

Leabhar-aiéir móránál
tabairtá cum an

TEANZA Éadilge

a corhad a sur a raoréužad
a sur cum

Fenn-mazla Cmid na h-Éineann.

102^had Rol. Uim. 1.

IUL.

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mhórbuile oileáin inise glóire
(Le Dillón J. MacCormac)

Uim coarta [fínmhóil] fíar d tuat
a3 Condae Mháise, i n-éan 30 Éann-
Éinir, tá oileán Inhir glóire, an n a
d-fuyl tobar beannuiste nár feud aon
bean bhaon de 'n uirze do éadéimad ar
aniam. Tuairim lejt-éad bhaon o
foin éadéimad bea do d' tócaíad d'urab
le roéimad do 'n oileán, 'r d' ré maoir-
te 30 d-tóirfead rí uirze ar an tobar.
Facar do 'n mhaon ro 30 d-tioctad léi
mhórbuile a éadéimad nár n-deáimad
aon bean aniam, nóimpi ná n-a d'adé.
Kuaia a éiméar bean nóimpi éomad
le uirze éadéimad ar n' tuirze éuzar rí
iannacé ná éiomuisear an t-uirze
h-foctar an tobar, a' r n' luat
cúl na mha ionpuiste leir ná d'for
t-uirze a3 cur éar a bhaonad anir.
Éadéimad an bean éan-iréiméad réo 7

do éuz rí nájín léite 7 éuz rí iannacé
rís h-uaine ar, 3-cor-a-d-tacat. Éom-
má3 an tobar 3ac h-uair d'a d-tu3 rí
an iannacé. Faoi éine, éainne rtoim
féimze uirne, 7 d'adé rí 30 d-tóir-
fead rí deoc ar n' 30 3-cailfead rí
leáan leir. Éadé rí an ceatimad
h-uair a' r éo luat 7 éom rí d' an t-
uirze éné foctar an tobar, 7 le teann
d'adé éom rí a nájín 7 n' nad léite
ac éainne. Éadé rí an roiréad éir
an talain 7 éir rí é. An éad to éon-
aine na rí to d' i láéim mar to ríne
rí d'adé léite 30 m beitead rí d'fo-
buiréad d'a d'adé a' r d'a m-éiré-
eain ríul d'a m-beitead an bhaon
cailéir. Buó ríon d'adé; fuaia rí b'ar
30 h-éiméar na éia3 ríin.

Éainne Koaím bhaonéan 30 Inhir
glóire leir an t-oileán 7 an tobar do
beannužad. Kí tuirze éir ré a éor
éir éadé Laje na m-ban ná éainne
éadéimad i 3-coramleat mha a3 cur

caṭaṭṭe aṭṭ 7 tudaṭṭ leṭṭ tṭa 3-caṭṭ-
ṭeaṭ ṭe ṭaṇṭ b-ṭaṭṭe aṭṭ ṭṭa a bṭ ṭoṇa
lāṭṭ 3o b-pōṭṭaṭ ṭṭ ē. Nṭ luṭṭe tuda-
ṭṭ ṭṭ ṭṭ ṭṭ duṭṭ ṭe lāṇ a 3ṭaṭṭe tṭe
'ṭ ṭṭ ṭeaṭṭṭṭe ṭa ṭ-euṭaṇ 3 7 ṭṭ-
ṭṭ ṭṭ ṭṭ-a lṭaṭṭ ṭeṭṭe ṭaṇ ṭṭṭṭ.

Ṭuaṭṭ ṭe ṭṭṭṭṭṭṭ aṇ tṭaṭṭ aṭṭ
ṭaṭṭ ṭe lāṇ a lāṭṭe tṭe ṭṭ ṭaṇ tṭaṭṭ
7 ṭṭṭṭ ṭe ṭṭṭṭe aṭṭ Ṭṭa ṭaṭ ṭ-ṭṭṭ-
ṭeaṭ aṭṭ ṭeaṇ ṭṭṭe aṭṭ a ṭṭṭṭe, aṭṭ
ṭṭṭ ṭṭṭ ṭ ṭṭṭ 7 ṭṭ ṭṭṭṭṭ 3o bṭṭṭ.

Ṭeṭṭeaṭ ṭa ṭeaṇ ṭ-ṭaṭṭe aṭṭ aṇ
ṭ-ṭeaṇ aṭṭṭṭ 3ṭṭ ṭṭṭ ṭeaṇ ṭṭṭ Ṭoṭ-
lāṭṭ a ṭṭṭṭ lṭaṭ-ṭlāṭṭ ṭaṭ ṭṭaṭṭ-
eaṭ, bṭṭ ṭṭ 7 ṭṭṭe, 7 3ṭṭ ṭṭṭ
ṭṭ eṭṭṭṭ ṭṭṭ ṭṭ ṭṭṭ bṭaṭṭaṇ tṭ
ṭṭ ṭaṭṭ aṭṭ ṭa ṭṭ ṭṭṭṭ bṭṭ
ṭṭṭe bṭ aṭṭ ṭaṭṭ ṭa ṭ-Ṭṭeaṇṭ. Ṭo
ṭṭṭe ṭṭ ṭṭ ṭaṭṭe ṭṭṭ, 7 ṭṭaṭṭ ṭṭ ṭ
bṭaṭṭ iṭo le ṭṭṭ bṭaṭṭaṇ tṭ ṭṭ
ṭṭṭ a ṭṭṭ Ṭeaṭṭṭṭe ṭa 3ṭṭṭṭe;
ṭṭṭ bṭaṭṭaṇ 3 ṭṭṭ Ṭaṭṭaṭṭ, aṭṭ
ṭṭṭ bṭaṭṭaṇ 3 ṭṭṭ ṭaṭ Ṭoṭṭ. Nṭ
ṭaṭ ṭaṭṭṭ le ṭṭṭṭ aṭṭ ṭṭ 3o ṭ-
ṭṭṭṭ ṭaṭṭe aṭṭ 3ṭṭ ṭṭṭ ṭṭṭṭ tṭ
'ṭ tṭṭṭ ṭṭ aṭṭṭṭṭ 3o ṭṭṭ Ṭṭṭṭe.
Ṭo ṭṭṭṭ 3o ṭ-ṭaṭṭe ṭṭṭṭṭṭ ṭṭṭ
aṭṭ 3ṭṭ ṭ-ṭṭṭ ṭṭṭṭ tṭe ṭṭṭ ṭṭṭ ṭṭ
aṭṭṭṭṭ aṇ ṭṭṭṭ aṇ lā ṭo, ṭaṭ bṭ
3ṭṭṭ, 'ṭ ṭo lṭaṭ 7 ṭuaṭṭ aṇ ṭaṭṭ
a lāṭṭe aṇ aṭṭṭṭ ṭaṭṭe ṭa ṭṭ ṭ-
ṭaṭṭe 7 ṭeaṭṭṭ ṭṭ ṭṭṭṭ ṭa ṭ-ṭ-
ṭṭṭ, a ṭ ṭo lṭaṭ 7 ṭṭṭṭ aṇ ṭaṭṭ
iṭo ṭṭṭ ṭe ṭṭṭ ṭṭṭ, 7 ṭṭṭṭ ṭṭ-
ṭaṇ 3ṭṭ ṭṭ ṭa b-ṭṭṭ ṭṭṭṭṭ ṭṭ ṭeo
ṭaṭ ṭ-a leṭṭ. bṭṭ ṭ-aṭṭṭṭ ṭṭṭ ṭṭ
Ṭoṭṭ, 7 Nṭṭṭ, bṭṭ ṭeaṭ 7 bṭṭ ṭo
bṭeaṭ 7 bṭ le ṭṭṭṭ iṭaṇ tṭṭṭ. Ṭ-
ṭṭṭṭ aṇ ṭṭṭṭṭṭ ṭṭ tṭ ṭṭ aṭṭ a
lāṭṭ ṭeaṭ 7 Ṭoṭṭ aṭṭ a ṭaṭṭ ṭṭ, 7
3 ṭṭṭ aṭṭ lāṭ; ṭṭṭṭ aṇ ṭ-aṭṭ aṭṭ
ṭo lṭaṭ 7 ṭṭṭ ṭṭ aṇ ṭ-ṭṭṭṭṭ. Ṭa a
ṭ-ṭṭṭṭ le ṭṭṭṭ aṭṭ 3ṭṭ ṭṭṭe ṭṭṭ-
eaṭ aṭṭ ṭṭṭṭ ṭṭṭ Ṭṭṭṭe ṭ ṭ lā ṭṭ
3o ṭṭ lā lāṭṭṭ, 7 bṭṭ 3o tṭeo.

Ṭa 3o leṭṭ ṭṭṭṭṭṭe eṭṭ le ṭṭ-
ṭṭṭ aṭṭ aṇ ṭ-ṭṭṭṭ bṭṭṭṭṭe ṭo ṭaṭ
b-ṭṭṭ ṭṭṭṭṭ ṭṭ aṇ leṭṭṭ ṭo.

Ṭo ṭaṭṭ ṭṭṭṭ.

D. J. Ṭṭ C.

We have received the following letter from the
chieftain O'Donovan Rossa, which was sent to him
by the Montague (Mich) Paragon Gaelic School per
Mr Morris Downey. Montague is a small city but,
evidently, there are a good deal of Irishmen there.
Had the large cities a proportionate number Ireland
would not be *begging* for Home Rule, and the lan-
guage (the *life* of the Nation) would require no
watch-dog to guard it against native matricide. Our
old cities remind us of a well-known, long-eared an-
imal, which, when young, is full of life and spirit
but, as he grows old, barters the free promptings
and ardor of youth for a lazy, saddened, ignoble,
spiritless life

Ṭṭ ṭṭṭṭṭ ṭṭṭṭ.

Ṭṭṭṭ Ṭa Ṭṭṭṭṭṭṭ Ṭoṭṭ,

Ṭeaṭ Ṭṭṭṭ aṇ ṭ-Ṭṭ Ṭṭṭṭ Ṭṭ-
ṭṭṭṭ, Ṭoṭṭ Nṭṭ, Ṭṭṭ-Ṭṭṭ.

Ṭ Ṭaṭ Ṭṭṭ:

Ṭ ṭṭṭṭṭ, ṭṭṭṭṭ 3o b-ṭṭṭ
leṭṭṭ ṭ aṇ ṭ-Ṭṭ lāṭṭ ṭṭṭ aṇ ṭo,
ṭṭṭṭ ṭeaṭ b-ṭṭṭṭ lā bṭaṭṭe,
a ṭ ṭaṭ ṭṭṭṭṭe ṭaṭṭe.

Ṭṭṭṭ, ṭo bṭṭṭṭ ṭaṭṭṭṭ ṭṭṭ
ṭ ṭṭṭ Ṭaṭṭṭe Ṭaṭṭṭ Ṭṭṭṭṭ-
ue, a 3ṭaṭṭ aṭṭ 3ṭṭ ṭṭṭṭṭ Ṭaṭṭ-
ṭaṭ ṭ. e. aṇ ṭṭ ṭaṭṭ ṭṭ; 3o b-ṭṭṭ
aṇ ṭ-aṭṭṭṭṭṭ a ṭṭṭe ṭaṭ ṭṭ ṭo-
ṭṭṭ tṭ ṭṭṭṭ tṭ aṭ ṭaṭṭṭṭ, Ṭṭṭ-
eaṭ Ṭṭṭṭ. Ṭṭ 3o bṭṭṭ, aṇ tṭ ṭṭṭ
aṭṭṭ a ṭeaṭṭ ṭ ṭṭṭṭṭ Ṭṭṭṭṭ 7
a ṭṭṭ ṭ aṭṭ 3o ṭ-aṭṭ ṭṭṭ 3o ṭṭṭ
aṇ ṭ-ṭaṭṭṭ ṭeo, ṭaṭ bṭ ṭṭ ṭṭṭ Ṭṭ-
ṭeaṇṭ le 3ṭṭṭṭ Ṭṭṭṭṭ. Ṭṭ ṭṭṭ-
ṭaṭṭṭ aṇ ṭṭṭ ṭṭ ṭṭ ṭṭṭṭ aṇ Ṭṭṭ-
eaṇṭṭ. Ṭṭṭ eṭṭ, ṭa bṭṭṭṭ aṭṭ ṭeaṭ
a bṭaṭṭ aṭṭ ṭṭṭṭṭ ṭaṭṭṭṭ eṭṭ.

Le ṭṭṭṭṭ ṭṭṭ ṭeaṭṭṭe Ṭoṭṭ
Ṭaṭṭṭe Ṭaṭṭṭṭ, Ṭṭṭṭṭṭ, tṭṭṭṭ
aṇ ṭ-ṭṭṭṭ lā Ṭṭṭṭṭṭṭ, aṭṭ ṭṭṭ
ṭṭ 3-ṭṭṭ ṭṭṭ 'ṭ ṭaṭ.

Le ṭṭṭṭ ṭṭṭṭ aṭṭ aṭṭṭ a ṭṭ ṭ-
ṭṭ 3 ṭṭṭṭ,

Ṭṭṭṭ Ṭa Ṭoṭṭṭ.

Ṭoṭṭṭ Ṭa ṭ-Ṭṭṭ.

In going over Gaelic affairs the other day with
our friend and co-worker, Mr. Erley, and in re-
viewing the progress which has been made, Mr
Erley asked if we remembered a letter which we
received from P J O'Daly, of Boston, in the early
stages of the movement in which he said. —

"I unearthed a man in Charleston, So. Carolina
who is able to read and write Irish."

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

XXIV. LESSON.—

Exercise 1

Translate—

1 You are welcome, John ; how are you? 2. I am well ; may he also who enquires be well. 3. Had ye a great feast last night at your father's house? 4. We had, indeed ; we were eating and drinking with pleasure, and we were all merry to the breaking of the dawn (of morn) ; the young people danced with delight, and they sang melodious strains. 5. How many persons were in (it) ? 6. There were ten young men, and eight young women. 7. It was an agreeable meeting you had ; do you know the names of each of the men? 8. I do, indeed, know them ; there was Hugh, Arthur, David, Brian, Denis, Eugene, James, Laurence, Peter, and Richard in it, along with the *elite* (*scaith*) of the town. 9. Who are the young women? do you know the name of each of the them? 10. I do know; Bridget, Catherine, Eliza, Mary, Honora, Sabia, Rose, Jane, and Celia; that is all who were in it. 11. There were not many in it. 12. I know there were not ; but we were all (of) us relatives. 13. Who sat at the head of the table? 14. My father sat at the head of the table. 15. Did you taste of (the) spirits? 16. I did taste of spirits. 17. Did you drink wine cheerily? 18. I did drink wine cheerily. 19. Were you drunk? 20. It is true that I was not drunk. 21. What is wine? 22. It is the juice of the vines that grow in France, in Italy, and throughout Europe. 23. Do you know what thing is *uisge beatha* (water of life)? 24. I do : water, or spirits, that comes from the juice of the barley or oats, when there is made of it malt or barm. 25. Were the mutton and the beef good, rich? 26. They were, indeed, very good, and very rich. 27. Who carved the venison? 28. Charles M'Hugh carved it. 29. Who carved the fowl and the chickens? 30. I carved them myself. 31. At what hour did the meeting separate? 32. It separated at eight o'clock in the morning, when the sun was high above the horizon.

Conjugation of a regular verb "to praise," to praise—continued.

Indicative Mood—Perfect Tense.

Singular

1 *gheall*, I praised.

2 *gheall*, thou praisedst.
3 *gheall ré*, wol shay, he (or it) praised ; *gheall rí*, wol shee, she (or it) praised.

Plural.

1 *gheall*, wolmarh, we praised.
2 *gheall*, wolwarh, you praised.
3 *gheall*, woldarh, they praised.

Future Tense.

1 *gheall*, molfadh, I will praise.
2 *gheall*, molfirh, thou wilt praise
3 *gheall* *ré*, molfy shay, he will praise.

Plural.

1 *gheall*, molfamuidh, we will praise.
2 *gheall*, molfwy, you will praise
3 *gheall*, molfwid, they will praise

Conditional.

1 *gheall*, wolwinn, I would praise
2 *gheall*, wolfaw, thou wouldst praise
3 *gheall* *ré*, wolfoo shay, he would praise.

Plural.

1 *gheall*, wolfamush, we would praise.
2 *gheall*, wolfwy, you would praise
3 *gheall*, wolfeedeesh they would praise.

The Analytic, or simple form, of each tense in this and in every other mood, is conjugated by placing after the third person singular in each the personal pronouns, *mé*, *tú*, *ré*, *rí*, *riinn*, *riib*, *riab*. Ex—

For the Present Tense Indicative.

Singular.

gheall (*molee*) *mé*, I praise.
gheall *tú*, thou praisest.
gheall *ré*, he praises.

Plural.

gheall *riinn*, we praise.
gheall *riib*, you praise.
gheall *riab*, they praise.

For the Imperfect.

gheall (*wulloo*) *mé*, I used to praise.
gheall *tú*, thou usedst to praise.
gheall *ré*, he used to praise.

Plural.

21jolað ɾɿɿɿ, we used to praise.
21jolað ɾɿð, you used to praise.
21jolað ɾɿað, they used to praise.

For the Perfect

21jot mé; ɿjot tû; ɿjot ré.
Plural, 21jot ɾɿɿɿ; ɿjot ɾɿð; ɿjot ɾɿað.

In the same manner the Future and Conditional Tenses are conjugated.

The habitual present ends in— $\alpha\eta\eta$: by annexing $\alpha\eta\eta$, therefore, to the root, the "habitual" present is formed; as, ɿjot, ɿjola $\eta\eta$ ɿjé, I am wont to praise; ɿjola $\eta\eta$ tû, thou art wont to praise; ɿjola $\eta\eta$ ré, he is wont to praise.

So, too, the relative and emphatic forms of the present and future are formed from the root ɿjot, by annexing for the present tense— $\alpha\gamma$; for the future— $\epsilon\alpha\gamma$; as,

$\alpha\eta$ te α ɿjola γ , he who praises; $\alpha\eta$ te α ɿjola γ , he who will praise.

The personal inflections of the "imperfect" and "conditional" tenses are alike; so are those of the present and future tenses—except that the "first" person singular future ends in σ .

In the second person plural, which ends $\alpha\gamma\sigma$, the vowel γ is peculiarly long, as, indeed, it commonly is before σ (or ς) aspirated.

OBS.—The first letter, if aspirable, of the imperfect, perfect, and conditional tenses, must be always aspirated. So, in verbs, every initial letter that admits aspiration, should it follow— $\alpha\eta$, $\sigma\sigma$, $\rho\sigma$, $\varsigma\eta$, $\mu\alpha$ $\mu\alpha$, $\eta\alpha\epsilon\alpha$, $\eta\varsigma$, $\eta\sigma\sigma$, or the pronouns, α , $\eta\sigma\sigma$, in the nominative case,—suffers aspiration.

VOCABULARY.

21 γ , contracted from $\alpha\varsigma\eta\gamma$, and.

21 $\mu\alpha\eta$, bread, all nouns of two syllables in Irish are accented on the first, a few like the present instance ($\alpha\mu\alpha\eta$) excepted: it is commonly pronounced as if written "raan", but the first α should be slightly sounded.

$\beta\alpha\eta$, a town, a village,

$\beta\alpha\eta$ ɿjón, a large town, the metropolis, a market town, as opposed to a village. From this Irish word $\beta\alpha\eta$, are derived all those topographical names in Ireland beginning with the word Bally, Ballin; as, Ballingarry ($\beta\alpha\eta$ - $\alpha\eta$ - $\varsigma\alpha\eta\mu\epsilon\alpha$), the town of the garden in Ormond; Ballintober, ($\beta\alpha\eta$ - $\alpha\eta$ - $\sigma\sigma\alpha\eta$), the town of the well in Roscommon and in Mayo; Ballynahinch ($\beta\alpha\eta$ - $\eta\alpha$ - η - $\eta\eta\eta$), the town of the island. There are many names of places in Ireland spelled commonly, yet incorrectly with the prefix Bally, Ballin, that are not derived from $\beta\alpha\eta$, town; but from the compound word— $\beta\epsilon\eta$ $\alpha\epsilon\alpha$, from $\beta\epsilon\eta$ mouth, and $\alpha\epsilon\alpha$, fords; as Ballina, from $\beta\epsilon\eta$ - $\alpha\eta$ - $\alpha\epsilon\alpha$; Bullinasloe ($\beta\epsilon\eta$ - $\alpha\epsilon\alpha$ $\eta\alpha$ $\rho\mu\alpha\varsigma$), the mouth of the ford of the hosts; Ballyshannon ($\beta\epsilon\eta$ - $\alpha\epsilon\alpha$ $\rho\epsilon\alpha\eta\eta\alpha\varsigma$), the mouth of the ford of the fox.

$\beta\eta\alpha\varsigma\alpha\eta$, a year, derived, according to Dr O'Brien, from $\beta\epsilon\eta$, the sun—the god of the Chaldeans and of the pagan Irish; and $\alpha\eta$, a circle; an apparent revolution of the sun during his annual course in the heavens

$\beta\eta\mu\epsilon\epsilon$, boiled, from $\beta\eta\mu\epsilon$, to boil.

$\beta\epsilon\eta$, first; $\beta\epsilon\eta$ a hundred. $\beta\epsilon\eta$, first has the article $\alpha\eta$, always before it; $\beta\epsilon\eta$ a hundred has not; as $\beta\epsilon\eta$ $\rho\epsilon\alpha\eta$, a hundred men; $\alpha\eta$ $\beta\epsilon\eta$ $\rho\epsilon\alpha\eta$, the first man; please remember this

$\beta\eta\sigma$, a bell, a clock; from which Dr. Johnson derives the English word clock.

$\beta\sigma\eta$, a goblet, a drinking cup, a tumbler. So called because in days of old, drinking cups were commonly, amongst the Kelts, made of horn ($\beta\sigma\eta$) Latin, cornu; $\beta\sigma\eta$ - $\alpha\eta$, the horny cliff, Cornwall.

$\beta\sigma$, a hindrance, a prohibition, a disgust; $\beta\sigma$ $\varsigma\alpha\sigma$ a prohibition on account of kindred. $\beta\sigma$ $\epsilon\alpha\sigma\eta$, a prohibition arising from kindred in the fourth degree. Hence $\beta\sigma$ comes, in a secondary sense, to mean, kin, and kindred; $\beta\sigma$ - $\epsilon\alpha\sigma\eta$, at present

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means cousin german; the fourth from the stem, reckoning according to the "civil," and not the canonical law; col cúizear, five; col-veizear, six; col-mór-veizear, seven; col-octear, eight a kin, or third cousin.

Ḥáilte, welcome; ceud míle Ḥáilte, a hundred thousand welcomes—our national salutation.

Ḥórlán, a great many, from mór, great.

Ḥuinear, a tribe, a family, a society; from mo, an old Irish word signifying a person; don, one; tír, country.

Ḥuinear, of the same people, friendly, sociable.

Ḥa, for iona, than.

Ḥroinn, anciently written Ḥroinn— a meal; ceud-Ḥroinn, the first meal or breakfast; Ḥroinn, dine.

Súicriú, sugar; from rú, juice, and criú, hard.

Té, tea, a Chinese word;

Ḥriann, poss. case of Ḥriann, Trinity; from trí, three, and don, one (state, or) nature.

Uar, above, high (prep); uaral (from uar and al, to educate), noble, Uar, the derivative of uaral, nobility.

Uar, Ireland's nobility.

Uar, what is (uar) up, on top, and hence, it signifies cream; because the top part of the milk, as joctar (from jo, below), means the milk at the bottom of the pail; also the upper leather of a shoe; joctar, the sole; in music soprano; joctar, bass; on high victorious; as, láim láim don uar, the strong hand victorious,—the motto of the O'Briens.

Uar, a president, a ruler, one in command.

Ud, (uv) an egg; Latin, ovum.

Ḥuair 'r criú do' Ḥáilte casfí
rj rj, —Translation. ✕

[Again we have chosen Mr. Howley's translation]

When the hag is coerced she must run.—

This is a proverb among the western people, the explanation of which is that one when pushed will perform incredible feats, as did the hag of the story.

Long since, in the olden time, a priest and his mother lived in a house close by a church-yard. The mother was aged, and a cripple. She had an intense dread of death, and would give her worldly riches for knowledge from some one buried in the church-yard as to what sort of place they had in the other world, because she was not fully satisfied with the teaching of the priests concerning it.

Very good: it happened that a man of peculiar habits died at that time, who requested in his will that a bag of nuts be put in the coffin with him, because he had a great liking for them during his life. His people promised as he ordered, and the bag of nuts was placed under his head in the coffin.

So far so good: There was in the place a woman approaching maternity who craved nuts, but none could be procured for her. She gave her husband neither rest nor peace for them; but none could be got unless he would go and exhume the corpse. Finally he was compelled to consent to do so. He arose at midnight and went to open the grave and bring the nuts which were under the dead man's head home with him. As he approached the grave yard he met another man on the road. They talked and became acquainted. "What brought you out this time of night?" said the second man. "I will tell you that if you tell me what brings yourself out," said the other. "Well then, I am going to steal a sheep," said the second. "And I am going to raise the corpse which was buried yesterday," said the other, telling the story from bottom to top. "Well then wait you for me," said the sheep man, "and we will be home together." "All right," said my man; and each went his own way. The man who sought the nuts went to the grave-yard: he opened the grave and the coffin: He found the bag of nuts, and when he settled the place again, he sat down on top of the grave cracking the nuts and eating the kernels, and he awaiting the sheep-man.

It happened that the priest was out that night anointing a sick person. When he came home he alighted from his horse and told his boy to drive it out in the field. He did so; but while spangling the horse he heard the munching of the man out in the grave-yard. Looking cautiously over the fence he saw the man sitting on the grave-mound. He ran home in his utmost speed and told the old woman that the dead man was sitting out on the grave. "O, put me on your back," said the hag "and take me with you to the grave until I get information concerning his situation in the other world!" "Dickens a foot; I would be afraid of my life," said the boy. It was no use for him; he was obliged to submit finally and hoist the hag with him. They approached the grave as the nutter raised his head. "Oho, you found her," said he,—"Is she fat?" The boy threw the hag down from his back. "There she is for you, fat or lean," he yelled, and off he started for dear life.

No sooner did the hag fall to the ground than her locomotion returned, and, from extreme fear, she did not feel that she was a cripple, and away ran she also, and reached the house before the boy, though excellent his speed. And that is the author of the proverb.

John Howley.

Cairo, Ill., June 14, 1893.

We thought the Gael was alone in the field in its complaints of delinquent subscribers, but we find that some of our Western contemporaries are in the same boat for they threaten to put their delinquents in the hands of a collecting agency.

ԱՄ Ե-ՅԱՏՅԱՅԻՔԵ 7 Ա ՆԱՅԻՆ-ՇԵՅԼԵ.

Szeul-Sjše Շեարմաղաճ.

(ԼԵ ԱՊ. ԱԼ Ը.)

Այն ԵՊ, իր ԵՐԻՄԱՅԱՅԻ ԵՄՈՒԴԱ ՇԵԱՏ-
ԵԱ ԵԼԱԴԱՅԻ Օ ԻՅԻՆ, ԵՈ իՄԱՅԻ Ա Ե-ԲՈՅԱՅ
ԵՈ ԼՈՇ իՄՈՐ ԵԱՅՅԱՅԻ 7 Ա ԵԱՅԻ-ՇԵՅԼԵ, ԵԱ-
ԻԱԵ ԱՊԻԱ ԵԱՅԻ 7 ԱՊԱՅԻ ՕՈՈԵԼԵԵԵ.
ԵՅ ԵԼԱԴ ՇՈ ԵՈՇԵ ԵՅԻ ԵԱՅԻ իՅ ԵԱՅԻ ԵԵԱՇ
ԵՅՈՐ ԱԵԱ, ԱՇՈ ԵՈ իՄԱՅԻԵԱԴԱՐ Ե ի-ԵՈՇ
ԵԱՅԻԵ ԵԱՅ ԵԱՅԻԵՅԱՅԻ ԱՊԻ. ԲՈՐ ԵՅ ԵԱՅ-
ԵԱ ԵԱՅԻ, ԱՇՈ իՅ ԵԱՅԻ ԵԱՅԵԱ Ա ԵԱՅԻՇԵՅԼԵ.
ԵՈ իՄԱՅԱՅԻ ԵՅ ԱՊՈՅԻ ԱՊԻ իՅՈ 7 ԱՊՈՅԻ
ԻՅՈ ԵՅԼԵ. ԵՒԵԱՅ ԵԱՅԻ 'ԵՊԱ ԵՈՐԵ ԵՈՅՆԱՇ,
7 ԵՈ ԵՄԱՅՈՅԻ ԼԵՅԻ ԲԵՅԻ. "ԵԱ ի-ԵՅՈՅԻՅԻ-
ԵՅ ԵԱՅՈՅԻ, իՅ ԵԱ ի-ԵՅՈՅԻԵԱՇ ԱՊԱՅԻ ԵԱՇ
ԻՅՈ ԱՊՈՐՈ. ՇՈ ԼԱԱՇ ԱՒ ԵՈԵ ԱՅԻ ԼՅՈՅ Ե."

ԲԵԱՅԻ Ե-ԱՊԻ ԵՈ ԲԵԱՅԵԱԴԱՐ ԵՅԻՅԻ ԱՊ
ԵՈՐԱՅ Ա ի-ԵՈՇԱ, 7 ԵՈ ՇՈՊԵԱԴԱՐ ԵԱՐԵ
ԵՄՇՅՈԼ ԵԱՅ Ե-ԲՈՅԱՅԵԱՇՈ, իՄԱՐ Ա ԵԱՅԻ
ԵՄՈՒԴԱ ԵՅՅԵ ԵԵԱՅՅՈԱ ԵԱԴԱԵՅԵԱՇ.

ԵԱԴԱՅԻ Ա ԵԱՅԻՇԵՅԼԵ, "ՇԵԱՇ, ԵԱ ի-
ԵՅՈՅԻԵԱՇ ԵԵԱՇ ՇՈ իՄԱՅԻ ԱՅԱՅԻՅԻ ԼԵ ԵԵԱՇ ԵՐ
ԵՅՅԵԵ ԱՐ Ե-ԵՈՊԱՐԵԱՅԻ! ԵՐ ԲԵՅՈՐԻ
ԵԱՅԻՅԻ ԵԵԱՇ ԵՒ ԲԱՅԱՅԻ ԲՈՐ, ԱՇՈ ԵՐ ԵՈ
ԼԵՅԻՅԵԱՅԻՅԻ ԵԱ, 7 իՅ ԵՅԻ ԼԵԱՇ ՕՅԵՅԻՅԱՇ
ԵԱՐ ԵՈ ԵԵԱՅԱՅԻ ԵԵԱՅ ԵՅԼԵ."

"ԼԱՇ ի-ՕՅԵՅԻՅԻՅԻ իՄԱՐ ՕՅԵՅԻՅԵԱՅԻ
ԵԵԱՅ ԵՅԼԵ? ԼԱՇ ԲԵԱՅԱՅԻ ԱՊ ԼԱ ԵՄ-
ԼԱՅ 7 ԵԱՅԱՅԻՅԻ?" Ա ԵՒԲԵԱՅԱՅԻ ԵԱՅԻ.

"ԼՅ ԲԵԱՇ," ԵՈ ԲԵԱՅԱՅԻ Ա ԵԵԱՅ, "ԵՈԵ
ԲԵՅՈՐԻ ԼԵԱՇ ԵՅԻՅԻ իՅՈՐ իՅՅԵ, ԱՅԱՅ ՇՈ Ե-
ԵՄՈՒԴԱ ԵՅՅԻ ԵՈ ԵԱԴԱՅԻ ԵՅԻՅԻ ԼՈ ԱՒ ԵՐ
ԵՆԱՇԱՇ ԼԵԱՇ ԵՈ ԵԱԴԱՅԻ ԱՐ ԱՊ ԼԱ ԵՄԼԱՅ.
ԱՇՈ ԵՐ ԼԵՅԻՅԵԱՅԻՅԻ ԵԱ, իՅ ԱՅԻ ԼԵԱՇ ՕԵ-
ԱՅԻ."

ԵԱՐ ԱՊ Ե-ԵՈՊԱՅԻՅԻ ԵՅԻ ԵՈ ՇԼՈՐ ԵՒԵՅԻՅԻ
ԵԱՅԻ ԱՐ իՄԱՅՈՅԻ Ա իՄԱՐԱՇ ԵՅԻՅԻ ԼՈ, 7 ԵՈ
ԵԱՅՈ ԲԵ ԵՅՈՐ ԵՈՂ ԼՈՇ ԼԵ Ե-ԵԱՅԱՅԻԵԱՇ.
ԵՈ ԵԵԱՐԵ ԲԵ ԱՊ ԼԱՇՈ ՕՅԵԵ ԱՅԻ ԵԵԱՇՈ
ԵՈՂ իՄԱՅԻ ԼԵ Ե-ՕՅԵՅԻՅԱՇ, ԱՇՈ իՅՈՐ ԵԱԴ
ԲԵ ԵԱՅԻ. ԵՈ ԵԱՅԻՅԻ ԱՊ Ե-ԱՊ ԵՅՈՅԻՅԻ ԵՄ-
ՇՅՈԼ, 7 ԵՈ ԲԱՅՈԵ իՄ ԵԵԱՐԵԱԴՈՅԻՅԻ ԱՇ-
ԵԱՅՈ 'ԵԱՅ ԵՅԱՅԻ 7 ԵՅԵԱԴԱՐ Ա ԵՅՅՈՅԻՅԻ,
ԱՇՈ իՅՈՐ ԵԱԴ ԵԱՅԻ ԵԱՅԻ. ԵՈ ԲԱՅՈ ԲՅՈՐ
Ե ԲԵՅԻ, 7 ԵՈ ԵԱՐԵԱՅԻՅԻ ԲԵ ԱՐ Ա ԲՈՇԱ Ա
ԱՐԱՅ ԵԵՅՅԵ, 7 ԵՈ ԲԼԱՅ Ե. ԵՒԵԱՅԱՅԻ-
ՅՈ ԲԵ ԱՐԻՅ ԵԱՐ ԵԱՅԻ ԱՊ ԵՅԱՅ 'ԵՊԱ
ԲԱՅՈԵ 7 ԵՈ ԵԱՅՈ Ե ի-ԵԱՅԻ ԵԱ ԵԵԱՐԵ-
ԱՇՅԻՅԻ ԱՇՅԱՅՈ 7 ԱՊ ԼԱՇՈ ՕՅԵԵ, 7 ԵՅ

ԲԵ իՅՈՐ ԵՅԱՅԻ ԱՐ ԱՊ իՄԱՅԻ, ԱՇՈ ԵԱԴ
ԵԱՅԻ իՄԱՅ ԲՈՐ. ԱՊԱՐ ԵԵԱՐԵԱՅԱՇ ԵՅՅԻ-
ԵԱՅԱՇ ԵՈ ԵՅԻՅԻ ԲԵ Ա ՇՈՇԱԼ, 7 իՄԱՐ ԵՈ
ԵԱԴԱՅԻԵԱՇ ԲԵ իՄ Ե-ԵՅԻՅԻ, ԵՈ ԵԱՅԻ ԲԵ, —
"Ա ԵՅՅԻ ԵԵԱՅԱ, Ա ԵՅՅԻ ԵԵԱՅԱ 'ԵԱՅ ԵԵԱՅԻ-
ՅԵ!" "ԵԱՇ Ե ԵԱ ԱԱՅ Ա ԵԱՅԻ ԵՅՅԻՅԱՅԻ
ԵՈՇԵԼԵԵԵ?" Ա ԵՒԵԱՐԵԱՅՈ ԵԱՅԻ ԵԵԱՅ
ԵՈ ԵԱՅԻՅԻ Ա Ե-ԲՈՅԱՅԻ ԵՈ, 7 Ա ԵՒԵԱՅՈ Ե
ԵԵԱՅԻ ԱՐ ԱՊ ԱՅՅԵ. ԵՅ ԵՅՅԻԱՇ իՄՈՐ ԱՐ
ԵԱՅԻ ԵՐ ԲԵՅՈՐԻ ԼԵԱՇ ԵՈ իՄԱՅԻ Ա ԵՅԵՅՈ-
ԵԱՅԱՅԻ.

ԱՇՈ ԲՈՐ ԵՈ ԲԱՅԱՅԻ ԲԵ. "ԱՊԱՒ Ե
ԲԱՇԵԱՅԱՇ ԱՊԱՅԻ ԱՊ իՅՈ Ա իՄԱՅԱՅԱՇ
ԼԵ ի-Ա ԲԱՅԱՅԻ, իՅ ԲԱՇԱ ԵՅՅԻԱԼՈՇԱՇ ԵԱ
ԱՒ ԲԱՅԵԱՇ." ԵՈ ԵՅՅԻԱՅԻ ԲԵ ԵԱՐԵ ԵՄ-
ՇՅՈԼ, ԼԵ իՅՈ ԵՅՅԻ ԲԵՅԵՅԻՅԻ ԵՈԵ ԱՅԻ ԼԵՅԻ Ա
ԵՅԱՅԱՅԱՇ. ԱՐ ԱՊ ԵԱՅԻ ԵՅԼԵ ԵՒ ԼՈՇ
ԵՈ ԲԵԱՐ ԲՅՅՅԱՅԻ ԱՅԱՅ ԱՅԱՐ ԵԱՅԵԱՇ
ԲԵԱՅ ԱՅ ԵՈՊԱՅԻ ԵՅՈՐ ԵՐ ԵԱՅՅԵԱՇՈ-
ԱՅԵ իՅՅԵ, 7 ԵՈ ԵԱՅԻՅԻ ԲԵ իՄԱՅԻ Ա ԵԵԱՅ-
ՇԵՅԼԵ, ԵԱՐԱԵ ԱՅԻ ԵԵԱՇ իՅՈՐ ԲԵԱՐ Ա ԵՅՅԻ
ԱՅԻ. ԱՐ ԱՊ ԱՇԵԱՐ ԵՅԻ ԵԱԴԱՅԻԵ,

"ԵՈԵ ԱՅԻ ԼՅՈՅ ԲՅՅՅԱՅԻ ԱՅԱՅ Ա ԵՅՅԻ
ԱՅԱՅ Ե ի-ԱՅԵ իՅՈ ԵՈՇ իՄԱՅԻԵ."

"ԵՅՅՈ ԱՊԱՅԻ Ե ի-ԵԱՅԻ 7 ԵՅՅՈ ԱՊ ԲԱՅԻ-
ԱՅԻ ԵՅԻ ԵՒ ԲՅՅՅԱՅԻ ԱՅԱՇ," ԵԱԴԱՅԻ ԱՊ
Ե-ԵԱՅԻ ԵԵԱՅ. ԵՈ իՅՅԻ ԵԱՅԻ Ե ի-ԵԱՅԻ ԼԵ
ԼԱՇԱՐ ԵՐ իՄՈ, 7 իՅ ԵԱՅ ԵՈ ԵԱՅՈ ԵԱՐ
ԵԵԱՐԵ ԲԵ ԲՅՅՅԱՅԻ ԱՅԱՅ ԼԵ ԲԱՅԵՅՅԱՅԻ
ԲՅՅԻԵԱՇ իՅԱՅ ԱՅԵ իՄԱՐ ԱՐ ԲԵԱՐ Ա ԵՈՇ
ԵՅՅԻԵ. ԱՅԱՐ ԱՊ ԱԱՅԻ ԵՈ ԵԱՅՈ ԲԵ ԱՐ-
ԵԵԱՇ 'ԵԱՅ ԲՅՅՅԱՅԻ, ԵՅ ԵԱՇ իՅ ՇՈ ՕՅԻ-
ՇԵՅԻՅԻ ԵՅԻ, ԵԱՐ իՅ ԵԱՅԻ ԲՅՈՐ ԱՅԵ ԱՐ ԱՊ
ԵՈ ԵՈ ԵԵԱՅԱՇ. ԵՅ ԵԱՐԱՅ ԵՒ ԵԵԱՇ
ԲՅՅԱՅՅԵ ԼԵ իՄԱՅԱՅԻ, 7 ԵՅ ԱՐԼԱՅԻ իՄ
ԲԵՅՅԱՅԱՇ ԵԱՅՈՅՅԵ ԱՅԱՐ ԲՅՅԱՅՅԵ ԼԵ
ԵՅՅԻ, ԵՅ իՄ ԵԱԼԱՅՈ ԵԵԱՅԱՅՅԵ ԼԵ ԲԱՅԻ-
ՅԻ ՕՅԻ, ԵՈ ԵՐՈՇ ԵՅՅԻԵԱԼԵԱՇԱ ԵՈՐԻ.
ԵԱԼԱՇԱ Ե ԲԵՅՅԱՇԱՅԻ ԱՐԱՇ, ԱՅԱՐ ԵՅ ԵԱՇ
ԻՅՈ ՇՈ ԲՈԼԱՐԱՇ, ԵԱՐ ԲԵԱՇ ԲԵ ԱՐ ԵՅՅԻ
ԼԵՅԵԱՅ Ե ԲԵՅԻ ԵՈ ԲԱԴԱԼ ԵՄՇՅՈԼ իՅԵ.

ԼՅ ԲԵԱՇ ԲԵ ԵՅԵՅԵԱՅԻ ԵԱՐ ԼԵՅԻ ԲԵՅԻ
ԵՅ ԱՊ ԲՅԱՅԱՇԱՇԱՅԻ ԲՈ ԱՊՈՐ. ԵՈ ԲԱՅԱՅԻ
Ե ԲԵՅԻ Ա ԵՅՅԻ ԱՐ իՄԱՐԴԱԼ, 7 ԵՅ ԲԵ ԱՐ
ԵՅ ԼԵ ի-ԵՅԵԱՇՈ ԱՐ ԱՊ ԱՅԵ իՄԱՇ Ե-ԵԱՐ-
ԱՇ Ա ԵԵԱՅ ԼԵՅԻ. ՇՈ ԼԱԱՇ ԱՒ ԵՈ ԵՅՅԻ-
ԱՐԵ ԲԵ Ե, ԵՒԵԱՐԱՅՈ ԲԵ: "ԱՊԱՅԵԱՇ Ա
ԱՊԱՅԻ ԱՊ Ե-ԲԱՅԻ ԵԱ ԲԱՐԵԱ ԱՊՈՐ?" 7
ԵԱՅԱՅՈ ԵՅ ԱՊ իՄՈ ԱՐ ԱՐ ԵԱԴ ԲԵ ԱՊ
ԵՈՐԱՇՈ ԲՈ "ԵՐԵԱՇ," ԵՈ ԲԵԱՅԱՅԻ Ա
ԵԵԱՅ, "ԲԱՅԱՅԻ, 7 ԵԱ ԵՅՅԻԱՇ իՄՈ ՕՐԵ

Դար չեալլ թե՛ղ տեա՛հ րօ; Ծօ ճողիայրեար
 րիօշլաղա ծօ րո՛ր իջօր երեա՛նա ճղրաղ ծ-
 Եաճայր իճօր ճղսայր Ծօ Ծիճար րո-
 քեաճողաղաճ ճղրրղ, ճճօ յր յողտլեա է,
 7 Եղոր ճ Ծ-Ել ճեա ճ Եիճճ Եօ Ծալլ-յղղ-
 Եղեաճ? Ծօ Ծարրաճայր ճղ իջճ՛ր քեալր.
 Բեաճ ճղղ իճ Եալլլլլլլլլլ Ծօճճ րօ ճ Ծ-
 Եալլ ճղ Ելլ ճլլղ յօ; Շրեա յ ճղ Ելլ-
 րալլաճ Ծօ Ծեաղղղ յլաճ? Ճճօ յր յօ
 Ծալլ յղղղղեաճ Ելլ, 7 իջ յլաղ ճեա քօր
 ճղղ սայր ճղղղղ ճղ Ելլլ ճեաճ ճ Եճ ճլ-
 ճօ Ծօ Ելր յ յղղղղղ.

Re η-ΔΙΕΥΡΩ ΜΑΡ ΡΥΘ ΖΟΗΓΕ, ΤΟ ΕΝΔΥ
 ΗΑΗΥ ΟΟΟΟΕΕΕΕ ΖΟ ΜΟΕ ΔΗΗ ΗΑΙΩΗ
 ΤΕΔΕΤ ΤΟ Η ΑΙΤ ΕΝΩΗΔ, ΤΟ ΕΑΙΕ ΤΕ Δ
 ΕΟΧΑΙ ΔΗΥ 'ΥΑΗ ΑΥΓΕ, 7 ΤΟ ΞΑΗ ΤΕ,

[illegible]

Ձիւր դ-ձ քելքիդ է ձԵՅ քեձեձ քիւք, քօ
քիք քի ձքեձ քր ձի ձ-քիւքիքօք 7 քեձ-
քիք քի. “Ձի ձ-քիւք քիք ձքձ ձիք, ձ
իքիք?” “Իք քիքի քօ քելքիք, Ձի ձ-քիւք
քի քիքք ձիքիք?”

Եր մար րօ Ծօ իմալքեաժար Յօ շինի ճար
բաւ, աճօ Ծի իյաճօճիյաճ Բիյաճ, 7 Բա իմալ
ճիյ Կալիլ Լե իյարՅալքեաճ. Ձեճօ ԾԻԲ-
ճարտ Գ Եղա լեյր, “Շաօ Է ճի տարժալ
Խալտ Լե իյարՅալքեաճ, րՅալի օճ, յարՅալք-
եաճօ, Եր քեալիւ Ծօրա յօր ճարՅիճ Գ
իմալիւՅիւ.” “Եր քիօր րիյ,” Գ ԾԻԲճարտ
Կալիլ, 7 Ծօ Էճալճ Գմաճ Ծօ՛ի Լօճ, Ծօ
Էճալճ Գճօճալ՛ րալի ճիւ Էւտօլա, 7 Ծօ
Յճիլ քէ ճար իյա Կ-ԷրՅիլճ մար իօլիյե.

"Շա՞տ է ձ Ե՛կ ուսի՞ր, ձ Խաղի յօղիմայի
 Ծօօթե՞ծ ե՞ս," Ծածայր էր Ե-յարձ Եեձ.
 "Օ՞ո՞ւ ձի ի յօղ Եօրն մօրն լա՞ի Ծ'ալիքե՞ծ
 ձ Եե՞ր ձշամ," Ծածայր էր Խաղի. "Բի՛լ ձ
 Եայլ," Ծածայր էր Ե-յարձ Եեձ, "Բա՞ր
 Եօ ի Եօմրն ԵօԵա՛լ Եօ ի Եարձի՞ր Բե՛."

21η ΗΑΓΓΗ ΤΩ ΠΑΤΗΡΙ ΑΝ ΕΙΣΘ, ΤΟ ΘΕΑΙΩ

րէ ԲԱ ՇԵԱԾՈՅՐ Ծ'Ա ԲԵՈՒՊԱ ԿՕԾԱԼԵԱ, 7
 ԱՊՐԻՂ 30 ԾԵՒՈՒՂ 1 3-ԱՅՈՒՅԵ, ԾՕ ԲԵԱՐ
 ԿՕՐԻԱ ՊՅՐ ԼԱՂ ԾԵ ԲՅՐԱՅԻ ԲՅԱԼԵԱՇԱ
 ԱՅԻՅԻՍ 7 ՕՅՐ.

Ոյ ԾԵՈՒՂԱ ԱՊՈՅՐ ՅԱՇ ԴՏԾ 1 ՄՈՐ ՌԷՅՄ.
 ԾՕ ԸՅԱՆՊԱՅ Ե ԾԵՊ ԵԼՇ 7 ՇԱՐԽԱԾ, ԾՕ
 ՅԼԱՇ ՐԴ ՔԱՕԻ ԸՆԱՐԱՐԾԱԼ ԵՄԾԱ ՔՕՅԱՆ-
 ԵՄԾԵ, 7 ԾՕ ԻՊԱՅՐ ՐԴ 1 ՐԷԾՈ ՄՈՐ. ՔՕՐ
 ԾՕ ՅՂԱՅՐ ԴԱ ՇՈՒՄԱՐԱՊԱ ԵԱՐՅ-ԾԵՊ ԱՅԾ-
 ՐԵԱՇ ԱՅՐԷԵՅ. ԾՕ ԾԱԵՅՅՈՒԾ ՐՕ ՅՕ ՄՈՐ 1, 7
 ԽՈՒ Է Ե Կ-ԱՕՊ ԻՊԱՊ ԱՊՈՅՐ Ծ 1 ՄԵՅՐԵ ՕՅՕ-
 ՅԱԼԵԱՅՐ ՕՐԷԱ.

Այդ սայր բոլոր շաբաթները, “Շաբաթներ
այդ Ե-ճի Եժ Երթոյնը եօժ, 7 իրթոյն-
այն ճիճի շաբ ժո իայն լե շաբ իր
բոյննե ար Ե-Երթոյնը. Այնոր ժա շաբ
իյն Եժ լեթը Երթոյն, 7 ժ ժաթա Եժ Երթոյն
Եժ լեթը Երթոյն, Երթոյն իրթոյն.”

Ձե՛ծ դ՛ի մյան լե՛յ ձօղ դի՛ծ ձ ձօղ ւայ
 և ձե՛յ ընթաց, 7 ձ ԺԺԺԺԺ ը, “Ձի լե՛յ-
 քա՛ծ յարձեան-Ժի՛յ Ժ ձի օրի քի՛յ;
 Ժ Ժ-ԺԺԺԺԺ ԺԺԺ Ժ Ժ-ԺԺ Ժ Ժ
 ԺԺԺԺԺԺԺ? Ժ քա՛ծ; Ժ լե՛յի ԺԺ
 Ժձի՛ի ը Ժ մի՛յ, ԺԺԺԺԺԺ ԺԺ,” 7
 ԺԺԺԺ ը Ժ լե՛յ ԺԺԺԺԺԺ Ժ ԺԺԺ-
 Ժ Ժ.

[illegible]

(Le best leafen)

THE GRAND OLD MAN.

From the Irish of P. A. DOUGHER.

By the Author.

The news is in the air,
Said the Grand Old Man,
It is looking grand and fair,
Said the Grand Old Man,
Home Rule for Granvaile
Is the subject of my theme,
And to read it you won't fail,
Said the Grand Old Man.

There was contention, wail and woe,
Said the Grand Old Man,
In the laws we did bestow,
Said the Grand Old Man.
It's been so some hundred years—
Left Ireland in her tears ;
Left England still in fears,
Said the Grand Old Man.

We must own, to our disgrace,
Said the Grand Old Man,
That we've robbed the Irish Race,
Said the Grand Old Man.
Everything of fame,
Their Freedom and good name—
Our history tells the same,
Said the Grand Old Man.

We've abused this valiant Nation,
Said the Grand Old Man ;
Left their homes in devastation,
Said the Grand Old Man.
When they assert their right
It is weakness against might ;
We're the stronger in the fight,
Said the Grand Old Man.

Our laws we must revoke,
Said the Grand Old Man,
And the tyrant's galling yoke,
Said the Grand Old Man.
The Irish we won't fear,
They're forgiving and sincere—
To our Union they'll adhere,
Said the Grand Old Man.

We must not rend asunder,
Said the Grand Old Man,
In this age of science and wonder,
Said the Grand Old Man;
But give rights to Innisfail—
On the same we will prevail,
Though a loss we may entail,
Said the Grand Old Man.

Now I am getting old and feeble,
Said the Grand Old Man,
Soon my years shall me disable,
Said the Grand Old Man.
But counsel and advice
I would give those in the strife—
To be neighborly through life,
Said the Grand Old Man.

I request my queen and country,
Said the Grand Old Man,
To repair this chronic injury,
Said the Grand Old Man.
And the promise that we make
We must never, never, break—
It is all for our own sake,
Said the Grand Old Man.

[We shall take great pleasure in sending a copy of this and the original to the Grand Old Man, Ed]

272'S fear tú

By Anthony Lally.

ՁԱ՛ր բար էն ճէոյծ էն բէյն,
 Տ ԼԵ ճոն-ծրօյժ զԱ՛ ԲԺ ճոյ մայրջԵ,
 ՈՂ՛ ԵՆ ՈՐ ճօղող ճԵ՛ ԼԱՅ ՈՅՐԵՆ Ե ԵՐԵ,
 ՝Տ ԵԱՅԱՆ ճՈՂ ԲԱՅԵԵ ՅԱՅ ԲԵՐԵՆ ԱՅՐԵ.
 ԵՐ զԻ՛ յօղճադճԵ՛ էն ՈՐ ճոյ ՈՅԱ
 ԼԵ ճոյճ ճ ԵՅԵ՛ յօղճԵ՛ ճ Յ-ճօղոյլԵ;
 ԵԱՄԱԼ ՅԵՐՐ ճՅ ՕԵՐՐ ԲԱՅ Ե-ԲԱՅՅԱԼ,
 ՁԵՆ ՈՐ ճԵՂԱԼ Ո՛Ղ ԵԱԵ՛ճ ԲՅօղոյլԵ.

Νό hac le Ƨαρῖνῆ ῥ ηό έῖρε le Τῆηοαλ
 Νο cpeῖο ɔση όῖτε ɔ'α ʒ-cῖηεάλ ηο ɔ'α
 η buηαɔ,

Ի՞նչ քոյր մար թելեյժե, 'ր Ժաւ ժայե Ժ
 ծելե լլիճալ,
 'Տար ի՞նչ թե 'ի քարժաղ ճայինդ՝ ճար Ժ
 ծայնաժ.

Ո՞ր հիօժ տօրի՛ճօր օրէ դօ Երօղ ԲԱՅ՝ յԱՐ
 Ելլո՛յ լԵԱԵ ԲԱՅԺԵՐԵԱՅ յՈՐ Ե ՇՐԱՅԻՆԱՅ՝,
 Եր յօղԺԱ ԲԵԱՐ ՇՐԱՅԻՆԱՅ ՅՕ ԼԵՐՈՐ Ի ՊԱՇ
 ԿԼԵԱՐԻՊԻՃԻ յՈՐԱՆ ԼԵՅՐ ԸՇ յՕՅՅ Ծ՛Ա
 ԻՅՇՇՕ Ե իՅԼԵԱԾ.

Ἐὰν ἔειπὲς ἐρησσηῖς αὐτό, ἡο συνη ὁ δαμ δ
ἡμῶν—

[illegible]

We have received three copies of the revived Irish Echo. We took no notice of the first two issues as the last issue before suspension was in the interest of a swindling scheme. We think a good deal of Mr. O'Farrell but he was beset by a very shady crowd, one of whom swindled the Gael out of 44 subscribers. There is this excuse for Mr O'Farrell for his management of the suspended Echo,—Not being sufficiently acquainted with Gaelic literature, and the scanty support of the paper, he was an easy prey to the schemers referred to. But now, that he knows them, there will be no excuse if he does not keep clear of them. He has two of the best Irish scholars in America at his elbow, M. O'Shea, and P. J. O'Daly.

Large numbers of the Gael delinquents have paid up and there is no doubt but the Tory effort will inflame the old *gradh*, and, to show that they resent it, will fully make up to the Gael for lost time.

"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.

"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."—SPALDING'S ENGLISH LITERATURE, APPLETON & CO., NEW YORK.

Who are the Scotch? A tribe of Irish Scots who crossed over in the 6th century, overcame the natives, and gave their name to the country.—J. CORNWELL, PH.D., F. R. S.'s Scotch History.

The Saxons Ruled in England from the 5th century and were so rude that they had no written language until the 14th, when the Franco-Normans formulated the English.—SPALDING.

The Gael.

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

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Remember that the First Irish Book is given free of charge to every new subscriber.

Subscribers will please remember that subscriptions are due in advance.

On entering on this, its Tenth Volume, THE GAEIL affectionately greets its kindred all over the world, with a buoyant hope for the future—a hope the realization of which should ever be the controlling sentiment in every Irishman's heart.

At the suggestion of a sincere friend to the cause we placed the harp and shamrock on the title page that the Irish wayfarer may know what's within; also, the house-dog to watch over and protect it.

In response to a continuous call for a Table of Contents, we have commenced it from where we ceased, and shall continue to the end of Vol. 9.

One of the Tory amendments to the Home Rule bill the other day was to prevent the teaching of the Irish language in the public schools, but was negatived without a division, thanks to our Welsh and Scotch friends. Is not every Irishman who fails or neglects to support the Gaelic movement an abettor of the Tory effort? for "He who is not with it is against it." Gentlemen, you, of what is sarcastically called the Irish-American Press, could do much to advance the Gaelic cause by agitating it in your journals; and when you fail to do so, Are you not virtually aiding the enemies of Ireland? We send you all a copy of this issue and request an answer to the foregoing interrogatory. Read the story of the Irish (?) priest at Bonn, on page 299.—a National degradation!

NO EXAGGERATION.

An old subscriber brings us to task for exaggerating the progress of the language at home and the part the hierarchy are taking in its revival.

We deny that we have exaggerated in any particular on what we touched upon. We stated that the language had been taught in about 60 schools. The Report of the Dublin Society states that the language had been taught in 50 of the National schools, and the number of pupils from the Intermediate and Christian Brothers' schools who passed would indicate that it was taught in, at least, 15 of them—thus, making 65 in all. Then we did not exaggerate there. We did state that a large number of the clergy, and some of the bishops were taking a lively interest in the Gaelic movement, and, as a proof of that assertion, we would point to the fact that priests are the managers of the National schools in which the language is being taught. But if our correspondent look over the Gael to the end he will not find a line stating that the bishops, as a body, took any interest in the preservation of the language. But he will find the reverse to be the fact.

Our correspondent states that from his reading of the Aryan Origin he is satisfied the Catholic hierarchy were averse to the cultivation and preservation of the Irish language, for, constituting the Board of Management of Maynooth college, they would not entertain a resolution obliging entering students to possess a knowledge of the Irish language."

We have read the Aryan Origin, and at the time to which our correspondent undoubtedly refers, Archbishop McHale was a member of the Board of Management, and the object of Canon Bourke and the other patriotic priests in the presentation and adoption of the resolution was, that it would compel the subordinate colleges to teach the language to their pupils so as to qualify them for entering Maynooth. Of course, this would be the life of the nation, but the English influence represented in the person and following of Card. Cullen was too strong for the patriots. But there were then, as there are to-day, priests and bishops as patriotic as ever lived.

Our correspondent further states that the object of the Cullenite party was to starve Irish Nationality out of existence, the same as if you plunged a dagger into an ox's throat and let him bleed to death."

If our correspondent told us of anything new we would be much obliged to him. Though not in the same words, the Gael has repeatedly given expression to the same thing. But what is our correspondent doing? He resides in a large city and has been receiving the Gael for the last eight years (and has, certainly, paid his 60 cents a year for it) but yet he has not secured one additional subscriber to it during that time; nor has he, to our knowledge, turned on his heels to do or assist in the doing of any other thing to remind those responsible in Ireland that they were acting in a manner tending to alienate the tender affection with which the genuine Irishman all over the world ever remembered his beloved *Eire* a ruin.

We here assert, and we do so from an intimate knowledge of the fact, that the fire of Irish autonomy burns as fiercely in the hearts of Irish bishops and priests to-day as it ever did in the breast of a McHale, a Bourke, a Murphy, a Clinch, or a Roche. But what are our croakers doing? Will

they by their inactivity permit the handful who are at the crank of the machine to turn the Nationality of Ireland over to England as Adrian the IV. turned over her materiality? The investing of England with power to possess herself of Irish emoluments temporarily sinks into insignificance compared with the permanent loss of nationhood which would inevitably result from the destruction of the language. And yet Irishmen stand coldly by while that process is being silently and insidiously worked before their eyes!

It is said that Cardinal Cullen's object in denationalizing his countrymen was, that they might reconvert the English to the Catholic Fold. What a shallow idea, to think that a degraded people could convert any one!

But what are the fruits of the Cardinal's unpatriotism? Here they are,—

In 1851 the population of Great Britain and Ireland, in round numbers, was 27,000,000, of whom six millions were Catholics; in 1891 the population was 38,000,000, of whom only five and a half millions were Catholics—three and a half millions in Ireland and two in Great Britain. And out of the Thirty* Millions of the Irish race scattered over the English-speaking communities of the world less than Fifteen millions (per Whittaker's Almanac) of them acknowledge the Catholic religion, though over 75 per cent. of the Irish emigrants were Catholics as would be the same proportion of their descendants to-day had the same efforts been made to educate them in their ancient language and literature, and expose to them the brilliant literary achievements of their forefathers as were to degrade them.

* In a laboriously tabulated statistical article in the *New York Sun*, the Rev. Ed. McSweeney, of St Mary's College, Emmetsburg, claims that if the descendants of the Catholic immigrants kept the Faith one-third of our population would be Catholic.

[For the last twenty-two years we have met hundreds of the Irish people who denied that they were Irish, but who, when pressed because of peculiar name, etc. would excuse themselves by saying that they were born in England. Were such persons aware of their own social superiority as is proven by the Spalding Extracts, they would no more claim to be English than the French do; and that is the cause why Father McSweeney's estimate does not obtain.—Ed.]

From present appearances his Holiness, Pope Leo XIII. will do more during his Pontificate to extend the Church and disperse chronic prejudices than any other pope since the days of St Peter. May God grant him length of days to direct the good work. We hope his Holiness will send a Satolli to Ireland to investigate the reason why Catholicity is not co-extensive with her scattered children.

We have asserted the cause to be the erroneous supposition that the Irish have been a low, ignorant, race, obtained because of the neglect to cultivate the language and literature, which contain incontrovertible evidence to the contrary—and we stand by that assertion.

We have a lot of Gaelic matter which was too late for this issue, or, came late to get insertion. Matter is on hand from Messrs O'Byrne, O'Leary, O'Reilly, Gillan (Old country), Lally, McCormick, Griffin and Cross,

MR. WARD'S LETTER.

Editor of the Gael

Sir.—Enclosed please find an order for eight dollars to aid your sturdy Gael—from this far-off land of the setting sun. Your friends and I wish the Gael a long life. Tell my friends that I am on the staff of an evening paper of this city, and that I am proud of the same, as times are very dull and employment scarce. But I am ten times prouder to see my name in the Gael (just to hand) ranked with the best Gaelic writers. I wonder what would my old Gaelic friend—the Great McHale, or my poor father—God rest his soul—say to this if he could speak from his grave in Mayo?

But, I cry red shame on those who run in debt to the Gael, that was the first to rouse the Gaelic spark, and has kept it alive through all its uphill toil. Oh, country people, I say again, shame on you, that call yourselves Irish, and not support such sturdy, fearless vindicator of creed, language and country as the Gael.

Dr. A. T. Leonard, of this city, asked me as I called how much I wanted, handing me five dollars, and saying that he could not read a word of it, but hoped that his little school of young Leonard's, whose mother is of a staunch Fenian stock from Cork, might. Dr. Leonard is a Galway man and stands at the head of his profession—a young man whose fine figure, handsome face, and cheerful smile would make a sick man well.

So send along the Gael; it has many warm friends here.

Yours very truly,

MARTIN P. WARD.

THE MAC TALLA

We have received several copies of the *Mac Talla*, published at Sydney, Cape Breton, by Mr. J. G. MacKinnon. It has now entered on its second year, and has doubled its former size. It is now eight pages—paper size of the Gael, and is published weekly. \$1. a year; it is all in Gaelic.

Here is an extract from it:—

Dh'eug Reine Lazimodiere aig St. Bonafice, Manitoba, D'fomhach s'a chaidh. Ba a chend leanamh geal a rugadh riann am Manitoba. Bha e ceithir fichead bliadhna sa coig deng a dh'aois, agus bha a mhathair ceud bliadhna nuair a dheug i.

Now, any Irish reader can understand the above, and all ought to patronize the publication. Our Scotch children are a little froward, to be sure, but, they are our children, and we should extend them parental indulgence, for, blood is thicker than water. It is a good sign that our wayward children are not wholly lost and merged in the Saxon mushroom, when we see them cling so tenaciously to the speech of their old mother Scotia.

Through the kindness of Timothy Gleeson, Esq Lisquinlan, we have received the May No. of that very interesting publication, the *Journal of the Cork Historical and Archaeological Society*. The most interesting papers to the Gaelic reader in the *Journal* are, a Biographical sketch of the Life of Edward Walsh, the Poet, by Mr. Gleeson, and the Life of Saint Finbar, of Cork, translated by Mr. Patrick Stanton—the Irish and English being in parallel columns. There are other interesting papers, and a very nice map of ancient and modern Cork.

Քսայօրք Օյա քէյն ձրէյ քեպած, քրօն ա'ր չա՛ն օրօշոյծ.

Ձէ՛տ աղ' ձիւ քէյծ ածաղի դա քեպտա, ածաղի իկաղ աչ ոյծ
'Ձիւն օ թեամբոլլ դաօնէտա Օ՛ն ա'ր ոյ ղչարօճայծ ղի
Քեար օ քեար յար ղչարայծ յիրե, Օյր օօ քսայր ղիւծ քար
Օճիծ Յօ յիյիւ յի ա դ-ձրօքիւծ քաօյ յօ թօղի քսար իկար.

Շույնիմ յիւ՛ն դա օ թօղի աչ Յէ'միյիւճած քրօնա՛ն ձրի աղ տրայծ,
Շույնիմ ոյր քրեւօ քա՛ն ա ք-քսիւծ յիւսայն ա'ր աչ ղա՛ծ—
"Շա՛ յիւսայն օրքսիղի ա'ր ոյ թի՛ իղի ղսայնիքար օ'քաճիլ Օճօղ!"
"Յէյէմիօ ձրի չա՛ն լա՛ աչ օրաղիւծի՛ շսայր քաօյ ինէյծ աղ յի քրօնի.
'Ո՛ն Յօ օ տ օքայծ քեանի ա'ր տալանի յսած օ լանի աղ յի Օ՛ն
'Ո՛ն Յօ Յ-շույնիւծ ղիղի աղ Շ-ձիւնշեալ ղա՛ծ—'Շա՛ չա՛ն ոյծ ղէյէ'."
Ոյ ծիծ յի ղ քաճիլ աղի քարօ, ոյ ծիծ քրօն ոյծ քրած,
Օյր աղ' ձիւ քէյծ ածաղի դա քեպտա ղսայնիքա՛ն, ղսայր ա'ր քրեճի.

ՇՆԼ ՇԵՂԻՔԱՅ.

BY P. A. DOUGHER.

Ե'օ-տիւր աղ քօճիկայր ղաղ յի-քիւտան շսայծ թարտ
Շսայծ մէ լա ղքօրիւծիքա՛ն թիւ Բա՛ն-դա քարտ;
Տիւճալ մէ շի՛ ինիւ ղիւ ա օ'յօրքսիւծ մէ,
Ձի ղի ղսայր մէ մէ-քէյն յի Յ-ՇնԼ ՇԵՂԻՔԱՅ.

Ձիւր թիւթիւծ դա Ձիւնշեա թաօք ծուլ-աղ ձէտ,
Շարտ իյօյ շօնիւրա յիւ թիւթ ղէ յօ լանի;
Օ քեւօ յիւ քալիւք քեճի ղիւ դիւ յիւ ձծ,
'Տէ յօ յիւք թիւք թեճէ Յօ ՇնԼ ՇԵՂԻՔԱՅ.

Ոյ ղա՛ն յար աչ շայր տար յօյնք օճ թօ—
Ոսայր լաճայր քար թիւ ղսար տարա 'չիւր քեօ;
"Շայթիւծ թիւ թեճէ իղի Յօ թեճ Բաճիւն դա յի-քօ—
քէյծ քիւղիւնիւծ ձիւթ յի Յ-ՇնԼ ՇԵՂԻՔԱՅ."

Շիւղիղիւ յօ թիւթիւլ, մեարայն ծի ղքօր,
Ծի ղիւր աղ շի՛ ծայիծ աղի 'ր քսիւծ աղ օրօյ-Ձիւր,
Ծի Բաքիւ Յիւլեարքիւ լեօ, աղ չաճա 'ր շօր,
Ձի ծայլ օրօ տրօյ յի Յ-ՇնԼ ՇԵՂԻՔԱՅ.

Լե լեյր ձա ծիւծ ձաղա յեալլ մէ ծիւ լեօ,
քսիւ ինիւ աղ շօնիւստար աղ շիւր մէ ղքիւր յօղա յի-շօր;
Ծի ղ. յի. Ոս Տիւնեաճիւ լեօ, ղչօյծ դա ք-քար Օ՛ն,
քսիւ է քեղիւքիւք դա յի-քաօնեա՛ն ՇնԼ ՇԵՂԻՔԱՅ.

Տիւճալմիւ լե շիւք Յօ օ թայիւք աղ օյթօն,
Օ ղիւն դա օ-Շիւ Ձիւնիղի Յօ քար Ձիւ-դա-ղիւ,
Ձիւ դա քօճիւք յի քրեճիւքա՛ն ա ք-քսիւ յի աղ թիւ
Շա՛ն ղի ղի աղա՛ն Յօ ՇնԼ ՇԵՂԻՔԱՅ.

Օ թեճ Շօմայր Ձիւլանի քիւքեամար ղիւր,
Յիւր ծայր յիւ ղ ղիւքիւք աղի 'ր շայթիւք աղ ղիւր,
Ձի ղի յի ղի մայրի ծի աղ ղիւքեճիլ ձա յօ—
քսիւ ղիւնիւքա՛ն յա՛ն յիւքիւք ՇնԼ ՇԵՂԻՔԱՅ

Uí crol 7 daimra 'sur adháin go leor,
Uí cuio a cairt cleamhais 3an iomhí,
3an bhró;

Uíar na cairtíte 'r deire d'facaíó mé
fór,

Carat liom iad 13 Cúl Céarhais

Seo raoinne 70 éine ruaircear d'r rós,
Ta mo iomhíteir leat-daraíu. an méio
a tá beo.

'S má céitíu a baile a coitíe go deo,
Ráíraíó mé aip cuairt go Cúl
Céarhais.

THE SENTIMENTS of our SUBSCRIBERS

Cal—San Francisco, Dr. A T Leonard, J Deasy
M O'Mahoney, Martin P Ward, per Mr Ward.

Conn—Hartford, C O'Neill, per C O'Brien.

Mass—Holliston, Humphrey Sullivan, \$5. (his
annual subscription for self and two schools)—Law-
rence, M Ahearn, per T Griffin—Wollaston Height
P Donovan—Worcester, E Walsh.

Mich—Muskegon, Counsellor O'Sullivan, per M
Downey—Ocobock, Charles Henery, also, per M.
Downey, Montague—St. James, D McCauley.

Mo—Kansas City, T Houlihan, E Lynch, P D
Moynahan, W Rowan, M White, per Mr P McEni-
ry. There are good Gaels in Can. City—Liberty,
Rev. P J Cullen.

Nev—Reno, Rev M Kiely.

N Y—Brooklyn, L Slavin—Greenfield, P A Dou-
gher—Syracuse, Rt. Rev Bishop P A Ludden.

O—Martin's Ferry, P Carney, per M Lally.
Wheeling, W Va—Springfield, Rev. Martin L
Murphy, who has the harp and shamrock in green
on his stationery (Gaelic letter forgotten until al-
the Gaelic type ran short).

Pa—Phila. Mr Thos. McEniry sends \$8 for self
and the Misses L McSorley, E O'Connor, E O'Lea-
ry, B Lynch, and Messrs. M Walsh J Hunt M
Gleeson; James J Hughes, Philo-Celtic Society,
per Mr Hughes—Allegheny City, Rev. M Carr-ll

W Va—Wheeling, J Lally P Cearney, per M
Lally; M Moran, P Lynch, per P McDermott; J
Monaghan, J Nomine, T F Burke, P O'Connor,
Rev. J Mullen (St. Mary's), per Dillon J McCor-
mick; J Nary, A M Andrews, J Joice, W Lawrell,
J Mannion, J McCue, M Fitzpatrick, M J Gatelev
(Renwood), W Cearney, T Dougherty, T Barrett,
J Beadenbogh, T O'Brian, M J O'Kain, per Anth-
ony Lally. This makes the 55th from the Wheeling
Gaels since the latter part of December last.

Ireland.—

Cork—Knoeknagown, D Herlihy, per Rev Dan-
iel Healy, Pierce City, Mo.

Dublin, R McS. Gordon, Esq.—Ba'doyle, Revd
Brothers, per Jas. J Hughes, Phila. Pa.

Galway—Trenu N School, W Gillan, per Martin
J Heneghan, Providence, R I.

Kerry—Rockfield N School (2), Cahirdaniel N
School (2), both per Humphrey Sullivan, Holliston
Mass.

Limerick—Ballinamona, M Gleeson, per T Mc
Eniry, Phila. Pa.

Sligo—Dunnaddeden, J O'Dowd, per M O'Dowd
Manchester, N H.

Tyrone—Gortin N School, M Conway, per Jas J
Hughes, Phila., Pa.

Let Gaels in the large cities try and imitate the
Gaels of Wheeling and Kan. City. Let us say that
five persons, on an average, has seen each Gael sent
by our Wheeling friends, and thus 275 persons are
made aware (in that locality alone) that they have
a written language. Let, then, the friends of the
language start out in twos and threes and drum up
their listless countrymen.

Within the past two months a distinguished Irish
Catholic priest, a native of Leinster, visited Bonn

He was introduced to learned and distinguished
German scholars. One of these was a great stu-
dent of the Keltic speech—a disciple and a perfect
follower in literary research of Professor Zenz.
When this simple savant had learned that the cl-
erical gentleman to whom he had been introduced
was a native of Ireland, and a clergyman, his joy
became intense. "Just the very thing I have been
so long hoping for," said he. "Here is a real liv-
ing Irishman and a scholar." Before many hours
had passed, the German consulted his Irish friend
on the proper pronunciation of the present spoken
Irish language, and wished to obtain some clearer
views than those he had learned from books reg-
arding the orthography and pronunciation of cer-
tain form of Irish speech. To his utter astonish-
ment he found that the savant from Ireland did
not only not know one word of it, but that the lat-
ter had not ever heard a word of Irish. Quite an-
noyed at this discovery he took very little trouble
to consult him a second time on the subject of
home and foreign antiquities or languages.

Every person has heard of another distinguish-
ed Irish ecclesiastic who in his own native Gaelic
had been addressed by the world-famed Cardinal
Mazzanti. "A dhúine choir," said the Cardinal
"cinnos a bhfuil thu? Nach d'tuigeann thu
Gaeilge?" And the strange reply of the Irish
gentleman was, that "really he did not know
German." "It is not in German," said the illus-
trious Italian, "that I am addressing you; it is
in your own language." The youthful ecclesiastic
blushed. He profit d by the telling remark. On
his return to Ireland he learned to read, write and
speak the language of his Irish forefathers.

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What is an Irishman? How will you know him?
Is an Orangeman born in Ireland an Irishman?
What is the difference between him and the Cath-
olic man born there who does nothing to preserve
the nationality? What a man wants he seeks—if
a drink, you see him go to the fountain, if Ireland
a nation, you see him preserving her foundation.

We have been disappointed in the First Books
but we expect them soon, and all who have not
received them will be served.

O'Curry' Lectures are crushed out this month.

Our youthful Gaelic friend, Katherine M Han-
bury, has won her entrance to the Normal College

Let all subscribe for the *Gaelic Journal*.

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Excellent Store property in Bloomington Ill, a few blocks from the Vice President's residence, to Trade for a good farm in N Y or vicinity.

I want an offer for a 40 acre piece of land bordering on Lake Michigan; five or six acres are clear and the balance woodland. This is a grand site for a summer residence, being only a few miles from St. James, Maniton county, Mich.

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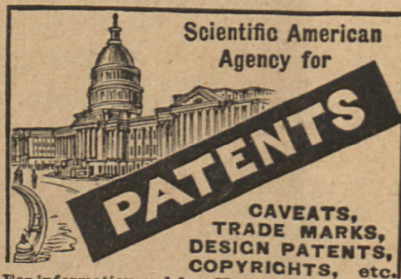
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J Dullaghan, 253 Wabash Av. do
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For the Gaelic Journal send 60 cents to the Rev Eugene O'Grady, Maynooth co. Kildare, Ireland

O'Faherty's Σαρη ἀν Σεῖτῖτ, reviewed in the Σαοῖτ recently, is for sale by Mr. P. O'Brien, 46 Cuffe St. Dublin. The price in cloth is 2s; in wrapper, 1s 6d.

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