,	grammah.
Եւջ, what?	kawdh.
Եւջ, make of her,	yaynfahye
Եւջ, why,	kawdh chuige
Եւջ, art thou,	will-ir.
Եւջ, caressing,	kadrah.
Եւջ, deceitful,	klooneh.
Եւջ, meet, oppose,	thagrah.

Translation.

The Hound and the Hare.

A Hound after long chasing a Hare at length came up to her, and kept first biting and then licking him. The Hare, not knowing what to make of him, said: "If you are a friend, why do you bite me?—but if a foe, why caress me?"

A doubtful friend is worse than a certain enemy: let a man be one thing or the other, and we then know how to meet him.

SEANSHÓIR GHAIDHILGE.

Leir an Aicéir Urramach P. J. Ua Sú-
gha. i d-Teampull Naomh Alphonse, r.
Eodrac Nuad, Oib' l' Pádrúic, 1895.

(Leahra.)

Ní 'l ré mactanac éam a náb zur
ráiríó zác éireannac a éuá-éacá 7 a
éioiréamh, le nín dajhzean buairé no
bár fádhail ar áró an éacá; 7 fód, zur
mear zác fear zo nair buairé zeallta
air-rean aiháin, 7 zo náb an námhac
le élaonac faoi mear a gualan 7 le
zéireacé a lairne

Zo mór anádhair a éola réin, ac fá
éomhainle a mhe, Mhúrcad, nfor zlac
bhian aon páirt 'ran z-cac, óir éf ré
no-fear. Zo tapairé éf an dá arm
fartuizé in a éisle i z-comhac mairb-
éac. Deir na rúairé linn zurab' é
reo an cac buó truinne 7 buó mhillzé
a troiréac leir na éianca. buó cac
laoc 7 caoiréac é, 7 píoc ríad a éisle
amác ionnair zo d-troiréac lán lé
láin Ríne Mhúrcad, mac bhian, car-
zairé uatbárac amearí na námad le
mear a láin éur na loélanhuize fá
na éioiréamh mair éurtear an t-ardair
faoi éurán an fódhain. O' ionnair
éac éaoiréac ar Mhúrcad 'ran am ceu-
na, ac éur ré iad le éisle faoi zán
móirán moille. O' ionnair fear mór
d'ar b' ainm Anrod, príonha Fíonh-
Loélanh, ar Mhúrcad anair, ac de
bhí zo náb a láin deir tuiréac ruz
ré air leir an láin éif, 7 éur ré an
príonha faoi, le na éioiréamh éirí a
éioiré. Le linn élaonhuize do folur
an lae, éf 'h cac mheir-cíhete fá éir-
éac, huair a éf an éur buó mór de
éaoiréac na loélanh mair, 7 mhe
de na ráiríóirí i lúiréac éaoiré. éail
an éur eile aca a mheiréac, 7
mheiréac mair ríaréan lócan leir an
náoir; mheiréac iréac 'ran d-fairíze
7 mheiríó ríad zo bñac le ríóécan
na h-éireann a bhíreac, nó le éir-
éamh Naomh Pádrúic a zéireannain
zo deo.

Tar éir cacá 7 buairé mheiré élan

TRANSLATION.

From the natural excellence of Rev
Fr. Cuniffe's Irish Lecture, apart from
the sentiments which pervade it, The
Gael recommend Gaelic students to
a close study of it.

It is not necessary for me to say
that every Irishman seized his battle-
axe and sword with the firm resolve
to find death or victory on the battle-
plain, and that each man felt as if vic-
tory depended on himself alone, and
that the enemy was to be subdued by
the prowess of his arm and the sharp-
ness of his blade.

Much against his own will, but by
the advice of his son, Muragh, Brian
took no part in the battle, for he was
too old. Quickly the armies were fas-
tened in each other in death's em-
brace. Historians tell us that this was
the weightiest and most dreadful bat-
tle fought in centuries. It was a bat-
tle of heroes and chieftains, and they
picked each other out that they might
fight hand to hand. Muragh Brian's
son, made dreadful havoc among the
enemy. By the strength of his arm,
the Danes fell under his sword as the
corn falls beneath the harvest sickle.
Two chieftains attacked Muragh at the
one time, but he put both under him
without much delay. A large man na-
med Anrod, the Norwegian prince, at-
tacked Muragh then, and though his
right arm was tired, Muragh seized
him with his left hand and he brought
the prince under him with his sword
through his heart. As the light of day
declined the battle was uncertain. At
last, as the larger portion of the Da-
nish chieftains were dead, and a thou-
sand of their mailed warriors sub-
dued, the rest lost courage, and ran as
chaff scatters before the wind; they
ran into the sea, and they will never
return to disturb the peace of Ireland,
or to persecute the religion of Saint
Patrick for ever.

After the battle and great victory

Շարժ ար բող ճրեյօյն ճշար էրե, իմար
բօժէան յի Էլլրիդ ար քեաժ ճեւօ Յօ լեյր
եկաժան. 7 Էւաժօ ան ճրեյօեան դաօնէա
ար ճճաժօ անքր իմար ծի քէ բօյն ճեաժ
դա Լօժանդ; Դճ քարաօյր! Բ' ԷյՅի Դօ'դ
Էլլրեադդաճ Դ Էլօյօեան Դօ Լանրիւնճաժ
անքր ար բող ճրեյօյն 7 Էլլրեաճէա ան-
ճաժ դա քլաՅէաժ Տաքադաճ; օյր Էլլր
ան Դան Կ-Աղրաօ Դ Էաօյրեաճ ՏրօնՅ-
Բօ լեյր ան էր Դ ճաժայլ. ՇիՅ քարաօյ-
օաժօ ամբարՅ քա դ-Էլլրեադդաճ օճայօ Դօ
դա ՏաքադայՅԻ, 7 Յլաճ քաժ ի Յօ քէրօ
Աղար քի, ԵաՅդաճ ար քեաժ ճրեյր ճեւօ
եկաժան. յ. օ Դլլրիք ան Դան Կ-Աղրաօ
Յօ Դ-Էլ Դլլրիք ան Դ-օճէմաժ Կ-Աղրաօյ.
Բի Էլլրե 'դա իմաՅ իժօր ԷօՅայօ. ԲԱ ճրեյր
"Բի Էլլրե, ան Դ-քօյն Յլար, ԴՅ Դեալքաժ
Յօ դաժ
] Յ-Երօյն-քլարՅ ան Դ-ՏաքադայՅ քրեւդ-
իմար."

Տե՛ս, ի՛նչ ի՛նչ ծախած 13-երօրյա մի
 Եօթնյա՛ն հ-Աղբաօր, մի չափա՛նք Երմի-
 եայիս 7 մի քիւսածայ Գաւա՛ն և ի՛յոթնյա
 Կարձ և ծախ ի՛նչ քաղա՛ն, ի՛նչ, Ընթա՛ն
 Ծ'ի Տփա՛ն.

[illegible]

Ծօ թէր շարժարդ իմ Կաթնաբոս Բրտ-
 արտնած էր իմ շէրնեղանդին իմ Կո
 Կաթնաբոս Եւ իմ Կաթնաբոս Եւ իմ
 Կաթնաբոս Եւ իմ Կաթնաբոս Եւ իմ

at Clontarf, peace reigned in Ireland for the space of one hundred and fifty years, and the holy religion prospered again as it did before the coming of the Danes; but, alas! the Irishman was again compelled to handle his sword on behalf of religion and kindred against the Saxon hordes, for Henry II sent General Strogbow to take the country. The disunion among Irish men gave an opportunity to the English, and they seized it readily. Hence for nearly four hundred years, i. e., from the time of Henry II. until that of Henry VIII, Ireland was a large war camp. At last,—

"Ireland, the green gem shone anew,
In the crown-garland of the mighty
Saxon."

Yes, she was glistening in the crown of Henry VIII, the filthy, miserable, lustful thief, who drove from him his lawful, faithful wife, Catherine of Spain

The Catholic Church would not give him permission to discard his lawful wife, but he could not satisfy his lustful desires if he were not permitted to get another woman named Anne Bolen. On that account he was excommunicated, that is to say, he was cut off from the church. Now he turns his back on the Catholic Church and becomes a Protestant, and a royal vagabond; and he commenced a course of tyranny that the like of it is not to be found in the history of any king or nation in the world. The first Christians were greatly oppressed by the Emperors of Rome for three hundred years after the death of our Saviour, but they were not greater or more unmerciful than the persecution which Henry VIII and his follower exercised against the people of Ireland, in order to banish from them the holy religion of Saint Patrick.

According to the account of Protestant historians this persecution against Irishmen was as fierce and as unmerciful that it is difficult to believe

chéiríon; ac ní féidir iad a fheicé,
óir tá iad i b-faithle 30 fóill ari
leabairb oíche na Sactaí, m'ar mian
le doiríne óul le n-a b-féiríne.

(Le beir leat)

THE PRONUNCIATION OF IRISH.

We saw a suggestion from someone in a late issue of the Irish-American that to preserve the purity of Irish pronunciation it should be spoken into a phonograph by a good Irish speaker.

We think that Irish pronunciation has been already preserved in the writings of the late Archbishop McHale. If intelligence and an opportunity to study and practise any matter or thing be assumed to assure perfection, then we submit that the Archbishop possessed these data to an extent beyond the reach of any man now living. Hence, if Irish writers of the present day observed the mode of accenting etc., pursued in his writings, there would be no fear of the pronunciation; and also, to bear in mind that the Irish sound is broad and guttural.

Another matter we would call attention to is, the indiscriminate use of the accent at the whim of the writer, and which puzzles the learner. In Irish grammars and text-books we are given six long diphthongs, and yet we see some of these accented by some writers. Accent cannot lengthen the sound of long diphthongs. Do those persons under review suppose that they show a superior knowledge of Irish by violating its rules? Why don't they take the same liberty with the English language? Why? we repeat.

Since the Rev. Professor O'Growney's "Simple Lessons in Irish" have been put in book form we have read them carefully, and from that reading of them we are satisfied—as far as we are competent to judge—that they are the best Irish text-books for beginners yet published. The pronunciation of each word is presented in such elaborate, methodical form that any person who reads them cannot fail to acquire a tolerably correct Irish pronunciation—as correct as is possible without hearing the language spoken. No wonder that the learned Professor's health wanted recuperation after going through such a mountain of labor.

Professor O'Growney states that the vowel should not be accented before *nn* in such words as *jeann*, etc., as the *nn* of itself lengthens the sound of the vowel immediately before it. Also, that the aspirated *o* (*ó*) and *5* (*5*) in the middle of words, lengthen the sounds of vowels immediately preced-

it; but they cannot be denied, for they are yet in evidence in the law books of England, if any one wishes to go see them.

ERRATA.

As we desire to present Father Cunniffe's Lecture to students as a model of modern Gaelic speech in every form, we correct a few typographical errors which escaped the proof-reader's notice in the last instalment.—

Line	For	Read
24	mfóforú	mfáforú.
34	anir	anoir.
36	ad	ad.
39	della one of the 45's.	Second column, line 19 read <i>mian</i> for <i>dian</i> ; line 25 read <i>acu</i> for <i>acu</i> ; line 26 read <i>iomlan</i> for <i>imlan</i> .

The Gael favors the modern tendency of dropping the 'j' from the simple preposition *an*, 'on' and write *an*, 'on', while it (the *j*) is retained in the prepositional pronoun *an*, 'on him'.

ing them, and therefore, that *a* of *ae* the *j* of *ae*, *ae*, etc. should not be accented. This is an old rule and we are glad that the learned Professor has called special attention to it.

The Gael in its infancy printed matter from students in almost the identical form in which they sent it in order to not damp their enthusiasm by any sensible mutilation of it, but the status of the Gaelic movement now dictates a different policy; though we shall be glad to publish the exertions of learners at all times, it will be subject to such alterations, if necessary, as will make them conform with the suggestions and rules contained in Professor O'Growney's Lessons, the Dublin Society's Books, or Canon Bourke's Easy Irish Lessons. The deviation from this purpose will be in regard to Poets who have at times been accorded certain latitudes.

"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.

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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 June number of the Dublin Gaelic Journal just to hand is, as usual, very interesting. It reports a general movement in the City and County of Waterford to put the Irish language on an effective footing in the schools and colleges there.

Apropos of the Gaelic Journal and the Irish people, particularly now on the eve of a general election when the hustings will resound with patriotic appeals to elect Nationalists to fight the English in the House of Commons.—While the Irish people are animated (at home and abroad) by the spirit which leaves their National journal with less than 1,000 supporters, they will fight the English in the House of Commons or out of it—when they reach the end of the circle!

We are pleased to be able to announce that the Brooklyn Philo-Celtic Society has resumed its literary studies. It meets in Granada Hall, 120 Myrtle Av., on Sundays, at 3 o'clock. So that all who call will receive gratuitous instruction in the Irish language.

The study of Irish was recently introduced for the first time in six of the National Schools in the neighborhood of Headford, county Galway. But the Gael cannot see why it should not be taught in every school in the South and West of Ireland. And the patriotic press at home and abroad should persist in demanding of the directors of education in these provinces why it is not so, remembering that it is no cost to them, and that the government pays ten shillings to the Teacher for every pupil of his school who passes in Irish.

The Gael thanks the Gaelic Journal for its complimentary remarks in its June issue. The Journal knows the Gael a long time, hence the Gael appreciates the compliment the more.

The Gael begs to tender its grateful acknowledgments to the following journals for their kindness in prominently calling the attention of their readers to it.—The Portland Weekly Dispatch, Portland, Or.; The Lexington News, Lexington, Mo.; The Faribault Democrat, Faribault, Minn. The Sioux City Journal, Sioux City, Ia., and The Brown County Democrat, De Pere, Wis.

We hope Gaels in these locations will appreciate this assistance in bringing their movement prominently before the public.

The Gael records its sympathy for and condoles with Mr. Patrick Ford of the Irish World on his great bereavement in the loss of his beloved wife. Gaels particularly should have a warm regard for Mr Ford and sympathize with him in his troubles for it was through his great paper that the Gaelic Movement was founded—the only movement gotten up by Irishmen for the last 300 years that has done aught to preserve Irish Nationality.

THOMAS ERLEY

In recording the death of Mr Thomas Erley of this city, the editor of THE GAEL feels a pang of sorrow generated only by the loss of a near and dear old friend.

Mr. Erley was born in the town of Sligo about sixty-five years ago, and passed away at the residence of his sister, Mrs. M. A. Lavin, 1060 3rd Av., on the 22nd of May last.

A review of Mr. Erley's exertions in the Gaelic cause necessitates a brief history of the Irish Language Movement from its inception to the present time, for he was one of its organizers.

In the Spring of 1872 the editor of the Gael commenced the agitation for the Preservation and Cultivation of the Irish Language in the columns of the Irish World under the nom de plume of "Gael," and suggested the formation of societies and classes for teaching it as the most effective means to that end. The agitation was continued

in the Irish World from week to week, Irishmen from all parts of the country taking part in it. In September of that year (1872) "Gael" was appointed principal of the schools of Our Lady of Victory, this city, and, after a short time, organized an Irish Class from among the boys and, after regular hours, gave a half-hour's lesson on the blackboard twice a week, using Bourke's Lessons as a text-book.

"Gael" having, as before stated, urged the formation of classes for teaching the language, was now very proud to be able to report that he had done himself "what he preached"—the formation of an Irish class. Seeing this report in the Irish World, and not knowing who "Gael" was, Mr. Erley wrote to Mr. Patrick Ford of the Irish World for "Gael's" address. Mr Ford published it, and on its appearance Mr. Erley wrote this letter:—

147 North 1st St., Williamsburgh, Aug. 8th, 1873

Mr. Logan.—Sir, Seeing your name mentioned in the Irish World as a person who would give information of a society for the study of the Irish language that exists in Brooklyn, if you let me know when and where they meet, its object and cost, you would much oblige

Thomas Erley.

After this "Gael" and Mr. Erley became fast friends. Matters dragged along until the Fall of '74, when it was decided to organize a permanent society. Mr. Erley urging that should the language die, Irish Nationality would be a thing of the past. The organization of a society was decided on, and both commenced a canvass for members. After a month or so the names of twenty-five patriotic Irishmen were secured, who promised faithfully that they would attend a meeting at any time with the object of organizing the contemplated society. On the 12th of December postal cards were sent to them to meet, and out of the 25, 17 attended; Mr. Erley felt happy. The meetings were continued, and, after a few weeks the Brooklyn Philo-Celtic Society was organized, with Mr Erley as treasurer. The society worked along—its greatest want being suitable textbooks. The agitation carried on by the Brooklyn Society reached the ears of the Revd. Fathers Bourke and Nolan in Ireland, and led to the formation of the Society for the Preservation of the Irish Language by them, early in 1877; and their having compiled and published the series of Irish lessons was a great boon to the Brooklyn Society which so largely increased in membership that in the latter part of 1877 30 of its them were residents of New York City.

Considering that the 30 members residing in New York would form a respectable basis for organizing a society there, a committee was appointed to report on the feasibility of such a step. The committee reported favorably, and Mr. Erley engaged the hall 214 Bowery, and the first meeting

for organizing New York was held there on Friday evening, May 17, and 27 new members enrolled. This body rapidly increased in membership and after a few weeks became the New York Philo-Celtic Society, which meet now at 263 Bowery. The organizing committee continued its organization next at 96 Bowery where the Society for the Preservation of the Irish Language was organized, (lately changed into the Gaelic Society) Mr. Erley continuing its treasurer, also.

In these exertions the object of the organizers was, to create such an agitation in favor of the renaissance of the Irish language and literature as would compel the leaders of education in Ireland to have it taught in the National schools, where alone it would have any lasting effect, and, with this idea thoroughly fixed in his mind, Mr. Erley never ceased to advocate the founding of a fund to provide premiums for successful Teachers and pupils (on the Cleaver plan) in the Irish National Schools; and before he departed he had the satisfaction to witness the formation of such fund and the general success of the movement which he helped to organize 22 years ago.

Being one of the founders of AN GAODHAL, Mr Erley looked upon it as his foster child, and paid for eight copies of it every month, six of which he sent to different parts of Ireland "To show," he used to say, "what we are doing here."

Mr. Erley was the true type of an Irishman, and he abominably detested these loudmouthed Irishmen who were always talking Irish Nationality and who would not contribute a penny to save its life—the language.

Mr. Erley was a man of few words, but of intensely positive patriotism. And he and his compatriots have preserved the Nationality of Ireland.

By the decease of Mr. Thomas Erley, the Gael and the Gaelic Movement have lost an invaluable prop, and Ireland a true and devoted son.

The Gael has many true devoted Irish clerical subscribers and it requests of them to offer the Holy Sacrifice of the Mass for the repose of the soul of their departed brother.

The Bedford Weekly News is a four-page very interesting journal just after springing into life. Mr. W. Stratton McGregor is its editor, and its office is 1293 Bedford Av. The Bedford district is much in need of a journal of this kind to represent it. The Gael wishes its young neighbor every possible success.

O'Faherty's *Siamra an tSeinnis*, reviewed in the *Seachtai* recently, is for sale by Mr P. O'Brien, 46 Cuffe St. Dublin. The price in cloth is 2s: in wapper, 1s 6d.

ԵՂԵ ՏԱՐԾԱ,

Եղծաւ Ձիւյձեօ,

Ձի Ե-ՕճԵՊԱԾ ԼԱ ՁԻՐԵԱ, 1895.

Ծարձրայէրի Օ Ձի Երօյժե !

Ձի Ծարձրայէրի Երօյժի յի ԲԱԾԱ Օ Ծ' յիճիճ Ե՛ւ ՍԱՅԻԻ,
Ե՛ւ ԲԵՅԻ 'Ի յի Ծարձրայէրի Երօյժե յի ՄԱՅԼԵ ԾՈՅԻԻ ;
Ձի յի Երօյժի յի Երօյժի Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի,
Ձի յի Երօյժի յի Երօյժի յի Երօյժի, Ե՛ւ Ծարձրայէրի Օ յի Երօյժե.

Ձի Երօյժի յի ՍԱՅԻԻ յի Երօյժի յի Երօյժի յի Երօյժի,
ՍԱՅԻԻ Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
Ձի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
Ձի, Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի, Ե՛ւ Ծարձրայէրի Օ յի Երօյժե.

Ձի Երօյժի ! Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
'ՔԱՅԻ Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
Ձի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
Ձի, յի Երօյժի յի Երօյժի յի Երօյժի, Ե՛ւ Ծարձրայէրի Օ յի Երօյժե

'ՔԱՅԻ Ե՛ւ Երօյժի յի Երօյժի, Ե՛ւ Երօյժի, Ե՛ւ Երօյժի յի Երօյժի,
Ձի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի;
Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
'Տ Ե՛ւ Երօյժի յի Երօյժի, Ե՛ւ Ծարձրայէրի Օ յի Երօյժե.

Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
'Տ Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի;
Ձի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
'Տ Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի, Ե՛ւ Ծարձրայէրի Օ յի Երօյժե.

ՍԱՅԻԻ յի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի;
'ՔԱՅԻ Ե՛ւ Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի,
Ձի Երօյժի յի Երօյժի յի Երօյժի յի Երօյժի, Ե՛ւ Ծարձրայէրի Օ յի Երօյժե.

Ձի Երօյժի Օ Ձի Երօյժի.

* ՕճԵ յի Երօյժի յի Երօյժի յի Երօյժի.

The following is a semiliteral translation to make the poem more easily read.—

Dear brother it is a long time since you left us.
You and my sister on the brown mail coach;
Then my spirits were as light as a breeze of wind,
But my step is now heavy my dear brother.

My friend at that time you were stout and strong,
Your equal could not be got here on hill or valley,
But I hear that now you are on the decline—
Ah, more is the pity, my dear brother.

Well ! friend do you think of Martin the brown hair—
When you were leaving Ronndfort leaving us ?
You promis'd you'd return in five years on the king's
They are a long five years, my dear brother. [coach

When you went, my friend, my father and mother

They lived some years and left us for ever, [lived ;
As far as I can remember they lived 10 & 3 years,
And left me mournful, dear brother of my heart.

A good story for you that you were far from the
slaughter, [board,
And that you did not see them stretched, cried, o'er
But he who stops at home will have sorrow & mis-
fortune ever,
And I got enough of it, my dear brother.

You wrote to my father & mother but a letter or two
Ah ! you lost the nature since you left the Co Mayo,
Now send me a letter and your picture that I'll keep
for ever,
And myself will kiss them, dear brother of my heart

ԾՈ ՁԻ՝ ՁԻՂԻՇԱՅԻՐ.

ԼԵՅՐ ԱՊ ՊՅԱԾԱՐԾՈՊԻՊ.

1

ՁԻ իմաճայր, յր սայտիս մօ ճոսժե,
 Օ տա տն ՅՈ ՔԱՐ յիր աղ ՅՐԵԱԲՈՅ ԱՅ ԼՍԺԵ,
 Ո՛ր լ շԵՈՒ ԱՅ ՊԱ ԿԵՍԻԱԻԺ; յր ՅՐԱՄԱԾ ԱՊ ԻՐԱԾ;
 յր ԾՈՒԾ, ԾԱՅԻՐԵ ԱՊ ԻՐԵՍԻ ԼԱՊ ԾԵ ՊԵՆԼԱԻԺ 1 ՊՈՂԱ.

2

ԲՈՒԾ ՔԱՅԻՊԻՍԵԱԾ ԱՊ ԵԱՊ յի ԱՐ ԻՍԺԵ ՄԵ ԼԵՈ՝ ԵԱՐԾ
 ՁԻՅ ԵՐԵԱԾԵ ՅՈ ՅՐԻՊԻ ԼԵԱԵ ՊԱՅԻ ԺՅ ԵՆ ԱՅ ՐԻՏՈՒ
 ԲՐԵԱՅ-ՐՅԵՆԼԱԾ ԱՐ Ծ-ԵՅԻԵ, ՊՈ՝ Յ ՐԵՊԻՊ ՅՈ ԲՊԻՊ
 ՏԵԱՊ-ԱԺՐԱՊ ՊԱ Կ-ԵՐԵԱՊԻ—ՇԵՈՒ ՐԱԼԵՊԱՐ, ՔԱՅԻՐԵ, ՅՐԻՊԻ.

3

ԾՈ իմն շն յամ ՅՐԱԾ ԵԱԺԱՐԵ ԾՈ ԵՐ ԾՅԼ ՊԱ Մ-ԲԱՐԾ,
 'Տ ԾՈ ԵԱՊԻՅԱԻԾ ՊԱ ՅԱԵՈՒՅԵ 'Պ Ա ՐԵՊԻՊ ՐԵԱԾ ՅՈ Կ-ԱՐԾ,
 ՁԻՐ ՐԱՅԻՐԵ ՊԱ Կ-ԵՐԵԱՊԻ Ա ՅԱՐԱՅԱԾ ՅՈ ԾԵՈ,
 Ո՛ր ԼԵ 'ԵԱՊԻՐ' ԱԵԵ ԼԵ 'ԼԱՊ' ԱՐ 'ԼԱՊ ԼԱՅՈՒՐ' Ր ԱՊ ՊՅԼԵՈ.

4

Ո՛ր ԵՐԻՊԻՊ ԾՈ ՅՈՒՐ, ԱԵԵ ԵՐԻՊԻՊ 1 Մ՝ ԵՐՈժԵ
 ՁԻԱԵ-ԱԼԼԱ ԾՈ ԵԱՅԱՐԵ ԾՈ Մ՝ ՅՐՅՈՐԱԾ Ա ԵՐՅՈ
 ՁԻՈ ԵՐԵՅՈՒԼ Ա ԵՐԵԱԾ ՐԵԱՊ-ԵՐԵ Ա ԵՐ
 'ՈՒԱ Կ-ԱՅԵ ՄԵԱՐՅ ՊԱ ՊԱՅՐԻՊ ՐԱՐԻ, Ր ԾՅՅԵՐԱՅ՝ ՅԱՊ ՐՅԱՐ!

5

ՕԵՈՊ-ԵՐ՝ ՕԵՈՊ! ԵՐԻՊԻՊ ՔԱՅԻՊ ՄԵԱՐՅ ՊԱ Յ-ԵՐԱՊԻ
 ՁԻՅ ՕՐԵԱՅԻԼ ՅՈ ԲՐՈՊԱԾ, ԵԱ՝ 'Պ ԾՅԼՅՈՐ ՅՈ ԵԱՊԻ
 ՔԱ Մ՝ ԱՊԱՊ-ՐԱ ՔԱՅԵՐԵ ՄԱՐ իմաճայր ՊԱ Մ-ԲԱՐԾ
 ԵԱ ՐԱՅՈՊԻՅԻԾԵ ՄՈ ԵՐՈժԵ 'ՐԵՅ՝ ԾՅԼԱՐԱԾ ԱՐ ՐԵԱՐԻ!

6

ԵԱ՝ 'Պ ՐԵԱԾ յիր աղ ՕժԵԵ ԱՅ ՐՅԵԱԾԱԾ ՅՈ ՅԵՐ
 ՁԻԱՐ ԱՊ ԲԱՐ ՐԵՊ ԱՅ ՅԱՐԵ, Ր ԱՅ ԼՅՈՊԱԾ ԱՊ ԱԵՐ
 ԼԵ ՔԱՅԻՊ իմն աղ սաճայր; ԵԱ ՇԵՈՒ ԵՐՈՊ ԱՅ ԼՍԺԵ
 ՁԻ ԱՅԱԾ ՊԱ ԵԱՊԻԱՊ Օ իմաճայր ՅՈ Կ-ՕՂՅ

7

ՕԵ! ԵՐԻՊԻՊ ԱՊ ՅԱՐԵ ՄԵԱՐՅ ՊԱ Յ-ԵՐԱՊԻ Պ-ԱՐԾ ԱՅ ԵԱՐԻ
 յր ԵՐԻՊԻՊ Ա ՅՈՒ ԼԵ ՅՈՒ ԲՐՈՊԱՅ՝ իմա-ՐԵՅԵ.
 ԵԱ՝ 'Պ ՔԱՐԵՅԵ ՔԱ ՅՐԱՅԻՊ ԵՐՈՊ ՊԱ ԵՐԱՅԱ ԱՅ ՐԵՅ,
 յր ԾԱՅԻՐԵ, ԾՈՒԾ ԱՊ ԻՐԵՍԻ, ԵԱ ԱՊ ՅՐԱՊ ԱՅ ԾՈՒ ՔԱՐԻ.

8

ՁԻ իմաճայր! Ա իմաճայր! ՅՐԾ ԲՐՈՊԱԾ ՄՈ ԵՐՈժԵ,
 Ո՛ր ԵԱՐԼԵԱՐ ՄՈ ԵՐԵՐԻ 1 ՊՅՐԱԾ ՄՈՐ ՐԵՅ
 ՅՈ ԲՐԵՅՐԻՊԻՊ-ՐԵ ԵՆ 'ՐԻՐ ԱՐ ՔԱՅԵԱՐ ՊԱ Մ-ԵՐՈ
 ԵՐՈՊԻԱ ԼԵ ՅԼՅՐ իմն ԱՐ ՐԱՐԵԱ ԼԵ ՐՅՅ.

9

Ո՛ր ԵՐՅ ԼԵՐ ԱՊ Մ-ԲԱՐ Ա ԲՐԵՅԵ ԲԱԾԱ ԱՐ ՕՂԱ
 ՕՂԻ 1 ՊՅԱ ԵԱ՝ 'Պ ԵԱԾԱ 'Պ Ա ԵՐՈՊԱՅԵ ՅԱՊ ՅԼԱԵ—
 ՈՒԱՐԻ ՐԵՅԵԱՐ ԱՊ ՐԵՐ ՄՈՐ ԵՐԵՐԵԱՅԱԾ ՊԱ ՄԱՐԻԺ
 ԵՐՈՊ ԵԱԾԱ ՊՈ ԲԱՐ—ԲԵՅԵ ԱՊ ԲՐԵՅԵԱՊ ՅԵՐ, ՐԵԱՐԻ.

10

ՏԵԱԾ! ՐԵՅՐԵՅ ՄԵ ԵՆ, ՐԻՊ ԱՊ ԵԱԾԱՐ յր ՄՈ,
 ՁԻՐ ԵՐԻՊԻՊ ԾՈ ՅՈՒ 'ՐԻՐ ԾՈ Մ՝ ԼՅՈՊԱԾ ԾԵ ՐՅՅ

11

12

13

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.

A few weeks ago the editor of the Gael in his correspondence with Mr. Hagerty of Burlington, Iowa sent a copy of an open letter which was intended for the Secretary of the Treasury. Friend Hagerty lost no time in using it thus.—

To The Editor of the Evening Post—

"The following has been penned by the Gael, one of our brightest monthlies. It is published in Gaelic and English at 247 Kosciusko street, Brooklyn, N Y. It teaches Irish for 60 cents a year and would teach finance to the secretary (if he was teachable) for nothing.

—J. HAGERTY.

The Gael's Article.—Taxation.

The Gael being a teacher and general instructor, it will give a short lesson in finance to the secretary of the treasury.—

Sir—In 1893 the real estate of this city was valued for taxation purposes at \$512,000,000, being about 75 per cent. of the market value. You went down to Wall street a few months ago and paid \$8,000,000 in gold as a bonus for the loan of sixty-two millions required by you to pay the wages of yourself and other servants of the government. Now, had you given your printers orders to print sixty-two million one-dollar greenbacks to pay your men, on the above and similar security, it would cost only the price of the paper and press work, and you would have saved the \$8,000,000 bonus and the yearly interest on the sixty-two million dollars, and the gold necessary to pay the interest on our bonds already in the hands of foreigners you could levy off our imports. This prattle about basis has led you astray. The indebtedness of the nations of the world is \$27,000,000,000, the gold product of the world is less than eight billions, the silver and gold combined is less than \$15,000,000,000, what, then, is the security for the above twenty-seven billions? Is it not the real estate of the several countries? or, in other words, the countries themselves? Why then go borrow of countries poorer than your own? They have nothing to loan except that which they have borrowed on less stable security than your own country offers. When there is but eight billions' worth of gold in the whole world, on what basis has the twenty-seven billions been issued?

The combined national debt of England and France is \$9,926,793,398, so that if they owned all the gold in the world both in coin and other forms they would run short of meeting their financial obligations by over two billion five hundred million dollars. Why, then, do we pay them for what they had not to loan except on similar credit as inheres in ourselves?

Again, the national debts of all the nations is \$27,396,055,389, and yet, only \$14,675,000,000 in gold and silver to meet it!—just a small fraction over 50 per cent.

[Since the advent of the present Administration to power the debt of the country has increased by Three Hundred and Thirty-six Million Dollars.]

THE PHILA. PHILO-CELTIC SOCIETY.

1895.
The regular meeting of the above society was held in their school-room, Philopatrian Hall, 211 South 12th St., on Sunday evening last. It was resolved that \$75. be forwarded through the Catholic Times for the Cleaver Memorial Fund from the proceeds of an entertainment given by the Society for that purpose.

It was also resolved that the thanks of the Society is owing to the Rev. Joseph V. O'Connor for his able Lecture on "The Celt in History" delivered for the Society, and to the following named ladies and gentlemen for their services in making the entertainment the success it proved to be:—

Miss Kate Hollowell, Miss Jennie Birkhead, Miss Jetta Nolan, Miss Maggie Hart, Miss Sarah Brill, Miss L. McSorley, Miss E. O'Leary, Messrs. T. McEniry, James J. Hicky, Dan. C. Magee, Lawyer Patrick C. B. Donovan, P. W. Mooney, Thos F. Dedwell, John E. Davis, George Henery and Martin Walsh.

The Society will celebrate its 13th anniversary on the 9th of June in Philopatrian Hall.

Francis O'Kane,
Secretary.

THE SENTIMENTS OF OUR SUBSCRIBERS

Cal—Oakland, J O'Leary—Petaluma, Mrs. B M Costello.

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Mo—Kan. City, M White, Wm. Rowan, per P. McEniry—St Louis, J Staed.

Neb—Chadron, Rev P Brophy.

N J—Trenton, Thomas Jennings.

N Y—Brooklyn, P Carrick.

O—Cleveland, Rev. John MacHale.

Pa—Allagheny City, Rev M Carroll—Girardville Rev P McCullough (\$5)—Phila., T McEniry, Miss Ellen O'Leary, Miss B Lynch, Miss E O'Connor, James P Hunt, Martin Walsh, per T McEniry—Williamsport, J Gibbons.

R I—Providence, the Gaelic Society, per M J Henahan.

Ireland—Limerick—Ballinamona, M Gleeson, per T McEniry, Phila., Pa.

the country—the Orangemen to enslave it. The Orangeman swears allegiance to the British crown; therefore he is not entitled to the same privilege as loyal American citizens.

The Gaelic Journal has the following list of papers which publish Gaelic —

The Celtic Monthly, Kingston, Scotland.

Papers that contain Gaelic matter,—The Tuam News, Weekly Freeman, United Irishman, Donegal Yimicator (Ballyshannon), Cork Weekly Examiner, Cork Weekly Herald, Kerry Reporter; Journals of Cork Archæological Society and Waterford Archæological Society, Ulster Journal of Archæology; in America—Irish American, San Francisco Monitor, Chicago Citizen, Irish Republic, New Y., Nation, San Francisco; in Scotland—Oban Times, Inverness, Northern Chronicle; in New Zealand, The Southern Cross; and the Irish Australian, Sydney, N. S. W., is about opening a Gaelic department.

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

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

To get the Gaelic Journal. Send 6s to the Manager, Dollard's Printinghouse, Wellington-quay Dublin, Ireland.

Gaelic Books.

Being frequently applied to for Irish books, we have made arrangements whereby we can supply the following publications, at the prices named, on short notice.—

Simple Lessons in Irish, giving the pronunciation of each word. By Rev. E O'Growney, M. R. I. A., Professor of Celtic Maynooth College, Part I.	\$0.15
Simple Lessons in Irish, Part II.	.15
Irish Music and Song. A Collection of Songs in Irish, by P. W. Joyce, LL.D.,	.60
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Keating's History of Ireland, with Literal Translation, etc. Part I.,	.80
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The First Eight Books of Homer's Iliad, translated into Irish by Archbishop McHale,	\$5.00
McHale's Moore's Irish Melodies, with English translation on opposite page, with portrait of the Archbishop,	\$2.50

The Children of Tuireann (which has a full vocabulary), The Children of Lir; Leabhar Sgeulnigheachta, and the Imitation of Christ, will meet the wants of all who desire advanced Gaelic reading matter. A large number of these books had run out some time ago, but we have been informed that there is a stock of them now.

When sending for these Gaelic books, if Gaels want works in the English language pertaining to Irish matters, such as Joyce's 'Origin and History of Irish Names of Places; O'Hart's Irish Pedigrees, etc., etc. we shall accommodate them.

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