

ԿԵԱԲԱՐԱՅԻՐ ՄՅՈՐԱՄԱԼ,
ԿԱԲԱՐՔԱ ՇԱՄԱՆ
ԵՄՈՒՅԱ ՅԱԵԺԻԼՅԵ
Ա ՇՈՐՊԱԾ ^{ԱՅՍՐ} Ա ԴԱՐՈՒՇԱԾ
ԱՅՍՐ ՇԱՄ
ԲԵՆ-ՄԱՅԼԱ ՇՄԻԾ ՆԱԿ-ԵՄԵԱՆՆ.

624-ձ ԲՈԼ. ԱՅՄ. 11. ՎԻՅՆԵՆԻՆ, 1888.

ՈՒՅԻԾԵԱՇՏ ՆԱ ՎՅՈՏԱ.

ԻՐ ՅՈՒՇԱՇ ԼԻՆՆ ՈՒՇ 1 ՇԻՂԵ Ա ՔԱԾ ՅԱՇ ՄԻՋ
ԴԱՂ Յ-ՇԼԱՐ-ԻՆՆԻՐԵ ՐԵՈ ԵՅՐԻՐ "ՐԻՆՆ ԲԵՆ"
ԱՅՍՐ ԱՐ ԼԵՅՃԵՈՒՅԻՆ ՅԱՈՒԼԱՇ. ՈՒՅԼ
ՄՅՈՐԱՆ ԼԵ ՔԱԾ ԱՅԱԻՆՆ ԱՆ ՈՒՅ ՐԵՈ, ԱՇ ԱՐԻ
Շ-ՇՄԻ, ԵԱՐԱՄԱՅՈՒ ԼԵՅՐՅԵՍԼ ԲԱՅՈՒ ԾԵՐՆ
ԵԱՆՆԱՇՏ ՅԱՈՒԼ ՈՐ ՄՅՈՐԱ ՐԵՈ. ՈՒՅԼ
ՇՈՂՈՒՅԻ ԼԵՅՐ ԱՆ ՈՒՅԱՅԼՅԵ ՇՅՈՒՅԱԾ
ԴԱՆ ՈՒՅԱՈՒԼ ԱՇ ՐԻՆՆ ԲԵՆ, ԱՅՍՐ ԾԻ ԱՆ
ՇԵՐԾԱՇ ՇՈ ՄՅՈՐ ԱՐԻ ՐԵԱԾ ՇԱՄԱՅԼԼ ԱՐ
ՅՍՐ ՅՅԼԼ ՐԵ ՅՈ ՄՅՈՐ ՕՐԱԻՆՆ, 7, ԱՐԻ ԱՆ
ԱՇԾԱՐ ՐԻՆ, ԲԵՅՅԻՆ ՇՈ 'ՈՒ ՅԱՈՒԼ ԲԱՆԱԻՆ-
ԱՆՇ ՐԻԱՐ.

ՇԱ ԱՇԾԱՐ ՐԻՄԵՅՈՒ ԱՅԱԻՆՆ ՅՈ Ծ-ԲԱՅԼ
ՇՅՐ ՈՐ ՅԱՈՒԼԱՅԵ ՇՍԼ ԱՐԻ ԱՅԱՅՈՒ ՅՈ Կ-
ԱՆ ՈՒԱՅՈՒ. ՇԵՅՈՒ ԵԱԼԱԾԱՆԱ Օ ՇՅՈՆ ՈՒ
ՔԱԾ ԱՇ ՇՈՂ ՐԱՅՍՍԻՐ ԱՆՅԱՆ ՐԱ ՇՐԻ ՐԵՈ
Ա ՇԼՈՇԾԱՅԼ ՅԱՈՒԼԱՅԵ---ՇԼՈՇԾԱՅԼԵԱՆՆ
ԼԵԱՇ ՇՅՐԻՆ ԱՇԱ 'ՈՅՐ Դ. ՏԻՆ ՇՈՒԱՐՇԱ
ՅՈ Ծ-ԲԱՅԼ ԱՆ ՇՅՐ Ա ՇՍԼ ԱՐԻ ԱՅԱՅՈՒ. Ա-
ՅՍՐ ՈՒԱ ՇՍՐԵԱՆՆ ՈՐ ՅԱՈՒԼԱՅԵՈՒՅԵ
ՐՈՒՄԱ Ե ՇԻՅ ԼԵՈ ԵԱՇԼԱՇ Ա ՇՍՐ ԱՐԻ ՅԱՇ
ՐԱՅՍՍԻՐ ՅԱՈՒԼԱՇ ՐԱ ՇՐԻ Ա ՇԼՈՇԾԱԼԱԾ.

ՇՍՐՅՈՒՅՈՒ ԼԵՅՐ ԱՆ ՈՒՅԱՈՒԼ ՇՈ ՈՒԱՅՈՒ ԱՐ
ԲԵՐՅՐԻ ԼԻԾ. ՈՒՅԼ ԵՈՒԱՅԻՆՆ-ՈՒ ԱՇ ԱՆ ԲՍԻՇ-
ԵՈԼՅՃԵՈՒՐ; ԱՅՍՐ ՇԱՅՇՐՅՈՒ ՅԱՇ ՇՍՆ
ԵՐԵԱՇ 'ՈՒԱԾ ԱՐԻ ԲԵՆ ՈՒԱՐ ՈՒԱՅԻՐՇԻՐ 7
ՈՒԱ ՇԵՍԻԲԱՅՈՒ ՅԱՇ ՈՒԱՐ ՐԵՈ, 7 ԱՆ ԱՐԻ
ՇԵՍԻԲԱ ՇԱԾԱՐԻՇ ՇՈ 'ՈՒ ՅԱՈՒԼԱՅԵ ԱՐ ՇՍՐ
ՕՇԱԾ ՐԵ ՇՈ 'Ա ՅՈՒՇԱՅԵ ՐԱՅՈՒԼԱՇ, ԲԵՅՈՒ
ԱՆ ՅԱՈՒԼԱՅԵ ՐԱՐՇԱԾ, ԱՅՍՐ ԲԵՅՈՒ ՈՒԱՐ
ԱՐԻ ԵՐԵԱՆՆԱՅԻԾ.

ԻՐ ՈՒՐ ԱՆ ՐՈՇԱՐ Ա ԾԱՆԵԱՐ ԱՆ ՇՍՆ
ՅՈ Կ-ԱՅԼԵ ԱՐ ՐԱՇԱՐ ՈՐ ՇԵԱՆՅԱՆ. ԻՐ
ԵԱՅ ԱՆ ՈՒԱՐ Ա ԾԻ ԱՐԻ ԵՐԵԱՆՆԱՅԻԾ ՐԱ
ՇՐԻ ՐԵՈ ՇՍՅ ԾԻԱԾԱՆԱ ՇԵՅՈՒ Օ ՇՅՈՆ Ծ-ԲԱՐ-
ՐԱՐ ՈՒԱՐ ՇԱ 1 ՈՒ-ՇՍ. 'ՏԵ ՐԱՇԱՐ ՈՐ
ՇԵԱՆՅԱՆ, ՅԻՇԵԱԾ Ա ՇՐԵԱՐԱԼԱՇՏ, Ա ՇՍՎ-
ՐՅՈՒ Ե ՐԵՈ. ՇՈՒԱՐԻՇ ԱՐ Յ-ՇՈՒԱՐԻԱՆ-
ԱՅԵ ՐՅՅԼԱՆՇԱՇՏ ԱՐ Շ-ՇԵԱՆՅԱՆ, ԱՅՍՐ
ՇՍԾԱԾԱՐ ԼԵՈՇԱ ԲԵՆ, 'ՈՒ ՐԵ ՐԵՈ ԱՆ
ՇՍՆԱԼ ՇԱՅՆԵԱԾ ԱՐ ՇՍԱԼԱՄԱՐ ՈՐ ՏԱՐ-
ՐԱՆԱՅԵ Ա ՇՐԱՇՏ ՕՐՇԱ." ՇԵՍՅՈՒՅՈՒ ՈՒԱՐ
ՐԻՆ, ՅԱՇ Կ-ԱՅԼԵ ՇՍՆԵ Ա ՇՅՇՅՈՒ.

ԼԵԱՆԱՅԻՅՈՒ Ա ԼԻՅ ՐՈՒՄԼԱ ԱՆ ՏԻՇԵԱՐ-
ՈՒԱՆԱՅՈՒ ԱՅՍՐ ԲԵՅՈՒ ՐԱՇ ՕՐԱՅԾ.

Philo-Celtic,

The Philo Celtic Society takes no vacation.

The late Lieutenant General Smythe has left the interest on fifteen thousand dollars to the Gaelic movement. The late Dr. McHale made a similar bequest. We hope others will follow.

Mr. O'Mulrenin, Hon. Sec. Gaelic Union, desires us to say that he is considerably in arrears to his American correspondents and he will discharge the debt as soon as possible. We, too, are behind to several of our correspondents including our friend Martin P. Ward of San Frans.

As Mr. Tierney has left to our discretion the disposition of Gaels for which he sent us a £. we shall send two copies each to the Sisters of Mercy's Gaelic Classes at Ballinrobe, Co. Mayo. Dun garyan, Co. Waterford. Tuam, Co. Galway and to Mr. Daniel O'Leary, National School at Dunmarway, Co. Cork. for the most deserving of their Gaelic pupils. We hope others will follow the patriotic example of Mr. Tierney. Actions not words demonstrate a man's sympathy for the cause which he professes to promote.

Let every reader get *one* new subscriber. *One* in the aggregate does not seem much, yet if all sent that *one* it would *double* the circulation.

THE MILFSEIAN DYNASTY.

	Before Christ.
96 Nuadhath 2, Neacht Nu-ah	110
97 Conaira Mor	109
98 Lughaidh 5, Sciabh n dearg	94
99 Connachubhar, Connochowar Abhradh Ruadh, Owra-roe	
100 Criomhthann Niadh-Nair, Krewhan Nia a Nair	87
In the 7th year of the reign of this monarch, Criomhthann, JESUS CHRIST, the SAVIOR of mankind was born.	
	Anno Domini:
101 Cairbre Ceann Cait, of the Firboig race	9
102 Fearadach Fionnfachtnach	14
103 Fiatach Fionn	36
104 Fiachaid 5, Fionn Ola	39
105 Eilomh 2, Mac Courach	56
106 Tuathal Teachtmhar, Tuahal Tay-ahtwar	76
107 Mal MacRochraidhe	106
108 Feilim Rachtmhar	110
109 Cathaoir Mor	119
110 Conn Cead-chathach, Koun Key-ad-chahach	123
111 Conaire Mac Mogha Laine	157

TO BE CONTINUED.

THE BATTLE GROUND OF THE PRESIDENCY, FACTS AND FIGURES TO PRESERVE.

There are 401 votes in the Electoral College, of which 201 are necessary to elect. Their distribu-

tion by States will be seen in the appended tables. The Republicans claim 182 votes as a certainty. as follows—

	Electoral Votes		Electoral Votes
California	8	Nevada	3
Colorado	3	New Hampshire	4
Illinois	22	Ohio	23
Iowa	13	Oregon	3
Kansas	9	Pennsylvania	30
Maine	6	Rhode Island	4
Massachusetts	14	Vermont	4
Michigan	13	Wisconsin	11
Minnesota	7		
Nebraska	5	Total	182

The Democrats claim and the Republicans concede to them the following states, with 153 Electoral Votes—

	Electoral Votes		Electoral Votes
Alabama	10	Missouri	16
Arkansas	7	North Carolina	11
Delaware	3	South Carolina	9
Florida	4	Tennessee	12
Georgia	12	Texas	13
Kentucky	13	Virginia	12
Louisiana	8	W. Virginia	6
Maryland	3		
Mississippi	9	Total	153

The rest of the States, which may be considered doubtful are—

Connecticut	6	New York	36
Indiana	15		
New Jersey	9	Total	66

The sure Republican States outnumber the sure Democratic States in the Electoral College, as 182 outnumbers 153 or by 29. Since 1868 the doubtful States have voted thus

New York	Connecticut
1868 Dem. maj. 10000	1868 Rep. maj. 3000
1872 Rep. maj. 51000	1872 Rep. maj. 4700
1876 Dem. maj. 32000	1876 Dem. maj. 2900
1880 Rep. maj. 21000	1880 Rep. maj. 2600
1884 Dem. maj. 1149	1884 Dem. maj. 1276

New Jersey	Indiana
1868 Dem. maj. 2800	1863 Rep. maj. 9500
1872 Rep. maj. 15000	1872 Rep. maj. 22500
1876 Dem. maj. 12000	1876 Dem. maj. 550
1880 Dem. maj. 2000	1880 Rep. maj. 6600
1884 Dem. maj. 4000	1884 Dem. maj. 6500

To win the 201 Electoral votes which elect, the Democrats must get 48 more than the 153 which they surely have. To win the 201 for their side the Republicans must get but 19 more than the 182 which they surely have. The Democrats cannot win without New York. To win all the doubtful States but New York would make the result as follows—

	Electoral Votes
Sure Democratic States	153
New Jersey	9
Indiana	15
Connecticut	6
Total	183

	Electoral Votes
Sure Republican States	182
New York	36
Total	218

FIRST BOOK—Continued

EXERCISE 10

Sounds of the *Triphthongs*.

aoj sounds like ee as, oaoj, a dunce,
eoj " o " feojl, meat.
ja] " ee " bja]l, an axe.
juj " u " cjuj, quiet, still.
uaj " oo " ruajm, a sound.
maoj, means, raoj, sage, b6, a cow,
pur, lip, bjnh, melodious, uajh, leisure.

1. bja]l a]ur feojl. 2. raoj a]ur oaoj.
3. jr feapn raoj jonh oaoj. 4. ta ré
cjuj. 5. ruajm a]o. 6. jr oaoj m6r é.
7. jr raoj é. 8. uajh a]ur maoj. 9. raoj
m6r, 10. ta ah uajh cjuj.

1. An axe and flesh 2. a sage and a
dunce. 3. a sage is better than a dunce
4. he is quiet. 5. a high sound. 6. he is
a great dunce. 7. he is a sage. 8. leisure
and means. 9. a great sage. 10. the
time is quiet.

Exercise 11.—Review.

jm bāh, a]ur jar] ūr 7 fjon fjonh.
beah 65, a]ur fear m6r a]o. feojl
ole, a]ur na ba. Tā mjh mjh a]ur mjl
raor. Uah bāh, a]ur jé 65, a]ur cu
m6r. Jé 65 m6r a]ur euh deap. jr
fju é ah meap. Jar bo5 jlar, a]ur r6r
bāh m6r. Tā ah rcājl zeapn a]ur ah
lā fada. Ah ole a]ur zeapn. jr feapn
feojl jonh fjon. Cūl a]ur upra a]ur
rcājl. Tā ah van ole a]ur ah ceol
bjnh. Tā ah reol m6r a]o a]ur bāh.
tā cū tjh, tā ré 65, tā rjh ruar 7 tā
rjad ole. bāle bea5 ole a]ur poll m6r
Tā ah la zeapn a]ur jr feapn mē jonh
jad. Céim ole a]ur ah léim a]o reo. jr
f. jr ré, jr rjh, jr rjad. Ah beul m6r
a]ur ah pur bea5. Tā ré dall, reah,
tjh, a]ur jr ole é ah mac. jr euh ah
jé. Cor lom 7 ac m6r bāh a]o. Tā ah
h6r ūr a]ur ah rpré m6r. Fjor a]ur
eolar a]ur cejrc. Ahol zeal, a]ur cré
ūr, a]ur 6r oao. jr ruo raor a]ur
ole é Tā cojn ole a]ur hf cójn f. Tā
aer a]o a]ur raor. Tā ah lūb reo m6r
a]ur fada. Tā ah ajll a]o a]ur m6r.
Oaoj a]ur raoj a]ur fear cjuj. Ru-
ajm a]o a]ur bja] lom. 6r a]ur maoj
a]ur uajh.

The figure "7" is a contraction of
a]ur, and.

Exercise 12.

bopt, violent	5ap5, fierce
caol, slender	5h6, business
capn, a heap	5oruj blue.
clār, a table, a board	rcolb, a splinter
choc, a hill	real5, a chase
colm, a dove	reah5, lean, thin
copn, a goblet	teah5a, a tongue
feap5, anger	tr6m, heavy.

1. Kā mjh a]ur ah colh. 2. tā ah
rcolb caol. 3. tā feap5 5ap5 4. capn
a]ur choc. 5. real5 a]ur 5h6. 6. copn
a]ur clār tr6m. 7. Tā ah 5h6 tr6m. 8
colm reah5 5oruj a]ur copn tr6m. 9
ah choc 5oruj a]ur real5. 10. tā ah
teah5a bopt.

1 The women and the dove. 2 the
splinter is slender. 3 anger is fierce.
4 a pile and a hill. 5. a chase and
work 5 a goblet and a heavy table. 7
the work is heavy. 8 a lean blue dove
and a heavy goblet. 9 the blue hill
and a chase. 10. the tongue is vio-
lent.

Pronunciation....The sounds
given to the vowels, diphthongs, triph-
thongs etc, in the preceding lessons
will be found to represent their true
sound as far as it is possible to do by
the English sound of the letters. Per-
sons who speak the language natural-
ly only can give the true sound of
both letters and words; this should be
the guide for all who desire to learn it
Attempt to pronounce either German
or French without having heard the
natives of these countries do it and the
force of our remarks will be manifest.

Exercise 13.

The following common nouns will
afford an Exercise in spelling, and in
applying the foregoing Rules. They
are given with their qualifying adject-
ive requiring a change which shall be
explained when treating of aspiration.
The adjective in Irish generally follows
the noun. A few words will be here
introduced: [To be continued]

HONORING A PATRIOT PRIEST.

'Tis up to forty years or more
Since you reached our western shore ;
The more we know you ev'ry year,
The more we love you and revere !

The celebration of the 25th anniversary of the ordination of the Rev. Patrick Hennessey, [St. Patrick's Church, Jersey City] to the priesthood was the occasion of bringing together thousands of his admiring friends from far and near, bishops, priests, and laics of all denominations, on May 30th.

Bishop O'Sullivan, of Mobile, sang the solemn high mass, in presence of Bishops Wigger, of Newark, and Conroy, of Curium, about a hundred priests and a large assemblage of laics of different denominations.

The Rev. John Mackey, of Cincinnati, preached the sermon, after the first gospel, and at the conclusion of high mass the Very Rev. Dean McNulty, of Peterson, read an address from the pulpit on behalf of the clergy of the diocese, after which the Revd. Thomas J. Fitzgerald, Brooklyn, ascended the pulpit and said,—

‘I have been requested to read a few lines to you in honor of your worthy pastor. These lines are written in the soft and sweet old Celtic language which he loves so dearly and studied so

faithfully, and which he knows so well, and which was a great help to him in the discharge of his sacred duties among the old people of his native land.’

During the pause which generally follows such prefatory remarks you could hear a pin drop at the farthest end of the church, so anxious was the vast concourse assembled to hear the old sweet tongue of the bards, the saints and the sages, resound thro' the beautiful edifice in words of praise of its builder, and that by a master of the language and its idiom, for Father Fitzgerald is not only a master of the Latin and the French but also of his mother tongue.

[Parenthetically, Is any one able or willing to explain this strange anomaly which, by its uniqueness, forces one to draw attention to the fact that an educated Irishman is able to speak his own native tongue ?]

This was not the first occasion on which Father Fitzgerald addressed the parishioners of St. Patrick's in his native speech. Hence the congregation were well aware of his ability ; and naturally suspecting that the lines which he was about to read were his own composition, and knowing his admiration for Father Hennessey, and his genial disposition, they knew that the words which he was about to express were not to be taken as the mere perfunctory expletives of an ordinary programme but that every sentiment which they breathed proceeded from the innermost recesses of a candid, noble and an admiring mind.

Father Fitzgerald then, in a clear, distinct, eloquent tone, and with that pathos and feeling suitable to the occasion and the subject alike, read,—

Ծօ'դ Ձեժայր Բաժնայ օ ի-Ձեղծնա այր և ընյննաժ Բլաժայն քեյոժ մար րաՅ-
ար Ծօ յն Եաճայր Ծե. Յօ մ-Բաղնայ Օյա ան քայո Ելե օր Բար Յ-Ելոյն Ե, ան
քար քննողեաժ, յնաժաժ, մարժանայլ և' քաղողայլ այր և ժաղճա 'ր այր և ժն,
աՅար րաՅար և մ-Բօժ Եօ Բար,

Ձեժայր Ծնիր :

Եձ քե 'նօյր և Բ-Բաժ 'րա Յ-Ելայ,
Ձայր րար Ե Ծաժաժ Բլաժայն,
"Օ Ելողեաժ ամաժ" յն յնոյր Բայլ,
Ծ'այնր և' Ծօ մաժայր 'րա Յ-Ելոյ Ելողճայն.

'Տյր Ե Լայն Լայոյր Ծօ ժօյն և Բայլե
Տեյլ և այր և րայ և րար ան Ելե;
Ու Բայլ, և Եարայլ և Ելող և Բարայլե,
'Տ յնօր Ծ' քաճաժ քեյն քն և Ելողայլե.

Ելող Ելողայլե Ելող ճայ Ելող ճայ Ծաղողե
Ձայր քն այր րար և ան Ծողայն և Եաժա;
Ձայր և մլե Ե Ելող Ելող Ելող
Ձայր մայր 'ր այր Ելող Ծա յ-Ելող և Ելող.

Ձեժ Բ Ելող րար Ելող Ելող և Ելող քեյն.
'Տ յն քեյլ Տե յաժ և և յն յնոյն;
Ելող Յօ Ե-Ելողեաժ Ելող Ելող
Ձայր քեյլեաժ Ելող այր րար և Ելող.

Ելող Ելող և և Ելող Յօ Տաճայն Ելող,
'Տ Ելող Ելող և Ելող Ելող 'ր յնո;
Ելող քեյլ Ելող Ելող և Ելող Ելող,
Ձեժ յն րար րար և և Ելող Ելող.

Ելող Ելող և Ելող Ելող 'ր Ելող և Ելող,
Ձայր և Ելող Ելող Ելող Ելող քեյլ;
Ձեժ Ելող և Ելող Ծօ' մայր և Ելող,
Ելող Ելող Ելող Ելող և Ելող.

Ձեժ և Ելող Ելող Ելող և Ելող Ելող 'րաժ Ելող
Ձայր և Ելող Ելող Ելող և Ելող Ելող Ելող;
Տե քն. և Ելող Ելող Ծօ' Ելող Ծօ Ելող,
Ձայր քար քեյաժ Ծօ այր և Ելող.

Ելող Ելող և Ելող ճայ մոլլ մար րաժայն,
Օ Ելող այր Ելող Յօ Ելող Տեյլ Ելող;
Ձօ' Ելող քեյն և Ելող Ելող մայր և Ելող Ելող,
Ձայր Ելող Ելող Ելող Ելող Ելող.

Ելող Ելող և Ելող և Ելող Յօ Ելող Ելող
Ելող Ծօ Ելող Ելող Ծօ Ելող Ելող;
'Տ Ելող Ելող Ելող Ելող և Ծօ Ելող,
Ծօ Ելող Ելող 'րար Ելող Ելող Ելող.

Ելող Ելող Ելող Ելող և Ելող Ելող
'Տ և Ելող Ելող Ելող և Ծօ Ելող;
Ելող Ելող Ելող Ելող և Ելող Ելող,
Ծօ Ելող Ելող Ելող Ծօ Ելող Ելող և Ելող.

When Father Fitzgerald finished reading there was every evidence to lead to the belief that the precincts of the sacred edifice alone prevented an **outburst of applause.**

After the exercises in the church the bishops and clergy were entertained at the parochial residence by Father Hennessy, and many a "բաժնի բաժնի" was voted to him, to which ՅԱԾՈՒՄ sincerely responds—**ճշմարիտ.**

NOTES—**մեարձանյալ**, Munster form of **մեարմնյալ**.

սյրեաժ ամաժ, the ordinary phrase for eviction. Father Hennessy's parents were evicted for the non-payment of impossible rents. During the recital of these verses many of the old persons in the church shed tears.

բնի բնի **աղ ճարմաժե**, even (**բնի**) the potato patch.

սյր տշեարմաժե տիւր, 7ւ., referring to the cruelty of the landlords who evicted the Irish race and caused the death of millions of them by sea and land.

աղ բրեւեանիւ լեւ, 7ւ., this and the verse above are a pleasing digression, a compliment to the fidelity of the Irish race to their religion, for they have carried it with them and have established it wherever the English language is spoken.

սյր տն ծխոյ, you went.

եալաժե, profession, science.

ծխոյ բաժնիւ բաժնի, 7ւ., having a desire to study for the church he was uneasy until he accomplished his object.

բնաժաժ բն, etc., waiting patiently for a chance.

Տնիւր ճիւղի (Տնիւր ճիւղի ճիւղի) Mount St. Mary, Md.

Շիւր ճիւղի ճիւղի, St. Peter's Ch. Jersey City.

Քոյր Շիւր, Elizabethport.

Աղ ճիւղի ճիւղի, i. e. on your best—here in St. Patrick's Church.

եալաժ 'ր ճիւղի' ճիւղի, Father Hennessy is very patriotic and an ardent lover of his native speech.

Տնիւր ճիւղի, congratulations.

եալ-բա, i. e. this church, which he

has built—the finest in the diocese of Newark.

Տնիւր ճիւղի, Father Hennessy is an ardent advocate of temperance.

յր ճիւղիւ ճիւղի, from **յր**, large, i. e. great source of pride.

ծիւղաժ օ ճիւղալ, i. e. of breaking down in health.

ՕՅՏԻՆ ԱՅՍՐ ՔՅԻՐԱՅԻՇ.

[**Օ Շոմար ՕՅՏԻՐՈՒՄ**]

P.

Քի ճիւղիւր ճիւղի ճիւղի,
Ա ճիւղի ճիւղի ճիւղի ճիւղի ճիւղի.
յր ճիւղի ճիւղի ճիւղի ճիւղի ճիւղի
ճիւղի ճիւղի ճիւղի ճիւղի ճիւղի.

Q.

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յր ճիւղի ճիւղի ճիւղի ճիւղի ճիւղի,
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Q.

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[**Քն ճիւղի ճիւղի ճիւղի.**]

The Gael.

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The Vision of Tullamore

By T. D. SULLIVAN, M. P.

Once within my little study, while the firelight
gleaming ruddy
Threw fantastic lights and shadows on the wall
and on the floor,
I was thinking of two nations that for many generations
Had known nought but deadly hatred and contentions
sad and sore,
Nought but deadly strife and hatred and contentions
sad and sore
Going on forevermore.

And I thought all this is blameful, 'tis not only
sad but shameful,
All this plundering and oppressing and this spilling
lakes of gore,
'Tis the nation that is stronger that has been the
other's wronger:
Let her play this part no longer, but this cruelty
give o'er—
Turn to ways of love and kindness, and this cruelty
give o'er,
And have peace forevermore.

While unto myself thus speaking, on the stairs I
heard a creaking
As of someone softly sneaking up to listen at
the door.
Then said I, "You need not fear me: you can just
come in and hear me—
Take a seat or stand anear me—let us talk the
matter o'er—
'Tis a grave and serious subject—let us talk it
calmly o'er,"
Then I opened wide the door.

Then a being thin and shanky, white of visage
tall and lanky,
Looking ill at ease and cranky, came and stood
upon the floor;
In his hands some keys he dangled, keys that
clinked and jangled,
And over his right optic a large pane of glass he
wore—

When it fell he slowly raised it, and replaced it
as before.

This he did, and nothing more.

"Now," said I, the shape addressing, "don't you
think it would be a blessing,

If this Anglo Irish conflict coming down from
days of yore—

If this age long woe and sadness could be changed
to peace and gladness,

And the holy ties of friendship could be knit
from shore to shore,

And no words but words of kindness pass across
from shore to shore?

Quote the lank "Tullamore."

At this word I marveled truly, for it seemed to
come unduly,

As a misplaced exhibition of his geographic
lore;

So my thread of thought resuming, I said there
are dangers looming

Over England's wide dominion that 'tis useless
to ignore;

What shall strengthen her when the battle thunders
roar."

Answer made he "Tullamore."

Then said I "Across the waters Erin's faithful sons
and daughters

Now have fierce and bitter memories burning in
each bosom's core—

Think what peace and joy would fill them and
what happiness would thrill them

If but England yielded freedom to the land that
they adore—

If she spoke the word of freedom to the land
their souls adore,"

But his word was "Tullamore."

"Think" said I, "of England's masses every day
that o'er them pass

Hears their murmurings and complainings swelling
louder than before—

They object—and 'tis no wonder—to the rule of
force and plunder

That so long has kept them under, squeezing
blood from every pore.

Have you any word of comfort that their patience
may restore?"

His reply was 'Tullamore:

From my vision quick he glided, in my heart I
then decided

That if this was England's message by this pop-
injay brought o'er

She had a chance of glory that would brighten all
her story—

But I said that lanky Tory was a humbug and
a bore.

These words from both the peoples soon will
ring from shore to shore—

We are friends forevermore.

As we go to press we receive a draft for £1.
from Mr. John M. Tierney, San Juan, Argentine
Republic. We see by the records of the various
Gaelic publications that Mr. Tierney is a sub-
stantial supporter of them all; he has the intelli-
gence to apprehend the necessities of the Gaelic
Movement and the patriotism to respond to it. Mr.
Tierney's letter will appear in the next issue.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

Lecture 1.

(Continued)

A large portion, if not the whole, of this work has come down to us by successive transcriptions, dating from the close of the thirteenth, or beginning of the fourteenth, to the latter part of the sixteenth century.

In the account of this work, generally prefixed to it, and which is in itself of great antiquity, we are told that it was Ros, the poet, that placed before Saint Patrick the arranged body of the previously existing Laws of Erin: that the Saint expunged from them all that was specially antichristian or otherwise objectionable, and proposed such alterations as would make them harmonize with the new system of religion and morals which he had brought into the country: that these alterations were approved of, adopted and embodied in the ancient code; and that code thus amended was established as the National Law throughout the land.

The great antiquity of this compilation is admitted by Dr. Petrie, in his Memoir of Tara, already alluded to: but that the professed authors of it could possibly have been brought together at the time of its reputed compilation, he denies, as did Dr. Lanigan before him. Every year's investigation of our ancient records, however, shows more and more their veritable character and I trust that the forthcoming Report of the Brehon Law Commission, of which Dr. Petrie is a member, will remove the excusable scepticism into which the caution of the more conscientious school of critics who succeeded the reckless theorists of Vallancey's time, has driven them. I believe it will show that the recorded account of this great revision of the Body of the Laws of Erin is as fully entitled to confidence as any other well-authenticated fact of ancient history.

But this subject (one obviously of great importance) will be thoroughly discussed in the forthcoming publication by the Brehon Law Commission, of this great monument of our ancient civilization, so that you will understand why the subject cannot with propriety be entered into further here. So far as the question of the antiquity of the contents of the *Sechas Mor* is concerned, I may only observe that Cormac Mac Cuilleanaigh often quotes passages from this work in his Glossary, which is known to have been written not later than about the close of the ninth century.

There is a curious account of a private collection of books "of all the sciences," as it is expressed, given in a note to the *Felire*, or metrical Festology of Aengus Cle De, or the "Culdee," it is to this effect, St. Colum Cille having paid a visit to Saint Longarad of Ossory, requested permission to examine his books, but Longarad having refused Colum then prayed that his friend should not profit much by his refusal, whereupon the books became illegible immediately after his death, and these books were in existence in that state in the time of the original author, whoever he was, of the note in the *Felire*.

The passage is as follows, it is a note to the stanza of the great poem, for September 3—which is as follows—

"COLMAN OF DROM-FERTA,
LONGARAD, A SHINING SUN—
MAC NISSE WITH HIS THOUSANDS,
FROM THE GREAT CCNDERE."

[NOTE.—"Longarad the white-legged, of Magh Tuathat, in the north of Ossory (O-raighe)—i. e. in Uibh Foirchellain—i. e. in Magh Garad, in Desert Garad particularly, and in Cill Gabhra in Sliabh Mairge, in Lis Longarad. The "white-legged," from the great white hair which was on his legs—or his legs were transparently fair. He was a Suidh (Doctor or Professor), in classics, and in history, and in judgment (law), and in philosophy (filidecht). It was to him Colum Cille went on a visit—and he concealed his books from him, and Colum Cille left a word (of imprecation) on his books, i. e. 'May it not be of avail after thee' said he 'that for which thou hast shown inhospitality'. And this is what has been fulfilled, for the books still exist, and no man can read them. Now when Longarad was dead, what the learned tell us is, that all the book-satchels dropped (from their racks) on that night. Or they were the satchels which contained the books of sciences (or, professions) which were in the chamber in which Colum Cille was, that fell. And Colum Cille and u' that were in the house wondered, and they were all astounded at the convulsions of the books, upon which Colum Cille said—'Longarad,' said he, 'in Ossory, i. e., a Sai (Doctor) in every science (it is he) that has died now.' 'It will be long till that is verified,' said Baithin. 'May your successor (for ever) be suspected on account of this,' said Colum Cille—et dixit Colum Cille—

Lon is dead (Lon is dead),*

To Cill Garad it is a great misfortune—

To Erin with its countless tribes.

It is a destruction of learning and of schools.

Lon has died (Lon has died.)

In Cill Garad great the misfortune;

It is a destruction of learning and of schools,

To the Island of Erin beyond her boundaries.

However fabulous this legend may appear, it will suffice, at all events, to show in what estimation books were held in the time of the scholiast of the works of Aengus, and also the prevalent belief in his time in the existence of an Irish literature at a period so long antecedent to his own. The probability is that the books were so old at the time of this writer as to be illegible, and hence the legend to account for their condition.

There are some other ancient books in the *Annals of Ulster*, of which one is called the *Book of St. Mochta*, who was a disciple of St. Patrick. This book is quoted at A. D. 527, but it is uncertain whether it was a book of general Annals, or a Sacred Biography.

We also find mention of the *Book of Cuana* and the *Book of Dubh da leithe*.

The *BOOK OF CUANA*, or *Cuana's Book of Annals*

* In ancient poetry, when the second half line was a repetition of the first, it is very seldom written, though it was always well understood that it ought to be repeated. And in fact the meter would not be complete without the repetition.

is quoted for the first time in the Annals of Ulster at the year 468, and repeatedly afterward down to 610. The death of a person named Cuana, a scribe of Teroit, (now Trevit, in Meath), is recorded in the same annals (of Ulster) at the year 738, after which year no quotation from Cuana's Book occurs in these Annals; whence it may be inferred that this Cuana was the compiler of the work known as the Book of Cuana, or Cuanach.

The same Annals of Ulster quote, as we have already said, the Book of DUBHDALEITHE, at the year 962, and 1021, but not after. There were two persons of this name; one of them an Abbot, and the other a Bishop (of Armagh); the former from the year 965 to the year 998, and the latter from 1049 to 1064: so that the latter must be presumed to have been the compiler of the Book of Dnbh-daleithe.

Next after these, because of the certainty of its author's time, I would class the SALTAR OF CASH-EL, compiled by the learned and venerable Cormac MacCullhuan, King of Munster and Archbishop of Cashel, who was killed in the year 903.

When this was lost we have no precise knowledge, but that it existed, though in a dilapidated state, in the year 1454, is evident from the fact, that there is in the Bodleian Library in Oxford (Laud 610.) a copy of such portions of it as could be deciphered at the time, made by Seaan, or Shane, O'Clery for Mac Richard Butler. From the contents of this copy, and from the frequent references to the original, for history and genealogies, found in the Books of Ballymote, Lecan, and others, it must have been a historical and genealogical compilation of large size and great diversity.

If, as there is every reason to believe, the ancient compilation, so well known as Cormac's Glossary, was compiled from the interlined gloss to the Saltair, we may well feel that its loss is the greatest we have suffered so numerous are the references and citations of history, law, romance, druidism, mythology, and other subjects in which this Glossary abounds. It is besides invaluable in the study of Gaelic comparative philology, as the author traces many of the words either by derivation from, or comparison with, the Hebrew, the Greek, the Latin, the British, and, as he terms it, the Northmanic language. And it contains at least one Pictish word almost the only word of the Pictish language that we possess. There is a small fragment of this Glossary remaining in the ancient Book of Leinster (which is as old as the year 1150) and a perfect copy made about the year 1400 is preserved in the Royal Irish Academy, besides two fragments of it in O'Clery's copy of the Saltair already mentioned, the volume in the Bodleian Library, at Oxford (Laud, 610)

Besides the several books enumerated above and the probable dates of which we have attempted to fix we find in several existing MSS. reference to many other lost books, whose exact ages and the relative order of time in which they were composed are quite uncertain. But the reference, to them are so numerous, and occur in MSS. of such different dates, that we may believe them to have embraced a tolerably extensive period in our history. And it is highly probable that they connected the most ancient periods with those which we find so well illustrated in the oldest manuscript records which have come down to us.

I do not profess to give here a complete enumeration of all the books mentioned in our records, and of which we have now no further knowledge, but the following list will be found to contain the

names of those which are more frequently referred to.

In the first place must be enumerated again the Cuilmenn, the Saltair of Tara, the Cin Droma Snechta, the Book of St. Mochta, the Book of Cuana, the Book of Dubhdaleithe, and the Saltair of Cashel. Besides these we find mention of the Leabhar buidhe Slaine, or the Yellow Book of Slane, the original Leabhar na h-Uidhre, the Books of Eochaidh O'Flannagain, a certain book known as the Book eaten by the poor people in the desert, the Book of Inis an Duin, the Short Book of St. Buihe's Monastery (or Monasterboice), the Books of Flann, of the same monastery, the Book of Flann of Dungeimhin (Dungiven, Co. Derry), the Book of Dunda Leth Ghlas (or Downpatrick), the Book of Doire, (or Derry), the Book of Sabhall Phatraic (or Saul, Co. Down), the Book of the Uachongbhail (Navan, probably), the Leabhar dubh Molaga, or Black Book of St. Molaga, the Leabhar buidhe Moling, or Yellow Book of St. Moling, the Leabhar buidhe Mhic Murchadha, or Yellow Book of MacMurrach, the Leabhar Arda Macha, or the Book of Armagh, (quoted by Keating), the Leabhar ruadh Mhic Aedhagain, or Red Book of Mac Aedhagain, or Aegan, the Leabhar breac Mhic Aedhagain or Speckled Book of Mac Aegan, the Leabhar fada Leithghlinne, or Long Book of Leithghlinn, or Leithlin, the Books of O'Scoba of Cluain Mhic Nois (or Clonmacnois) the Duil Droma Ceata, or Book of Drom Ceat, and the Leabhar Chluana Sost, or Book of Clonsost (in Leix, in the Queen's County.)

TO BE CONTINUED.

THE FOLLOWING LINES WERE SUGGESTED WHILE READING T. D. SULLIVAN'S POEM, ENTITLED "A VISION OF TULLAMORE."

Unite my friends for Ireland, unite for evermore,
Let "Every class and every creed" remember Tullamore;

The best men and the bravest of the Irish race,
Are thrown into prison and made to feel disgrace.

But Parnell, Dillon and others equally true,
Will live in Irish history in letters of golden hue;
Freedom yet will smile on Sullivan the gentle, O'-
Brien the bold and brave,

When Salisbury and Balfour are mould'ring in the grave.

Balfour is a mean man, despotic to the core,
But Erin true he'll ne'er subdue with his threats
of Tullamore.

Ireland has many sons scattered the world o'er,
Let all unite in a gallant fight 'gainst the boss of
Tullamore.

And why should we be idle while our brothers by
the score,
Are cast into prison in jails like Tullamore?
Let us dare, and do, and die for Ireland as our
fathers did of yore,
And heaven will send us victory in spite of Tulla-
more.

BERNARD MARTIN.

"The language of the conqueror in
the mouth of the conquered is the language of the slave," and more degrading,
being voluntary, than the prison garb.

Mr. Fleming's letter, continued.

"But (adds O'Donovan), this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the infinitive mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus *re faisneis firinneach do dheanamh*."

As if he had a presentment of what "some one of little learning and great 'brass'" would say in after ages, Dr. O'Donovan goes on, quoting the grammarian whom he most highly respected, in opposition to Mr. Russell's assertion—

"Stuart agrees with this opinion in his Gaelic Grammar p. 175, where he writes 'Prepositions are often prefixed to a clause of a sentence, and then they have no regimen,' as *Luath chum fuil a dhorthadh*, swift to shed blood.' Rom. III. 15." Does Mr. Russell understand this? Dr. O'Donovan quotes as his own, and adopts the rule of the grammarian who said that *chum* "has no regimen" does not govern a noun in the genitive case, in such phrases as the above, i. e. when *chum* is followed by a noun, the object of the infinitive after it.

In the "open letter he tells me that "Not only in the Irish sermon given in the Gaelic Journal, but in almost all the issues of it that have been brought out since you began to edit it, many instances can be found in which *chum* is found with the nominative and accusative. Now, without wishing to be captious, and without in any way desiring to offend you, permit me to say that you should take some notice of this matter in the next issue of the Gaelic Journal. No one need be ashamed of having made a mistake in Irish," &c., &c.

When dealing with Mr. Russell, I should now be wonder proof. I never to my knowledge used a nominative or accusative after *chum*, except when followed by a verb in the infinitive mood; and it would be more to the point if Mr. Russell, had made a list of these instances.

As to the preacher of the sermon, he heard Irish in the cradle, he learned to read and write Irish—in fact he studied it grammatically—in early boyhood. With the exception of Mr. Flannery, I do not know a better modern Irish scholar, living. He is, moreover, a man of clear and acute intellect, and a very ripe scholar—he is a great authority in himself. As a writer, Father Donlevy had very few equals, but Mr. Williams was certainly his equal in his knowledge of Irish grammar.

I expect that Mr. Russell will not again claim John O'Donovan on his side—and he was not a man of "little learning and great brass."

Father Smiddy, of the diocese of Clonfert, when revising the Catechism of that diocese for Dr. Keane, made use of the "brass" expression. And in the Irish grammar compiled for the General Assembly of Ireland, by S. G. M., at p. 97, we find "*tainig se cum an fear a bhualadh*, he came in order or with intent to strike the man. *Bualadh* is a verb and governs *fear* in the accusative case." Dr. Stewart's opinion, as adopted by O'Donovan, we have seen already.

In translating *trompa na b-flaitheas* into Irish (from the French, I believe), a Friar who had no vanity to gratify, in his cell in Cork, used both forms in one passage of Chapter II.—

Ní b-fuair in ád mór-baiairte ádur
tréan-áfojalairte da h-ádhairte da o
áur áh ádhairte da o, ád ádh ádh ádh
ádh ádh ádh ádh ádh ádh ádh ádh ádh
ádh ádh ádh ádh ádh ádh ádh ádh ádh
ádh ádh ádh ádh ádh ádh ádh ádh ádh

Any one of these authorities I have cited would teach Mr. Russell Irish till he goes to his long home, unless Mr. Russell goes for years to learn *patois* in an Irish speaking locality in the West or South of Ireland. Mr. Russell is not an Irish scholar at all. In his life he has not written or spoken half a dozen consecutive sentences in Irish correctly. Nor is he improving. In his letter to the Celtic Times the other day, I heard as many corrections in it made, and not by me, as are in this note at p. 141, mentioned above. Here is this note, commenting, be it remembered, on Mr. Russell's letter of November, 1883. I wrote (1) "If the quotation which he gives from a former letter of his, at top he says, 'Tabhair cead dam le radh,'—le, as a sign of the infinitive is used when the active verb has a passive signification, or when it signifies purpose or intention. Tabhair cead dam le radh or *e do radh*, should be used here." (2) "Ní amháin," a little lower, would be better if written 'ní h-e amháin. (3) Do dheanadh *dham sa* is hardly applicable except where a favor of some kind is conferred: do dheanadh *liom sa* or *orm sa* is better where criticisms or any such things are the subject;" (4) "Acht iarraim ortha *d'a dheanadh*," *Dheanadh* is either a verbal noun or a verb in the infinitive mood, if the former, the possessive pronoun *a* should be used, if the latter *e do* (*dheanadh*), iarraim ortha *a dheanadh*, or *e do dheanadh*. See O'Donovan's Grammar, p. 384. (5) "*Chum lochda d'faghail leat sa*," third line of letter proper. I cannot recollect ever seeing or hearing *leis* used after *lochda*: *lochda d'faghail air* is the idiom as far as I am aware. The phrase, "*Chum lochda d'faghail*" may be used to discuss what Mr. Russell speaks of at some length somewhat further on in this letter. That is the case of the compound preposition *chum*. It is a fact that all grammarians agree that *chum* is followed by a genitive; and all philosophers agree that a body in motion goes in the direction of the force that puts it in motion; but should a force greater than the first, and in the opposite direction, be brought to act upon it, the body will be turned backwards. Similarly when *chum* with a noun goes before a verb in the infinitive mood, the genitive after *chum* should be changed to the accusative, because the infinitive mood of active verbs takes the accusative when the noun is placed before it. — O'Donovan's Irish Grammar, rule 35. O'Donovan's, too, at p. 385. in treating of cases where a preposition and a noun go before a verb in the infinitive mood, says—"It would be obviously better to have the noun under the government of the infinitive mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it. Nothing can be plainer than this, *Chuidhe se go áti an aonach cum ba* (cows) *da cheannach*, it is not *cum ba*, he went to the fair, but to buy cows—*ba do cheannach*. *Chum fear do phosadh*, i. e. not to marry men, but to marry a man; fear being the accusative singular before *do phosadh*, not the genitive plural. In the meantime, it must be said that the authorities are equally good in favor of both constructions—Williams and Donlevy, for instance. The one says,

chum an bheatha siorruidhe do sbaothrughadh. The correct form, doubtless, is, in such constructions, to put the noun after chum in the accusative, and to take the whole phrase as governed by chum.

Another error can be corrected by the example given above, "go d-tian aonach," &c. Go d-ti is a simple preposition, and like nearly all such prepositions, it eclipses the noun after it when declined with the article. (6) Go d-ti an bun, then should be, go d-ti an m-bun. (7) Mr. Russell again says — Loch d'faghail leat sa, this should be *ort sa*. (8) In a g-clodhbhualladh. (8a) Ta me an-bhuidheach leat, should be *doit*. The idiom after *buidheach*, *thankful*, is *diom*, *díot*. An-buidheach de, I am thankful of him. O'Donovan's Grammar, p. 162. Bidhim-se buidheach diobh. I do be thankful of them (Midnight Court.) (9) Fíorbhuidheach do'n, should be *de'n*. *Chum* in Munster, especially in Waterford, is corrupted to *chun*, and in Connaught the *ch* is omitted, and the preposition becomes *an* (un). (10) Tromdha, grave, serious, is not a comparative from heavy. (11) Muna thaisbeanfainn iad should be *muna d'taisbeanfainn iad*. Muna causes eclipses, O'Donovan's Irish Grammar, p. 400. Eleven blunders are a goodly number enough in one letter.

Should Mr. Russell, even yet, be able to find any good writer expressions similar to those found fault with in the note above, they will be admitted into the Gaelic Journal, and welcome. And though he should fail in finding a single such passage—as I believe he will fail—the search for a couple of years will form a most healthful exercise. But should he succeed, no one will rejoice more than I shall. In the Journal, No. 9, p. 294, I wrote, "A word in reply to Mr. O'Neill Russell, the gentleman, by the way of all connected with our movement, with whom I would rather be at one." My predecessor in the editorship of the Journal was still more attached to Mr. Russell. In his first number, at p. 20 he said, "There are few, indeed, who have labored for the cause of the Irish language so earnestly, unselfishly and ably, as Thomas O'Neill Russell for the past twenty years. We are glad to see he has not yet wearied of well doing, and it is a source of great gratification to us that his name appears among the contributors to our first number." This friendly feeling, however, had to give way under the reiterated insults of Mr. Russell, and this last notice of Mr. Comyn on the letter of Mr. Russell, dated September, 1883, was penned in a mood very different from that in which he penned the passage above. This note is at p. 292, No. 9 of the Journal.—

"We have been very careful to print this and other recent letters of his verbatim et literatim, as they appear in Mr. Russell's MSS. We were consequently surprised that he should still find fault with our action. When we, with his own permission, made certain changes in previous contributions, he objected; now when we refrain from doing anything of the kind, he is not pleased. We have carefully examined the MS. of his letter (which he says we printed so incorrectly), and we find that every one of the errors he points out appears in his handwriting, except the omission, by oversight of one letter in the word, *dearmad*. We would ask Mr. Russell to read again our notes at pp. 20, 172, &c. The letter concerning the quotation from the Book of Leinster, if it reached us, must have been mislaid.

As in Mr. Comyn's case, Mr. Russell, asks me for some MS. copied from the Book of Leinster.

I have no recollection of having ever seen this MS. I am quite certain of one thing, that I never looked into it.

Now I would ask Mr. Russell, should he not distrust the temper that made him fall out with so many friends at both sides of the Atlantic? At this side of the Ocean, our text books are being corrupted, and even our catechisms. Our tomb-stones a barbarous Irish jargon is being cut; and Mr. Russell is silent. But when a preacher once or twice uses a grammatical expression, Mr. Russell fills a long column with ungrammatical, but euphonious quotations, to show the ignorant that the preacher was not correct.

Our readers may think it strange that so many good writers should write bad grammar, for it amounts to this: Great masters of style in all languages look more to euphony than strict grammar, this was especially the case with our best Irish writers.

In the example I gave before, *chum meala do dhíol*, is thought more euphonious than *chum míl do dhíol*. All grammarians, and all late writers, except Mr. Russell, prefer strict grammar, but out of respect for the great writers they allow both forms of expression. Another instance of ungrammatical euphony is *aon n-duine*, one man. Nothing could be more ungrammatical, and yet Dr. Gallagher writes the phrase three times in one page, and Dr. Keating also uses the expression in the preface to his history.

NE2121j.

21 m-buiojij eile tá papajó a5ur ear-
boj5 a5ur ra5ajne, fji a múnj a5ur éor-
haj5 a5 crejoeaíj le beul-ojoea5 a5ur
le r3ijbijn. Le cúmhacta a labarcta a-
5ur le na n-ojbreacaj5 r3ijobcta do r5a-
nadar a5 crejoeaíj a5ur do r5ijúrad-
ar na f3ijéij. Tájo ahoj5 coróicta leij
a5 n3lóij aijí5e a tá 3eallta do éaoj-
njd o'a leijoe: "rojreócaj5 a5 oieam
atá ro3lamcta mair folur na r3éij, a5-
ur ja5o ro a éeazar5ar mórán cum f3ij-
euntacta, mair na neultaj5 aijí reat na
r3ijíu3eacta." Alct n3 bejoeat na f3ij
ro aijí neaíj muna o-tej5eao náoíj-
act beata a5ur dócaíjal láij le láij
na o-teazar5. Oijí deij ar o-tj5eapna:
"21j ce a 3ijíoea5 a5ur a éeazar5ar ij
ré rijn o'a n-3ojíoea5 mór a n3eact na
b-fiaj5eap." Na deapmajo: luac-rao-
aij aijí neaíj aijí roij fulan5tar aijí tal-
íajij. 21hoj5 ij réjoi5 linn ar rmuajij-
tj5e do éabajne do 3lóij na majo5eaj.
Tu5ajm aijí5 óij tairbeaíjao: "215ur
do éluj5eap 3u5 áro ó neaíj, a5ur b3
a5 3u5 a éluj5eap aíaj3 3u5 cláijrj5-
éoi5 aij5 ceoltó3neact le na 3-cláijrj5-
j5, a5ur do éanadar, mair bejoeat eajij.

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