



Լեւան-ալէիյր մյօրամալ,

Կապաճա շուման

ԿԵԱՆՅԱ ԶԱԵԴԻԼՅԵ

ա շօրնա՞ծ ^{աշուր} ա յօրնուշա՞ծ

աշուր շում

Բէյն-մաշլա Ըմի՞ծ դա Կ-Երեանի.

624-ձ Բօլ. Այմ. 8.

24927,

1888.

Տօ ան Ժու՛-ժաօ՛ ծե 'ն Զաօճալ ա ծեւն
տար րաւր ար ծեյրեա՛ծ Զա՛ իմ, աշուր յր
անդ ա շիւշմի՛ծ շօմրա՛ծ եաշ եաճարանի
բէյն, բէ րիյ. եյօրն դա Զաօճալ՛շօրնիւծ
բօրն.

Ուա՛ յիտ ան շօմրա՛ծ է րիյ իրիյե ան
Տաօյ Այժօ 1 Ծ-Կաւմ ան Լա շօնա?
Օա մ-բեյժեա՛ծ դա Կ-Երեանիւշօ շլլաշ
մար եյրեան յր Զեարն յօ Զօ մ-բեյժեա՛ծ ա
բաօրնրե աւ. "Այալրեա՛ծ, ծեւնալօյր ա
ն-ժի՛շօլլ," ար բեյրեան, ա բիժօնիւշա՛ծ.
Այալրեա՛ծ մ'անամ շուր մօ ան բարն շի
ա մ'անար-բա դա ան իրօրնրե ա՛տա անիօլ-
Զա՛ ար շօնալա դա շիւր, աշուր իմ բէ ան
Լա անիւնի բու՛ծ շօրն րիւծ ա շուր 1 Զ-շօմօր-
տար.

Օօ բէյն մար բրեաճիւշօար յեյժիւծ ար
ան Ժաօ՛ շալլ անօյր յր եաշ ան Զաօճալ
ա՛տա ար դա Կ-Երեանիւշօ Բէյն-Կաշլա
բաշալ. Ծեյրն Զօ Զ-բիւլ Կաճա՛ Տար-
անալ՛ յիւ ժաօ՛ դա Կ-Երեանիւշօ, ա՛ շօն
ար ան Ժօշա՛ծ ծեյժիօնա՛ծ ա Զի աւ.

Ուի՛ Երեանիւշօ 'նան դա Տարանալ՛ ա
ժրօյ ար ան մաշ ծե Զիւ՛ յա՛ ծ-բիւլ ան
Զեւր Կրօճա աւ, յօ մաօյն Լե դա շօն-
ա՛ծ, ա՛ շա րիւծ 'նան ա Ծ-Կրօյ ար մօ՛
եյլե, մա շիւրեանի րիւծ իօմրա է, աշուր
մա յիւրիւշօանի րիւծ մար բու՛ծ շօրն ծօն
օյիւրիւշա՛ծ. յր անդ ա Զ-բօճալ՛ ա շիւ Լե
Երեանիւշօ ծօլա՛ծ ծեւնա՛ծ ծօ 'ն Կ-Կար-
անա՛ծ, աշուր յր բէյօրն Լեօ ա ժրօյ յիւ ա
բօճա մա շիւլրա՛ծ րիւծ ա շիւր եարիւշօ
ա շօնա՛ծ աշուր յօճա՛ծ շուր ար ժաօյն-
ալ յեյլե Զան ա Զ-շօնա՛ծ Լե Կօրտար մօր
ա շուր օրեա. Տիւ է ան ժաօյ յր բէյօրն ա
Ծ-Կրօյ Զան ա՛ծար շալիւրանի ա շաճալիւ
ն-աշալ՛ "ժիւրիւրե". Աշուր Օ շալա շուր
Ծեմօրաճալ՛շօ ան շիւր յր մօ ծե Եր-
եանիւշօ յիւ շիւր բեօ, Ծ'բեւօբալօյր յօ-
Լա՛ շա շուր ա Զ-բալիւրիւշօ Զան աօնօւրիւ
ալիւրիւրիւշա՛ծ Լե Կ-աշալ՛ ա Կ-աճալիւրիւ
բիւր մար. Կանալ աշուր իլլ, յիւր Զ'բէյ-
օրն ա Կ-ժիւլա՛ծ, շիւր, Զան յա՛ շալիւրիւ
ան Ժօշա

Philo-Celts

Celebrate the anniversary of Archbishop O'Hale at Jefferson Hall on Sunday March 11th. Let all Gaels attend and make the occasion worthy of the illustrious dead prelate.

The Philadelphia Society, also, holds a celebration. What of our New York friend? Shame! shame!!

The following is another list of newspapers which kindly noticed the Gael since last issue, and we hope the friends of the Gaelic cause in their several localities will do all in their power to return the favor. The Gael returns them thanks, and wishes them the most abundant prosperity—

- California: San Francisco, the *Monitor*.
 Illinois. Waukegan, the *Lake County Patriot*.
 Iowa. Mason City, the *Express-Republican*.
 Minnesota. Cannon Falls, the *Beacon*.
 Albert Lea, the *Freeborn County Journal*.
 Benson, the *Times*.
 Caledonia, the *Journal*.
 Dodge Centre, the *Dodge County Record*.
 Currie, the *Murray County Pioneer*.
 Faribault, the *Republican*.
 Jordan, the *Independent*.
 Le Sueur, the *News*.
 Luverne, the *Rock County Weekly Herald*.
 Minneapolis, the *Saturday Spectator*.
 Red Wing, the *Argus*.
 West Saint Paul, the *Times*.
 Montana. Corvallis, the *New Idea*.
 Nebraska. Lincoln, the *Nebraska State Journal*.
 Anselmo, the *Sun*.
 Beemer, the *Times*.
 Juniata, the *Herald*.
 Omaha, the *Bea*.
 Stanton, the *DEMOCRAT*.
 Red Cloud, the *Webster County ARGUS*.
 New Hampshire, PRESS and PRINTER.
 New Jersey. New Brunswick, the *Home News*.
 Trenton, the *Daily Emporium*.
 New York. Corning, the *Democrat*.
 Glens Falls, the *Morning Star*.
 New York, the *Plumbers Trade Journal*.
 Ohio. Youngstown, the *Evening Telegram*.
 Wadsworth, the *Banner*.
 Sandusky, the *Saturday Gazette*.
 Pennsylvania. Uniontown, the *Democrat*.
 Columbia, the *Weekly Courant*.
 Greensburg, the *Evening Press*.
 Nanticoke, the *Sun*.
 Norristown, the *Daily Herald*.
 St. James, the *Journal*.
 Verndale, the *Journal*.
 Wisconsin. Prairie Du Chien, the *Courier*.
 " the *Union*.
 Sheboygan County NEWS,
 Whitwater, the *News*.

IRISH BOOKS &

We have made arrangements to supply the following publications in and concerning the Irish language, at the prices named, post paid, on receipt of price.—

O'Reilly's Irish-English Dictionary,	\$3.00
Bourke's Easy Lessons in Irish	1.00
" College Irish Grammar	1.00
... THE BULL "INEFFABILIS" in	
four Languages, Latin, Irish, &c	\$1.00
... GALLAGHER'S SERMONS	2.50
Molloy's Irish Grammar	1.50
Foras Feasa air Eirinn; Dr. Keating's History of Ireland in the original Irish, with New Translations, Notes, and Vocabulary, for the use of schools. Book I. Part I.60
Joyce's School Irish Grammar50
Dr. McHale's Irish Catechism25
First Irish Book .12, Second, .18, Third25
Irish Head-line Copy Book15
Pursuit of Diarmuid and Grainne, Part I.45
Life Dean Swift, by T. Clark Luby	50
Vale of Avoca Songster25
Also, any other books desired by subscribers if to be had in New York or Dublin.	

There is no Irish dictionary now to be had except O'Reilly's. We supply the above when we can get them from Dublin, but have to wait a long time sometimes. Bourke's Lessons are \$1.50

The Gael and all other Gaels who have had the pleasure of Meior Maher's acquaintance sympathize with him at the demise of his beautiful daughter, and that he has the sympathy of his neighbors the press of New Haven testify.

We have a very interesting paper from *Kuadā* for next issue.

The TUAM NEWS has recommenced its Gaelic Department. Good for the Gaelic movement.

(We should notice that the Chicago Citizen and St Louis American Celt give Gaelic matter occasionally only that they do not notice The Gael!)

The friends of the Inman Steamship Co will be glad to learn that the Co are adding two of the best steamers ever built to their Trans-Atlantic fleet

NEW PUBLICATIONS—

The *Presto*, the Western Musical Monthly, has, beginning with its issue of the 15th, enlarged to a 11x14 sheet, containing as heretofore 24 to 32 pages with cover, and sheet music supplement of 10 to 12 pages consisting of both vocal and instrumental music. The *Presto* seems to be gaining in popularity, as well as each issue to increase in value and interest. Sample copies may be had for 15 cents, or subscription up to December 31st, 1888, for \$1.50. The *Presto* Publishing Co., Publishers, Des Moines, Iowa.

We have just received a new piece of music, called "Silver Bell Waltz," by the popular composer, Charley Baker, which we can recommend to our readers as very good, it not being too difficult and at the same time very showy. It can be played on the Piano or Organ, and will be sent at the special price of only 11-2c. stamps. Address J. C. GROENE & CO., 30 and 46 Arcade, Cincinnati, O.

FIRST LESSONS IN GAELIC.

The GÆL having received an unusually large number of new subscribers during the last two months, [thanks to our brethren of the press, who kindly noticed it], we shall repeat the rudimentary lessons for their benefit, and will continue to do so. Let those who would object remember that the mission of the Gæl is, to instruct.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
À	a	aw	ḡ	m	emm
b	b	bay	ḡ	n	enn
c	c	kay	o	o	oh
ḡ	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	s	s	ess
ḡ	g	gay	t	t	thay
i	i	ee	u	u	oo
l	l	ell			

ḡ and ḡ sound like w when followed or preceded by À, o, u, as, À ḡḡḡ, his bard, pronounced a wardh; À ḡḡḡ, his beef or ox, pronounced, a warth; and like v when preceded by e, i, as, À ḡḡḡ, his wife, pronounced, a van, À ḡḡḡ, his desire, pronounced, a vee-un. ḡ and ḡ sound like y at the beginning of a word; they are almost silent in the middle, and perfectly so at the end of words. ḡ sounds like ch; ḡ, like f; ḡ and ḡ, like h; and ḡ is silent.

Sound of the Vowels—long.—

À	sounds like a	in war,	as ḡḡḡ, top.
é	"	" e "	ere, " céḡḡ, wax.
í	"	" ee "	eel, " ḡḡḡ' fine.
ó	"	" o "	old, " ḡḡ, gold.
ú	"	" u "	rule, " ḡḡ, fresh.

Short.—

À	"	" a	in what, as, ḡḡḡ, near.
e	"	" e "	bet, " ḡḡḡ, died.
í	"	" i "	ill, " ḡḡḡ, honey
o	"	" o "	got, " ḡḡḡ, wound.
u	"	" u "	put, " ḡḡḡ, thing.

Exercise 1

(The pronunciation under each word)

Àḡḡḡ, and.
aug-us (the ua short).
Àḡḡ, time.
aum (the au short)
Àḡḡ, the [singular]
aunn (au short)
Àḡḡ, a swelling.
oth (the o as in got)
ḡḡ, COWS.
bah (the b as in bought)
ḡḡḡ, white.
bawn (the b as in bought)
ḡḡḡ, blind.
dho-ull (the dh as th in tho')
ḡḡḡ, a poem; destiny. ḡḡ, am, art, is, are
dhawn (dh as th in though) thaw

ḡḡḡ, long,
fadhah.
ḡḡḡ, a stalk.
gauss (au short)
ḡḡḡ, green.
gloss
lā, a day.
lhaw (the l guttural)
ḡḡḡ, a son.
mock
ḡḡḡ, slow, late.
mo-ullh (in one syl.)
ḡḡ, the (plural).
ḡḡḡ (au short)

1 Àḡ ḡḡḡ. 2 Àḡ lā. 3 ḡḡ ḡḡ. 4 Àḡḡ
Àḡḡḡ lā. 5 ḡḡḡ Àḡḡḡ ḡḡḡ. 6 ḡḡḡ
Àḡḡḡ ḡḡḡ. 7 Àḡ ḡḡḡ. 8 ḡḡḡ ḡḡḡ. 9 ḡḡ
Àḡ ḡḡḡ ḡḡḡ. 10 ḡḡ Àḡ lā ḡḡḡ.

Translation.

1 The son. 2 the day. 3 the cows. 4 tim^e
and day. 5 blind and slow. 6 green and white.
7 a white swelling. 8 a long poem. 9 the stalk
is green. 10 the day is long.

Exercise 2

ḡḡḡ, clay,
kray (the k liquid)
é or ḡḡ, he, it.
a (as in English)
ḡḡ, a goose.
gay
ḡḡḡ, pure.
glay
le, with.
lay
ḡḡ, I. me.
may
ḡḡ, he, it.
shay
ḡḡḡḡ, a dowry.
spray (spr very liquid)

1 ḡḡḡ Àḡḡḡ ḡḡḡḡ. 2 Àḡ ḡḡḡḡ. 3 ḡḡ
ḡḡḡ. 4 le ḡḡḡḡ. 5 ḡḡ Àḡḡḡ ḡḡḡ. 6 ḡḡ
Àḡḡḡ ḡḡ. 7 ḡḡ ḡḡ. 8 ḡḡ ḡḡ. 9 ḡḡ ḡḡḡ
ḡḡḡ, 10 ḡḡ Àḡḡḡ ḡḡ Àḡḡḡ Àḡ ḡḡḡḡ.

1 Clay and a dowry. 2 the dowry. 3 a white
goose. 4 with a dowry. 5 a goose and clay. 6
I and he. 7 I am. 8 he is. 9 clay is pure. 10
I and he and the dowry.

Exercise 3

ḡ, she, her.
ee (or as the e in me)
ḡḡ, butter.
im (as the im in him)
ḡḡḡ, we, us,
inn (the nn as in in(g))
ḡḡ, is, are.
ies (the ss as in hissing)
ḡḡḡ, honey.
mill
ḡḡḡ, meal,
min (as min in mineral)
ḡḡḡḡ, fine.
meen (as the word mean)
ḡḡ, not.
ḡḡḡ (the n nasal)
ḡḡ, she,
she (the Eng. sound)
ḡḡḡḡ, we.
shinn (nn* nasal)
ḡḡḡḡ, sick.
thi-inn (in one sound)
lāḡḡ, full.
lhawn (l lipping)

* This sound is heard in the ng of mignonette.

1 *Ṫá mṡṡ mṡṡ.* 2 *mṡṡ áṡur mṡṡ.* 3
Ṫá rṡṡṡ. 4 *ṡṡ mṡṡ.* 5 *Ṫá rṡ Ṫṡṡṡ.* 6 *ṡṡ*
mṡ é. 7 *mṡ mṡṡ ṡ.* 8 *ré, rṡ áṡur mṡ.* 9
mṡṡ, mṡ, áṡur mṡṡ. 10 *ṡṡ mṡṡ ṡ.*

1 Meal is fine. 2 meal and honey. 3 we are.
 4 it is we. 5 she is sick. 6 it is butter. 7 it is
 not honey. 8 he, she, and I. 9 meal, butter and
 honey. 10 it is meal.

Reader, don't throw this invaluable instruction
 carelessly aside for, though cheap, it has cost some
 thought and labor, and the day may come when it
 will be appreciated by your off-spring.

SECOND BOOK—Continued

RULE II:

Eclipsis takes place in the genitive plural of
 nouns when the article is expressed.

<i>ṡá m-báṪ,</i> of the boats,	pro, mawdh,
<i>ṡá m-báṡṪ,</i> of the bards,	" mawrdh,
<i>ṡá m-beáṪ,</i> of the bees,	" meagh.
<i>ṡá m-bó,</i> of the cows,	" mów.
<i>ṡá ṡ-ceáṡc,</i> of the hens,	" gark.
<i>ṡá ṡ-Ṫáṡ,</i> of the poems,	" nawn.
<i>ṡá Ṫ-ṡṡeáṪ,</i> of the poets,	" villeh.
<i>ṡá ṡṡeall,</i> of the promises,	" ingeall.
<i>ṡá ṡṡoṡc,</i> of the fields,	" ingorth.
<i>ṡá Ṫ-ṡáṡṡeáṪ,</i> of the children,	bawisht
<i>ṡá Ṫ-Ṫoṡṡ,</i> of the waves,	" dhonn.

EXERCISE III.

<i>bláṪ,</i> a blossom,	blaw,
<i>coṡáṡ,</i> a whisper,	kuggar.
<i>ṡuáṡṡ,</i> a sound,	foaim.
<i>mṡṡ.</i> honey,	mill.
<i>ṡóṡ,</i> a habit,	nhó-us.
<i>ub,</i> an egg,	uy.
<i>uṡbe,</i> eggs, [in the spoken language, in- variably, <i>uṡbeáṪa</i> ,—Ed.]	ivaughah.

1 *mṡṡ ṡá m-beáṪ.* 2 *ṡoṡc ṡá m-bó,* 3
bláṪ ṡá ṡṡoṡc. 4 *ṡṡáṡ ṡá Ṫ-ṡṡeáṪ.* 5
ṡuáṡṡ ṡá Ṫ-Ṫoṡṡ. 6 *ṡóṡ ṡá Ṫ-ṡáṡṡeáṪ*
 7 *uṡbe* (or *uṡbeáṪa*) *ṡá ṡ-ceáṡc.* 8 *coṡ-*
áṡ ṡá ṡṡuṪ. 9 *bláṪ ṡá ṡ-ceáṡṡ.* 10
leáṪáṡ ṡá ṡ-Ṫáṡ.

1 Honey of the bees. 2 field of the
 cows. 3 blossoms of the fields. 4
 prince of the poets. 5 sound of the
 waves. 6 habit of the children. 7
 eggs of the hens. 8 whispering of the
 streams. 9 blossoms of the trees. 10
 book of the poems.

NOTE.—The reader will observe that the article
 is not used before nouns in Irish as it is in English
 under similar conditions. Custom will soon enable
 the student to make the proper distinction.

Louisville, Ky,
 Feb. 13. '88.

Dear Sir :

In the last issue of the Gael I noticed
 Rev. Father Mulcahy's queries. I do
 not presume to be competent to make
 a correct reply to the Rev. Father, but
 this name, *máṡṡe ṡṡ Yeóṡṡṡṡ*, reminds
 me of a word I have heard frequently
 used, in reference to wakes. *Ṫeóṡṡṡṡ*,
 weeping, from *Ṫeóṡṡ*, tear, and *ṡáṡ*, (rec-
 te *ṡ-Ṫáṡ*), destiny, *Ṫeóṡṡ-ṡáṡ*, my fearful
 woe. *Ṫeóṡṡ-ṡáṡ* may be an outcast.

Patience, *ṡoṡṡṡeáṪ*; a needle which
 has lost its eye. *ṡṡáṪáṪ-ṡáṡ-Ṫṡó*; when
 a child sneezed the mother said, *Ṫṡá*
ṡṡṡ, á ṪṡalláṪ. The man in the moon,
áṡ ṡeáṡ Ṫo ṡoṡc áṡ ṡ-ceáṪoṡṪ óṡá Ṫáṡ-
áṪáṡ-ceṡoṡc; a piece of iron cut off by
 the blacksmith, *ṪoṡṡṡeṪeṡ ṡáṡṡṡṡṡ.*

ṡṡ is prefixed to names of females
 in the South of Ireland, and means, *ṡṡ-*
ṡeáṡ. There are a great many words
 used by old families in some neighbor-
 hoods which are not known in other
 places, such as *ṡáṡ*, a heap of anything
 collected together, a moat, a mound.

I will at another time give you the
 traditions of *ṡáṡ-ṡṡ ṡṡeṡṡe*, better
 known now as Pallas Green.

M. Heffernan.

(Mr Heffernan reports the formation of a Gaeli
 society in Louisville.)

bṡ Ṫṡṡ ṡṡṡ ṡṡṡṡ.

bṡ Ṫṡṡ ṡṡáṡ bṡ ṡṡṡṡe, Ṫóṡṡṡṡ.
'S buṪ ṡeáṡṡ áṡ lóṡ ṪoṡṡáṪ, céáṪ ṡáṡ-
áoṡṡ ṡeṡṡ;

bṡ ṡṡáṪ ṡá ṡ-coṡṡáṡṡṡṡ oṡṡṪá, ṡáṪ ṡṡ
bṡ ṡṡáṪ ṡṡṡṡá,
ṡṡ buṪ ṡṡáṡ ṡá Ṫṡṡṡṡṡṡe ṡáṪ áṡṡṡṡ le
Seáṡáṡ.

ṡṡoṡ Ṫṡṡ ṡṡ ṡṡṡ áṡ bṡṪ 'ṡáṡ ṡṡáṪ bá
óṡṡe,

Ṫṡṡ ṡṡṡ ṡṡáṡ áṡ lóṡ ṡṡ, ṡo ṡeáṪáṡṡṡ,
ṡṡ áṡ ṡṡáṪ bá ṡṡṡ áṪu 'ṡṡ Ṫṡáṡ ṡo Ṫeó
ṡṡ,

ṡṡáṡ á Ṫ-ṡáṡ ṡáṪ, Ṫṡṡṡ ṡṡ ṡo Ṫ-ceṡṡṡṡ
ṡṡ ṡ-ceṡṡ,

Ծ-բայլ տրուած յի Էյրոյի, ձեռնադրուած ի
ճշմարտութեամբ,

21 čuŋŋ Δη ɤΔη Δŋŋ Δ čéŋle čojčče ?

Եթոյն ձէ յարմար թէրեւ ձշար 1 Յայծե
Ծէ.

Այսպէս իմ լուսնային բնակիչն օճաքով դա Ծ-ԾՈՂՂ

Երբայն զի Զիսրէ 30 յայն էն ինծած
 Զիսր Բորտնի ինծածէն օ Բիշ առ Պիւր,
 Զ իսրբեմն ծալե աշայ իւն օ ինծած-
 իսրէ.

[illegible]

Ծ-ԲԱՅԼ ԵՐԱԴՅՆ 1 Պ-ԵՂՈՂՈՂ ԱԾ ՈՂԵ , ՅԵՈՐ
 561.

ՄՈՂԱԴՅՈՒՆ ԵՒ ԵՐԵՄԻԱՅԱՆ ԴՆԵՔԻ ՄԱՍԻՆ
ԵՐԵՄԻԱՅԱՆ ԴՆԵՔԻ ՄԱՍԻՆ ԵՒ ԵՐԵՄԻԱՅԱՆ
ԴՆԵՔԻ ՄԱՍԻՆ ԵՒ ԵՐԵՄԻԱՅԱՆ ԴՆԵՔԻ
ՄԱՍԻՆ ԵՒ ԵՐԵՄԻԱՅԱՆ ԴՆԵՔԻ ՄԱՍԻՆ

[illegible]

11j řé r1n Δ 11ΔrδΔ10 11é, no črΔ1j 50
 100 11é

ՁԵՐ ՅՕ ՊԾԵԱՐԿԱԾ ՄԵ ԴՊ ՔՐԿԱԾ ԴՊՐ ԴՊՐ
ԴՊՂՐ :

Ծաղի բնական ծաղիկի մայրե ծոցն,
 Բի մայրիկ ծոցն առանձին՝ բնական ծաղիկի

Ὁ δὲ ἡ-βα ἡ Ἀρριφαναιζ ἤϊοτ το ἐνάμωτ
 Μί δέϊοτῃη ἐο ἐνάϊοτε γεο, ἡο λεατ. το
 ὀϊαϊό,

21c κύριε μο θεαγηδὲτ λεατ 30 κύριε
ηδ η5πάρα,

ԽԱԿՐ ԴԱՇ Ծ-ԲԱՅԼ ԴԵ Կ-ԾԱՊ ԾԱՊ ԷՍ ԲԵՅԸ-
ՐԿԵ ԸՅՈՒԾԵ.

21 ԲԵՃԱՅԻՆԻ ԸՆԴԻՆԱ ԵՅ ՇԵՂԼՅԵ, ՄԱՅԻՏԵ,
21 ԸՆԴՅՈՒ 1 Յ-ՇՈՒԹԱԾԱՅԻՄ ԴԵՅՏ ԴՏՐ ԲԵՐԻ
ՇԱՅ ՄԵ ԴՇՈՒ ԾԱՅ ԴՅԱՐ ԵԶՃԱՆ ԲՅՅԼԱՅԻ
ՔԵՐ ՄՈ ԸՆԴԱՇՏԱ ՈՐ ԴՏՐ ՄՈՒ,

Եր եւս ձ յօլլեար օրտ Լեւո մօ ծօԼար,
'Տ Լիւճեայ իրօն տա ծու իր մօ իրօր՝
Շայիւ աղ լիղղեար օրի յր ճալլ մէ աղ ծօ
Լիւճ.

'S ղի՛ն խաճ ղա շօղրա աշտոյ յար Եփսոս
Այժ Օյա.

We copy the following speech, which was delivered by Mr. M'Gough of Car-town, at the last meeting of the national League, from THE TUAM NEWS.

Nj comórtar do bújtce dji bjt ejle
bújtce Vesey, ojn nj' l na doojneab dij
cajtreab no-dij bul eo blút le céje d'r
buo éojn bójb; djuj nj bejb jorjndm
ojrjdj fdoj reo, 'nuajj jorjreóbao doojb
cao pijje cujo bjob 'ran bpoé fadošal.

Շաղիւք ան լիւթաւն չօ Բալե ան Շար-
սիւն, ան լոյսն լիւթե օ ծառայնդ դար յօ
շոր,---ծառայնդ Բօժէ ան քեւ քե յօժ,--
ծառայնդ և Բ Յ և Ծ-Երեւրճայր և Բօժ-
այրեւժ Զար և Յաղիւքանար. Ի՞նչ Բժեւ
'րաղ ան լիւթ արմ, ի՞նչ ճար Բեւեր, ի՞նչ
լիւթ Բալե և ի՞նչ ծառայնդ Բար ան լիւթ
լիւթ մար Բժեւ անայր. Զար Բարայր
Յար! ի՞նչ լիւթ Բար Բար և՜ Բար ան լիւթ
Շարսիւն.

[illegible]

'ՈՅՐ, Ե Ե-ՇԱՅԺ ԵՂ ԵՐ, ԵՂՈՐ ԵՂՈ
elluz յՈ Ե ԵՂԵ, ԵՂՐ ԵՂՈՐ ԵՂՈ ԵՂՐ ԵՂ
Ե-ՂՈՂԵՂՈ Ե ԵՂ ԵՂՈ ԵՂՈՐ ԵՂ agent, Mr
Brnk, ԵՂՐ ԵՂՈՂՈ յՂ ԵՂ Ե-ՂՈՂ ԵՂՐ
ԵՂ ԵՂ յՂՈՂՈ. ԵՂՈՂ ԵՂՈ ԵՂ, Ե
ԵՂՐ ԵՂՐ ԵՂՐ ԵՂՈ, ԵՂՐ ԵՂ ԵՂՈ ԵՂ ԵՂ
ԵՂՐ ԵՂ ԵՂՈՂ ԵՂՐ, ԵՂՈՂ ԵՂ ԵՂՈ ԵՂ
ԵՂ ԵՂ Ե-ՂՈՂ ԵՂՈՂ. ԵՂՈՂ ԵՂ ԵՂՈ ԵՂՈՂ
ԵՂՐ ԵՂ Ե-ՂՈՂ ԵՂՈՂ ԵՂՐ ԵՂՈՂ ԵՂ, Ե
ԵՂՐ, ԵՂ ԵՂՐ ԵՂ ԵՂ ԵՂ ԵՂ ԵՂՈՂՐ ԵՂ
ԵՂ ԵՂՈՂՈ ԵՂՈՂ ԵՂ ԵՂՈՂ ԵՂՈՂՈ,
"ԵՂՐ ԵՂ ԵՂՈՂ," ԵՂ ԵՂՐ, "ԵՂՈՂՈՂՈ
ԵՂ ԵՂՐ, ԵՂ ԵՂՈՂ ԵՂ ԵՂՈՂ ԵՂ ԵՂՐ

This song is well known in the West of Ireland where it is very popular. I copied it from the singing of Mrs Joyce. The parties mentioned must have lived in Erriss Anagh across the bay from Roundstone, Connemara. M. J. Lovern

Philadelphia, Jan. 1, 1838.

The annual meeting of the Phila. P. C. S. was held to-night for the election of officers to serve for the ensuing year. The following members were unanimously elected:

J. J. Robinson president, Michael Naughton Vice President, Thomas McEniry Treasurer, Charles McCann Rec. Sec., Miss E. McSorley Librarian, Thomas Naughton Sergeant-at-arms, O. E. Cran-ny, D. Kennedy, Wm Phil'bia, Miss O'Connor, Miss O'Leary, Mrs. Powers, Edward Meakim, P. Maguire, Mr. Grogan, Council.

The retiring Pres., Mr. P. McFadden, returned his thanks to the Society for the courtesy and kindness shown him during his term as president. He conducted the President elect to the chair who delivered the enclosed address:

21 21hā a5ur a 0aojhe Uajrle:

Jr an-ijōr an bujṭeačar acā a5am orpajb fā 3o η-deārjha rjḃ uacōdarān o5omj or ḃur 3-cjoηη, oηōjri ḡār ḃ-fjū mjē, ḡār čojl mjē uajb, 7 ḡac pajb rūjl ajri bjē a5am lejri. 3jḃ 3o ḃ-fujl mjē řārta ruo ajri bjē acā anη mjo čuḡačt čēanḡač čaojḃ buč řēārri ljom 3o mōr tujhe ej3jη ejle ḃejt 'ḡa uacōdarān--- tujhe ejc3jη ḡfor řtuamja, ḡfor řo5lamja a5ur ḡfor řjhe ḡā mjē řējη. 2lēt o čār-la 3uri orjη a čujt an loc čēanḡač mjē mjo ḡjfle čjčējoll ajri řeač ḡa bjačḡa řeo---ḡā ḡajrijη, a5ur čā rūjl le Oja a5am 3o ḡajriřeač---an ḡeuo a čā cap-ačā 'ḡac čam čē'ḡ obajri a čeuḡač ḡari jr čōjri.

Jr ḡajt an řzeul čūjη 3o ḃ-fujl ḡa čaojhe a 3laca ḡfor ḡō čūjri le 3ojri-jo 1 č-čaoḃ ḡa 3aeč3lze ḡā ḡari ḃj řjao ḡojḡe řeo. Nf' l pářpeur ajri bjē, ḡōrān, 1 čeačt ar Éjrijη anojr ḡac ḃ-fujl beač-ān ḡo ḡōrān anη, řaoj 'ḡ ḡ3aeč3lze. Čā ḡa čaojhe čāll aj3 ojḃrijučāč 3o čū-ḡačtāč. Nf' l řjao aj3 ḡač ḡōrān ačt čā řjao a čēanḡač ḡa ḡ-ojḃne ḡari řjη řējη.

Nfor čajrič am ajri bjē arjaāḡ jr ḡō ḡajb řē ḡjačtaḡač a5ajri čajrḃeaḡ-ač 3o ḃ-fujl čeanḡa ajri lejč čūjri řējη a5ajri, čeanḡa řō5lamja, čeanḡa ḃajḡ-eař le ḡar č-čjri řējη, 'ḡā ajri an uajri řeo, 2ḡojr 'ḡuajri a čā 3ac u3le čūjhe a ḡāč 3o ḃ-fujlḡjto le l3jη řaojri č- řā3ajl: 3o ḃ-fujl řaojričt a ḡ-beul an čorujri aca 1 ḡ-Éjrijη. 2ḡuajri a čjoc-řar an lā 3leazal řjη---a5ur čā ḡe čjri-čē, čō čjričē a'ř čā mjē 3o ḃ-fujl řē aj3

řēarčajri anōčt---3o č-čjocřajb řē 3an ḡojl, 3o č-čjocajb řē le ḡar l3jη řējη--- anηrijη ḡj ḃēarḡa ḃjčeař čā labajrič a'ř čā ḡjḡač ḡari a čā anojr a ḡ-Éjri-jri. 2ḡari ḡj' l ḡōrān 3aeč3lze čā ḡjḡ-ač anη ḡa řcolčā čāll anojr. Nf ḡajb an ḡ3aeč3lze čā labajrič ḡo čā ḡjḡač anη ḡa řcolčā a ḡ-čeačajb ḡjričē aj3; a-3ur ḡj ḡajb ḡōrān ḃeurič aj3 ḡa řcol-ājrič ačt 3ac ar řo5lamj řjao o'ḡ ḡā3j-jričri řcolā. Nfor labajri an ḡaj3jričri řcolā řjη an řocal 3aeč3lze l3jη o'ḡ lā řuajri řē an řcolč 3o č-čj3 an lā č- řā3 řē é: 3jḃ 3o ḡajb ḡeař 3aeč3lze aj3e. Nf ḡajb a řjor a5am řējη 3o ḡajb an ḡajt 'řan ḡ3aeč3lze 3o č-čajrič mjē anη řo, a5ur 3o ḃ-řacač mjē ḡa leaḃrič ḃreā3a čā anη řeo,

2ḡojr o čārḡa 3o ḃ-fujl řē čamall ḡajt 'řan ojčē, a5ur čā řjor a5am 3o ḃ-fujl čejrič aḃajle orpajb, ḡj čōḡō3ač mjē ḡfor řujḃe rjḃ. 3lacač mjē ḡo čeač řeo l3j. a5ur 3o ḡ-ḃuč řeačt řēārri ḃejčeař 3ac anη ḡ-tujhe a5ajb anη a ḡaojri a5ur anη a řlāḡčē bjačajri o ḡ-čju--- [an-buāla ḃor].

C. 21'Cann.

Auburn, Feb. 7th. 1889

Dear Sir—Enclosed please find \$1.00 for the GAEL during 1888. I started out to accomplish a task that a man 40 years old brought up in Kings Co. with no knowledge of grammar seems almost impossible, viz, to read my prayer book and write a letter in the grand old tongue, and yet, do you know, I have some hope of succeeding. what I want now most is a cheap, easy, pronouncing dictionary. Do you know of any such work?

You render a great service to such as me in printing short lessons in pronunciation in the GAEL. I regret that Patrick Ford did not see fit to adopt your suggestions on that point some time ago, but trust he may in the future. Hoping to drop you a line in the language some day, I remain,

Yours truly,

PETER MEE,

The Gael.

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

Entered at the Brooklyn P. O. as second-class mail matter.

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VOL 6, No. 8. MARCH, 1888

The Reader.

We have re-commenced the first lessons in Irish this month, with the pronunciation of each word [as nearly as it can be conveyed by any combination of the English sound of the letters] there-under. The value of this mode to the learner cannot be over-estimated. Let the student thoroughly master the exercises given by the next issue, and so on, and in a short time he will not be wholly ignorant of the language of ancient Erin.

And you, degenerate son of the Emerald Isle who may chance to get these invaluable lessons and who would cast them into the waste basket as of "no good," pause, and put them carefully away on your shelf, for your children yet unborn may breathe a silent prayer and bless your worthless memory for even the slight insight they may give them of knowing something of that language which they may have heard had once resounded through the halls of their remote ancestry when those ancestry bore the pre-eminent titles of Saints and Scholars!

IRELAND IN 1880.

From "A Gate of Flowers" by T. O'HAGAN, M. A.

Hearts are failing, mothers wailing,
Hope is drooping o'er the land.
God of mercy! help dear Erin,
Stay the famine with Thy hand.
Clouds are gathering, darkly gathering,
Fast the tide of woe rolls on,
Help dear Erin, oh, ye people!
Till the wave of want is gone.

"Help us, help us! or we perish,"
Is the cry from o'er the deep,
And the billows of the ocean
Chant a lonely dirge and weep.
Help dear Erin, help dear Erin!
Sounds a tocsin from the dead,
Sounds the voice of armed martyrs
That a nation's glory led.

They are dying, they are dying!
Sighs the breeze upon the stream,
They are dying, Erin's children—
O my God is this a dream?
In the midst of wealth and plenty,
Hunger knocking at the door,
Shrouds of pity, shrouds of mercy,
Wrap the dead for evermore.

Cold the night and chill the morning,
Dies the fire upon the hearth,—
Dies the hope of Erin's children,
Faint each ember quench'd by dearth.
Woe is Erin, woe her people!
Famine darkens o'er the land,
Tears of sorrow bathe a nation,
Suffering Erin—faithful band:

They are dying, they are dying!!
Sighs the harp across the deep,
They are dying, Erin's children.
Chant the psalm of death in sleep.
Tears and sorrow—hope to-morrow—
Beads of woe in silence told—
God of Erin, God of mercy!
Take the dying to Thy fold.

They are dying, they are dying!
Oh, affection, can it be
That the homes of happy childhood
Sink beneath the woeful sea?
They are dying, "DE PROFUNDIS!"
Lay them gently 'neath the sod;
"MISERERE!" faithful Erin,
Live forever with thy God.

On the opposite page should appear this—
NOTE—The above song is composed to the air of Patrick's Day as that tune was sung and played in Munster sixty years ago. It was to the same air that Andrew MacCurtain wrote his "Peep o' Day Rangers," about the middle of the last century: It is more forcible and musical than the setting to which Moore wrote his "Prince's Day."—W. R.

'Tis a fallacy for the Irish people to say that they desire freedom: Of all the phases of slavery, that of the mind is the most degrading because it is voluntary, and none would submit to it except those fit for nothing else,

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

Lecture 1.

Delivered March 13th, 1855, at the
Catholic University, Dublin, Ireland.

Introduction—Of Learning Before St. Patrick's Time—Of the Lost Books and What is Known of Them—I. "The Cuilmenn."—II. The Saltair of Tard—III. The Book of "Ua Chongbhail"—IV. The "Cin Droma Sneachta"—V. The "Seanchas Mor"—VI. The Book of St. Mochta—VII. The Book of Cuana—VIII. The Book of "Dubhda-Leithe"—IX. The Saltair of Cashel—Of the Existing Collection of Ancient Manuscripts.

At what period in Irish history written records began to be kept, it is, perhaps, impossible to determine at present with precision. However, the national traditions assign a very remote antiquity and a high degree of cultivation to the civilization of our pagan ancestors. Without granting to such traditions a greater degree of credibility than they are strictly entitled to, it must, I think, be admitted that the immense quantity of historical, legendary and genealogical matter relating to the pagan age of ancient Erin, and which we can trace to the very oldest written documents of which we yet retain any account, could only have been transmitted to our times by some form of written record.

Passing over those earlier periods, however for the present, and first directing our inquiries to an era in our history of which we possess copious records—though one already far removed from modern times—it may be found most convenient that I should ask your attention at the opening of this course of lectures to the probable state of learning in Erin about the period of the introduction of Christianity by Saint Patrick. There is abundant evidence in the MSS. relating to this period (the authority and credibility of which will be fully proved to you) to show that Saint Patrick found on his coming to Erin a regular defined system of law and policy, and a fixed classification of the people according to various grades and ranks, under the sway of a single monarch, presiding over certain subordinate provincial kings.

We find mention likewise of books in the possession of the Druids before the arrival of St. Patrick; and it is repeatedly stated (in the Tripartite Life of the Saint) that he placed primers or lessons in the Latin language in the hands of those whom he wished to take into his ministry. We have also several remarkable examples of the literary eminence which was rapidly attained by many of his disciples, amongst whom may be particularly mentioned Benen or Beniguns, Mochoe, Fiacc, of Slebe or Sletty. This last is the author of a biographical poem on the Life of the Apostle in the Gaelic language, a most ancient copy of which still exists, and which leaves internal evidence of a

high degree of perfection in the language at the time in which it was composed, and it is unquestionably in all respects a genuine and native production, quite untinged with the Latin or any other foreign contemporary style or idiom.

There are besides many other valuable poems and other compositions referable to this period which possess much of the same excellence, though not at all of equal ability, and among these are even a few still extant, attributed, and with much probability, to Dubthach (now pronounced Duvach, and in the old Norse sagas spelt Dufthakr), Ua Lugair, chief poet of the monarch Leaghaire (pronounced nearly Layry, who was uncle on the mother's side, and preceptor of the Fiacc just mentioned. It is to be remarked here that in dealing with these early periods of Irish history, the inquirer of the present day has to contend with difficulties of a more than ordinary kind. Our isolated position prevented the contemporary chroniclers of other countries from giving to the affairs of ancient Erin anything more than a passing notice, while many causes have combined to deprive us of much of the light which the works of our own annalists would have thrown on the passing events of their day in the rest of Europe.

The first and chief of these causes was the destruction and mutilation of so many ancient writings during the Danish occupation of Erin, for we have it on trustworthy record that those hardy and unscrupulous adventurers made it a special part of their savage warfare to tear, burn and drown (as it is expressed) all books and records that came to their hands, in the sacking of churches and monasteries, and the plundering of the habitations of the chiefs and nobles. And that they destroyed them, and did not take them away, as some have thought (contrary to the evidence of our records), is confirmed by the fact that not a fragment of any such manuscripts has as yet been found among the collections of ancient records in Copenhagen, Stockholm, or any of the other great northern repositories of antiquity that we are acquainted with. Another, and, we may believe, the chief cause, was the occurrence of the Anglo Norman invasion so soon after the expulsion of the Danes, and the sinister results which it produced upon the literary, as well as upon all the other interests of the country. The protracted conflicts between the natives and their invaders were fatal not only to the vigorous resumption of the study of our language, but also to the very existence of a great part of our ancient literature. The old practice of reproducing books and adding to them a record of such events as had occurred from the period of their first compilation as well as the composition of new and independent works was almost altogether suspended. And thus our national literature received a fatal check at the most important period of its development, and at a time when the mind of Europe was beginning to expand under the influence of new impulses.

Again the discovery of printing at a subsequent period made works in other languages so much more easy of access than those transcribed by hand in the Irish tongue, that this also may have contributed to the farther neglect of native compositions. Aided by the new political rule under which the country, after a long and gallant resistance, was at length brought, these and similar influences banished, at last almost the impossibility of cultivating the Gaelic literature and learning. The long-continuing insecurity of life and property

drove out the native chiefs and gentry, or gradually changed their minds and feelings—the class which had ever before supplied liberal patrons of the national literature.

Not only were the old Irish nobility, gentry and people in general lovers of their native language and literature, and patrons of literary men, but even the great Anglo-Norman nobles themselves, who effected a permanent settlement among us, appear from the first to have adopted what doubtless must have seemed to them the better manners, customs, language and literature of the natives; and not only did they munificently patronize their professors, but became themselves proficient in these studies; so that the Geraldines, the Butlers, the Burkes, the Keatings, and the others, thought, spoke, and wrote in the Gaelic, and stored their libraries with choice and expensive volumes in that language, and they are reproached by their own compatriots with having become “*Ipsis Hibernis Hiberniores*,”—“more Irish than the Irish themselves.” As great indeed was the value in those days set on literary and historical documents by chiefs and princes, that it has more than once happened that a much-prized MS. was the stipulated ransom of a captive noble, and became the object of a tedious warfare, and this state of things continued to exist for several centuries, even after the whole frame-work of Irish society was shaken to pieces by the successive invasions of the Danes, the Normans and the Anglo-Normans followed by the Elizabethan, Cromwellian and Williamite wars and confiscations, and accompanied by the ever increasing dissensions of our native princes among themselves, disunited as they were ever after the fall of the supreme monarchy at the close of the twelfth century. With the dispersion of the native chiefs, not a few of the great books that had escaped the wreck of time were altogether lost to us; many followed the exiled fortunes of their owners, and not a few were placed in accessible security at home. Indeed it may be said that after the termination of the great wars of the seventeenth century, so few and inaccessible were the examples of old Gaelic literature, that it was almost impossible to acquire a perfect knowledge of the language in its purity.

With such various causes, active and long-continued, in operation to effect its destruction, there is no reason for wonder that we should be still in possession of any fragments of the ancient literature of our country, however extensive it may once have been. And that it was extensive, and comprehended a wide range of subjects—justifying the expressions of the old writers who spoke of “the hosts of the books of Eriun”—may be judged from those which have survived the destructive ravages of invasion, the accidents of time, and the other causes just enumerated. When we come to inquire concerning the fragments which exist in England and elsewhere, they will be found to be still of a very large extent; and if we judge the value and proportions of the original literature of our Gaelic ancestors, as we may fairly do, by what remains of it, we may be justly excused the indulgence of no small feeling of national pride.

Among the collections of Irish MSS. now accessible, many of the most remarkable can be shown to possess a high degree of antiquity; and not only do they in many instances exhibit internal evidence of having been compiled from still more ancient documents, but it is distinctly so stated in reference to several of the most valuable tracts contained in them. We also find numerous references to books,

of which we now unfortunately possess no copies; and these invaluable records, it is to be feared, are now irrecoverably lost. Of the works the originals of which have not come down to us, but with whose contents we are made more or less familiar by references, citations, or transcripts in still existing MSS., I shall now proceed to give you a brief general outline, reserving for another lecture the more detailed discussion of the subjects which they treat of, their historic value, and the place which they are entitled to occupy in the reconstruction of our ancient literature.

(To be continued.)

LANGUAGE IS LIFE.

That is, a Nation that Allows Its Language to Perish will Also Die the Death

An Able Review of the Existing Situation by the Rev. Father Keegan,

Is the heading of the following letter on the Irish Language in the *Chicago Citizen* by the Rev. Father Keegan of St. Louis, Mo.,

SHALL THE IRISH NATION PERISH?

ST. LOUIS, Mo., Jan. 27.—*Editor of the Citizen, Dear Sir*; I am glad to observe that even in Ireland a few men of light and leading are waking up to the imminent danger of the complete effacement of the Irish as a distinct nation. While so much is said and done and suffered for “Home Rule,” and so much money is contributed here and elsewhere for the cause of Ireland’s nationality, it is beginning to dawn on some minds that when home rule is gained, there may be no Irish Nation—only a British province—English in speech, ideas, ideals, morals, manners, and in everything except religion and race—if indeed the people do not also become English in religion. At present Indifferentism is the religion of England. I have been long looking for the Irish at home to make some sign—but until very lately all the signs were in the wrong direction. The Dublin papers disdain to aid in preserving the ancient and present national language and literature of the country. Maynooth and the rest of the Catholic colleges, ecclesiastic and lay, did all in their power to kill the Celtic language and literature, and to discredit the idea of a distinct Irish nation, while the “National Schools,” so called, were to be machines for Anglicising and perverting the people, and they have very fully succeeded in the former part of the task. I must also admit, and it is a sad admission for an Irish Catholic priest to make, that the Catholic bishops and clergy generally have done more to destroy the distinctive nationality of Ireland during the last century, than has been effected by the other influences combined, since the process of destruction commenced. The present Nationalist party seems utterly indifferent to the Irish national ideas. Indeed the very apostle of their political cult is the materialist John Stuart Mill. They are very practical and have attained many small and some large immediate advantages, but there is not much distinctively Irish about them or their policy.

The only man of old Celtic genius among them is William O’Brien, who has delivered some immortal speeches on old Irish ideals, but William

can't have his way, at least *United Ireland*, that could do so much for the Irish national ideal, does little except discredit it, by holding up English literature and English authors to admiration in its brilliant editorials, that bristle with quotations from Shakspeare, Milton, Byron and Tennyson. All the three papers, *United Ireland*, the *Free-man's Journal* and the *Nation*, could very easily give one column of Irish and its literal translation in the next column in English. They could thus preserve the beautiful folk lore and delicious Irish songs that are so fast vanishing with much else that was most beautiful in Ireland.

Not long ago some one proposed in the *Nation* that the reports of the "suppressed branches" of the League should be published in its columns in Irish: of course no action was taken on the matter. This prompts one to ask are the Parnellite party and the National League opposed to the preservation of the Irish language and literature, and to the idea of distinctive Irish nationality?

But good signs are arising on the dark horizon of Irish indifference. The people are beginning to inquire whither have we been going? They are even taking courage to speak out, and locate the blame even when it falls on the heads of the clergy. This is a great step in advance. No sooner has Father Ulic Burke passed away than the people begin to be conscious that this quiet Connacht priest has done more for the life of the Irish nation than all the belauded politicians put together. I append the following letter from the Dublin *Nation* just arrived.

[The pith of the *Nation* letter, signed by "Eir-ionach," is that the Irish "Are becoming every year less and less Irish, less moral, less Catholic, less simple minded and religious, less poetical, more selfish and more materialized." Ed]

I have to say about this noble letter, that I subscribe to every word written by the writer. I, too, have lived a good while in Ireland, have traveled considerably through it, and have had the best opportunity for studying three generations of men and women in Gaelic Connacht and in the mongrel English Pale of South Leinster, and I can assert with the late Fr. J. J. Murphy, the most brilliant Irishman, perhaps, of the present century: "With respect to every strong manly quality, and with respect to their once most especial virtues, the Irish since Emancipation have degenerated very far indeed." I quote from memory. It is to be hoped that "Eir-ionach" and others will follow up this matter in the Irish papers, and that the speakers and writers who represent the Irish ideal here in America will give it the attention it deserves. The question of preserving and reviving the Irish language and literature should be brought before the next Annual Convention of the National League in this Country.

JAMES KEEGAN.

No law should become operative in State, City or Nation until after being submitted to the voters at the ensuing election. This is Democracy, and all violations thereof should be resisted—by force if necessary. Then there would be no hole and corner treaties, no sumptuary legislation, no bills to perpetuate this one or that one in office, and no fear of the bloody revolution which the enactment of such unauthorized measures invite and make justifiable. It is the sheerest hypocrisy to pretend that every politician who gets into the legislature should bind his constituents irrevocably. No, no.

We are indebted to Mr. Griffin, Lawrence, Mass for the following Ossianic poem, who promises to give the Gael a supply of them. It is said that Mr Griffin has the largest collection of Irish manuscript in America.

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No Language, no Nation!

ԱՄ ԵՏԵԱՌՈՒՄ.
16. 2. '88.

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ԼԵԱԾ. 733. ԼԻՆԵ 27, ԼԵՅՅ "Ի" ի՞նչ "Ե".
ԼԵԱԾ. 734, ԼԻՆԵ 41, ԼԵՅՅ, "ՕՅՈՒ" ի՞նչ "ՕՅՈՒ";
ԼԵԱԾ 753, ԼԻՆԵ 44, ԼԵՅՅ "ԲՅԱԾ-
ԱՅՐ" ի՞նչ "ԲՅԱԾԱՅՐ"; ԼԵԱԾ 754. ԼԻՆԵ
4, ԼԵՅՅ "ԵՅԱՐԵԱԾ" ի՞նչ "ԵՅԼՈՒՐԵԱԾ"
("ԲԼԵՐ 2) ԼԻՆԵ 1, ԼԵՅՅ "ԵԼԵ" ի՞նչ ԵԼԵ,
" ԼԻՆԵ 2, ԼԵՅՅ "ԲԲԵՅԵԱԾ" ի՞նչ "ԲԲԵՅԵԱԾ".

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"ԵՐԱՅ," "ԵԼԵ," "ԴՐ ԵԵՐ ԼԵ ի՞նչ"
"ԵԼԵԱՅԱՐ."

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ԱՅ," umbrage, ԵՒԵՐ ԵԵՐԵԱՅԱՐ, decade]

A DREAM OF ERIN.

From "A Gate of Flowers" by T. O'HAGAN, M. A

I dreamt a dream, 'twas Ireland seen,
In distant years beyond,
Enthron'd and crown'd, a beauteous gem,
Earth's idol, cherish'd fond—
And nations pass'd before her,
And courtiers grac'd her halls,
And the song of Mirth and Freedom
Prov'd her battlement and walls,

The wounds and scars of olden days
Had left her maiden brow,
And manly hearts stood by her side,
And swords spoke of a vow—
That Ireland, dear old Ireland,
Should forever more be free,
And her patriot sons in union
Drive the Saxon o'er the sea.

I saw the Shannon pour along,
In joyous accents clear,
Its tide of music sweet and strong—
Each wave was filled with cheer;
And hast'ning on in proud acclaim
Swept Barrow, Suir and Lee:
For a nation's heart was throbbing
In each wavelet to the sea.

O land of woe and sorrow,
When shall come this vision bright?
When shall beam a glad to-morrow?
When shall fade thy starless night?
I have watch'd and waited for thee,
I have hoped for thee in fear,
I have caught thy ray of sunshine
Through the ocean of a tear.

A large number of persons complain that they cannot get suitable Irish reading books. They should not complain thus—they have an excellent text-book in Father O'Sullivan's translation of The Imitation of Christ. We had a letter from Father Walsh of Cork, lately, and by a proposition conveyed therein, we will send the Imitation to any one who sends us sixty cents, and a grander text book there is not in any language.

In fact every Irishman should have a copy of it.

Who would be a slave if he could avoid it? Only a slave!

SENTIMENTS OF OUR SUBSCRIBERS

Cal. Capt. Egan, W Shipley, Mrs. J. Coutoleuc,
E. K. McCarthy, Owen Quigly
Colo. J. Comer, C. Vaughan, J. Conder.
Conn. C. Sullivan, J. Daly.
Dak. P J Clancey.
Ill. J. D. Hagarty, M. McHale, Rev J S Gall-
agher, M McCabe, P. Connolly, W O'Donovan, P.
Clancey, J Boland, T Coffee, P W Gallagher, per
Mr. Gallagher, (Mr. Gallagher says he learned to
read Irish from the GAEL, that his twelve children
are learning it, and that the GAEL is as welcome
to them as it is to him. We wish there were many
more Gallaghers.) R Finn,
Iowa. Hon Judge Brennan.
Kas. M A Weber, G Downey, M Heery (Sate
Delegate, A. O. H.)
La. Col. O'Neill, W A O'Neill, per W A O'Neill.
Mass. J. Lynch, T Donovan, B Cullinane, C. D.
Geran, (always on time), P Doody, R. O'Flynn, T
Quirk, J Fulda, P Sheehy, per T Griffin who says,
The greatest ambition of my ardent soul is to see
the GAEL reign from pole to pole, and suggests that
every subscriber should try and send a new sub-
scriber as a New Years gift, T Donovan
Md. T. Sheridan, E R Grant, M. P. Mahon,
Prof. Ernest Legarde, per M. P Mahon.
Minn. M. Ruddy, P Blaine, M Spelman, per Mr.
Spelman, M Johnston, J J Hand, T Rush
Mo. Rev T Cleary, P R Howley, J Sullivan.
Mont. J Sullivan, T Strappe, D Fitzgerald
Nev. D O'Leary, T Byrne, C J Crowley, D J
Mahoney, J T Egan, E D Boyle, M A Feenev, per
Mr. Ferney, Rev M Keily, P Molloy, P L Fla-
nagan, D Hurley per Denis Hurley
N. H. P F Niland, T P Duffy.
N. Y. Dr. O'Meagher, J O'hea, per P. F Lacey
J O'D Ryan, J Fahey, Rev Dr. O'Connell, W. F.
Langan, Mr. Gallagher, N Heney, J McEvoy, M
Eve's, Mrs. Fitzsimons, Miss M Fleming, M. J.
Heney, P Mee, Mrs. E Doyle, L M Baldwin
Neb. E O'Sullivan, M Fitzgerald
N. C. T H Cummings.
Ohio, J Durkin, M Corcoran, C Ladden.
Pa. D J Murphy, T J Madigan, P McFadden,
Miss R Kane, W. Evans, E T Monahan, M Hogan,
per Mr. Monahan, T Cantwell, E R McCarthy.
Texas, L Corran, R P Smyth.
Wis. E A O'Brien,
Canada, Rev. Dr. MacNish, Prof. O'Hagan.
Ireland—Donegal, Rev. J O'Boyle, Rev. H. Mc-
Fadden, Rev. J McFadden, and Rev. W T Mc-
Fadden, per P. McFadden, Phila. Pa.
Antrim Rev. D B Mulcahy.
Cork, Rev. P M Walsh, C. M.
Mayo, T Boyle, per M. Spelman, Fulda, Minn.
(Mr. Spelman also orders a lot of First Books.)
Sligo, M Sheridan per P R Howley, Minn. Minn.
Waterford, E. Mulcahy, per Fr. Mulcahy Antrim
Kildare, Rev E Growney.
England, Rev. M T Hagan per Rev E Growney

Can't the National League follow
Mr McGough's example and say their
say in the National speech?

THE MILESIAN DYNASTY.

34 Siorghnath Saoghlach, Sheerynauh Sealach.	1180
35 Rothachtach, 2.	1030
36 Filiomh, 1, Eyllav.	1023
37 Giallebaidh, Geeal-chuee.	1022
38 Art 1. Imleach, Arth Immilleach.	1013
39 Nuadhath 1, Nu-ah, Fiom Fail.	1001
40 Breas,	961
41 Eochaidh 5, Apthach, Eohy Aphach.	952
42 Fionn.	951
43 Seadna 2, Innaraidh, Shean-na, Innaree.	929
44 Simeon Breac, Sheemon Birrank.	999
45 Duach Fionn	903
46 Muiredach 1, Bolgrach.	393
47 Enna 2, Deag.	892
48 Lughaidh 1, Iardhonn, Lewy Earyown,	880
49 Soirlamh, Sheerlauv.	871
50 Eochaidh 6, Uaircheas.	855
51 Eochaidh 7, Faidhmhuine, Fiawain-ne.	843
52 Lughaidh 2, Lamb-dhearg, Lauvyearrag	838
43 Conaing Beag-eaglach.	831
54 Art 2.	811
55 Fiachaidh 4, Tolgrach.	805
56 Oilioll 2, Fionn.	795
57 Eochaidh 8.	
58 Airgeadmhar, Airreagadwar.	777
59 Duach Ladhach, Layrach.	747
60 Lughaidh 3, Laighdhe, Lewy Laugh-ye	784
61 Aodh Ruadh } three cousins who reigned	
62 Diorthorba } successively, —one every	730
63 Ciombaoth } seven years.	
64 Macha Mong-ruadh, a queen,	667
65 Reachtaidh, Righ-dhearg.	653
66 Ingaine Mor, Ugain-ne Mowar.	633
67 Badhbhecha, Bawcha, a day and a half in sovereignty.	
68 Laoghaire, 1, Loire, Lhay-re Lhuirk.	593
69 Cobhthach Coal-bhreagh, Kowhach Kaol- vraegh.	591
70 Labhra Loingseach, Lawra Lhoingseach.	541
71 Melgi Moltach.	522
72 Mogh Corb, Mow Korab.	505
73 Aongus 2, Ollamh.	498
74 Iaranngleo Fathac, Fahach.	480
75 Fearcorb.	473
76 Connla Caomh, Kaov,	462
77 Oilioll 3, Cas Ibiachlach.	442
78 Adhamhaio Folt-chavin, Aywair.	417
79 Eochaidh 9, Ait-leathan.	412
80 Fergus 1, Fortambail.	395
81 Aongus 3, Tuirmheach, Teamhrach.	384
82 Conall Collamhrach.	324
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