

Owing to the death of the publisher, Mr. M. J. LOGAN, on Tuesday, Jan. 10, 1899, this publication will be temporarily suspended pending final arrangements. Subscribers in arrears are requested to remit promptly so as to allow an early settlement of affairs. Address all communications and make checks payable to MRS. M. J. LOGAN, 247 Kosciusko Street, Brooklyn, N. Y.

Leaban-aighear m'ioraimh,
 tabanta cum an
 Teanga Saed'ile
 a' eòl' naò a'ur a' raor'cu'ad
 a'ur cum
 Fein-ma'la Cuid' na h-Eimeann.

132nd Ro. Uim 3. Deic-2ij. 1898

TAOB O' CAIT'UIN 7 AN CORP'IN
 (Leana).

rpáio. "2ij' aham!" jar rerean in a
 iun'cinn réin, "ní raéfao mé n'or fúir-
 e. Cao é 'n' i'naíe dom é?" 7 éaíe ré
 an ére ar'cead a'isr a'isr, 7 r'ocraíe ré
 na leaca mar b'í r'iao roíne.

O fáe ré an teampoll in'rin a'ur a
 éroíe, trom zo leor, a'ur éruio ré an
 dorur 'na éiaíe 7 éur ré glar a'isr, 7
 o'fáe ré an áit mar fuaíe ré í.

Súe ré r'ior an éloíe-uaije do'f an-
 aice leir an dorar a'ur éoruíe ré a'í
 r'uaínead. B'í ré an a'íu'ar in'or éreuo
 do éeun'fao ré. Leis ré a eudan e'ioin
 a éa láin 7 zoíe ré le b'íon 7 le tuíre,
 mar b'í ré f'íu-éíu'ite 'ran an ro naó o
 éu'cfao leir éul a daíle beo.

Ríne ré jar'raé eíle lána an corp-

áin do b'í fáir'ce t'imeíoll a bráíao a
 r'aoíleao, ac b'í r'iao éo teann le clann-
 pa, 7 o'a in'eo a o'iar ré a r'aoíle-
 ead, ir éruaíe o'fáir'íe r'iao é. B'í ré
 éul a r'uíe r'ior a'isr r'uaíe í eudáir-
 an corpán fuaíe gráíne in a éuaíe a-
 r'isr, "Caíraíe-fao-2ijic-f'eoíar, Caíra-
 aíe-fao-2ijic-f'eoíar," 7 do éu'íu'íe ré
 in r'ín an o'ru'íe na u'aoíne-maíe, an
 corpán do éadaíe leir do 'n' áit r'ín
 muíe o'ru'íe leir a éur í o'Ceampoll
 Démuir. O'éíu'íe ré 7 éeare ré 'n'na
 t'imeíoll.

"Ní'í eolar a'íam an an m'bealaé," an
 ré. Éo luao 7 ladaíe ré an focal, f'íí
 an corpán an láin éle do b'í fáir'íe a'isr
 in'íu'íeul) amao zo h-oban, 7 éu'íu'íe
 ré í roíne a'íe a'íbealaíe an bealaíe do
 buó éóin do leanaíu'íe. Lean Taoíe
 an bócar, 'ran m'bealaé a pad no m'íu-

Արեւելայն ընդ մօր ըրի յաճ լաճ ձող ծալլ
 և շարտ ար իյժ անդ. Յի ըի իրաւիւ իմօն
 Լաւան ար լաճ ան ծօտայր. Ըն յաւա յ-
 Երեւան յօ լաճ ըրի յօ շարտ լաճ իմ-
 րա ըն յի յօր շարտա Լա շարտայն իմ
 Լա լաճայն Ըն յաճ շարտ ըն իմ ծալլ, իմ
 լաճ ձող իմ ըլի անդ ըն լաւանայն ըն
 յար ըլլ իմ լալայն և իմ անդ.

"Այ ՅԵՍՈՒՔՐԻՍ մէ յի ղեօ ին, Այ է ղեօ
ԵմբօՅ-ՔԱԾԱ?" ԱՐ ՄԱԾՅ.

"Jr ê," an ran zut lejr,

“Ձե՛տ ո՞ր քեյցւոյ աւի՞յ ար ել՛ի յո՞ր քո, ձե՛
տարդ լո՛ւօ,” ար Շա՛նց.

ՌՅՈՐ ԲՆԵԱՅԱՐ ԱՊ ԿՈՐԲԱՊ ԺԾ, ԱԸ ԻՅՊ
ԴԵ ԱՊԱԸ Ա ԼԱՊ ԲԱԾԱ, ԲԱՐ ԶԱՊ ԲԵՈՂ
ԵՊ ԱՊ ԼՊԵ ԲԱԾ ԸՅՐ ԵՕ ԸԱԾՅ Ա ԸՆԼ ԱՐ
ԱՅԱԻԾ.

ՇԱԽԾ ԵԱԾՅ ԱՐ ԱՃԱԽԾ, ՄԱՐ ՐԻՊ, ԱԵՇ
ԵՖ ԲԱԻՇՅՈՐ ՊՅՈՐ ԱՅԻ, ՕՐԻ ԻՐ ՊԱՅԵ ԾՕ
ՇԱՊԻՊՅ ՐԵ ԱՐ ԱՊ ՊԱԾ ԾՕ ԾԱՊԻ ԾՕ ԱՅ ԱՊ
ՊՈՒԼԻՅ ՇԵՅՅՈՊԱԿՅ. ՇԱԽԾ ՐԵ ԱՐ ԱՃԱԽԾ
7 Ա ՇՐՈՒԾԵ ԱՅ ԼԵՊԻՊՅ ՄԱՐ ԵԱՊ, ՄԱՐ
ԾԱԾԱՊԻՐ ՐԵ ՔԵՊ, ԱԵ ՊԱՅԱՐ ՇԱՊԻՉ ՐԵ Ծ-
ՔՈՅՏՐԵ ԾԵԻՇ ՐԼԱԵ, ՊՕ ՇԱՅ ՐԼԱԵԱ ԾԵԱՅ
ԾՕ 7 ՈՒԱԼԼԱ ԾԵԱՅ ՇԱՅԻՐԵ-ԾՈՐՊԵԱԼԱԸ, ԾՕ
ԾՐԻՐ ԱՊԱԸ ԵՊԻԿՐԵԱԸ Ա ԵՖ ՅԵԱԼ, ԽԱՅԾԵ
7 ԾԵԱՐՅ, ՅՈՐՈՊ 7 ԽԱՊ, 7 ԵՖ ՅԱԸ ԾԱԸ Ծ'Ա Ծ
ԲԱՍԼ ՈՐ ԱՊ ԵԱՃ-ՇԵԱԸԱ ԱՊ, 7 ՇԱԽԾ ՐԵ
ՇԱՐԵ ԵՊՄՇՅՈԼԼ ԱՊ ԽԱԼԼԱ ԻՊ ԱՈՊ ՇԱՐԱ,
7 ՊԵ ՐԵ ՇՕ ԼԱԸ ԼԵՐ ԱՊ ԱՊԼԵՈՅ ԻՐ ՊԱ
ՐՔԵՊԵՇԱԾ, 7 ԾԱ ՔԱԾ Ծ'ՔԱՊ ԵԱԾՅ ԻՐ
ԼԱՅԻՇԵ ՊԵ ԱՊ ԼԱՐԱՊ, ՅՕ ՊԱԾ ՐԵ ՔԱՅ
ԾԵՊԵ ՅՕ ԾՔԵԱԸ ՄԱՐ ՔԱՊԻՊԵ ՅԵԱԼ Ա ԾՈԼ
ԵՊՄՇՅՈԼԼ ՊԱ ՔԵԱՊ-ՊՈՒԼԻՅԵ; 7 ՈՐՈՐ ՔԵՍԾ
ԾԱՊԻՉ ԱՐ ԽԵԸ Ա ԾՈԼ ՇԱՊԻՐ, ՊՕ ԼՈՐՅԲՅԻԾԵ
ՅՕ ԽԱՐ ՅՕ ՇՈՊԻՇԵ Ե

[illegible]

ՇԱՊԻՅ ԱՇԵՃԱՐ ԱՐ ՇԱԾՅ, Ո՛Ֆ ՐԵ ԲԷՅԻՆ
 ԵԶՅԻՃԵ ՊԱՐԺ ԼԵ ԵԱՅՐԵ ԱՅԱՐ Ո՛Ֆ ՊԱԾ Ա
 ԲԺԷ ՄԵՅՐԻՆՅՆ ԱՅԵ ԼԵ ԾԱԼ Ո՛ՐՈՐ ՔՈՅՐԵ
 ԾՈ՛Ղ ԸԱԼԼԱ. ՇԱՊԻԵ ՇԵՈ ԱՐ Ա ԲՄԼ, ԱՅԱՐ
 "ՐԱԲԱՆ" յՈ՞Ղ Ա ՇԵՈՂ ԱՅԱՐ ԵՂԵՅԻՆ ԾԾ
 ՐԱՅԵ ՐՅՐ ԱՐ ԸԼՈՇ ԻՊՅՐ ԾՈ Ո՛Ֆ ԱՂՂ. Ո՛Ֆ
 ԲԱԸԱՅԾ ՐԵ ԸՈՂ ՈՐԾ ԱՇ ԱՂ ՐՈԼԱՐ, Ո՛ՐՈՐ
 ԸԱԼԱՅԾ ՐԵ ԸՈՂ ՈՐԾ ԱՇ ԱՂ ՐՈՐԵ ԵՐՈՂ-

Mr. Patrick McEniry, Kan. City, has requested us to print the Lord's Prayer, the Hail Mary, and the Glory be to the Father, with the pronounciation of each word under it in Roman letters. We have endeavored to do so hereunder. Mr. McEniry wants the prayers in this form for the members of the A. O. Hibernians.

LORD'S PRAYER.

217 ԻՃԻԾԻՐ.

An Faidhir.

21 η-ατάη η-ατά η-ατά η-ατά; 50 η-ατά η-ατά
 Ar nahir athaw ar nav; go neyvhar
 Our Father, who art in heaven, hallowed

ཐ་ཤཱུམ་; བ་ཤིཤིཐ་ ཐོ རྟེན་ཅན་; བ་
 dhanim; gu dhige dho ree,ucht; go
 be thy name; thy kingdom come;

η-θῆαηταρ το θοιλ διη αν τολυ, μηρ
 nayun-thūr dho hoil ar an tholuy, mur
 thy will be don on earth, as

5൬0൬൬ ༈ྱྱ རྒྱྱ. རྒྱྱྱྱ རྒྱྱྱྱ ༈ྱྱ
 neehur ar nav. Thov-ir dhoo-in ann
 it is in heaven. Give us this

յսօ՞ Դր ղ-Դրձղ լաԵժձիյսլ; ԴՅւր մձլԵ
u v ar nia v n lhayhooil; agus mah
day our daily bread; and forgive

ԺԱՅԻՆ ԱՐ Ծ-ՔԻԱԾԱ, յԱՐ իՆՃԻՇԱՄԱՍԾ-ՈՒՆԵ
 you-in ur vee-cha, as mur wah-sham-uinn-ne
 us our trespasses, as we forgive

Ꮤ ᎠᎦ Ꮤ-ᎧᎡᎠᎵᎦᎶᎢᎦᎤᎩ Ꭶ፻Ꭸ; Ꭰ፯Ꭳ ᎦᎠ ገ፻
dhawr veechawniv fain; agus nhaw leig
those who trespass against us; and lead

ԿԻՆ և Յ-ՇԱԾԱՅԱԺ: ԱՇ ԴԱՅՈՒ ԿԻՆ Օ ՕԼ,
 shinn ah goh-hoo; ach sayur shinn o olk.
 us not into temptation: but deliver us from evil.

21mēn.
 awmayun.
 Amen.

HAIL MARY!

Failthe an Ain-il.

A mġāṭajr Dē, žujō omajrġ-ġe, ġa peac
a wahr dhey, guiv urainne, na peac
Mother of God, pray for us, sin-
āṭajb, aġoir āžur ājr uājr ār mġājr
achiv, anish agus ar ooir ar mawish
ners, now, and at the hour of our death.
Žlmġē.
awmayun.
Amen.

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'Sé to beata, a 2hujre, atā lāh de
 žrāra. tā ah 2jbeareha leat; jr beahh-
 ujtē tū ēar ha mjhājd, dzur jr beahh-
 ujtē toratō to dhojh, jora. 2i haoh
 2hujre, a 2hāčair Dē, žujō orpahh-
 ha, peacacājd, ahōjr, dzur air uair ar
 m-bājr. 2mēh.

Where the Irish lose by not asserting themselves, is in political prestige, unless very largely in the majority. — Thus, Tammany, or Crokerism, is simply, Irish. What is the difference between Crokerism and Plattism? — The former represents brilliant social antecedents; the latter — the parvenu and the upstart, in that regard. This, reader, is history, and if the Irish assert it, policies and not individuals will be the future party shibboleth.

The Gael.

Are there Irish-born men in this country who do not know their native language or its alphabet? If there be, for their own credit and in justice to their children, they should not delay a moment without sending \$1, for a year's subscription to the editor of THE GEL, M. J. LOGAN, 107 N. 4th St., Brooklyn, N. Y.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

| Irish, | Roman, | Sound | Irish, | Roman, | Sound. |
|--------|--------|-------|--------|--------|--------|
| ḁ | a | aw | ḡ | m | emm |
| b | b | bay | ḡ | n | enn |
| c | c | kay | o | o | oh |
| ḉ | 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.

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

Sound of the Vowels—long.—

| | | | | | |
|---|---------------|---------|--------|-------|-------|
| ḁ | sounds like a | in war, | as | ḁḁḁḁ, | top |
| ḉ | " | " e " | ere " | ḉḉḁḁ, | wax |
| f | " | " ee " | eel " | ḡḡḁḁ, | fine |
| o | " | " o " | old " | oḁ, | gold |
| u | " | " u " | pure " | uḁ, | fresh |

Short.—

| | | | | | | |
|---|---|-------|-------|----|------|-------|
| a | " | " a " | what, | as | ḡḁḁ, | near |
| e | " | " e " | bet | " | ḉḉḁ, | died |
| i | " | " i " | ill | " | ḡḡḁ, | honey |
| o | " | " o " | got | " | ḉḉḁ, | hole |
| u | " | " u " | put | " | ḡḡḁ, | thing |

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

J F Courroy, 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 Wabash st. Providence R
J H J Reilly, 413 High st. do.
J N Palmer, P O Banding, 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.

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 M Eniry, 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 "Gaele.

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

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

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

St. Teresa's Church, Phila., Pa.

Dec. 6. '98.

Պիեթալ յ. Հ Լճայն.

Ա Շարայո ղա Յաթիլէ;—Տօ րօս
 Գրիան Ելե շիւր. Բաթրայ Ծ Երրայն

Կ Լեյթը Ձիւս Կ' Ծալո Գշը Երիշո ղի
 Յալաճօրն Ծ Ձիւս ղա Ձիւս, Կ շիւս Ծալ-
 րա Ե, ԵԵԵԵԵԵԵԵ.

Ծիւր-րօ յօ մօրայնիւ

Ծօրիւս Ծ ՁիւսԵԵԵԵ.

ԱՄ ՁԻԱԾԱԾ ԿԱԾԻ

Կիւս միւր րաւ Լեյր Կ' ղաԾԾ ԿաԾ,
 Ձիւր յօլլ մօ Ծալր Ծօ մար Բիւրի,
 'Տ յա ղա ԵԵԵԵԵԵԵԵ ԵԵԵԵԵԵ ԵԵ ԵԵ ԵԵԵԵ ԿաԾ,
 ԲԾ Կ' ԼալԾԵԵԵԵԵԵ ԵԵ ԵԵԵԵ;
 "ԱԵ մա ԵԵ ԵԵ ԵԵԵԵԵԵ ԵԵ 'Ե յօ ԵԵԵԵԵԵԵԵ ԵԵ ԵԵԵԵ ԵԵԵ,
 ԵԵ ԵԵԵ ԵԵԵԵԵ ԲԵ ղա ԵԵԵԵԵԵ,
 Ձիւր ղա ԵԵԵԵԵ ԵԵԵԵԵԵ ԵԵԵԵ, ԵԵ ԵԵ Կ ԵԵԵԵԵ ԵԵ
 Ծօ ԵԵԵԵԵ ԵԵԵԵԵԵԵԵԵԵԵԵԵԵԵԵ ԵԵԵ ԵԵԵ ԵԵԵ."

ԵԵԵԵԵԵ ԵԵԵ ԾօԵ ԵԵ ԵԵԵ ԵԵԵ ԼԵԵԵԵ,
 Ձիւ ԵԵԵԵԵ ԵԵԵԵ ԵԵԵ Ե Կ ԵԵԵԵԵ,
 Ծ ' ԲԵԵԵԵԵԵԵԵԵԵ ԵԵ ԵԵ, Ծ ԵԵԵԵԵԵԵԵԵԵ ԵԵ ղա ԵԵԵԵԵ,
 Ձիւ Ե ԵԵԵ ԵԵԵԵԵ ԵԵ ԵԵԵԵԵԵԵԵԵԵ Լեյր ղա ԵԵԵԵԵԵ;
 ԵԵԵԵ ԼԵԵԵԵԵ ԵԵ ԵԵԵԵԵ; "ԾԵԵ upon my faith!
 ԵԵԵԵ ԵԵԵԵԵԵԵԵ ԵԵԵԵԵ ԵԵԵ Կ' ԵԵԵ ԵԵԵԵ,
 'Տ ԾԵ ԵԵԵԵԵԵԵԵԵԵ ԵԵ ԵԵԵԵԵԵ ԵԵԵ ԵԵԵԵ ԵԵԵ ԵԵԵԵԵԵ,
 յօ մԵԵԵԵԵԵ ԵԵԵ ԵԵԵ ԵԵԵԵ ԵԵ ԵԵԵԵ."

"ԵԵ ԵԵԵԵ ԵԵ ԵԵԵԵԵԵ ԵԵԵ ԵԵԵԵ ԲԵԵԵԵԵ,
 ՏԵԵԵԵԵ ԵԵԵԵ Կ ԲԵԵԵԵԵ Ծ ԵԵԵԵԵ ԾօԵ;
 ՅԵԵԵԵԵ ԵԵԵԵ Ծ ՏԵԵ ԵԵ 'ԵԵ Կ' ԵԵԵԵ
 Ձիւր ԵԵԵԵ ԵԵԵԵ Ծ ԵԵ ԵԵԵԵԵԵ ԵԵԵ ԾօԵ.
 ԱԵ ԵԵԵԵ Ծ ԵԵԵԵԵԵ ԵԵ Կ ԵԵԵԵԵԵ ղա ԵԵԵԵԵԵԵ,
 ԵԵ ԵԵԵԵԵԵ ԵԵԵԵԵԵ ԵԵ ԵԵԵ ԵԵԵ ԵԵԵ ԵԵԵ,
 'Տ ԵԵԵԵԵ ԲԵ ԼԵԵԵԵԵ 'Ե ԵԵԵԵԵԵ ԾօԵ ԵԵԵԵԵԵ,
 ԵԵԵ ԵԵԵ ԾօԵ Կ ԲԵԵԵԵԵ 'Ե ԵԵԵԵԵԵ ԵԵ ԵԵԵ."

ԾԵ ԲԵԵԵԵԵ ԵԵԵ ԵԵԵԵ ԵԵԵԵ ԾԵ ԵԵԵԵԵԵԵ,
 Ձիւ ԵԵԵԵԵԵ, յօ ԵԵԵԵԵԵԵԵԵԵԵԵ ԵԵ ԵԵ ԵԵԵԵԵԵԵԵԵ,
 'Տ ԵԵԵ ԵԵԵ Կ ԵԵԵ ԵԵԵԵ. Ե ԵԵԵԵԵԵԵԵ ԵԵ ԲԵԵԵԵԵԵԵԵԵ,
 Ա ԵԵԵ ԵԵԵ ԲԵ ԵԵԵԵԵ ԵԵԵԵԵ ԾօԵԵԵԵ ԵԵԵ;
 ԵԵ ԵԵԵ Կ ԵԵԵԵԵ Կ ԵԵԵԵ ԵԵԵԵ ԵԵ ԵԵԵԵԵԵ *in shall mar*
 Ձիւր ԵԵԵ ղա ԵԵԵԵԵԵ ԵԵԵ Ծօ ԵԵԵԵԵԵ,
 ԱԵ ԵԵԵԵ Կ' ԵԵԵ ԼԵԵ 'Ե ԲԵԵ ԵԵԵԵԵ ԵԵԵԵԵԵԵԵ
 ԱԵԵ Ծօ ԵԵԵԵԵ ԵԵԵԵԵ ԵԵԵ ԵԵԵԵԵԵ."

"ԵԵԵԵ Կ ԵԵԵԵԵ Կ ԵԵԵԵԵԵԵԵԵ ԵԵԵԵԵ 'ԵԵ ԵԵԵԵ,
 'Տ ԵԵԵԵԵԵ ԵԵԵ Կ ԵԵԵԵԵ ԲԵ 'Ե ԵԵԵԵԵԵԵԵԵԵ,
 Ա ԵԵԵԵԵԵԵԵ ԵԵԵԵԵԵԵԵ ԵԵԵԵԵԵ ԵԵԵ ԵԵԵԵԵԵԵ,
 ԱԵ ԵԵԵ ԵԵԵԵ ԵԵԵԵԵԵԵԵ ԵԵ ԼԵԵԵԵԵԵ;
 ԵԵԵԵԵ Կ' ԵԵԵ ԵԵԵԵԵ ԵԵԵԵԵԵ ԼԵԵ ԼԵԵԵԵԵ
 ԱԵԵԵԵ ԵԵԵ ԵԵԵԵԵ ԵԵԵ ԵԵ ԲԵԵԵԵԵԵ,
 'Տ ԾԵ ԵԵԵԵԵԵԵԵ ԵԵԵԵ ԵԵԵԵ Կ ԵԵ Ե ԵԵԵԵԵԵ,
 ԵԵ ԵԵԵԵԵԵԵ ԵԵԵ ԵԵԵԵ ԵԵԵ ԵԵԵ ԼԵԵԵԵԵ."

LOOK DOWN O MOTHER MARY

Ծարս Տօր և Ձիւրն Ձիւտար.

Լէյր աղ Ձէտար

Ձիւտ Եօճաճի, C S S R.

I

Ծարս Տօր, և Ձիւրն Ձիւտար
 Ձիւր իջեաճէ դիմէ իւար;
 Եւր օրիւնդի-դի, զօ ճիւղի ծօճ,
 Ձիւր ձիւտար ձիւտի ձիւտար:
 'Տ իւրիւ ծ-իւր զօ ճիւղի-իւ
 Տար իջեաճէ ի ձիւր ծ-իւտար,
 իջեաճէ ձիւր, դիւր Ձիւրն,
 'Տ դա ծարս օրիւնդի իջօր իւր

II

Իւր ճիւղի ձիւտար, ճիւղիւ,
 'Տիւր թարթարիւ ձիւր ձիւտար
 զօ ձիւրն Ձիւր ձիւրիւ, իւր,
 Իւր ձիւտար ձիւր ձիւր:
 Ձիւր Ձիւրն ձիւ, ձիւ 'ի ձիւր ձիւտ
 Ձիւր ձիւտար ձիւր ձիւր ձիւտար,
 Ձիւր ձիւտար ձիւր ձիւր ձիւր,
 Ձիւր ձիւր ձիւր ձիւր ձիւտար.

III

Ձիւր Ձիւրն ձիւտար ձիւտար,
 Ձիւր 'ի ձիւր ձիւտ ձիւր ձիւր ձիւտ
 Ձիւտար ձիւր ձիւր ձիւտ
 Ձիւր ձիւտար ձիւր ձիւր ձիւտ:
 'Տիւր ձիւր ձիւտար ձիւր ձիւտար ձիւր
 Ձիւր ձիւր ձիւր ձիւտ,
 Ձիւր ձիւտար, ձիւր ձիւտար,
 Ձիւտար ձիւր ձիւր ձիւտ.

IV

Ձիւր ձիւրն ձիւտար ձիւտար,
 Ձիւր ձիւտար ձիւր ձիւտար
 Ձիւր ձիւտար ձիւտար օրիւնդի
 Ձիւր ձիւտար ձիւտար ձիւտար.
 Ձիւր ձիւրն ձիւտար ձիւր
 Ձիւր ձիւրն ձիւտար ձիւտար
 Ձիւր ձիւտար ձիւտար ձիւտար
 Ձիւր ձիւտար ձիւտար ձիւտար

"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.



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.

Happy New Year.

From all parts of the old country we have excellent Gaelic news. Now that the Gaelic League of America is a fixed institution in the country, all Irishmen should join it. Write to the secretaries for information in that respect. Irishmen, too, should circulate the Gael for it carries with it a formidable weapon of defence and offence, the Language. England's diabolical tactics were so successful in illiterating the people that foreigners—and even Irish-American youths—believe that the uncultured condition of the Irish was inherent in the race, and that we are indebted to England for whatever measure of civilization we now possess!

A PROCLAMATION!

To The Impartial Citizens of The World.

History accords to Ireland the most brilliant antecedents of any nation of Europe, as the following extracts from the writings from Protestant non-Irish writers demonstrate. England forbade the education of the Irish people, and when she had thus compassed their illiteracy, she called them "Ignorant and unfit to govern themselves so as to justify, in the eyes of the uninformed, her barbarous treatment of them; and her agents pursue, and try to crush them even in this Land of the Brave and Home of the Free.—

"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 Eng. Lit. [anti Irish, anti Catholic] Appleton, New York.

"They (the Irish) were instructors in every known, branch of science and learning of the time, possessors and bearers of a higher culture than was at that period to be found any where on the Continent, and can surely claim to have been the pioneers,—to have laid the corner-stone of Western culture on the Continent, the rich results of which Germany shares to-day, in common with all other civilized nations."—Heinrich Zimmer, Prof. Comparative Philology, Griefswald University, Prussia.

THE CATHOLIC JOURNAL.

The Catholic Journal of Memphis and the Nation of San Francisco,

are exercised over the remarks recently repeated by Rev. Prof. Henebry of the Catholic University before a meeting of Hibernians which had invited him to address them some time ago. These are the remarks quoted by the Journal:—

"The nation which had lost its language had lost its nationality, and that its fortunes had then become entirely identified, whether for better or for worse, with the nation whose language it had adopted."

Now, the Rev. Prof. did not invent this truism,—neither did the Gael, though it has kept it as standing matter on its sub-title page for many years: aye, years when war, and not alliance, was the leading Anglo-American sentiment,—and neither has invented the more grating and "insulting" verbiage of the same truism, contained in the words of Tacitus;

"The language of the conqueror in the mouths of the conquered, is the language of the slave"

Every one knows Doctor Henebry's motive for quoting the truism. It was, to impress on the minds of his Irish audience, by words of mouth, the inevitable consequence which the loss of the language should entail. In other words, he told his Irish audience a truth which is palpably plain to every one but a hypocrite or a dolt, that if they did not preserve their language they should lose their nationality. Yet the tone of the criticism to which we refer is such as if the Revd. Professor had said:

The Irish nation has lost its language, therefore it has lost its nationality,—You have adopted the English language, so, for better or for worse, you had better become identified with England.

And the latter condition is what the Journal implies when it ignores the language!

The caption in the Memphis Catholic Journal reads,

"Arouses Hibernian Ire."

Now, with great respect to the Journal, and its editor, we beg to take exception to its declaration, for his neighbor, and brother Hibernian, and one of the smartest men in the Order, Mr. James Haggerty, of Burlington, Ia., has not only proclaimed the same truism at state and county conventions but has, also, published and distributed it in pamphlet form, at his own expense!

Notwithstanding that the Catholic Journal has been aware of the strenuous efforts which are being made both in Ireland and in America to preserve the language, and, therewith, the nationality, we ask what has it done in the premises? Some years ago, the late Patrick Hally organized a straggling Irish society in Memphis—What assistance did the Journal give it? Did it believe that the preservation of the language would be the destruction of the nationality?

No; the Revd. Professor's language did not "arouse Hibernian ire," for, if the members of the Order were eliminated from the Gaelic movement there would remain but a shell; and every one of them is painfully aware of the truth of his words, and is earnestly endeavoring to ward off the threatening and humiliating catastrophe.

NEW BOOKS.

The translation into English of

DR HEINRICH ZIMMER,

Prof. Sanscrit and Comp. Philology, University of Greifswald, Prussia's

THE IRISH ELEMENT IN MEDIEVAL CULTURE,

By Jane Loring Edmands,

and published by G. P. Putnam's Sons., New York and London, is an interesting book for Irishmen.

Though the author is a German and unwilling to omit mention of his own countrymen, yet, like all other eminent writers, he accords Ireland that pre-eminence in literature and sanctity which obtained for her throughout Europe the appellation of Island of Saints and Scholars. The learned author taxes England by

"A blundering policy, as well as by intentional oppression and persecution,"

with destroying Irish civilization.

To show that Zimmer is no fulsome flatterer of the Irish, except in so far as he is compelled by facts and proofs of history, we here reproduce the last paragraph of his book.—

"The opinion of the most able writer on the Carlovingian period, in regard to one representative of that time (Drummler's article on Alcuin in the "General German Biography"), may, with some modifications, be held, concerning all these men—viz.: that, among them all, not one was distinguished for remarkable originality, with the single exception of Johannes Scotus Erigena, and that the reputation of having opened up strictly new paths to knowledge cannot certainly be claimed by them. However, they were instructors in every branch of science and learning of the time, possessors and bearers of a higher culture than was at that period to be found anywhere on the Continent, and can surely claim to have been the pioneers,—to have laid the cornerstone of Western culture on the Continent, the rich results of which Germany shares and enjoys to-day, in common with all other civilized nations."

["Cursed be the laws," and cursed be the nation that would deprive us of such brilliant antecedents,]

Be it remembered that not more than half a dozen of Scholars in Europe are as competent to write on this subject as Prof. Zimmer, the world-famed philologist. Is it because Germans read his writings you will not hear one of them apply the terms "Ignorant Irish." Do Irishmen know these things? No,

and that is the reason their kinsmen should have such testimonials posted on the dead walls of America!

British sympathizers in America are leaving nothing undone to represent the United States as Anglo-Saxon. Hence it behooves the Irish to do something to expose that fallacious claim. The most effective way of doing this is, to go over the several directories in the cities of the United States and compare the Keltic names with the non-Keltics in them. We believe that fully one-third of our white population is of Irish origin.

We request our friends in all the large towns which publish directories, to send us such comparative tables. Some years ago we made such tables in Brooklyn, and it did not take much time to do it. Tho' this mode of computing the names would be unfavorable to the Keltic element because there is not a proportionate number of them in mercantile business, yet Kelts could afford to miss some and maintain the proportion which we indicated.

Expose the falsity of the charge of ignorance which the English have manufactured against us. If Theodore Roosevelt ignored the charge of perjury made against him, he would not be governor-elect of the State of New York to-day. He saw that his success, and that of his party, depended on his refutation of these lies, and it cost him and his party a lot of money to do so: Will the Irish advertize the proof of their innocence by covering the dead walls of America with it; and which proof is supplied by the Gael with the certificates of Spalding and Zimmer!

We would like to know from the New York Sun (which is now an English paper) what gave rise to the 'Grecian Bend' in England some thirty years ago?

ԲԱՄԾԱՅԻ ՁԻԾ ԿԱՅԻԾ Օ ԿԱՇ-Ա-ՉԻՍԼԻԿԻՆ,

Բէյլ Ձիյէլ, րադ մեկաճայի 1587.

Լեյր ադ Ձեճայր Տ. Տ. Օ'Ծօնդայլլ.

"Օ, երյալայծ կոյ ադ ծօրո մօ Լօյդե"
Ար րադ Շայրէյի եւլ-ճիյի ծեւճճաճ,
Ե՛կ ադ ԾԵՄԵ ՅՕ ԵԵՊԻ ԲԱՅ Ծրաճ դա մԵՊԻ,
Ար ուճ Լօճ Տսլիյե ճէյմեաճ.

'Ե՛կ ի Բրօյիյի կօյ Լճ Ե՛քօյ դա Տրճիյե,
Եւո օյճրեւո մօր ճսր Եւլլեւո;
Օյճ յր մեարաիւ 1 Յ-ճիյր ադ իյճ,
Եւօյր ճրօյճեաիյլ ճաօյր, Յճ իյլլեւո.

"Յսր ճիւթաօյո ադ յօ-իւիյե
Ար ճօրիյծ օյր ճրաօյ,
'Տ եյո ճճայիյի Եմալլ ԵւթեւճԵ
Կաճ ՅօրԵՊԻ Եւթ-Ե քիյիյ."

Եւթիյճ ճօնրճոճ ադ Եւթեաիյայճ
Յօ կ-ադարճ Լե Ձաճ Կաճ,
'Տ ադ ծօրո դա Լօյդե ճւայոճ ճմաճ,
Այօ ծրօն 'ր մօ իյլե ճրաճ!

Եր ԵՊՐ Բիւճայլ դա Բօյմեյիյե (մօյմեյիյե)
Ամեարճ իմիյր, ճ'ր օյլ,
Օլլ-ճիյրԵար ճսր ճարԵար,
Ա'ր մօրճի ճլեւրայծ ճեօլ.

Եւթեւոճ ճ'ր Բրեւճրճ ճարԵրԵեւճԵ
Օր ճօյիյի դա իյլօյի Լճ,
Բճ 'դ մ-ԲւայԵրեւո յիյր ադ մ-Բայլե 'ճայիյ
'Յսր ճիյօնարԵճ ճալլ 'րադ Տրճիյի.

Բճ դա Բիյր ծ ԲսլԵաճճ ԵրօյԵ
Տսլ մ-Եւթեւոճ Եւթլեւճար իւր ադ ճրադիյ,
Երօյր ճարիյօճիյ ծրօճաիյլ յրԵիլ,
'Տ ադ Տրճիյեաճ ոարալ Եադիյ.

Ձեճ դւայր Բճ իյիյի Լե դ-ադ Յ-ճեադիյԲարԵ ՕՅ
Եւթ յսլ 'դա Բայլե ճ' ԼիյԵ,
Շւալայծ ճ ճլւար ճարիյի
Բայի Լէյիւճճ ադ ճ ճրօյԵ.

Բլօյ ճսր իօրայծ ճալադճճ
Աճ Եւր ԲեօլԵճ Յեալճ ադ ճրօյիյ.
Աճսր ճարԵ-ճսճ դա մայրեալաճ
Եւդիյի ճօն-ճիյիյե ճսր ճրօյիյ;

'Յսր ադ Լօյճ 'դա իյճ ադ Բրճիյոճ դա Ե-Եօյի
Աճ Եւթեւոճ իօյիյի ադ Ե-Բիյիյ,
Յսր Բ' ճրոճ ճմաճ 'րադ Ե-Բայրիյե 1
Տսլ ադ ճիւյճ ադ ճրիյի.

'Տ Բւոճ Լիւճիյար ճօնար Բե ադ Եեալաճ

Ար ըն յօ Կոնժաւ աղ Ծնի,
Արի շար լէյ ըն աղօղի
Երաճողն տարնա աղ շաղի.

Եւ մաւ ինն ծած յօ ի սայնեա՛
Աղօժ ի մ-նայն-աճ-նայն,
Ա լաճա-նայն ի լաճա՛
Յաղ իտնա՛, Յաղ ինն.

Ի ի-ննեանն է շաղնայն,
Լե ըննա ընն յօ շաղի,
Եւ ի ինն իննեանն, լաճ-նայն
Լե շաղ ինն ի ինն.

Աննեանն ինն ինն ինն
Տարնայն ընն ինն ինն-նայն,
Անն ինն ինն ինն ինն-նայն
Եւ ինն ինն ինն ինն.

Ընն ըն շաղնայն ինն ինն
Լաճ իննայն ինն ինն
Եւ ինն է ինն ինն-նայն
Եւ ինն ինն ինն ինն;

Եւ ինն ինն ինն ինն ինն
Անն ինն իննայն ինն,
Ա ինն-նայն ինն ինն ինն
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Անն ինն ինն իննայն ինն ինն
Անն ինն իննայն ինն ինն.

Ինն իննայն իննայն
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Անն իննայն իննայն իննայն
Անն իննայն իննայն.

Անն ինն ինն իննայն իննայն
Անն իննայն իննայն իննայն,
Աննայն-նայն իննայն,
Եւ իննայն իննայն.

Աննայն իննայն իննայն
Եւ իննայն իննայն իննայն,
Աննայն իննայն իննայն
Եւ իննայն իննայն.

Աննայնայն իննայն իննայն
Ըննայնայն իննայն իննայն.
Լե իննայնայն իննայն
Աննայնայն իննայն.

Աննայնայնայնայն իննայն
Աննայնայնայնայնայնայն.

NO GAÉFAGH TOLL NA CONAIRE
 AN SEIRREJAÉ ANHAR NA BEIRH.

NO BUAIRE AN LEONAHAN NA H-THIRTE
 O COILLTE COIRIJEAC CUI,
 DO RZANHARUJZ ANO NA RÓZAHARTE
 'SUR BAHJZ LEO CUM RYBDAJL.

LE LAMH ZHFOHAC LÚCHAN LÁTOR,
 LE EAZHA FJON ZAH LOET,
 FUAJH RÉ BUARÉ AN A HÁHARO
 AN' CUMH ZO LÉH FAOI RMACT:

'S DÁ HZLACFAJTE A CÓNARLE AN OJÓCE
 RHH

ROJH AN H-BHIREAC BHOHAC HALL,
 DEJTEAC AÉAHARAC TIZÉ ANOJH AZAHAN
 O CÉAHAN-A-RÁLE ZO DÚH-NA-HZAIL.

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 Capt. T. D. Norris, 213 South 4th St Brooklyn-
 N Y. We hope others will follow the gallant
 Captain's example.—Ed.)

Gaels, make your very best to circulate the Certificates of Spalding and Zimmer by circulating the Gael. Some of these Gaels may come under the observation of some patriotic millionaire Irishman who would donate a quarter million dollars to promote the work.

If Irish-American editors desire the preservation of Irish Nationality, why don't they agitate for the preservation of the Language? That's the rub!

There would, at least, be 15,000,000 Catholics in the United States to-day had the Irish retained the Faith handed them by St. Patrick—Why didn't they? Because "Irish" was to them the synonym of "Ignorance"; and not only they but their Yankee employers honestly believed the same thing. We know this from our correspondence with backwoods Irishmen, a large number of whom heard of the Gael by mere chance. Look over the Catholic Directories, whose statistics are made by the several diocesan Secretaries, and you will see, we must suppose, tolerably correct returns. Deduct from these one-third for German, French, Spanish and Italian, etc Catholics and there remain what remains of the Irish! And we challenge criticism; and we hold Irishmen wholly responsible for the deplorable results.

Some imperialists have recommended the shooting of refractory Cubans, Philipinos, etc—Is it to follow the free booting tactics of the British? We hope the fair fame of the Land of the Brave and the Free shall never be sullied by such damnable, double-dealing policy.

The degradation of slavery is so firmly implanted in the majority of Irish breasts that they cannot believe the facts of history: Verily, England did her work to (almost) perfection. That is the reason they will not assist in asserting themselves—even the rich.

Irishmen, what exertions, if any, are you making to teach your children the truth in regard to the brilliant antecedents of their forefathers—a matter which German children have in their School histories? In the absence of a more extended dissertation on the subject, why don't you circulate the Gael?

We hope all Irish-Americans will join the Gaelic League; a movement of its kind is a necessity.

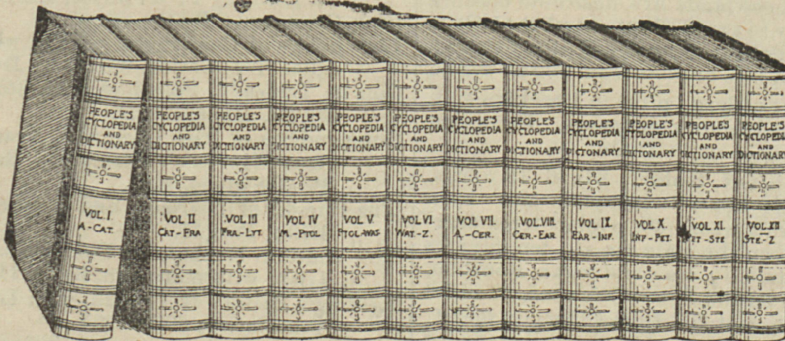
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