

Wladimir

Leaban-ajēnir m̄joranjāl,
Taban̄ta cum an



TEANSA ŠAEDILSE



a ēw̄n̄ad ašur a řaorēužad
ašur cum

Fem-mažla Ćim̄d nah-Ćmeany

1224^{to} Rol. Uj̄m. 12.

LÚŽNĚLS,

1898

TAĐS O'Cačān̄ ašur an Corpān

Do b̄j buačājl̄ ōs žarča, lāsojn̄ an̄n
aon̄ uajn̄ aňājn̄, j žcon̄dae Liačoruj̄m,
mac řejlmeōra řařōđjn̄, 7 buč buačājl̄
řžāňac, m̄jrean̄ajl̄ ē.

B̄j a lān̄ aj̄řjō ajs a ačājn̄ 7 njor
rpārājl̄ řē ar a ģac ē. 2ġar řjn̄ ģuajn̄
o'řar an̄ t-ōžāňac řuār, b'řeājn̄ lejr
žo m̄ōr řpōjn̄t nā ōbājn̄, 7 mār nac řad
aon̄ēlān̄ ejle ajs a ačājn̄ do b̄j an̄ oj̄n̄-
eačōžrād̄ ajsē aj̄n̄ an̄ m̄buačājl̄ řeo
žur lejs řē čō řuo ar b̄jč buč ģājt̄
lejr a čeuňān̄. B̄j řē an̄ čājt̄čeač, 7
řžapač řē aj̄řjō ōř mār řžapač
tuj̄ne ejle an̄ t-aj̄reao žeal. b'āňān̄ b̄j
řē le řāžajl̄ jn̄ řan̄ m̄bājl̄e, ač ōā m̄-
beřčeač aon̄ac ģo crij̄nj̄užad̄ ģo mār-
žad̄ j b̄řoj̄řse deřē m̄jle čō, j̄r an̄n̄ do
b̄j tū lān̄ čnj̄hte a řāžajl̄. 2ġur buč b'

an̄ān̄ čājt̄ řē an̄ oj̄čē j tčeač ačar,
ač b̄řčeač řē am̄uj̄s ajs "řužāj̄reaoč"
ģo ajs "ājn̄eān̄" ō čeač žo čeač jn̄ řan̄
oj̄čē.

B̄j řē řžāňac 7 nj̄ řad cařjn̄ jn̄ řan̄
tčjn̄ nac řad j n̄žrād̄ lejr. 2ġar Šeāž-
an̄ žlar, řao ō řoj̄n̄, "B̄j žrād̄ žač cař
jn̄ j m̄brollac a lējne," ašur b' jom̄čā
pōs čuž řē 7 řuajn̄ řē 2ġar řjn̄ nj̄žne
tuj̄ne ēj̄jn̄ an̄ řan̄n̄ řeo aj̄n̄.

Řeuc an̄ řōžājn̄e ž jarruj̄s pōj̄se,

Ĥj̄ jōžan̄tān̄tar m̄ōr ē deřē mār ačā
2ġ leaňān̄uj̄n̄t j žcon̄nj̄užē o'ājn̄eān̄
na žrājn̄neoj̄se,

2ġuār 'r an̄řor 'r ģn̄a čodlāč 'ra lā-

Ōējn̄j̄s řē aj̄n̄ deřne an̄-řjāčājn̄, 7
m̄j-řjāžalčā; nj̄ řad řē le řej̄řjn̄t lā
ģo oj̄čē j tčeač ačar, ač a žcon̄nj̄užē
ajs řužāj̄reaoč, ašur čřājt̄čeoč na řeān̄
čaojn̄e a žcijn̄, 7 čej̄reaoč řjāč le čēj̄le

—“I r fupar le feierjhe creud a māj-
feay le talain ačar huajr a žeodajō
ah feahfean bār. Ričfjō ah mac črjō
jñ aoh dijadajñ amājñ.”

Đjčeač rē 1 žcōmhuje aš ceap-
bačar, aš mjuic čārda, 7 aš ol, ač hōr
čujr ačar aoh črujm ahñ a čpoc đeur
ajb 7 hōr rmačtujš rē arjañ ē. Žičt
aoh lā amājñ čualajō rē žur injl rē
člji čajlñ ol to đj jñr ah ajc rin, ašur
čajhje feapš ajr ah čfeahfeap. 7 žlaoc
rē a mac čujse fējñ, 7 labajr rē lejr
žo čojñ, čujñ, čallmār. “Ži mje.” ar
rē, “čā r ašad žo pad žpāč mōr ašam
ohc žo tčj reo, 7 hōr čojrš mē čū bē
puo to rinhe čū, 7 čohždajš mē ajnšjoc
žo leor leat, đj rjñl ašam ah čeač 7
ah talain reo 7 mo maojñ uje o’fāž-
dajl ašad-ya 1 hčajš mo dajr, ač čual-
ajō mē ržeuł toč’ čaob žo čējžiohac
to čujr žpājñ 7 čejrcjoh ohm. Nj čjš
ljom jñhrijñ čujc ah bññ a đj ohm a
lejčejr rin de puo a člor. 7 jñhrijšm
čujc ahōjr žo rojlējñ muna bñōrfajō
čū ah čajlñ rin fāžfajō mē mo čalain
7 mo maojñ aš mac to čearbñāčar.

Nj čjš ljom a đ’fāždajl aš čujne to
čeuñfay ūrājō ojob čo h-olc rin 7 to
čeuñfā-ya, aš meallāč ģa mbañ 7 aš
bñeužāč ģa žcajlñ. Socrujš leat fējñ
ahōčt ah bñōr čū ah olždeah rin 7 mo
čalain uje o’fāždajl mar rñrē lējčē, ģo
ah hčjñlčōčajō čū j, 7 o’olžñeačt to
čajlleamājñ, 7 jñhrijr čam ajr majojñ
čja acū de ‘ñ oā puo to čōž čū.”

“Oč čamhač rñorrujčē! a ččajr, ģj
čeuñčā rin; ceud mje mallačt, ģj
čeuñčā rin to ģmac ačā čo mājč 7 ačā
mje! Čja čudajñc leat ģac bñōrfajññ
ah čajlñ?” Žič đj ah č-ččajr jñčjžčē

Đj fñor žo mājč aš ah mbaččajll žo
žcōmhuořāč rē a žeallāč, 7 đj buajō-
řeač mōr ajr a jñhrijñ, mar, čjō žo
pad a ččajr řocajr, čjheāłca lejr, hōr
bñjñ rē a řocal arjañ huajr čudajñc
rē puo aoh uajr amājñ, 7 ģj pad čujñe
jñr ah ččjñ to buō to-lūbčā ģā ē.

Nj pad fñor žo ceapc aš ah mbač-
ajll creud čeuñfāč rē. Đj rē 1 ģžpāč
žo čejññ lejr ah žcajlñ 7 đj rjñl ajse
a řōřāč am ējžjñ ač đ’feārr lejr řah-

amujñc čamall 7 leahamujñc o’ā řeah-
ojbñeačāč le řeal ejle, aš ol, aš řpōřc
ašur aš mjuic; ašur, čor lejr rin, čujr
rē feapš ajr žo ģ-ohčōčāč a ččajr čō
a řōřāč, 7 žo mbažajñeočāč rē ē.

“Mac mōr ah č-amāčāñ m’āčajr,” a
čudajñc rē lejr fējñ, “Đj mē řējō žo
leor ah žejñřeač to řōřāč 7 ahōjr o
čujr rē bažajñc ohm čā rññ mōr ašam
a řāždajl mar čā řj.”

Đj jñhrijñ čorrujžčē žo mōr, 7 o’řah
rē ejōjñ čā čōmājñle čač to čeuñ-
řāč rē. Šjudal rē amāč jñr ah ojččē
ar čejñe, le rjñl a čeahñ čejč řuāřāč,
7 čuajō rē ar ah mbočar. Lar rē a
řjōřa, 7 mar đj ah ojččē bñeāž, řjud-
al rē 7 řjudal rē rjñl žo ģčearmāčřāč
rē ah bñōñ a đj ajr, lejr ah řpajřčejñ
eačt luāč. Đj ah ojččē žeal 7 ah žeal-
ač leat-lāñ.

Nj pad amājñ žaojčē aš řejčeač, 7 đj
ah č-čar čujñ 7 bož. Šjudal rē ajr
ašajō le črj uajñč, ģo mar rin, huajr
čujññjž rē žo pad rē čejžiohac ‘řah ģ-
ojččē, 7 žo mbač čojñ čō jomřōč. O’
jñhrijajš rē le řjlleāč a dajle, jñ rin, 7
jñhrijāčar ajr ah žealāč o’feierjñc
čō h-ārō rin ‘řah řpējñ “Žhajřeač!
řaojñm žur čearmāč mē mē fējñ,” ar
řejřeah, “čajčřjō rē đejč čar ah mē-
čoh-ojččē ahōjr.”

Jr ar ējžjñ čudajñc rē ah řocal huajr
(Le đejč leahčā.)

The readers of THE GAEL will learn with regret the death of Mr. Thomas Callahan, President of The O’Growney Gaelic League, New Haven, Connecticut. It would take pages of the Gael to recount Brother Callahan’s labors in the Gaelic cause, the Home Rule cause, the Church cause, and every other cause tending to elevate the condition of his native land. We know of but one man who could write a history of the life of Brother Callahan—Major Maher, his co-laborer in all undertakings.

Mr. Callahan was a native of Co. Waterford, near Clonmel, Ireland, but resided in New Haven for over 50 years; he was one of the sweetest and most correct Gaelic speakers we ever heard.

Žo čužajō oja řuajññear řjorru-
ujō 7 řjōžāčt ģa đřlajčjñ o’ā amām.
Žlmēñ.

St Agnes' Hospital, Phila. Pa. July 8. '98.

21. J. O'Locháin.—

21. Cártaio Fíor.— Seo adhrán eile de chúio Peardair
bneachtas, a fuair mé ó Róire Ní Gallacóir ar an Dubca-
raio a gair ó bhíon O'Dairmuid ar na Gleannra a 3-Con-
dae Dúh-gha-ghall.

21. Cúl do Peardair 30 beallac-gha-3Creac le ball 11-
teacé éadair a deunad, nion cúis ré leir an t-gháclao a
d-fóirfead do'gh obair a fuair ré 11 ríon roinne. Cúis ré
teacéaire anr air taidas O'Giománair a 3Gnoc leirle
jaracé ríatáir a fáil. Cúis taidas dá ceann cúise
anr áir ceann amáin. Fáil a' r b' Peardair 'na fuair a
fuairéair an éadair ríne ré an t-adhrán reo a molaó
21ac Uí Gíománair.

Domhail O'Gíománair.

21025 O'Gíománair.

Saothar fada a gair réan 30 b-fáil cur, a taidas,
11 tó a fadair do'gh an duair 'r mé air coiríon 30 fíor,
3an a gair mo gléar a m-bogfáin mo méar, leir
21ar n-íomáiríon mar éan 'r t-íomáiríon a' gair:
Tíac a éadair an t-íomáiríon roinneair, céimíon,
21re a beir a b-péir 'r mo éiríon-jarairíon caol,
'Sé tuidair ré 30 céilí; "Taidair cúise an péir,
3lacad ré a naeá 'r taidair cúisair-ra an t-íomáiríon."
11 aoiríon do 'n r-péir-dean a t-íomáiríon a' taidas,
Ní h-íomáiríon t-íomáiríon, t-íomáiríon ná cúisair,
'Sé fíomáiríon fíomáiríon 3ur t-íomáiríon mo-ghaomáiríon é,
21 t-íomáiríon anr a' t-íomáiríon le fadair do'gh an t-íomáiríon;
'Sé t-íomáiríon a' éiríon fad beallac do'gh an t-íomáiríon.
21a t-íomáiríon a' "Repéir" 30 m-béir ré 'na ríomáiríon,
'S má fíomáiríon taidas a' céim ríomáiríon, r-íomáiríon mé an céiríon reo
21ur porra nion t-íomáiríon 3lacfáiríon mé fadair.

Peardair bneachtas, an t-íomáiríon.

Seiríon

Leir an t-íomáiríon Domhail

Síomáiríon t-íomáiríon t-íomáiríon fadair fadair 11 b-íomáiríon
'Ná fadair do'gh an t-íomáiríon—t-íomáiríon t-íomáiríon t-íomáiríon
Ó éadair t-íomáiríon a' t-íomáiríon; ó fadair t-íomáiríon fíomáiríon;
Ó 'n am 'n an t-íomáiríon fíomáiríon do'gh an t-íomáiríon 'n a b-íomáiríon
21 teacé lán t-íomáiríon cúisair; 21 dean 11 3íomáiríon!
Ní 11 a' t-íomáiríon a' t-íomáiríon fíomáiríon 'n a b-íomáiríon
21ar blac t-íomáiríon o'gh mo éiríon; n-íomáiríon t-íomáiríon t-íomáiríon
3an t-íomáiríon 11 fadair l-íomáiríon a b-fadair 'r an t-íomáiríon!
Núairíon t-íomáiríon l-íomáiríon fíomáiríon a' t-íomáiríon 11 an t-íomáiríon,
'S é ríomáiríon an t-íomáiríon 'n a b-íomáiríon fadair do'gh an t-íomáiríon;
Cíomáiríon b-íomáiríon le ceol na n-eun 1 lán na t-íomáiríon;
21' fíomáiríon ar an t-íomáiríon t-íomáiríon do'gh an t-íomáiríon
D'a cumad t-íomáiríon mar 11; fadair a' t-íomáiríon t-íomáiríon;
S t-íomáiríon fíomáiríon na t-íomáiríon an t-íomáiríon an t-íomáiríon!

caillíon le
b' na comhaid
30 fíomáiríon
uaid
an t-íomáiríon

away-13-cong.

fíomáiríon
Cris-

le

fíomáiríon

o'íomáiríon

CCZ.

ՊՈԼՆԻՆՆԱ ՏԱՌԾԱԼՆԵ.

ԲԱՌԱՅԸ Օ՛ՇԱԿԱՐԱՅՆ ՈՒ ԸՆՆ.

Եր մայրն դձ Զ-ԵԱՆԱՆ ՇԵՆՅԱ Ա ԺՆՇՇԱՅԵ ԲԵՆ,
ՇԵՆՆԱ ԱՆ ԵԱՐՐ Ա՛Ր ԱՆ "ԵԱՐՐԱ" ԱՐ ՄԱՅՐՈՆ, ՅՈ ԵՐԱՇ ԾՈ 'Ն ՏԱՌԾԱՆՅ;
'Տ Ի ԵՐ ՅԼԵՅԵ ԱՐ ԱՆ Ծ-ԵԱԼԱՆ, ՆՂԼ Ա ԴԱՆԱՅԼ ԼԵ ԲԱՅԱՅԼ ԲԱՅ 'Ն ԴԲԵՆ,
ԵՐ ԵՆՆԵ Ի ՆԱ ԱՆ ԼԱՅՇԵԱՆ, ԵԱ Ա Կ-ԱՆՆԱ ՅՈ Կ-ԱՐԾ 'ԴԱՆ ՏՐԵՅՆ.

ԾՅՈՄԱՐ ԱԲԱՆՆԵԱՇ, ՄԵԱՆՆԵԱՇ, ԼՆՇՆԱՐ, ԵՐԵԱՆ,
ԲՍՆԵԱՄԱՐ ՇԵՅԱՐՅ Օ ԲԱՅԱՐԵ ԱՐ Ն-ԺՆՇՇԱՅԵ ԲԵՆ;
'Տ ԵԱԾ ԼԵՅՇԵԱՆ ԱՆ Ե-ԱՐԲԵԱՆ Ա՛Ր ԾՈ ԸՆՆԱՆ ՐՈՅՅԵԱԼ ՁԻՅ ԾԵ,
ՁԻԱՐ 'Ր Ե Ծ՛ ԲՈՐՅԱՅԼ ՆԱ ԲԼԱՅԵՐ Ծ՛ ԱՐ Ն-ԱՆՆԱ Ի ՄԵԱՇՈՆ ԱՆ ԼԱԵ.

ԾՈ ԾՅՈՄԱՐ ԵԱՄԱԼ ՅԱՆ ԵԱՐԱՅՈ ՅԱՆ ԼԵԱԾԱՐ ՅԱՆ ԼԵՅՇԵԱՆ
ԾՈ ԾՅԱԾ Ա՛Ր ԾՈ ԴԵՐԵԱԿԱԾ ԵԱԾ Ի Ն-ՕԼԵԱՆ ՅԼԱՐ ԵՆՆԱ ՆԱ ՆԱՕՆ;
Ծ՛ ԲԱՅԱԾԱՐ ԾԵԱԾ ԴՆՆԱ, ՅՈ Կ-ԱԵՆՆԵԱՇ, ԵՐԱՅԾԵ Ի Ե-ԲԵՆ,
Տ 'ՆԱՐ ԾՈ ԵՐՅԵԱԾ ԱՐ Ծ-ԵԱՆՅԱ ՕՐԱՆՆԱ, ԸԱՅԼԵԱՄԱՐ ՅՈ ԼԵՐ ԾԵ 'Ն ՏԱՌԾԱՆՅ

ԸՍՆԵԱԾԱՐ ԼԵԱՇ-ԸՐՈՅՆ ԱՐՅՈ ԱՐ ՆԱԾՐԱ ԼՆՇՆԱՐ ՅԵԱՐ,
ԾՈ ԾՂ 'ՅԱՆ ՄԱՐ ԵԱՇՇԱՐԵ ԱՅ ԵԱՐԱԾ ՆԱ Մ-ԵՐ ԸՆՆԱ ԲԵՆ,
'Ն ՆԱՐ ԸՅԵԱԾ ԱՆ Ե-ԵԱԾԵԱՐԵԱ ԸՍՆՆԱՆ ԵԱՆՆԵ 'ՆԱ ԸՈՄԱՐ 'ԴԱՆ ՆԵՐ,
ԽՅՐ "ՄՆՅՈՆՆԱՅԵ" ԾԵԱՐՅԱ ՅՈ ԲԱՐԵՐՈՅ ԲԵ ԵՐԱՅՈ Ա ԵՆԼ.

ԵԱ 'Ն ԵԱՐԵ ԱՆ ԵԱՐԱԾ Ա՛Ր ԵՐ ՅԵԱՐԱՅՈ ՅՈ Ն-ՕԼԲԱՆ ԵՐԱՆ,
ԲԱՅԵԱՆ ԱԾԱՅԼԵ ԱՅՐ ԾՅԲԱՆ ԱՐՅՐ ԱՆ ԸՐԱՕԾ,
ԸՍՆԲԵԱՆ ՆԱ ԵՐԵԱՆ ԲԱՅ ԸԱԼԱՆ ՅՈ ԸԼԱՅԵ 'ԴԱՆ ԸՐԵ,
ԱՅՐ ԱՐԾՈՇԱՆ ԱՐ Մ-ԵՐԱԿԱ ԼԵ Կ-ԱՆՆԱ ԾՈ ՏՐԱՆՆԵ ՁԻԱԵԼ.

ՏԱԼ ԱՐ ՆԵԱԼԼԱՅՆ ԱՆ ԵԱՇԱ ԾՈ ԵԱՇԱՅՆ ԴՂ ԼԵՈՆ Ա՛Ր ԵԱՐԾ,
ԱՅՐ ԵՕՅԱՆ ՐԱԾ ԱՆ ԲՂԼԵ 'ԲԵ ԸՆՆԱԾ ՅՈ ԵՆՆԱ ԱՆ ԾԱՆ,
ԾՈ ՆՈԼ ԲԵ ԱՆ Ե-ՏՈՆՆԵԱՆ ԱՆ Ե-ԱՐՅԵ ԱՅՐ ԸՆԾԱՐ ՆԱ ԵՐԱՅԱ,
ԱՅՐ ԵԱՐ ՆԱ Մ-ԵՐԱՆՅԵԱԼ ԵԱ ՅՂԼԵ ԾՈ ԾՂ ԼԵ ԲԱՅԱՅԼ.

ԾՈ ՆՈԼ ԲԵ ՆԵԼԵՆ ԱՆ ՆԵՂԵԱՆ ԵԱ ԵՐԵԱՅԵԱ ՅՐՆՆԱ,
ԾՈ ՆՈԼ ԲԵ Ա ԵԱՐԱ, Ա ԵԱՆՅԱ, Ա ԸԼԱԾ 'ԴԱ ԵՐՈՅԵ;
ԾՈ ՆՈԼ ԲԵ Ա ՄԱԼԱ, Ա ԼԵԱԿԱ, 'ՅՐ ԸԱԾԱ Ա ԸՆՆԱ,
ՁԻԱՐ ՆՂ ԲԵՅԲԵԱՐ Ա ԴԱՆԱՅԼ ԱՐ ԱՆ Ծ-ԵԱԼԱՆ ՅՈ ԵՐԱՇ ԱՐՅՐ.

ԾՈ ՆՈԼ ԲԵ ԱՆ ԴԵԱՆՆԱՇ, ԱՆ ՅԵԱԼԱՇ, 'ԴԱՆ ՅՐԱՆ ՅՈ Կ-ԱՐԾ,
'Տ ԱՆ ՆՈԼ-ԵԱՅԵ ԲՆԵԱՆՆԱ ԾՈ ՆԵՐԵԱԾ ԼԵ ԲԱԾ ԱՐ ԵԱՆ,
'Ն ՆԱՐ ԵԱԾ ԲՅՆԵ ԾՈ ԸՈՆԱՅԾ ԱՐ ԵԱՂԼԵ 'ՆԱ ԸՅԱՅ ԱՅ ԸԱԾԱՇԾ
ԱՅՐ ԵԱԾ Ծ՛Ա ԸՆՆԵԱԾ ԵՐԵ ԸՆՆԱՐ Ի Յ-ԸՆՆԱ Ա ԿՈԾԱՆ.

ԵՐ ԵԱՆԵ ԵՈՇԵ ՄՆԵ 'Ր ՆՂԼ ԲՅԼՆԱՆ ՆԱ ԲՆՆԱ ԱՆ ԴԱՐԱՆ,
ՕԼԱՆ ՄՈ ՅԼՆՆԱ ('Ր Ի ԲԼԱՇԱՆ ՄՈ ԸՐՈՅԵ ՅՈ ԵՐԵԱՅ);
Ի Ե-ԲՈՇԱՐ ՆԱ Մ-ԵՐԱՆՅԵԱԼ, Ա՛Ր ՆՂ ԵԵԱՆՆԱ ԱՆ ԸՅՐ ՄԵ ԸՐԱԾ
ԱՅՐ ԱՐԵՈՅՅՈ ԴՂ ԵԱՂԼԵ ՄԱ ԸՆՆԵԱՐ Ի Յ-ԸԼՈՇ ՄՈ ԵԱՆ.

Translation by Professor M. C. O'Shea, Boston, Mass., U. S. A.

THE PRAISE OF THE GAELIC.

Alas for him who speaks not his country's native speech,
 Mine still I love as highest which linguists e'er can reach ;
 Far sweeter than the Latin and highfamed in early Greek,
 And older, purer, grander than any man can speak.

Ours was a powerful nation in days long passed, indeed,
 Blessed by a native clergy of the early Christian creed,
 Who celebrated masses and the Gospel preached to all,
 Till invaders caused disunion and a cruel sad downfall.

They slew and robbed and ruined till no school to us remained ;
 They burned our books, our language e'en they slandered and defamed,
 They left us steeped in poverty and ignorance profound,
 For when they bann'd our native tongue their speech we could not sound

A poor bard now, I mourn a half-crown I had to pay,
 As tax upon my dog that drove my stock at close of day,
 That I loved, fed and cherished as a trusty friend, indeed,
 More humane than the tyrants of my native land and creed.

But fate seems relenting, and fortune again may smile
 On the cause and the banner and land of my native Isle ;
 When hope is reviving the sunburst we may unfold
 And shout on our hill-tops as did our grandsires of old.

Ere famine crushed Erin she nursed heroes bold and brave,
 And poets whose songs for a long time pleasure oft gave ;
 Red Eugene the bard sang the Shannon, the Bann and the Lee,
 Not forgetting the beauties of whom quite enamoured was he.

His lyrics in Gaelic are famed the nation all o'er,
 He praised Helen and Déirdre and others galore,
 A master of song and of language he still is well known,
 And his patriot views by his muse are pungently shown.

He loved free wild nature in strains full, rich and profound,
 He sang of the chase, the hare, the fox and the hound,
 The sun and bright spheres, the aerial planets on high,
 And his beloved Éire, for which he would willingly die.

Though low my finances I am fond of my Gaelic tongue—
 A lover of glasses and lasses since I've been young ;
 In spirit devoted to poetic odes in rhyme,
 If you print this effusion to you, I'll send more some time.

Այ՛ Բ-բայլ տ՛ւ մարծ օօ լէյր ի

Լէյր աղ յԾածար Ծողղ.

Այ՛ Բ-բայլ տ՛ւ մարծ օօ լէյր, Ե՛րբ դա դաօն ?

Այ՛ Բ-բայլ Ծօ րթօրաթօ Բրթրե քօր քաօյ ճէյրե ?

Բսծ ինօր, Բսծ ինօրնար, Եր՛, Ծօ ճլն, Ծօ րթէյն,

Բսծ ինօր ինօր, ինօրնար, Եր՛, Յննր Ծօ րթէյրե.

Այ՛ Բ-բայլ տ՛ւ մարծ օօ լէյր, Ե՛րբ դա լաօ ?

Այ՛ ինն յօ յէր ? Ե՛րբ, Ե՛րբօթ օօ Երեւնար,

Ե՛րբ ի րաինար Երթր քօր—Օր ճլնն ինն

Ո՛ր Բ-բայլեօ. Օ՛ր! Երբ ճօթ Ծօ Բրաթ լէյրնար.

Այ՛ Բ-բայլ տ՛ւ մարծ օօ լէյր, Ե՛րբ դա րաօ ?

Ո՛ր Երթր լէթ Եր Երթ—Երթ Եր Ծօ ինն ?

Ո՛ր Երթ տ՛ւ Երթնար ի յԵրթնար Երթ

Ո՛ր Երթ դա Երթնար ինն Երթ Երթնար ?

Այ՛ Բ-բայլ տ՛ւ մարծ օօ լէյր ? Ե՛րբ դա ինն ?

Այ՛ Բ-բայլ Ծօ Երթ Երթ Երթնար Երթ ինն Ծօ ինն ?

Այ՛ Երթ լէթ իննար Երթ Օ՛ր Երթնար ինն

Յօ Երթնար ինն Երթ Երթնար ինն, Ե՛ր լէ ինն

Այ՛ Բ-բայլ տ՛ւ մարծ օօ լէյր, Ե՛րբ դա րաօ ?

Ա՛ր Երթ Երթ Երթ ինն դա Երթնար Երթ,

Երթ Երթ Ծօ ինն; Երթ Երթ Երթ ինն Երթ

Երթ ինն Երթ Երթ Երթ Երթ Երթ Երթ !

Այ՛ Բ-բայլ տ՛ւ մարծ օօ լէյր, Ե՛րբ դա ինն ?

Երթ ինն Ծր ինն ինն Երթ Երթ լէթ լէթ լէթ

Այ՛ ինն Ծր դա ինն ինն, ինն Երթ,

Ո՛ր Երթնար Երթ ինն Երթնար ինն ինն.

Ո՛ր մարծ օր լէյր, ինն Երթ տ՛ւ մարծ օր Երթ,

Երթնար տ՛ւ օր իննար քրր, Երթ Երթնար

Այ՛ Երթ Երթ մար իննար Երթնար Երթ Երթ

Ա՛ր Երթնար տ՛ւ Երթ ինն Երթ, ինն Երթ.

Ո՛ր մարծ օր լէյր! Ե՛րբ Երթնար ինն դա ինն

Երթ ինն Երթնար ինն Երթնար, Երթ! Երթնար

Երթնար դա ինն, Երթ ինն Երթնար ինն Երթնար !

Ե՛ր ինն Երթնար Երթ ինն Երթնար ինն !

Ո՛ր մարծ օր լէյր! ինն Երթ ինն Երթնար Երթ,

Ե՛ր իննար ինն Երթնար Երթնար ինն Երթնար;

Երթնար ինն Երթնար ինն Երթնար ինն Երթնար,

Ա՛ր Երթ ինն Երթնար ինն Երթնար Երթնար.

"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."—ARCH-BISHOP 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.



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

Published at 247 Kosciusko st., Brooklyn, N. Y.
M. J. LOGAN, - - - Editor and Proprietor

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Seventeenth Year of Publication.

VOL 12. No. 12 AUG. 1898

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.

A matter which should enliven the torpid nerves of Irishmen all over the world.—

During the Anglo-Venezuela episode, English publicists charged the Irish-American element with governing the United States. We admit the soft impeachment. We can do nothing else when we are caught red-handed in the act! McKinley in Washington, Dewey in Manila, and Sampson at Santiago, directing and executing actions which have humbled the proud Cid, confounded the imperious William, and have caused the leading powers of Europe to court our good-will!

THE GAELIC LEAGUE.

63 East 49th St. New York,
Aug. 5th, '98.

M. J. Logan, Esq.

Dear Sir :

I enclose copy of a circular which I sent to all out-of-town members of the Com. on June 7. All our answers have been approved by a majority of the Com., and, hence, they will form the basis of the programme to be submitted by the Com. to the Convention.

We decided to ask the opinion of the Com. on the following :—

1. That each Society sending but one delegate to the Convention shall be entitled to two (2) votes, just the same as societies sending two delegates.

2. That the evening meeting shall be free to the public.

3. That delegates must have full power to act for their societies, and that the action of the delegates in the Convention shall be considered final and binding on the delegates.

4. It will be understood that the majority rules on every question brought before the Convention.

5. That as soon as practicable after the foundation of the League a pamphlet be published appealing to the Irish people of this country on behalf of the Irish Language.

Is there anything further you or your society would wish to lay before the Convention?

As soon as replies are received from all the members of the Com. another meeting of the local members will be called.

Sincerely yours,

P. J. Boylan.

The Circular.—

63 E. 49th St. New York,
June 7, '98

Dear Sir :

Messrs. Henahan, Logan, Balfe and the undersigned met on June 3rd and discussed the following questions:—

1. What name should be adopted for the proposed Gaelic union?
2. When and where should the Convention be held?
3. Should the executive business be transacted in the afternoon and a public meeting, with entertainment, be held in the evening?
4. Should the evening proceedings be wholly in Gaelic?
5. How many delegates should each society send to the Convention?
6. What should be the main objects of the organization?
7. What are your ideas as to carrying on the organization?

We all agreed on the following answers:

1. The Gaelic League of America.
2. Nov. 2nd, at the chambers of the N. Y. Gaelic society, 64 Madison ave N. Y. City.
3. Yes.
4. One address in English, explaining the object of the organization; all else Gaelic.
5. Two.
6. The cultivation of the language, literature, music, history and art of the Gael.
7. Left unanswered.

Please consider these questions carefully, and send your answers to me at your earliest convenience

Yours, sincerely,

P. J. Boylan,

Secretary.

Send 60 cents for the Gael, for a year.

OUR FRIEND HANRAHAN.

It is with great pleasure that we publish the following "jolly" comment on our remarks in a late issue of the Gael on those subscribers who are in arrears and who may be called to the other side of the Jordan ere they pay their indebtedness and the fate which the Biblical writers declare awaits them, and our action in relation to them, which action is supposed to proceed from our antipathy to those Irishmen so void of common patriotism as to continue to receive the Gael without helping to defray its expenses, thus not only deriding the movement for the preservation of Irish Nationality, of which the Gael is pioneer and representative, but cheating the laborer of his hire—a sin which, we are told, shall not be forgiven in this, nor in the world to come. Some of the Gael's debtors may not be able to read the Gaelic text in which our remarks were couched, but it is paragraph 1, 2nd column, page 109 of June issue. So that all who are in arrears and unable to read it, lay and cleric, should at once secure the services of a friendly Gaelic reader, that they may know the awful fate that awaits them.

Now, our old respected friend, Hanrahan, was, like ourself, a near neighbor of the Fairies of Knock Moy and must be aware of the many curious freaks which have been characteristic of them. And, also, that they were, under strong provocation, very vindictive and unforgiving, and would hardly be so inconsistent as to prevent us from exercising similar propensities.

But our friend Hanrahan takes no risks for he is always in advance, and can well afford to jocosely—it may be charitably—put in a soft word for those to whom we had directed our admonition.—

PORTLAND, ME.

July, 31st, '98.

Mr Logan,
Dear Sir.

As I cannot send the last farthing, enclosed I

send one dollar, which, I hope, will not be the last.

Would you refuse a man whose father was born near Cloughanour, Headford, within a few miles of your own fairy town, for a drop of water to wet the top of his tongue? Any one of common sense knows that an editor who was born in the midst of the Good People will not bother that boatman on the Styre. So the delinquents need not worry about your threat. The fairies of Cuoc Maibh will not permit you to mingle with them.

* * * * *

Yours, etc.

Patrick Hanrahan.

The most despicable creature crawling on the face of the earth to-day is the man who despises his native land. There is not a poet that ever composed a verse who has not sung fondly, lovingly and pathetically of his "native land."

"In all my wanderings around this world of care,
In all my griefs, and God has given my share,
I still had hopes my latest hours to
'Midst these humble bowers to lay me down!"

Again.— [see,
"Where'er I roam, whatever realms to
My heart, untravel'd, fondly turns to thee."

The patch of ground on which a man may be born does not constitute his native land, for an Irishman may happen to be born in England or in Scotland yet that mere accident does not make an Englishman or a Scotsman of him. Language, topography, parentage and lineage, connection, sports, scenery, recreations, habits and amusements, and the general acceptance of pre-eminent domain, comprehend "Native Land."

Now, the man, who refuses to defend his native land when any of its constituent elements has been assailed by its enemies, despises it. When any of these constituent elements, say, the language, has been violently assailed the man who refuses to raise his hand to defend it despises it, and is the most despicable creature on the face of the earth.

THE GAELIC MOVEMENT

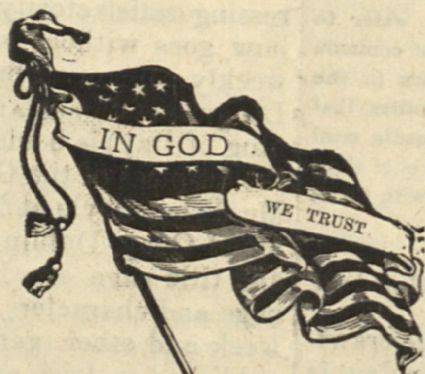
That the Gaelic movement is progressing satisfactorily in Ireland just now, goes without saying. The first weekly paper ever printed in the Irish Language (Fáinne an Lae — The Dawning of Day) is being published, under the auspices of the Gaelic League, by Mr. Brian Doyle at No. 9 Upper Ormond Quay, Dublin. Though the title and title page are in the Irish language and character, the news of the week and other general matters are published in Irish and English. The price of the paper is one penny a week.

Now, with the encouraging prospect of regaining our rightful position among the nations, a matter which the political horizon would seem to portend, that paper should have the largest circulation of any newspaper in the world, and it shall in the near future if the Irishmen at the head of the press do their duty to themselves and to the people and principles for whom they ostensibly write. Every Irishman living has as much interest in the cultivation of the language of Ireland as the editor of this paper. He has been often told by well-meaning friends of the Irish cause that he should be more diplomatic—more suave, in his modus operandi in behalf of Gaelic support—For what? Is it to flatter? when our heart dictates to us that it is every Irishman's duty? God forbid. We early learned the enobling, though simple, headline:

Learn to condemn all praise betime,
For Flattery is the nurse of crime.

"If the Gael were the sole literary representative of any other people (of equal numbers) of Europe, it would have a million subscribers. The Irish seem to care for nothing but politics and making money, and then try to get into English-American society," said an old German (Mr J H Albeck) acquaintance of ours when discussing a notice which he saw of the coming Gaelic Convention in the New York Evening News. How accurately the old man has measured them! How many more foreigners have taken their measure?

THE STAR SPANGLED BANNER



*Read
Vol XIII. L. 3*

Oh! say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming!
Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched were so gallantly streaming
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there
Oh! say, does that Star Spangled Banner yet wave,
O'er the land of the free and the home of the brave!

On the shore, dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that, which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam;
In full glory reflected, now shines in the stream,
'Tis the Star Spangled Banner!—Oh! long may it wave
O'er the land of the free and the home of the brave.

And where is that band who so vauntingly swore,
'Mid the havoc of war and the battle's confusion,
A home and a country they'd leave us no more?
Their blood has washed out their foul footsteps' pollution!
No refuge could save the hireling and slave
From the terror of flight, or the gloom of the grave.
And the Star Spangled Banner in triumph doth wave
O'er the land of the free and the home of the brave.

Oh! thus be it ever, when freemen shall stand
Between their loved home and war's desolation!
Blest with victory and peace, may the heaven-rescued land
Praise the Power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just
And this be our motto: "In God is our trust!"
And the Star Spangled Banner in triumph doth wave
O'er the land of the free and the home of the brave!

Le P. M. D. O. C. C. A. J. n

[illegible]

Instruction in Irish can be had Free, at the
Following Places.—

The Boston Philo-Celtic Society meets every Sunday afternoon at 3 o'clock at 6 Whitmore St., and Thursday evenings from 8 to 10 P. M. Mary J. O'Donovan, 52 Myrtle Street, Secretary.

The Brooklyn Philo-Celtic Society meets in Atlantic Hall, (entrance on Atlantic outside) corner Court and Atlantic streets, Sundays at 7 P. M.

The Buffalo Gaelic Society meets Sundays over Working Boys Home, Niagara Square.

The Chicago Gaelic League meets every Sunday afternoon at 2 p. m., in room 3, City Hall building, Chicago.

The Holyoke Philo-Celtic Society meets at 8 o'clock on Monday evenings in Emmett Hall, High street, Holyoke, Mass.

The O'Growney Philo-Celtic League meets in Frank's Hall, Chapel street, New Haven, Conn. on Wednesday evenings at 8 o'clock, and on Sunday afternoons at 3 o'clock.

The New York Philo-Celtic Society meets in 12 E. 8th street (near 3rd Av.), Sundays from 3 to 6 P. M. and Thursdays from 8 to 10.

The Pawtucket Irish Language Society meets in Sarsfield Hall, near the Postoffice, every Friday evening, at 8 o'clock.

The Philadelphia Philo-Celtic Society meets in Philopatrian Hall, 1612 Arch st, at 8 o'clock every Sunday evening.

The R I Irish Language Society meets every Thursday and Sunday evening at 8 o'clock, in Brownson's Lyceum Hall, 193 Westminster street Providence, R. I.

The San Francisco Society meets Sunday afternoons at 2 p. m., in K R B Hall, Mason and O'Farrell streets, Wm. Desmond President.

New York Gaelic Society meets Wednesdays at 8 p. m., at 64 Madison Av.

Saint Paul Society, call on President Kelly, 410 Minnehaha street.

Kansas City, Mo. Society, call on President McEniry, 1742 Allen av.

Springfield, Mass., Gaelic Society, President.

John F. O'Donohue; vice president, Rev. John F. Fagen; secretary, P. F. Hagerty; treasurer, John J. O'Meara; librarian, John A. Reidy, and instructor, T. T. Manning.—All old Gaels.

Williamsport, Pa. Society, call on President Gibbons, 1421 W 4th street.

Penn., Ind., Society, call on Counsellor John W O'Hara.

F M'Cosker,
Sanitary Plumber, Steam & Gas
Fitter, Mobile, Ala.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

Sounds of the Aspirates.

ᵐ and ᵐ sound like w when preceded or followed by Δ, o, u; as, Δ ᵐᵐᵐ, his bard, a ᵐᵐᵐ, his ox, pron., a wardh warth, respectively; when preceded or followed by e, i, like v, as, Δ ᵐᵐᵐ, his wife; Δ ᵐᵐᵐ, his desire, pron. a van, a vee-un; ᵐ and g sound like y at the beginning of a word; they are nearly silent in the middle, and wholly so at the end of words. ᵐ sounds like ch; ᵐ, like f; ᵐ and ᵐ, like h; and ᵐ is silent.

Sound of the Vowels—long.—

Δ sounds like a in war, as ᵐᵐᵐ, top
é " " e " ere " céᵐ, wax
f " " ee " eel " ᵐᵐᵐ, fine
ó " " o " old " ᵐᵐ. gold
ú " " u " pure " úᵐ, fresh

Short.—

Δ " " a " what, as ᵐᵐᵐ, near
e " " e " bet " beb, died
i " " i " ill " ᵐᵐᵐ, honey
o " " o " got " poll, hole
u " " u " put " ᵐᵐᵐ, thing

The Gael can now be bought off the news stand in the following places.—

J F Conroy, 167 Main St. Hartford, Conn.
D P Dunne, Main St. Williamantic, do.
G F Connors, 404 Main St. Bridgeport, Conn.
Mrs Dillon, E Main St. Waterbury, Conn.
M McEvilly, Wilmington, Del.
W Hanrahan, 84 Weybasset, st. Providence R
J H J Reilley, 413 High st. do.
J N Palmer, P O Building, Tomah, Wis.
M J Geraghty, 432 West 12th st. Chicago, Ill.
J Dullaghan, 253 Wabash Av. do
H Radzinski, 283 N & 2863 Archer Av. do
H Connelly, Cohoes, N Y.
Mr. Ramy Springfield, Ill.

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