



Leabhar-aistíur mioranál,
tabairtá cum an
TEANGA GAELIGE
a corrad ^{asur} a raoréužad
asur cum
Féin-maíla Cuid na h-Eimeann.


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The  Gael.

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and the autonomy of the Irish Nation.*

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Fourth Year of Publication.

Philo-Celtic Celebration

Of The 106th Anniversary of the Birth of Ireland's
National Poet,

TOM MOORE,

At Jefferson Hall, Thursday Evening, May 28th.

ΠΡΟΓΡΑΜΜΑ,

1. Opening Chorus, "O'Donnell Aboo. By the Society
2. Introductory Remarks, By President Gilgannon
3. The Address of the Evening, Judge Rooney.
4. Solo, (Irish) "The Coulin," Mrs Deely.
5. Recitation, Fontenoy, Mr. John Byrne.
6. Solo, "Eire a Ruin," Miss Nora T. Costello.
7. Recitation, "The Celtic Tongue," (Original and the composition of one of the lady members of the Society), - - Mr. B. Martin.
8. Solo, "Kathleen Ma Vourneen," Miss Donnelly
9. Solo, "Oh, Breathe Not His Name," -
- - - Mr. M J. Hyland.
10. Recitation, - - Miss N. Crowley.
11. Solo, "Juniata," - - Miss Gettins.
12. Solo, "The Meeting of the Waters,"
- - - Mr. M. F Costello.

DANCING.

The Society gives gratuitous instruction in the Irish Language every Thursday and Sunday evening from half past 7 till half past 9 o'clock.

THE CELTIC TONGUE.

By Rina,

This is the poem alluded to above as composed by one of the lady members (Miss Moran) of the Society.]

Dedicated to Brian Boru and the P. C. Society.
(Acrostic)

The Celtic Tongue! our Mother-tongue! should
we not love it well?
How sweet in by-gone happy years was its soft
and ringing spell;
Entwined with fondest memories—how dear no
wo can tell—

Cherished were the rescued remnants of our glorious historic past.—

Endearing words of tenderness were all we were left at last—

Living echoes of the dear old tongue then disappearing fast,—

Till earnest men with patriot hearts that glowed with kindred fires,

Impelled by a sacred impulse would revive the language of our sires!

Considering it our fairest heritage which proudest hope inspires

'Tis the language St. Patrick spoke, in which he prayed and taught:

Oh! who can tell its pleading power when on angels' wings 'tis brought

Near to the radiant throne of God with Green Erin's prayers full fraught—

Gushing from fervent Celtic hearts, warm, faithful to the core;

Unchanged is its vibrant music, as when in the sainted days of yore,

Erin's grand old watchword was—

"Οἶα ἀγῶν ἡμῶν ἀγῶν ἔμμε μοι γέγονε."
"RINA"

May, 1885.

LORD BYRON To TOM MOORE.

My boat is on the shore,

And my bark is on sea;

But before I go, Tom Moore,

Here is a double health to thee.

Here's a sigh to those who love me,

And a smile to those who hate,

And whatever sky's above me,

Here's a heart for every fate!

Though the ocean roar around me,

It still shall bear me on;

Though a desert should surround me,

It hath springs that may be won.

Were't the last drop in the well,

As I gasp'd upon the brink,

Ere my fainting spirits fell,

'Tis to thee that I would drink.

In that water, as this wine,

The libation I would pour

Should be—Peace to thine and mine,

And a health to thee, Tom Moore!

Repeat 1st verse for chorus.

Let all remember that the Philo-Celtic Picnic will be held at Shutzen Park, on Thursday, September 3rd.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	η	m	emin
b	b	bay	η	n	enn
c	c	kay	o	o	oh
d	d	dhay	p	p	pay
e	e	ay	μ	r	arr
f	f	eff	γ	s	ess
g	g	gay	τ	t	thay
h	h	ee	u	u	oo
l	l	ell			

EXERCISE X.

Գլլ շեւ, a white cliff
 ԲՕ ԲԱՂ, a white cow.
 ԲՐՃ ՔԱՂԱՂՈՅ, a wide shoe.
 ԸՐ ՔԱՐԱ, a long foot.
 ԸՂԻԼԵ ՇԵՐՈՅ, a red vein.
 ԾԱՂԻ ՃԱՐԺ, a rugged oak.
 ԾՂԵՐՈՅ ՃԼԱՂ, a green brier.
 ՔԵՐԼ իճԱՅԷ, good meat.
 ՔԱՂՈՅ ՔՐՅԱԼԵ, an open window.
 ԼԵՂ իճՐ, a great lap,
 ՊԱՇՈՂ ԲՐԷՃ, a fine morning
 ՂՅԱՂ ՇԵՐ, a sharp knife.
 ԵՂ ՔԵՂՈՂԱՐ, a prosperous country.

1 Ձի քօյլ յայտ, 2 Ձի ծօր քաժ
 յօր. 3. Ձի Երօջ քայրդոյ. 3 Ձի Եայր
 քարծ. 5 Ձի ըջայի քար. 6 Ձի ծօ ծած
 7 Եր յայտօյի Երօջ ձայրդ ի. 8 Եր
 քայտօյի քարդար. 9 Ձիլ քալ յօր. 10
 Եա քարդոյ քօրքայտե արդ.

1 The good meat. 2 The long big
foot. 3 The wide shoe. 4 The rough
oak. 5 The sharp knife. 6 The black
cow. 7 It is a beautiful fine morning
8 A rich prosperous country. 9 A
great white cliff. 10 There is an op-
en window there.

bân, white. beo, living. bpeac, speckled. cat, a cat; ceol, music; fuan, cold. mór, large.

байле мору, a large town.

Exercise XIII.

1 ՏճձԺ ԵՂ ԵՂԵ ԻՅՈՐՆ. 2 ՇԼԱՐ
ԵՐԱՅԻԼ ԵՂԻ. 3 ԼԵՂԵ ԵՂ ԻՅՈՐՆ. 4
ԵՈԼԱՐ ԵՂ ԴԵՈԼՈՐԵ ՇԻՐԵ. 5 ԴՅԱՅԻ ԵՂ
ՇԵՈՐԼ ԵՂԻ. 6 ԵԼԱՐ ԱՐԶԵ ԻՅԻՐ. 7
ՇԵՂԻ ԵՂ ՇԱՅԵ ԻՅՈՐՆ. 8 ԱՐԶԵ ԵՈԵՐԻ
ԴՅԱՐ. 9 ՁԺ ԵՂ ՇԱՅԵ ՇՈՂ. 10 ՏԾ
ԵՂ ՇԱՅԵ ԴՈՂ.

1 The street of the large town. 2 The ear of a white horse. 3 The child of the big man. 4 The knowledge of the expert scholar. 5 The sound of the harmonious music. 6 The taste of sweet water. 7 The head of a big man. 8 Water of a cold well. 9 The luck of the unfortunate man. 10 The pleasure of the fortunate man.

Exercises on the "third" instance of this Rule, nouns and adjectives aspirated in the 'dative' are held over till we come to treat of the influence of prepositions, which are always used with that case. Exercises on nouns and adjectives aspirated in the "vocative" are held over till we treat of the sign of that case under interjections.

NOTE.—The nominative plural masculine of adjectives is often aspirated when the preceding noun ends in a consonant.

Ինն ինճա, big men
 Բոճալ ճաճա, gentle words,
 Լեյնճ իլաճ, healthy children.
 Արևաճ էյոյաճ, dry floors.

'Sé րայդ տօ իրօյծե Զսւր մօ շայջե
 չա՛ւ ամ, Յօ մ-բէյ շիր շլար Ծանձա Զսւր
 ան տանջա Ճաճօյէ Զսւր շօլ ծիղի մի-
 ւր Շրո՛ւ Բօժա. Զսւր չա՛ւ դօր ոօ Ծայ-
 ւանի Լե շիր դա Կ-Շրեանի, Բա՛յ մեար
 Բօր Զսւր րան Յօ Լա՛ւ, 7 Աճա մե Ծայն-
 մեա՛ւ Յօ Բ-Բալ րիժրե Յօ Լիր Ար ան Այ-
 դե շօւտդ, (Ծա՛նօլա՛ւ մօր .

On concluding his address Father Fitzgerald was highly applauded, and warmly thanked by the chairman, Graham McAdam Esqr. who declared that he never before had the pleasure of hearing an address in the Irish Language.

(We are indebted to Prof. Lovern, Scranton, Pa for this song. We hope that all who know any such songs will send them along. We are desirous to publish all those songs which never appeared in print.)

SEORSU SÉMBERS.

or

"21η Ρόμπη καὶ Ὁ Ἄλγε."

Եր յոմած լա՛ Բրեա՛ն Դերա՛ն ճայ՛ն մե՛ Դյր
 րէյծեյծ Շողդ-դա-մարա,
 Բրեա՛նդն՛ Դյր դա րբէյրյծ՝ Դ՛ Դյր դա
 րեւտայծ օր շողդ աղ ծայլե;
 Կէ՛ րա՛ծ մօ րեա՛ն շլեւրտա՛ծ, մօ ճօյծ-
 եան՛ շեւր, դօ մ՛ Դրդ տեյդե,
 'Տա՛ ծաօյդե սայրլե դա Կ-Շրբեանդ, դա՛ր Ը՛
 օլս մօ շլեւր Լե ծու՛ Կ րբէյրյուծ.

[illegible]

Ա՛հ տ՛ա Ժայից ազալ ա մ-Բայլ-Աղ-Ծճեթը.
յր այդմ ծճրան Mr Miller,
Բխօր բճայէ դա Բժա մօրա, յր դա՛հ բխօ՛ւն
Ծալ Ծ'ա Դճայրտ :
Ե՛ս մօ բխօլ-ը Եւ Բխօ դա դճրա՛րա, Դճուր
Եւ Զիւ Բխօ դա Բ-Բայլե՛թար,
Օ՛ յր բճ Եւ դիւրիւրտ դա Եւրտա՛նն, Յօ Եւ-
բար մէ բճիւն ա Բայլ.

Τά μο ἱμῶν ἀ' τὰ μο ὀλλῶν ἀν
 ἰαρεὶς αἵς φερὶ τοῦ βασι
 Τά μο ἐοικῶν ἡ τὰ μο ἡμεῶν α
 ἐμῶν φερὶ ἡ λευκῶν,

Եր մâ ժաշողի ré 'րա ղաօձալ յօ ռօօ, ռօօ
 յօ ԿՅբարի մե 'ծարե,
 Եսալբարձ ԲօՑ Բâրի շօ Կ-âրձ Լեյր Ըր
 ԿՅբարձ !

Ὁ Θεοῦ δὲν Σέμμερ ἀπὸ αἵματος
 ὁρῶν τοῦ ἱερῆος,

Յօ ԾԵՅԴ ղԸՅ ՅԵՍՅՍԻ ՐՅԵՆԼԸԾ ԵՂԱ 'Պ
ՇԸՈՂ Ը ԾԻՍԻՂՐ ?

Տաճար լքեւ ձկն յո ինձէճարնի, տձ լիդի
 Եղծնձէ ձր ձ ԼԵԱԾԱԾ,

Յօ ծ-բայլ աղ ոճրթի բառ շհայե ԼԵ ժու
Աղղ հյէ դո Շարածատ!

George Chambers, the hero of this song was hanged in the Ballinrobe jail, on the evidence of an informer named Creary, who must have been an ancestor of James Carey. I am not aware of the author's name, but it is a great favorite with the old people of the neighborhood where the event transpired, Mrs. Gibbons of

Σαρραδάρηδη

and now of this city, is a relative of Chambers,
She is now 80 years of age. There may be more
verses in the song but these are all the old lady
sings, from whom I copied it. Yours,

M. J. LOVERN.

Mr. Martin P. Ward has sent us the following as a part of Sweeney's Ghost Song. Sweeney was looked upon as the Poet of West Connaught. The Ghost, it is said, consisted of the figure-head of a ship stuck in a gap by Sweeney's brother, who hid in a bush beside it and responded to the interrogatories of the bard, he being, it is presumed, in a boozy mood at the time. Mr. Ward states that there are some fourteen verses of this song : and we hope some of our readers, knowing them, will send them for publication.

21N 721b5e.

Air—Youghal Harbor.

I

ΟΙΟΤ' ὁ'α παθ μέλ ο-τρα ήα θεαταηε,
θαηη γεατρήη φήη θαηη μαρ ζεαλλ αηη
ήηαοι,

[illegible]

Օյր ԲՈՒ ՅԵՂՐԻ ՅՕ Ե-ԲԱՇԱ ՊԵՆ ԵՂ ԲԵՐԻ
ՅԱՂ ԴՊՈՂԵ,

Տա լոյծոյե շարիւղի՜նձա ճ ընլ ա շյղի.---

II

II

ΣΑΡΑΘ ΔΗ ΤΑΙΡ ΟΡΙΗ Δ Μ-δευλ ηΔ beār-
ηΔ

Jr nñ pad mé dāna aji a tūl aji m'āḡāfō,
'Sda mēu d a ēmoēhuḡ mé 'r do mēu-
uḡ m'ēāḡla,

Kfor leḡ aḡ nāne dān tēḡeāḡ uāḡ;
2lē ēuḡmḡḡeāḡ beāḡt eḡle dē ēuḡāḡḡa
'n 2mōmḡ

2ḡur ēuḡ mē cāḡt aji aḡ uēḡ mō ōḡa :
"2ḡār rḡmōad mālḡuḡḡe tū 'rḡur ō 'n
tōḡmḡ a tārḡaḡ

2ḡo leḡḡeāḡmḡ rḡlān ḡō h-ēāḡān rḡar.

III

2ḡ rḡū dō lāḡaḡmḡ rē dē bḡāḡḡa tḡāt
ḡomḡ,

"ḡōḡt tū aḡ ḡār dā nār ēḡr aḡmāḡ,
Cūḡāḡḡa nā b-ḡlāḡḡr a bḡ ḡ-cōḡmḡḡḡe
lāḡmḡ,

2ḡur cōḡḡāḡ aḡ 2mōmḡ ḡḡā ōr aḡ ḡ-
cḡmḡḡ."

2ḡeudmḡ mō mḡrḡeāḡ 7 lāḡmḡ m'ēāḡla
2ḡ bḡ mē cāḡt leḡr nō ḡur ēḡmḡ ḡmāḡ,
Kḡl cēḡḡ dā'ḡ ēuḡ mē nār tūḡ rē fāḡm
ōmḡ,

'ḡō b-ḡuḡl rē nōāḡ āḡmḡ le bārḡ mō
ḡeḡmḡ.

IV

„2ḡ tura Jupiter dē ēuḡāḡḡa lāḡmḡ,
2ḡ rḡmāḡ rḡlāḡḡḡḡe aḡ dōḡmāḡ fāḡ,
Mō aḡ tura Neptune ō 'n mḡmḡ bāḡḡe
2ḡ tōḡḡeāḡ bāḡḡmḡ 7 nēāḡmḡḡeāḡ ḡāḡ,
2ḡ tū Maggog nō Polyphemus;
ḡāḡaḡ dāḡmḡ rḡeulā 'nōḡ ḡāḡ mḡmḡ,
Mō aḡ tū Orrūn, ḡēḡmḡ mār lēḡḡeāḡ,
2ḡ bḡ a b-fāḡ aḡmḡ eḡḡeḡlḡ rēur a ḡ-cōḡlḡ,

V

Mō aḡ tū Vulcan ḡḡā bḡmḡḡe, dōḡḡe
2ḡur a mḡḡe āḡmḡ mḡ mḡmḡmḡ rḡor,
Mō aḡ tū Hercules nō ḡoll 2ḡc2ḡḡmḡ
Mō pad tū cōḡmāḡḡa aḡ tēḡḡe nā b-ḡlāḡ,
2ḡ aḡmḡ bōḡḡ tū tā 'ḡ ḡoc dō mōḡmḡ,
Cūḡmḡ rḡullāḡmḡ mōḡmḡ tḡḡoc aḡmḡ mḡḡoc aḡ bḡḡ
2ḡ tūḡḡ j bḡeāḡḡ le ḡeāḡḡ nā h-ōḡḡe
'ḡḡāḡ nōeāḡmāḡḡ aḡ leōḡḡmḡmḡ nūāḡm
a ēuāḡḡ tū mḡ dōḡḡ?

By the Report the Dublin S. P. I. Language, it appears that the number of pupils who successfully passed the examination in Irish in the National Schools last year was 93 out of a total of 116 who were examined. Though this is a small number it is a vast improvement on the time when there was none at all, and it ought to be an incentive to renewed energy by those who have heretofore taken an active interest in the Gaelic Movement.

Those children who are now acquiring a learned knowledge of the language will be the means of preserving it. Why, then, should not we assist them by circulating Gaelic literature? No man or woman who does not now know the language will be expected to make any great progress in learning it, but it is expected that they would assist in propagating it by supporting the movement.

It appears by the Report that up to this 288 pupils have been examined, with 179 passes. There ought to be a good deal more considering that the teachers get 10 shillings for each successful pupil.

However, it seems that the people generally are taking a more lively interest in the matter and that after a few years a large number of Irishmen, the educated Irishmen, will be able to speak, read and write their language.

The Council of the Society is doing an immense deal of good work. It is trying to get grand juries, Poor Law guardians etc. to employ Irish-speaking persons as officials in jails and work-houses in Irish-speaking localities. In this connection Doctor Sigerson, a member of the Council, interrogated Mr. Pierce J. Joyce, Galway, thus,—

You reside in Galway, do you not? Yes, I do.

You said you found no necessity for Irish-speaking wardens? I said there was an Irish-speaking warden in that prison, but it was our only prison where Irish-speaking prisoners were sent to.

But you said, I think, that you had no occasion for further Irish-speaking wardens? No necessity.

Do you speak Irish yourself? No.

Then an Irish-speaking prisoner, unable to speak English, could not make a complaint to you? No except through an officer.

You have a large number of Irish-speaking people in that neighborhood, have you not? There are a good many.

Any prisoners that may be committed from the Isles of Arran or the islands of the West would be sent to Galway? They would.

And they speak Irish almost exclusively, do they not? Almost exclusively.

If the Irish-speaking warden were sick, you would have no one in the prison able to converse with them? No, I would not.

And they would therefore be unable to make their complaints to you? They would not be able to make their complaints to me. There was a second warden some time ago who spoke Irish.

In Galway prison there are both males and females confined, are there not? Yes.

Are there not some women there who speak nothing but Irish? Yes.

How are they to make their complaints heard? Through some of the officers.

If a woman has a disease, has she to address the doctor through a male warden? The doctor would be aware of the disease without the assistance of the male warden, I should fancy.

Supposing that a female prisoner has a disease, the doctor must proceed by an examination of her expressed symptoms in order to understand what pains and other troubles she complains of, and he must be acquainted with the language in which she expressed her symptoms. Supposing that she speaks Irish, and that he speaks no Irish, he would be obliged to call in the services of the male Irish-speaking warder? Yes, he would.

Do you think that it is a proper thing that a female prisoner should be deprived of all possibility of speaking of her disease, in its incipient stage, except through the medium of a male warder, when delicacy of feeling may prevent her from having a recourse to such a medium? Under those circumstances it would not be advisable that it should be done through a male officer, certainly.

Then you see that it would be desirable that there should be another officer, at least—a female officer speaking Irish? Yes.

The Council of the society is in communication with Sir John Pope Hennessey, Governor of the Mauritius, as well as many other eminent Irishmen all over the world, who give evidence of their active sympathy with the cause. The Council in its enumeration of active elements in the cause of the language does not forget to give prominence to *The Gael*. It also refers to the Gaelic Idyll, got ten up by our New York friends, Professor Röhrig's essay on the Irish Language, the exertions made in England, Scotland and Wales, and, also, the Philo-Celtic Society of Belfast, whose success is wholly due to Marcus J. Ward, esq. The following gentlemen were elected members of the Council during the year,—

Rev. James Stevenson, M. A. T. O'Riordan. T. Rooney, Prof. O'Reilly, Chas. J. O'Donel, Rev. E. Quaide, Rev. P. J. Moran, N. Lynch, M. P. W. B. O'Brien, M. P. Rev. R. Staples, C. C. and J. H. McCarthy, M. P.

Up to the present time the Society has sold 39,654 of the First Book, 18,271 of the Second and 5,113 of the Third : 972 of the Pursuit of Dermott & Grainne, 672 of Part II., and 365 of the Children of Lir : making a total of 50,312, a good showing for the Society.

The Report is, on the whole, satisfactory were it not for omitting the exertions of the Gaelic Union and the Gaelic Journal. We regret this omission

because it looks like ignoring the services of a body of learned, patriotic men not less solicitous for the welfare of the Irish Language Movement than the members of the Council of the Society are. They should remember that some of the members of the Gaelic Union were the organizers, or at least assisted thereat, of their Society as they were afterwards of the Gaelic Union, and, admitting that they were a little bossy (as we say here) still they should bear in mind the old saying,—

"Sib-ns mairc ó mairc-tear, is m'f-inneac
Jr reárr an mairc a ceunrtar
'Má 'n mairc nac ceunrtar,"

o h-zappair;
Vide Vol. II.
p. 248.

Even if their opinions ran tangent with that of other members of the Society their singleness of purpose in the cause should be ingenuously acknowledged. The Irish Language Movement is such that those engaged in forwarding it should bear with each other's little foibles and fancies to a very large extent.

The Irish Language Movement was nursed into vitality in this city twelve years ago, and the Home Movement and all similar organizations are the offspring of the agitation which it initiated. Hence, *The Gael*, being the direct product of the initiating movement, claims the right to criticise the actions of subsequent accretions to it regardless of personalities. We do not care who gets the credit so long as the work is done, but we always like to see credit given where it is due. Our Dublin friends instead of ignoring the Gaelic Journal should seize it and infuse life into it, and, thereby, encourage us this side the water. We do not know the Gaelic Union apart from The Society for the Preservation of the Irish Language. We shall give all the assistance in our power, both in advertising and otherwise, to any body of men having for their object the cultivation of the language. Shortly after the Brooklyn Society organized the New York Gaelic Societies they (the New Yorkers) seemed to regret that they owed their existence to the less pretentious city of Brooklyn. But the Brooklyn Society, like the true parent, humored the petulant whims of its offspring (gently checking the indiscretions to which youth is always prone) until they grew into manhood.

Let our Dublin and other friends cast aside all petty jealousies, having the one object ever in view, the preservation and cultivation of Mother Tongue.

Since the first issue of the Gael Five Hundred and Sixty-three persons have written to us in the Irish Language, About four hundred of these are mere efforts, but they are an encouraging sign of the future of the language, and we feel some pride to make the report to our readers. We answered all in the same language.

ՇԵԱՐԻ ԿԱԼ ԲՔԵԱՐ ԲԿԱՅԱԼՇԱ,
ՔԱՕԻՆ ԵՐԵՐ, ԱՆ ԺԱՐԱ ԼԱ ԴԵԱՅ
ԴԵ ի՞նչ ՁԻՂԱՐԵԱ, '85

ԾՈ ՇԼՈՒԾԱԾՈՐԻ ԱՆ ՃԱՕՇԱՅԼ.

ՁԻ ՏՏՈՅ:— ԾՈ ՇԱՅԵՐԻՆԻ ԱՆ Ե-ԱՐԵՅԻՈՇ ԲՈ
ՇԱՐ ԸՆԶԱԵ Ա Յ-ԵՅՈՅԻ ի՞նչ ղՈ ԴՈ, ԱԾՈ ԱՐԻ
ՊԵԱՐԱԾ ԾՈՄ ՅՈ ի՞նչ ԲԵՅՈՐԻ ՅՈ Բ-ԲԱՅԼ ՅՈՅ
ԱՅԱԵ ԴԵ ԱՊՈՐ, ԸՍՐԻՄ ԸՆԶԱԵ Ե.

ԴԱ ՈԱՅՊԵԱՐ ՊՈՐ ՕՐԻ, Ա ՏՏՈՅ, ԾՈ
ԴԱՅՆ ՈՐԱ ԸԱՊԻԵ ԱՆ ՃԱՕՇԱԼ ԸՆԶԱՄ ԱՆ
Ի՞նչ ԸԱՅԾ ԸՈՐԱՊԻՆ.

ԼԵ ՐԱՅԼ ՅՈ Բ-ԲԱՅԼ ԾՈ ԲԼԱՊԵ ՅՈ ՊԱՅԵ,
ԲԱՊԱՄ ԾՈ ԸԱՐԱԾ,

ՁԻՇԵԱՆ Օ ԴՈՐԱՅԶԱՆ.

Somerset, Constance Permy, Օհյժ,

ՆՕՏՏՈՐԱ, ՁԻՂԱՐԵ, 1885.

ՁԻ ՏՏՈՅ ԵՐԻՆԱՅԻ;

ԾՈ ԲԱՊԵԱՐ ԾՈ ղՈՒԱ ԱՆ Ե-ԲԵԱԾ-
ԻՆԱՅ Ա ԴՐԱՅԵՆ ԸԱՐԱՊԻՆ, ԱԾ ղԻ ՐԱԾ ՈԱՅԻ
ԱՅԱՄ ՐՈՐԻԵ ՐԵՈ ԾՈ ԸՍՐԻ ԲՅԱՅԻՆ ԸՆԶԱԵ.
ՁԻՊԻ ԱՆ ԼԵՅԵՐԻ ՐԵՈ ԸՍՐԻՄ ղՈՒԱ ԱՐԵՅԻ
ԸՄՄ ԱՆ ՃԱՕՇԱԼ ԾՈ ԸՍՐԻ ԸՆԶԱՄ ԲԼԱԾԱՅԻ
ԵՅԼԵ. ՏՅԱՅԾ ԸՆԶԱՄ ԱՐԻՐ,

ԾՈ ԸԱՐԱ,

ՁԻՊԱՐԻ Օ' ԾԱՊԻՆԻ.

ՁԻՇԵԼԵ, ԱՆ 28ՊԱԾ ԲԵԱՐԱԾ, '85.

ԸՄՄ ՇԼՈՒԾԱՊԵ 'Ն ՃԱՕՇԱՅԼ.

ՁԻ ՏՏՈՅ ՕՐԻ:— ԴԱՄ Ա ԸՐԻ ԱՈՆ ԾՈԼԱՅԻ
ԱՐԻ ՐՈՆ Miss Ellen Finch, ԸՄՄ ԾՈԼ ԱՐ
ԱՆ ղՃԱՕՇԱԼ. ԾԵՐԻ ՐԻ ՅԱՆ ԱՆ ՃԱՕՇԱԼ
ԱՅ ԸՐԻ ղՐՈՐ ղՈ ԴԻՅՆ ղԱԾ ԲԵՅՈՐԻ ԼԵՅ Ա
ԼԵՅՅԵԱՆ, ԱՅԱՐ ղԱԾ Բ-ԲԱՅԼ ԱՈՆ ՅՈՇՈ ԱՅԵ
ԾԵ. ՁԻԱ ԴԱ ԴԱՅԼԵ ԱՅ ԴԵԱԾ ԸՆԶԱԵ ԱՐԻ
ՐՈՆ ԱՆ ՃԱՕՇԱՅԼ ԾԵՐԻ ՐԻ ՅՈ Յ-ԸՍՐԻՐԵԾ ՐԻ
ԸՆԶԱԵ Ե.

ԲԱ ի՞նչ ԼՈՐԱ ԴԱՐԲԵԱՊԱԾ Ո 'ԲԱՅԱՅԼ
ՈԱՅԵ ԸՆՆ Ե ԾՈ ԸԱԾԱՊԵ ԾՅ.

ԾՈ ԸԱՐԱ,

ՁԻ. ՁԻԱԸՍԱՅԻ.

(ԲԱՐԵԱԾԱՐ ԾՈ ՁԻԱՅԻՐԵԱՐ ԲՅԱՐԻ; ԴԱ
ղ-ԲՈՐՈՇԱԾ ԲԱԾԱՊԱԾ ԱՆ ՃԱՕՇԱՅԼ ԼԵԱԾ Ա
ղ-ԵԱՐԱՅԵ ԾՈ ԲԵԱԾ ԼԵՐ ԱՆ ղԲԵԱՆ ՈԱՐ-
ԱԼ ՐԻՆ, ԴՔԵՐՈՇԱԾ ԲԵ ԴԱԼԵ ՇԼՈՒ ԸԵԱՊԻ-
ԱԾ ՅԱՆ ԱՈՆ ԲՅԱՅԻ ԱՐԵՅԻ ԵԱՐԱՅՆ ԱՐԻ
ԵԱՐԱԾ ՈԱՊԻԵ. ԸՍՐԻՄՈՇ ԴԱ ՈՅԻՐ ԴԵ

ՃԱՕՇԱԼ ղԱ ղՐՈՐԱ ՐԵՈ ԸՆԶԱԵ ԱՅԱՐ ԵՅ
ԼԵԱԾ ԸԵԱՊԻ ԱԾ ԸԱԾԱՊԵ ԾՅ ղԱՐ ԸՈՐԵԱՐ-
ԱԾ ԱՅ ԴՈՐԱՅԱԾ Ա ԴԵԱՐԱԾ, ԱՅԱՐ ՅՈ Բ-
ԲԱՅԼ Ա ԲԱԾԱ ԲՈՇԱ ՅՈ Լ-ԵՈՐԱՆ.---Բ. Յ.).

(These letters from Rev. Father Horrigan and
Messrs. Dioneen and McShee were mislaid
and did not turn up since their reception till now).

ԾՈ'Ն ԸՐԱՅԻԱԾ.

(Complimentary to Mr. McGrath.)

ՁԻ ՏԵԱՅԱՅԻ:

ԲԵՅՈՐ ԲԱՅԼԵ ՅԵԱԼ ԱՐԻ ԲԵԱԾ ղՈ ԲԱՕՅԱՅԻՐԻ,
ՐՈՐԻ ՅԱԾ ԴԱՊԱՆ ԱՅ ԴԵԱԾ ՈԱՅԵ ԲԵՅԱԾ,
'ՏՈ 'ՏԻԱԾ ՅԵԱԼ ՅԱ ԲԱՅ ԲԱԾ ղԱ ԲԵՅԼԵ
ԱՅ ղԱՐ ԼԱԾ ԴԱՊԱՆ, ԴԱԾԱԾ ԱՐ ԸԼԵՅԼԵ."

ԲՈ ԾՈՅ ԼՈՐԱ ԲԵՅԻ ՅԱՐ ԴԱ ԾՈՅԱ ղԱ Բ-
ԲԵՅԼԵ

ԴԱ ղԲՈՇ ՈԱՅԻ ԱՅԱԾ ԱՐԻ ՐՈՐԵ ԴԵԱՅ
ԴԱՅԼԵ,

ԾՈ ԸԵԱՊԱԾ, ԱՐ ԸՐԱՄ ԾՈ ՅԼԱԾԱԾ 'ՅԱՐ
ղՈՐԻՈՐ

ԸՄՄ ԾՈ ԸԵԱՊԱ ԲԵՅԻ ԱՅ ԼԵՅՅԵԱՆ 'ԲԱՅ
ԲՅԱՅԾ.

ղԻ ԸՍՐԻՐԻՆ Ա Բ-ԲԱՐ ԱՈՆ ԲԱՕՇԱՐ ղԱ
ԴԱՅԾ,

ԸՄՄ ԱԸԱՐԱ ԸԵԱՊԱԾ ԾՈ ԸՐԱԾՅ ՏԻԱԾ
ՅԱ,

ՁԻԱՐ ԲՅՈՐ ԸՍՐՈՇԱՐԱ, ԸԵԱՊԻՐԱ 'Ր ԲԱԾ-
ԻՆԱՐ,

ԸՈՐԱՐԱՊԱՐԱՅԻՐ, ԸԱՐԵԱՊԱԾ, ԸՊԵԱՐԵԱ 'Ր
ՅԱԾՈՐԱ.

ԴԱՈՐԵ ԲԱՐԱՅԻՆ, ԲԱԼ, ԲԵՅԼԵԱՅԻՐ,
ՁԻԱԾԱՊԱ. ԲԵՅԻ ԱՅԱՐ ԸՐՈՇԵԱՅԻՐ,
ԾԵԱՐԵԱՅԻ, ղԱՊԻՆԵ 'ՅԱՐ ԸՈՐ ղՈՇԱՅԼ,
ԼԵ ղԱ Յ-ԸՈՐԱՐԱՅԻ Օ 'Ն ՏԵԱՊԱ-ԸՈՇԱՅԼ.

ԲՈ ԴԵԱՅԱ ԼՈՐԱ ԲԵՅԻ ԴԵՅԵ ղՆ ԸՐԻՆԻ ԸԱԼ,
ԴԱ ղԲՈՇ ՐԻ ԲԱՐ Օ ԲԵԱԾ ղԱ ղՃԱԼ,
ՁԻՈ ԴՐՈՆ 'Ր ԲԱԾԱ 'Ն ՏԱՅՐԱԾ ԴԱՐ 'Ր
ԾՈՇԱՅԼ,

'Տ ԱՐԻ "ՕՐԵԱՆ ղԱ ՔԱՕԻՆ" ԱՅ ԸԵԱՊԱԾ
ԲՈՇԱՅԼ.

ԲՅ ԱՅ ՅԱՅԵ ԸՄՄ ԴԵ ՅԱԾ ղԱՅՈՆ 'Ր ՕՐԵԵ,
ԱՅԱՐ ԲԵՅԾԱՐԱ ԼԵԱԾ ՅՈ ԲԱԾ ԱՐ ԸՐՈՇԵ,
ԸՄՄ ղԱ ՏԱՅՐԱՊԱՅՆ ԸՐԻՐԵ ՅԱՆ ԸԱՐ 'ԱՐ
ԲԱՅԼ,

ԸԱՐ ղ-ԱՐ ՅՈ ԴԵՈ ՅՈ Լ-ԵՐԱՐ ԲԱՅԼ.

ՏԵԱՆ ԸՈՐԱՐԱ, ՕՐ Ե-ՏԵԱՊԱ-ԸՈՇԱՅԼ.

PROF. ROHRIG on THE IRISH LANGUAGE,
(Continued from page 485.)

The Irish *bard* is possibly related to the Sanskrit *bharata* which, besides bearer, carrier, has also the meaning of *poet, songster, juggler, actor*. The Irish word *san, sean*, (old), which we see also in *sen, sinin, senan*, Kymric *hen* (old), *hyn* (older) *hyuaf* (eldest) in the Irish *sen athir* (grandfather) Kymric (Welsh and Cornish) *hen-dat sen-mathar* (grandmother), Lymric *hen-man*; in the Irish *sen-chus* (old history, antiquity, law). is related to the Sanskrit *sanas* (old), Zend, *hanu* to the Lithuanian *senis* (old age), *senis* (old man), to the Latin *senium* (old age), *senex* (old man) *senatus* Council of the Elders. It appears in the Gothic *sineigs, sinista* (oldest) in the Old High German *sni skalkus* (oldest servant of the house, marshal) in *senechal*, etc. As a title of honor (like the word *Elder*), it appears in *senior*, Span. *senor*, Portug. *senhor*, French *seigneur, sieur*, English *sir* and in compounds such as the French *Monsieur* etc.

We meet, however, in the Celtic also with another, apparently quite heterogeneous non-Aryan element which has hitherto, received but little attention, if it has not even been altogether overlooked and neglected. In the first place, the simple Conjunctions are few in Celtic, and in that respect it bears some resemblance the Turanian, especially the Ural-Altaic languages. The Pronoun may be combined with Prepositions, and this is said to form one of the principal characteristics of the Celtic tongues: and it has, furthermore, been asserted that by this peculiarity they differ from the Indo-European family, since it is in the Ural-Altaic or Tartar-Finnish languages that Prepositions are thus combined with Pronouns. But this is not really the case. In these languages the same combinations as in Celtic occur, viz., Preposition > Pronoun: but in all other instances the Prepositions are placed *after* and not before the noun, and are thus, real prepositions, — it being one of the special features of these languages to arrange governed words before those governing them, and the determining elements before the determined.

We may compare the Irish combinations such as *agam, agad* etc., with the Hungarian, where *am* as a suffix for the Possessive Pronoun, *my*, and *ad* for *thy* (or in soft sounding words *em, ed*), in combination with Substantives: and for the Personal Pronoun (*me, thee*), when combined with Prepositions. Examples of the latter construction are *rolam*, of me; *rolad* of thee: *rola* of him: *bennam* in me, *bennad* in thee, *benne* in him, with Substantives, as *uram*, my master: *urad* thy master; *uram* his master; *kertem* my garden: *kerted* thy garden, etc. Similarly, in Turkish *evim* my house; *eva* his house; *anam* my mother. etc. But also in

Semitic and several other languages, we can observe something very similar to these constructions. Thus, in Hebrew we have in:parable Prepositions with pronominal suffixes e. g. *lanu* to us: *lakoen* to you: *lo* to him etc. and in Arabic *lana* to us: *lanum* to you; *li* to me; *mihni* from me: *minkum* from you: *minhum* from them; *fikum* in you; *alakum* on you, etc. Also in Persian we have the affixed form of the Pronouns *am*, for the first person: *a'* for the 2nd etc. In the Latin *mecum, tecum, secum*. We have indeed a similar combination of Preposition & Pronoun; but it differs in placing the Pronoun first and the Preposition last: while in the Irish, *agam, agad*, etc. and the other forms above alluded to as occurring in various languages, are just the reverse in the mode of combination.

A most interesting phonetic peculiarity occurs in the Celtic where it is stated in the words of an old familiar rule, "*coal le coal, leathan le eathan*," that is, *narrow (slender) with narrow, broad with broad*. It lies at the bottom of many grammatical processes, and affords a foundation for correctly pronouncing and spelling the words. The meaning of this rule is that in one and the same words, homogeneous (broad and slender), sounds or vowels must stand before and after—that is on both sides of—a consonant—while, on the other hand, vowels of a different class cannot follow one another, or stand in successive syllables of one and the same word. Thus, for instance if a slender syllable is added then, the preceeding syllable must be made slender likewise, and thus become attenuated: e. g., *cailleach*, genitive, *caillíche*, etc. Here the addition of the slender vowel (*e*) causes a corresponding change in the syllable which precedes,— something perhaps to be in a measure at least, compared with what the Germans call "*Umlaut*" in their language. Now, the law (narrow with narrow and broad with broad), exists in its completeness and integrity to the fullest extent, as a fundamental principle in the so-called Ural-Altaic or Tartar-Finnish languages, and is termed the law of *vocalic harmony* or the law of *harmonic sequence* of vowels. The vowels are there also divided into strong (broad), *a, o, u*, weak (slender), *e, i*, (sometimes with additional shades or modifications of the same nature, represented by *a, o, u*, in the German transcription), the general rule being that all the syllables of a word must have vowels of the same class, either *strong* or *weak* or what is the same either *broad* or *slender*. Accordingly, only vowels of one and the same class can occur in the same word. The added syllables must correspond with the vowel of the root or radical syllable, so that the whole word be brought into harmony by harmonizing the vowel of every following syllable with that which precedes it. Thus, in the Hungarian we have such forms as *ismert tek* ("you have known") where all the vowels are slender, and *varandanak* (they will wait?)

where every vowel is broad. In the Turkish if we take the root *sev* (to love), we have for example, *sevildirememek* ("not to be able to causes oneself to be loved"); and *bashlaya namak* ("not to be able to begin"). In Yakootic the vowel harmony is very strictly observed and more developed than elsewhere as the broad and slender vowels are there, again subdivided into heavy and light, which makes the harmonization of the syllables very complicated, but most rigorously fixed and determined in every case. In all these languages, it is invariably the stem which dictates the nature of the vowels that are going to stand in the suffixes. The principle of *vowel-harmony* constitutes one of the chief distinguishing features, one of the most striking peculiarities of this far-spread family of languages; and where this law is disregarded, it must be considered simply as the result of phonetic decay; while we see it most strongly showing its power where artificial influences, such as writing and literature, have least interfered. In the same way, we find that in old Irish there was a time when this rule, (narrow with narrow, broad with broad), was not called into action. So we have in Mongolian a first step towards a loosening of this principle in the fact of *i* having become neutral, either broad or slender. Other languages of that class have a hard *i* (represented in transcription by *y*) and a soft or weak *i*; the hard or broad is wanting in Mongolian, hence no further contrast exists in relation to that sound, and it has become neutral and apt to follow any syllable whether broader or slender. Also in the Moksha-Mordwin tongue we find the vowel-harmony imperfectly and inconsistently applied, probably the consequence of its having been hindered in its full development, or its being counteracted by long continued foreign influences: although also there the rule is, generally speaking, that the stem vowel should take the lead and determine the class of all the following vowels in the same word, e. g., *sivel* (meat), genitive, *sivelin*, *sedî* (heart), *sedida* (from a heart), etc.

In Tcheremisian we find that there are two dialects among that tribe which live in the governmental districts of Viatka and Kasan. These two dialects are divided by the Volga river. On one side the language has the law of vowel-harmony, while on the other side of the river this law does no longer exist. Also in the Telugu language, traces of vowel-harmony are found. Thus, the copulative particle is *ni*, after a preceding *i*, *i* or *ei*; but it is *nu* when *u* or hard vowels precede. The Dative participle *kî* in the former case, and *ku* in the latter. So in the declension: e. g., *katti* (knife), Plural with the ending *lu* becomes *kattulu* instead of *kattiln*: Dative *kattikî*, but in the Plural *kattuluku*. So in the verbs e. g., *kalagu* (to be able), Aorist *Kalugudu* (all broad vowels), but Preterite *Kaligitini* (with the slender vowels)

As to the consonants there are in the Ural-Altaic languages only the gutturals that are double in nature and receive a double form according to their being broad or slender: the former requires hard vowels, the latter slender vowels. Such is the case in the Tartar-Turkish languages, in Mongolian and Tungusic, also in the Ostyak something similar is observed. In the Arabic where we have no vowel harmony, there are, nevertheless, to a limited extent, it is true broad and slender vowels; in the pronunciation of a word, it depends on whether the leading consonants be hard (broad) or soft (slender, narrow), to have the accompanying vowels pronounced with a hard or soft sound, that is broad or slender. Thus *s, d, t, z, h, k*, are pronounced when marked with *fatha*, as *e*, while the emphatic consonants *s, a, y, th, bh, g*, with *fatha* are pronounced as *a*. The application of this law of vowel-harmony takes, moreover somewhat different forms in the several branches of these languages: as we see, likewise in Irish that the addition of a slender syllable produces a corresponding change or attenuation in the one that precedes; this is just the reverse of what takes place in the Ural-Altaic languages. There occurs in fact something similar to what we have seen in regard to the initial consonant, changes in Celtic when compared with the terminal changes in the Sanskrit and other Aryan languages; the phonetic influence in Sanskrit going always back to the preceding part of the word or to the preceding word, thereby moving as it were, in the opposite direction of what it does in Celtic. Thus, also in the vowel-harmony in the Ural-Altaic languages moves onward from the root or stem to the termination; the vowel-harmony in Celtic moves backward from the ending. Another difference is—in the former language it runs through the whole word, forming a homogeneous chain or series of syllables to which the key-note, so to say is given by the root-vowel; in Celtic it only affects the preceding, contiguous part of the word. It is also worthy of notice that in the suffixes which we add to words or stems in those Ural-Altaic tongues, only vowels of one and the same class, as that of the root, or as that of the last syllable of the root (if there are more than one) are also allowed to occur. Hence, every such suffix presents a double appearance, or has two forms, in which the consonants remain the same, but the vowels are of different class; so that one form is with strong or broad vowels, and the other form with weak or slender,—either of which is used as circumstances (resulting from the nature of the root vowel or the radical syllable), may require. Thus, we have in Hungarian the endings or Genitive and Dative *ang, nak* and *rek*; accus *at* and *et*, the endings of the comparative are *abb* and *ebb*, the pronominal suffixes *am* and *em* (my), *ad* and *ed* (thy), *a* and *e* (his), *atok* and *etek* (your), *ok* and *ek* (their), etc.: in Turkish, we

have the endings of the plural *lar* and *ler*: the Ablative ending *dan den*, the Preposition *in* is *di* and *d*. Gerund *ip* and *up*, Infinitive ending *mak* and *mek*, Future tense *jak* and *je*, etc. Similarly in Mongolian, and to some extent, in the Finnish tongues.

We have opened a Business Directory on the inside of the back cover of the Gael.

The cost per line in this Directory will be ten cents, or \$1.20 a year.

Every name appearing in the Directory will be entitled to a copy of the Gael monthly, so that the real cost of insertion will be only sixty cents. We hope by this inducement the friends of the Gael will be enabled to secure a large number of subscribers. It is natural that persons engaged in promoting the interests of a movement dear to them, should look with favor on those who render them an assistance— Then, by this arrangement the names & business of those affording such assistance will be always before the reader, so that the friends of the Gael will give them a preference in their dealings— This is Human Nature. The increase in circulation of the Gael which this system should undoubtedly compass will add to its value as a Directory. It will also be a standing memorial, in ages yet to come to those who actively supported the Gaelic movement.

This directory will be open to all who comply with its terms whether subscribers or otherwise. Those who have subscribed for the year already can have their names and business addresses in it for an additional sixty cents. Subscriptions to this will of course, be as usual, in advance.

Our object is to circulate the GAEL, and therewith the gaelic movement, every dollar it earns will be devoted to its circulation, so that the greater the number of subscribers, the larger will be its circulation, and the largely increasing support it has lately had encourages us in our efforts to place it at no distant day in the hands of every Irishman and woman in America, as it

should be. Then let all our subscribers try and get names for the Directory.

We have made arrangements to publish for the future statistics of various kinds which will make the GAEL valuable as a reference, apart from its own proper object.— the cultivation and preservation of our native language, which will make it the cheapest journal ever published considering the value of the matter which it contains.

A Dictionary of Cant Names given to States and Cities in America.

Acadia, Nova Scotia.
Badger State, Wisconsin.
Bay State, Mass.
Bayou State, Miss.
Bear State, Ark.
Blue Hen, Delaware.
Buckeye State, Ohio.
City of Brotherly Love, Phila.
City of Churches, Brooklyn.
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Hoosier State, Ind.
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Iron City, Pittsburg Pa.
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SMALL TALK

Tarr a bairle, come home
 D-rui fuaét ort, are you cold?
 Tá uepar ortm, I am hungry.
 Tadaarr deoc dam, give me a drink.
 Feicim é, I see him.
 Deun ceart, do right.
 D-rui aiharr beo, Is Mary living?
 Ca b-rui Tomár, Where is Thomas?
 Tá ré mtejté, He is gone.
 Do fláirte, your health.
 Ir fear mairt tú. you are a good man.
 No cáir é, do not dispraise him.
 Tá ré rean, he is old.
 Téir éirte, go to him.
 Poitio, a magpie.
 Tarrall na cearr go h-ailbair. "The
 hens' journey to Scotland."
 Seair máirte, old sayings.

PROF. ROHRIG is going to Europe, and will pay the Dublin societies a visit. His eldest son, a graduate of Cornell University, is established as an architect at 111 Broadway N. Y. We wish the learned professor a pleasant journey and a safe return.

There are over sixty Philo-Celtic societies in the United States

At the Philo Celtic picnic in Schutzen Park on September 3rd, President Gil-annon will deliver an Irish address at intermission and the Society will chorus O'Donnell Aboo. It is expected that all conversations will be in Irish, and we hope to see all the Irishmen and women in the city there.

The McHale School conducted by Mr David O'Keeffe in St Patrick's Academy should be well attended—Mr O'Keeffe being one of the best Irish teachers in the country.

We have a lot of Irish matter held over this month from Messrs Wm Russell, O'Keeffe, Ward and our Maynooth friend.

Can there be a more pitiable object than an Irish man or woman who stares at you in stolid ignorance if you address them in the speech of their forefathers? The question is, can such persons (critically considered) be termed Irish

Had the Dynamiters made a few more exhibits recently the Russians would be now in Herat and possibly in Cabul. Neither the Mahdi or the Ozar can honestly be credited with the humiliation of England—tis the Irish who kept the British troops at home. The Irish are slaves no longer unless they will it so, but when we see them remaining slaves in speech it can hardly be expected that they will make any effort to free their limbs though they have the means at their feet

b and m sound like w when followed or preceded by a, o, u, as, a báir, his bard, pronounced a wardh; a mairt, his beef or ox, pronounced, a warth; and like v when preceded by e, i, as, a vean, his wife, pronounced, a van, a mair, his desire, pronounced, a vee-un
 o and z sound like y at the beginning of a word; they are almost silent in the middle and perfectly so at the end of words. C sounds like ch; p, like f; t and t, like h; and r is silent.

Sound of the Vowels—long--

a sounds like a in war, as báir, top.
 é " " e " ere, " céir, wax.
 í " " ee " eel, " mair, fine.
 ó " " o " old, " óir, gold.
 ú " " u " rule, " úir, fresh.

Short----

a " " a in what, as, zair, near.
 e " " e " bet, " bed, died,
 i " " i " ill, " mair, honey
 o " " o " got, " lot, wound.
 u " " u " put, " mair, thing.



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The Irishman who reads "Goldsmith's Deserted Village" unmoved by home sentiments is hard-hearted indeed—

SWEET Anburn ! loveliest village of the plain
Where health and plenty cheer'd the laboring
swain

Where smiling spring its earliest visit paid
And parting summer's ling'ring bloom delay'd—
Dear lovely bowers of innocence and ease
Seats of my youth, when every sport could please
How often have I loiter'd o'er thy green,
Where humble happiness endear'd each scene !
How often have I paus'd on every charm—
The shelter'd cot, the cultivated farm,
The never-failing brook, the busy mill—
The decent church that topp'd the neighb'ring hill,
The hawthorn bush, with seats beneath the shade
For talking aye and whispering lovers made !
How often have I bless'd the coming day
When toil remitting lent its turn to play.
And all the village train from labor free,
Led up their sports beneath the spreading tree
While many a pastime circled in the shade
The young contending as the old survey'd,
And many a gambol frolic'd o'er the ground
And sleights of art and feats of strength went round
And still as each repeated pleasure tir'd
Succeeding sports the mirthful band inspir'd
The dancing pair that simply sought renown
By holding out to tire each other down.

The swain mistrustless of his smutted face
While secret laughter titter'd round the place,
The bashful virgin's sidelong looks of love
The matron's glance that would these looks reprov.
These were thy charms sweet village ! sports like
these

With sweet succession taught thee to please
These round thy bowers their cheerful influence
shed
These were thy charms—but all these charms are
fled.

* * * *

In all my wandering round this world of care—
In all my griefs—and God has given my share—
I still had hopes my latest hours to crown
Amidst these humble bowers to lay me down.

Some time since a Prussian lady asked an Irish lady why she did not speak Irish, her national speech. Oh, said her Irish friend, "Tis only the *low* Irish that 'spakes Oirish, *we high* Oirish 'spakes' nothing but English—sure it was English St. Patrick and St. Bridget spoked." "How can that be—there was no English language in *their* time," said our Prussian friend. The *high* Irish lady waddled off with a gait which would lead one to believe that bird-lime was stuck to her heels.

Quite a number of Irish persons display their ignorance and want of patriotism in the same unworthy manner. We cannot conceive how any intelligent Irishman—educated or uneducated—can help to bow his head in shame when he has to avow his ignorance of the language of his country before any educated foreigner. What must such foreigner believe of his patriotism? Why—that he has none!

Persons such as those described above should permit their sires to rest in peace and not make them parties to their own social degradation by the common excuse "My parents did not teach it to me" etc. for that Irishman unable to understand the national speech of his country (and that speech understood and practised by one-half of his countrymen) is, indeed, socially degraded.

We have met men who presumptuously called themselves Irishmen boast of their acquaintance with the Classics and yet avowed that they never saw the Irish Alphabet! what they could buy for 5 cents. It is difficult to classify such men.

Rev Father Fitzgerald of this city delivered a lecture in Irish in St. Patrick's Church (Father Hennessy pastor) Jersey City Heights, on the evening of June 16, which was an immense success

béir an Gaoltaíre ríogí mear rór,
In Éirinn uairé, Inghr na ríó!

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