

YMAZAD

Leabhar-aisthry mioramh,
Tabartha cum an



TEANZA Saeðilze



a corhad a sur a raorcužad
a sur cum

Feyn-mazla Cymd na h-Eineann.

102h40 Rol. Ujrh. 4.

Sauhujrh.

1893.

57 Penn St. Prov., R I.,
Sept. 26, '39.

O' Fear Eadair an Saothar:
ai Saoi Osl,

Do ladair tu zo fhrithheac iyr an
uibr d'ejioanac ahuair i duabir tu
zo m-bud eoir do zac uile lejsteoir de
'h Saothar lejsteoir eile f'adair duit.
Zo deirh iyr re rih an ruo bud liza
do bad eoir duirh do deunad duit ma
ta mair an bje ionghairh, zo h-airhste o
ta f'ior adairh an conghad 7 an mair
a deunair r'adair 7 meuduzad an
"Saothar" do euir na Saeðilze.

Zio hac h-deairhaid me feih d'adair
zo f'oil, 7 zo d-fuil me amearz fallra,
m'ionghairhac, deunad mo d'ejioall
feardh zanh a deirh eionghairh h'ior f'urde,
7, le toruzad mair do deunad anoir,
cuirh cuzat ceirh anmairh, le trf
dolar, 7 cuir an Saothar aca air fead
b'adairh.—Seadhan b. Ua M'ionghairh,

Seadhan Ua M'ionghairh; an deair uar-
al, Mairh h' d'omraiz, a sur mo eair,
R'adairh Ua Donoghairh.

ai Saoi Osl, iyr fearad dom zo d-fuil
coramhlaet d'eadair air euir na Saeðilze
zo deirhionac leir an euirh f'adair ar
an m-bair leir an oirad leabair a sur
p'airh Saeðilze teadit amair r'iongh-
ta le Eirhghairh, Albairh, Sac-
airh, 7 Searmairh (zo z-cuirh
d'ia an t'ad oirh), 7 leir an t-rurh
ta zo leir de na d'oirh m'ora ra m-
bair ad cuir anoir air deirh d'air
(bairh oirh, bud d'oirh a d'ualad a-
r'eadit ionghairh). Ta re eirh mair euz-
airh r'adairh conghairh na meirh eac an
bje d'ad zo h'adairh re air adair zo
bairh; 7 zio zur d'ora 'h t-air a euirh
eair d'air d'adairh d'ad, ta 'h zairh
adairh anoir 7 iyr follur zo m-b'ad an
t-r'adairh anoir zanh m'oil.

Cop le r'adair, r'adairh zo d-fuil an
"Saothar" feih a leirh ad zo m'ad zo

261310HAC TÁ ré teac̃t amac̃ ñfor
 coic̃eioheta ná b̃r̃deac̃ ré, óir̃ ñfor̃ c̃eip
 aoñ uib̃ir̃ m̃fora zo f̃óil̃ ãh̃ b̃iãd̃ãh̃ ro,
 7 ir̃ m̃ór̃ ãh̃ r̃zeul̃ r̃h̃h̃ le r̃á̃d̃. TÁ f̃ũh̃-
 neãh̃ 7 r̃p̃reacãd̃ ãh̃ h̃-ũle ñr̃d̃ ãh̃h̃, 1
 ñzãẽõĩze 7 : m̃-b̃ẽãr̃la, 7 ñs̃'̃l̃ ãh̃ õir̃-
 ead̃ cãh̃te m̃s̃r̃ẽãr̃ũh̃ta ãh̃h̃ 1 õ-tãõb̃
 põlĩcĩer̃ ã'r̃ b̃r̃ẽãd̃, 7 m̃ãr̃ r̃h̃h̃ ir̃ f̃ẽãr̃r̃
 é b̃ẽr̃ẽ. ("C̃ũir̃ 'rã cãlãh̃ jãõ ã'r̃ f̃á̃z
 m̃ãr̃b̃ jãõ) "

Zo õ-tũzãĩõ õjã rãc̃ 7 rãc̃ãh̃h̃ãr̃
 tũr̃ẽ 7 rãõzãl̃ fãõã le õ'ob̃ãir̃ ñãõh̃ẽã
 õõ leãẽh̃ũzãd̃.

Oõ b̃ẽãr̃b̃rãc̃ãir̃ zãõlãc̃,
 Pãõr̃ũic̃ Uã Cãẽãrãz̃.

Some peculiar words as well as certain evidences
 of a diphthongal vowel intonation deducible from
 the rather irregular assonantal scheme used in the
 following ballad declare it the work of an East
 Munster man. We prefix by way of title a rather
 quaint English note found in the margin. Readers
 familiar with this class of Irish recognizing the ex-
 treme difficulty of making a fairly close translation
 will readily accord indulgence for the shortcomings
 of the attempted literal rendering appended for the
 use of learners.

"A dolefull Ditty, Being a Lament for John
 Molloy's right shameful Desercion of his friends
 (the cordial Conversation whereof hee did enjoy be-
 times) who being erstwhile of Keel in these parts
 hath newly journey'd into the Wilderness of Minn
 esota nigh to (sic) the Province of New England."

I

S̃zeul̃ ãzãm̃ 'rã t̃-rãõzãl̃-rõ
 b̃s̃ zãr̃ õõ f̃ẽãrãd̃ tãõb̃ h̃om̃
 M̃ãr̃reac̃, m̃ẽr̃õr̃neac̃,
 M̃ãzãh̃ũj̃l̃, m̃ẽãh̃rãc̃,
 M̃ẽãr̃-zãh̃, m̃õñẽac̃, m̃ãõr̃ẽã.

II

bã lũac̃ ã lé̃m̃ ãr̃ b̃á̃h̃tãĩb̃
 1 rũãtãr̃ rãõh̃ ãh̃ b̃á̃r̃nẽ
 T̃rẽ f̃ũh̃h̃ẽãh̃ õlũc̃
 ã nẽãtã r̃j̃ũbãl̃
 Ñj̃ bũãd̃fãd̃ zãõc̃ ãh̃ ãĩá̃r̃tã ãh̃r̃.

III

bã r̃zãh̃rãd̃ rãõzãl̃ ã plãõr̃zãd̃
 õẽ plãtãr̃õĩb̃ m̃ãõr̃l̃ ãr̃ ãõh̃ac̃,
 bã ẽẽãh̃ ã õó̃õ
 Ñá̃r̃ ñẽãll̃ 1 ñz̃leõ
 Cum̃ fõzã b̃s̃ fãzãir̃ẽ ã'r̃ fãõbãr̃ ãh̃r̃.

IV

M̃ãr̃ ẽlãzãr̃h̃ac̃ ã ẽr̃ẽm̃-ẽur̃
 õ' f̃rãrãĩb̃ f̃jũcã, f̃rãõẽõã,
 ãr̃ zãllãĩb̃ õũs̃r̃
 tũz̃ fẽãll̃ ã'r̃ bũãd̃ãir̃ẽ

ãr̃ fãr̃ẽẽ f̃ó̃õlã fẽur̃-zãl̃ãr̃.

V

1r̃ r̃ó̃zãc̃ õõ ẽãĩr̃ẽãd̃ p̃s̃opã
 T̃rãẽh̃õh̃ã 1 õ-tãcã õs̃õzã
 zãh̃ rũm̃ ãr̃ õm̃ãh̃
 zãh̃ m̃ãz̃ir̃ẽãr̃ m̃õd̃ãh̃ũj̃l̃
 Ñá̃r̃ b̃-f̃ãh̃ 1 b̃f̃ẽĩẽil̃ ãr̃ z̃ẽl̃ãõĩõẽ.

VI

ãh̃ tũr̃ũc̃ bũãh̃ õõt̃ f̃é̃r̃m̃,
 Ñó̃ m̃ũr̃tãr̃ ñẽãtã, ñé̃r̃ũl̃z̃.
 zũr̃ brẽãll̃ zãh̃ r̃ẽr̃ũr̃
 zãh̃ rãnc̃um̃ rũl̃ẽ. [ẽr̃ũt̃ ?
 zãh̃ dẽãll̃rãd̃ zãh̃ r̃r̃ũj̃uc̃ õõ ẽãõh̃.

VII

S̃á̃õãlẽ ãr̃ õm̃ãh̃ ñj̃ m̃ũĩõr̃h̃h̃ õr̃ẽ
 õã b̃fãz̃bãh̃h̃-rẽ cõbãir̃ õh̃ jõĩ bãir̃ẽ,
 õõ lũãr̃z̃ m̃õ ẽr̃ẽõr̃
 õõ b̃rũĩẽz̃ m̃õ ñẽõh̃
 õõ ẽrũãj̃ll̃ ãh̃ ẽol̃ ẽũz̃ õjã ẽãm̃.

VIII

'S̃é̃ ẽẽs̃b̃ õr̃m̃ õõ r̃é̃j̃õẽãc̃
 ãh̃ ẽr̃ẽj̃ĩõ-rẽ ẽjãr̃ ñã h̃'ãõõã ñãm̃,
 zũr̃ zãh̃h̃ ãh̃ z̃l̃õr̃
 õõ r̃ẽãh̃h̃ õõzẽõbãõ
 ẽãr̃ tõh̃h̃ z̃ĩõ fãõã z̃ẽẽh̃ ẽá̃.

Translation.

For a while I had in this world
 A youth who used to stand by me,
 Beauteous, jolly, funny, fanciful,
 Right, active, commanding.
 Smart his bounce on bawns
 In the rushing rout of the hurling
 Through the straining energy of his
 running gait [him
 The winds of March would not beat
 A terror to the world all he used to
 crack
 Of bald pates at the fair, [in a row
 Rigid-tendon'd his fist never clack
 For an onslaught he was tempered and
 edged.
 Like the rattling, his wound-blows,
 Of hail madly dancing
 On the dour strangers who brought
 trouble and treachery
 Upon the plain of green-grand Fodla,
 Merrily he would smoke a pipe
 At eventide beside a ditch [master
 Without recking the least the modest
 Who was unwearied in seeking to en-
 compass us.

Was it a tumble befel your discretion,
Or the weakly pout of a mongrel
That a mass without tidiness without
the effect of joy.
Without appearance, without effort is
become your happy form.
No luxury in the world would I be-
grudge you [ing
If I could obtain ease from the devour-
That upset my directing power, des-
troyed my mind
And spoiled the guidance God gave me
It is what beats me to remedy
This cramp that pierces the liver of me
That scant is the voice I shall get from
your pen
Over the wave though long thou art
far away.

NOTES.

buaigh co, befel him.
claḡarraḡac, noise of falling rain, etc.
ḡaḡaḡar, temper of steel weapons.
ḡaḡaḡar, temper of tools, arms, etc.
bḡeḡaḡal, about
ḡeḡar, power of discretion.
ḡoḡa, a sudden spring or attack.
ḡaḡoḡa, fierce,
ḡoḡaḡar, a devouring.
ḡaḡaḡaḡal, funny.
ḡaḡoḡa, leader-like.
ḡeḡaḡeac, pleasant.
ḡeḡaḡal, a robber.
ḡaḡar, a pout, pettishness.
ḡaḡar, a shell, skull. [labor.
ḡaḡar, pleasant or effective result of
ḡaḡar, a spurt for work.
ḡeḡaḡar, beat me.
ḡeḡaḡar, colic.
ḡaḡar, a fall.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

XXVII. LESSON.—

In the two preceding Lessons we have shown how a verb active in Irish is conjugated. In addition to those tenses already given, which from the employment of a twofold conjugation, the synthetic and analytic, present to every Irish speaker for selection more than an ordinary variety of terms by which every modification of time can be expressed ; there are yet others, formed by the aid of the substantive verb, co beḡt, "to be," and of the present participle.

Present Tense, ḡa ḡe ḡaḡaḡ, I am (a) praising, &c.

Imperfect, bḡ ḡe ḡaḡaḡ, I was (a) praising, &c.

Future, beḡ ḡe ḡaḡaḡ, I will be (a) praising, &c.

Second Future, beḡ ḡe ḡar (after) ḡaḡaḡ, I shall have praised, I shall be after praising, &c.

These compound tenses are quite analogous to the compound tense in French; J'ai parle—or the continued form in English verbs; I was loving.

OPTATIVE MOOD.

Singular.

- 1 ḡo ḡol-ḡa, moladh, may I praise.
- 2 ḡo ḡol-ḡar, molirh, mayest thou praise.
- 3 ḡo ḡol-ḡar ḡe, molee shay, may he praise.

Plural.

- 1 ḡo ḡol-ḡaḡo, molmuidh, may we praise.
- 2 ḡo ḡol-ḡaḡo, molthee, may you praise.
- 3 ḡo ḡol-ḡaḡo, molidh, may they praise

Infinitive Mood.

(Verbal noun—ḡoladh, praise.
co ḡoladh, to praise.
le ḡoladh, in order to praise.
ḡar ḡi ḡoladh, (on the point of praising) about to praise.

Participles.

ḡaḡaḡ (at) praising; ḡar ḡoladh (after) having

praised.

The Subjunctive Mood is the same in form as the Indicative, taking however, for present time *so* (that); for past time *սուր* (that), before its tenses.

ԵՆՅՁԱՌ ԱՅՍՐ ԵՆԱՌԱՅԱՐՇ
ՈՐ

ՁՈՐՁԱՌ ԱՅՍՐ ՁՈՐԱՅԱՐՇ
(ԼԵ ՔԱՐԱՅՈՒՅ ՕՒԼՈՅԱՐԵ).

Ե՛յ ԲԱՅՈՒՄԵԱԾԱԾ ԱՅ Ա ՔԱՅԺ ԵՐԱՅՐ ՄԱԾ
ՊՈՐ ՄԵՐՈՒՄԵԱՄԱՅԼ ՄԵԱՄԱՄԻԱԾ. ԼԱ Ծ'Ա
ՔԱԾԱԾԱՐ ՅՈ ԼԵՐԻ ԼԵ ԸՅՐԻ Ա ԸՅԼԵ ԾԱԾԱՅՐԵ
ԱՆ Ե՛Ե ԲԱ ԴՅԻՆԵ ԱԿԱ ՅՈ ՔԱՅԺ ՔԵ Ծ'ԱՄ ԱՅԵ
ՔԵՅԻ ՈՒԼ 7 յՄԵԱԾԵ ԼԵՐԻ ՅՈ Կ-ԱՅԵ ԵՅԻՅ
ԱՐ ԲԱՅԼԵ ԱՄԱԾ ԱՅ ԵՐԱՅԻԾ ԱՆ ԱՅԺ ԾՈ Ե՛Դ
ԱՅ ՕՅԱ Ե Պ-ՈՒՆ ԾՈ "ԵՅՐԵԾԱ ԼՈՅ ԾՈՄ Ե Յ-
ԸՈՒՄԱՅՐ ԱՆ ԵՐՇԱՅՐ." ԱՐ ՔԵ ԼԵ Պ-Ա յՄԱԾԱՅՐ;
ԾՈ ԵՅՐԵԺ ՔՐ ԾԱ ԵՅՐԱՅԻՅՈՅ ԾՈ: ԵՅՐԱՅԻՅՈՅ
ԵԱՅ ԵՐՇԱԾԵԺ 7 ԵՅՐԱՅԻՅՈՅ ԵՅԼԵ ԼԱՊ-ՊՈՐ
ԼԵԱԾԱՆ-ԱՐԾ. ԸՅՐԻ ՔՐ ՅԱՅՐՄ ԱՅՐ 7 Ա
ԾԱԾԱՅՐԵ "ՕՅԱ ԱԿԱ ԵՐ ՔԵԱՐԻ ԼԵԱԾ ԱՆ
ԵՅՐԱՅԻՅՈՅ ՊՈՐ 7 ՄՈ յՄԱԼԼԱԾԵ ՊՈ ԱՆ ԵՅՐԱ-
ՅԻՅՈՅ ԵԱՅ 7 ՄՈ ԵԱՊԻԱԾԵ?" "ԵՐ ՔԵԱՐԻ
ԼՅՈՄ," ԱՐ ՔԵՅՐԻՅՈՅ, "ԱՆ ԵՅՐԱՅԻՅՈՅ ՊՈՐ 7
ԾՈ յՄԱԼԼԱԾԵ, ԵՐ ՔՅԱ Ա ՔԱԾՔԱՅԺ ԱՆ ՔՈՅԺ-
ԵՐԵ ԴԱ ԱՆ ՅԱՊԻ ԼՅՅԵԱԾ Ե Պ-ՅԵԱՐ-ԱՄ
ԱՆ ՅԱԾԱՅՐ 7 ՊԻ ՔԱՅԼ ԵՅՈՅ Ա Յ-ԸԱԾԱԾ Ծ'
ԵԱՐԿԱՅԻՅԺ 7 յՄԻՐՅԺԺ Օ ԵՐԱԾ ԱՆ Ե-
ՐԱՅԱՅԼ 7 Ա Յ-ԸԱԾՔԱՐ ԱՅԼԵՐԺ ՅՈ ԵՐԱՊ-
ՊԵ ԱՆ ԵՐԱԾԱ ԱԾԵ ԱՄԱՅԼ ԸՊԵԱԾ-ՅԵՐ ՔՈՐ-
ԿԱԵ ԱԾԱՊԻ ԼԵ ԼՅՊԻ ԼԵԱԾԵԱ ԾՈ." "ԵՐՇ
ԱՅԱԾ ՄԱ 'ՔԵԱԾ, Ա յՄԵ," ԱՐ ԱՆ յՄԱԾԱՅՐ
ԼԵՐ ԱՅ ԵԱԾԱՅՐԵ ԾՈՅԱ Ա ԸՅԼԵ ԾՈ.

Ծ' ԲԱՅ ՔԵ ՔԼԱՊ ԱՊԻՐԱՊ ԱՅ Ա ԸՅՐ
ԵԱՐԵՐԱԾԱՐ 7 ԾԵ ՅԵԱԼ ԾՅԺ ԾԱ Մ-ԵՅԺ-
ԵԱԾ ԵՐՇ ՅՈ Ե-ՔԵՅԵԱԾ ՔԵ ԵԱԾ ԱՅՐ Ե Յ-
ԸՅՈՅՊ ԵՅԱԾՈՅԱ ՊՈ ՔԵԱԾՈՒՄԱՅ ԾԱ Կ-ԵՐ
ԱՆ ԸՅՐ ԵՐ ԼՅՅԱ ԾԵ. ԵԱՐ ՔԱՊ ԾՈ ԵՐՇ ՔԵ
ԱՆ ԵՐՇԱՐ 7 Ե՛Դ ՔԵ ԱՅ ԸՅՐ ԾԵ ՅՈ ՔԱՅԺ-
ՔԱԾ ՔԱՐԱԼԱԾ ՊՈ ՅՈ ՔԱՅԺ ԱՆ
ՅՐԱՊ ՔԱՅ 7 ԾԱՐԿԱԲ ԾՐԱԾԵԱ ԱՅ ԵՅԵ-
ՅՈ ՅՈ ԵՐՈՄ ԵՐԵԱՄԱՅԼ ԱՐ ՅԱԾ ԼՅՐ ԼՅԵ-
ՄԱՐ 7 ԵԼԱԾ ԵԵԱԼ-ԸՅՐԱՐԵԱ ԾՈ Ե՛Դ ԱՅ ԼՅՅԵ
ՊԵԱՆ ԼԱԵ ՔԱՅ ԼԵԱՆ-ԵՐԱՅՈՅ ԱՆ ԵՐՇԱՅԼԼԵ
ԸՅՈՊԱՅՐԵ ՔԵ ԵԵԱԾ ԱՅԺ Ե Յ ԵԱՐԵ-ԼԱՐ
ԸՅԼԼԵ 7 ՔՅՊԻ ԱՅԱՅԺ ԱՅՐ. ԵԱՅԼ ԵՅԵԱՐ-
ՊԱ ՊԱ Կ-ԱՅԵ ԼԵՐ; Ծ' ԱՊԼՅՅԵԱԾԱՐ 7 ԾՈ
ԵԱՊԻՊՅՅԵԱԾԱՐ Ծ'Ա ԸՅԼԵ 7 ԵԱՐ ԸՅՐ ԵԱ-
ՅԱՊ ԿԱՊԵ ԵՅԵ ԵԱԾՈՐԱ Ծ'ՔԱՐԱՅ ԾԵ

ԱՆ ԵՅԵԱՐՊԱ ԱՅ ԵԱՐԱՅԺ ԵԱԾԱԼԼԱ ՊՈ
ԵԱԾԱՅԼԼ ԱՅ ԵԱՐԱՅԺ ԵՅԵԱՐՊԱ Ե. "ԵԱ
ՔԵ ԵԱՐԵԱԾ ԵՐ ԵԱԾԱՅԼԼ ԵՐՇ ԱՐ ԸՅՐ
ԵՅԵԱՐՊԱ ՄԵ," ԱՐ ՄԱԾ ՊԱ ԵԱՊԵՐԵԱԾ-
ԱՅԵ. "ԵԱՊ-ՔԵ ԱՆ-ՊՈՐ Ե Պ-ԵԱՐՊԱՅ Ե
ԵԱԾԱԼԼԱ ԼԵ ՔԱԾ," ԱՐ ԱՆ ԵՅԵԱՐՊԱ: ՊՅ
ՊԱ Կ-ԱՅԵ Ե՛ԵԱԾ Ե. ԱՊԻՐԱՊ ԾՈ ՔՅՊԻ ԱՆ
ՊՅ ԸՅՈՊԱՐԵԱ 7 ԸՅՈՅՅՅՅՅՅ ԼԵՐ ԱՆ Մ-ԵԱ-
ԾԱՅԼ ԲԱՊԱՄԱՅՐ ԵՊ ԸՅՊԵԱԾԵ ԼԵՐ ՅՈ
ԵԱՊԻ ԼԱԵ 7 ԼԱՊ-ԵՅԱԾՈՅ 7 ՊԱԾ Մ-ԵՅԺ-
ԵԱԾ ԵՐ ՅՈՐ ԱՅ ԵՐԱԾ ԱՅՐ ԱԾԵ ԵՐՅ ԲԱ Ծ'
ՔԵՅՅԼ ՕՊ ԵԱԾԱՐ-ՔԱԾՅ ԱՐ ՄԱՅՅՈՅ ՅՈ Կ-
ԱՊ-ԸՅՐԵԵ ԱՊ ԵՐԱԾՈՊԱ.

Ծ' ԸՅՐ ԱՆ ԵԱԾԱՐ-ՔԱԾՅ ԾԱԾԱՅՐԵ ԱՆ ՊՅ
ԼԵՐ ԱՆ Մ-ԵԱԾԱՅԼԼ ՊԱ ԲԱ ԾՈ յՄԱԾԱԾԻԿ
7 ՔԱՊԵԱԾԱՐ 7 ՔԱՊԵ-ԸՅՈՊԵԱԾ ԾՈ ԵԵԱՊ-
ԱՊ ՕՐԱ ՅՈ ՔԵԱՐՅԱՐ. ԾՈ ԵՅՐԱՊ ԱՅՈ
ԸՈՒՄԱՅԼԵ ԱՊԱՅՐ ԾԱՅԵ:—ՈԱ ԸՅՐԼ Ա Յ-
ԸՅՐԱՅՐ 7 ՊԱ ՔԵՅԵ Ա Ե-ՔԵՅԵՐ.

ԸՅՈՊԱՅՐ ՔԵ ՊԱ ԲԱ ԼԵՐ ՅՈ ՄԱՅՅ ՄՅՈ-
ԱՅՈՊ ՄԱՐ Ա ՔԱՅԺ ՔԵԱՐ ՔԱԾ ՅԼԱՐՅՈՐՄ
ՅՐՄԱՐ ՅՈ ԵՐԱ ՊԱ Յ-ԸԱՐ ՕՐԱ. ԵԱ
ՅԱՅՐՈ ՅՈ Ե-ՔԱՅԻԾ ՔԵ ԾՐԱՅՈՒՄ ԵԱ-
ԾԱՅԼԼԺ ԵՐԱՅԱ 7 ԵՐՇԵԱՊ ԿԱՅԻՅԺ ԸԱՈՊ-
ԱՅԼԵ ԱՅ ՔՅՊԵԱԾ ԼԵ ԸՅԼԵ ԾՈ ԸԵՐ ԸՐԱՅ-
Ե 7 ԸԼԱՅՐԱՅԵ. Ծ'ԱԾԱՊ ԸՅՐԱՅՐ ԱՆ
ԸԵՐԼ ԱՆ ՕՐԵԱԾ ԱՅԵԼԼ ՅՈՅ Ա ԱՅՊԵ ԵԱ-
ԾՐՈՄ ԸՅՅԸՅԼԼԺ ԵՐ ՔԱՅ ՔԵ ՊԱ ԲԱ ԱՅ
ԵԱԾԱՅՐԵ ԱՅՐԵ ԾՅԺ ՔԵՅ 7 ԾՈՅ ՔԱՐԱԾ
ՔԱՐԱՅՅ. ՈՅՐ ԸՅՐԱՅՐ ԼԵՐ ԱՆ ԸՈՒ-
ԱՅԼԵ ՔԱՅՐ ՔԵ 7 ՄԱ ԵՐ ԸՅՐԱՅՐ ՔԵՅՐ ԲԱ
ԵԱՅ Ե Ա ԵԱՊԻ ԱՅՐԱՅ; ԾՅՐԱՅՅ ԼԵՐ ՅԱՊ
ԵԱՊԱՊ ՄԱԾՈՒՄ ՊԱ ՄՈՒԼԵ ՅՐ ՔՅՅԺ
ԱՆ ԵՐԵՐ Ա ՔԱՅԺ ԱՆ ՔԼԱՅ ԱՅԼԵ ԸՐԱՅՈՅ-
ՅԵ ԼԵ ԸՅԼԵ 7 ՅԱԾ ԱՅԵԱՐ 7 ԱՅՅԵԱՐ
ԾԱՐ ՔԱՅՈՅ ԸՐՅԺԵ 7 ԾԱՐ ՔԱՊԵԱՅՅ
ԾՅԼԱԾՐ ԱՆ ԾԱՊԵ ԱՊԱՊ. ԵՐՇԱՐ ԼԵ
ՔԱՅԺԱՅԼ ԱՊԻ ԾԱՐ ԼԵՐ ՔԵՅՐ. ԱԾԵ 'ՊԱՅՐ
ԸԱՅԺ ԱՆ ՅՐԱՊ ՔԱՅ 'Պ ԵՐԱՅ ԼԵԱԾ-ԱՐ-Ե.
ՔԱՐՅ ԾՅՐԱՅՅԵԱԾԱՐ ՅՈ ԼԵՐ ԱՐ Ա ՔԱԾ-
ԱՐԵ 7 Ծ' ԲԱՅԱՅ ՅՈՅ Ա ԱՅՈՐԱ Ե ՅԱՊ ԸՈՒ-
ԼԱԾ ԵՅԼԵ ԱԾԵ ԱՆ ՔԱՅԱՅՐ ԶՅՐ. ՊԱՐ ԸՅՅ
ՔԵ ԸՈՒՄԱՅԼԵ. ԸԱՐ ՔԵ ԱՐ ՊԱ ԵԱՅԺ 7
ՔԱՅՐ ԵԱԾ ՅՈՅ Ա ԼՅՅԵ ԱՅ ԸՅԱՅՐԵ Ա ԸՐԵ
ՅՈ ՔԱՐԵԱ ՔԱՅՐԱՅՐԱԾ. ԸՅՈՊԱՅՐ ՔԵ Ա
ԵԱՅԼԵ ԵԱԾ. ԼԵՅԵԱԾԱՐ ԵՐՅ ՅԵՐՄԵԱՊԱ
ՅՐԱՅԵԱՊԼԱ ԱՐ ԾԵԱԾԵ ՅՈ ԾԵՐ ԱՆ ՄԱԾԱԾ
ԸՅՅ. ԵԱՊԵ ԱՆ ԵԱՊԻՅՅԱՊ ԱՄԱԾ 7 ԾՈ
ԸՐԱՅԺ ՔՐ ԵՐՅ ԸՅԼԱՅ ՔՅԼԱ ԱԾԱ. "ՈՅՐ
ԸՅԱՅՐ-ՔԵ ԱՅՐԵ ԾՅԺ ՔԵՈ ԱՊԱ," ԱՐ ԱՆ
ՊՅ ԼԵՐ ԱՆ Մ-ԵԱԾԱՅԼԼ ՊՈԾ ԾՈ Ե՛Դ ԱՅ ՔԵԱՐ-
ԱՊ ԱՆ ԱՆ ԼԱԾԱՅՐ ԱՅ ԸՐԵ ԼԵ ՔԱՅԾՅՐ 7

Եւր ԲԱՐԱՆԱԼՍՅՐ յՈՂ Ե ԺՈՐԵԱՅԻ ԺԵ. “ՇԱՅ-
 ԱՐ,” ԵՐ ԱՂ Պ-ԲԱԺԱՅԻԼ. “ՈՂ յՊԵՐԺԱՅԻՐ
 ԵՐԵԱՅ ՅՕ ԵՐԺԵ ԱՐՅՐ.” ԵՐ ԱՂ ՐԱՅ. ԱՅ ԲԱ-
 ԼԺ ԵՅԻԼԼԵ ԺԵ Ղ Ե-ՐԼԱՅԵՂ ԺՐԱՅԻԺԵԱԺԵԱ
 ԱՅՐ 7 ԺՕ ՐԱՂՂ ՅՈԼԼԱՂՅՂՍ ՅԼԱՐ ԺԵ.

Եւ յից քիօժ աղ լաւ 7 յա լան-կիւծոյն
 ձեռն մա լանց յի բայծ յից յա մայե աղ
 թէ Ծ' յից 7 լե բան 7 բաւե աղ Ե-բաւայ
 աղ բաւայ. Յի բաւեայ թէ 'ի լան-
 կիւծոյն յի բայեայ բայ ձեռն լանց 7 լե
 լեյ լանց մայե լեյ աղ Ե-բայ լեյ.

Աղայրան ԾԱԺԱՅԻՄ ԾԱՌԱ ՄԱՇ ՈՒ ԲԱՅՈՒ
ԵՐԵԱԺԱՅԻՄ, "Ա իՆՏԱՅԻՄ ԵՅԻՄԼՈՂ ԾՈՂ"
ԾՈ ԵՅԻՄԸ 7 ԾՈ իՅՈՂ ԼԵՅՐ ՄԱՐԻ Ա ԺԵՂ ԼԵՅՐ
ԱՂ Ը-ԲԵԱՐ ԵՂԼԵ. ԾՈՅ ՐԵ ՐՈ ԱՂԼԵՅՐ ԾՈ
ՈՅՏԱ ԱՂ ԺԱՅԻՅՈՂ իՅՈՐ 7 ՄԱԼԼԱՇՏ Ա իՆՏԱ
ԵՐ. 7 Ծ'ՅՄԵՅՅ ԼԵՅՐ. ԻՐ Ե ԱՂ իՄՈ ՇԵԱԾ
ՈՒ ԱԺԱՐԽԱՅՅ ԾՈ 7 Ծ'Ա ԺԵԱՐԺՐԱՇԱՅԻՄ իԵԱՂ
ՈՒՅԵ.

ՏԱՆԴԵ ԱՊ ԵՐԵՐ ԵԼԵԺԱՅԻ 7 ՅԱԺ ԱՊ ԵՔ
Ե՛ ԴՅԵ ԱՅՐ ԲԵՅԻ յՄԵՆԱԾԵ ԵՅՐ ԸՈՒՊ ՄԱՅԵ
ՇՔԱՊԴԱ. ԵՅՐԻԺ ԼՈՂ ԾԱՊԻ ԱՊՆԱԵԱՅԻ.” ԱՐ
ԲԵ. ԾՈ ԵՅՐԻԺ ԲՅ ԵՂԱ ԵԱՅՐՅԻՅ ԾՈ ԱՊԱՅԼ
ԾՈ ԵՅՐԻ ԾՈ Պ ԾՅՐ ԵՅԼԵ. “ՇԱ՛ԵԱ ԵՐ
ԲԵԱՐՐ ԼԵԱԾ,” ԱՐ ԲՅ “ԱՊ ԵԱՅՐՅԻՅՈՂ ՊՈՐ 7
ՊՈ ՊԱԼԼԱԾԵ ՊՈ ԱՊ ԵԱՅՐՅԻՅՈՂ ԵԱՅ 7 ՊՈ
ԵԱՊՊԱԾԵ?” “ՇՈՅԲԱԾ,” ԱՐ ԲԵ, “ԱՊ
ԵԱՅՐՅԻՅՈՂ ԵԱՅ 7 ԾՈ ԵԱՊՊԱԾԵ.” “ՅՈ Յ-
ԸՈՒՊՊԱՅՅԻԺ 7 ՅՈ Յ-ԸԱԺՐԱՅՅԻԺ ԾՅԱ ԼԵԱԾ,”
ԱՐ ԲՅԲԵ.

[illegible]

“Եր ԲԱՃՃԱՅԼԼ ՁԾ ԵԱՐԻՃԱՅԾ ԵՅԵԱՐԻՊԱ

մե," ԲԻ ՔԵ. "ԵՎ ՅՈ ՄԱԻՇ," ԲԻ ԱՊ ԵՅ-
 ԵԱՐՊԱ, "ԻՐ ՔԱՌԱ ՄԵ ԱՅ ԵԱՐԻԱԸ ՇՈ
 ԵԱՈՒՃԻԼ 7 ՄԱ՝ Ի ՔԵՅՈՐԻ ԼՅՈՊ ՔԵՅՇԵՐՈՇ
 ԼԵԱՏ-ՔԱ ԱՊՈՐԻ ԻՐ ՇՈՅՅ ԼՅՈՊ ՅՈ Պ-ԵԱՊՔԱ
 ԱՊ ՅՊՈ ԱԵԱ ԱՅԱՊ ՇՅՈՏ." "ԱՅԱՐ ԵԱՇ
 Է ԱՊ ՅՊՈ ԱԵԱ ԱՅԱՏ ՇՅՈՊ?" "ՈՅՅ ԵԵՅՈ
 ԼԵ ՇԵԱՊԱՊՊ ԱՅԱՏ," ԲԻ ԱՊ ՔՅՇ-ՕՐԻ ՔՅՅ ՊԱ
 Լ-ԱՅԵ Բ՛ԵԱՇ Է—ԱՇՇ ԵՐՅ ԵԱ Շ՝ ՔԵՅՅԻԼ."

Այլ լճ արդ-ա ծախեաճ լայնեաճ դա Բա
 Բաճ ճոյ ադ Բաճալլա ; Բայրեանաճ ադ
 Բարոյի Բարալլ զո ; Բաճար Բար իլ
 լայր լաճ Բ' Բայլ լադ զո Բաճեոյա ; 7
 Բաճ զո Բար Բոյալլե զադ Բ Բ-Բոյրեաճ
 Բո Բոյրեոյ 7 զադ Բ Բ Բայրեաճ Բ' Բայ-
 րեոյ. Բոյալլի Բե դա Բա լայր. Նյոր Բյադ
 Բո զար Բալաճ Բե Բեճ Բարե 7 Բալլ-
 րիճե. Բո զայր Բ Բոյրե Բ Բ-Բար Բե
 Բո Բոյրեոյ Բե Բար ադ Բ-Բոյալլե Բաճ
 Բո 7 Բ' Բայլ Բ Բայր Բ Բ-Բար Բե
 դա Բալլե 1 Բաճար Բա Բ-Բա Բալ Բ
 Բայրեաճ Բե Բ Բ Բաճալլ Բայր 7 Բոյրե
 ադ. Ար ադ Բ-Բաճ Բե Բե 'դ Բոյրե
 Բոյալլե Բ Բե լոյա 1 Բ-Բալլե զո Բայր
 Բար Բար զո Բալալլ 7 Բե Բալլա 1
 Բ-Բալլե Բե 1 Բաճ Բայր Բե ադ Բե Բար-
 լաճ. 1 Բ-Բալլե 1 Բ-Բար Բոյր Բե Բ' Բա
 Բաճ Բաճ Բ Բոյաճ, Բ Բոյաճ, Բ
 Բարեաճ 7 Բ Բարեաճ Բ Բե, զադ
 Բոյր, Բալլիոյ, Բա Բոյ Բո Բալլե
 Բոյր Բա Բե Բե ադ Բար Բ Բոյ Բոյ-
 լաճ Բալլա. Բո զաճ Բալլա 7 լոյա-
 Բար Բարոյ Բար Բարեոյ Բա Բայրեաճ
 Բալլ-Բալլա Բար.

[illegible]

“Ո՜հ հ-եյ՛ւ Լոմա Ծօ Շողարեայ,” Զր
 ադ յի՛շ, “Ե՛ս Ել՛ջարեայ՛ժ Ե՛մ հա՛ Զ
 Զ յա՛յ Խօրհա՛յ Խա՛օյի Զ՛տ Ե՛ր Զ՛յա՛յ
 Լեղահայդ Զօ Ե՛ր յա՛յրե՛ս Ե՛ր յա՛յ-՛հ
 Լադհ՛ Զր Լօր՛ Զ Լեղա յիդե՛ս Ե՛ր յա՛յ
 Զ Ե՛ր Զ՛ յա՛յրե՛ս Զ յա՛յրե՛ս Զ՛ Զ՛

ՏԵՅՆՔԵԾ—ԾԱՅՈՅՏ,

Լեյր աղ յՏաճար Ծոցի.

Ծօ լույսեմ շնէ աջ թշնամի լույս աղ աղ
 Որք ինչեք թոր չօ մօր 'դա լույս աղ յ-լույս,
 Աղ լույս յր լույսեք լա լե լաճալ լաճ 'դ յշնամի,
 Օրք լույս աղ լույսեք լաճ ա ինչեք լույս.
 "Ծօ լույսեք աղամ 'մի յ յ-լույսի լույս
 Ա լույսեք լաճ աղ լույս աղամ լաճ 'դ լույս,
 Ծօ լույս լաճ աղ լույս, 'դ լաճ լաճ լույս
 Ա լույսեք լաճ լույսեք լաճ ա լույսեք լույս.
 Աղ լույս լույսեք լաճ լույսեք, լույս, 'դ աղ լույս,
 լույս լույսեք լաճ լույս, ա լույս լույս լույս,
 Ա լույս լույս լույս լույս լույս լույս 'մի.
 Ծօ լույսեք լաճ լույս լույս լույս լույս
 Ա լույս լույս 'դ լույսեք լույս լույս լույս:
 Ա'ր լույս լույս լույս, ա լույս, լույս լույս լույս.

ՏԵՅՆՔԵԾ—ԾԱՅՈՅՏ ի լույսի լույս

Լեյր աղ յՏաճար Ծոցի.

Ծօ լույսեք լույս լույս լույս լույս լույս
 Ծօ լույսեք լույս, ա լույս, 'մի լույս աղ լույս լույս,
 լույս լույսեք լույս լույս լույս լույս լույս,
 'Ո՞րք լույսեք լույս լույս լույս լույս լույս.
 Օ լույսեք 'դ լույս լույս աղ լույս լույս լույս
 լույս լույսեք լույս լույս լույս. 'դ լույս լույս
 Ա լույսեք լույս լույս լույս լույս լույս
 Աղ լույսեք լույս, 'դ լույս լույսեք լույս լույս լույս!
 Ծօ լույսեք լույս աղ լույս լույս լույս 'դ լույս լույս;
 Ծօ լույսեք լույս լույս լույս լույս լույս;
 Ծօ լույսեք լույս լույս լույս լույս լույս լույս,
 Ա'ր լույս լույս լույս լույս լույս լույս լույս լույս;
 լույս 'դ լույս լույս լույս լույս լույս լույս լույս.
 'Տ լույսեք լույս լույս լույս լույս լույս լույս.

ՏԵՅՆՔԵԾ—ԾԱՅՈՅՏ.

Լեյր աղ յՏաճար Ծոցի.

Երբ լույս լույս լույս լույս լույս լույս
 Ա լույսեք լույս, լույս լույսեք լույս լույս;
 լույս լույսեք լույս լույս 'դ լույս լույս;
 Ա'ր լույսեք լույս աղ լույս լույս լույս լույս.
 լույս լույս լույս, լույս լույս լույս լույս;
 լույս լույս լույս, լույս լույս լույս լույս;
 Ծօ լույս լույս լույս լույս լույս լույս;
 Ա լույս լույս լույս լույս լույս լույս
 Ա լույս լույս լույս լույս լույս լույս լույս
 Օ լույս լույս լույս լույս լույս լույս;
 լույս լույս լույս լույս լույս լույս լույս,
 Օրք 'դ լույս լույս լույս լույս լույս լույս,
 լույս լույս լույս լույս լույս լույս լույս.

ՕՅՕՏԶԻԼ ԵՒ ԵՏՈՅ ԼԻ ՅՔՅՕԶԻՇԻ
 ՁԻՃՃԻՆ ԵՒ ՏԱԾ, ԲԱՅՐԵԱԼԱԾ 7
 ԸՅԼԵԱԴԱԾ, 7 ՕՐԵԱՄ ՕՅՕՇ-ՇԱՐԻ-
 ՇԱ ԵՅԼԵ ՁԻՃԻ ԵՒՈՒՆ:

ՏՅԻՖՐԵԱԾ-ԴԱ ԼԵՅԵՐԻ ԱՄԱՐԱԾ,
 ՁԻՐ ԸՅԻՐԲԵԱԾ ԵՒ ՐԱՅԼԵ ԵՒԱՅԻՆ,
 ԵՒՊԵՐԱԾ ԵՒՄ՝ ԸՐԱՅՈՒ ԻՐ ԵՒՄ՝ ԸՃԻՐԵ
 ՅՕ ԵՒՅԼԻՄ ԸՐԱՅՈՒՇԵ, ԵՒԱՅԻՆ;
 ՔՅԻՒ ԵՒՅԼԵԱՅԻՆ ԱՅ ԲԵՐԱՅԻՆ ԵՒ ՄԻՃԻՆ ԴՅՈՐ
 'Տ Օ՝ յՄԵՅՅ ԵՒ ԵՒՃԻՆ ՄԱԻՇ ԵՒԱՅԻՆ,
 Free trade ԵՒ ԸՐԵԱԾ ԻՐ ԵՒ ԸՐԱՇՃԱՅՅ ԵՒԱՅԻՆ
 'Տ Օ ԲԱՅ ԵՒ ՏԵՃԻՐ ԲԱՅ ԵՒԱՅՈՒՆ

ԵՒԱՇՃԱՅԻՆ ԻՐ ԵՒԱԾ-ԻՕ ԵՒՅՐԱ
 ԲԱՅ ԸՐԱԾԱԾ ԵՒՅԵ ԵՒՅՐ ԵՒՆ,
 ԵՒՇ ԵՒՅՐ ԵՒ ՄՕ ԵՒՅՐ ԻՐ ՄՕ ԵՒՅՐԵ,
 ԻՐ ՄՕ ԵՒԱԾ ԵՒՇ ԵՒՅՐԵԱԾ ԵՒՇ,
 ԵՒՇՃԱ ԵՒ ԵՒ ԼԵԱԾԻ ԵՒ ԸՅՈՅԻՆ,
 ՁԵՐ ԸՅՐՅՅ ԵՒՅՅ ԵՒՅԵ ՅԱՅ ԸՃԻՆ,
 'ՏԱՅ ԵՒԱՅԻՆ ԱՅԵԱԾԱԾ ԵՒ ԸՅԼԵԵՅՈՅ ԵՒՅՅՅՈՒՆ
 ԻՐ ԵՒԱԾԱ ԵՒՅԵԱԾ V* ԵՒ ՄՕ ԼԱՅԻՆ:

ԼԵՅՈՒ ՕՐԵ Ա ԲԱՅՐԵԱԼԱՅՅ ՅՐԱՅԻՆ, Ա
 'ՏԱ ԸՅԼԻՅՐ ԵՒ 'Լ ԵՒՅԻՆ ԵՒՇ ԵՒԱՅՅ,
 ՕՕ ՅԵԱԼԼԱՅԻՆ ԵՒԱՅԻՆ ԻՐ ԲԱՇ ԵՒԱՅԻՆ,
 'Տ ԵՒՅԼԵԱՅԻՆ ՅԱԾ ԼԱ ԵՒՇ ԵՒՅԻՆ;
 ՁԵՐՅՐ ԵՒ ԵՒՅԼԻ ՄԱՅԼԵ ԵՒ ՐԱԾ Ա ԵՒՇ,
 ՔՅ ԵՒՅԼԻ ԲԱՅԻՅԻՆ ԵՒՇ ԼԱՅԻՆ ԵՒ ՐԵԱԼ,
 ՔՅ ԵՒՅԼԻ ԵՒԱՅԻՆ ԵՒ ՅՈՇ ԼԵ ԲԱՅՃԱՅԻՆ ԵՒԱՅԻՆ
 ՁԵՇ ՅՈՐԵԱ ԵՒ ԵՒՅԻՆ, ՄՕ ԼԵՅԻՆ!

ՕԱ Մ-ԵՒՅԵԱԾ ԵՒԱՅԻՆ ԵՒՇ ԲՕՇԱ
 ՁԵՐՅՈՒ ԵՒՅԵ ԵՒՇ ԵՒՆ,
 ՕՕ ԲԱՇԱՅԻՆ ՅՕ ԸԱԾՐՕՇ ԵՒԱՇ 'ՐԵԱԾ
 'ՏԻՐ ԵՒԱՅՈՒ ԸՅՅԲԱՅԻՆ ԵՒՇ
 ՕՕ ԵՒՅԻՐԵԱԾ ՄԻՐԵ ՅՕ ԵՒՅԻՆ
 ՁԵՐԱՅՅ ՄՕ ՅԱՇՇԱԼԵԱ ԵՒՅԻՆ,
 ԻՐ ԵՒ ԸՅՐԱՅԻՆ ԵՒ ԵՒԱՅԻՆ ԵՒ ՏԵՃԻՐ-ԻՕ
 ՅՕ ԼԵԱՅԲԱՅԵ Free Trade ԵՒ ԸՅԼԻ:

ԸՅՄԱՐ ԼԱ ՅՐՅՈՒՆԸ:

* V, Five dollar bill.

a, Governor Russell and P A Collins.

[Our friend Griffin may be more contented since the great cyclone of Nov. 7 —Ed]

The Gleeson prosecution at Castlemartyr reveal the insincerity of those who wanted to make people believe that the British government was doing more for the preservation of the Irish language than the Irish themselves because European public opinion shamed them into preserving the old records, and into permitting it to be taught in the public schools under restriction.

TRANSLATION

Of An Gaedheal Air Leaba Bais, which was printed in the two last Gaels.

Far estraying from the Highlands
 I'm an exile far from home,
 Amongst strangers, far from kindred,
 I am lying here alone:
 My poor heart is bruised and broken—
 Death has fixed his arrow deep,
 Shortly shall my eyes be closed,
 And sealed by death in heavy sleep.

Quickly in my memory's rising
 Scotland fair—the land of hills,
 There I see the verdant meadow
 And the cottage near the rills;
 Every thing is freshly blooming—
 From the brook a murmuring sound—
 Fragrance in the air's exhaling
 From beauteous flowers which abound.

'Twas yonder there that I was raised,
 As innocent as lambs at play,
 But naked now, was left the groundplot, (1)
 Since I sailed across (2) the bay;
 Methought I heard the birds a singing
 Melodiously amongst the trees,
 And the songs of skylarks ringing
 High in air upon the breeze.

At foot of hill I see the graveyard,
 Beside the brook that's running cool,
 Quickly did I vent my sorrow
 For friends there laid, beneath the mold;
 My mother, father, who are lying
 In their long sleep, released from care,
 And then I filled my cup of sorrow,
 When I laid my ashes (3) there.

Now, (4) no more I see the highlands,—
 O'er my eyes a dark mist grows—
 Amongst strangers, far from kindred,
 I'm awaiting my repose;
 Thou, poor spirit, low in thralldom—
 But not long shalt suffer ills—
 Come, Oh death, and give me freedom—
 Fare thee well, thou land of hills.

M. Ua C.

1, The ground of his house. 2. Leaving his country. 3. In imagination. 4. He is dying now

ON ELECTION DAY ONLY IS IRISHISM RECOGNIZED.

A short time since an old woman, a native of the county Galway, was complainant in a law suit in Justice Neu's court. She could not speak one word of English, and, in adjourning the trial, the judge requested the newspaper reporters to say that he would be grateful to any person able to translate Irish into English who would be present and act as interpreter at the hearing of the case. Two gentlemen, the Editor of The Gael, and a Mr Finn, wrote to the justice to say that they would oblige him, and Mr Gilgannon, president of the Philo Celtic Society (who resides near the court-room), called on the judge and told him that he would, also, act. That settled the matter. Mr. Gilgannon attended and acted. The singular part of this case is, that the price of a cigar was not offered Mr Gilgannon for his time while other non English speaking peoples are accorded paid interpreters!

"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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Subscribers will please remember that subscriptions are due in advance.

With this issue, THE GAEL enters on its thirteenth year. When it was ushered into life, in November 1882, How many believed it would have lived so long? How many of those Irishmen who make considerable noise about their Irishism have contributed a red cent to its support,—the "Sentiments" column tell. But we are losing our space on such people—they are not entitled to be called Irishmen, for, as the Historian Brother Michael O'Clery said, "He is no man that would not support his mother" Irishmen cannot offer as an excuse for this unfilial treatment of their mother that they were not satisfied with the way in which the Gael had been conducted, for the fact stares them in the face that they permitted other mother journals to starve. But the Gael is alive and kicking, thanks to *Irishmen*!

THE IRISH LANGUAGE
Plain Truths Told by Father
Keegan, of St. Louis, Mo.

(From THE TUAM NEWS.)

In the Irish and American, and sometimes, in French and Scottish journals I read of a reviving interest in the literature of the Irish and other Celtic peoples. About the beginning of the present century there was another spurt of interest

taken in Gaelic owing to the successes of James McPherson's clever forgery, when O'Flanagan, Halladay, Vallancey, and MacElligot did some good and some indifferent work for our native literature. Midway between that time and the present the labors and enthusiasm of O'Donovan and O'Curry roused another gleam of hope in the hearts of the lovers of the language and ideals of the saints and sages of Erin. Notwithstanding these passing moments of brightness and warmth for the cause of the old Celtic civilization, all that time the language and manner of ancient Christian Ireland were steadily and quickly fading away. The people were full fain to have their old and beloved language, history and traditions restored, to their rightful place of honor, but their leaders and masters, lay and clerical, kept straightforward killing off by their neglect and active hostility, the speech and tradition of a people whose tongue of freedom was Irish, and who, under the influence of that language of freedom might again strive to be free. The great mass of the Irish people were most helpless. The English Protestant government forced English school-books and language on them, which, even when they did not teach the Protestant faith openly were full of the heaven, spirit and odor of England and Protestantism. After the penal laws had done their worst, scholarship was almost destroyed among the laity of Ireland and after a few years of excommunication by Anglicizing bishops and the closing of Irish schools, burning of Irish books and denunciation and expulsion of Irish teachers by priests in those districts where they insolently dared to teach the ancient language, literature, history and Catholic traditions of St. Patrick, Columcille, Cormac of Cashel, and Brian Borumha, the doom of Gaelic was pretty well assured. The education of the mass of the people was totally neglected after the killing off of the Irish schools, until Archbishop Whately laid the foundation of the government scheme of "National education" so called. Thus the training of the great body of the Irish nation passed into the hands of foes to country and faith. Colleges were erected for the children of wealthy Catholics, but these Colleges were if anything, more anti-Irish in their teaching and spirit than Whately's "National Schools."

Among the Romans of old, those models for mankind of political and moral greatness, the grand motive for noble and virtuous conduct was *patria*, one's country. So has it been and shall ever be one of the greatest motives of human virtue, this love of country and ambition for the honor, prosperity and greatness of one's native land. But this motive, so potent among other people to rouse their youths to high and glorious thoughts and deeds, has no part in the training or formation of character of Irish youths for the last hundred years.

Never did Spanish inquisitor more carefully guard the faithful from the polluting stain of heresy than the Catholic "high educators" of Ireland for the last century guarded the youths committed to their care from all knowledge of, and pride in, the language, history and traditions of the free and civilized native Irish race. So the most unfortunate young men were educated as a folk who had no country. They were kept in ignorance, as far as colleges could keep them, of their natural country, Ireland: and no college, be it ever so English, could make them regard England as their Country.

So they grew up without a country to love or labor for, without the motive of patriotism, that se

condary religion, to prompt them to noble actions—without anything to strive for in this world but self. No wonder that the wealthier classes in Ireland stand as a living example of all that is selfish, cruel, contemptible and unpatriotic in the history of these times. Of Protestant colleges or protestants I have no complaint to make. From the majority of them one does not expect devotion to Ireland, or regard for the history of the past, in which most of them have no part. They are mostly English in blood, in religion and traditions. But if the sons of the Celts were brought up as Irishmen, we would not now be what we are, the laughing stock of the nations; nor would we be going a begging to Germans, Frenchmen and Italians to teach us the history of our fathers.

A certain Irish gentleman of the last century thanked God that he had a country to sell. His saying expressed in brief the spirit of "higher Irish education" since the union with England. The type was fully realized when the highest church authority in Ireland approved the policy and traffic of Judge Keogh and his friends. It was a pretty picture, and one to take pride in—the agitators and patriots talking and writing in favor of an Irish nation with more or less sincerity on one side, and the colleges and schools utterly destroying all national ideas and aspirations in the minds of the children of these patriots. The schools and colleges have been and are all the time entirely on the side of England and the Union, and have done the work of destruction more thoroughly than Cromwell's army.

The Irish are only a nation of humorists—at their own expense; a people whose public conduct is a great Irish bull. Listen to a story in point. A contractor was recently employed to build a wall for its preservation around an old Irish ruin. He did so, and when the men who let the job came to examine it, they saw the new wall built but no ruin inside. When called on to explain, the contractor said that he used up the old ruin as material for the new wall. Like to this was the conduct of the leaders of thought in the Emerald Isle. The highest Catholic Church authorities killed off the Irish language, fraught and full as it was of the letter and spirit of traditions and influence of Catholicity, and they introduced the language of a foreign, heretical people—a language full of the infidelity and sneers of Bolinbroke, Gibbon and Paine, as well as of the odor and essence of Protestantism. What an Irish way of keeping a people Catholic, to fill their mouths with a Protestant speech, their heads full of the teaching of a Protestant literature, and their bookshelves full of Protestant books! For five hundred years St. Patrick and his successors labored in every province of human thought to make the Irish the most Catholic people on the face of the earth. These great and good men, as Dr. Windisch has shown thoroughly purged the literature, law, poetry, legends and customs of the Irish Gael of all taint of paganism, made them instinct with soul, spirit, flavor and color of Catholicity. But for the last hundred years, quite another line of policy has prevailed. The language of Darwin, Gibbon and Swinburne has been substituted for the language of Columcille and Cormac of Cashel. Some of the effects of this we have seen in the famine of '47, in Keogh and Pigott, and in the myriads of Irishmen and sons of Irishmen who all over the world are lost to the faith of their fathers.

So at last they write in Irish newspapers of the decay of ancient "Irish Characteristics." Why not be plainer; why not say that the old purity, faith,

charity—the once especial virtue of the Irish, as the late father Murphy called them, are dying out very fast before "Ouida's" novels and other English publications of the like nature. Why not admit that there is a most ravenous consumption of the worst and most heinous English reading by the young generation of Irish boys and girls. Why not go farther and admit that new vices of the most un-*Irish* character are creeping in among young Irish boys. Old Irish characteristics are dying rapidly—yes in truth they are, and no wonder. When you cut down the trunk it is no wonder if the branches wither. You cannot grow roses in Greenland.

Many years ago I took a note of how bundles of newspapers containing the details of the famous "Baggot Will Case," were smuggled into "higher" educational establishments for Catholics of both sexes. I observed how "Ouida," "George Elliot," Miss Braddon, Swinburne and such like began to conquer the Irish Catholics. My American experience of life and manners, enables me to forecast the result of this teaching on my countrymen and countrywomen. The Anglicization of Ireland if allowed to go on as it has been doing for the last half century, will not only destroy the Irish nation, but the Irish Catholic faith and Irish moral greatness.

So sensible were the Romans of the influence of language over national manners, that it was their most serious care to extend with the progress of their arms the use of the Latin tongue. The observation of Gibbon is fully borne out by the experience and course of policy of modern nations. The man who thinks, speaks, writes and reads English will be an Englishman in manners, customs and beliefs, if some more potent foreign influences do not interfere. Now, say if there was any thing in the life and manners of the ancient Catholic Irish worth preserving, it can only be preserved in the embalming casket of a cultivated Irish language and literature.

In looking over Irish history we find the Irish often almost free, on the point of winning, but always beaten in the end, and hurled back to deeper slavery. They were farther advanced towards freedom and prosperity one hundred years ago than they are to-day. Then they were richer in numbers and industries. Fifty years ago we find them after great and terrible misfortunes once more apparently far advanced on the road to freedom—then another terrible collapse. Once again they have made considerable headway—and we ask them with breathless anxiety, shall they win this time? What shall they win, a nation is it? And shall they throw away their prize as Brennus threw away Rome for gold or some other bribe? But how did it happen that Ireland became the prey of a few military adventurers? Because the Irish had the "qualities of bad citizens," as Mommsen says in his famous chapter on "The Celts," and from the consequences of these qualities their other one of "good soldiers" could not save them. As Thierry said of their Gaelic cousins: They have "much intelligence, but at the same time an extreme volatility, want of perseverance, aversion to discipline and order, ostentation and perpetual discord, the result of boundless vanity"—How terribly true of our countrymen these other words of Mommsen. But all their enterprises melted away like snow in spring; and no where did they create a great state or develop a distinctive culture of their own." These very qualities meet us at every step backward in the field of Irish history. The same want of union, self-restraint and perseverance, with the same inordinate vanity that will

face anything rather than the humiliating truth, has kept the Irish in their chronic servitude. They throw the whole blame on English persecution, while really their own mad folly, pride and incivism are to blame for much of their misfortunes. Now they cannot do anything, it seems, to help themselves without the intervention of English laws and American dollars. The greatest blessing that could befall the Irish would be to have some just native despot to rule them with military strictness for twenty years. Were mine the happy lot I would clear the island in one week of every book in the English tongue of demoralizing tendency. I would make every man able to do a turn of good honest work with hand or tongue, head or pen, bend him to his task in double quick time. I would make the schools and colleges teach how to be an Irishman, or I would make short work of these institutions however ancient and venerable. No people on earth stand in such need of a strong, just Irish government as the Irish do. They make most excellent soldiers, and they will make excellent citizens when governed on a popular plan.

Now the plain, unvarnished truth is, that for ages the Irish have been going to the dogs politically, and now, under the influence of the corruption of a luxurious and decaying English civilization, they who never profited by prosperity are beginning to suffer from the moral contamination of that social rottenness. As for the guardians of national faith, tradition and morality—they don't appear to recognize the new condition of things that is gaining headway among them, and if they did, have they organizing genius to overcome them? I know it is very bitter for Irishmen to hear these unpleasant truths, but they are told by an Irishman, whose motives all his readers know. Where is the use in blathering about "the finest peasantry," when these same peasantry were guilty of the greatest crime of moral cowardice in history. As to that well recognized faith and virtue, why not recognise that both are now threatened with terrible danger. St. Patrick prayed that the Irish faith would last for ever in Erin, say the greybeards. Agreed, but would St. Patrick find his Erin any more if he came on the earth? Would he find the *Gaodhail* he left? It may be that the last chance for national existence is now offered Ireland. Shall her children prove equal to the occasion?

THE GAELIC LEAGUE.

The Gaelic workers in Ireland are extending the scope of the League organized in the Gael in February, 1890 (in No. 7 of Vol. 7). The programme of our Irish friends is to enroll in the Gaelic League every man and woman in Ireland who speaks the Irish Language, organize them into clubs to meet and advise occasionally concerning the business in hand, and other social purposes, the Irish Language only to be used at the meetings of the League or in discussing any matter during its sessions. This is the most effective step ever taken to rehabilitate the Irish Language. The exclusive use of the language at the meetings of the League will improve the range of speech and fire the youthful mind with ardor to cultivate a literary knowledge of it so as to excel in it; and as no money is necessary for the purposes of the League those who would injure it can found no scandal in that regard.

Now, here in Eire Whor, Gaels never had such an opportunity to leave their mark in Gaelic liter-

ature, or impress their own individuality, as a re-issue, so to speak, of the Irish programme places in their hands, and we urge them to commence as soon as can be. We think the following mode of proceeding the most effective—

The Gael workers in every city and town where a dozen or more Irish speaking persons, men and women, reside, to enroll as many of them in the Gaelic League as they could reach, explaining its object to them, and telling them that there is no monetary expense attached to it. Having completed an enrollment such as would secure the presence of a tolerably fair audience, the worker then should prepare a Lecture on the Gaelic Revival and, when completed, call a meeting of his club and deliver it before the members. After the lecture the audience should resolve itself into a business meeting, elect a board of officers, and discuss their future plan of action.

Now, any intelligent Irish speaker can prepare a lecture and write it so as to be able to read it himself, or, at least, the headings of the points he wishes to discuss. All our public speakers note their speeches.

Persons unacquainted with the language should not be admitted to League meetings, our experience is that they create disorder.

In canvassing for members Leaguers may meet ignorant, semi Anglicized, unpatriotic Irishmen who may turn up their noses at them. In such instances let the Leaguer simply point to the extracts from Spalding on the Gael's sub-title page

In initiating the Gaelic League here as above indicated—after the home model—we name cities by states where Gaels able to meet its requirements reside.—

Ala., Mobile. Mr M'Cosker has all needed material.

Ariz. Clifton, Mr Whelan

Cal. Petaluma, McCarthy, McGrath, Cronin, Port Costa, Casey, and a score of others, San Francisco, there is material beyond count there.

Colo, Brother Kennedy has all the materials he needs about Denver and Red Mountain.

Conn. New Haven. We merely suggest here that our venerable brother Callaghan can deliver as eloquent an address as any one we know, and the Major can be depended to do the rest. Hartford, Messrs. Cross, O'Brien, Buckley, etc, can start right away for they and their friends make a good club. Williamantic, Messrs O'Regan and O'Day.

Del. Wilmington. the Messrs. McEvilly, Mulrooneys and Keville.

Ga. Savannah is in good hands. Messrs. Killoury and O'Brien will attend to it, and their beloved Bishop will help them.

Idaho City, P O'Riordan will attend to that.

Ill. Chicago. There are so many there qualified to act that we expect a dozen clubs in it. Apple River, Mr Ed Sweeney. Cairo is in good hands with Mr Howley and his patriotic friends.

Ind. Washington. If Ed Brady is alive there he will attend to it, and perhaps Rev. Brother Aloisius would know some one in Indianapolis.

Ia. Mr Hagerty will see to Burlington, and Mr Callaghan to Council Bluffs, and Mr Powers and friends to Vail.

Kan. Mr Higgins and friends can form branch in Armourdale, and Messrs. Downey, Dillon, etc, in Lincoln Centre.

La. Col. O'Neill (a direct descendant of Tir Owen) will attend to Franklin, Brother Durnin to Mayer, and P W Mulqueeny to New Orleans.

Me. Portland is in excellent hands under Mr P Hanrahan and friends.

Md. Our friends in Maryland are generally in small towns but we think Brother Sheridan could get up a branch in Cumberland, and Mr Lacey has material to no end in Baltimore—His Eminence, the Cardinal, having imbibed the language at his mother's breast.

Mass. We leave Boston to all its Irish scholars and Lawrence to Mr Griffin, Holyoke to Mr Geran, Lynn to Mr McHugh, Marlboro to Mr Jere. O'Shaughnessy, and Fall River to the friends of Miss A E Sullivan. Messrs. O'Flynn and Ahearn will attend to Worcester.

Mich. Montague is all right—Brother Downey is there; Brother Tindall in Detroit, and Brother Harte in Muskegon.

Minn. We leave Minneapolis to P B Howley, St. Paul to Messrs. Conroy, Kelly and friends and Avoca to Brother Spelman.

Mo. Kan. City is sure of asserting itself it has one of the best organizers in the country, Mr Mc Eniry, supplemented by Mr Kilroy and others. In St Louis there is a host of Gaels—Messrs. J G Joyce, Lane, Finneran, Mangan, etc. and Mrs Cloonan. Nothing can exceed the patriotism of ladies in Irish affairs. St Joseph will be attended to by Mr Loftus, and Sedalia by Mr Sullivan.

Mont. Mr P S Harrington will take care of Butt City, and T Strappe of E Helena.

Neb. E Carey and friends will see to Omaha.

N H. M O'Dowd is at home in Manchester, P F Niland in Nashua.

N J. Jersey City has T Lyons, Paterson Parcell Gibson and Molloy, Trenton, Deasy, and Newark McCann.

Nev. Virginia City has P S Corbett and John F Egan, and Reno D Hurley and friends.

N Y. Brooklyn will do its part, Barnes an Moynehan will see to Cohoes, Mee to Auburn, Hopkins to Utica, Fleming to Rondout, McCartney to Yonkers, Sullivan to Buffalo, McTighe and Fahy to Binghamton. The City is so large that we expect to see several branches organized in it. Messrs. O'Driscoll and Manahan will see to S Island.

O. P Dever will attend to Cleveland, J McCabe to Columbus, Logan, Murphy and Dunlan to Belaire, and D McCarthy to Sandu-ky.

Pa. There are so many competent Gaels in Phil. that, like New York, we expect to see several branches there. We cannot see why each of the following Gaels could not organize a branch; J J Lyons, T McEniry, T F Halvey, D Gallagher, P J Crean, P M Fadden, J Robinson, and J O'Callaghan. In Scranton the material is boundless—Lovern, May, Walsh, the Barretts, O'Malleys, and a host of others; Pittsburg, T J Madigan, Lansford, C C McHugh.

R I. Providence, we expect, at least, three clubs there, one each by Messrs. Martin J Henahan, P O'Casey, and John W O'Malley.

Tenn. Mr M J Ginley will attend to Clarksville. Texas, J Clifford will see to Hancock, P Curran to Dallas, P S Rabitt to Galveston.

Utah. Mr D A Coleman will see to Salt Lake.

W Va. Wheeling is in good hands, Messrs. Lal ly and McCormick are there.

Wash. T J Lynch will manage Seattle, and P

D Cronin, and M M Kelleher Spokane.

Wis. Mr McLoughlin has Eau Claire.

We have mentioned above only those cities and towns which we thought large enough to embrace material for a branch of the League, and only the names of men known to us to command a conversational knowledge of the language. If we have omitted any town containing twelve or more Irish speakers, Gaels residing in such may consider themselves addressed the same as if named above.

We hope all will send us reports of their exertions and prospects that we may publish a summary of them for the encouragement of our friends at home. Let not our friends be afraid of paucity of numbers to start with; we think six to ten in rural districts very good.

This is the most important move ever made towards the preservation of Irish Nationality though simple it may appear to the unthinking mind. There is no expense attached to it; and therefore it is no burthen to rich or poor to take part in and promote it—the rich in Irish National aspirations certainly will.

The League runs parallel with and will, without doubt, be the means of sending a large number of students to the Gaelic classes.

As the object of the League is to keep the Irish Language spoken in Ireland, our using it here will encourage its use there and put the shoneens to shame. Hence, we hope that wheresoever one dozen Irish speakers reside a branch of the League will be formed there.

Read Father Keegan's article carefully. It comes home to every Irishman who does nothing to preserve the language, and especially to those Gaels who make a "spurt" in her cause and then drop it, heedless of the world's experience, that perseverance commands success. THE GAEL, because of the extensive territory covered by its readers, is already a powerful propagator. Why, then, not try to make it general by sending copies for distribution to these various centres? Should not Father Keegan's article be in the hands of every Irishman? But how can it unless it be circulated? And can it be circulated without the means to do it?

A FINE for USING the IRISH LANGUAGE

At Castlemartyr petty sessions last month, Mr. James Gleeson, of Ballymacoda, county Cork, Father of Mr. Timothy Gleeson, Gaelic editor of the Cork Historical and Archaeological Society's journal, was fined for allowing a car his property to be used on the public street without having his name and residence properly painted thereon. Mr. Gleeson's name was properly painted in Irish on the car and the question to be decided was, whether the name being properly on the car in Irish satisfied the requirements of the law (the act of parliament specifies no language). The courthouse was crowded in anticipation of the outcome of the case, but, without the slightest warrant of law, the buickien magistrate inflicted the fine. Mr. Gleeson will not alter the name on his car but will see it out in the higher courts. The incident has caused increased interest in the language movement. Mr. Murphy, the wealthy Cork brewer, says that he will have his name painted on all his wagons in Irish, and in no other. Mr. Gleeson deserves the thanks of Irishmen all over the world for his noble stand in behalf of Irish autonomy.

The Following Poem Explains Itself.
Air—"The Sprig of Shillelagh."

Ծար մ'fallանց, և էջարդա, շար մօր ի ԾԱՅԼ,
'Շաճօ անալ, ար ըն Տարա, օ քրօճ իղրե-ԲԱՅԼ,
Լե՛ժ' օրաճան շլարտա 'ր շան ալեղե 'ղա ծարր.—
Ծօ քրօճե ԼԱՊ ԾԵ ԾՈՒՅՐ Զօ ԾՈՅԲԱԾ Ծօ ԲՅՈՒՅԸ,
Շար մօճան ԽԱ ԾՈՐՈՂԵ, ԸՊ ԾՈՐՊ շան ԲԾՈՐ—
Ձի Զ-ԾԱՅԱՊՊ շլարտե, ԸՐ Ը Պ-ՈՒԱՊՊ ԾԵՈՒ,
Ձ' Ը Ը Խ-ԽԱԾԱԾ ԽԵՒԼՇԼՈՐՊԱՐ Զօ ԽԱԾԱԾ ԸՐ ԲՈՐԸ,
'Տ շան Ը ԲՅՅ ՊԱ Ը Պ իմրի Ը ԲՅԱՅԼԵ ԸՐ ԼԱՐ.

ԾԱ ԶՅԱՊՊԵ ՄԱՅՊՊԵՒԼԱՅՅ, 'ր ի՛ ՇԵՊԱՊՊ ԽԱՅԾԵԱՊ,
ՊԱ ԼԵՅՐԵՅՅ ԸՐ Զ-ԾՈՐԾԱ Ծօ ԸՆՈ ԼԵ ԾՈՅՐԲ,

ՊԱ Ը Զ-ԾԱՅԻՐԵՊ Ծօ ԲԱԾԱԾ ԾԵՐ ԾՈՐՊԱԾ ՊԱ Խ-ԽԱԾ.
ՏԽԱՅՊ ԸՐ ՁԻՊԵՒՈՒ Ծ'ԽԱՊԵ 'ր Ը ՇԱՅՐԵԱԾ Paul Jones,
Շար ԲՈՐՊԵՅԵԱՊ ԾԱԾԱ ԶՅԱՐ ԾՅԸ 'ղա Պ-ԸՊՊՇԵՈՊ,
Ձի ԸԱԾԼԱԾ ՊԱ ԽԵԱԾԱՊԵ Ը' ԲԾԱԾ ԸՐ Ը ԲԱՅՊ;
Ձ' Ը ի՛ շի՛ճՊՊ Ծ'Ա ԽԱՐՊԱ ԲԱՊ ԽԼՈՊԱՐ ՊԱ ՅԵՈՊ,
ՅՅՅ Զօ Խ-ԽԵԱԾԱՅՅՊ շար ԲԵՅՅ ԼՊՊ Ը ԾԵԱՊԱԾ ՄԱ' ԶԱԾ.

Տօ Ծօ ԲԼԱՊԸ, Ը էՅԵԱՐՊԱ—ի՛ ԼԵՊ ԼՊՊ Ը ՊԱԾ,
ՇԱՅ Ծօ ի՛ՊԵՐՊԵԱԾ ԸՐ ԸՐՊՊ—'ր Զօ Պ-ԾԵԱՊԸ ի՛Պ ԸՐԱԾ',

Զօ Խ-ԽԱ ԸՅՐ ԾԱՅԸ ի՛ ԾԵԱՊՊՇԱԾ Ը ԽԱԾ ՊԱ' Պ ԽԱՊՊՇԱՊ
ՁՊՈՐ, ԾԱՅԱՊ ԾՈՐԱՊԼԵ Զօ ԾԵՈ ԾԱՅԸ Ը' ԾԵՊ—
ՁԱՅԸԱՐ Ը' ԸՐԵՈՐԵԱԾ ԾՈՒ՛ ԸՆԾԱՅՅ ԾՈՒ՛ ԲԵՊ—
ՊՅ ԾՈՅՅ Զօ Խ-ԲԱՐ ԽԱԾ 'ՅԱԸ 'ԲԱՊ ԸՐ Բօ ԼԵ ԲԱՅԱՐ;
ԽԱԾ ԸՆԾԱՅՅ ԾԱՅ ԾՅՈՊՇԱԾ Ծօ ԸՐՈՒՅԸ իղրե-ԲԱՅԼ,

Ձ ԽԵԱՊԱԾԸ ԽԱ ԲՈՒ ԾԱՅԸ 'ԲԱՊ ԼՈ ԾԱՅԸ ԽԵՅԸ ԸՐՈՊ.

ԾՈՊԱՐ Ծ. ԾԵ ՊՈՐՊԱԾ.

Translation.

By gosh, Lord Dunraven, your fame must be full
To come hither from Ireland to fight for John Bull,
With your yacht rigged so neatly, tho' ne'er a bit green;
Your heart full of notions in hopes that your scup
Would to gracious Victoria take over the cup,
Which the yankees have held and from which we do sup,
When the stars and the stripes are so gloriously up
That we fear neither anarchy, monarch nor queen.

You'll find we have sailors (although we don't boast),
Who won't let any foreigners bother our coast.
Nor run off with our laurels when conquered, I ween:
Think of commodore Barry and lusty Paul Jones,
Who fought on the ocean defending their homes;
They whipped old Britannia upon the high sea—
We can do it again (if a cause there should be)—
Take my word, Mr. Quinn, as foes we're not mean.

Then, a health, Lord Dunraven, you are a brave man,
But your courage is Irish and may I be d—ned,
But I think you should serve it instead of the queen;

And now I advise you henceforth to
remain

In the land of your sires and its righ's
to maintain—

Your notion to conquer is here but in
vain ;

Then take your valkyrie and go back
again,

And protect poor, old Ireland from
tyranny's spleen.

Thomas D. Norris.

Sídhaltar Sáranaí.

Le A Lally.

Եւ իճիւտար երեւոյ Տարանայ՝ ա մեւ
'րա Եւլ ճիւր ճիւր,

Եւ իճ իւրալ յօ իւրալ Եւ 'ի ճիւր յ
Եւ ճիւր իճ ճիւր ;

Եւ իւրալ ճիւր ճիւր ճիւր 'ի ճիւր իճ
մար իւրալ իճ ճիւր ճիւր,

Օճիւր ! Եւ 'ի ճիւր իւր ճիւր ճիւր ճիւր
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ճիւր ճիւր ճիւր ճիւր ճիւր ճիւր.

Compulsory education obtains in Ireland now.
So that after a few years there will be no illiter-
ates there,

Please notice the change of residence
of THE GAEL to 247 Kosciusko Street,
a more modern and improving part of
the city.

We have never criticised the efforts of students of the language nor permitted others to do so in the columns of the Gael because we did not desire to discourage them and because we thought that, in time, they would correct their errors themselves.

However, we shall say here that students who have attained a good classical knowledge of the language take considerable liberties with its idioms, and even other points governed by general rules, thinking possibly they know all about it—as we did when learning English; we did not see why the plural of sheep should not be “sheeps.” We are told in grammars that the diphthongs ae, ao, eo, eu, ja, and ua, are always long (eo in five instances, excepted), why, then, accent them? ò and ȳ lengthen the sound of the vowel placed immediately before them, why accent the j in rjȳ and cpoȳe? Why omit the j in cljū and rjūo when they are pronounced “clew” and “shewd”? Also, doubling the η and ι in words in which they mar the pronunciation.

We claim to be as good an authority on these matters as any ordinary man because Irish is our mother tongue; and that whether we have a knowledge of any other language or not is immaterial in relation to that claim.

But we learned some English, too. We went to school at the age of nine (we were then able to read McHale's Irish Catechism from home study) and ceased at the age of eighteen, and Mr Peter Duggan (a Maynooth student—uncle to the Bishop of Clonfert) was our last professor. Our first employment in America (23 years ago) was that of school-teacher, which we pursued for five years; and, passing our examination, claimed and received our “Teacher Certificate”, which we hold to day among our papers.

The sequence to the above, then, is, that we ought to have as good knowledge of our own tongue, at least, as we have of the foreign tongue of which we are a Certificated Teacher.

THE SENTIMENTS of our SUBSCRIBERS

Conn—Ansonia, John H O'Donnell—Coventry, Wm Sweetman, per T O'Regan, Williamantic—N. Haven, John M Dean, Jas. P Landers—Williamantic, T O'Regan.

Colo—Gaston, J Kennedy, M Burns, D Burns.

B Burns, J Burns, W J Boyle, F Dever, H Hagarty, J Meehan, all per Mr Kennedy.

Ill—Cairo, John Howley (\$5)—Chicago, Rev P Ward, per Mrs. Cloonan, St Louis—Apple River, Rev J S Gallagher, Mr Ed Sweeney.

Ia—Harper's Ferry, Rev M Sheehan.

Ind—Indianapolis, St John's Schools, Rev Brother Aloysius.

Ia—Mayer, H Durnin.

Mass—Worcester, J Ahearn.

Mich—Detroit, D Tindall.

Mo—St Louis, Mrs. Cloonan.

Mont—Butte City, D Fitzgerald.

N Y—City, Philo-Celtic Society (5) per C Manning, Treasurer; J McGovern, Hon Denis Buras, Miss Mary Needham, per Hon D Burns; P A Ginnelly, per T Erley—Brooklyn, M Heeney.

Pa—Mansfield, Rev P S Quilter, P Connors, Peter Dowd—St Vincent's Seminary Jas B Egan, all the above per Mr Egan—St Vincent's Abbey, Rev. Brother Philip Cassidy—Phila. Miss Mary Mahoney.

R I—Providence, John B Murphy, John Murphy Mrs Dempsey, J Sullivan, per P. O'Casey.

Vt—Bellows Falls, John P Hartnett.

Wash—Spokane, P D Cronin.

W Va—Beauvoir, T J O'Donnell, J T Higgins, per Dillon J McCormick, Wheeling—Wheeling, P D Carrell, O McCann, P McCabe, M Gately, M Fitzpatrick, W P Curran, per A Lally.

Canada—L'Epiphany, Ed Lynch.

Ireland—

Kerry—Cahirdaniel, J O'Sullivan, Captain T D Norris, 40 Water St N Y City (before omitted).

Kildare—Maynooth, Messrs. Curran, Adams, Brannick Walsh, Sherlock, Gallagher (St Jarlath's, Tuam), O'Reilly, per M O'Reilly.

Mayo—Bonnicounlan N Schools, J Loftus, P Walsh, per J Howley, Cairo, Ill.

Waterford—J O'Callaghan St Stephn's Schools, p D Tindall, Detroit, Mich.

England—New Brighton, R O'Donovan, Esq, per P O'Casey, Providence. R I—Coventry, R Foley, per Rev Brother Aloysius, Indianapolis, Ind.

Scotland—Isle of Skye, Dunbegan Rev Donald McLean, per Chicago Subs. News Agency.

No. 47 of *Gaelic Journal* has just come to hand and is, as usual, full of interesting matter to the genuine Irishman.

Alc Δ η-δάρηαδò αν τ-ηηλεαδαν μεαν-
ball Δ3 ράò ζυρ έυη αν ζαοτάλ τάν
“ρεαλλταό” αμαό? Νηλ δον ηεαλλταρ
“ραν τάν ανη λεατάηαό 316 τε η ζαο-
τάλ όηη τά ρέ ροηρεαό το η τ-ραοζαλ
7 κυρταό ηαό ορ εηονη λάηη αν ήζοανη
7 κυρταό 7 ηζηηοδταό έυη Δ έλνύ 7 Δ
έταρταρ το έορηαό ανηαζαο μαηλαη-
τε 7 βαηηρηζε αν τε αν κυρταό αν τάν
ρηη ηονα λεηε. ζλαοό αν τε ρηη “Sean
Almadoh” ανη αν όητε δορτα, ρόζλνμη-
τε ό’Séaζta, 7 η η-βεηεαό 2η ζαοτάλ

'ηη-α έλαδαηρε έο μόρ 7 έο τάηρεαέ α'ρ
 ηαέ ο-εηδαηρεαέ ρέ αηηη οό αη ηαηλα
 αέέε'εηηαδαό? Ος 'η τε αη ρεηηοδαό 'η
 οάη 'η-α ηεηέ ουλ έαηε ηαη ηεοηηη
 έςοεηαηε ας ρελαηαό α'ρ ας εαηεαηη-
 ηηαδαό ηαέ έηηηηηαέ ο'αη ρεηηοδ 'ραη
 ηεαοδαηε ηε οά έεαο ηηαδαηη.—Αη
 ο-εηηη ηαηηηαη αηε-ραη ηα οαοηηε οο
 ηαηηηαδαό ηαη ρεο? Αηηηηα ο-εηηη ας
 αη ηαοδαί αέ εαηηε α έεαηηεοδαό α
 λάηηα εα έαηο α'ρ ηεηεδαό α ηάηηαηο
 ο'α ηηεαδαό ης ηόρ ηε ηάό ηαο, αςηη
 ηη ηεας αη ηηεηη οό α ηεαηηεαό.

Ος οη εηηηη οά έηηηηηη οεης ηαοδ-
 αηε η η-εοδηαέ ηηαδ 7 ηηηα εόηηηη-
 ραηαέ αη ηαηη α έηηη αη ε-αηέηηηηεοδ
 α έοη αηη α εαλαό: ηςοη έάς ρέ 'η α
 οηαης αηη αέ αοηη έεαηηη αηηάηη—εαηηη
 οε ηα εηηηηηηαδ α έηηη ηηηηηηε αηη ηηη
 αηη έηης ηηαδηα οεης ό ροηη; 7 οεαηδ
 έαηηηη ο'αη ηεαηηηηη (??) ηο ηη-ηεηηηη
 αηη αηηη, ηε εοηηηηαηη οέ, αηοηη ό εά
 αη εαοηεαηηηαέ οο ρεαη ηαο αηη αηη ηη
 α ηηοεαηη.

The *Mac Talla*, published by Mr MacKinnon of Sydney, P E I, is the only Gaelic weekly published

The *Celtic Monthly* should be in the hands of every Gael; it is published at \$1, a year by Mr Jno Mackay, 17 Dundas St. Kingston, Glasgow. The plates alone are worth more than the yearly cost.

The *IRISH STANDARD*, Minneapolis, Minn., is the liveliest weekly we know,—it handles the Orange A P A's without gloves.

The *Portland CATHOLIC SENTINEL*, as its name indicates, is, indeed, full of Catholic new.

We find the *SUNDAY GAZETTEER*, Denison, Tex. one of the spiciest journals coming to our exchange table.

The editor of the *CATHOLIC SENTINEL*, Chippewa Falls, Wis., knows something about Ireland.

Where is the Col. Catholic?—has Cahensly buried it?

The Connecticut Catholic is pitching into the A P A's. They are not worth so direct an aim—there's nothing to hit but vapor.

The Irish Pennsylvanian is a well-conducted, non political newspaper.

By the way, our Democratic exchanges are not crowing so loudly this year as last.

His Grace, Archbishop Walsh, is giving £10 towards the cost of publishing a new Irish text-book; people here are under the impression that it is

"*Seadaηη αη εαηηη 'ρ ηαηη αη ηηηηεαί* with His Grace.

Irish friends, Why not a Dictionary? If a textbook and by a non Irish speaker, 'twon't pay presswork.

Remember THE GAEL's Thirteenth Birth-day.

We hope all exchanges will copy Fr Keegan's letter

GAELS

Had you persevered in the "spurt" you made in the Gaelic cause on the foundation of THE GAEL, you would have a widely circulated influential Gaelic journal to expose the double dealing of the Irish leaders who, with the left hand solicit your dollars for "patriotic" purposes and, the right, circumvent all efforts at Irish autonomy. They do not think it politic to openly run counter to Irish National aspirations, but act the part of the Woodman with the Fox. These are the men who support the anti-Home Rule Irish (f) Catholic of Dublin. Because of its learned antecedents, the Irish agitators and the British government desire the preservation of Irish as a dead language, but not as a living tongue, for that would be the preservation of Irish Nationality.

One line from the governors of Maynooth would cause the language to be taught in all the Catholic colleges in Ireland.—Gael, do your part and circulate your journal.—Persevere!

Because of moving etc. The Gael is a little late this month.


For the *Gaelic Journal* send 60 cents to the Rev Eugene O'Growney, Maynooth co. Kildare, Ireland

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