



ղեւծ քարծփօջանցա թե, աչ թեւղած չած  
ւլե օծայր քալակ էյմէյօլլ աղ ճայրեւան.

Բձչքամայրօ աղղ ըղղ է 7 լաճքամայրօ  
ճայր ծայրթօջանց Ծօծար Ծայրեւծ աղ Ծօ-  
նայր.

Ուայր ճ ծփ աղ լձ 'ր աղ ծլլաճայր ծփ ըփ  
լե ծայր ղա ճօճլաճ ճայրեւ, ննրչայր ըփ  
բէյղ աչար ղա մղղձ ճօյնթեւճ, 7 քալար  
չաճ ճօղ ճաճ մաճ օճ լե ղ-ա ճաօծ. Ծփ  
քարթչ ննր ճայր աղ ղ-ծայրթչյղ; ճայր ըփ  
բյօր ճայր աղ լեօնղղ 7 ճայր աղ լլթբյրց,  
աչար ծօծայրց լեօ, "Ծձ մէ բչնյօրցա, ճ-  
չար մէ բէյղ աչար մյօ նղղձ ճօյնթեւճ  
մղլլե, ճայր աղ ծայրթօջանց; ծփ քար ղղ  
քեօ ճօ քաճ ճայր ծփճմար 'ղար չ-ճօճլաճ,  
աչար ճձ ճ լօրթ ղա ճլլաճ; ճձ մաճ օճ ճ-  
չամ-քա աչար ճլլ չաճ ղ-ւլե ծայր թե մյօ  
նղղձ ճօյնթեւճ, աչար թօ չօյր ըմ մյօ  
ճօյրթեւն, մյօ ծայրեւ, աչար մյօ ծայրթ.

"Ծ քձչ մայրթե աղ ճ-յօլար ճչ ճնթաճ  
աղ ղլեւանց ըլ թօ ճաճճար ճ ճօճլաճ,  
ճայր ղաճ-քան. "Ծձ աղ ճ-յօլար մարծ," ճայր  
քան ծայրթօջանց, "ղօ ղլ ճյօքքաճ ճօղթու-  
ղե ղղ քեօ չայր բյօր թօ, աչար ծայրքաճ  
քէ քաճարձ ճնթղղ; ճճ չեօծքայրձ մղրե  
ամաճ աղ քար ճ ծփ աղղ րօ "

ղղ ըղղ թ'օրթույր ըփ ճ ճօյրթե-թրաճօյր-  
եւճճա աչար աղ լեօնղղ աչար աղ լլթբյրց  
ճ ճար քաճ. Ծյրճար ճչ ղղթեւճճ չօ թ-  
ճայրթեւճար ճօ քաճա լեյր աղ ճեւճ ճ ծ-  
քալար աղ ղղաճ-քլլ լօյրթօղղ աղ ճեւճ օյր-  
ճե աղղ. Ծփ ղօնչանցար աչար քայրթօյր  
մնր ճայր ղա թաօղղծ ղալար ճ ճօղղաճար  
աղ ճօյրթե մնր ճ ճեւճ լե լեօնղղ աչար  
լլթբյրց քաճ. Ծ'բլարքայրձ աղ ծայրթօջ-  
անց օյրձ ճ ղաճ ճօղ ըքայրթեարքայրթե աղղ  
ըղղ չօ թէյնթղղաճ, 7 մձ թ'քձչ քէ ճնթղղծ  
'ղ-ա ճլլաճ. Ծնրաճար չօ ղաճ, քար օճ,  
աչար չար քձչ քէ ճօյրթեւն աղ ճ-րօլար  
ճա. "ղղ ղյօղղ-քա աղ ճօյրթեւն," ճայր  
ծայրթօջանց, "աչար մար թ-ճայրձ ըլ  
ճամ է չան ննրլլ, մարծօճայրձ մէ ըլ չօ  
ղ-ւլե."

Ծայրաճար աղ ճօյրթեւն թ, աչար ծփ ըփ  
ճչ ղղթեւճճ չօ թ-ճայրց ըփ չօ թ-ճյ աղ  
թեւճ ճ ծ-քալար աղ ղղաճ-քլլ լօյրթօղղ աղ  
թար ղ-օյրթե. Ծփ ղօնչանցար աչար քայր-  
թօյր ճայր ղա թաօղղծ ղալար ղ ճօղղարթ-  
աճար աղ լեօնղղ աչար աղ լլթբյրց. Ծ'  
բլարքայրձ աղ ծայրթօջանց օյրձ ղաճ ճօղ  
ըքայրթեւն աղ ըղղ չօ թէյնթղղաճ, 7

մձ թ'քձչ քէ ճնթղղծ 'ղ-ա ճլլաճ. Ծնրա-  
ճար չօ ղաճ, աչար չար քձչ քէ ծայրեւ  
ւլրթե ճա "ղղ ղյօղղ-քա աղ ծայրեւ ըղղ."  
ճայր աղ ծայրթօջանց, "աչար մղղա թ-ճայ-  
րձ ըլ ճամ է չօ թարձ ճարքայրձ մէ 'ղ  
թեւճ ծայր-օր-ճյօղղ աչար մարծօճայրձ մէ  
չաճ ղ-ւլե ճայր աչար."

Ծայրաճար աղ ծայրեւ թ, աչար թ'յղ-  
թլլ լեյր չօ թ-ճայրց ըփ ճօ քաճա լեյր  
աղ ճեւճ ճար ծ-քալար աղ ղղաճ-քլլ աղ լօյր-  
թօղղ աղ թարք օյրթե. Ծայր ըփ աղ ճայր-  
ճեւճ ճար ղա թաօղղծ ճ ճայր ըփ ճար  
թաօղղծ ղա թ-ճայրեւճ ղլե. Ծնրաճար  
չօ ղաճ, 7 չար քձչ քէ ծայր ղարձն ճա,  
աչար չօ ծ-քայրթօյր ծայր լեյր աղ լարք  
մարթեւճ է. "ղղ ղյօղղ-քա աղ ծայր ըղղ,"  
ճայր աղ ծայրթօջանց, աչար մար թ-ճայրձ  
ըլ ճամ է ճար աղ ծ-քայրց մարծօճայրձ  
մէ ճ ղլ ըլ."

Ծայրաճար աղ ծայր թ, աչար ճար չօ  
նրձ լեյր չօ թ-ճայրց ըփ չօ ճայրեւ  
ծայր ճայր ճայր ղլ աղ ճայր-  
ե-ճարք; աչար ճայրց աղ ղլլ ամաճ, 7  
ճարք քէ լե քայրթօյր ղալար ղ ճօղղարք քէ-  
աղ լեօնղղ աչար աղ լլթբյրց քաճ 'ղ չ-  
ճօյրց. "Ծ-քայր ճօղղ նղղ ճչաճ?" ճայր  
աղ ծայրթօջանց, "մձ ճձ ճաճար ամաճ է  
չօ ղ-նրձ ճայր ճչամ ճար, ղօ ղլ քձչ-  
քայրձ մէ ճօճ ճար ճօճ ղօ ճլեւճ ղօ ճալ-  
ճ է ղղ թօ ճայրեւն."

Ծայր աղ ղլլ ճար ամաճ ճար, աչար  
ճ'բլարքայր ըփ ճե.

"ճղ ղաճ ճն ճլլ Ծօծար Ծայրեւծ աղ  
Ծօնայր?"

"Ծյրթար," ճար ճար.

"Ծայր ղյօր ճչամ չայր ննրլլ. աչար մձ  
ճայր ճչ ղղթեւճճ ծայր ղեյր ղեյր քէ ղյօր  
մարթա ճար," ճար աղ ծայրթօջանց.

ճղղ ըղղ ճարքայր ըփ ճձ ղլլե չարքայր-  
ար ճ ճայր աչար ճայր ըփ ղ ղ-ճայրձ աղ  
ճալլա ղաճ, աչար թ'յղղարքեւճար 'ղղ  
ղ-թրթղղղղ ճ ճայր ղար չօ ծար ղղ  
ճայրեւն.

(Լե ծայր երթօղղղղղղ 'քան ճաճալ քե-  
ւչայրղղ.)

The Catholic Sentinel sneeringly remarks that  
Wm. O'Brien is studying Irish in jail. Ah, Bro-  
ther McGarry, yes, in adversity; in prosperity, he  
boycotted it, and sneered at it, too!

We hope Gaels will pay up; the monetary con-  
sideration is not so much as the encouragement,  
which promptness is sure to inspire.



the aspirate sounds are known by the learner.)

\*\* The notation for the aspirate sound sign is a dot (·) or *h*.

Plain or Primitive Form.	Aspirated or Secondary Form, As Spelled.	Pronunciation or Secondary Form, As Articulated.
Labials	ρ ρ̄, or ρη.	F,
	β β̄, or βη.	V, or W.
	μ μ̄, or μη.	V, or W.
Palatals	ϕ ϕ̄, or ϕη.	H.
	χ χ̄, or χη.	Gut'ral KH or X GH or Y
	ψ ψ̄, or ψη.	
Dentals	θ θ̄, or θη.	DH, Y.
	τ τ̄, or τη.	H.
Sibilant	ρ ρ̄, or ρη.	H.

A fuller explanation of the aspirated Consonants.

- ρ aspirated equal ph or f.
- β before and after e or ι equals v; before and after Δ, o, u, it equals w.
- μ before and after e or ι equals v; before or after Δ, o, u, it equals w; μ̄ is slightly nasal, as in κυήΔ sorrow, pronounced as if written κυήηΔ.
- ϕ is silent: it has the sound of 'h' in some words; as ϕέηη, self; τo μ' ϕέηηη, to myself, pronounced, dhom hein.
- χ equal ch in och, oc; or the Greek x [chee]. It is invariably sounded like the Greek x [chee] when it goes before e or ι; but before Δ, o, or u, it has a thicker sound, as heard in the exclamation oc! [och], ocōη! [ochon]; or of the German ch.

There is no sound in English like that of ε; for when it is said that ε aspirated sounds like gh in 'lough', very few take up that sound, for few in these countries, except Irish-speaking people alone, pronounce that digraph with a guttural tone. To pronounce it correctly add to the sound of k [or Irish c] a little rough breathing from the throat; as oc, [och]

ζ equals gh, guttural, in the beginning of a word, if before the vowels Δ, o, u: before e or ι, it has the less guttural sound of y; as, μο ζεΔη, my affection. But in the end and middle of a word, it has no other power than that of lengthening the sound of the preceding vowel, and fixing the spelling, just as

gh in the English words—high, neighbour, highness, nigh, thought, thoughtful, thoughtfulness, tends to lengthen the vowel i, or the diphthongs ei, ou, and to aid in forming a correct orthography

Example: ρηζ, a king, pronounced as if written ρη [ree], ρηζεΔετ, a kingdom, ρηζε-Δηηηηη, kingly; ρoζ, happiness, prosperity, pronounced so, ρoζε-Δηηηηη, pleasant, prosperous; ρoζε-Δηηηηηετ, pleasantness.

θ has a thick, guttural sound very like that of ζ. In the beginning of a word, θ before e or ι has exactly the sound of y, as, μο θηΔ [mo Yia], my God. In the middle or end of words θ aspirated is the same in all respects as ζ aspirated—i.e., it only lengthens the sound of the preceding vowel || or diphthong.

Obs.—There is another sound peculiar to ζ and θ when following the vowels Δ or o, in the first or second syllable of a word, which deserves particular attention. The two letters Δζ, or Δθ, sound like i in ire, ey in eye, eyre; as, ΔθΔηη (ey-en), aspen; ΔθΔηηετ [ey-airth], bolster; ΔθΔηετ [ey-ark] a horn; ΔθΔεΔεθ [ey-luck-oo], burial; ΔθΔηηηη, I adore; ΔθρετΔη, a halter; Δε-ΔεθΔηη, a science; ζΔθΔηηη, beagle; ηΔθ-Δηετ, sight; τΔεθζ, Thais; ΔθζΔθ, fewness; ΔθζΔηετ, face, against; ΔεθΔηη, the space between the fingers, toe, prong, fork; ρηεΔθζΔηη, a turf spade, and ΣεΔθζ-Δηη, John, are exceptions. These exceptions are generally marked with the grave accent, as ΔεθΔηηη, a cause; Δε-ηηηετ, timber; Δεθ, luck.

ε equal h; ρ equal h. Aspiration so affects these letters that their power as consonants has been lost, while the aspirate alone is heard. ρ final is never aspirated.

[ Hence, an accented vowel should never be employed before these aspirated letters—the aspiration being a sufficient indication of the lengthened sound. Also, accenting the a in the pronoun ar, our, should be avoided. That word is invariably pronounced short to distinguish it from ar, slaughter—pronouncing it awr savors of the cockney pronunciation of Catholic, *Cawtholic*. A persistence in this indiscriminate mode of accentuation bewilders the printer and puts him to the cost of buying extra accented letters.

VOCABULARY.

Δ, who; Δέτ, but; Δό, luck.  
 Δη τε, the individual, the person who;  
 τε, means any one, a person; τε is  
 sometimes written τ, but this is not a  
 fem. form.

έο, so, as; έο, so; when followed by  
 the demonstrative pronoun ηη, that;  
 as, τά Δη λά έο ηρεάξ ηη, the day is so  
 fine, literally, the day is so fine that;  
 η-ηη ηέ έο ηηητ ηη? is he so good?  
 it means 'as', and is followed by τε  
 [with] when a comparison is made; as,  
 he is 'as' gentle 'as' a lamb, τά ηέ έο  
 εοηη "te" ηΔη, literally, he is so mild  
 [that he can be compared] with' a  
 lamb; where no comparison is drawn,  
 but a certain condition pointed out, it  
 is followed by Δηη, 'and,' 'as'; —Ex:  
 he is as well as [is] possible, τά ηέ έο  
 ηηητ 'Δηη' η ηέηηη; we are as fortunate  
 as we can be, τάηηητ έο ηηηΔ  
 'Δηη' έης ηηη.

Pronunciation.

βάτ, death, murder,	baw.
βάτ, or βΔ, cows,	bah.
βεάτΔ, life; ηητ, life,	bahah.
βοέτ, poor,	bucht.
ηράτ, ever; to spy, a design,	braw.
ηρεάξ, fine,	biraw.
εατ, what,	kadh.
εάτ, a battle,	kah.
εητ, spend, use,	kaih.
εάητ, chaff; to winnow,	kaw-ih.
εηΔ, who,	kee.
εηηέ, end,	kireaugh.
εηηηε, man, a person,	dhuineh.
ηάτ, cause, reason,	law.
ηΔβ, take, receive,	gov.
ηΔέ, each,	goch.
ηηάτ, love,	graw.
ηαοέ, a hero,	lhayuch.
ηεηηβ, a child,	lhannuv.
ηηητ, good; ηο ηηητ, well,	maih.
ηηηη, as; like; ηηηη βλάτ Δη ηηηηξ, as the flower of the field.	
ηηοέ, early,	mough.
ηητ, a thing,	nhæ.
οηξ, a virgin,	oiy.
ηητ, course, a flight,	rih.
ηηηη, we, us,	shinn.

ηηβ, ye, you,	shiv.
ηηατ, they,	sheeudh.
ηηάηη, to swim,	snawuv.
ηοξ, happiness,	so.
Δη-ηοξ, misery,	on-ó.
τΔληη, earth,	tholuv.
τεάε, a house, ηηξε, a house's, though.	
τηάτ, time; Δη τηάτ, when,	thraw.
τηηαξ, pity.	throo-eh.
υέτ, bosom; Δη, from; thus, Δη υέτ, from the bosom, i.e., by virtue of, thro';	
Δη υέτ Δέ, for God's sake.	

EXAMPLES

τά Δη λά ηρεάξ, the day is fine; τά Δη  
 βάτ ηατΔ, the boat is long; τά Δη  
 ηεαη ηηητ, the man is good.

βη Δη τεάε βοέτ Δέτ βη ηοξ Δηη Δη  
 τηάτ βη ηεαη Δη ηηξε ηεο, the house  
 was poor, but happiness was there the  
 time (while) the man of the house was  
 alive.

τά ηΔέ ηητ ηηητ Δηη ηέηη, everything  
 is in itself good.

βη Δηη Δηη ηΔέ Δη, Δηη ηη βεητ εηηέ  
 Δηη ηο ηηάτ, God was in being at all  
 times, and there never will be an end  
 for him.

Exercise 1.

Translate—

1. What the thing, a boat? 2. Have you a good  
 boat? 3. I like to swim. 4. Do you like to swim?  
 5. Have you a poor house? 6. I have not a poor  
 house. 7. Alas, thy house is pitiable, but there is  
 happiness in it. 8. Mayest thou have prosperity  
 and happiness for ever. 9. With whom (i.e., whose  
 is) the poor child? 10. With (i.e., belonging to) the  
 man of the house. 11. What reason art thou in this  
 place so early? 12. Because (the) luck is on the  
 person who is early. 13. Take my hand in thy  
 hand. 14. Pitiable and short is the life of man  
 and full of misery. 15. The life of man is a war-  
 fare as long as he is on earth. 16. For God's sake  
 spend a holy life. 17. Who is he—God? 18. Is  
 God in every place? 19. God is in every place.  
 20. God is good to every person; the sovereign  
 king of heaven, who is, who was, and who shall be  
 for ever.

Students, persevere, you are now o-  
 ver the rubicon; the exhibition which  
 you have given in last Gael is highly  
 creditable to you. The next will be in  
 six months. Try to circulate the Gael  
 among your friends.

CAPTAIN NORRIS'S NOTES.

The following are the Notes to the extract from the *Seanchus Mór*, which appeared in the last number of the *Հաօժալ*, and also, what is called 'The poem' I give them in the original Irish and in the author's (or editor's) English translation, and also in my own modern translation. I give the Notes first.

Yours truly,

THOMAS D. NORRIS.

Original.

ՔԱՅԵ ՅԱԵ ԴՅՈՒ ԾՈՊՈ, յՐ ԴՅՈՂ ԱՇԵՐԱՐ  
ՔԱՅԵ ՅԱՇԱՅՐՈ, .j. ՔԱՅԵ 1 ՊԱՅՆՅԻՇԻ ՊԵՇԻ  
ՅԻՏ ԶԱԵ ՊԱՐՈ, ՊՈ ՊԱ ՅԱԵ Պ-ՅՈՂԻՅՇԵԸ; ՊՈ  
Ա ՊՅՈՇԱՅԻ ՊԱ ՊԱՐՈ, ՊԱ ՊԵՈՒԸ, ՊՈ ՊԱ  
ՊԱՐՈ, ՊԱ ՊԱՐԱԼ.

ԱՅՐ ԲՐԱ ՌՅԻՇԱ .j. ՌՅԻՇ ԴՅՈՂ ԾՈՊ ԸԲ-  
ԱՅՈՒ, ՊՈ ՌՅԵ, ԸՐ ՅՈՇՊԵՇ ՈՒ ԼԱՐԱԾ  
ՅՈՅՈՇԻ ԸՊՈ ՔՐՅ ՔԱՇՐԱՅԻ; ՊՈ [ՈԵՄԱՊԵՇ]  
ՊԵՄՊՈՊԱՇՈՊԵՇ, .j. ԱՄ ՅԱՐԵ ՕՇԱՐ ԱՄ ԾՈ-  
ՐԱԾ; ՊՈ ՌՅԵ ՊԵՄՍՈՒԾԱՇԸ .j. ՄՅԼ ՊԵՄ-  
ԱՅՈՂ ՔՈ ՅԱԲՇԱՅՐ ՅԻՏ ԵՐԱՅ; ՊՈ ՅՈՄԱ  
ՅԱՅՈ ՇՈ ՈՊՈՇԱ 1 ՔԱՐՐԱԾ ՊԵՄԱՊՈՇԻ; ՊՈ  
ՌՅԵ ՊԵՄՊԵԱԸ, .j. ՇԵՅՅ ՊԵՄՊԵ ԾՈ ՐԱԾԱԾ  
ՅՈՇԻ ԾՈ ՔԱՇՐԱՅ.

ՇԱՇԻ ԼԱՊ ԾՈ ՊԵՄՊ ԾՈ ՐԱՇ ԾՐԱՅ ԾՈ  
ՊԱ ՇՐԱՅՈՅԻ ԾՈ, ՕՇԱՐ ՈՒ ՔԱՅԼԻՅՇԵԾ ԾՈ  
ՔԱՇՐԱՅ ԵՅՐՅՈՅ, ՕՇԱՐ ՅՈՊԱԾ ԸՊՊՐՅՈ ՇՈ  
ՐՅՈՇԵ ՔԱՇՐԱՅ ՊԱ ԲՐԱՇԻՐԱՐԱ ՅՐԱՊ  
ԿՊՈ:—

"Jubu fir fri ibu, fir ibu anfir,  
Fris bru uatha, ibu lithu Christi Jesu"

ՕՇԱՐ ԵՇՈԵ ՅԱԲԱՐ ՐՅՈ ՔՈՐ ՊՅՈ ՊՈ ԼՅՈ  
ՊՅ ԵՅԱ ՅՈՇՈՇ ԾԵ. ՈՒ ՇՈՊԱԾ Է "ՅՈ ՈՒ-  
ՊՅՈՊԵ ՇԵՅ ՔԱՇՐԱՅ." ՇՈ ՊԵՇ ԸՊՈ, ՕՇԱՐ  
ՈՒ ԸՈՊԱԾ ՅՐՅՈ ԿՊՈ. End of the Notes.

The following is the poem spoken  
of, viz;

"ՔԱՇՐԱՅ ՈՒ ԲԱՅՇԽԱՅ ՅՈ Կ,  
"ՅՈ ԸՊՊՐՅՈ ՇԵՇՈՅ,  
"ՔՐՅՇՇԱՅ ՐՈՅՇԵԼԱ ՇԵՈ ՄԵՇ,  
"ՇՈ ԵՒԱՅԵ ՄՈԼՔԱՅՅ ՄԱՇ ԱՅԼԵԾ."

ՕՇԱՐ ՔԵՐՐԱ ԾՈ ՐԵԱՊԵՐ ԿՈ ՔԵՐՐԱՊՅՈ  
ՅՈ Շ ՏԵԱՊԵՐԱ, .j. :—

"Laeghair, Corc, Daire, the hardy,  
"Patrick, Benen, Cairnech, the just,  
"Rossa, Dubhthach, Fergus with science,  
"These were the nine pillars of the Senchus Mor."

ՔԵՐՐԱ ՊԱ ԼԱՅԾԵ ՅՈՊՐՈ ՇՈՒՇԱԸ ՄԱՇ  
ԱՅ ԼԱՅԱՅՐ, ՈՅՅ ՔԼԵԾ ԲՔԵՐ ՊԵՐԵՊՈ.

ՇՈՒՇԱՅ Ը ԵՊՅՈ ՅՈ ՇՏԵՊԵՐԱ; ՔԱՇ-  
ՐԱՅԻ ԾՈ ՇՈՇԵՇ 1 ՊԵՐՅՈ ԾՈ ՐՅԼԱԾ ԲԱ-  
ՇԱՅՐ ՕՇԱՐ ԵՐԵՈՊԵ ԾՈ ՅԱՅՇԵԼԱՅԻ, .j. ՅՐ  
ՅՈ ՊՈՄԱԾ ԲԼԱԾԱՅՈ ԾՈ ՔԼԱՅՇԵՐ ՇԵՇՈՅ,  
ՕՇԱՐ ՅՐ ՅՈ ՇԵՐԱՄԱԾ ԲԼԱԾԱՅՈ ԾՈ ՔԼԱՅԻ-  
ՅԱՐ ԼԱՅՅԱՅՈ ՄՅԻ ՈԵՅԼԼ, ՈՅՅ ԵՐԵՊՈ.

Le deist leagta.

English translation as found in the  
*Seanchus Mór*.

Rath Guth aird was so called as being a fort, ('rath') where a person was punished for loud speaking, or for unlawful speaking; or from the vioces of the 'ards', i.e., of the learned; or of the 'ards', i.e., of the nobles. On the bank of Nith, i.e., Nith was the name of the river, or it was called Nith from the contest which the pagans had there with Patrick. 'Nemance' or 'Nemshomaoinech,' i.e., unproductive of fish and produce; or 'Nith nemunnach,' i.e., onyx stones they used to find in its strand; or it was called Nith' from a slaughter committed along with Nemmannach; or 'Nith nemhneach,' from a poisonous drink which was given there to Patrick

A cup full of poison was given by one of the druids to him, and this was revealed to Patrick, and thereupon Patrick pronounced these words over the liquor:—

lubu fis fri ibu, fis ibu anfis  
Fris bru uatha, ibu lithu Christi Jesu."

And whoever pronounces these 'words' over poison or liquor shall receive no injury from it. Or it was the prayer beginning 'In nomine Dei Patris,' etc. He then composed, and pronounced over the liquor.— End of the Notes.

The following is the poem promised, etc

"Patrick baptized with glory,  
"In the time of Theodosius,  
"He preached the Gospel without failure,  
"To the glorious people of Milidh's sons."

And the author of the *Senchus* were the number of persons of the *Senchus*, viz.—

"Laeghaire. Corc, Daire, the hardy,  
"Patrick, Benen, Cairnech, the just,  
"Rossa, Dubhthach, Fergus with science,  
"These were the nine pillars of the *Senchus Mor*."



ԲԻՐ ԲԱԴՇԵՐԵ ԱՊՈՒՆ, ԻԾԻՄ ԴՕՅ ԼԵ Կ-ՅՕ-  
ԴԱ ՇՐՅՐՕ.

Translation.

I drink death with knowledge, knowledge drinking  
ignorance.

Confusion with him alone, I drink happiness with  
Christ Jesus.

This reminds me of a similar saying among the  
people in Ireland when speaking of St. Patrick and  
the druids. It was said that Patrick got poisoned  
meat from a druid and, as in the present case, it  
was revealed to him. Then Patrick took the meat  
and over it pronounced the following words, viz :

“ԵՇԻՄ ԱՊ ՔԵՕՆ ԱՊ Ա Պ-ԿՆԵԱՊՊ ԱՊ  
ՊՊՊ, ԱՅԱՐ ՇԱՊՊԱՊ ԱՊ ՊՊՊ ԱՊ ՊԵՊՊ-ՊՏՕ,  
“ԱՊՊ ԱՊՊԱ ԱՊ ԱՇԱՐ ԱՅԱՐ ԱՊ ՊՊԵ ԱՅԱՐ  
ԱՊ ՏՐՅՐԱԾ ՊԱՕՊՊ, ԱՊՊՊ, ՇԱԴԱՊԻՇ ԲԱԾ-  
ՊԱՅԵ ԵՐԿ Կ-ԱՊՊԵ.”

ՏՕՄԱՐ Օ ԵՒ ՈՐՊԱԾ.

ԵՐԱՇՏՐԱ ԵՕՅԱՊՆ ՐԱՅԻՅՕ

ԱՊՊՐՕ ԴՅՐ.

From the dictation of Mr. Thomas Lannon of  
Portlaw, Co. Waterford.

ԱՊ ԲԱՊՊՊԵԱՊ ԱՐԱԾ

(Continued from p. 70)

ԴԵԱԾ ԱՊ ՇԱՊՊԵ-ԱԳՐԱԼ ԱՅ ԵՐԵԱԾԵ ԼԵՐ

“Ա ՔԵԱՐՊԱՊՊԵ ՅՐՕՅԵ ԵՒ ԴՅՐՕԼ ՊԱ ԵՔԵԱՐ-  
ԱՅԾ Ա ԲՔԵԱՐՊ,

ՏՅԱՐԲԱԾ ԱՊ ԴՅՐՈՊ ՅՕ ԲՅԱԼ ՅՕ ԲԱՊՐԻՊՅ  
ԱՊ ԸԼԱՐ;

ՈՒԱ ԵԱՅԱՅՕ ՕՐԵ ՕՅԵ ԸՅՐԵԸԵ ՊԱ ՅԱԼԱՐ ԵՕ  
ԵԱՐ,

ԱԸ Օ ԸԱՊՊՅ ԱՕ՝ ԴԼԻՅԵ ՊԵ ՇԱՊՐ ԱՊ ԲՅՐԵ  
ԵԱՐՅ ԱՊ՝ ԼԱՊՊ.”

ԵՅ ԴԵ ԱՅ ՇԱՅԵԱՊՊ Ա ԲՅՐԵ Ա Յ-ԸՕՊՊՊԱՅԵ  
ԱՅԱՐ ԱՅ ԵՐԵԱԾԵ ԼԵ Կ ԵՕՅԱՊ ԱԸ ՊՅ ԵՕԵ-  
ԱՊԻՇ ԴԵ ԵԱԾԱՊՊ ԱՊ ԵՕԵԱԾԱ ԴՊՊ ԱՅԱՐ  
ԸՅՊՐ ԵՕՅԱՊ ԱՊ ԵԱՐԱ (ԵԱՐԱ) ՇԵԱԾԵ ԱՐ :

“Ա ՔԵԱՐՊԱՊՊԵ ԴԵՊՊՊ Ե Ե-ԲԵՅԼԵ ԱՐ Ա Ե-  
ԲԵԱՐՊԱ ՅՊՅՕՊՊԱՐԵԱ,

ԵՒ ՊԱՅԵԻԾ ՊԱ ՊՅԱՕԵԱԼ ՊԱ ԴԵԱՐՊԲԱԾ  
ՅԱԾ ՊԱ ՅԱՐԵԱԼ;

ԲԱԾ՝ ԱՊՐ ԱՊ Ե-ԴԱՕՅԱԼ ԲԱ ՊԵՊՊ ՅՕ ՊԱՊՐ-  
ՊՐ-ԴԵ ԸՅՐԵԸԵ,

ԱՅԱՐ ԵԱԾԱՊՐ-ԴԵ ԵԱՊՊՐԱ, ՊԱՐ ԴԵ ԵՕ ԸՅՐԼ  
Ե, ՅԱՅԼ ԵՕՕ՝ ԲՅՐԵ.”

ԵՕ ԼԱԾԱՊՐ ԱՊ ՇԱՊՊԵ-ԱԳՐԱԼ ԱՅԱՐ ԵՕԵ-  
ԱՊԻՇ (ԸՅՊՊ ՅՕ Յ ՇԱՊՐԲԵԱԾ ԴԵ Ե Կ-ԼՅՐԼ ԵՕՊ  
Ե-ՔԵՊՊՊՕՐ ՅՕ ԵԸ ԱՊՅԵԱԾ ԱՊ ԸՕԼԱՅՅ Ա ԵՅ  
ԱՊՅՕ) :

“ՇԱՊՊԵ ՊՊՐԵ (ԱՐ ԴԵ) Ա ՇԱՊՅԵԱՊՊ ԵՕ ԸՅՐ-

ԴԱՅԵ ԱՊ Ե-ԴԱՕՅԱԼ,  
ԵՐ ՇԱՊՊԵ ՊԵ ՊՅՐԼ ԲՊՊՅՊ ԱՊ ԼԱՊՊ ՊԱ ՊԵՐԸ  
ՈՒԱՊՐ ՊԱԸ ՇԱՅՅՐ ԴՕ ՊԱԸ ՊՊՐԵ ԼԵԱԾ  
ՊԵՒՕ ՊՅՕ ԲԵՊՊ,

ԲԱՊՅԼԵԱԾ ՅԱԸ ՇԱՊՊԵ ԱՅԱՊՊՊ ԵՅՊԵ ԱՊՐ Ա  
ԲՅՐԵ ԴԵՊՊ.”

ԼԱԾԱՊՐ ԵՕՅԱՊ ԱՊՊՊՐՊ ԱՅԱՐ, ԵԱՐ ԵՅՐ  
ԱՊ ՊՅՕԼԱԾ ԸՅՅ ԴԵ ԸՕ ԸՐՕՊՊ ԴԵ ԵԱ ԸԱՊՊ-  
ԵԱԾ ԱՊՐ Ա ԸԵԱԾՊԱՊՊԱԾ ՇԵԱԾԵ:—

“ՇՕՊԱՐ ՇԱՊՐ ՕՐԵ, ԵՐ ՊՊՊՊԵ Ա ԸՕՊՊԱՊՐԵ  
ՊԵ ՅԱՊ ԵՅՊԵ, ՅԱՊ ԱՅԵՊ, ՅԱՊ ՊՅՕՊՊ  
ՊԱ ԲՐԱՕԸ,

ԵՅ ԵՕ ԵՐՅՐԵ ԵՐՅՐԵ ԱՅԱՐ  
ՅԼՅՅ Ի ԱՊՐ ԵՕ ԸՅՊ ՕՊ ՊՅՐԵՊՊ,

ԵՐ ԵԱՅՅԱՊ ԵՒՅԼ ԵՅ ՊՊ ԵՕԲԱԸ ԱՅԱԸ ԱՅԱՐ  
ՊԱԸ ԿՕՊՊՐԱ ՊԱՐ Ա Ե՝ ՅՕՊՅԱՊԵԱՐ Ե.”

“Օ Ի ՔԵՕ ԸՅՐԵ ԱՊ ԲՅՐԵ,” ԱՐՐ ԱՊ ՇԱՊՊԵ-  
ԱԳՐԱԼ, “ՊԱ ԵԱԾԱՊՐ ՊԱՊՐԵ ԵԱՊՊ ԱՊՐ ԱՊ Պ-  
ՅԱՐՊԱՅԵ.”

ՐԱՅ ԵՕՅԱՊ ԱՊՐ ԱՊ Ե-ԲՅՐԵ ԱՅԱՐ ԸԱՅԵ  
ԴԵ ԵՐԿ ՅԱՅԼ ԵՒ, ՕՊՐ ԵՅ ԵՐԿ ԲԱՊՊԵ ՇԱՐԵԱ  
ԱՐ, ԲԱՊՊԵ ԱՊ ՅԱՅԼ, ԱՅԱՐ ՊԱՊՐ Ա ԵՅ ՊԱ  
ԵՐԿ ՅԱՅԼ ՇԱՅԵԵ ԱՅԵ, Ա ԵՕԾԱՊՐԵ :

“ՏՅՐՕ Ե ԱՊ ԵՕԲԱԸ ՇԱՊՐԱԵԱ Օ ԸՅՊ ԱՊ  
ՊԱՐՅԱ— ԵՐ ԲՅՐԱ ԲԱՊՊԵ ՅԱԸ ԱՕՊ ԵԱՐՐ-  
ԱՊՊՅԵ ԱՐ, ՊՅ Կ-Ե ԱՊ ԵՅՐԵ Ե ՊԱ ԱՊ ԵԵԱԾ  
ՊԱ ՇԱՅԵ ԱՊՐ ԱՊ ԿՅԱՐԱԵԱ Ե ՊԱ ՇԱՅԵ ԴԱ  
ԴԼԱԾ Ե.

ԵԱՊՊԲԵԱԾ ԴԵ ԵՐԱՕՊ ՕՊ Ե-ԴՅՐԼ,  
ԵԱՊՊԲԵԱԾ ԴԵ ԴՐԱՕՊ ՕՊ ԴՐԱՊ (ԴՐՕՊ),

ԵԱՊՊԲԵԱԾ ԴԵ ԼԱԸ ԱՐ ԴԵԱԸԱՅԵԻԾ  
ԱՐ ԵԱՊՊԵԸ ԱՐ ՇԱՊՊԵՐԵԻԾ,

ԵՐ ԲԱՊՊՐ Ե ԵԵԱՐՅԱԾ ԱՅԱՐ ԵՐ ԵԵԱԸԱՐ Ե  
ՊՊԱԸԱԸ,

ԵՐ ԵԱՅ Ա ՅԵՕԵԱԾ ՔԵՊՊՅՕՊՊԵ ԵՒ, ԵՒՊՊ-  
ԱՅՐՅ ՅՕԼ ՅՕ ԲՅԱԾԱԸ ԲՅԵԱ,”

ԱՐՐ ԱՊ ՔԵՊՊՅՕՐ, “ԵԱ Պ-ԵՅԵԵԱԾ ԴՅՐ  
ԱՅԱՊ ՅՐԱ ԵԱՐԱ Ա ԵՅ ԱՊՊ ՊՅ ԵԱԾԱՐԲԱՊՊ  
ԼԱ ՕՅՐԵ ԸՅՐԵ ՅՕ ԵՐԱԸ.”

ԸՅՅ ԱՊ ՔԵՊՊՅՕՐ ԲԱՊՊԵ ԵՕՊ ՇԱՊՊ-ԱԳՐ  
ԱԼ, ԱՅԱՐ ՅԼԱՕԾ ԱՊ ՇԱՊՊԵ ԱԳՐԱԼ ԱՊՐ ԵՕ-  
ՅԱՊ ԱՅԱՐ Ա ԵՕԾԱՊՐ ԲԵ ԲԱԾ ԴԱՕՅԱԼ Ա ԵՅ  
ԱՅԵ ԵՐԸ Ե ԱՊ ՔԵԱՐ ԵՐ ԸՅՐԵ ԸԱՊՊՅ  
ՊԱՊՊ ԱՊՐ Ե. “ՏԵՕ ԸՅՐԵ ԲԱՊՊԵ. ԱՊՅԵԱԾ  
ԱՊ ԸՕԼԱՅՅ.” ԱՐ ԴԵ, “ԸՕՊՊ ՊԱՅԵ ԼԵՐ ԱՊ  
Յ-ՇԱՅԵ ԵՅԼԵ.”

i 3103, a blister. This "ceact" is ve-  
ry irregular in shape and wants a line : faults ob-  
viously spring from defects of oral transmission.

# The Gael.

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

—“The Green Isle contained, for more centuries than one, more learning than could have been collected from the rest of Europe. \* \* \* It is not thus rash to say that the Irish possess contemporary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a similar boast”—SPAULDING’S ENGLISH LITERATURE, [Anti Irish], APPLETON & Co., N Y.

“A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist.”—ARCHBISHOP TRENCH.

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

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VOL 8, No. 8. MAY, 1891.

Gaels, bring the Extracts from Spaulding before the public as much as possible—they contain volumes. We lay some stress on Spaulding because he was a very learned, bigotted, anti-Irish English man who was forced by history to record facts; so that every Irishman who values the social standing of himself and children will do all his power to extend the Gael if for nothing else but to circulate these Extracts—they should be in the hands of every Irishman.

Fathers Melley, Scranton, and Bray, New Haven, expect large Gaelic classes in their respective cities.

Mr. D. D. Lane, St. Louis, has ordered some dozens First Books for a large class which he has organized there.

Mr. P. McEniry, Kansas City, Mo. has organized a large Gaelic society in Armourdale, Kansas.

Photos for the Gaelic Album will not be received after September.

P. O'B—Because we intend to run the Gael weekly so as to expedite the production of O'Curry, the Annals of the Four Masters and other Gaelic matter—which is as much as we can attend to.

Father Carroll intends to have the Adeste Fideles in Irish practised by the children of his choir.

Why does the Chicago Citizen say that Father Keegan's translation “Would do credit to a German professor”? Consult Spaulding! Could the London Times couch a keeler insult? When did Germany excel Irish talent? Citizen, it is a mean bid that to take an evil name. Who is the real

Irish-Americans should take immediate steps to compel their brethren at home to cultivate and preserve the National language by having it taught in all the schools in the several localities where it is as yet the language of the people; and the most effective mode to effect this purpose would be to withhold all aid, public and private, from such locations until it shall be done.

Nothing can be more galling to the intelligent, self-respecting Irish-American parent than to hear his child relate how such and such boy or girl said to it, “You Ignorant Irish,” a characterization made plausible and seemingly just because of the apathy and indifference of the people at home to cultivate the language; for, had the language been cultivated, Gaelic literature would have sprung up in all directions, and the old-time literary prestige of the race maintained.

Had the teaching of the National language been attended with any extra expense to the pupils there would be some excuse, but it does not cost them one cent, and the local managers can have it taught in their respective schools if they will it, and they cannot shirk the responsibility.

Hence, all that need be done to compel the managers to remove the opprobrious epithets from ourselves and our children is, to cut off all aid from them until they do so, which, we promise, will not be long.

At this writing the signs of the times point, unmistakably, to the contraction of English power and dominion in the very near future—largely brought about, perhaps, by the ubiquitous Irish race, statesmen by nature. The question, then, is, whether the twenty virile millions of that race who dwell outside of Ireland will permit the four degenerate millions who are domiciled therein to mar the splendid possibilities thus in their immediate view?

Paternal neglect to cultivate our literature requires of us double strength and vitality to successfully compete in the race of life with our neighbors of other nationalities because of that odious legacy, “Ignorance,” resulting from it. And not only does that legacy compel us to fight the peoples of other nationalities but it compels us also to fight a large section of our own, who have become our enemies to eschew the opprobrium which they imagine brotherhood with us would entail.

Hence, it is our duty to organize in the several towns and cities and to tell our people at home what we suffer from their criminal neglect to keep the evidence of our social superiority before the nations, and if they do not take immediate steps to remedy the evil, that we shall resort to other means than words (like The Old Man with the Boy who was stealing the apples) to compel them.

Mr. McPhilpin, editor of the TUAM NEWS, is in New York in the interest of the Irish Language Movement, and intends to issue an American edition of Bruke's Easy Lessons, College Irish Grammar and other Gaelic works. Mr. McPhilpin is nephew of the late lamented Canon Bowke, and representative of both the Canon and Archbishop McHale in the Gaelic cause—the cause of Irish Nationality and Irish respectability!

Irishmen, you have the opportunity of your lives to place yourselves aright before the nations by distributing your ancient literature, and thus close the mouths of your detractors by exhibiting them in their proper garb—the mushroom growth of a few centuries.

The following poem has been sent us by the Rev Father Keegan, St. Louis, Mo. It is a part of the *Tain Bo Cuailgne*, copied from the *Revue Celtique* by Father Keegan.

Բարձր յր մօ, օղ բարձր յր մօ,  
Կոհրայց Լե Կուկալայն քրօ;  
Երուճ դճ յեյճ չեւատ Եբարայճ Բայլ  
Սի՛ յօ էլիքբճ Ե մօ ճայլ.

Երուճ Եղ քրեար, օղ քրուճ Եղ քրեար,  
Տօ քարայ մե Եջար Կս նա չ-քեար;  
Եարչքամայճ քսլ Եջար քեօյլ,  
Չարրքամայճ քսլր Եջար քեօր.

Երուճ Ե ճե, օղ քրուճ Ե ճե,  
Տօյքեճճ յօ նիսայ Ետքրայն յր Ե---  
Եյճ մօ քրօյճե Եղ Կս չայն քօլ,  
Եջար Եյճ քրօյճե նա քօյն մե.

Տայր մօ քչիճ, օղ տայր մօ քչիճ,  
Տա մարճայն Կս Եճ էլիճ,  
Տայքբե մե մօ քօյճեճն քաօլ  
Երե մօ քրօյճե, քրե մօ էլիճ.

Տայր մօ քօլճ, օղ տայր մօ քօլճ,  
Տա մարճայն Կս չիլիքե քօլճ,  
Նի նիսրքեճ յայնքե Տա Եյր,  
Պօճ Ե քաճայր քեյճն քսլր քօրօ.

Տայր մօ Լայն, օղ տայր մօ Լայն,  
Տա մարճայն Կս չիլիքե քչիճ,  
Պսլրքեճ Պքեճճ քօնա Ե քօլճ,  
Եջար նի քսլր մօ Եբարայճ Բայլ.

Տայր մօ չօ, օղ տայր մօ չօ,  
Տա մարճայն Կս Եճ քրօ,  
Եճ Եճքար նի քր Եղ Ե քարքե,  
Քսլր Ե-յօնայն Լեճճ ճայնրա յր ճօ.

Բարր Լյօն Երն, օղ քարր Լյօն Երն  
Տօն նարճաճ քան չիճ չարճ;  
Պա Եճ էլիք Ե - - - նա քօյն,  
Տօ ճիճճճ չճճ քչօլ քչճճ քաճճ.

Աճայր քսլր, օղ Եճայր քսլր,  
Քսլր Եղ չ-քօյն չօ չ-քաօյն քսլր,  
Չսլր քարնչայր Տչճճճ չայն քչճճ,  
Պսլր Երն Եճ յօ էլիքեճն Լեյր.

Պայրճ յօ Պքեյճճ Ե քեյրն,  
Քօ յսլր Ե չ-քսլրճե քօրայնի  
Պսլր յօ էլիք քեայն Ե չ-քեայն  
Յր Կուկալայն յր քեայն բարձր.  
From Irish MS. Eg. 209.

Father Carroll's Translation of the Adeste Fideles.

Chicago, March 25, 1891.

Editor Gael,—Dear friend I found this stowed away among my papers, a translation of the Adeste Fideles, I did last Christmas. I send it to you, that if you have room to publish it in the Gael it may be read or sung in the future in honor of the Infant Christ. Yours very sincerely,

Jno. J. Carroll,

ADESTE FIDELES.

1

Եյճմայր չօ քեճլեճն,  
Եճ Ելիքճճ 'ն Սիքարնա,  
Եճ Ելիքճճ 'ն քսլրնքա,  
Ե քօհքսլրնի նա քսլրն.

2

Աղ նաօնայ Ե քօհայնք,  
Ե յիքար նա յիքեճճա;  
Եյճմայր Եճ Ելիքճճ,  
Եճ Ելիքճճ Եղ Սիքարնա.

3

Տե Օյա 'ն Եղքեճճ,  
Տօլլիքե 'ն քեյքսլր,  
Ե քաճայրճ ճ'ն ճիքե-քեայն,  
Նիճ մար Եղ քրեքսլր,  
Եճճ քօր-քեյնայն Օյաճ.

4

Եյճմայր չօ քեճլեճն,  
Եճ Ելիքճճ 'ն Սիքարնա,  
Եճ Ելիքճճ 'ն քսլրնքա,  
Ե քօհքսլրնի նա քսլրն.

5

Տեյնուչիճ չօ քիճճ,  
Աղիլիք նա քօհ քօյնի,  
'Ք Երնքե չօ Օյա,  
Տեյնուչիճ չօ քօհնիար.

6

Եյճմայր չօ քեճլեճն,  
Եճ Ելիքճճ 'ն Սիքարնա,  
Եճ Ելիքճճ 'ն քսլրնքա,  
Ե քօհքսլրնի նա քսլրն.

7

Քսլրճ է 'ն Լա քօ,  
Յօրա յօ-ճօլրնիար;  
Օ'ն Եճայր քօրնուչե,  
Քսլրճճ Ե քսլրն քօրն.

8

Եյճմայր չօ քեճլեճն,  
Ելիքճճ 'ն Սիքարնա,  
Եճ Ելիքճճ 'ն քսլրնքա,  
Ե քօհ քսլրնի նա քսլրն.

Աղ Երնքսլրճ Յօլլիքե քօ յսլրն

Ա Կարսլի, 1890



CRUIT ISLAND N. S., KINCASSLAGH  
Co. Donegal, Ireland  
8th April, 1891.

Editor Gael :

I beg, through your columns, to return my most heartfelt thanks to Mr. J. Kennedy, Red Mountain, Col. who so kindly sent you a year's subscription for two copies of the Gael to be sent each month to me, and to Messrs. J. C. Ward, Killybegs, and D. Heraghty, Churchill, Lettickeny.

I am very glad that Mr. Kennedy's zeal on behalf of the old tongue has been the means of making me acquainted with your Journal, of whose existence I was previously unaware; and I rejoice to see that such noble efforts are being made by a section of our countrymen in the "greater Ireland" beyond the sea to preserve our dear old mother tongue, and rescue from oblivion the many beautiful songs, quaint legends, and curious fireside tales still extant among the old Gaelic-speaking peasantry.

It is very satisfactory and consoling to all lovers of our native language and literature to know that your efforts in America, and those of kindred periodicals and societies in Ireland, are bearing good fruit; and that many are beginning to take an interest in, and cultivate a knowledge of Gaelic who formerly were, if not directly opposed to it, at least apathetic as to its success. I am sorry to say, however, that it is not yet taught in our schools so generally as could be desired, chiefly owing to some vexatious restrictions placed in the way of the National Teachers, but which it is hoped will soon be removed. There are in this county many teachers who read and could teach Irish, but on account of hampering rules bearing on the teaching of it do not take the pains to qualify themselves for obtaining certificates. The same causes in many cases prevent certificated teachers forming Irish classes. However, let us be trustful; the cause is certainly making headway; small beginnings," it is said, "often produce great results," and it is to be ardently hoped the movement for the preservation of the Irish language may fully exemplify the truth of the saying. Thank God, Irishmen need no longer exclaim in the despairing words of Father Mullen:—

"'Tis leaving, and for ever, the soil that gave it birth,

Soon, very soon, its moving tones shall ne'er be heard on earth ;"

but rather they may joyfully and hopefully say,—

"That glorious tongue whose accents could each Celtic heart enthral,

Long shall it live 'midst Connaught's wilds and hills of Donegal ;

And by the Shores of Munster like the broad Atlantic blast,

The olden tongue shall flourish yet, and bind us to the Past."

Mr. Kennedy's kind act in subscribing for parties in Ireland (with some of whom, at least, he is totally unacquainted) shows what a unifying effect a love of the old tongue has on Irishmen, and illustrates the folly and evil of the mistaken policy of those leaders of the Irish people who oppose the progress of the Gaelic movement, instead of cherishing and encouraging it, and using it as a mighty bond of union among Irishmen all the world over.

I was exceedingly pleased with *Cabhar Donn's*

beautiful "Similitude" in your February number, and I have attempted a metrical translation of it, which I herewith enclose, and which you can publish if you consider it worth publication. At some future time, I will send you some Irish songs got from old people in this district.

Wishing your Journal every success,

I am, yours faithfully,

Anthony J. Doherty.

[Others may "Know what is right, Mr. Doherty practises it."—Ed.]

#### EDITORIAL, SNEERS.

The Catholic Sentinel, Portland, Ore., of April 9th, under caption, "An Appeal Necessary," says,

"William O'Brien is studying the Irish language in jail and Mr. Parnell is playing tag with fragmentary beams of hope. The picture produced by either is melancholy and weird. Both have been children of a destiny which sinks, when its force has set, in the unfathomable depths of infinity."

Ah, Mr. Editor, it is the sneers of men like you that feed Parnellism.—It is men like you that have left us open to the degrading charge, "Ignorance" which is being daily thrown in our teeth, and which has done more real injury to Ireland, to Irishmen, and to Irishism than all other forces combined.—It is that charge of "Ignorance" which the sneers of men like you promote and foster that has caused millions of the Irish race in these United States to turn their backs on Ireland and on Irishism and to become their deadliest and most inveterate enemies.

The Irish element in these United States to-day number, at least, fifteen millions; 90 per cent. of the Irish immigrants professed the Catholic religion. We take Sadlier's Catholic Almanac for 1891, and we find by it that the total Catholic population of the States and Territories is less than nine millions. Where are the other six millions gone to? Ah, Mr. Editor, this charge of "Ignorant Irish" which you promote by sneering at the language and literature, has caused nearly all of the second graft from the parent stem to descend to the Orange Lodge, through the real ignorance which the teaching of men like you beget. We emphasize 'descend' because Man is ambitious and will soar if he know how; and if men like you would hold the evidence of the Irishman's superior plane to view, you should have fourteen millions of participants in Irishism to-day instead of nine!—The Index to that evidence is supplied by Spaulding on another page.

It is a wonder that Irish-Americans like ex-Mayor Grace and Mr. Blaine would not take some interest in the preservation of their mother tongue for both have doubtlessly read Irish history. Some time ago the Gael recorded very strong Gaelic sentiments expressed by ex-Mayor Grace; and the reading public is aware of Mr. Blaine's sentiments as expressed at the Land League demonstration in Portland, Me., two years ago. He said, in speaking of Salisbury, "The Irish were a cultivated, learned people when his lordship's ancestors were, perhaps Norman Free Booters or Danish Pirates." These men read Irish history, and have had the manliness to proclaim their convictions—there is no sneering about them.

A SIMILITUDE,  
FROM THE IRISH OF  
21N "51021R 00NK'S" Soráinlaet,  
BY

ANTHONY J. DOHERTY.

There's a beam upon the stream as it winds along its way,  
It is bright in the light of the smiling sun to-day ;  
No clouds obscure the heavens,—there's no mist upon the hills,  
Small birds 'mong blooming branches sweetly sing with tuneful bills.  
How lovely looks the landscape round, how beautiful each field,  
With verdure green and bright-hued flowers that fragrant odors yield ;  
The distant bleating of the sheep sounds softly sweet and low,  
And cows and calves are lowing too, in vales where bright streams flow.  
And a certain lovely, winning lass her voice also doth raise,  
And in unison with each sweet sound doth sing her artless lays ;  
Her gentle voice, than aught on earth, seems sweeter far to me,  
For she's the darling of my heart—*mo vourneen geal mo chree*.  
But though all things around me look so beautiful and gay,  
And Nature all so pleasant glows beneath Sol's genial ray,  
There's a heavy sorrow o'er my heart, for Erin is not free,  
But trampled 'neath the Saxon's feet in doleful slavery.

On Erin's Wrongs while musing sad, a cloud rose dark and dun,  
And filled the sky with sickly gloom that hid the warm sun ;  
The lovely scene ere long was changed,—the day grew dark as night,  
And every living thing crouched low with fearful awe and fright ;  
A cloud o'erspread the purling stream, thick vapour hid each hill,  
Each little bird, in bush concealed, its music soon did still ;  
The flowers folded up their leaves, their heads drooped to the earth,  
In sorrow's bonds all Nature lay,—hushed were all sounds of mirth,  
My heart was full of pain and grief, my joyful thoughts all flown,  
And I fancied every creature did cry plaintively—*ochone!*

Another change!—the storm-fraught clouds did quickly disappear,  
Again upon the grass-green fields the sun shone strong and clear,  
The little birds melodiously sang out among the trees,  
And the gladsome murmurs of the brooks was borne upon the breeze.  
I heard the cattle rough-toned low, and all was glad and gay,  
My heart was filled with comfort great and sad thoughts fled away,  
The warmth of the genial sun was shed on mount and plain  
The skies above, without a speck, did brighten up again.

"This day resembles thee, dear land," said I, "by force oppressed,  
'Neath gathering clouds and thickening mists lying sore distressed,  
No strength is in thy arms now, no music in thy tongue,  
Thou know'st no more those glorious times of which thy bards oft sung ;  
In the galling chains of slavery held firmly and fast,  
Thou bitterly dost think upon the days that now are past,  
When thy sons, free as the wind, without one sorrow or regret,  
Daily listened to the music of thy bards together met,  
In "Navan of the Bards" or in "Tara of the Kings,"  
Or in Kincora's palace where they tuned their sweet harp-strings,  
And sang the songs of freedom, ere the Gall o'erthrew the Gael,  
And took from thee thy liberty and glory, Innisfail."

"*Ochone!* thou liest conquered, to the earth thou now art crushed,  
Heart-sorrow keen thou feelest,—thy music all is hushed ;  
But yet like that dark gloomy cloud thy sorrows shall depart,  
And the glorious light of Liberty its bright beams on thee dart.  
No land on all this earth shall be so prosperous and free,  
So happy, dear old Ireland, or so esteemed as thee,  
Thy skies without a single speck in splendour e'er shall shine,  
And the full bright rays of Freedom's sun shall evermore be thine."

This is our prayer for thee each morning and each night,  
"May that clear sun soon shed o'er thee its pure effulgent light,  
May it scatter from thy lovely brow the clouds of grief and care,  
And give to thee once more the right a Nation's crown to wear,  
May it make thee soon again, as thou wert wont to be,  
'The foremost flower of all the Earth, and first gem of the sea,'  
Thy sons all brave and valiant as in ages long ago,  
Maintaining all their God sent rights, triumphant o'er each foe ;  
May God's blessing e'er be on thee while countless ages run,  
And may He illumine thy fair face with Freedom's shining sun."

The following, with a large number of other beautiful poems, we have received from Mr. Con. O'Brien, Hartford, Conn.

ՁԵՐՈՒՄԱՆ ԵՆՈՑԱՅԻՆ ՊԱ Մ. ԵՂՈՒՆԱՅԻՆ

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[We hope the Os and the Macs, to whom the writer naturally boasts he belongs, will not permit their ancient lineage to sink in obscurity. It is on them particularly that "the battle calls." Hence, they should do all in their power not only to preserve the evidence of their social pre-eminence but, also, to scatter it broadcast amongst the people. The Extracts from the anti Irish Spaulding, which we hold as standing matter, contain volumes—contain All that THE GAEL has labored to establish—and these should have been thrown broad cast by self-respecting Irishmen. And they are no matter of mere sentiment either—they permeate our business and material interests.]

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յո՛ յար ան-ծօ՛՛՛ Վ տճ րճ.

Ձ ծճանրնաճանրնաճ ՚ր Վ ծճանրնաճ  
նաճ ծճ ՚ն ճճօճն, յարնայն արնայն ծն  
Հայրն անր րօն ար Բ-ճարնրն, ար նայրնայն-  
նայրն.

Le Ինքն-նայր,

Ձ Ե Ա Վ ճանրնայն.

THE SENTIMENTS of our SUBSCRIBERS.

Ala—Mobile, Mrs. M Letady, M J Doody, per F S M'Cosker.

Cal—San Francisco, Miss Mary A. Henehan, \$5. to help the Gaelic cause (a sister to Martin J. Henehan, who is doing so much to disseminate Gaelic literature. This and not empty words and flowery speeches is the work of the movement, and demonstrates the individual interest in the cause); Martin Kerr, J Murphy, J Hanley P Ginley, M Gallagher—Antioch, Jere King.

Ill—Chicago, Rev. John J. Carroll sends a handsome donation to the Gael, P Dunne, M Nolan, D Kelly—Lockport, V. Rev. J. J. McGovern D D, P Ready, Mrs. J Morrison, per M J Darcy.

Ia—Holbrook, L Kilroy, per P McEuiry, Kansas City, Mo—Atalissa, N R Barnett, J McVey, D H Barnett.

Mass—Boston, J. O'Malley (an excellent Gaelic writer), M Donovan, P Shea, J Reilly, Mrs. Walsh D Mahoney, H E Hayward, per N E. News Co.—Lawrence, P O'Brien—Springfield Rev R J Fagan.

Md—Emmettsburg, Rev. H F White—Mountain Lake Park, J O'Donnell.

Mo—Kas. City, J J Mullins, J McGrane. Counsellor J W Fraher, E Cunningham, per P McEniry—St. Louis, H Molloy, P Nally, P J Kirwan, J Staed, per Mrs. Cloonan.

N J—J Murphy (We would remind our Newark friends that the agency which secured their acquaintance with the Gael no longer exists, and would be pleased to hear from them personally).

N Dak—South Heart, M J Donoghue, per Rev. M C Brennan, Dickinson.

N Y—Brooklyn, Mrs. Augustine Ford, an excellent supporter of the Gaelic cause; W O'Grady, J J McCue, D Purdy, M J Rudden—City Dr William O'Meagher, J Gormly and F Higgins, per Martin J Henehan, Providence, R I, James McGovern (one of the pioneers in N Y), P J Flynn, E Murray, per Mr Flynn, L Walsh, Mary Hagarty, M A O'Byrne writes.—

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Sé յարն ծօ ճարնայն,

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Ohio—Cincinnati, Rev P Ward, per Mrs. H Cloonan, St. Louis Mo.

Pa—Phila. the Philo-Celtic Society per Charles E Cranney, H Duffy P Leonard, J Fagan, P Egan—Scranton, Councillor J E O'Malley, who need not

go to 'King-at-Arms' for his escutcheon!

Vt—Gouldsville, Edmund Ryan.

Australia—Melbourne, Rev. James Healy, per John Healy, Bridgeport. Ct. (We hope Father Healy will try to circulate the Gael in Melbourne.

We hope correspondents will notify us of any mistakes in this 'Sentiments' column.

The N Y Gaelic Society's annual Feis Ceoil was very successful. But what does a local thing of the kind amount to? We are constantly trying to make them start a Gaelic journal which would circulate through the country and bring the movement prominently before the general public. See what the little Gael is doing, as may be seen by the last issue—It has caused hundreds, from Maine to California, to become acquainted with the language and to take an interest in its propagation.

We have just received a communication from M Downey, Montague, Mich. reporting the organization of a Gaelic society which they name,

THE IRISH PARAGON SCHOOL.

The officers elected are, President, Wm. Flinn; Vice President, James Farrell; Treasurer, Thomas Hayes; Financial Secretary, Thomas Gaynor; Cor Secretary, Maurice Downey.

The organizers, principally, are readers of the Gael and thank it "For the noble part which it has taken in Old Ireland's language, as we find in Gael of August 1890, by Gabhar Donn Here follows a long quotation from the Gabhar Donn." A resolution was adopted recommending the re-issuing of Fr. Nolan's Irish Prayer Book, and the teaching of the language in all seminaries and colleges preparing candidates for the priesthood, and that certain Sundays should be named for taking up special collections for that purpose.

Maurice Downey  
Cor. Sec.

William Flinn,  
President.

Too much credit cannot be accorded Mr Downey in this relation; he is a worker.

We hope other societies will follow the example our Montague friends.

Con. C Murphy who organized a large club in Port Costa, Cal. is now in San Francisco, but he left in charge a substantial lieutenant, Mr D Casey.

New York friends, don't be "playing tag" with the Gaelic movement but go into it aright by issuing your journal, and then you will be in a position to show fruit, like THE GAEL.

Owing to pressure on space again we are obliged to hold over O'Curry, Meehan (Dublin), which is long, the Report of the Dublin S P I Language, and a lot of other matter.

J J H. We have had no time yet to hunt up why the South is called *up* and the North *down*.

Read Mr Doherty's communications carefully.

No living man can write better Irish than E L Blake's Tobar Deire an Domhain, continued on first page.

Politicians, Corporations, publishers, manufacturers, etc. cover the land with pamphlets, handbills, newspaper articles, etc. to bring their various interests before the public because they make money by it,—There is more real value to the Irish people in the publication and dissemination of Spaulding's Extracts than in all the above put together, and behold, how insignificant the cost!

## PENSIONS

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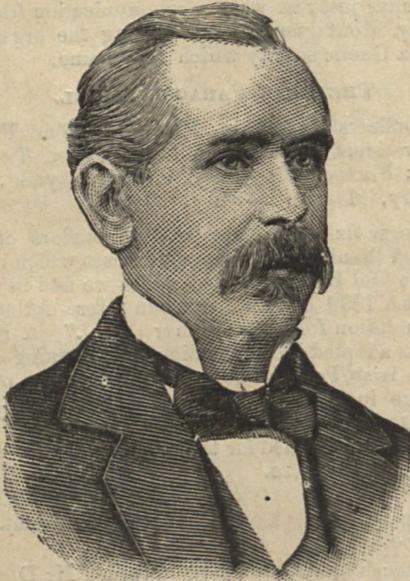
JAMES TANNER

Late Commissioner of Pensions, Washington, D. C.

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Corner lots \$35., inside lots \$25. one-fourth cash, balance in six or twelve months. For further particulars apply at this office, or to the owner, I H Smith, Spokane Falls, Washington. (These lots will, probably, be worth \$1,000. in five years).

A Two-Story Cottage, Stone cellar, lot 64x128, Water and all conveniences, in the City of Coldwater, Mich.—price, \$600. Apply at this office or to Mrs. H Cloonan, 4039, Kossuth av. St. Louis, Mo.

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### MAGAZINES

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