



Leabhar-aite nry m'iorannal,

tabairta cum an

teannta saedilse

a corrad a'ur a raorcu'ad

a'ur cum

Fem-ma'la Cinn na h-Eireann.

72nd Vol. Uin. 9.

LIBRARI,

1890.

NAOIN FÉDORAIC AGUS NA HUIO.
reacá Níne.

Jnr an 3-cúis'ó a'or éainne Naoin Pá-
raic 3o h-Éirinn le rplanc na n-3rára
do la'ad nry an n-oléan, a'ur na h-
a'iteacáid nry do m'ardad a'ur a ó-
b'ne 3o bráé. Róin an am rjn b' na
h-Éireannaise 'na 3-coinnu'ce 1 n-dor-
éadar, a'ur faoi' 3eun-érad a'3 na h-
a'iteacáid nry, a'ur na d'rao'ídeacé-
óirid; ac ó 'n 3-ceud lá do éun Pá-
raic a cora beannu'ce a'ur éalain nry
a n-oléan b' a'ru'ad mór. B' ré 3ac
h-uile lá a m'ardu'ad 'ra ósb'ne na n-
a'iteacáid nry, a'ur a tadairc an
f'ir-éne'óin rjn do na daoinid acá beo
jn a 3-cro'íde'3 a n-óju jn Éirinn n'or
lá'óirre 'na b' ré m'le l'ladain ó r'óin.

B' reard'ónta d'ra'acáé dar ab
a'inn f'ne'án a'3 Naoin Pá'raic. a'ur
b'ó ré lejr jn h-uile áic. B' an Naoin a
m'ardu'ad a'ur a ósb'ne na n-a'iteacá-
éa nry, a'ur na d'rao'ídeacéóirid

noine. An lá amáin b' an Naoin a
ráó urru'ce, a'ur d'ime'3 f'ne'án
a'ur a'ad. Éainne na h-a'iteacá nry
éime'óll a'ur, a'ur m'ardadar é. Nuair
a éainne an naoin éo fa'ad lejr an áic
éonairc ré an reard'ónta m'ard, a-
ur b' b'ón mór a'ur. Cu'ad ré a'ur a
3lúinid a'ur éorú'3 a 3u'ce of éonin
f'ne'án, a'ur n'or d' fa'ad 3o d-éain-
ne ré cum beacá éo m'ad j' b' ré n'ain.
An rjn éruinid ré clo'ca, a'ur n'3ne
leacé nry an áic, a'ur 3áir "Éic an
Coda'ir" a'ur, rjn é 'n áic an'or a d-éor-
u'ce'ainn corur na éru'ce. B' na h-a'ite-
reacá nry na'c rad m'ard a teainad
a'ur an 3-éru'acé m'ard b' jom'adé a'ur a
báir dar ab a'inn éruinid, a'ur
fa'osl r'ad 3o n-deun'fat ófdean o'ca.
Nuair a éainne an Naoin 3o bun na
éru'acé, éra'ic ré a da'call a'ur n'3ne
poll mór. An rjn éu'ad ré ru'ar a'ur
an 3-éru'acé a'ur éa'ic an'uar uile éeainn
de na h-a'iteacáid nry. 7 na éruinid
da'ad 'na n-ó'ad, a'ur r'lu'ad jad 3o

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

The first to send translation of exercise 2 is Mrs. Clancy of Bayonne, N. J., Mr. Mee was just one mail later. We thought no one could come up to Father Hand in writing Gaelic script but Mr. O' Reilly of Pawtucket, R. I. runs neck and neck with him. And Messrs. Smith, Spokane Falls, Wash., Harrington, Rock Springs, Wyo., Henehan, Providence, R. I., Howley, Cairo, Ill., Landrigan, Portland, Me., and Mee, Auburn, N. Y. come very close on them. Mrs. Clancy is to give Miss Sullivan a tight race—her translations are perfect

One student stated that he could not find the Gaelic in the vocabulary to answer the signification of the English given in the Exercise. Look at the Translation, and try again.

Let students remember that the adjective follows the substantive in Irish (for a white horse we say, *horse white*).

It would be a good thing for the student, as he goes along, to formulate an English-Irish vocabulary, alphabetically, of all words in the Lessons, for future reference. He should, also, commit to memory all the prepositional pronouns, etc. given in the supplementary exercises—if he do he will be able to write us a Gaelic letter in a few months. We hope students when sending their translation will note any point which they cannot fully comprehend that we may explain it for the information of all.

LESSON I.—Continued

Translation of Exercise 2.

1 pur ᵃᶠᵃᵇ cab. 2 ᵈᵃᵇᵇ ᵇᵇᵇᵇ. 3 5ᵇᵇᵇ ᵃᶠᵃᵇ ᵇᵇᵇᵇ. 4 ᵇᵇ ᵃᶠᵃᵇ ᵇᵇᵇ 5 ᵃᶠ ᵃᶠᵃᵇ ᵇᵇᵇ. 6 ᵇᵇᵇ olc; 5ᵇᵇᵇ ᵇᵃᵇ; ᵇᵇᵇ ᵗᵇᵇᵇᵇ; ᵇᵇᵇᵇ ᵇᵇᵇᵇ, ᵇᵇᵇᵇᵇ. 7 ᵇᵇᵃᵗ 5ᵇᵇᵇᵇ; ᵇᵇᵇ ᵃᵇᵇ, ᵃᶠᵃᵇ ᵈᵃᵇᵇ ᵇᵇᵇᵇ. 8 ᵗᵃᵇᵇ ᵇᵃᵇ, ᵇᵇᵇᵇᵇ ᵗᵇᵇᵇᵇ, ᵃᶠᵃᵇ ᵇᵃᵇ olc. 9 ᵃᵇᵃᵇᵇ ᵃᶠᵃᵇ ᵗᵇᵇᵇᵇ. 10 ᶠᵃᵗ ᵃᶠᵃᵇ ᵇᵇᵇ; ᵗᵇᵇ ᵇᵇᵇᵇ, ᵃᶠᵃᵇ ᵇᵇᵇᵇ ᵃᵇᵇ.

Translation, Part 2.

1 ᵗᵃ ᵗᵃᵇ ᵃᶠᵃᵇ, ᵗᵃ ᵗᵃᵇ ᵃᶠᵃᵇ. ᵗᵃ ᵗᵃᵇ ᵃᶠᵃᵇ, ᵗᵃ ᵗᵃᵇ ᵃᶠᵃᵇ. 2 ᵗᵃ ᵗᵃᵇᵗ ᵇᵇᵇᵇ, ᵗᵃ ᵗᵃᵇᵗ ᵇᵇᵇᵇ, ᵗᵃ ᵗᵃᵇᵗ ᵃᵇᵇᵇ, ᵗᵃ ᵗᵃᵇᵗ ᵃᵇᵇᵇᵇ. 3 ᵇᵇᵇᵇ ᵇᵇᵇ ᵃᶠᵃᵇ? 4 ᵇᵇᵇᵇᵇ ᵇᵇᵇ ᵃᶠᵃᵇ ᵇᵇᵇᵇ ᵃᶠᵃᵇ? 5 ᵗᵃ ᵇᵇᵇ ᵇᵇᵇᵇᵇ ᵃᶠᵃᵇᵇ. 6 ᵗᵃ ᵇᵇᵇ ᵗᵇᵇᵇᵇ ᵃᶠᵃᵇ. 7 ᵇᵇᵇᵇᵇ ᵇᵇᵇ. ᵇᵇᵇ, ᵇᵇᵇᵇ ᵃᶠᵃᵇ ᵗᵇᵇᵇᵇ ᵃᶠᵃᵇ?

SECOND LESSON.

VOCABULARY.

(The pronunciation is under each word.)

ᵃᵇᵇᵇ, a cliff.	ᵃᵇ, a brood.
aill.	all
ᵃᵇᵃ, a swan.	ᵃᵇ, the.
awla	ahn
ᵃᵇᵗ, high.	ᵃᵗ, swelling.
awrd	auth (au short).
ᵇᵃᵗ, a boat.	ᵇᵃᵇᵇ, top.
bawdh	bawr
ᵇᵇ, a cow.	ᵇᵇᵇ, soft.
bow (as bow an arrow)	bog (o like u in tug)
ᵇᵇᵇᵇ, belly, bellows.	ᵗᵃᵇᵇ, hooked, bent.
bolug (short)	kaum (au short)
ᵗᵃᵇ, case.	ᵗᵃᵇᵇ, blind.
kawiss (short)	dhauil (au very short)
ᵗᵇᵇᵇ, fond,	ᵗᵇᵇᵇᵇ, fond, loving
dhull	dheelish
ᵗᵃᵇ, black.	ᶠᵃᵗᵃ, long.
dhuv	fadha
5ᵃᵇᵇᵇ, scarce.	5ᵃᵇᵇ, near.
gawun (very short)	gorr
5ᵃᵇᵇ, a stalk.	5ᵇᵇᵇ, clean.
goss	glawn (short)
5ᵇᵇᵇ, green.	ᵇᵃᵇ, full.
gloss	lhawn
ᵇᵇᵇᵇ, ship.	ᵇᵇᵇᵇ, track.
lhung	lhurg
ᵇᵇᵃᵇᵇ, late.	ᵇᵇᵃᵇᵇ, mother.
mall	mawm (short)
ᵇᵇᵇᵇ, large, great.	ᵇᵇᵇᵇ, manner.
more	mo-iss
ᵇᵇᵇ, pig.	ᵇᵇᵇᵇ, fashion.
muck	nho-uss
ᵇᵇ, young.	ᵇᵇᵇ, prince.
owg	ork
ᵇᵇᵗ, order; sledge.	ᵇᵇᵇ, pease.
urdh	pish
ᵇᵇᵇᵗ, tune, harbor.	ᵇᵇᵇ, king.
purth	ree
ᵇᵇᵇᵇ, eye.	ᵗᵇᵇᵇᵇ, wave.
rosg	thunn
ᶠeud, see, behold.	cuᵇᵇᵇ, put.
fayaugh	kuir

Exercise 1.

Translate into Irish.—

1 A young brood. 2 A white swan. 3 A large swelling. 4 A large paunch (belly). 5 A black cow. 6 A crooked cause. 7 A green top. 8 A long boat. 9 A blind prince. 10 A fond mamma. 11 A rare stalk. 12 A large ship. 13 A clean track. 14 A blue eye. 15 A young king. 16 A near order. 17 A large wave. 18 A soft stalk. 19 A sweet tune. 20 A high wave, and a large swelling. 21 A black pig, and a gray (greenish) cow. 22 A soft eye, and a large paunch. 23 A late swan, and a scanty brood. 24 A white stalk and a soft top. 25 Full peas, and a crooked stalk. 26 A fresh rose, and heavy gold.

óam, to me; óuic, to thee; óó, to him; ói, to her. mé, I, me; tú, thou; ré, é, he, it; sí, she, it. mo, my; do, thine, dúr, your.

Another form of "to me" etc. when receiving a thing from a distance is, óuzam, to me; óuzat, to thee; óuise, to him; óuicj, to her.

Cja, what, which; cat, what, which. caoj, way, manner; mar, way, manner; dj, was; mad, was, used in asking and answering questions. ac, acé, but.

Sjnn, we; jnb, you [plural] ye; rjad, they.

óújnn, to us; óaojb, ójb, to ye; óójb, to them.

To, do, so, cum; of, óe; on, ajr; at, ajj; in, ajn. jn, j. no, not, nj; with, le.

If, má; as, cón, óo; or, nor, no. má ré do óoij é, for, "if you please [literally, if it is thy will it—ré, or, jré, has the force of, "it is, it be"].

Thank you, so mad majé ajad (o and t are used in ajad or a jat).

pronunciation.

caatacr, chair, cahee-ir
majé, good, so majé, well, mah.
caaa, give, thowir.
bejn, bring, fetch, beir.
arán, bread, rawn.
lán, hand, lhawuv.
ujje, water, uishke.
májne, Mary, maw-re

Pádraic, Patrick, pawrick,
Seádh, John, shawn.
ceoc, a drink, dhugh, the
gh having the sound given to them in
lough, a lake.

Translate—

- 1. Give Mary a drink, she is thirsty. 2. What way is your mother? 3. Give John a chair, if you please. 4 Give Patrick bread, he is hungry. 5. Have you a mother, and is she well? 6. I have a mother, and she is well. 7. Was (were) you near (to) John? 8. I was not near (to) John, but I was near (to) Mary. 9. Put bread on the table. 10. Behold the long, white hand John has.

NOTE—le, to, with, is used for the 'to. in parenthesis.

We promised last month to give a literal translation of God Save Ireland this month, but as that, to be effective, would necessitate the reproduction of the Gaelic, we concluded to substitute for it

THE HARP THAT ONCE THRO' TARA'S Halls.

21n óruic do rcap tñj éallajó 'ñ njj
The harp which scatter'd thro' halls (of) the king

Na jaete ceolta bhññ',
The darts (of) musics melodious

Tá 'ñ éallajó éeáñna 'ñojr 'ññ a luice
Is on (the) walls (of) Tara now (in her) lying

Jan fearrad ceoij no njññ:
Without (a) verse (of music or (a) foot (in mus.))

21ñr rúo tá 'ñ t-am éuajó éart faoj
Like that is the time went past under
ceo.

Tá 'éajl 'r a éljú faoj ruan;
Is *his renown and his fame under slumber

Jr crojóce 'ññcujs mólta ceo,
And hearts (which) coveted praises warm

Nj ajnjéaññ jaó so buañ.
Not feel them lastingly

Nj clujtear cuic na éeáñna taeññ
Not heard (th.) harp (of) the Tara valorous

21jeajj cuñññuáó bhññ no faoj,
Midst (a) gathering (of) women or sages

Óñr fuajraññ j bejé feacta, faoj,
Because proclaiming her to-be bending, weak

Fuajñ bhññce ceuo ra ñ-ójóce.
Sound broken chord in-the night

21ñr rúo do 'ñ t-faojraáct, 'r añaññ tñá
Like that to the freedom, 'tis seldom time

21 óúrjar j so ceo,
Is awakened her forever

ἢ τλαΐταρε μινε νάρ δειν ασν βρέας
 ἢ νάρ ἔλασ ασν βράβάλ ὁ εἰννε βεσ,
 βερμν αν τὸς ἡομ ἢ αν λαῆάν ασρα
 αν φεαρ ἢ ἐπέινε ἢ ἢ ὑρεψε cail.
 ἢ μοι γο m. βρέαρε ἡομ

βερμν αν τὸς ^{rad} λάταρε αν ασν ἡνι
 's' a βρεακαide τε λείγεαδ acu ἡν a λάμα
 s. βεαρφαδ ἡν ἡομ, a σεάζαν βαν ἔρεαν
 λειζ de do ἔλαε ἡομ ἢ γλυαιτ μαρ
 cail

21c 'huan a bhreagar croide 's a cráda,
 But when is broken (a) heart at its misery
 213 foirruaid f deit beo.
 At revealing it to-be alive

* The relative pronoun a, his, is omitted and a comma inserted to indicate its absence.

(The poetical translation).

The harp that once through Tara's halls
 The soul of music shed,
 Now hangs as mute on Tara's walls
 As if that soul were fled.
 So sleeps the pride of former days,
 So glory's thrill is o'er,
 And hearts that once beat high for praise
 Now feel that pulse no more.

No more to chiefs and ladies bright
 The harp of Tara swells;
 The chord alone, that breaks at night,
 Its tale of ruin tells,
 Thus freedom now so seldom wakes,
 The only throb she gives
 Is when some heart, indignant, breaks,
 To show that still she lives.

Let students get every word of these songs off by heart as the doing so will enable them to remember how to place the words in general conversation, for it must be remembered that in translating a language the sense and not the verbatim order is to be observed.

NOTICE—Five or six Leaguers have not sent the translation of last month's exercise. Sending the translation is a condition of membership and he who neglects to do so, therefore, forfeits his subscription. This is an iron rule and will be observed as such. The mail may some times miscarry, but a third offense severs membership and if the offending member desire to change from a Leaguer to an ordinary subscriber, he may do so on the payment of the ordinary subscription.

The following pieces have been sent to us by Mr. J. J. Lyons, of the Philadelphia Society, who deserves great credit for his successful exertions in hunting up and reproducing the Irish Language as it is spoken to-day throughout Ireland. These pieces show the purity of the language in its natural form and fully maintain Father York's assertion that, "No native speaker can destroy his own language." No, it is the foreign importation, like every other noxious weed, when admitted, that destroys it.

This poem is taken down from the dictation of Mr. John Walsh, of Callan, co. Kilkenny.

SEÁZAN 'S AN BÉIS.

21n dócar lujmij5 a carad an bár
 ljom,
 21h 3adajó 3ráha 'r a cúl le cloide;
 21mjo ré m' aice 'r nu3 an lán om,
 "Cianor a táin, a Séázain doicé, no 'h

faoa dhóir?"

"Táim tinn, tuirlead, brúíte amo
 éháha

Leir na tús nála ro ain adajó mo
 croide."

"Caic éis an tinn jaó 'r tar lom j
 láiread

3o 3leaheta áluhhe 'r deun t'áirehje."

"Dúlcuid a éu3aim tuic, a 3adajó
 3ráha

'S ná tar de mo lácair 3o ceahh haoj
 m3,

No 3o macajó mé adajle a3 an ácair
 21árcan,

21h fear ir áille fá éneideah Cúforc."

"Ná t3 an t'eahha má dhóeahh a h-
 éirihh,

Faoj moáide na 3réhhe na ^{le 3ré} le fá3-
 áh,

Nac t-cuidraó éura lom, a Séázain
 doicé adra3,

Lé3 de do plae lom 'r 3luair mar éac."

"Sé an áic a 3eodfar tú mé an t-
 an tadraha,

21meat3 na ró3-fear a3 ól áh t3, *le 3ré*

'S 3eallaim-re tuic-re má 3eodaim an
 t-ráihhe

3ur faoa ó 'h áic ro 3adfar Séázain
 ar3r."

"Té3 a3 an ra3arc a' r deun do éire-
 ead,

21' r de áirehje deun-ra le R3 na h-
 3rárc';

3o t-té3in 3o párcar amear3 na
 haoim 3eal,

Dúlcuid de 'h t-rao3al ro 'r de na
 mhájd."

"De mhájd na bahaba 3o léin dá h-
 o3áihh

Cja deunfad aon ruo dam le l3h mo
 fáh?

bud háic an taca jaó ran oicé de mo
 cúhoad

No dúhad mo rúle le l3h mo dáir."

"Deirihh an t ó3 lom 'r an cumah aorca
 3ur an fear ir t-réhhe o'a d-fuil le
 fá3ah,

le 3eacrahe m3e.

*See Gaelic Journal
 No 145. Oct. 1902.*

'S deunfajō mē tura hōm, a šēāžajh
 dojēt dofajš,
 Čajē uajē to plae hōm 'r žluajr mar
 čāč.'

"Jr mōr žo mbut fēārri hōm dejt real
 ajr rūžrāč,
 Le h-ōjž-deah inūjhte dejt ejojri mo čā
 lājih,
 Na čul tar m'ajēhe le fēar ó to
 čūjčēe
 Nar čuž amajh cuhōar čia'r žab čāč.'

These prayers are taken down from Miss Mag-
 gie Gorden, from the parish of Donaghmoyne, co.
 Tyrone.

Morning Prayer.

Ձ Օյա 'ջւր և Ձիայծօան Ձիւրիւ,
 Ձ շւ ըլան մէ քէյի 'ջւր մօ թայրցի՛ծե,
 Օ ճար collat aréjri ahh ahh lae žl ahojri,
 Յօ օ-տւչայօ շի ըլան մայօ ար եա՛ւ սլե
 շա՛ծ
 Ա'ր Յօ ըձձայի՛ շի մայօ այր ար դայի՛աօ
 աղամ ասւր օորթ.

Night Prayer.

Տիյիյ-րե այր ան եաձա ըօ
 Ձար ըյադար մէ ըան սայօ,
 Ձի՛ յարսի՛ շօրա՛ծ 'ջւր քի՛յ՛
 Ոձ րաճրամսյիտե ծանդի՛յ՛ծե,
 Ար սե՛ Ձիւրիւ ասւր շրա՛ծ Օե.
 Յաձայի le Օյա մար ատար շւչայի,
 'S շաձայի le Ձիւրիւ մար ինձայր շւչայի
 Յաձայի lejr դա ըլայճեար մար ծի՛յ՛ծե
 'ջւր մար լօն ըօրսայճե այ՛ ինձայի.
 Ա Շիճարի՛ Յօ ըլանսի՛ շի ար ինձայի,
 Ա Շրօրճա ծեւի տրօճար օորթայի.

Going a Journey.

Ձիյի այիյ ան ատար le քայօ,
 Ասւր ան Ձիյ. և քօլեանի ան թայի,
 Ձիւրիւ 'ջար և Ձիյ օ ըձ հօմ այր մօ
 շրի՛ալ.
 Օ, և Ձիւրիւ, օարա՛ծ ծանի աս ան թօր,
 Ոձ լեյ՛ ինձայի շար,
 Jr mōr m'eazla rojih to žiay.
 Ա Յ-սւմայի դա դաօի՛ Յօ ըձմայօ
 Այ՛ թրեա՛ճ le շի՛ ըձ դա ինձայի,
 Ասւր և մոլա՛ծ Ձիյ Օե le ըձօճալ դա
 ըձօճալ,— Ամիյ.

These are some of the prayers that I took down
 from Margaret Sexton, from the parish of Kildy-
 sart, co. Clare.

Շաձայր 'r čājro, 'r շրարճա Օ Օյա շւչ-
 այիյ,

Շաձայր շա՛ լա շւչայիյ 'r շայի շա՛ յար-
 ըսի՛;

Տաճրամբօ դա ինձայի 'r Յօ դար-
 սի՛ Օյա իյիյ,

Ձի'աղամ այր օ շիւրիւ, և Ձիւրիւ ծայ-
 ըճարի՛ա.

Ձ յօր, և Ձեձայր 'r և սայի,
 Օյիյ շա՛ ըմսայիտե մալայի՛ շե սայի;
 Եյօ 'ի-ար օ-տիյճօլլ 'իար սի՛ շե ծիւրիյ,
 'Ո ար ըարա՛ծ 'r 'ի ար ըսայի;
 Եյօ 'ի ար ինձայի 'r 'իար Ե-քօճայր
 Ձիյ ան սայր ծեւիւեա՛ճ.

On Lying down to Sleep.

Ձար սի՛յիյ այր մօ եաձա ըօ,
 Տեձ սի՛յիյ անիյ ան սայօ,
 Շեւիայի մ'քայրի՛ շե
 Յօ քրայօ եաճ, և Օյա;
 Le քրօ դա ինձայի
 Աիյի ան եաձա ըօ սի՛յիյ,
 Երաօն ար դա ըլայճեար
 Յօ օ-տի՛յ՛ շի ան ար Յ-քօյճե,
 Ա շիքրօճար դա ըաճայճե,
 'S դա ըսայիլ ըօ ծիւր.

Mrs. McGowan (see Mannion), of Glennamad-
 dy, co. Galway, wishes to have these prayers,
 which she learned from her mother, preserved in
 the G.E.L.

Երօնայի մ'աղամ ծիւր-րե, և Քի՛ դա ի-
 շրարճա,

Ասւր Յօ քրա՛ ինձայի լեյ՛ շի շի մէ այր այր,
 Ա քիայիտե ըօ օր-րա, և Ձիայծօան
 ծանդի՛յ՛ծե.

'ջւր շիւր մէ քէյի մ'աղամ այր լայի օ
 Ձիյ:

Ա շիւր ի շի ըձ ան ինձայի,
 Ոձ քօլեանի մէ և Ե-թայի և Ե-քա՛ծ.

Ա Ձիայծօան ինձայի, ինձայի' ինձայի-
 եա՛ճ,

Jr či mo rčōr, mo lōh 'r mo čajre:
 Jr či mo Reult eolujr djeear rohijh
 ahh žač bealāč.

'S այր ըլայճ դա ինձայի Յօ ինձայի շի մօ
 շարա՛ծ.

Ա ինձայի ըլայճ և շա՛ 'ի ըսայիյի
 ըլայի՛եա՛ճ

Ա մոլա՛ծ դա ինձայի Եյ ինձայի լօճ;

see also
Gaelic Jour.
No. 46.

Ա Ձող-իյո Ձիյրե տձ Ե Յ ԿԱՏԱՅԻ ՊԱ Պ-
ՅԻՐԵԱ.

Քէյծ ՅԱՅ ՅԱՊ ԵՄ Պ'ԱՊԱՊ ԽՕՇՇ.

Քուայր էճյեար ԵՊ ԴԱՅԱՐԵ ԵՊ ԵՂԻՅԻ.

Ա ՅՕՐԱ, Ե ԵՍԻՐ ԽԻՅՅ ԵՊՊԻ ԵՊ Ե-ԴԱՅՐԱՅ-
ՊԵՍՅՕ,

ՅՕ ԼՅՕՊԱՅՅ ԵՒ ՊՕ ԵՐՕՅԵ ԼԵ ՅԻՐԵԱ ԵՔ,
Ա ԵՍՅ ՊԱՇԱՊՊԱՐ ԵՄ ՊԱ ՊՅԼԵ ԵՂՐ
ԴԱՐԵՍՅՅ Ե,

ՅՕ ԴԱՐՊԱՅՅ ԵՒ Պ'ԱՊԱՊ ԵՐ ՅԱՅ ՔԵԱՇԸ
ԵՂ Ե-ԵԱՔՐՊԱՇ ՊԵ.

Act of Contrition.

ԵՍԻՊՊԵ ԵՔ ՕՐ ԵՅՕՊՊ ՊՕ ԵՍԻՊՊԵ,
ԼԵԱՇ ՊՕ ՔԵԱՇԱՅԵ ՊՅ ԵՅՅ ԼՅՕՊ ՊՊԵԱՇՇ,
ՅԱՅ ԵՐ ՊՊԻ ՊԵՂ Ի ՊԱՐ ՊՊԻ ՊԵ.

ԵԱ ՊԵ ԵՂՅ ԵՐՊԱՅՅ ՔԱՐԵՍՊՊ ԵՊՊ ԵՂՐԱ
ԵՐՅՕՐԵԱ

Ա ԼԱՇԱՅԻ ԿԱՇԱՅՐԻ ՊԱ ԴԱՅՐԵՅՊՊԵ.

Օ, Ե ԵՅՅԵԱՐՊԱ ԲԱՍԻ ՔՊԱՊԵԱ,
'ՅՍԻ Ե ԵՂ ԲՒԼԼԱՊՅ ԵՊ ԲԱՅԻ,
ԵՄ ԵՕ ԴԵՂԱԼԸ ԼԵ ԵՐԱՊ
Օ ՊՅԼԼԱՇ ՅՕ ԽԱՐԻ;
ԱՊՕՊԱՅՅ ԴՊՊ ԲԱՍԻ ԵՒ ԵԱՐԵՍԻՊՊԵ
'ՅՍԻ ՊԱ ԵՐԵԱՇՇՇ ԵՐՊ ԵՕ ԼԱՅՊ,
Օ, Ե ԵՅՅԵԱՐՊԱ, ՊՐ ԵՂՅ ԵՐՊԱՅՅ ԵՕ ԵՍԻՊՊԻ-
Ե ԵԱՊՊ.

There, you have now Irish as it is spoken in the
four provinces of Ireland— J. J. LYONS.

How beautifully sublime, soul-inspiring and direct,
are the foregoing simple ejaculations! How vividly they
bring to the *Irishman's* mind the lines of the poet,—

"Yes, let the rich deride, the proud disdain,
These simple blessings of the lowly train,
To me more dear, congenial to my heart,
One native charm than all the gloss of art,"

excepting that in this instance it so happens that
the poems have both the charm and the gloss of
art—Nature's art, which man may try to imitate
but can never excel. We have emphasized *Irish-*
man above because *he* alone can form a conception
of or *can* conceive *Irish sentiments*. This truism
has been demonstrated this very day, but our West
British countrymen sing dumb in its presence.
They, like the Camel of the fable, jump up to
dance, only to excite the risibility and scorn of
their intelligent fellow citizens of other nations,
who mete out to them the Beasts' treatment of
the Camel!

The English language is, according
to Anderson, five hundred and sixty
years old; the Irish, how old? Six-
teen hundred B. C.

DR. CAHILL'S SERMON ON
ԼՁԱ ԱՌ ԵՐԵՇՇԵԱՅՊՊԱՅՅ,

Translated by P. J. Crean,
(Continued)

ԱՊ ԴՊՊ ԵՊ ՍԱՅԻ Ե ԵՅՅԵԱՐ ԵՅՊՊ ԵՅ-
ՍԻ ԵՊԱՊԱ ՊԱ ՊՕԱՅՐՊՅ ԿՐԵԱՊԱՅՅԵ ԵՂ
ԵՅԼԵ ԵՐՊ ԵՅՐ ՊԱ Պ-ԱՅՐԵՅՊՅԵ, ԵՊ ԵՐԵԱՊ
ԵԵԱՊՊԱՅՅԵ ԵՐՊ ԼԱՅՊ ԵՅՐ ԵՐՅՕՐԵ, ԵՅՍԻ
ԵՊ ԵՐՕՊՅ ՊՊԱԼԼԱՅՅԵ ԵՐՊ Ե ԼԱՅՊ ԵԼԱՇ;
ԵԵՍԻԲԱՅՅ ԵՊ ԵՐԵԱՊ ՊՊԱԼԼԱՅՅԵ ԵՕՊ ԵՊ-
ԱՐԵ ԵՊՊԱՊ ԵՅՅՅՅՕՊԱՇ ԵՐՊ ՊԱ ՊՅԼԼԱՊ
ԵԱՅՅ ԵԱՅՐՊՅ ԵՂ ԴՅԱՐԱՅՅ ԵՊՊ Ե Բ-ԲԱՅԻԵ
ԵՕՅԱՅՅ. ԵԱ ԵՊՊԵԵԱՐ ՔԱՕՊՊ ՏԵՂՅԱՊ ՅՕ
ԴՕԼԼԵՅԻ, ՅՕ ԴԱՅՐԼՊ ՅՕ Ե-ԲԱՅԼՊՅՕ ԵՂՅ
ԵՊԱՐԵ ԵՐՊ ԵՂ ԴԵԱՅՅ ԵՅՅՅՅՕՊԱՇ ԴԵՕ, ԵՅՍԻ
ՊԱՐ ԵՂԱՅՊՅ ԵՐՅՕՐԵԱ ԵՂՊՊ ՊՕՊՊ-ԴԵՕ,
ՅԱՊ ԵՂ ԴԱՅՊ ՅԵԱՐՊ ԵՂՊՊՊԵ ՊՕ ՅՕ Ե-ԲԵՅԵ-
ԲՊՊՅՕ ԵՊ Ե-ԵՊԱՐԵ ՍԱՇԵԱՐԱՇ ԴԵՕ. ԱՅՐ
ՊՕՊՊՊԵՆՇ ԵՂՊՊՅԵ, ԲՕՐՅՕՅԼՅԵԱՇ ԵՕՐԱՐ Ե
Ե-ԲԼԱՅՅԵԱՐ, ԵՅՍԻ ԵՂՊՅԵՅՅԵԱՇ ՅՅՅ ԵՊ, Ե-
ՅՍԻ ՅԱԼԵՐՊՊՊԱՇԵ ԵՂ ԴԵՍԵԱ, ԵՅՍԻ ԵՂ
ԿԱՇԱՅՐԻ ՊՕՅՂԱՊՊԱ ԵՊ ԴԱՅՅԵ ԵՊ. ԵՅՍԻ
ԵՐՊ ԵՊ Յ-ԿԱՇԱՅՐԻ ԵՂՊՊԵ ՊԱ ԴԱՅՅԵ, ԵՅՍԻ
ԵՂ ՅՕ ԼԵՕՐ ԵԱՅՐՊԵԱՇ ԵՂՐԵ ԵՂՊՅՅՅՅՅՅ ԵՊ
ԿԱՇԱՅՐԻԵ, ԵՅՍԻ ԵՂՐԵ ԵՂՊՅՅՅՅՅՅ ԵՊ ԿԱՇ-
ԱՅՐԻԵ ԵՂ ԵԵԱՇԱՅԻ ԵՅՍԻ ԲՅԵԱՇ ԵՂՐ ԴԱՅՅԵ,
ԵՅՍԻ ԵՐՊ ՊԱ Ե-ԵՂՐ ԴԱՅՅԵՅՅ ԵԵԱՇԱՅԻ ԵՅՍԻ
ԲՅԵԱՇ ԴՊՊՊԵԱՐ ԲՕԼԼԱՅՅ ԵՊ ԵՍԵԱՇ ՅԵԱԼԼ,
ԵՅՍԻ ԵՐՊ Ե Յ-ԵՂՊՊՅՅ ԵՂ ԵՕՐՕՊԵԱ ՕՅՐ;
ԵՂ ՍԻ Յ-ԿԱՇԱՅԻ ԵՂՊՅՅՅՅ ԴՅԱԼԼԱՅՅ ԵՂՊՊ-
ԵՂՅ, ԵՅՍԻ ԵՕՊՊՊՅՅ. ԱՅՍԻ ԵՂ ՊԱ ԵՂՊ-
ՅԼԵ Ե ՅԼԱՅՅԵԱՇ ԼԵ ՅԱՇ ԵՐՕ ԵՅՍԻ ԵՂ ԵՂ
ԵՕՊԱՅԻ ՊԱ ԿԱՇԱՅՐԻԵ ԴԱՅՅՅԵ ԵՄ ՅԱՇ Ե-
ՊՅԼԵ ՊԱՅՐՊՊՊ, ՊԱՇ ԲԵՅՅԵԱՇ ԼԵ ԵՂՊՊԵ ԵՐՊ
ԵՂՇ Ե ԵՕՊՊԱՇ, ԲՕԼԼԱՅՅԵ Ե Ե-ԵՍԵԱՇ ՅԵԱԼ,
ԵՅՍԻ ԵՐԱՅՅՅ ԲԱՅԼՊԵ ԵՊ Ե ԼԱՅՊՅՅ. ԱՅՍԻ
ԵՂ ՊԱ ԼԵԱԵՐԱ ԲԱՅՐ ԴԵՍԼԱ, ԵՅՍԻ ԵՂ ԵՂՅՅ-
ԵՂ ԵՂՅ ՊԱ Ե-ԵՂՊՅՅԼՅՅ ԼԵ ԵՕՐԵԱ ԵՊԱՐ ԵՐՊ
ԵՊ ԵԱԼԱՊ, ԵՅՍԻ ԵՂ ԴԵ ԴՕԼԼԵՅԻ ՅՕ ՊԱՇ
ԵՂԱ Ե ԵԵՊԱՇ ԵՂՊՊԱՇԱՊ ՊՕՐ. ԱՅՍԻ
ԵՂՊՅԵԱԼ Ե ԲԱՐ ԵՕՇԱՅԻ ԵՊ ՔՕԼԼ ԵԱՇԱՅԻ,
ԵՅՊՊՅՅ ԵԵԱՇԱՇ Օ ԵՕՐԵԱՅՅ ԵՊ ԵՅՐ, ԵՅ-
ՍԻ ԵՂՐԵԱՊ Ե ԵՂ ՊԱ ԴԱՅՅԵ ԵՐՊ ԵՊ Յ-ԿԱՇ-
ԱՅՐԻԵ ԴՅԱՐ ԵՊ ԵՕՊՊԱՊ ԵՅՍԻ ԲԼԱՅՅԵԱՐ ՕՊ
ԱՅԱՅՅ. ԱՅՍԻ ԵՅՐ ՔԱՕՊՊ ՏԵՂՅԱՊ, "ԵՕՊ-
ՊԱՐԵ ՊԵ ՊԱ ՊՊԱՅՅ, ԵԵԱՅ ԵՅՍԻ ՊՕՐ, ՊԱ
ԴԵԱՐԱՇ Ե Ե-ԲՅԱՇՕՊԱՅԻ ԵՊ ԿԱՇԱՅՐԻԵ, ԵՅ-
ՍԻ ԲՕՐՅՕՅԼՅԵԱՇ ՊԱ ԼԵԱԵՐԱ, ԵՅՍԻ ԵՂՅԱՇ
ԵՐԵՇՇ ԵՐՊ ՊԱ ՊԱՅՐՅՅՅ Ե ՔԵՅՐ ՊԱ ԵՐԵԱ

Ա ի՛յ անր դա ԼԵԱԾՐԱՅԺ. Ա թԵՒՆ Ա Յ-ԿԱՅՈ
ՕՅԽՐԵԱԾԱ; ԱՅԱՐ ԸԱՅ ԱՆ ԲԱՅՆՅԵ ԴԱԿԱՐ Ա
ԿԱՅՈ ՄԱՐԻԱՅԺ, ՄԱՐ ԱՆ Յ-ՇԵՄՈՂԱ ԵՐԿՈՅՈՅ
ԱՅԱՐ ՅԱԸ ԱՅՆ ԵՅԼԵ, ԱՅԱՐ ԿԱՅԺԱԾ ԲՐԵՅԷ-
ԵԱՅՆՊԱՐ ՕՐԵԱ Ա թԵՒՆ Ա Յ-ԿԱՆԷԱ.”

Այն թեո ԿԱՅՈՂ ՆԱՕՈՂ ՏԵԱՅՈՂ ԿԱՅԼԵ
ՄԱՂԱԾ ԱՅՈՂ ԱՆ ԵՅՆԲԵԱԾԷ ԼԵ ԿԱՅԿԱՐ
ՇՐՅՈՐԷ; ԱՅԱՐ ԵՅՈՅՆ ԲՅՈՂԼԵՅՄԱՅԻՆ ԱՆ
ԲԵՅՆԵ, ԲԱՅՆԲԵԱԾ ԿԱՅՆԵ ՅԱՐ ԹԵՒՆ ԱՆ
ԲՐԵՅԷԱՅՆՊԱՐ Ա ԲԵՅԷ ԲԵ ԼԵՅՅԵԱԾ ԱՆ ՇՈՂ
ՎԱՅՐ, ԱՆ ԱՅԷ Ա ԲԵՅԷ ՎԱ ԼԵՅՅԵԱԾ ԲՅՈՅՆ
ԲԵ. ՏԱՅԷԱՅՈՂ ՇՐՅՈՐԷ ԱՅՆ Ա ՇԱԾԱՅՆ Ա-
ՅԱՐ ՎԵԱՐԿԱՆ ՏԵ ԱՅՆ Ա ԼԱՅՆ ՇԵՅՐ ԱՅԱՐ
ԼԱՅՆ ՇԵՅՐ; ԲՅՈՂԵՅՅԱՅՈՂ ՏԵ ԼԵԱԾԱՐ, ԱՅԱՐ
ԵԱ ԲԵՅՈՂ ԼԵ ԱՆ ՎԱԿԱՅԱՐ Ա ԿԱԾԱՅՐԷ ՎՈ՛Ղ
Ե-ԲԼԱՅՅԻՅ ԲԵԱՅՆՊԱՅԷԷ, ԱՅԱՐ ԿՅՈՂԵԱ ՂԱ Ղ-
ՎՈՐՈՇ ՎԱՅՈՂԵ Ա ՇԱՅՐԵԱՅԷ ՎՈ՛Ղ ՎՈՅՆԱՂ.
ՂՅ ԷՅՅ ՂՅՂՅՈՂ ԿԱ ԲԱԾ Ա ՂՅԱՅՆԲԵԱՐ ԱՆ
ԿԱՐԿԱՅԱԾ ՎԵՅՅՈՂԱԸ ԹԵՕ ԱՅՆ ՕԼԵ ԱՆ Ե-
ԲԱՅՅԱՅԼ ՎԱ ՇԵՄԱԾ. ԵԱ ԱՆ Ե ԱՆ ԱՅՈՂ
ԿԱՅԷԷ ԱՅԱՐ ԱՅԱՐ ԱՆ Ե-ԲՅՈՐԲԱՅՅԵԱԾ
ԱՆ Ա ԿՅՐԵԱԸ. ՂՅ Բ-ԲԱՅԼ ԱՅՈՂ ՅԼԵԱՐ ԱՅ-
ԱՅՈՂ ԼԵՅՐ ԱՆ ԼԱ Ա ՎՈՅՆԱՂ; ՄԱՐ ԲՅՈՂ, ՂՅ՛Լ
ԲՅՈՂ ԱՅԱՅՈՂ ԿԱ ԱՆ ԲԱԾ Ա ԲԵՅԷԱՐ ԱՆ ԼԱ
ԹԵՕ. ՇԱՅԷ ՏԵ ԲԵ ԼԱ Ա ԿՐԱԿԱՅԱԾ ԱՆ
ՎՈՅՆԱՂ; ՂՅ ԷՅՅ ԼՅՈՂ Ա ԲԱԾ ԿԱՅՈ Ա ՇԱՅԷ-
ԵԱՐ ԲԵ ԿԱԾԱՅՐԷ ԲՐԵՅԷԱՅՆՊԱՐ ԱՅՆ. ՂՅ
ՇԵՅՐ ՇՐՅՈՐԷ ՅՈՂԱ ՆԱՕՈՂ ՏԵԱՅՈՂ ԿԱԾ-
ԱՅՈՂ ԲԱՅՈՂ ԲԱԾ ԱՆ ԼԱԵ ԲՅՈՂ. ՂՅ՛Լ ԲՅՈՂ ԱՅ-
ԱՅՈՂ ԱԸ ՅՈ Վ-ԿԱԾԱՅՐԲՅՈՂ ՏԵ ԲՐԵՅԷ ԱՅՆ
ՅԱԸ ԱՅՈՂ Ա ԹԵՒՆ Ա Յ-ԿԱՆԷԱ ԱԿԱ ԲՅՐՅՈԾ-
ԷԱ ԱՆՐ ՂԱ ԼԵԱԾՐԱՅԺ. ԿԱՅՆԵԱԾ ԱՆ ԿԱՐ
ԹԵՕ ՅՈ ԲՅՈՂԼԵՅՆ ԲՈՅՆԱՂ, ԼԵ ԲՅՈՂ ԿԱՅՆՊԱՅՅ-
ԱԾ ԱՅԱՐ ԲՐԵԱԿԱՅԱԾ ԱՅՆ ՅՈ ՅԵՐԱ ԱՅԱՐ
ՅՈ ՎԱՅՆՅԵԱՂ ԱՆ ԱՆ Յ-ԿՐՈՅԻՇԷՅԺ. ԲԵՅԷ ԱՆ
Ե-ԱՅՆԱՐԿ ԱՅՆ ԱՆ ԼԱ ԹԵՕ ՂՅՈՂ ԱԿԵԾԱՅԻՅ
ԱՅԱՐ ՂՅՈՂ ՂՅՈՂ ՂԱ ՂՅՈՂ ԱՅՆ ԲՅԷ Ա ԿԱՅՆԵԱԾ
ՅՈ ԲՅՈՂԼ Ա Յ-ԿԱՅԼ ՂԵԱՅՆ-ԿԱՅՆՊԱՅԷԱԸ ՎԵ.

ԿԱՅՆՊԱՅՅ Ա Վ-ԿՐԱԿԱՅ ԱՅՆ ՂՅՈՂ ՎԱՅՈՂԵ
ԲԵՅԷԱԾ Ա Բ-ԲԱՐԱՅՐԵԱ Ա ԲԵՅԷ ԿԱՅՆՊԱՅՅԷ
Յ-ԿԱՅՈԵԱԾԷԱ, ԵՅՆՅ ԲԱԿԱ ԿԵՅՆՂ ԱՅՆ ԿԵՅՆՂ
ԱՆ ԲՅՈՂ ՅՈ Վ-ԿԱՅ ԿԱՅՆՊԱՅՅԱԾ ԿՈՂՎԱԸ. ԱՆ
ԲՅՈՂ ԿԱՅՅԵ, ԱՆ ԲՅՈՂ ՂԱՅՐՅԱՂ; ԱՅՆ ՎԵՅՆԵԱԾ,
ՅԱԸ ՂԱՅՐՅԱՂ ԲԱՅՈՂ ԱՆ ՎՈՅՆԱՂ; ԱՆ ԲՅՈՂ ԿԱՅՆ
Ա Յ-ՇԵԱՅՈՂ ԱՆ ՂՅՈՂ ԹԵՕ ԲԼԱՅՅԷԷ ՅԱԸ
ՎՈՅՆ Ա ԿԱՅՈՂ ԷԱՐԱՅՈՂ, ԱԿԱ ԼԱԷԱՅՆԵԱԸ
ԱՅԱՐ ԱԿԱ ԼԵ ՇԵԱԸԷ; ԲԵ ԲՅՈՂ ԱՆ ՂՅՈՂ Ա
ԵԱ ԱՅՆ ԱՆ ՎՈՅՆԱՂ, ԱՆ ԵՐԿՈՅՈՂ ԱՅԱՐ Ա Բ-
ԲԼԱՅԷԱՐ, ԱՆ ՂՅՈՂ ԹԵՕ Ա ԲԵՅԷ ԿԱՅՆՊԱՅՅ-
Է ԱՆ ԵՅՆԲԵԱԾԷ. ԱԸ ԿԱԾ ԱՆ ԲՅՈՂ ԱԿԱ
ԱՅԱՅՈՂ ԱՅՆ ԱՆ ՂՅՈՂ ԱՅՅԵՅԺ ԱԿԱ Ա ԲՅՈՂ-
ԱԸԷ ՎԵ: ԲԼԱՅՅԷ ԱՅԿՐԵԱԾԱՅՈՂԵ Ա ԷՅՆԵ

ԲԵՅՈՂ ԱՅՆ ԲԵԱԾ ՂԱ ԲՅՈՐԲԱՅՅԵԱԸՈ. ԵԱ
ԱԿԵԾԱՐ ՂՅՈՂԵ ԱՆ Ե-ԲԼԱՅՅ ԲՈ ՇՈՂՐ,
ԱՅՆ ՂՅՈՂ, ՂԱԸ Բ-ԲԱՅԼ ԱՆ ՂՅՈՂ ՎԱՅՈՂԵ Ա
ԵԱ ԱՅՆ ԱՆ ՎՈՅՆԱՂ, ՂՅ ԵՐԿՈՅՈՂ ԱՅԱՐ Ա Բ-
ԲԼԱՅԷԱՐ ԱԸ ՂԵՅՆՊԱՅՅ ԱՅՆ Ա ՎՈՅՆԱՂ. ԵԱ
ԱՆ ԼԱ ԹԵՕ, ՄԱՐ ԲՅՈՂ, ԼԵ ՂՅՈՂ ԱՆ ԷՐԱՅՈՂ-
ՅԷԷ, ԿՅՆՐ ԱՅԱՐ ԱՅՈՂԱՅՅ ԱՅՅ ԵԱԸԷ Ա
Յ-ԿԱՅՈԵԱԾԷԱ, Ա Բ-ԲԱԾԱՅՈՂԵ ՎԵ ԱՅԱՐ ՂԱ
Ղ-ԱՅՆՅԵԱԼ, ԱՐ ԵՅՆԵ ԲՅԱԿԱԾ ԵՐԿՈՅՈՂ ՄԱՐ
ԱՆ Յ-ՇԵՄՈՂԱ Ա ԼԵՅՆ ԱՆ ՎՐԵԱՂ ԱԿԱ Ա Յ-
ԿԱՅՈՂ ԴԱ Բ-ԲԼԱՅԷԱՐ, ՂԱԸ Բ-ԲԱՅԼ ԲՅՅՅ
ԱՅՆ ԲՅԷ ԱՆ ՂՅՈՂ ԱՅՆ ԲՅԷ ԵՅԼԵ Ա ԿԱՅՆ Ա Յ-
ԿՈՂՐԿԱՐ ԼԵՅՐ, ԼԱ ԱՆ ԲՐԵՅԷԱՅՆՊԱՐ.

(To be continued)

REPORT of the D. S. P. I. LANGUAGE.

We have received the Report of the Society for the Preservation of the Irish Language for 1889, which, taking all the surrounding circumstances into consideration, is highly encouraging.

From the report it appears that 826 children in the National schools were examined in Irish during the year and that 512 passed the examination. This is considerable increase over previous years. 12 17 25 93 161 321 371 443 512 children passed the examinations under the Board of Irish National Education from '81 to '89 (inclusive) respectively. and under the Intermediate programme 49 66 99 150 194 210 273 from '83 to '89 respectively. So that the increase is steady.

Irish was taught in 31 National schools in '88 and in 45 in '89, an increase of 14 for the year. That is highly encouraging.

In the July Examination for Teachers for certificates to teach Irish, 14 passed and received their certificates.

The Society expects that a Gaelic professor will be appointed in the Royal University of Ireland in a short time.

Professor Sven Soderberg, Director of the Museum at Lund, attended some meetings of the Council and gave an interesting account of some Irish illuminated MSS. at Stockholm.

A new edition of O'Donovan's Grammar is now in the hands of the printer and will be issued at about half-a-crown a copy.

The financial condition of the Society is good. Up to this it has sold 95,484 Gaelic books.

It is rumored that a Gaelic journal is about to be founded in N. Y. city. Well, it affords us much pleasure to see our children enlarge their sphere of usefulness, and we shall render them all possible aid to bring it before the public. Though some children turn out to be ungrateful, yet it is the duty of the parent, who gave them life, to overlook such human frailties and try to push them along in the world. They will find such parent in us if they do not persist in their recent frowardness, and cease to be led by evil companions, remembering that those who seek to put between parent and child are not for the child's good; and that no living being is more solicitous for the child's welfare than the parent—Remember the Scripture story of the false mother.

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.

Ninth Year of Publication.

Published at 814 Pacific st., Brooklyn, N. Y.
M. J. LOGAN, - - - Editor and Proprietor.

Terms of Subscription—Sixty Cents a year, in advance; \$1 in arrear.

Terms of Advertising—10 cents a line, Agate.

VOL 7, No. .9 APRIL, 1890.

THE GAEL'S SUCCESS.

The success attending the new system of teaching the Gaelic which has been initiated in the THE GAEL has by far exceeded our most sanguine expectations. 164 new students have been added to the Gaelic roll within the last two months, thus verifying the cogeny of the axiomatic phrase.—

“There is nothing which succeeds like success.”

Let, then, the old war-horses of the movement follow it up.

This is a good time for the Irish National League of America to help Parnell; and the most effective help it can render at the present time is to order a general boycott of English goods. This time is opportune here, too, as the movement cannot be connected with American politics—'92 being too far off and no parties or platforms in the political field. The boycott is not against individual Englishmen, but an intelligent, effective mode of convincing England that though she may employ brutal means to oppress the Irish people, they can resort to peaceable methods to wound her in her pocket—a most vital part of her surroundings. We say simply to the Englishman,—

“John, while you, by brute force, deprive us of our inalienable right to manage our own internal affairs, we will not buy your manufactures and, thereby, compel you to close your mills; but, left to our own free will, we shall patronize your goods provided they are as cheap as those of others. Therefore if you desire to retain our friendship and our custom you will take your hands off of us.”

We hope President Fitzgerald will issue an order for a general boycott. It has been organized in Brooklyn, and his edict would render it general.

FATHER HAND'S SUGGESTION IN RELATION TO AN IRISH-AMERICAN HISTORICAL SOCIETY.

Green Isle, Minn. Feb. 28, '90.

Dear Sir,— Your letter of the 1st. inst. came duly to hand. I beg to thank you for the trouble you have taken in trying to find for me the History of the Friendly Sons of St. Patrick. You have done your part and I feel just as thankful to you as if you had found it.

It strikes me as being a little strange that books such as the History of the Friendly Sons are no where to be found. Books bearing on the history of the early Irish settlers in America are certainly not within the reach of ordinary mortals. For I have searched every store and place of publication that I could hear of for a few such books, but, for so far, I have not found them.

I am beginning to fear that loss of our beautiful language will not be our only reproach. Ignorance of the records of our countrymen in America will leave a stigma on us as well if we don't look out. There is scarcely a magazine or newspaper issued from the so called American press that does not contain some fling or some innuendo at our race. We say that we are 20 millions Irish Americans, all told, and yet we have not got a single magazine or society devoted to collecting and elucidating facts of history connected with our race in this country. Books bearing on such subjects, it appears, are all out of print.

Whilet we have got a most excellent American historical society, and many good state historical societies we have not got a ghost of an Irish American one. We are being continually appealing to history for justification yet where are our materials of history? They are hidden away in obscurity, and going to lie there forever if we do not bring them forth and show them to the world: and whose business is it to do that but our own? How can that best be done or how can it be done at all? It appears to me there is only one way to do it, and that is to form an Irish American society for the purpose: and the only possible way to form such a society would be through the agency of the Irish American press.

If the Irish American press were to pour in a few broad sides, two or three, or as many as would

be necessary, it would rouse the Irish American element to a sense of their duty, and send them to investigate the historical facts connected with their race in this country. I thought of appealing to the Irish American press myself to have it advocate the necessity and utility of a movement of some kind in this direction, to enable us to put the facts of history in a proper light, so that when we appeal to history, we appeal with a knowledge of what we are doing, and in a way that we can make ourselves heard over the whole country.

Now, Sir, I ask your candid opinion, could such a movement be started and would it be likely such a movement could be made to effect its purpose? As editor of a patriotic paper would you be pleased to devote a few incisive sentences to so important a subject?

Men like me living on the frontiers of civilization can do next to nothing in starting or working a historical society. The most we could do would be to help it financially. I would be glad to do so, and I am sure there are thousands who would be glad to do so if they only got the opportunity. Am I trespassing on your kindness in asking your candid opinion. Are my ideas practical or not? You may be as plain and outspoken as you please for I would rather be put on the right track at the outset than after having gone to a lot of trouble to have the mortification to be disappointed. If proper appeals were made in the meantime perhaps it might be possible to crystallize matters during the era of the coming World's Fair.

I am yours sincerely,

J. J. Hand.

[Father Hand asks our honest opinion as to the possibility of forming an Irish-American historical society. That we will not offer at present, but we shall send a marked copy of this GAEL to the prominent members of the St. Patrick Society and the Friendly Sons of St. Patrick, of this city, and to the Irish-American Club, Chicago, so that they may see what Father Hand means and what every self-respecting Irish-American should endeavor to accomplish. There is sufficient material in this city alone in the two organizations which we have named to found such an institution. There are Messrs. McGuire, Rooney, Cassin, Rorke, etc. of the St. Patrick, and Kelley, Maxwell, Malone, etc. of the Friendly Sons, to whom it would be no trouble, financially or otherwise, to organize such a society.

It was our expectation when we organized the Gaelic movement that it would embrace such matter as that which is the subject of Father Hand's letter—in fact, that it was a part and

parcel of the movement, but, unfortunately, its support fell short of our expectations. —Ed]

MR. MARKOE'S LETTER.

St. Paul, Minn. March 8th. '90.

Editor An Gaodhal,—

As I have not yet heard of any deaths from duels fought among those who vie with each other in working upon our Irish Dictionary, I conclude that if we wait until the labor is performed from patriotic motives alone, we may have to wait a long time.

There are men whose courage rises as the obstacles in their way disappear; and those others whose energy and activity increase in proportion to the opposition they have to overcome. I hope always to be classed among the latter. I therefore, now propose to see what can be done towards getting our dictionary under way, without looking to any one for assistance; and relying solely upon your knowledge of the language, and your editorial influence, for the practical part, and upon my zeal for the financial part. Will you, therefore, kindly give me an estimate of the probable cost of an edition of one thousand copies each, of a Celto-English and Anglo Celtic Dictionary, and also the probable cost of further editions of from one to five thousand copies each, including compilation, printing and neat bindings in cloth, all done under your own direction or supervision. Also how long would it take you, with the assistance of such competent help as you could hire to get out the first edition of 1,000.

I am most anxious to get that work under way without delay. I do not expect the first edition to be by any means complete, but look for improvement in each subsequent edition.

If this work is successfully accomplished by a combined effort of your energy and my money, I shall hope in the near future to begin, with your assistance, the publication of a series of Irish tales and legends in Irish, with attractive illustrations, for distribution among children and others, as prizes for proficiency in the language.

I deem it most important, to preserve the knowledge and use of the language among those in Ireland who already understand it, and at the same time cause it to spread among those who know it imperfectly or not at all, in order that it may be considered an *honor* to an Irishman to use his own language upon his native soil. In this work I look for no assistance from any one: and expect you to receive fair and adequate compensation for the time and labor you expend upon it. If Providence blesses me with a continuance of his favors, I will, with your co-operation, push this work forward at my own sole expense, until we can see it bear fruit a hundred fold.

As our work goes to press I propose that your name, as compiler and mine as publisher be stamped on each volume, together with a few sound sentiments relating to the language and nationality of the people of Ireland. If you are with me in this, kindly let me know at once, and send me the desired estimates as soon as possible. Sincerely

Balston J. Markoe.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

Lecture III.

Delivered March 20, 1855.

(Continued)

We may also observe that there is reason to think, from some few facts exclusively mentioned by him, that he had before him at the time of compiling his annals, ancient records not available to subsequent writers, as is shown by his account of the manner of Conor Mac Nessa's death, and his notice of the battle of Cruanah (O'Conor, Annals, A. D. 33).

Tighernach undoubtedly takes the succession of the kings of Emania from Eochaidh O'Flinn's poem, which enumerates them from Cimbaoth to Fergus Fogha. A fine copy of this curious poem is preserved in the Book of Leinster (fol. 11.), and two in the Book of Lecan. These different copies give us an important instance of the irregularities which must, almost of necessity, creep into dates and records which depend on irresponsible transcription, where the smallest departure from accuracy, particularly in the enumeration of dates, will lead to confusion and inconsistency. In the copy of this poem preserved in the Book of Leinster, — a compilation of the middle of the twelfth century — the duration of the Ulster dynasty, from Cimbaoth to Conor Mac Nessa, is set down at 400 years and the duration from Cimbaoth to the final overthrow of the Ulster sovereignty by the Three Collas, at 900 years. Now the destruction of this power by the Collas in the Battle of Achaidh Leithderg, in Farney, took place in A. D. 331, which number, added to the 400 years from Cimbaoth to Conor, would make but 731 years instead of 900.

Again, in each of the copies of the Book of Lecan, the space from Cimbaoth to Conor is set down as 450 years, and still they give the entire duration as 900 years.

Indeed the dangers of error in transcription are admitted in a very ancient poem in the Book of Leinster itself (fol. 104), in which many matters of actual occurrence but raised to fabulous importance though not affecting chronology, are explained away. This poem consists of 111 stanzas, and its authorship is ascribed to Gilla-na-Chomdech Ua Cormaic, of whom I know nothing more. It begins "O, King of Heaven, clear my way."

However laboriously Tighernach may have worked to fix a date for Irish chronology, it is quite evident that the materials from which he drew, were those records, poems, and other compositions of the ninth, tenth, and eleventh centuries in which the length of reigns of the kings of Tara and Emania are set out. For, having once fixed, say, the date of the foundation of Emania, and the Roman era, and the corresponding king of Tara, he seems to have done little more, and indeed to have occasion to do little more, than to correct the error of dates, chiefly given in round numbers, which any considerable lapse of time must have led to errors in computation and false chronology. But as far as we can judge, Tighernach had not put the finish-

ing hand to his work at the time of his death, and, his observations on the ante-Emaniau period being lost, we are left very much in the dark as to the grounds of his views.

From all that has been said, I think it is not unreasonable to conclude, that this great annalist was surprised by the end of death, when he had but laid down the broad outlines, the skeleton as it were, of his annals; and that the work was never finished.

The founding of the palace of Emania, taking as the starting point of credible Irish history by Tighernach, is an event of such importance as to warrant a digression here, and to require of us to give some account of the circumstances which led to the erection of this seat of royalty in the north. The following is a nearly literal account of the event, from a tract in the Book of Leinster. —

"What is the origin of the name Emhain Macha?" begins the writer. "Three kings that were upon Erin in co-sovereignty. They were of the Ulstermen, namely, Dithorba, the son of Diman, from Uisnech, in Meath; Aedh Ruadh, the son of Badurn, son of Airtgetmar, of Tir Aedh [now Tir-Hugh, in Donegal] and Cimbaoth, the son of Fintan, son of Argetmar, from Finnabair, of Magh Inis."

These kings made a compact that each should reign seven years in turn, and this compact was confirmed by the guarantee of seven druids, seven files, and seven young chiefs (or champions): the seven druids to crush them by their incantations, the seven files to lacerate them by their satires, and the seven young champions to slay and burn them, should the proper man of them not receive the sovereignty at the end of each seventh year.

The righteousness of their sovereignty was to be made manifest by the usual accompaniments of a just government, namely, abundance of the fruits of the earth, an abundance of dye-stuffs for all colouring, and that women should not die in child birth.

They lived until each reigned three years in turn, that is, sixty-three years. Aedh Ruadh was the first of them that died, having been drowned in the the great cataract called after him Eas Ruadh (or Easroe), Ballyshannon, near Sligo, and his body was carried to the hill there: hence Aedh's Hill, and Easruadh. Aedh left no sons and but one daughter, who was named Macha Mangruadh (or Macha the red haired), who after her father's death claimed his place in the sovereignty: but Dithorba and Cimbaoth said that they would not allow a woman to have any share in the government.

Macha thereupon raised an army among her friends, marched against the two kings, gave them battle and defeated them, and then took her turn of seven years of the monarchy.

Dithorba was killed in battle soon after, and left five sons who also claimed their turn of the sovereignty. Macha said she would not admit them as it was not under the former guarantee that she had obtained the sovereignty, but by right of battle. The young princes therefore raised an army and engaged the queen in battle, in which they were defeated with the loss of all their followers. Macha then banished them into the wilds of Connaught, after which she Married her co-sovereign, Cimbaoth, to whom she resigned the command of the national, or perhaps more correctly, the provincial army.

Macha having now consolidated her power, and secured the throne against all claimants but the sons of Dithorba, laid a plan for their destruction; and, with this intention, she went into Connacht, where she soon discovered their retreat, captured and carried them prisoners to Ulster. The Ulster men demanded that they should be put to death, but Macha said that that would make her reign unrighteous, and that she would not consent to it, but that she would enslave them, condemn them to build a rath or court for her, which should be the chief city of Ulster for ever. And she then marked out the foundations of the court with her golden brooch, which she took from her breast, and hence the name of Emain, or rather Eomuin, from Eo a breast-pin or brooch, and Muin the neck,—which when compounded make Eomuin,—now inaccurately Latinized Emania, instead of Eomania. Ulster was then erected into a kingdom with Cimbaoth for its first king.

— This occurred, according to some authorities, 405 years before the death of our Lord (O'Flinn's poem makes it 450 years), and it was not till the year 331 of the Christian era that Emania was destroyed by the Collas, and the Ultonian dynasty overthrown.

The princes known in the ancient Chronicles of Erin as the three Collas, make such an important figure in history in connection with the destruction of Emania, that it is but proper to give a brief account of them.

Cairbre Lifechair succeeded his father the celebrated Cormac Mac Art, in the sovereignty of Erin, A. D. 267. This Cairbre, who was killed in the Battle of Gabhra, or Gawra left three son, namely, Fiacha Stabtene, Eochaidh, and Eochaidh Domhlen. Fiacha Srabtene succeeded his father, Cairbre. but his reign, though long, was not peaceable, being disturbed by the sons of his brother, Eochaidh Domhlen, namely, the Three Collas (Colla Uais, or the Noble,—Colla Mean, or the Stammerer,—and Colla Fochri, or of the Earth, earthy, claylike) who revolted against him, and at last, at the head of a large number of followers, gave him battle at Dubh-Chomar, near Tailltin, (now Telltown, in the modern county of Meath), where they overthrew and killed him, after which Colla Uais assumed the monarchy of Erin, which he held for four years.

Fiacha, the late monarch, had, however, left a son, Muireadhach, who, in his turn, made war on Colla Uais, drove him from the sovereignty, and forced himself and his brothers and their followers to fly into Scotland. Here they led such a life of turmoil and danger, that in three years time they returned into Ireland, and surrendered themselves up to their cousin, the monarch, to be punished as he might think fit, for the death of his father. Muireadhach, however, seeing that they were brave men, declined to visit them with any punishment. but, making friends with them, he took them into his pay and confidence, gave them command in his army. After some years, however, he proposed to them to establish themselves in some more independent position than they could attain in his service, and pointed to the conquest of the kingdom of Ulster as a project worthy of their ambition. The Collas agreed to make war on Ulster, and for that purpose marched with a numerous band of followers into that country, and encamped at the Carn of Achaidh Leith derg, in Fearnhaigh (Farney, in the modern county of Monaghan). From this camp they ravaged the

country around them, until the Ulstermen, under their king Fergus Fogha, came to meet them, when a contested battle was fought for six days, in which, at length, the Ulstermen were defeated, and forced to abandon the field. They were followed by their victorious enemies, and driven over Glen Rigue (the valley of the present Newry Water), into the district which forms the modern counties of Down and Antrim, from which they never after returned. The Collas destroyed Emania, and then took the whole of that part of Ulster (now forming the modern counties of Armagh, Louth, Monaghan, and Fermanagh) into their own hands as Swordlands, and it was held by their descendants, the Maguires, MacMahons, O'Hanlons, and others, down to the confiscation of Ulster under the English king, James the First.

Thus ended the Ultonian dynasty, after a period of more than seven hundred years' duration, and the glories of Emania and of the House and Knights of the Royal Branch were lost for ever.

LECTURE IV.

[Delivered March 22, 1855]

THE ANNALS (continued). 2. The Annals of Ioiafallen. 3. The Annals called the Annals of Boyle The Poems of O Huidhrin. 4. The Annals of Senait MocManus, called the Annals of Ulster.

According to the order I have prescribed for myself, we proceed now to the consideration of the Annals compiled subsequent to the period of Tighernach.

It is generally supposed that a considerable interval of time elapsed between the year 1088, in which this great historian died, and the appearance of any other body of historic composition deserving the name of Annals, and it will be necessary for us to inquire whether any writers on Irish affairs existed within this period requiring notice at our hands, in order that we may follow the chain of historic composition with some degree of uniformity.

It is, however, to be observed here, that in the existing copies of Tighernach we find the annals continued to the year 1407, that is, to a date more than three hundred years subsequent to Tighernach's own time. It is not improbable that the original body of these annals was gradually and progressively enlarged, but we have no reliable information as to the precise manner in which, or the persons by whom, the earlier parts of the continuation were made.

In the commencement of the fifteenth century we find recorded the death of a certain Augustin MacGrady, who, it is well known, laboured at the continuation of these annals, but we again find them continued after his death, which happened in 1405, down to the year 1407 (where they end imperfectly), though by what hand is not certain.

The following entry is found in the Annals themselves at the end of the year 1405,—

“Augustin Ma Gradoidh, a canon of the canons of the Island of the Saints in Loch Righ in the Shannon, a Saoi (or Doctor) during his life, in divine and worldly Wisdom, in Literature, in History, and in various other Sciences in like manner, and the Doctor (Ollamh) of good oratory, of western Europe,—the man who compiled this book, and many other books, both the Lives of the Saints

and of historical events,—died on the Wednesday before the first day of November, the fifty-sixth year of his age, on the sixth day of the moon. May the mercy of the Saviour Jesus Christ come upon his soul."

It is not improbable that the subsequent continuation of Tighernach may have been carried on by some member of the same fraternity.

(To be continued.)

211 310021 310021 310021 310021 310021

Ir j reo an teahsa do labair bhuan
boroinne,
Ain nias Cluain Tairn a lan a flosite;
D'airdozaro re chor Criosc 'nha cle-
lain foshanta,
Aisur tudaire, "seadfao bar a scar
co slorinar."

Do labair air do briosinar chearta,
In ra teahsa bhinn do bh fao ceannar;
A claidelan in a dear-lainn zo h ar do
tarran,
'Nj deir mo niseact zo brac fao tair
a3 Oahar."

D'freazar na trein a nsaedlse blar-
da,
"Orainn nsl baosal fao do rein 'r
ceannar;
Feuc rin Eozain inoir zo buan 'nha
1 earan,
A3 foran ar an am a nainad do trear-
zairc.

A n-deoz-laoi euaio jar n-buio an ca-
ta,
Ain a zluainnhd uairle zan buairc no
feair;
Ir duirc an buideacar zo lein a acair,
O ta mo eir-rj raor euzad fein bein
mo anan."

Do toz Oja air a focal zo h-obahin an
n3.
Zo Flacar na n3ar zo h-aro 'nha n3-
eact,
Ameair3 na n-ainzeal, na n-aircol, na
Naojin,
A scaraoair Ainne asur a scunahin-
ca Criosc.

21 Rj3 na b-feairc an t anan n3 inaoio-
m orc,
Do ceannu3ceir leo bar in ra f3ar
Oja-haoine;
3jo zur tozair Ainro3 a b-focair a
f3inrjor:
Bj an t-acair 'r an mac ne ceirle rjite,
O f33 Eirne zo brac le zrad ta 3 curin-
ne.
Ainlaoib O Sullleabain.

The following lines are written in answer to those persons who inquired where I was born and if my name is Sullivan galla and if I could translate and compose in English,—

A taoine uairle zlanca n3 zan adbar
do labrain;
Na bfeac roinam don eazla n3 h-ainm
com zalla,
Do curreodar ar fan me o aircrad mo
eine,
A n-bairin-Oin-Cjarain air drua3 Inb-
er Sceirne.

Ainlaoib O'Sullleabain.
Translation—

O noble gentle people not without cause I speak;
Have no fear or dread no foreign name for me,
They drove me out a wanderer from Dunkerron
by the sea.
The habitation of my race, on the brink of Inver
Seeine.
Humphrey Sullivan.

Behold the Irish Nationalist on the rostrum in Cooper Union, N. Y., addressing a surging crowd of his fellow countrymen begging a dollar aid for "Parnell and the Irish cause" and at the same time wearing a 'fifty' dollar suit of English goods! [a side, gentlemen, don't be exposing your gommishness to an intelligent community]

In all seriousness we ask those leaders of the Labor League, who are also Irish Nationalists, why do they order a strike against employers who transgress their rules and not order a similar strike against England, to produce a like result? We await an answer to this interrogatory and characterize as a fraud the Irish Nationalist who ignores it.

PHILO-CELTIC SOCIETY, PHILADELPHIA
March 19, 1890.

Editor of the Gael;—

This Society celebrated Archbishop McHale's anniversary with a free entertainment on last Sunday evening, March 16. A number of addresses were made both in Irish and in English. Mr. P. McFadden, as chairman, gave the introductory address, and John J. Lyons gave a preliminary address in Irish. The Rev. Daniel J. Murphy, of St. Theresa's Church, made the principal address, also in Irish, eloquently setting forth the national zeal and constancy of the Archbishop, who, he declared, was the bright star and pride of Erin; ever anxious for the welfare of his language and people, actually compelling them to speak their mother tongue.

The rest of the programme was as follows,—
Song in Irish and English by Chas. E. Cranney. Recitation in Irish, Miss Sallie Meakim. Song, by Miss Sarah Mallon, Song, in Irish, Thomas McEniry, Recitation, J. J. Hughes, Songs in Irish by Messrs. P. Burke and T. Dolan. Bass solo by Jas. Crosson, Song, Miss Kate Naughton, Recitation, in Irish, John J. Robinson, Recitation in English by Mr. Dahiher, Song,

211 Crúiríjsín Lán,

by Will. Devine. And an able address was delivered by Edward Meakim. The concert was well attended.

Chas. E. Cranney,
Cor. Sec.

It is a pleasure to us to note the very elegant change which has been made in the general get up of the *Boston Irish Echo*. It is now a sixteen page journal with a handsome green cover. The managers of the *Irish Echo* are genuine Irishmen. Mr. O'Farrell in writing to us the other day said, "If there is any thing that I can do for you here in Boston, at any time, I am at your service." These are the sentiments of a true Gael. We wish for the *Echo* the largest measure of success.

T. F. Halvey, the Philadelphia wool merchant, in sending his \$5 subscription to THE GAEL, observes,—

"I consider your paper the only true exponent of the rights of the Celtic race in America, or even in Ireland; and that it has not a circulation of half a million a month is a disgrace to the Irish race."

M. J. Linnane, another wool merchant, of Duane st. N. Y., called to see us and dropt a \$5 bill (his second similar donation) into The Gael's treasury to help its circulation. We wish there were more Irish-American wool merchants like Messrs. Linnane and Halvey.

We have received two copies of Father Nolan's St Patrick's Prayerbook, re-published by his permission by the Rev. E. D. Cleaver, Dolgelly, North Wales, an old member of the Dublin Gaelic Union, one an Emerald, and the other, an olive green with gilt crosses. In this edition the Irish only has been published; there is not one word of English in it.

The Rev Mr. Cleaver is well known to our readers, for all have heard of the Cleaver Prizes which he bestowed on children proficient in Gaelic.

Mr Cleaver, also, paid the cost of Mr. Hyde's (Γραδοβίτη Βιοβίτη) Λεδαρη Στευλιζεακτα, and offered to contribute £5 towards the re-publishing of Dr. McHale's Irish-English Catechism.

We hope the catechism will be re-produced for it is the best possible textbook, the Irish and English being on opposite pages. It is the first Irish book we ever read, and in our early school days, the Catechism "task" was the first to be rehearsed, and heard by the "master" or his deputies, every morning. Before the age of twelve we had it "off by heart" from cover to cover; so that we have an old ηαούρη for that book. One of our class-mates at that time was the Rev. Wm. Joyce, at present parish priest of Louisburgh, co Mayo, but we left him miles behind in the Irish catechism.

Let all our well-to-do readers send a \$5 or other bill to Mr. J. Glynn, TUAM NEWS, Secretary Irish Language Com. mentioning that it is towards the Catechism Fund, and there is no doubt but the catechism will appear soon. And when it does we hope to see the alphabet, sounds of letters, accent, aspiration, eclipsis, etc, etc, given as an addenda to it.

MOTHERS! Don't Fail To Procure Mrs. Winlow's SOOTHING SYRUP For Your Children While Cutting Teeth.

It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS a BOTTLE.

21 η-ΣΙΛΕΒΑΝΝΗ ΚΑΙ ΔΟΥΒ-ΛΟΪ.

Φορη--21η Καλιση τουη Εβρεαηαδ.

(By That Lake Whose Gloomy Shore)

(Archbishop McHale's translation)

21 η-ΣΙΛΕΒΑΝΝΗ ΑΗ ΔΟΥΒ-ΛΟΪ 'Ρ ΛΕ Η-Α ΤΑΟΒ,
'Κ ΑΙΤ ΗΑΡΗ ΓΕΙΝΗ ΦΥΓΕΟΪ ΦΟΡ Α ΜΑΗ,
21η ΒΑΡΗ ΑΡΟ ΑΙΛΛΕ, ΟΥ ΕΥΟΝΗ ΑΗ ΕΥΑΙΗ,
ΕΥΑΙΟ ΚΑΟΗ ΕΑΟΗΓΕΙΗ ΟΪ ΕΥΗ ΡΥΑΙΗ.
'21η ΔΕΑΗ, ΤΑ ΑΠΗ ΜΟ ΤΟΠΗ, ΗΪ Β-ΡΥΑΙΟΪ
21η ΑΙΤ ΡΕΟ, Η-ΒΕΙΟ ΜΕ ΦΕΑΡΟ' ΜΟ ΛΥΟΕ'
ΦΑΡΑΟΠΗ! ΙΡ ΒΕΑΪ ΟΟ ΕΥΪ ΡΑ ΤΡΑ
ΣΕ ΕΥΑΙΗ Α'Ρ ΕΛΕΡΑ ΗΕΑΛΛΟΟ' ΜΗΑ.

ΣΙ ΚΑΙΤ ΟΪ, ΗΑ ΗΪΟΡΗ ΓΥΛ,
21 ΕΥΗ ΑΠΗ ΤΕΓΕΑΟ, Ε, 'Ρ ΕΥΗ ΓΥΒΑΛ;
ΒΥΟ ΔΥΑΗ Α ΞΡΑΟ, 'Ρ ΗΪΟΡ ΕΟΠΗ ΛΕΙ Ε,
21 ΔΕΙΤ 'ΗΑ ΕΪΛΕ ΑΪΪ ΞΥΟΛΛΑ ΔΕ.
ΕΥΑ ΑΠΗ ΒΗΤ ΑΙΤ ΑΡ ΞΥΑΙΡ ΑΗ ΗΑΟΗ,
ΕΥΗ ΡΕ Α ΕΥΡΕΕΜ ΛΕ Η-Α ΤΑΟΒ;
ΤΕΓΕΑΟ ΡΟΠΗ ΗΟ ΡΥΑΡ, ΔΕ ΛΟ ΗΟ Τ'ΟΙΤΟΕ,
ΕΑΡΦΑΪΟ Α ΓΥΛ ΛΕΙΡ ΑΗΗΡΑ Τ-ΡΗΪΕ.

21η ΒΑΡΗ ΗΑ ΕΡΕΪΣΕ ΑΗΟΙΡ 'ΗΗ Α ΛΥΟΕ,
ΤΕΪΟ ΡΪ ΕΥΗ ΡΥΑΙΗΗΗΡ 'Ρ ΕΥΗ ΡΪΟΤ
21Ϊ ΡΗΜΑΙΗΕΑΟ ΑΠΗ ΗΕΑΗ, ΞΑΗ ΕΑΡ, ΞΑΗ
ΕΡΑΟ
ΡΑ ΔΕΙΤ Ο ΕΑΤΕΪΑΟ ΜΗΑ ΡΑΟΙ ΡΞΑΤ.
21ΕΤ ΗΪ'Λ ΔΟΗ ΕΛΥΟ, ΗΟ ΕΛΑΡ, ΦΑΡΑΟΠΗ!
Ο ΞΑΕΤΪΟ ΜΗΑ, ΤΑ ΕΕΑΗΑΗΗΥΛ, ΡΑΟΡ:
ΡΑΟ ΤΑ 'ΗΗ Α ΕΟΟΛΑΟ ΦΕΥΕ' ΡΑ ΤΡΑ
ΕΑΙΤ ΑΪΪ ΡΥΛΤ ΗΑ Η-ΟΕΟΡ ΛΕ ΞΡΑΟ

ΞΑΗ ΕΑΪΛΑ ΞΑΟΑ ΤΡΪ ΕΡΕΑΪΑ ΞΟΡΪ,
ΞΟ ΕΥΑΡ ΗΑ ΗΑ Η-ΑΙΛΛΕ ΛΕΑΗ ΡΪ Α ΛΟΡΞ,
ΙΡ 'ΗΥΑΠΗ ΟΟ ΞΕΑΡΜΥΪ ΞΑΗ ΑΗ ΛΑΕ,
Ο'ΦΟΙΡΥΪ ΡΞΕΙΗ Α ΟΡΕΑΟ 'Ρ Α ΞΗ.
ΙΡ ΕΡΥΑΪΟ ΑΗ ΕΡΟΙΤΕ Α ΤΑ ΑΪΪ ΑΗ ΗΑΟΗ;
ΟΠΗ Ο'ΕΙΡ Α Η ΑΠΗΜΪΞΑΟ ΛΕ Η-Α ΤΑΟΒ
ΟΟ ΛΕΜΗ ΞΟ ΔΕΪΡΕΑΟ Ο Η-Α ΡΑΗ,
ΙΡ ΕΪΛΞ ΛΕ ΡΑΗΑΟ Ι, ΡΑ Τ-ΡΗΑΗ.

21 ΛΑΡ ΟΟ ΙΗΗΕ. Α ΞΙΛΕΑΗ-ΟΑ-ΛΟΪ,
ΤΥΤ ΕΑΙΤ ΛΕ ΞΙΛΑΡΑΟ ΑΗ ΛΑΕ ΞΟ ΜΟΕ.
ΟΟ ΗΑΟΟΔΑΗ ΞΟ ΜΑΛΛ Ε ΤΡΥΑΪΣΕ ΟΟ 'Η
ΗΗΑΟΙ,
21 Ο'ΕΥΞ ΤΡΕ ΞΡΑΟ 'Ρ ΤΡΕ ΡΕΑΟΜΑΛΛ ΕΡΟΙΟ
ΤΡΑ ΞΥΟ Ο'Α Η-ΑΗΑΗ ΒΕΑΤΑ ΡΥΤΑΙΗ,
ΟΟ ΕΥΡΕΑΟ ΕΟΛ ΑΠΗ ΡΑΟ ΑΗ ΕΥΑΙΗ,
ΛΕ Α ΡΑΪΟ ΗΑ ΕΠΟΙΕ 'Ρ ΗΑ ΞΙΛΕΑΗΗΤΑ ΒΗΗΗ,
'ΚΥΑΠΗ Α Ο' ΕΠΥΪ Α ΕΑΡΕ ΞΕΑΛ Ο'Η ΤΥΠΗΗ.

As stated in the 7th number of the Gael, the condition of membership in the Gaelic League is, that each Member shall learn the language and send a proof to us that he is learning it. Such proof will consist of his sending a translation of the exercises to us; also, the payment of \$1 a year as subscription to the Gael.

We have now only a few copies left of the first exercise, but when they run short we shall print special copies; we have kept a supply of the others.

It is needless to observe that this system of teaching is the most effective step ever taken to promote the study of the language, and to make that study general. And any Irishman who is ignorant of his native language and who does not avail himself of it to cultivate some knowledge thereof is, indeed, a cold-hearted Irishman.

The monthly installment of these lessons given in the Gael will tire no Irishman, and yet by the end of the year he would be on the road to read and write a little of his native speech.

Now, it is the special duty of those who have taken an interest in the language movement to get as many as possible to commence the study of the Lessons, even those who speak the language but have no literary knowledge of it, with a view of widening the field for Irish literature.

The New York Gaelic Society had their *Feir Ceoil* and *Seanaeair* on the 8th of the month. The hall was crowded. Mr. M. A O Byrne's Gaelic address, as the opening of the Second Part of the exercises on the programme, was well delivered, the easy grace of the speaker indicating the man of parts.

We have received a lot of matter from our Maynooth friends as we go to press.

MAGAZINES

DONAHOE'S MAGAZINE, *Devoted to the Irish Race at Home and Abroad.*—Address, Patrick Donohue, Boston, Mass.

IRISH IMITATION OF CHRIST.
(SECOND EDITION).

With Life of Translator, Father O'Sullivan, the celebrated Irish scholar. A treat for Irish learners and scholars. The best Irish book published Pure and easy Irish.

"Those who wish to learn correct Irish, cannot do so more effectually than by learning every word and phrase in the Irish Imitation.—*Dublin Nation*

Price 1s. 6d.; handsomely bound 2s. 6d.; By post 3d. extra.

Mulcahy—Patrick St., Cork, Ireland.

F. M'OSKER,

PLUMBER, STEAM & GAS FITTING & FIXTURES.

All our Work Warranted.

St., Francis' St. Cor. of Jackson, Mobile Ala.

L. SLAVIN,

Horse-Shoeing.

771 ATLANTIC AV.

T. F. WYNNE,

PAPER STOCK,

13 & 15 Columbia St. Brooklyn.

M. Heaney.

HORSE-SHOEING,

293 Degraw St.

REAL ESTATE

I negotiate sales in every State of the Union.

RATES of COMMISSION.—

Letting & Collecting	?	per cent.
Sales—City Property.—When the Consideration exceeds \$2,500,	1	" "
Country Property	2.50	" "
Southern & Western Property	5	" "

No Sales negotiated at this office under \$25/ In small sales where the consideration does not amount to two thousand (2,000) dollars the papers will be furnished gratis by the office.

M. J. Logan,

Real Estate & Insurance Broker,

814 Pacific st. Brooklyn.

NOTARY PUBLIC and Commissioner of DEEDS,

Loans Negotiated.

SPECIAL OFFER. Here's a Bargain

Embroidery grand, double See our illus. All the colors in each bunch. Finest quality. Greatest bargain in the world. Securing bargain in everyhouse Patchwork broidery. well as so well are con- the rich will the here both best manu-



Silk less than 1 cent a skein. A 25 skein bunch for only 22 cents. of the rainbow, and many more—finest and most delicate tints. most desirable in the market. gain in Embroidery Silk on money. Get the best. The crazy patchwork, and for and other embroidery. Postage Send to us in season, thereby the best and cheapest. Best the world. It is needed in for Embroidery, Crazy Outlining, Cross, Stitch Em-Tassel and Fringe Work, as the numberless other uses known to ladies, and we ident all will appreciate bargain we offer. You save money by getting best at any time, and best at any time, and you save money at ends, for you get the Embroidery Silk factured at a considerably reduced price. It will be well to send to us in season, so as to secure the benefit of this extra and in any bargain. Some of the Embroidery Silk a sold by the package do not contain the variety of shades so much desired by ladies, but in our Grand, Double 25 Skein Bunch you secure every shade and delicate tint you can dream of, and recollect that it is the very best embroidery silk in the market. Embroidery silk has now become a household necessity.

as all ladies of taste or refinement desire to make home more beautiful by specimens of their own handicraft! Of course to accomplish this to the fullest, the very best materials must be used, especially in such delicate work as hand embroidery, and we offer you the best at a less price than formerly was paid for very much inferior silk. It may be questioned by some as to how we can afford to sell goods at such wonderfully reduced rates? Our answer is that having control of all necessary capital, we, by watching the markets, can secure at any time large consignments of goods, which must be sold for cash, as well as large bankrupt stocks, and which small capitalists cannot handle. It is no object for us to hold these goods, even if we so desired; we therefore offer them to the public, sharing with them the profit. Send to us in season so as to secure the benefit of this wonderful bargain.

PRICE. One Grand Double 25 Skein Bunch 22 cents; three bunches, if ordered at one time, 50 cents. Address all orders, E. C. ALLEN & CO., Augusta, Maine.

HOUSEHOLD LEAVES.



A Manual of Knitting and Crocheting. This book contains a larger number of practical rules for knitting and crocheting than any book ever before published at double the price. Each pattern has been thoroughly tested by an expert and found to be correct before being published. Over one hundred ladies, from all sections of the country, have contributed their newest and choicest patterns for this book, the whole being carefully edited, and only the best designs used. These articles, coming as they do from so many different sources, embrace designs for almost every kind of fancy work which it is possible to construct with the knitting needles or -crochet hook. Among the almost infinite variety of articles contained in this book may be mentioned the following: Directions for making Baby's Boots, Bibs, Tobacco Bag, Hoods, Caps, Lady's Under-vests, Baby's Sack, Quilts, Purses, Lamp Mat, Ear Muffs, Todies, Slippers, Toboggan Cap, Infant's Shirt, Tam, O'Shanter Cap, Shoulder Cape, Sofa Pillow, Infant's Band, Moss Mats, Collars, Skirts, Bed Spread, Party Bags, Scrap Bag, Pillow Shams, Afghans, Sponge Holder, Lady's Under Jacket, Pin Cushion Covers, Child's Leg-gins and Drawers, Gentlemen's Gloves, Counterpane, Mitts, Watch Guard, Baby's Blanket, and an almost endless variety of elegant patterns of Edgings, Insertions, etc., of all widths and kinds. In all over one hundred and fifty different designs. It is elegantly printed on tinted paper, with handsome covers, and contains 64 pages. Sent by mail, postage paid, for 25 cents. Address, E. C. ALLEN & CO., Augusta, Maine.