

TEANZA DAE'DILZE



A CŴI NAD AŴUR A FAORŴUŴAD
AŴUR CUM

FENN-MAŴLA CIMD NA H-ÉIREANN.

102^{da} ROL. Uim. 10.

SE AŴTŴIJ

1894.

A CŴARDE FAOTAIL:—TÁ beazán
focal le náb aŴaigh ljb in reo—facle,
tá rúil aŴaigh, a cúirfeay rjb i me-
mair, óir béisio náiste in ómór faot-
ar ar t-teanŴan, nŴó ar a d-fusleamair
so h uile práistíneadé

Ah uair a éionŴhais rígh an faot-
al tŴí bládeha deuŴ ó foigh nŴ náb m-
nán Éireannadé 'han teanŴa a t-tŴre
léizead. buó mór an tairŴaíh do cúir-
eamair nŴmairíh, ac le tŴocur 7 muir-
íh, bŴtmar ábulca óó; 7 nŴ fē aímáíh
zup cōnŴdamair an faotal or cōmair
na nŴaonŴead 7, leir, bratac na tean-
Ŵan in áirde, ac tŴíó ar faotair tÁ,
ir dóis ligh, or cionn fŴce mŴle Éirean
nadé, mŴá, fŴr 7 mŴirais a tÁ 'han an
teanŴa a léizead 7 a rŴrŴob inŴu!

Jocann an rŴáio mŴrŴáladé reo rígh
so fjal fŴiríng áir rŴn ar faotair
ran Ŵ-cúir ran am aŴá tair. NŴl ar
nŴóŴuŴde cŴrŴcŴuŴŴte fŴr. CŴŴŴmŴo

nŴó éisíh a tŴuŴad cum cōtŴzadé fao-
táise ullíuŴad le beŴt faoi nŴar i Ŵ-
cōnŴne na mŴlce de 'h aor óŴ aŴá 'hoir
a fŴŴlŴm na teanŴan in Éirígh, le h a
Ŵ-cōnŴbáil i Ŵ-cleactad uirre, 7 le beŴt
acu mar dun-úŴaíh le h-a leaŴuŴad.
NŴl mŴó ar bŴt ó h-éirfeactac le é ríh
to tŴuŴad ná 'h faotal do rŴarad
so fŴrŴleactan amearŴ na, nŴ-aonŴead.

In am ŴonŴo, áir a laŴead, beŴó
mŴŴne a rŴarad leir—ríh é 'h t-aon
nŴó aímáíh ar a d-fusleamair cionnŴe
ran t-raoŴal reo. Ir fupar an cŴan
aŴá 'na fŴaríh a cōnŴbál ruar—cōnŴ-
báis ruar an faotal do 'h aor óŴ aŴá
aŴ ullíuŴad faoi h-a léisteo. CŴrŴ-
uŴŴeann an faotal ro anŴ do láíh zup
fŴú é cōnŴbáil ruar óir fŴar fē so dú-
rŴctadé, iona aonair anŴ, aŴur lŴon fē
an beáirha mŴr fŴiríng nŴó do bŴ fŴr-
ŴalŴe mar fŴocair mŴoáó aŴ fēíh-nŴáŴ-
ladé na h-Éireann.

"յր լաօնժա 'ի Եւրոպայի, Եւրոպայի տաղճած իս լիքս."
Բարար աղ ընդ ա լեարար օ 'ի Զ-Եւրոպայի Պոլսոյն. 'Տե
Պարտաղ Բ-Պարտաղ-Պարտ, Տաղ Բարարար, ըս լիքս լիքս է.

"The care of the National Language is a Sacred trust." — SCHLEGEL.

"No Language, no Nation," — Dutch saying.

ԱՆ ՏՆՆՏԻՆ ԵՆԻ.

Բող — Տօր Զօ Տիշեւս. "Տօր + Տիշեւս"

Եւթ իժօր ա Տիշեւս ըս լիքս մե եօլար աղ իս միայն,
'Յար իւար ի Տիշեւս ը 'օլ մե լեօ մօ ԲՅՅ,
Սար Եւթ իժօր Եւթ իժօր մար լեւթեար ըս-ԲՅ իս լիքս
Սարար լիքս ա լիքսեար Եւթեար ըս ա լիքս

Բիշե մե լիքս ի Եւթս սլ Օմիայն ա իժօր,
'Յար աղ լիքս լիքս ի Եւթս սլ ԲՅՅ լիքս լիքս,
Աղ լիքս լիքս լիքս իժօր լիքս լիքս լիքս լիքս,
Ալե իժօր մեալար Եւթ Զօ Զ-Եւթեար Եւթեւս լիքս.

Եւթ աղ լիքս Եւթ լիքս լիքս լիքս լիքս լիքս,
Եւթ աղ լիքս Եւթ լիքս լիքս լիքս լիքս լիքս,
Եւթ աղ լիքս Եւթ լիքս լիքս լիքս լիքս լիքս,
Ալե մօ լիքս աղ լիքս լիքս լիքս լիքս լիքս.

Ա Պարտաղ ա լիքս լիքս լիքս լիքս լիքս լիքս,
'Տ իս լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
'Տ իս լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
'Տ իս լիքս լիքս լիքս լիքս լիքս լիքս լիքս.

Եւթ մօ լիքս լիքս լիքս, լիքս լիքս լիքս լիքս,
Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
'Յար իս լիքս լիքս լիքս լիքս լիքս լիքս.

Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Ալե լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
'Յար լիքս լիքս լիքս լիքս լիքս լիքս լիքս.

* Եւթ է 'ի Եւթ լիքս * Եւթ լիքս լիքս լիքս լիքս,
'Յար լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս.

Աղ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Աղ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Աղ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Ալե մօ լիքս լիքս լիքս լիքս լիքս լիքս լիքս.

Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
'Յար լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս,
'Յար լիքս լիքս լիքս լիքս լիքս լիքս լիքս.

Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս, Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս.
Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս, Եւթ լիքս լիքս լիքս լիքս լիքս լիքս լիքս.

* A stranded cat, an expression still used in West Connaught for straying.

CASAÓ AN T-SUJAÍN.—("Twisting of the Rope.")

The following (which has been furnished by Mr. M. Crean, Secretary of the Chicago Gaelic Club,) is said to be the original song composed to that delightful old Irish tune "The Twisting of the Rope." (The story of its authorship says it was written by a Connaught harper, who, having once put up at the residence of a rich farmer, began to pay such attentions to the daughter of the house as greatly displeased her mother, who instantly bethought of a plan for the summary ejection of the minstrel. She provided some hay, and requested the harper to twist the rope which she set about making. As the work progressed and the rope lengthened, the harper, of course, retired backward until he went beyond the door of the dwelling, when the crafty matron suddenly shut the door in his face, and then threw his harp out of the window.) The song is here given as found in Hardiman's "Irish Minstrelsy," Vol. I. Another version, sung in the South of Ireland, has additional stanzas, which some of our Munster contributors may, perhaps, be able to furnish. The music of this fine old air is given in the IRISH-AMERICAN ALMANAC for 1882:—

Nac é an cat maib éar an na h-áisteir mé,
'S a lhaic carlín dear do fágairra mo dhiaí;
Canic me rceac 'r ceac naib zriac zeal mo éleib,
'S éu an carlleac amac an carad an t-rúgair mé.

Wa b'fdean tu lom, b'f lom do lo a'r d' oíde;
Wa b'fdean tu lom, b'f lom ór comair an t-raozaí;
Wa b'fdean tu lom, b'f lom zac órdlaic an do énoide;
'S é mo leun nac lom trachóna éu maí mhaol!

Ar fíor a Shízeac éu mé eolur an mo zriac,
Ar fuar a h-Sallaib d' ól mé léi mo fáic;
Dair b'f mo bair muna léizfí d' amra maí a cáim,
Deanfaid mé clár a bairfear tuibál ar na mhaib!

In Eng.

der are so allied that one betokens the other. Whatever is of the male sex is masculine in gender: whatever is

genders, preserving, it seems, in this singular feature, a trait of its early Keltic Parentage.

beairfard me an ro cuib d' abrian an clúcaimail eile, d'a d-euz ó h-an-zadair an naib naib faol anm "Carad an t-Sujaín." Fuair m're é faol anm an "Súirín b'án."

AN SÚJSÍN B'ÁN.

Wa b'fdean tu lom b'f lom, a zriac zeal mo énoide;
Wa b'fdean tu lom b'f lom, do lo zur d' oíde;
Wa b'fdean tu lom b'f lom, zac órdlaic an do énoide,
'S é mo leun a'r mo lom nac lom trachóna éu maí mhaol.

An z-cluín tu** mé, a zjolla, tá ag iarraid zriac,
Fill a-baile air a'r fan b'fdean eile maí cáim;
Canic me arceac i d-teac a naib zriac zeal mo énoide,
Ar éu an carlleac amac an carad an t-rúgair mé.

b' ar lom bean a d' fanfaid a b'fdean le na zriac;
D' ar lom bean a d' fanfaid b'fdean uile agur a lá;
Níor b' ar lom an bean b'fdean leat-ra agur lomra air an ball.
'S í mo zriac an bean a d' fanfaid an an rcaid anhaín.

Ar cad é an cat maib do feól an fan eile reo mé,
Ar a lhaic carlín dear d' fágairra mé mo dhiaí?

Ní truaime m're rín, 'r n' ualaic óim é,
Ar zur m'ne do bair bean rlaic do buairfear i féin.

ferent thing from "the distinction of sex"—the latter regards things; the former, not things, but their names. For example, we say a man, as a living

"Ír fneazairtác dom an zjolla ro,"
do rmuair hant, "b'féoir 30 m-buó

16
Seánín's
story and
a sweet
O'Leary
m'p'is
Jaxer

Nov. 12,
1892.
Love Songs of
Connacht.

Súirín b'án
na h-áisteir mé
an clár, 's na carlleac
an t-rúgair mé

Carad an t-rúgair mé

substantiated. But the case of Miss Meikleham is a certainty. As soon as attention was directed to her case she was immediately reinstated by the Commissioner of Patents, who was ignorant of her relationship to the great Democrat.

The oleomargarine interest is considerably chop-fallen and angry, while the champions of dairymen are highly elated over the action of the President in signing the Oleomargarine Tax Bill. The President has managed to disarm criticism in a great measure by the straightforward and statesmanlike tone of his message to Congress on the subject. He is seen to have studied the matter carefully and dispassionately, and while his conclusions doubtless tally with the popular sentiment, the manner in which they are expressed forbids the suspicion that he has taken that side of the question for the sake of court- ing popularity at the expense of consistency. The message is very favorably spoken of, and has raised its author still another notch in the estimation of the public.

the evil influence of enmity and political demagoguery. The same can be said of the action of our element in Australia. It needs, now, only the patriotic adhesion of the Irish race in America to make of all the children of the Old Land a solid unit, whose demand for the emancipation of their Motherland no power can ignore. And it should be the glorious and crowning work of the coming Convention in Chicago,—if the delegates there assembled are faithful to their trust,—to make that grand union of all the elements of the old race an accomplished fact.

In accordance with a resolution which had been adopted by the House of Commons, just prior to the dissolution of Parliament, the Home Office has issued a return of the number of deaths in which coroners' juries returned verdicts of "Death from starvation" within the boundaries of London during the past six months. The report shows that in that period there were thirty-seven deaths in the metropolitan area from starvation or disease accelerated by want of food, a large proportion of which were in the most aristocratic sections, and almost under the shadows of the palatial mansions of the nobility.

Տ ջրաճ ի ն ալ յ մո տեսած անոր օ ժ քնն ան մե.

Եւ մո ճանն ան լիւթ, ր ճ ՕՂԱ յա ն ի յնք ան մե.

Որ ճանն յա ի յնք ան լիւթ, ր ճ ՕՂԱ յա ն ի յնք ան մե.

Եւ մո ճանն յա ի յնք ան լիւթ, ր ճ ՕՂԱ յա ն ի յնք ան մե.

Տ ջրաճ ի ն ալ յ մո տեսած անոր օ ժ քնն ան մե.

cracy of New York and Brooklyn should roll up a majority of at least eighty-five thousand; and they will not be doing their duty by their standard-bearers, or justifying their own old-time reputation as sterling Democrats if they fail to reach those figures. They can even better them if every individual voter determines to do his duty on election day, and to do it thoroughly and in earnest. The possession of the elective franchise involves the obligation of using it conscientiously; and every registered citizen should be at the ballot-box early and see that his vote is cast and recorded for the ticket he believes to be the best for the whole community. If that be done, the sun at its going down on November 8th will witness the greatest triumph the Democrats have ever achieved in this Republic; and the reign of reform and true Democracy will have been assured for another generation.

THE LATEST "TIN SOLDIER."

In its issue of November 3d, the New York Press says:—

A standard, an expression still used in West County, New York, for a man who is being driven.

THE LAST McKINLEY "FAKE."

As these are the last ante-election days, the Republican advocates of the McKinley Tariff for Monopolists only are being driven.

LESSONS IN GAELIC.

(BOURKE'S)

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	η	m	emm
b	b	bay	η	n	enn
c	c	kay	o	o	oh
o	d	dhay	p	p	pay
e	e	ay	π	r	arr
f	f	eff	ρ	s	ess
3	g	gay	τ	t	thay
1	i	ee	υ	u	oo
l	l	ell			

XXIX LESSON.—

Since we commenced our Easy Lessons in Irish, we omitted to note the gender of each particular noun, because we intended to devote a special Lesson to this subject, and to render it a matter of no difficulty for no learner to know, at a glance, the particular gender of every noun in the Irish language.

In English Grammar sex and gender are so allied that one betokens the other. Whatever is of the male sex is masculine in gender; whatever is of the female sex is feminine in gender; and whatever is of neither sex is in gender, neuter—that is, of no gender. This is the simple, grand, English rule relative to the gender. Lindley Murray has said, and the philosophic error has been taught in all our schools, "that gender is the distinction of sex."

English-speaking students, on not finding gender as readily distinguishable in foreign languages as in their native tongue, laud the simplicity of English, and cannot at all understand why the languages of other nations should, on this simple question of gender, differ so widely from the Anglo-Saxon.

Gender, however, is even in English, quite a different thing from "the distinction of sex"—the latter regards *things*; the former, not things, but their names. For example, we say a *man*, as a living

being, is of the male sex—and not of the male gender; and a *woman*, as a living being, is of the female sex—not female gender; while the word "*man*," as a mere part of, is said to be, not *male*, but, *masculine*, and the word "*woman*," not *female*, but *feminine*.

"In English grammar sex and gender are confounded; yet they differ widely, Sex is a natural distinction; gender a grammatical one. Sex appertains only to living things; gender to all things. Sex is limited in its extent: gender extends to all classes of nouns. Sex is, however, a sure sign by which the gender of certain nouns becomes known"—College Irish Grammar, p. 52.

This becomes very plain if we take examples from other languages; *child*, as a human being, admits of sex; yet the Greek word for child —, is neuter gender; like manner —; and in German, *das kind*, the child; *das Pferd*, the horse. is each of the neuter gender.

Again, sex only regards things that have life: gender extends to names of all kinds, as well to those that do not convey the idea of life, as to those that do.

In the next Lesson we shall see that nouns have gender, though the things of which they are names have not sex.

In Irish there are only two genders—the masculine and feminine.

Our language is, in this respect, quite like that of our neighbours the French, which has only two genders, preserving, it seems, in this singular feature, a trait of its early Keltic Parentage.

Nouns are divided into two great classes—those that convey the idea of life; and those that do not.

Rule.—In those that convey the idea of life, the gender of the noun accords with the sex of the object; if the object is male, the noun is masculine: if the object is female, the noun is feminine.

U2121 η 21 121001.

(Sgeul Seairmhaic)

Le 21. Ua C.

(Continued from p. 366)

pjora ar cairia15 ábda1-ñór le η-a
tórη. O' fjafrja10 hāηr cao é do b1 ré
a15 ceuηa10. Do fneazajr aη t-a1a1
3ur buajneadap ηa bē1tjze fja10aηa 1
ηo10 é 'r 3urab é a3 ceuηa10 cuajr ηr
aη cairia15 3o lujōreao ré 1 rfotcā1η
aηη.

"Jr fneazap1a10 dom aη 3jolla ro,"
do rmuajr hāηr, "b'fē1jor 3o m-bu10

ՇԵԱՆՅԱ ԵՅՏԵՂԻՅԵ ՊԱ ԿԵՂԵԱՆՈՒ.

Լեյր աղ յՏաճար Ծողղ.

“Եր զօրն ծոյն բնից յո զի ծօ ինքնաճ
 “Օր զյոյն յաճ ուր զի ինքն քաջ յեմի.”

Օճ ! քեւճ ար ինքն-Երկրից—քաճար ! զա իք զնաճե,
 Յա յեմի յի ա լանայճ, Յա ծօճար ’ի ա զիճե.
 Յա զաճ, Յա զի, զի-ա զաճ զա իք ինքն—
 զա ա զաճիք զօ զաճ յի ա յ-քաճար զա լիճե.

զա ծօճար ծօ յի յի ’ի ա ինքն աճ զա ծօճար
 զա լիճար յաճ զիճե ինքն-քաճար աճ յի յի;
 ինքն ինքն զիճար յի յի ա յիճար զի լիճար,
 յի յիճար աճ յիճար ա զա-լիճար.

զա զիճար ա յիճար զա յիճար զօ յիճար;
 զա յիճար ա զիճար զա զիճար ա զօճ;
 զա ինքն ա ինքն զա զիճար զօ յիճար;
 զա զիճար ա զիճար զա յիճար զիճար.

զա յիճար յի յիճար զա զիճար ա զիճար,
 ծօ, յիճար, զիճար յիճար յի յիճար ա լիճե,
 քաճար յիճար յիճար զա յի յիճար, Եր,
 զա ինքն-լիճար ա յիճար ’ի զա յիճար ա զիճար.

Ինքն զիճար յի ա յիճար զիճար զիճար ա զիճար
 յիճար զիճար յի յի յիճար զօ յիճար զա զօ;
 ’Տ յիճար յիճար յի զիճար յիճար ա յիճար-զիճար
 յի յիճար ա յիճար յիճար յիճար յիճար.

Սա յիճար յիճար յի յիճար—ա յիճար. ’ի յիճար յիճար յի,
 Սա յիճար յիճար յի յիճար ա յիճար յիճար յիճար,
 յի յիճար ա յիճար յիճար յիճար յիճար,
 յիճար յիճար յիճար յիճար յիճար յիճար.

Օ յիճար յիճար յի յիճար յիճար յիճար ա յիճար —
 ’Տ յիճար յիճար յիճար ա յիճար յիճար յիճար յիճար;
 Սա յիճար յիճար յիճար ?—զա յի յիճար յիճար,
 լիճար յիճար յի յիճար, յիճար յիճար ա զօճ.

’Տ յիճար յիճար յիճար յիճար ա յիճար,
 յիճար-զիճար յի յիճար ա յիճար յիճար;
 Սա յիճար—զա ! յիճար, յիճար յիճար յիճար,
 յիճար յիճար յիճար յիճար յիճար յիճար.

Սա յիճար յիճար յիճար ա յիճար յիճար
 յիճար, յիճար ա յիճար յիճար յիճար յիճար յիճար,
 Սա յիճար յիճար յիճար յիճար յիճար յիճար
 յի յիճար ա յիճար յիճար յիճար յիճար.

Ըն հ-ուայր մ-բեյծ ար Ծ տեղի՜ն ար լայնեանի դա շրջից
 Այ ընթաց Ը ընթաց 'ի ար Ծ-տիմեյոլլ չա՛ն լա,
 'Տ ար դ-ժայից Ծ'ա լաճար, — լայից դաճի՛ն ար դ-Ծե-դե,
 Այ կոնած լե լեոլ կից ար շ-բոյժե՛ն չո կի՛ն.

Կո չո լաճարայոյ ի դի ճեյծ մեար օրիւնից լայնե [Աղօյր,
 'Մեարձ ժայից ար ժայից լա Ծ'ա մ-կեռնիւն
 ճեյծ ար Ծ-տիլ լի, ընթաց 'ի, մար 'լեռնիւն 'ի ար օյն
 "Այ չիլ ար ար Ծ-լուր," դո մար "Բայճ լա չիլ ըր."

Օյր մար Բ-բիլ մեար օրիւնից ընթաց ից ար ար ըո,
 Կի ճեյծ մեար օրիւնից ընթաց մեարձ դա դիւնիլ չո լեո,
 Օյր լայից — իր ժայից միջոյն ար ժայից ըո
 Կի ըն լա 'ի Ը դիւնիլ 'ի ար մեարձ-դե ճեյծ լեո.

Լայր լայից Ը'ի լայից Ը'ի կիլից ընթաց 'ի
 Բայ լայից լա դիւնիլ, ար Ծ-Լայից լայից
 Ա՛ն, Ա! մա լայից 'լայից ար լայից լա ընթաց —
 Այ Ծ-լայից — ճեյծ լայից, մեարձիւն լա ժայից

Ա՛ն ընթաց Ը-ա դոյր Ը մո լայից, դիլ ընթաց ար,
 Կի մար լայից ընթաց չի չո Բ-բիլիլ 'լա լայից;
 Ընթաց չո լայից Ը լայից Ը լայից չի ընթաց ար
 Ա'ի լայից լայից ար լա լայից լա Ը'ի ընթաց.

Լայր լայից չո մ-բեյծ լայից Ընթաց Ծ'ա լայից կից,
 'Տ չո լայից ար լայից ար լայից չո լեո,
 Կիլ լայից ար լայից ընթաց ար լայից լա լայից լայից,
 'Տ իր լայից կից ար դ-լայից լա լայից չի չո.

ԱՆ ԼԱՅԻՆ ԸՆԹ ԸՅՈՅԱՅԻԼ.

Լե Ա. Ալալա.

Լա Լայից լայից միջոյն լա լայից Ը լայից,
 'Տ չո լայից ճեյծ լա ար ար մ-կեռնիլ Ը լայից Ը,
 ճեյծ ըն լայից, լայից, լայից, լայից, լայից,
 'Տ լայից լայից ընթաց լայից լա լայից լայից;
 Լայից միջոյն լայից Ը լայից Ը լայից Ը լայից,
 Ընթաց լայից, լայից — չո լայից լա 'լայից ար,
 Լե դ-Ը լայից լայից Ը լայից լայից, լայից լայից,
 Այ լայից լայից լայից լայից լայից լայից.

Սեյի — Լա Լայից լայից միջոյն լա լայից Ը լայից,
 'Տ ճեյծ լայից լա 'ի լայից ար լայից Ը լայից Ը,
 Ա Ծ-լայից լայից ար լայից լայից լայից լայից լայից,
 Այ դի ճեյծ լայից լայից Ը լայից Ը լայից Ը լայից.

Կիլ լայից լա լայից լայից լայից լայից,
 Ա՛ն չո մ-կիլ Ը լայից ար լայից լայից լայից,
 'Տ Ը լայից լայից լայից լայից լայից լայից,
 Այ լայից լայից լայից լայից լայից լայից.

Do bua 117r talam an t-am réirfead an 3arbadan,
 25 fázajl beada raon 3an buítead ar 3an aipead,
 26 ó éfijn bórójhe ar éirijhe na loclaijhe,
 Ní rad 3rác acu ar 3aozajl, ar cja éóirfead o réu é.

Seijh, 7c.

Éairhe ačair h ačar ar rāta ran η 3earmajh,
 27 r ní rad leir de maojhe ac ačare ceojl a' r a' 3āh,
 Čuajō ré j 3 cleamhar le buadō b' 3āōmujl, aijmhamajl.
 28 r pōr ré beah, ó 3 a ruair rpré aicijmredamujl
 Rí3-pmijhe d' a r m' r a' éfol rā3ōmujl 3 Sarahajl,
 29 Mar beiréad éfol caorac lá aorajl rō mara3ajl;
 'Nojr air aon raob ní 'l hājhe, r3āc, hō aijreacār,
 30 r rih é 'h éaoj 'n éārla 'h 3rác 'r an caiaor.

Seijh, 7c.

21r air a3 an 3-cleamhar, cja 'h fear a 3eodfar j?
 Tā ceahfijrhe na 3-Comajh, a deir rjad, a b'rad uirhe,
 Čioe3a: mso-āō to 'h corōjhe dā b-pōrāō r' eacērah,
 'S rih é 'h t-āō buah to fear boēt ran η 3earmajh.
 22r lá pōrfar an lāhamajh bēō lūč3āh, rna caijreacā,
 bēō an t-ahm-dear3 a t'ijall le h-ujle 3leu n a' bē;
 bēō r' r' rēde ceojl air éijējoll a η-ahmajh,
 'S bēō rluaj3e an ηa r' rā3ōj a bē3ōj r' a 3lamara.

Seijh, 7c.

Do b aic hōm dā m-bēōjhe a3 an m-bahfēj am' élamara,
 23r éirfead le m'āh a čur r'or dōj3 a m'ahajh:
 Déarčāō beah ruad, "hac m'fear an t-ahm r' j,
 Ní facajō mē r'āh a ceirfeacā '3earc uirh j;
 Déarčūō beah dāh, "Ní l aijc ac leirhe,
 'S bēō aijdeul a fāc ar an b-fear acā ceah3ajle,
 24r déarčūō an beah dōjhe. "Ceuro j ac 3eārl-čajle,
 Čo d-čj3 r' an aoir j' aoirjhe a cuideacōa

Seijh, 7c.

3an aijrur tā c'jall m'āc a3 ceahfijrhe éirfeahajl.
 'S ní beir rjad a3 eud raōj m'3eah r' 3 Sarahajl,
 25r j' dōj3 hōm 3ur léj3ō rjad ar čurjō r' m'ojjō,
 'San éaoj m-buajhōj cleamhar ran am ārra 'n m'ijjō.
 'Nojr ní rad dāh ac fāh čul čo rad r'ar ra t-reahčur,
 j' é an fear acā 3eodfar con3hāh ó an t-Sarahajl,
 26r ní r' ré āčmujl to 3aej fāzajl ruaj3e 3hōčā bah,
 3ur fāzajh an cleamhar ejōj b'riōčāh 'r alabāh

Seijh—Tā caijh dear m'3ōamujl le pōrāō j Sarahajl.
 S bēō r3ōrta de' h āō ar an rāōac a 3eodfar j
 27r d-čāō b'rijhe ar hōmāō léir dūjčear ní čejpō r' j.
 28r ní bēō 3arhčāh čurfead j η-aon am j Sarahajl.

"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.

We have good news from Ireland this time—Rev. Father O Growney is improving. Also, we have received No 6 of Vol. V. of the Gaelic Journal. It is full of interesting Gaelic matter.

Gaels, the Catholic clergy are Managers of three-fourths of the Irish National Schools, and they could have the National Language taught in all these, if they would. Make the Gaelic Journal a weekly that such patriotic priests as "Sacerdos" may have an opportunity to shame their brethren into a sense of National duty. We must have a National journal in Dublin if we mean business, and the Gael will, in its struggles, contribute \$5. a year towards its support if it be started. All that is necessary to be done

is is to turn the Gaelic Journal into a weekly. The West British press will do nothing; slavishness and flunkeyism have gnawed their way into the very marrow of the Irish people, with out exception.

This issue of the Gael is very interesting. The *Ḡadair Doherty* sings patriotism, Martin P. Ward, love; M. Ua C tells of *Uaíh na Lathróh*, P. A. Dougher relates an interesting anecdote, and Captain Norris states facts which are incontrovertible, and from Ireland, A. J Doherty gives something of interest to students, and, of course, A. Lally.

Owing to the rush of contributors, O'Curry's Lectures are crushed out.

Friends, circulate the Gael that the thousands of the Irish youths who are now studying Irish may, by and by, be encouraged to start other Gaelic journals. Let every subscriber send us a new one; is that a hardship, and yet see what the result would be! All we want friends to have all our needs is a properly directed exertion,

Subscribers, for goodness sake dont be sending us empty letters to know "how you stand," but send a few dollars, and when acknowledging them the desired information will be cheerfully imparted to you. Answering empty letters is like forcing a cat into water.

Our neighbor, The Mac-Talla has a lot of interesting stories every week.

The Conn Catholic is an out and out Free Trader, yet it has compelled us to pay 2 cents a lb. for sugar, and 20 per cent. (in Smith & Pressingers) for pants more than we used to pay, and, the worst of it is, reduced our income, too Ah, friend Catholic,

Man's inhumanity to man makes countless thousands mourn!

There was great rejoicing in the manufacturing cities of England over the passage of the American Senate Tariff bill.—Cable. Yes, and a nice return ungrateful John Bull makes to the Irish who made that rejoicing possible, and at the cost of alienating the good will of their American neighbors, and of leaving themselves in idleness and want Truly, the Irish are a noble, self-sacrificing race.

Mr. Finian Lynch of Kilmakerin N. School, Co Kerry, requested us to ask Capt. Norris to give his own translation of a certain part of his poem, which appeared in the June No. of the Gael. We sent the query to the gallant Captain, and herewith is his response (the incident shows how closely the Gael is being read and studied) ;—

No. 40 Water St. N Y, Aug. 12, '94.

Dear Mr. Logan,

I received your note and also the request of Mr Finian Lynch asking for a translation of the 4th stanza of my little poem

"*breacfhúach ari Stáir lárneac na h-Éireann.*"

which appeared in the June No. of the Gael ("To settle a dispute or difference of opinion"). I give the stanza mentioned here, viz :

*Ní ádó dam a ráb lhb a éáirde mo
croíste,*

*ai maonh a' a m-breáztac níl ráirne
san raonire ;—*

*'Sur m-fadtuire éiríste, ir náirneac
le maonbeaí é,*

*Suir zamairneac, clárlaz tá raráde ár
h-raonire :*

*Ir ró fúar a mealla 'rir deacair a 3-
cráb,*

*ai' níl éiríne dón ceal3 'nna mear3
le mfoab3 :*

*ai nhe Klonéa na b-flaítor, fuaíre
peahao 'ran páir,*

*Tabair fuaíre 3an tair 'r ár h-
áirne ionruazta ;*

*'S cuir toir air na 3allab ar tñr 3lar
na fórla.*

Glossary.

maonh, n. m. worldly substance, goods, riches, means, goodness.

fadtuire, n. f. long-weariness, sadness, fatigue, grief.

zamairneac, adj. foolish, silly, etc.

clárlaz, adj. weakspirited, timorous, pusillanimous.

mealla, v. deceiving, to deceive, to degrade.

rará, n. m. state or condition.

ceal3, n. f. treachery, deceit, malice, spite, hypocrisy.

peahao, n. f. pain, punishment.

fuaíre, n. f. redemption, etc.

tair, n. m. weakness,

áirne, n. m. a tribe a sect of people.
ionruazta, v. extirpated, defeated, invaded, persecuted.

fórla, n. f. one of the most ancient names of Ireland.

The following may not be a very literal translation of the above stanza, but it is really the meaning of it, viz .

I need not explain, O my dearest of people,
Neither beauty nor means can give ease void of freedom,

And I'm wholly ashamed, that long weary and feeble,

And foolishly weak and forbearing we see them,
They are easily hoodwinked, not hard to be pleased ;

They seek not revenge by deceit when they're teased ;

Oh ! Heavenly son, with whom God (the Father) was well pleased,

Enlighten and strengthen our poor tortured nation,

And banish the English to hell and damnation.

You know that all the above is true of the Irish people. Their most inveterate enemy can make a flattering speech to them and, forgetting their past sufferings, they'll throw up their hats for him as they have for that deceiving scoundrel, slippery Gladstone. Oh ! Mr Lynch, if our people would only study their beautiful, national, language, there is nothing that could unite them and nationalize them like it. But alas ! they are trying to be as much like other people, all the time, that it appears that they think it a disgrace to be like themselves at all. How can they expect to be free ? They are, in song and in story, as long as I can remember, expecting France or Spain or Austria to come and free them, as a child who has no confidence in his own strength. I do not mean to say that poor Ireland is any match for England, though every man in Ireland was armed with a rifle and ammunition ; nor would I advise any fight in Ireland, for she would be a sufferer, though she should whip her powerful enemy. But I would carry fire and brimstone and all the plagues of Egypt into London, Manchester, and Liverpool, and into all the other large towns and cities of John Bull, until he would cry like old Pharo, "Take the da—d Irish away. We'll never have anything to do with them again." I ask you for God's sake and for the sake of the nationality of Ireland and of its people, at home and abroad, to encourage the study of the Irish language. We have it in historical and chronological tables of persons who never like our race, that twenty-five millions of the American people are Irish and Irish descent. Nearly half the white population of the whole country, Of that num-

ber, twenty millions, at least, ought to be Catholics, making more than a fair allowance for Orange and Protestant immigration and descent. Now, we are told that the whole Catholic population, French, German, Italian, Spanish, Portuguese, Irish and all, in these United States, does not amount to twelve millions. What is the cause? Why, a small, crazy and unnatural motive. The people of Ireland, generally speaking, are imbued with a slavish feeling and imagine that they are made to pay homage to every other people, and, consequently, they try to imitate them, that they themselves may lose their identity and be counted in with a people who are far inferior in race and pedigree. So, first, off goes the language, next, the religion and, last, not knowing nor caring to know what they are or what they came from, they boast of being infidels and atheists, and persecute those who practice it. Then, it is plainly seen that the priests and people of Ireland are causing the loss of more souls to God, by neglecting the study of the Irish language, than all the missionaries in the world are converting. If all the Irish people who come to this country and their descendants would speak the language of their fathers, this country would be overwhelmingly Catholic. Then, consider what an influence it would have over the other countries of the world, for the salvation of souls.

I have said a lot on this subject. Would to Heaven that all our people were of my opinion. Do all you can for the cause. It will comfort you on your death bed to know that you have done your duty as a good and faithful servant. I left Killarney in May 1851, over forty-three years ago and I love poor Ireland and her language better every day. The battles of life in this country are not easy, but Ireland and her dear old "best and most correct dialect of the Keltic of old *Seytia*." have every minute of time that I can spare. I hope that you will give public expression to these sentiments, if they can have any influence on our dear people at home. I wish I had time to write you more.

Yours truly, —Thomas D. Norris.
Residence, 152 East 123rd St, N Y City.

[We take a decided exception to Capt. Norris's characterization of Mr. Gladstone. On the floor of the House of Representatives Bourk Cochran represented that tariff reduction would benefit this country. On the floor of the same House, when the Senate Bill came up for consideration, he vehemently declared that the Prosperity of the Protected industries would cause a jealousy in the unProtected industries! Which did he believe? If the latter, when 75 per cent. of the operatives are his own countrymen and women, why did he advocate the former? Which, then, is he or Mr. Gladstone the greater "scoundrel?" Was

he, like the Sugar Senators, seen by the British Minister, and tarred with the Free Trade Trust's tar-brush? Apart from the above, the Captain's position is unassailable.]

The following letter was not sent for publication, but it is so interesting that we publish it.

Greenfield, N Y, Sept. 4. '94.

Mr. M. J. Logan,—Please find enclosed \$2.—one for my subscription, and one for extra copies sent

I have not much to say in this letter except an incidental chat in which I happened to take part a few days ago, the result of which I shall briefly state,—

I happened to be in a country post office where several N York and Brooklyn people (who came to spend a few weeks of the Summer at the country resorts) were waiting for the mail which came slowly by stage over the rough roads. Amongst them were people of different nationalities—Irish Scotch, German, and French, and were in clumps talking away in different languages. Two young ladies, I noticed in particular, made themselves more conspicuous than the rest chatting with some young men and an aged gentleman, evidently their father. They talked about their schooling, the different languages they were studying—Greek, French, German, etc., attracting the attention of the by-standers with occasional hint to relative wealth. I took all in but did not swallow. I was quite amused and smiled occasionally; and being arrayed in country garb, one of the young lady students asked me some questions relating to country affairs, which I answered to her entire satisfaction. Then feeling that it was my question next, I suavely asked the most talkative of the young ladies to what nation of people they belonged. "Why, like yourself," said she, "we are Irish, and this is my father standing by, as good an Irishman as lives in N York City, and we are proud of our race." "That is good, said I, as far as it goes, if you don't abuse that pride." "Why do you ask that question?" said she. "Simply," said I, that we might enter into conversation in our mother tongue as your neighbors are talking in theirs." "What language is that?" "The Celtic language, said I, and hearing your remarks a few minutes ago about the different languages you had learned, I thought a lady of such accomplishments and good taste would be sure to learn her parents' tongue first." "That's right," said a German standing by. "But, said she, that is no language." "I beg your pardon, Madam, said I, it is one of the oldest and purest of languages." "But, said she, it is not a written language" I beg leave to refute that assertion also, said I, and I can prove it here on the spot." "I'd like to see it," she said. "Very well, said I, you can have that pleasure immediately." And so, as luck

would have it, I had THE GAEL in my pocket, along with some Irish-written letters which I had received from Gaelic students. "Here now, said I, is the Celtic in print in this Irish paper, published close by your home for many years, and by which you can learn the language; also, you can get free instruction at the Philo-Celtic School in your own city of N York. And taking the letters, "here said I, is your father and mother's language in handwriting—reading a passage in both. "Now, said I, does not this look as graceful and sound just as sweet as any of the other languages you are boasting about?" There was a great silence, and all were interested and attentive. "I shall ask a few public questions now, said I, and then I will go home. To the ladies I said; Suppose your fathers' and mothers' brothers and sisters were to come from Ireland on a visit to you in New York and you were to meet them at the landing, in what language should you appropriately salute them?" "In the American language," said the talkative one. "That you could not do said I, as the Americans have no language of their own; only a borrowed language from England, or, rather an adopted one." A back-woodsman stared, and a Frenchman began to laugh. Then I asked a young German lady in what language would she salute her consins. "In German," she promptly replied. I also asked a French lady and she replied, "In French."

"Now, said I, where does your Irish pride come in?" Then the mail stage drove up to the door and as I stepped out to send a message with the driver, I could hear a Frenchman say, "That man has been talking sense," and said he, until the Irish people make more use of their native language they will never accomplish anything in greatness." What further remarks were made I did not hear.—Until I met my Irish friends on the street the next day when they shook my hand very affectionately, and wished I would excuse them for their ignorance, saying when they came to think the matter over my remarks were more instructive to them than all they had ever heard and read about Ireland. And that next week when they went home they would subscribe for the Gael, and go to the Irish School for instructions; and have the old people repeat to them, and that they would never again be without a knowledge of their mother tongue. So now, Mr Logan, if you see two or three new subscribers coming in for the paper next week, you will know how it happened. Yours truly,

P. A. Dougher.

Since the passage of the Senate Tariff bill exports to the United States from Germany have increased 100 per cent.—Cable. Yes, and leave the same ratio of American operatives idle.

We shall watch with interest to see how many of our West-British journals will copy Captain Norris's article in this issue of the Gael pointing out the lamentable result of the neglect to keep the language and literature of Ireland intact, and we challenge an exception to what he asserts in that regard.

TEAICT AN "HAPPY."

Got from John J. O'Donnell, Ranafast, by
Anthony J. Doherty,
Cruit Island National School, Co. Donegal.

Editor Gael:—

I send you still another of the Irish Songs composed by Peter O'Donnell of Ranafast. Towards the end of his life he went to live on Arranmore Island, and it was while residing there that he composed the following verses. At that time, a great trade used to be carried on between the Rosses and the sea board counties of Sligo and Mayo in potatoes and oat-meal. The produce of the barren soil of the Rosses, never sufficient to support the inhabitants, had then, as now, to be supplemented by the importation of food-stuffs from more fruitful shores; and it was to supply this deficiency in the local stores that the trade which then existed between the Rosses and Connaught was maintained. Smacks and small coasting craft, owned principally by Arranmore and Rutland Islanders, were regularly engaged in this business during the Summer months. On the occasion to which the song refers, two brothers, Arran-men, had gone for provisions to Sligo in a small smack of theirs named "The Happy"; and, having been long detained in Sligo Harbour by adverse winds, there was great distress in Arran, awaiting their arrival home. When seen returning at last, all the islanders able to go crowded to the shore to welcome them back, as well as to replenish their meal-bags. Peter O'Donnell, however, was obliged to remain at home with a sick child of his, but sent an apology for his absence, and an assurance of his good-will, in the words of following song, which might not inaptly be called O'Donnell's version of "Oh, Blame not the Bard."

After the famine times, the fertile fields of Connaught, from whose abundance the deficiency of the Rosses soil used to be supplied, became tenantless, and were converted into grazing-farms and sheep-runs; Indian meal, then first introduced into this part of Ireland, entirely suppressed the use of the Connaught potatoes and oat-meal; and the trade between the Rosses and Connaught ceased, and was numbered with the things of the past; but it is still vividly remembered and often spoken of by old Rossonians.*

Ո՞ր ժամն է, Լիամ, զոյժնայն Լուսնայն իմօր
 Ձի զոյժնայն իմե սա՛յն, զժամն իմայն զոյժնայն(1)՝ ր զ յեօ;
 Ձի ուր զիմ իմայն զիմ յիմն զիմն զիմն զիմն,
 'Տ իմն իմնայն զիմն զիմն զիմն զիմն զիմն զիմն(2)։

Ե՛ւ զիմն "Happy" զիմն զիմն, 'ր յիմն զիմն զիմն զիմն
 'Տ իմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն;
 Տե՛ր(3) զիմն զիմն զիմն զիմն զիմն զիմն զիմն;
 'Տ իմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն։

Ե՛ւ զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն,
 Ո՞ր զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն;
 Ձի զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն;
 'Տ իմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն։

Օ զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն [3]
 Ո՞ր զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն;
 Սո՛ւ զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն;
 'Տ իմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն։

'Տ իմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն,
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Սո՛ւ զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն,
 Drake զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն;
 Քիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն;
 Queen Helen զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն [5]

Օ զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն
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 Ձի զիմն զիմն զիմն զիմն զիմն զիմն զիմն զիմն
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LITERAL TRANSLATION.

The Coming of "The Happy."

Blame me not, William, 'tis not the want of great joy That keeps me from thee, but the sorrow of the child and her noise ; My eyes became squinted at the corner of the byre each noon, and I watching from me fixedly to the west by "Statel-Rosha-Owing."

"The Happy" is coming from the west, and nice is her liveliness under sail ; It is a likeness to it (like to it is) the traveling of a deer which hounds would be after ; Sharks and whales over behind her the'd leave ; And spare ye not food, the generous are drawing anear you.

The moon and the sun are giving news that not far from us is aid, Let potsticks be ready, and no danger to us (no fear but we shall have) porridge en-

ough ; Like Caffer, the generous, William will be distributing on (to) the multitude, And may he never see God if he ask a half-penny of the price for ever.

Since I came to intellect of head (to memory) with which I'd examine sport, Or to hear in a band its being played on musical instruments, More pleasing to my mind Donald and William under sail, And "The Happy" coming and turning the sea from her deck.

It is these men who got fame in every corner (part) in which they ever sailed, And high tho' the wind they would tie a reef in a sail ; With the deeds of their boat they excelled magicians of music, And is it not great renown to Arran (to have) a boat without a reproach of her kind ?

William and Donald surpassed all who ever did sail, Drake, and Anson, and Columbus who disco-

vered a part of the earth, Paris and Ino who took from Greece a prize which was large, Queen Helen bright keen-eyed with (through) whom Troy was ruined.

Since gone is "The speckled Wave-Rider" white-prowed, which was in the time of the Fenians, He equal of a boat on salt-water has voyaged never. The sea was being heaved and raised like hills through moorland, But it was easy for her to do it conveniently were on her (she was fitted out) accordingly.

NOTES.

* In a local song, 'Cúl Dub Uirze,' published in No. 50 of the Gaelic Journal, this trade between the Rosses and Connaught is thus alluded to—

'I romò la ra pa ra ta je tu je mi re 'r
mo òeapòpaèajr.

Ὁ Κοινηστέα 'r ὁ ἡγάλασηη ἀπ ἀπ ἔδιν-
νε δὲ ὅταν.

"Many a cargo of potatoes I and my
brother brought,
From Connaught and from Malin on
the stormy sea."

[1] τὰ πρότερον equal μαλ' ἔτι The former is always used here; the latter is never heard.

[2] Coast dwellers give the name *στακαίτε*, stakes, to sharp-pointed, spire-like rocks rising out of the sea, and a *τόπ*, tower, is a larger, flat topped rock. *Στακαίτε Ρόϊρε Εόη*, "The Stakes of John's Rose."

[3] Seimc, English, sharks; broc-
ân, equal Scotch, brochan, porridge;
rporc, ban, sort, Gaelicised forms
of the English words, sport, band, sort

[4] 'ηηΔ θεοῖς, a poetical form of
ηηΔ τιΔίς.

[5] The names in these two lines seem to have been introduced simply to display the author's knowledge.

[6] *r̄ār̄τaīr* I have taken to mean conveniences, from the adjective *r̄ār̄τa*, convenient, handy. But it may perhaps be the plural of *r̄ār̄*, an engine of any sort (See Dr. Joyces "Irish Names of places," Vol. II., pp. 209-10). In this sense O'Donnell would have meant by it the tackle and rigging of the vessel

[NOTE—Mr. Doherty has, in several instances throughout his NOTES, properly italicised certain peculiar words, but we have no pica italics and, therefore, could not follow copy. In fact, in Irish and English, our stock of printing type is very limited; and having no use for type beyond the purposes of *ἡ ἁλὶς*, under present circumstances, and the general surroundings, we are very proud of our supply as it is, as it will insure the stability of the paper in its present form, at least, until better times.

Because of the same condition, we cannot follow those who accent either of the vowels of the long diphthongs, first, because we have not the necessary supply of the accented letters; second, because the accent cannot lengthen the sound of a long diphthong or change it in any form. No accenting can change the sounds of æ, œ, eo*, eu, ia, ua. Why, then, accent them? Only in poetry should such transgression of the rule implied in the term "long diphthongs," be permitted: in fact we stultify ourselves by using them at all, and, more, reflect on the cogency of Irish grammatical construction. Any Irish scholar who thinks seriously of the anomaly of trying to add to a sound which bears no extension, will not practise it.

* eo has a short sound in the words reo, reoc, eorΔn, reoc, and a few proper names only.—Ed.]

Is Japan about to become the mistress of India?

The Sugar Trust proceedings ought to be an education to Americans. When "Honorable" members of the Senate are corrupted by a local combination of this kind, what must the measure of the corruption be by which foreign Trusts acquire more valuable privileges?

Those wanting sample copies of the Gael will please send ten cents.

The Irishmen of New York and vicinity can obtain gratuitous instruction in the language of Ireland by calling at the rooms of the P. C. Society, 263 Bowery, on Thursday evenings from 8 to 10, and on Sunday afternoons from 3 to 6, o'clock.

Something for Father Carroll to answer.

Editor of the Gael.

Dear Sir : In your last number of July, 1894, I see a communication from Rev John J. Carroll, showing the antiquity of the ancient language of the Gaelic or Celtic race, from words derived from that language, many of which he cites.

He numbers among the descendants of Japhet from whom the Gaelic race is supposed to have sprung, the Phenicians and Carthaginians. Here a difficulty occurs to me which needs elucidation. I am at a loss to know how these two peoples can be of the Japhetan race. The oldest and most authentic history known to me is the Book of Genesis. In the 10th chapter of that book we read of Chanaan one of the sons of Cham or Ham, and that the limits of his posterity extended from Sidon to Gaza (on the Mediterranean Sea) and around to the Dead Sea where Sodom and Gomorrah stood, and in fact through all that country now known as the Holy Land, which was afterwards possessed by the Jews or Hebrews, descended from Heber, a son of Shem. Some of these Chanaanites could not, or were not, dispossessed by the Israelites, and amongst them were those that dwelt along the sea shore in the country known as Phenicia.

The Chanaanite woman from whose daughter our Saviour expelled the evil spirit lived at the city of Tyre. St. Matthew who wrote his Gospel about six years after Our Lord's Ascension, mentions this fact, which shows that these people were known by the name of Chanaanites at that time, about A. D. 39. Sidon was named from the eldest son of Chanaan. Tyre, about twenty miles south, was founded by a colony from Sidon, and Carthage, in Africa, was a colony from Tyre. How, then, can these people be classed among the Caucasian or Japhetan family. When did the Japhetans come there? What history relates it? —A Subscriber of the Gael.

THE SENTIMENTS OF OUR SUBSCRIBERS.

Ill—Apple River, Rev. J S Gallagher, Edward Sweeney, per Mr Sweenes.

Mass—Holyoke, J Phillips, M Corduff, P McGarry, per Mr Phillips; P Brennan—Lawrence, T Griffin, T Mann, P Foley, per Mr Griffin—Springfield, T T Manning—Worcester, J Hearn, one of the old guard,

Minn—Rosemount, M Johnston, per M A Conroy, St. Paul.

N Y—City, P Reilly, per Mr T Erley, Brooklyn—Brooklyn, T Bennett, per Mr Erley (omitted in last Gael)—Greenfield, P A Dougher—Herkimer, T Cox.

O—Martins Ferry, M Padden, H C L Boles, M Kerns, per Dillon J McCormick, Wheeling, W Va

Pa—Phila., T McEniry, Misses E O'Connor, E O'Leary, B Lynch; M J Welsh, J P Hunt, per Mr McEniry—Pittsburgh, Holy Ghost College,

Revds. P A McDermott, and M Hehir, per P J Gilligan, Wheeling W Va.

R I—Providence, The Gaelic Society, Counselor J McGuire, per Martin J Heuehan.

W Va—Wheeling, A Lally, N Meade, P J Gilligan, per A Lally. (Gael, we are not given to circumlocution, hence we say that if you were one-half as patriotic as your Wheeling brethren the Gael would be a weekly journal to-day, to be handed down to those who come after us.

Canada—Cornwall, Rev Doctor Neil MacNish, a proud Scot who looks with contempt on the Anglo-Saxon fossil.

Ireland.—

Cork—Coolmountain N S. D O'Leary, per Rev. E D Cleaver, Dolgelly North Wales (omitted from last Gael).

Donegal—Mullaghduff N S, D I Gallagher, per our Irish publisher, P O'Brien, Dublin (omitted in the March Gael).

Limerick—Ballinamona, M Gleeson, per T McEniry, Phila. Pa.

In the coming elections West Britons will be soliciting our votes as Irishmen. The only claim they have on us is, that they are Catholics; but the Italian and the German Catholics have more claim on us for they advocate the preservation of the language; the West Britons sneer at it.

The Providence Gaelic Society, on Sept, 30, gives a grand concert and reading in Infantry Hall. The Lecture will be by President E. Benjamin Andrews, of Brown University.

The Philadelphia Philo-Celtic Society meets at Philopatrian Hall, 211 S. 12th St., every Sunday evening, where it imparts free instruction to all who desire to cultivate a knowledge of the Celtic tongue.


OBITUARY.

Michael J. Fleming died Oct. 20th, 1893. He was a native of Killarney, Co. Kerry, Ireland. He came to America, landing at Boston, about forty years ago. He was one of the first settlers of Bement, Ill., (where he died). Mr. Fleming was in the mercantile business in Dublin before he came to America. He was a thorough Irishman, and of excellent education, and a consistent Catholic. He died at the age of sixty-three fortified by the rites of the Church. He leaves a wife and nine children to mourn his loss.

Also, the genial, patriotic Henry Durnin of Tinapahoa, La (late of Mayer), one of the first subscribers to the Gael May their souls rest in peace.

F. M'OSKER,

PLUMBER, STEAM & GAS FITTING & FIXTURES.

 All our Work Warranted.

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

The Smile.



"Full well they laugh'd with counterfeited glee
At all his jokes, for many a joke had he."

engravings can't be bought in any art store for less than \$1.50 each; but having contracted for a large quantity in the interest of the Gaelic movement, we will send the Gael for a year and one of the engravings upon the receipt of \$1.40, or the two engravings, and the Gael for two years for \$2.60. We will send both engravings free to all subscribers three or more years in arrears who send us \$3 00. To regularly paying subscribers we send both for \$1.20; to the public, \$3 00. To any one who sends us 4 new subscribers we send him 1 engraving free, and the two to any one who sends us 7.

The reader will form an idea of the size of the engraving when the postage on one, at even 2nd class rate, is 6 cents.

We hope the friends of the Gaelic movement will take advantage of the above propositions to circulate the Gael among their neighbors.

With a view of circulating THE GAEL and of promoting the object which gave it birth, we offer two elegantly executed Engravings after the world-famed painter, T. Webster, R. A., entitled, respectively,

"The Smile" and "The Frown,"

a scene, its location, and occasion, which recalls to every Irishman fond and loved memories, aye, to such a degree that we are certain that every Irishman who sees our proposition will avail himself of it so as to become possessed of a picture of the scenes with which in youth he was so familiar.

The size of the engraved surface is 10x19 three-fourth inches and, on the finest quality of slate paper, size 20x32 inches. These



"Full well the busy whisper, circling round,
Convey'd the dismal tidings when he frown'd."

We would recommend all those desirous of possessing a solid interesting Gaelic reading matter to write to Mr. Patrick O'Brien, the Gaelic publisher, 46 Caffe st. Dublin, for his very interesting book, *bláistílearys de dhlí-reáinib na Gaedailise*. Price, in cloth, 3s.

For the *Gaelic Journal* send 6s to the Rev Eugene O'Growney, Maynooth co. Kildare, Ireland

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City and Suburban Property, Houses and Lots. Corner Stores always on hand to Let, for Sale or Exchange. Two New Tenement Flats, rented at \$2.500 a year, to be sold cheap. Lots, singly or in plots suitable for builders; two hundred such Lots in the 8th Ward.

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Sales—City Property—When the Consideration exceeds \$2.500. ...	1 " "
Country Property	2.50 "
Southern & Western Property ...	5 " "

No Sales negotiated at this office for less than \$25.00.

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M. J. Logan,

Brooklyn, Y. Y.



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