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# THE GAELIC JOURNAL:

Exclusively devoted to the Preservation and Cultivation of the Irish Language.  
 Founded, Conducted and Published by the Gaelic Union.

No. 1.—VOL. I.]

DUBLIN, NOVEMBER, 1882.

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 h-Iodáile—na daoine is mó eolair 'ran g-ciuinne—a beir a g pógslum na teangan ar a  
 b-fuil meaf comh beag a g an oimiois d'ar ab teanga óilir í. Ní fuidir an teanga ro na  
 h-Éireann d'pógslum, go h-ahuzéte do'n muintir ná'ri éualaró focal ví ariam ó beul  
 umne. Atá fuidir gac pógsluma le págail a g muintir na g-ciuicé úto a d'úbraó 'na  
 v-teangairé féin, eipeas fá, umne fuidir, a b-fuil fuidir a g caiteamh a n-amiríe le tean-  
 gam coisreíe? Is maí g'eall ar an móir-ionmuidir a tá i v-teangam agus i b-pógslum  
 na h-Éireann atá fuidir a g g'laicé an d'uaig ro oimha féin. Atá meaf comh móir fuidir  
 a g luéc an móir-eoluir ar na h-ionmuidir lánm-fuidir a g a g'annne, go v-tis móirán  
 vob go h-Éirinn a g pógslum gaeóilge nuair g'eiréto fuidir fuidir ar a n-áit vob ar

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## an gaeóilgis mis an n-aoimhís aois deus.

Iy aois iongantay an aois yo: atáir uallairge ag a u-tairmhuig ay bóirib, agus talair ag a tpeabá, le bhírib teine agus uirge; agus ay mair atáir loingear gan fu an t-peoil ag imteact "I n-ágar na tuile 'y' g-coinne na taorbe," agus i g-coinne na gaoite mar an g-céanna. Iy féoiri teactairpeact i rghubinn vo éur timéolll na ciumne airíy agus airí i g-ceactairma uairpe an éloig: agus iy féoiri le beirt eaint vo úéanaó le ééile agus leiteav baile móir eadouria. Déantar ionairge vo úealbar le gaeóib na ghréine a rmeire rúll, agus foillirigéar baillte móira le folur electreac: agus mar rin vo éeav níó eile; atáir ríav ag a n-úéanaó i móó vo mearfáóe a beir 'na úraoirgeact camall o foim. Agus iy h-é amáin go b-puil ealaóna nuavá ag a g-cumaó, agus neite nuavá ag a b-págail amac gac lá, act fóy atá an ríjunn ag a nóctav i u-taóib neiteav ay a raib vaóine in aimbrioy 'huairi moime yo. Vo raóileav 'huairi gur an aois yo go m-buú teangta comgaoil an eabruay agus an gaeóilgis, act iy eol vo gac fear leigín anoir gur ab gaoil i b-fav amac atá aca le ééile. Iy ríoy, mar an g-céanna, vo gac n-oume eolgac gur ab fogur é gaoil ay u-teangan-ne vo'n Larvion, vo'n ghréig, vo'n béarila, vo teangtaib na gcaimáine, na ríance, na Spáinne, na h-Indáile agus na h-India Síoy. Iy ríoy, fóy, vo'n gaeóilgis an úraeávay agus teanga na beactainne bige 'ra' b-ríance: agus iy mó beag naé i an éaint éeavna a tá agaim féin agus ag muntirí éuairéit Albann. An fav vo bí úraeávayge mar yo a n-ambrioy i u-taóib a u-teangan, vo rghíobavay móirán uirpe vo éus éuir maga rúta vo líeó léigín, act ú ríavav amac go cinnce ríoy a comgaoil vo na teangtaib eile úo vo méavuirge mar na' b-ríoy-eolgac uirpe ay móó go b-puil móirán víob anoir i u-tíoyraib coigéíe ag a fóglunn. Iy níó iongantac vay n-óirg ollamán na ríance, na gcaimáine agus na h-Indáile—na vaóine iy mó eolur 'yan g-ciumne—a beir ag fóglunn na teangan ay a b-puil meay com beag ag an uhoing v'ay ab teanga vílir í. Ní ríuyur an teanga yo na h-úraeann v'fóglunn, go h-ayuirge vo'n muntirí ná'í éualavó focal ví ayuair ó beul vunné. Atá ríoy gac fóglunna le págail ag muntirí na g-epíoc úo a vúbvavó 'na u-teangtaib féin, epeav pá, umé rin, a b-puil ríav ag caiteam a n-ayuirpe le teangan coigéíe? Iy marí gaeall ay an móir-ionmíur a tá i u-teangan agus i b-fóglunn na h-úraeann atá ríav ag glacav an vaúig yo oirpa féin. Atá meay com móir rin ag lué an móir eolur ay na h-ionmíurab lám-réíobéa a tá agaimne, go u-tig móirán víob go h-úirunn ag fóglunn gaeóilge nuay gairvo ríav faille ay a n-áit vull ay

lois caiteam-aimhne, no fóp, pláinte, mar an cúro eile de'n t-*raoḡal*. Atá le náite uinne uapal ó'n b-*Fhaine*, gan focal *Deapla* in a beul, *ḡac lá 'ran* *Aphozon* *niogamhul* *ḡaeóealac* a m-*baile* *deá-cliac*. Ni luaithe h-*oḡaltari* na *uohpe* i meádon-lae do'n *éortéionntacó* má *bionn* *pe 'ran* *teac* *ar-tiḡ*, *asur* ó'n *tráé* *in* *ḡo* *n-uóintari* na *uohpe* *uim* *éiránona* *ni* *éiro* *iḡit* *air* *aét* *as* *leigead* *asur* *as* *iḡnióbac* *ḡaeóilge* *éom* *uicéioλλάc* *asur* *óá* *m-beiréac* *a* *anam* *air*.

Atá *air* na h-*ápo-ollamam* *ro* a *ḡ-crióeas* *méiana* *as* *cui* *m* *easari* *asur* *as* *criab-iḡaoileac* *leabari* *ḡaeóilge*, *asur* *rinne* *as* a b-*fuil* *ualaige* *ve* *na* *leabriab* *ro* *as* *uioḡac*, *gan* *uinne* *asam* *ari* *éigin* *uar* *ab* *eol* *iaó* *uo* *leigead* *amám*. A *muintari* *na* *h-Éipeann*, *an* *b-fuil* *ro* *ceirdeamác* *uimn*? *Nac* *o-tuibhamaoro* *lám* *cunḡanta* *uóib* *ro* *atá* *as* *iaipiar* *an* *uioicméar* *ro* *uo* *iḡmuo* *amac*. *Nac* *o-tuibhamaoro* *lám* *uo'n* *uioing* *as* *iaipiar* *teanḡa* *bun* *n-uicéce* *uo* *éimeao* *beo*, *asur* *i* *uo* *múnaó* *uo* *bun* *n-aoi-óḡ* *ionnoḡ* *ḡo* *m-b* *eol* *uóib* *m* *a* *uóiar* *ro* *an* *obair* *úo* *uo* *uéanaó* *a* *tá* *anoir* *as* *a* *uéanaó* *uóimn* *as* *na* *uaoim* *a* *ḡ-crióeas* *eile*. *As* *ro* *an* *uá* *ḡnó* *ḡo* *nió* *áipice* *féá* *cuiréac* *ari* *bun* *an* *t-ihur* *ro* *na* *ḡaeóilge*.

*Leigrió* *nió* *'ran* *ihur* *ro* *a* *n-om* *depiác* *raoa* *nió* *éabaóac* *ar* *an* *ihur-nuaóac* *ia* *mó* *comáca* *asur* *ih* *foihléine* *uo* *leigéear* *uá* *b-fuil* *ari* *ómu* *calám*—*na* *h-aimpe-aria* (*The Times*). *Uoiri* *iḡuibneoir* *an* *áit* *ro*: “*Acamaoro* *uile*, *Saḡḡanaḡ* *asur* *Ceilteḡ* *ari* *aom-mntin* *le* *donnac* *na* *ḡaeóilge* *ran* *mó* *ro*:—*buó* *maic* *linn* *uile* *ḡo* *n-uéanfarde* *teanḡa* *na* *h-Éipeann* *uo* *beoúḡac*. *Ih* *uairle* *asur* *ih* *luacámhne* *teanḡa* *uicéurac* *má* *aoi* *iaipma* *eile* *de'n* *t-pean-aimhri*.” *Ari* *a* *fon* *in*, *uoiri* *fé*, *ih* *uicéille* *a* *tá* *ari* *an* *muintari* *a* *tá* *as* *cailleamh* *a* *n-aimhne* *asur* *a* *raóeari* *as* *iaipiar* *an* *teanḡa* *ro* *uo* *éimeac* *beó* *óiri* *ni* *éimeáopar* *muintari* *beó* *uóib* *i*. *In* *áit* *a* *beic* *as* *uéanaó* *a* *n-uicéill* *mar* *ro* *ḡo* *uioimao*, *buó* *céillúe* *an* *mó* *uo'n* *donnac* *an* *ḡaeóilge* *uo* *éui* *m* *io* *cais* *asur* *i* *uo* *leacac* *ar-teac* *a* *o-tiḡ* *pean-neicéac* *éigin*. *Atá* *reot-éomáreac* *áille* *asam* *a* *o-tiḡeib* *ionḡantur* *uo'n* *t-ramhul* *ro*—*reot-éomáreac* *óiri* *asur* *aimḡo* *asur* *rionnpuinḡe*, *asur* *mó* *éuro* *uóib*; *asur* *ih* *uóig* *leir* *an* *ollam* *ro* *ḡo* *o-táimc* *an* *t-am* *éum* *teanḡa* *na* *h-Éipeann* *uo* *éui* *m* *a* *b-focari* *in*. *Aét* *atá* *asam* *ualaige* *ve* *na* *leabriab* *lám-iḡnióbca* *úo* *ari* *a* *o-tuḡar* *luéc* *na* *fóḡluma* *ionmhuir* *asur* *iaróhpear*. *Nioi* *cuiréac* *an* *easari* *fóp* *aét* *rioi-beagán* *uóib* *ro*; *atá* *an* *éuro* *eile* *uóib* *as* *uioḡac* *'ḡ* *gan* *reirer* *m* *Éihunn* *eolac* *ari* *iaó* *uo* *leigead* *amám*. *Cieao* *uoiri* *riḡre*, *a* *muintari* *na* *h-Éipeann*? *Cuminiḡr* *ḡo* *m-b* *féáiri* *míle* *uair* *iaó* *uo* *bhonnaó* *ari* *aoi* *uioing* *rao'n* *nhém* *uo* *uéanac* *iaó* *uo* *criab-iḡaoileac* *má* *iaó* *uo* *uioḡac* *amho*: *asur* *ni* *b-fuil* *aoi* *ioḡa* *eile* *asam*, *aét* *ári* *leabria* *ḡaeóilge* *uo* *bhonnaó*, *a* *leigin* *uóib* *uioḡac*, *no* *teanḡa* *ḡaeóealac* *uo* *múnaó* *u'aoi* *óḡ* *na* *h-Éipeann*, *ḡo* *h-áipice* *m* *na* *h-áitib* *m* *a* *b-fuil* *ri* *'na* *m-beul* *fóp* *as* *óḡ* *a'* *aoirta*. *Tuḡar* *mó* *eile* *fá* *dearia* *fóp*: *atá* *curo* *ve* *na* *pean-leabriab* *ro* *nac* *n-uéanpar* *a* *tuḡin* *na* *uo* *éui* *m* *easari* *éoirce* *le* *h-aon* *neac* *aét* *le* *uinne* *éigin* *uo* *labari* *ḡaeóilge* *o* *n-a* *óige*.

*Atá* *an* *uinne* *uapal* *úo* *ó'n* *b-Fhaine* *uo* *luaréac* *fuar* *as* *airuioḡac* *Annála* *Rioḡac* *a* *Éipeann* [*Annála* *na* *ḡ-Ceilpe* *Mairḡitir*] *ḡo* *Fhainc*. *In* *niáite* *aimhne*, *ó* *éaimc* *ro* *h-Éipann*, *uo* *éui* *ri* *a* *ḡ-cló* *a* *b-Páipir* *curo* *mímeapra* *ve* *leabari* *ve* *na* *h-Annálaib* *ro*. *A* *muintari* *na* *h-Éipeann*, *reucáir* *ari* *ro*: *bun* *leabria* *féim* *asur* *foi*

móráin agairb naé fear dóib iao vo beicé ann no ar, v'á n-airiornúgáó ó Šaeóiliz go Fhiancír agur v'á Š-clóúgáó ann imigcém, 'r gan acé ríoir beagán agairbe ionnamuil cum iao v'airiornúgáó go Déarla.

Acé cionnar vo mínpair v'aró óz na h-Éipeann na sean-leabha ro vo léigeadó agur vo túigir ionnuir go m-beoir eolgaé ar a Š-cuir a n-eagair agur a v-triear-béarluagáó 'na úiaró ro? Šo fupur? Ó Úoiré Colum Cille timéoll go Šorcláirge atá an Šaeóiliz in a m-beulab ag úiríóir na n-uaoinead. Atá, fóp, móráin ve na uaoimib óga annr na ceanntairib ro éóm nem-eolgaé rin ar Déarla Šur ab uioháomear iao vo mínaó trier an teanga rin. Déantar na leim annr na h-áitib ro vo mínaó trier an nŠaeóiliz ar v túr agur na úiaró rin beró riadó ionnamuil cum gaé fožlum eile vo déanaó. Mar fúirúgáó ar an n-ó ro, curparr ríor a n-áit eile 'ran hup bairamla agur riáonuir na n-uaoime 'r bairámamla beó ar aon éoiré bamear le tabairt ruar na n-aró óz. Úoiré riadó ro uile naé b-fuil acé an t-aon-t-rlige amám céillúe cum aró óz gan Déarla vo mínaó agur 'r é rin, trie n-a v-teanga uicéair féin i v-topac. Vá mínpíóe mar ro na leim a b-fuil Šaeóiliz aca vo úeanfaróir gaé cineil fožluma go maré; vo léigfiróir agur vo túigfiróir uile an Šaeóiliz, agur vo úeanfaró an uiohiz inntleaéoaé uioé eóluir v'rágail uirpé maré žeibú muntiri na Šearmáine, agur fóp níor féarri má iao ro. Arir tužann na céaota ve muntiri na h-Éipeann bliáona ag fožlum teanga na Špéirge; agur tužann na milte óžanaé agur calin uioé curó móir ve bliáon no vó ag fožlum Fhiancír, agur rin uile gan aon tairbe. In beagán amirpé calliceair an Špéirgiz go h-iomlán; agur ní éiofaró le trian na milte úo eile vo bíonn an faró úo le Fhiancír veicé b-focal canite vo déanaó le Fhiancaé gan é vo cur ag crioéaó a žualann Šró móir a béarámalaé. An muntiri ag a b-fuil inntleaéó agur amirpé agur acfúinn cum móir-fožlum vo déanaó, véanaróir i: triágaróir "uiohuio an řir" go uirp. Acé iao ro naé b-fuil aca acé beagán amirpé le tabairt le řžoir, 'r baoir váoib an beagán ro vo éiréam agur ar báiri Fhiancír na a ramla v'fožlum gan tairbe. Atá rult agur tairbe a m-beagán féin ve teanga na h-Éipeann, agur ní beagán vó vo beréoaó ag an té vo éipeanfaró an oirpé amirpé léi agur vo éipeann na milte úo gaé bliáon le fožlum uioháom. Níl aon taob v'Éipunn in a v-triallfaró uime naé Š-clumpó ve ann baile no ábann, no pléibe no marže a nŠaeóiliz, agur vár n-vóiz 'r rultmair an n-ó ciall na b-focal ro vo túigir. Agur mar ro vo móráin neiteáo eile, řážann an té túigear an Šaeóiliz rult ionnta.

Vár n-vóiz 'r nuáoaé 'ran aoir ro, agur 'ran Š-aeárama úeigeanac vó, hup-leabair uiohéarita go h-uile agur go h-iomlán vo éimíoaé agur vo beóúgáó hup v-teangan féin. Má túgann řib-ře, a muntiri na h-Éipeann, lám řonnamar vóib ro ac á ag cur an hup-leabair ro in eagair ní h-eagal vo'n Šaeóiliz bář v'rágail 'ran aoir ro ná 'ran aoir ro éúžann. 'r cóir uioé, fóp, a beicé túigirionnac ceannra leó. 'r sean-focal eoirpib Šurab taúirge a véanar maržirpéaéó, agur ní riab le řava móráin taúirge ar a v-teanga féin vo řžúiobaó ag muntiri na h-Éipeann. Acé atávo riadó aoir ag a fožlum go luacé-léir. Atá vocamál eile 'r an t-rlige: ní b-fuil ann Šaeóilge ar aon níó vo cumaó, no vo ruariv amac le veřionarúe, acé vár n-vóiz 'r é an cár céaona i m-bearla é: ní béarila telegráir, telepón, žeometri, ná a ramar, agur atá an Šaeóiliz éom h-oirpéamnac cum a cuma féin vo cur ar bmarpib iaraéta le h-aon teanga 'ran voimán.

Mar atá donoaé na Šaeóilge ag žlaoaé oirpib-ře a n-vu a muntiri na

h-Éireann, do ghlaoú doú Duirde Mac Cuircín go h-áirde oimha, céad go leir bliadóin ó  
foim. Doubairet re:

“A uairle Éireann áile, a éirí na g-céimeann g-combáirde,  
Treibidé bur o-erom-fuan gan on, Céimíó lomluasó bur leabair.”

Do rinne re caraoro le n-a h-uairleib go m’ na bhiaéirib truaíga fo m áir n-oiaró:

“Eróm an teiréire éirleiré óairib, Ioirí níarib agur níacarib,  
Ar réanad réanad bur réan, Cómíaró poluir bur rinneair.”

Do éug rinneair bur n-uacéaríam, Caéal Oimhíomeacá Ua Conéubairí, Béil-áca-na-  
g-cáirí, torad ar gairim an íliró; acé ir beag eile “o-uairleib Éireann áile” do éur  
rinn ann. Do góir an íle marí an g-céarona arí na gail, ag máó:

“Aitéim fóir na gail glana, le b-íre fóir gac fógluma.”

Ní réar dam cia aca gail na h-Éireann no gail Sagran o’airéiró ré, acé do  
ruairí re éirteacé o’n Ollain Ioníon, o Eadómor de Dúiré, o’n Tairéacá Bálení, agur o  
Íanníí Flóor, marí atá an donoadé a n-oir ag rágail éirteacéa agur cabairéa ó óairim  
nac de fóir na h-Éireann.

Treibíre o foim do ghlaoamair arí arí m-bháiríuib i o-tuairceairé Albainn, agur  
atámaro anoir aríí ag ghlaoacé oimha. Atá an teanga éarona agairne agur arí an  
o-tairí eile de gíre na Maíle; atá na cleairé céarona agairne agur na gairíógaró  
céarona. Céad bliadóin o foim do bí oír o’áirí-íleiríuib i g-com-áiríirí ann—Ríobáirí  
Duiríí m’ na h-áiríuib in Albainn, agur Duiríí Mac gíolla Méiríre i g-Contae an  
Éilíir in Éirinn. Do íríríob an oír go óanta tímeóll na h-uairé céarona—an  
t-Éireannacé, “Cúiré an míeóom-oróce” agur an t-Albainnacé “Hallow-E’en.” ‘San  
“g-Cúiré” atá na íanna go:—

“Níor b’áil líom eorlacó go fóairí don uairí oíob,  
Gan lán mo róca de éoréaríí íam’ éluaríib,  
Ír oimíim ná’r b’obairí líom éirígaró le cráibéaré,  
A’r gíreim ná bíogam ní fóiríiríim trí cráca.  
Í n-ágaró an t-íreóca do éomairí mo léime  
Í ílirí éiréim’ éorlacó le cogairí mo éirle,  
Ír nímic do éuarí me le íruabó ó’n róca,  
M’ingne a’r mo gíruaríí fá’n luairé-gíreirí o’rágairíim.  
Do éuríim an t-íreirí fáirí éil na gairle  
Do éuríim an íán go éuirí fá’n óairíí éiríam.  
Do éuríim mo éiríil i g-éilín na h-áca,  
‘S do éuríim mo éiríilín i o-teim-óil míc Rágnáil.  
Do éuríim an íreirí arí éorí na íráire,  
‘S do éuríim í’an t-íreirí éiríam íreirí cabáirte.”

Déanairíí arí leiríéiríre comeairí íoirí na íanna íuarí agur íao go eile ííoir do  
íríríob Duiríí. [Féud arí an tairí eile.]

Cíárííor do éirle ó’án beiré go na cleairé céarona do beiré aca ‘na n-óairíuib arí  
gac leiré? Ní íeacairí don dume aca íamí óán an dume eile. Do éongbairí na gairíil  
tall agur abuirí a o-teanga marí don le na cleairíuib gairííogacá go agur a níra eile  
arí íeacé trí céad níeug bliadóin. Dáirí n-óirí ní leirííre ííao anoirí an teanga go do  
éiríleamíim. Atá an Díríeairíí i m-beul na n-óairíeacé óáiríib teanga tuéúirí i ag

bláéúgáó, agur an m-beró gaeóil Albann agur éiréann gan focal ó'a ó-teangán uafair? Nári ceadóuigítear an náire rin vo éeacé ar éineacó Scoit, acé go maib mé na Samna ag tairéneam óppa, agur gaoé réim na Samna ag réiréacó óppa, agur iao le guairllib a ééile ar fon a ó-teangán.

Seágan Pléimion.

*The following are the Stanzas alluded to in the above Article:—*

1. She through the whins, and by the cairn  
And owre the hill gaed scievin,  
Whare three lairds' lands meet at a burn,  
To dip her left sark-sleeve in,  
Was bent that night.

2. They hoy't out Will, wí' sair advice;  
They hecht him some fine braw ane;  
It chanced the stack he faddom't thrice,  
Was timmer-propt for throwin';—

3. She through the yard the nearest taks,  
And to the kiln she goes then,  
And darklin's graipit for the bauks,  
And in the blue-clue throws then,  
Right fear't that night.  
And aye she win't, and aye she swat,  
I wat she made nae jaukin',  
Till something held within the pat,  
Guid Lord! but she was quakin'!

4. Then up gat fechtin' Jamie Fleck,  
And he swore by his conscience,  
That he could saw hemp-seed a peck,  
For it was a' but nonsense.  
The auld guidman raught down the pock,  
And out a handfu' gied him;  
Syné bade him slip frae 'mang the folk,  
Sometime when nae ane seed' him,  
And try't that night.

5. Then straught or crooked, yird or nane,  
They roar and cry a' throu'ther;  
The very wee things, toddlin', rin,  
Wi' stocks out-owre their shouter;  
And gi'f the custoc's sweet or sour,  
Wi' jotelegs they taste them.  
Syné cozily, aboon the door,  
Wi' cannie care, they've placed them  
To lie that night.

See BURNS' "Hallowe'en."

ΑΙΜΑΡΧΑ ΚΛΕΑΣΑΧΑ: υμν. 1.

ΒΡΙΑΝ ΒΟΡΟΙΜΕ :

ΚΟΜΗ Α ΕΑΤ ΟΥΓΕΑΝΑΟ.

1η μόρι αν εύνάετ τά ιν μο λάιμ ανοιρ,  
1η μόρι αν κλύ αιρ μ'αιμιμ τριό αν τιρ:  
Αέτ ιρ μό αν βιόν τά εναοιρέαό ιν μο έριορέ  
Ήνά εύνάετ, νο γλόρι να η-οαοιμαό. Έυιρ  
μέ τριορ

Αη ηλιοέτ α μαιβ άπο-ρέιμ αιρ έιρηυην αα  
Ό ανοιρ γο η-ανοιρ ζυρ έιρηυζ μηρε. Αέτ ηι ή-έ  
Αηάιμ ζυρ ηζμορ αιρ ηρ αν γ-αέ α ηλυαξ,—  
Τά ηραο πέιμ αμ' λεαηαιμ! 1ηρ αν άιτ πο,  
Όρ εόμαιορ άπο-βαίλε μόρι να λοέλονναέ,  
Τά Clanna Néill αμ' οιαιγ τεαέτ γο τοι τεαέ:  
Αιρ μο λάιμ όειρ ατά Μαοιηραέκλαιμ\* πέιμ,

\* "MAOILSHEACHLAINN. In Irish this monarch's name is pronounced *Maílaghlin*, the initial letter of *sechlainn* being mortified. The second monarch of this name" (here referred to) "is styled *Maolísheachlainn Mór*, i.e., the Great, a title he well merited, notwithstanding the calumnious aspersions of the Shannachies of Munster.

Αη φαρι όρι έόζαρ-ρα κοπόιη να η-έιρηεανη,  
Τά ηέ-ρηαν οέαναό κογέα αιρ μο ηον,  
Έό τρηυημαιορ αζυρ αιρ α ηον πέιμ έεαηα  
Αη ταν ηο βυαίό α μόρι-έλαοιρέαμ όγ  
Αιρ ηιγ να λοέλονναέ να μινκε όρύα.

Ηι πέριμ ηειρ να λοέλονναίγυιτ ανοιρ  
Σεαράό αιρ αζαράό. Ατά μο βυαίό ειντε,  
Βερό ηι αν-μόρι α' ηερό ηό-γλόριμαιορ ηρηιρην  
Όρι τμοροηό αν νάμαιο γο η-ευοόέεαφαέ.

Βερό άπο-έλύ αιρ αν γ-αέ πο, κλύ ναέ  
μαιβ

Αηαμ αιρ έαέ αιρ βιέ ι υ-τιρ να η-έιρηεανη—  
Αζυρ ηρ να η-υιλε ηαόγαιταιβ λε τεαέ  
1η υιλ α βερό α αιμν α' η α ηζουλ:  
Α' ηαοιμε πόρ ναέ μ-βερό άη υ-τεανγα αα,

In writing English, some call him *Melaghlin*, which is well enough, but others barbarously translate his name *Malachy*.—O'Mahony's "Keating," notes. The name is formed of the familiar prefix *Maol* (*uisge* Mul), and *Seachnall*, the name of an ancient Irish saint, disciple of St. Patrick, from whom *Dunshaughlin* (*Dúnseachnail*), in Co. Meath, obtained its name. The last letters have become transposed by usage. *Maolísheachlainn*, therefore, signifies the disciple of (or one devoted to) *Seachnall*.—*Ed. G. 7.*

Beirto canadó aghur beannuigadó lae Clu-  
aintarib ;

Lá bhréag, lá vóédar, lá na h-Éireann féin.  
Lá móir 'n-a v-tuirtó ríor an cúimáct buó  
meapa

De éreáctóirib na mara 'ghur na v-tír.  
Aét m' an uair go féin, lán cúimácta, clú,  
ní b-fuil ríotéám in mo éiríóe. Tá eagla  
oim,

An-nóir, uabárac, naé maib ceart agham,  
An méas a muinear aih mo íon a vóanáó.  
B'féirih gur cionntac an lám láróir go  
I maóaric Dé : 'ghur aih an aóbar ím,  
B'féirih go v-tuirtó ríor a vóigálar  
Go t'iom in uair na buaróe aih mo éann.

Ro éan  
Com Séamur na Cearbáil.

DRAMATIC SCENES IN IRISH.

No. I.

BRIAN BOROMHE BEFORE HIS LAST  
BATTLE.

By Rev. J. J. O'Carroll, S.J.  
(Translation.)

Brian.—Great is the power my hand doth  
wield to-day ;

Great is my glory in our Irish land ;—  
Yet greater is the pain that gnaws my heart  
Than power, or praise of men. I have  
brought low

The race that held the sceptre over Erin  
From age to age till I arose. Nor did I  
Subdue on battle-fields alone their clans :—  
They are become my followers ! On this  
spot,

Before the haughty city of the Danes,  
Stand the Ui-Neill in array beside me.  
And at my right hand, Malachy himself,  
The man from whom I tore the crown of  
Erin,

Is ready to do battle at my call,  
As bravely as when, leading on the hosts,  
His strong sword won the early victory  
Over the golden-collared Danish king.

No longer can the Danes withstand my  
power.

My victory is certain now. It will  
Be great. It will be famed and glorious too,  
For with the courage of despair the Danes  
will fight.

There shall be glory round this battle-day  
Such as was never known for war in Erin ;  
And in the ages that are yet to come  
Its name and story shall be sweet to hear,  
Till even men that cannot speak our tongue  
Shall sing of and shall bless Clontarf's  
bright day.

Fair, hopeful day, Erin shall call her own !  
Most glorious day, when falls for evermore  
The pirate empire over land and seas !

Yet in this hour, of honour full and might,  
My heart can find no peace. One great  
dread fear

Pursues me, that I did what was not just  
In raising up my power to this high state.  
Perhaps this strong right hand seems  
stained with guilt

To the clear eyes of God, and therefore now,  
Perhaps in very hour of victory,  
His vengeance will descend upon my head.

DOMOACT NA SHÉULGE.

Leir an t-Craobhin aoiúinn.

'Sí domoact na shéulge a tuillear an  
éilóir,

'O domoact na shéulge go maib an onóir,  
'O íaróiréig go láróir, aghur vóiribéig go móir  
Cum an leabairín bhréag go vo éir ó' áir  
t-cóimáir.

Le congáil beo  
Na teangan ir íne,  
Tá an leabairín go  
Anoir aih bun :  
Tá shiáó, tá vóil  
Tá vóédar linn-ne,  
Ná leir aih t-cúil  
An shiáó 'r an íonn.

Bí an shéulig leat-éiríóte 'ghur múcta  
raoi éeo,  
'Oob' ionnan a'í maib í, callte, leat-beo,  
Aét fáilte, 'ghur fáilte, 'ghur fáilte go voe



Roinn na daoine a fear na m-beanna  
mar fo.

Le comeado beo  
An glóir na bhinne,  
Cuirtead i g-cló,  
Ár leabharín:  
Ár mar na cón,  
Cumineodáid iunn-ne  
Go b'rád an glóir  
Móir, mílir, mín.

Ná bréad aon fear, no aon m'p'ear le  
fágal,

A g'p'eadáid ár g-cúir no a m'p'eadáid ár  
g-cáil,

Aéit f'oirio agur Cairteanaéit éoróde mar fáil;  
I' f'éirioir leo t'ime no curteadéit f'ábáil.

Ár comh'g f'óir  
Ó deap'nao g'rána,  
Plúirín ár móir  
Na o-teang'na b'ead'g:  
Má éam'nao f'ém  
Go síleap, óána,  
Ní éio'rao leun  
M'p'ie no c'ráo.

Samam, 1882.

## THE OSSIANIC POEMS.

By Rev. JOHN JAMES O'CARROLL, S.J.

### I.

THE works selected by the Intermediate Education Commissioners for examination in Celtic, in the first year of their Board's existence, were all prose tales, and were discussed in several articles in the earlier numbers of the third and latest series of the *Irish Ecclesiastical Record*. But the volumes of the Ossianic Society from which those tales were taken contained poems too, and the poems seem to have a still greater claim upon attention than the tales in prose. They are poems of the kind which the reader would most naturally expect, and which, so far as extrinsic considerations go, would certainly have the

greatest attraction for him—poems in which Ossian himself appears as the principal narrator. The Irish poems of this kind must not be supposed to have been unknown to James Macpherson. He even went so far as to pronounce literary criticism upon them; and our neglected Irish literature has been so little favoured with notice of any kind, that we are only too glad to have even Macpherson's unfavourable judgment to lay before the reader, as an introduction to the Irish Ossianic poems. It is important from the outset to have a clear idea of the position which this famous man took up. He did not deny the existence in Ireland of many Ossianic poems, that is (to repeat once more what ought to be the definition of this term) poems in which Ossian, the son of Fionn, appears as the principal narrator. When David Hume, in his interesting and amusing letter to Dr. Blair proposing a test\* to try Macpherson's poetry, relates that "Bourke (*sic*), a very ingenious Irish gentleman," "the author of a tract on the Sublime and Beautiful," has told him how Mr. Bourke's Irish countrymen, on becoming acquainted with Mr. Macpherson's publication of "Ossian," exclaimed that "Ossian" was theirs, and that "Ossian" was old, and that they had known "Ossian" a long time; poor James Macpherson might have fairly answered that his "Ossian" was not exactly their old acquaintance, but in his opinion a far superior person. Neither did Macpherson maintain that his "Ossian" was commonly known in the Highlands of Scotland, in contradistinction to the more vulgar "Ossian" of the neighbouring island. When Shaw bore the remarkable testimony which we find quoted by our Ossianic Society—

\* Hume has a reputation for logic, but he seems to have reasoned curiously about Macpherson. He represents him as certainly wrongheaded, and almost next-door to insane, for not choosing to submit to careful investigation when his veracity was impeached. And at the same time, to put the matter very mildly, Hume seems to think it at least quite possible that the impeachment was only too well-founded. Surely if that hypothesis was really the case, Macpherson would have had to be wrong-headed and next-door to insane, indeed, to be willing to consent to a careful investigation of his statements. To affect passion and indignation would then have been to follow the dictates of a cool and calculating temper.

"Fionn is not known in the Highlands by the name of Fingal; he is universally supposed to be an Irishman. When I asked some of the Highlanders who Fionn was, they answered, an Irishman, if a man, for they sometimes thought him a giant; and that he lived in Ireland, and sometimes came over to hunt in the Highlands:—" Macpherson might have said he had fully admitted that Irish Ossianic literature was current in the Scottish Highlands. His real point was that the Irish Ossianic literature, well known to Irishmen and to Highlanders, was recent and debased, and that he had been so fortunate as to discover ancient Scottish poems, similar in subject, undebased and wholly beautiful in form.\*

Those who take an unfavourable view of his veracity will probably be inclined to say, that in the current Irish literature he had been charmed by the sentiment, and shocked by the pictures of manners and Druidic quaint mythology; they will remind us that he closes his preface to "Temora" with the following passage: "The bards of Ireland have displayed a genius worthy of any age or nation. It was alone in matters of antiquity that they were monstrous in their fables. Their love sonnets and their elegies on the death of persons worthy or renowned, abound with such beautiful simplicity of sentiment and wild harmony of numbers, that they become more than an atonement for their errors in every other species of poetry. But the beauty of these pieces depend (*sic*) so much on a certain *curiosa felicitas* of expression in the original, that they must appear much to disadvantage in another language."

It will, in fine, be suggested that Mac-

pherson conceived and executed the idea of eliminating all that displeased his taste in the Irish ballads or tales, rejecting monstrous fables, making the marvellous suited to the age in which he lived—the age that welcomed the *Henriade* as an epic poem, allowing nothing more supernatural than such things as noble ghosts: not vulgar, hideous apparitions that terrify children, but shadowy manes that reveal themselves in visions or in dreams; even in the case of his living characters, obliging people to speak for ever in the style of those love sonnets or elegies in which he so much admired the genius which the bards of Ireland displayed; removing all variety from conversation as well as from his landscape; crowding into the poem endlessly renewed declarations of generous and tender emotions after the most brilliant and touching Celtic models, with simple councils and courtships, very simple battles, and still more simple drinking-feasts; throwing the whole into the recognised forms of classic poetry, and introducing the disguised lovesick Amazon of mediæval times. Whether it be true that Macpherson formed his poems in this way, by elimination,\* combination, and imitation, or really found them already composed in a manner so suited to his taste, is a matter with which here we have no close concern. We have really only to do with literary not with historical criticism, and what we are now to examine is, whether Macpherson's taste was correct or not with regard to Irish Ossianic poetry; whether he was right in thinking that the variety of life and character therein, embracing the vulgar and the marvellous, is a disorder and a taint; whether

\* We think one simple quotation will here throw vivid light upon the state of things in Scotland with regard to Ossianic poetry. In his letter of the 23rd January, 1764, published by the "Highland Committee" which was formed to examine into the authenticity of Macpherson's Ossian, Mr. Neil MacLeod, minister of Ross, writes as follows: "I examined all the persons in this or the other parishes in Mull who have any poems in Gaelic of Fingal or his heroes. There are still a great many of them handed down by tradition, but they are of that kind that Mr. Macpherson, I think judiciously, rejects as Irish imitations of the works of Ossian."

† At least in Leathley and Wilson's edition, Dameret, Dublin, 1763.

\* After all, this view does not differ so very much from that of the Highland Committee, from whose book we have already quoted. They say, in summing up their report with regard to Macpherson: "The Committee has not been able to obtain any one poem the same in title and tenor with the poems published by him. It is inclined to believe that he was in use (*sic*) to supply chasms, and to give connect on by inserting passages which he did not find, and to add what he conceived to be dignity and delicacy to the original composition by striking out passages, by softening incidents, by refining the language—in short, by changing what he considered as too simple or too rude for a modern ear, and elevating what in his opinion was below the standard of good poetry."

the less varied and more continuously sentimental form of poetry that commended itself to his taste is really an improvement, we do not mean in course of time, but simply in comparison.

We venture to think there are two principles with regard to Macpherson's Ossianic poetry that cannot well be contested. The first is that much of the sentimentality in it is fine. This seems sufficiently proved by the welcome given to it in Europe generally. The second is that along with this fine sentimentality there is too much monotony. Blair himself, Macpherson's great defender, admits the want of variety of events and the sameness of character in Macpherson's Ossian. He claims for it great excellence only with regard to sentiment. We are following most closely the criticism of Dr. Blair in the principles we have laid down. In his critical Dissertation on Ossian, he compares Ossian with Homer, but says: "The Greek has in several points a manifest superiority: he introduces a greater variety of incidents, he possesses a larger compass of ideas, has more diversity in his characters, and a much deeper knowledge of human nature." Later on he declares, on the other hand, that "with regard to dignity of sentiment, the pre-eminence must clearly be given to Ossian."

In the Irish ballads the sentimentality that occurs is of the same kind as that of Macpherson's Ossian. We have seen how Macpherson himself praised the Irish bards when they dealt with sentiment in odes and elegies. The sentimentality in the Ossianic ballads is, as the reader will shortly see, of a kind that must be recognised as akin to what Macpherson brought forward in his own Ossian; and no doubt also to what he tells us he admired in the short Irish poems. Now if what is brought in to diversify this is contemptible, as Macpherson maintains, no doubt it is merely a debasement—we do not mean in the historical, but in the literary sense. If, on the contrary, it is something that possesses considerable literary merit, the Irish ballads are all the better for containing it.

We need scarcely say that we, who have defended the episode of the hydra against

Dr. Joyce, are going to defend the varied life-pictures of our Ossianic poems against Macpherson. And now we rejoice to say we shall have Dr. Joyce on our side, or to speak properly—we have spoken very improperly indeed, and we ask pardon—we shall be contending under the standard that has been set up by Dr. Joyce. It is he, no other, that has truly brought forward the claims of Irish literature to possess not only poetry, but compositions that as complete works have real literary merit. This is the second and crowning step in the vindication of that literature. The first step was effectually taken—whether we like to acknowledge it or not—by Macpherson himself; he with his Ossian—which even according to him was only the undebased model of Irish poems—made the world generally admit that there were no doubt snatches of poetry to be found in the old lays of Ireland.

Farther than this, up to the present day, people had not advanced. Lord Macaulay is a most curious instance of the work really done by Macpherson's Ossian. He overflowed with contempt for Macpherson; he loved to hold him up to ridicule. But when, at the commencement of his history, he undertakes to tell of Spenser's views with regard to Irish poetry, it really seems to be Macpherson's objections that he puts forward, though not applied exactly as Macpherson would have wished. Spenser takes great trouble to explain at length the beauty of an Irish poem. He then makes his stupid Eudoxus ask the clever Irenæus whether the Irish "have any *art* in their compositions," and makes Irenæus answer, "Yea, truly;" at once, and then goes on to explain, first, that Irish poems "savoured of sweet wit and good invention;" secondly, that they "skilled not of the goodly ornaments of poetry;" and thirdly, that nevertheless they had "*good grace and comeliness*," for they were "sprinkled with some pretty flowers of their natural device, which gave good grace and comeliness to them." The goodly ornaments of poetry, as contradistinguished from natural device, means, doubtless, the artificial style of the Spenserian age in England. We cannot seriously maintain

that Spenser found the poems wild and rugged which, without those "goodly ornaments," had yet good grace and comeliness, and which savoured of sweet wit and good invention. Yet Lord Macaulay simply tells us that the Irish ballads, "wild and rugged as they were, seemed to the judging eye of Spenser to contain a portion of the pure gold of poetry." This scarcely gives an idea of how Spenser judged.

Macaulay had drunk in without knowing it the debasement theory of the Scotchman he despised, so far as it related to the value of any Irish poems, and he could not see that Spenser did not hold it. Macaulay could not believe his own eyes that an ancient witness, like Spenser, had nothing about the corruptions and the dross, mixed with portions of pure gold, in the works of Irish bards. He was thoroughly, though unconsciously, imbued with the Macpherson theory of Irish *curiosa felicitas*.

Mr. Matthew Arnold, too, in his studies of Celtic literature, seems after all to find not much more than this *curiosa felicitas*. M. Rénan, indeed, appears more favourable. He tells us that Irish imagination has grouped round the legend of a monk a whole cycle of physical and maritime myths, and that the poem of the Voyage of St. Brendan is one of the most astonishing creations of the human mind. But who really attends to M. Rénan's views on Celtic?

We shall find what people generally think, in a plain but carefully-written paper on "The Celt of Wales and the Celt of Ireland," that appeared four or five years ago in the *Cornhill Magazine*. The author has had good experience of both countries, and evidently studied the inhabitants from many points of view. He appears quite free from every kind of prejudice against them. He bears freely testimony to the good qualities of Irishmen. In regard of pure morality, he tells us "the peasantry of Ireland are at the very summit of the scale of the whole world." He tells us that one can perceive "the different *pace* of Celtic minds" from that of Anglo-Teutons, "by a comparison of the really delightful intelligence of a school of Irish

children, with the heaviness and slowness of a similar and much better fed and clothed class, in any part of England, even in the great towns." He adds:—

I have often tested the ability of young Irish boys and girls, either to understand a piece of humour or to appreciate an act of heroism, or, generally, to take in any idea quite new to them; and never yet failed of success. But the very same joke or story or new idea presented to very "sharp" English town boys, has been utterly misunderstood.

But when this clearly painstaking and unprejudiced observer comes to speak of Celtic *Literature*, we find ourselves simply face to face once more with the *curiosa felicitas* of Macpherson.

Immediately after the paragraph quoted above, we read the following:—

Imagination is a quality which I suppose will on all hands be conceded pre-eminently to the Celtic race; and yet perhaps it would be more proper to credit it with the *poetical temperament*, than with the actual power of imagination in its higher walks. . . . One point at all events is patent, that the merits of Erse and Cymric poetry is (*sic*) not of that solid kind which can bear translation.

A little farther on the writer gives us his ideas as to what our Irish imaginative productions are. He writes:—

Irish imagination, though it has called up the banshee and an abundance of hereditary curses, revels chiefly in more *riante* dreams—the Leprachaun and Phuca (Puck); the beautiful invisible island of St. Brendan in the far Atlantic; the towers of the submerged city beneath Lough Neagh; and the endless droll legends of the giant Fin McCool.

This utterly "crass" ignorance as to what Irish literature is, this supposing the numerous myths about Fionn to be "endless droll legends," this it is which allows Macpherson's theory of *curiosa felicitas* to continue prevalent. The great blow against it has been struck by Dr. Joyce. He has ventured to translate for the ordinary cultivated reader a considerable portion of that Erse poetry which it is said cannot bear translation; and he has translated in such a manner as to show that what he least cares for is any *curiosa felicitas* that may happen to occur.\* He has taken prose tales and tales in verse together, without

\* Old Celtic Romances: C. Kegan, Paul and Co., London, 1879.

distinction, and presented them to the English reader as fully worthy of his attention, precisely for their merits as complete and integral compositions, as old Celtic romances, really poetic stories told in the old Irish way.

(To be continued.)

### GO MAIRIDH NA GAEDHIL !

Go mairidh na Gaedhil a's a g-caoin-chaint  
cheoil !

Go mairid le saoghaltaibh i d-treise 's i  
d-treoir,

Nach taithneamh libh an sceul, nach grádh  
libh an glór—

"Anois tá na Gaedhil in Eirinn *beo* !"

Ní fíor go bh-fuil an tír no an teanga dul a  
bh-feogh'

Ní fíor go bh-fuil ár meanmain caithte go  
fóill,

Cia seal dúinn faoi scamall 's le tamall faoi  
cheo,

Tá Gaedhil agus Gaedhilig in Eirinn fós.

Och is sámh linn na sceula, is grádh linn  
an glór,

Go bh-fuil sean-teanga Eireann ag éirge  
in onóir,

Biodh an guidhe in ár g-croidhe anois a's  
le n-ár ló,

Nár raibh Eire gan Gaedhealaibh, gan  
Gaedhilig go deo !

Go mairidh na Gaedhil ! a startha 'gus a  
sceoil,

A ngean as a ngreann, a g-cluichthe 'gus  
a g-ccol,

Má's mian linne féin, má's dúinn croidhe  
na d-treon,

Béidh na Gaedhil as an Ghaedhilig faoi  
fhírmheas fós.

Már le clusaibh 's le croidhthibh na nGall  
fad ó

Ba bhinne ár nGaedhilig a's do b'fheárr ná  
ceol,

Ag sliocht na nGall g-ceudna ta andiu  
grádh mór

Air ár d-teangain, sin ár g-ceangal, ó's  
le h-Eirinn dóibh.

Gaill agus Gaedhil in aon ghrádh teo,  
Acht Gaedhil-fhir go léir ins an aon  
chaint bheo,

Do Dhia na bh-flathas biodh seacht míle  
glóir,

Tá caithréim agus clú i n-dán dúinn fós.

Go mairidh na Gaedhil 's a bh-fuil i ngrádh  
leo !

Sonas agus seun ortha, aosda a's óg,  
Suaimhneas a's síodh aca d'oidhche a's do  
ló—

Mar sin go raibh se linn in ár d-tír go  
deo !

LEATH CHUINN.

*Oidhche Shamhna*, 1882.

### YR HAUL: CAERFYRDDIN.

#### ADOLYGIAD Y WASG.

*The Gaelic Union Report, &c. Duly: M. H. Gill,  
a'i Fáb.*

BYDD yn dda gan rai o'n darllenwyr ag  
sydd wedi bod hyd yn hyn yn anwybodus  
o'r pwnc fod cymdeithas mewn gweithrediad  
yn yr Iwerddon er coleddu gwybodaeth o'r  
iaith Wyddelig a chyhoeddi llyfrau i'r  
perwyl. Megys y Gymraeg, y mae'r Wyd-  
delaeg wedi bod yn nod gwatwar i anwy-  
bodusion Seisonig, ac ofnwn i anwybodusion  
Cymreig hefyd. Nid gwaith caled yw dir-  
mygu yr hyn nad yw'r dirmygwr yn ei  
ddeal. Ond y mae ieithwyr dysgedig, yn  
neillduol ar y Cyfandir, yn priso yn uchel  
y ddwy iaith hyn yng nghyd a'u chwaer  
ieithoedd, ac yn cael oddi wrthynt wybo-  
daeth o egwyddorion nas gellir yn hawdd  
eu cyrhaedd heb eu cynnorthwy. Y mae  
hefyd luaws o hen ysgnifau tra gwerthfawr  
i'w cael yn iaith y chwaer ynys; ond y mae  
yn iaith dan un anfantais y mae'r Gymraeg  
yn rhydd oddi wrthi, sef orgraff dra thrwsgl  
a llythyrenau afluniaiidd. Y mae rhai  
llenorion Gwyddelig yn glynu wrth yn hen  
ffurf o lythrenau gyda thaerni, gan anghofio  
mai nid yn iaith ysgrifenedig yw bob amser  
yn iaith lafaredig, ac mai'r orgraff oreu yw'r  
hon ag sydd yn dangos yn y modd cywiraf  
beth yw llafar y bobl ym mhob cyfnod. Y

mae orgraff sefydledig a digyfnewid yn cuddio hanes iaith; tra y dylai'r dull o osod mewn ysgrifen leferydd pobl newid i ateb eu lleferydd, ac felly fod gofrestr o'r cyfnewidiadau sydd yn cymmeryd lle ynddi o oes i oes: dyna beth fyddai orgraff hanesiol. Ac am orgraff darddiadol, fel ei gelwir, nid hawdd sefydlu ei hegwyddorion. Pe dylid cadw ffurf yr iaith o'r hon y cymmerwyd gair, dylid ysgrifenu llawer o eiriau yn gwahaniaethu yn fawr oddi wrth eu gilydd yn yr un dull ag yn yr iaith oddi wrth yr hon y cymmerwyd hwynt; megys *esgob, bishop, évêque*, y rhai a ddylent fod yn unffurf â'r gair Lladin *episcopus*, os nid â'r gair Groeg. Y gwir yw, mae gwaith ieithwyr yw olrhain tarddiad a hanes geiriau, a gwaith ysgrifenywyr cyffredin yw dangos i'r llygad mor eglur ag sydd ddichonadwy beth yw'r iaith sydd ar dafadau y llefarwyr. Camsyniad mawr y dydd yw edrych ar sillafu mewn modd direswm, megys y gwneir yn arbenig yn Seisoneg, fel peth sanctaidd o'r sancteiddiolof.

### FAILTE A ALBAINN.

A GHAIÐHEIL EIRIONNAICH—Guidheam mile failte dhuit air do cheud thuras am measg do luchd-duthcha. Tha na Gaidheil Albannach agus na Gaidheil Eirionnach sean-eolach air a cheile; bha latha agus bha malairt agus co-chomunn nach bu bheag eadar iad. Cha 'n 'eil ach uine gle ghoirid bho 'n bha an aon chainnt aca, agus gus an la an diugh tuigidh agus leughaidh muinntir na dara duthcha cànain na duthcha eile. Ged is fior so uile, is doilgheasach leam a radh gu bheil iad gu mor air eolas a chall air a cheile, agus, ní is miosa na sin, tha tomas mor de dhroch run air eirigh suas agus air bealach farsuing a chur eadar an da shluagh sin a bu choir a bhi, mar dha chraoibh, gu cairdeil ag eadar-fhigheadh an cuid meangan agus a' nochdadh an toraidhnean, taobh ri taobh, gu h-aillidh, grinn, do bhrigh gu bheil iad a cinntinn bho 'n aon shreumh.

Ann am failte agus furan cridheil a chur ort, mar tha mi a nis a' deanamh, cead-aich domh an dochus altrum gu 'm bi

thusa le do leabhran úr ad mheadhon gu drochaid a chur air a' bhealach a tha eadar sinne agus thusa, agus gu 'm bi sinn as a dheigh so ag urachadh ar sean eolais agus a nochdadh cairdeis mar bu nós.

Ma ghabhas tu gu togarrach ris an earlas so air mo dheagh dhurachd, cha 'n abair mi nach cluinn thu gu dail a ris bho

Do charaid dileas,

IAIN BAN OG.

*Gaidhealtachd Alba,  
Oidhche Shamhna, 1882.*

### THE TEACHING OF IRISH.

ANY person interested in the study of languages and their literature, who, emancipating himself from common prejudices, makes a serious effort to cultivate a knowledge of the primitive and beautiful Celtic family of tongues, will have his attention at once caught by the best preserved of these, viz., the modern Irish. He will, in the interests of science and literature, regret the rapid disappearance of this venerable language, as well as the unfortunate apathy of those who at present are able to use it in adopting means towards its preservation. He will consider them as unreflecting persons in possession of a precious treasure who cast it from them through ignorance its value; for when once the use of a language is lost by a people, they never thoroughly regain it. To such a man, especially if he be an Irishman, the necessity for fostering the Irish language before it be too late will often form a subject of reflection, and the mention of its revival will always cause the liveliest interest. Every such person, therefore, must feel attracted by the discussion of opinions on the best manner of attaining a knowledge of and teaching the Irish language.

In order to clear the way for such a discussion, it seems in the first place needful to pass in review the principal, real or apparent, obstacles to the learning of the ancient tongue of the most western isle of Europe. These obstacles—most of which,

by-the-way, are more apparent than real—may be classed, nearly all, under two heads, viz.: 1st, those which originate in ignorance; and 2nd, those comprised in the modern term, “philistinism.” The great mass of ordinary people are quite ignorant of the general nature and peculiar characteristics and differences of different languages, and as they judge of all other forms of speech by that which they habitually use, and in which they think, they are unwilling, unless persuaded by the public opinion around them, to allow of the existence of beauty or merit in any tongue differing much from their own in sound or construction. To such narrow-minded speakers of English alone, who have not been taught otherwise, Irish, if they ever hear it spoken, is an object of dislike or even of contempt. They are prone to despise or hate whatever they cannot understand. Of this description are many Irishmen who not only do not know anything of their country’s language, but are equally ignorant of her history and antiquities, and of the very existence of an Irish literature. Of course they know nothing of the value of the language and literature to philological science, or of the beautiful construction of the former and its use equally with Greek, German, or Sanscrit, as a training for the mind. In the same way, men who are classical scholars and nothing else, generally have a dislike for mathematics, while mathematical specialists usually detest the study of classics. Thus there are thousands who know of the existence of the Hiberno-Celtic only to dislike or depreciate it. On this class of persons, whether Irish or not, argument on the subject is thrown away. Disregarding the axiom that we must know something about a subject before we can pass judgment on it, their ignorance gives them a force of *inertia* proof against the appeals of science, patriotism, and intellect, and their crass prepossessions are impenetrable to the force of argument or the light of progressing intelligence. So we must needs leave them in their darkness, it being impossible to teach those who will not learn.

The second great obstacle to the learn-

ing of Irish is “philistinism.” By philistinism is generally understood that devotion to material gain and sensual enjoyments which makes money-grubbing the sole object of life, without regard to moral, intellectual, or artistic considerations. This money-grubbing, and the love of sensual pleasures—in short, that gross form of materialism so characteristic of the nineteenth century—these low and base motives, constitute the principal obstacles to the study of the Irish language. One hears continually in reference to this study: “Will it pay?” or “what shall I gain by learning it?”—just as if the goodness and value of everything were to be measured by the amount of money to be acquired by it. Religion, art, science, literature, patriotism, poetry, virtue—everything that is ennobling to human nature, would possess but little influence or charm if judged by this sordid standard. The man who essays to teach Irish must set his face firmly against this degrading philistinism, and must impress upon his pupils the necessity of taking into account the beauties of the language, and the advantages to the mind of the novel and fresh modes of thought developed in its construction and expressions. He must show how—

Bright-eyed Fancy hovering o’er,  
Scatters from her pictured urn  
Thoughts that breathe and words that burn.

But even those who are not absolute and thorough “philistines” are frequently repelled from the study of Irish by difficulties which are really only apparent, such as the difference of printed characters, the, at first sight, complex grammar, the unfamiliar articulations, and the scarcity of good elementary books and of skilled teachers. These difficulties we shall show to be very slight indeed, and easily overcome, when resolutely faced. But before proceeding to prove our point, we need merely allude to the numerous class of persons in this country who, animated by an irrational and unpatriotic spirit, would wish for nothing better than that the Irish language should be dead and forgotten, as is the Sumerian or Etruscan, and all Irish books and manuscripts sunk in the sea or consumed by fire,

Some Vandals there may be even yet who cherish the same unworthy feelings towards the Irish race as towards their language and literature. With such as these we have nothing to do.

“Non ragonar di lór, na guarda e passa.”

Let us now see what the other difficulties alluded to are worth. With respect to the Irish characters, they are only a form of the early mediæval Roman letters, and can be learned in half-an-hour. Any person who cannot make use of them will certainly be unable to learn the language itself. The grammar is not so complex as that of the Latin or Greek among ancient, or of German or Hindoostanee among modern languages, and when once the rules of Aspiration and Eclipsis are mastered, it is comparatively easy. The sounds are of course different from those of the English language, but so are those of every other tongue. Whatever articulate sounds the ear is accustomed to it will hear with pleasure, and unaccustomed ones will at first seem disagreeable. Thus the English “th” in “length” is an abomination to most of the peoples of the Continent who do not possess it in their own tongues, the *ll* so much admired by the Welsh is unpleasant to the other inhabitants of Great Britain, and so on. Accordingly, the Irish aspirated *c* and *g*, the *ng* at the beginning of a word, the broad *ll* and *n*, the slender *r* and some other sounds must at first appear strange to the unaccustomed ear. To a person habituated to speak nothing but Irish, the English consonants sound harsh and un-euphonious, and in our opinion with much greater reason. We consider the Irish language, when properly spoken, as particularly sweet and euphonious, and much better suited for singing than any of those of the northern part of Europe, and we speak from considerable experience. These things should all be explained by the teacher to his pupil, and the ear of the latter should be accustomed, by frequent repetition, to the more peculiar sounds of the language. As *Óubalrae Mac Fíonríg* would say, thus should the *poiteablaíre* act towards the *póglairé*.

The little use made of Irish in com-

merce and trade, it being colloquially almost entirely restricted to the peasantry in the west and south, the small number of modern books printed in the language—these do not constitute reasons why it should not be revived and still flourish, if proper means are taken for the purpose, nor do they take away from its beauty and scientific value. The same objections might have been made half a century ago to various other European languages which are now flourishing. These are, therefore, obstacles to the learning of Irish which both teacher and pupil can afford to disregard. Slight obstacles, such as those we have mentioned, have been conquered in Wales, Belgium, Bohemia, Iceland, &c., and why not in our island? and of this we may be certain, that a language is a most distinctive mark of the intellectual independence of any nation, and the best guarantee of its continuance.

The teaching of Irish must be modified in its methods to suit two classes of learners—those who speak the language from their childhood, and those who have little or no knowledge of the spoken tongue. Of the former class it may be affirmed that they have been worse than neglected in an educational sense, and that every effort has been made to deprive them of the inestimable treasure of their native tongue. If the “National” system of education had been really *national* from its inception, Irish-speaking children would be taught first to read Irish as a preparation for learning English: and this it is not yet too late to put into practice. By this rational plan, instead of time being lost, much time would be gained, and the teaching would be comprehensible to the children, and approach towards completeness. For such children primers and spelling-books wholly in Irish should be prepared; and there is no reason why elementary geography and arithmetic should not be likewise taught in the vernacular tongue of the pupils. Such a course would not prevent these children learning English as well, and in a much more intelligent, satisfactory, and consequently quicker manner than is done at present—for instance, in the Arran Islands or in



Erris. We speak from the experience of similar districts to these, and we need only refer in confirmation of the above statements to the recorded opinion of Sir P. J. Keenan.

For those who study Irish as a non-vernacular (we would not say a foreign) language, the methods would suit which are now employed in teaching other modern languages. In adapting these to Irish, we must first obtain good elementary works. The three books published under the name of the Society for the Preservation of the Irish Language are excellent, as far as they go, but they do not go far enough. A fourth, fifth, sixth, and succeeding books are required on the same plan, taking pupils through the declensions and conjugations and the other portions of the grammar and idioms, as also books supplementary to the first three, containing more extended exercises on the contents of these latter. A modification of the methods of Ahn, Ollendorff, and Arnold combined would, we think, be the most suitable for these works. They should contain no unnecessary, diffuse, or scientific disquisitions; no visionary theories or philological hypotheses; no doubtful etymologies or strained explanations; but should be clear, concise, and, above all, correct and idiomatic in orthography and phraseology. Such works should be carefully written and revised, and not issued till well examined and corrected by persons possessing a practical knowledge of the spoken language and of its grammatical construction. Another series of elementary treatises, with fuller notes and explanations, should be prepared for those who aim at self-instruction in the language.

A person who does not possess a good knowledge of a subject cannot teach it efficiently. On the other hand, there is many a man knowing a subject thoroughly, and yet unable to communicate his knowledge easily and clearly to a pupil. Knowledge and the power of communicating it are two entirely distinct things, and the present state of Irish teaching is a very good example of the truth of this principle. Of the many thousands who speak Irish

fluently and correctly, how few there are able to communicate their knowledge of the language to others, or even capable of rationally explaining the construction and meaning of a simple idiomatic phrase in their native tongue. Even most of those who can read and write as well as speak Irish, seem to be almost as helpless in this respect as the mass of illiterate persons. The remedies for this defect must be—1st, a careful study of the rules of Irish grammar and orthography; and 2nd, the acquiring of an acquaintance with school methods, particularly those used in the teaching of other modern languages. Our aim at present must therefore be two-fold—to produce good elementary books and trained teachers of the language. Anyone who can speak Irish, read English, and knows something of general grammar and of another modern language, will require very little effort to become an efficient teacher of Irish, if possessed of the ordinary mental qualifications necessary for every person who aims at teaching any subject whatever. Such a man can train himself by acting on the lines indicated above.

#### L'IRLANDAIS EXILE.

“Erin Gu Brath;” *i.e.*, “Ireland for Ever!”  
“Vive à jamais l'Irlande!”

Traduction du chant national Irlandais.

Par JOHN SULLIVAN.

Sur une rive étrangère, rêveur et mélancolique, un Barde proscrit chantait avec cette ardeur, cette âme qui caractérise à un si haut degré les fils de l'antique, de la malheureuse Erin, de ce berceau des Bardes où naquit la sublime Poésie. Sa tunique légère était saturée d'une rosée lourde et glacée qui détendait ses nerfs engourdis. Il soupirait après son Erin, sa brillante Émeraude, sa patrie aux monts verts et rians, qui avaient donné de l'essor à sa verve, à son âme, à sa lyre dès sa plus tendre enfance.

Un soir, à l'heure où naît le crépuscule, seul, exposé au fort de la tempête, des éclairs, de la foudre, entre la crainte et

l'espérance, il chantait les désirs ardents  
que fait naître l'amour de la patrie dans le  
sein du malheureux Exilé comme suit :

- I. Oh, qu'affreux est mon sort !  
Le cerf, la bête fauve  
Ont un refuge, un port  
Qui du danger les sauve.  
Je suis rêveur et coi,  
Je pense à ma chaumine.  
Plus de pays—pour moi,  
L'exil et le famine.
- II. Jamais dans ces verts prés,  
De mes aïeux l'asile,  
Jamais dans ces bosquets  
Pour chanter ma belle île.  
Ma harpe implorera  
Le "Shamrock" qui l'inspire ;  
Oh, mon "Erin Gu Brath,"  
Sois le lai de ma Lyre !
- III. Erin, oh mon pays !  
Humble et abandonné,  
Je songe à tes parvis....  
A ta rive adorée !  
Je m'éveille en exil....  
Et mes amis je pleure....  
Sans revoir leur sourcil  
Il faudra que je meure.
- IV. Porte de ma chaumine,  
Es-tu là près du bois  
Où le berger domine  
Avec son fier hautbois ?  
Dites, mes sœurs, mes frères  
Ont-ils versé des pleurs,  
Ont-ils dit des prières  
En caressant mes fleurs ?
- V. Assez de souvenirs....  
Un désir.... puis la tombe....  
Erin, vois les soupirs  
De l'exilé qui tombe....  
Mourant, il chantera  
Pour sa noble patrie,  
"Erin, Erin Gu Brath,"  
O doux sol que j'envie !
- VI. Ou que verts soient tes champs,  
Mon île enchanteresse !  
Quand aux éternels camps  
Mon cœur priera sans cesse.

Ton Barde chantera  
Sur ta harpe sonore,  
"Erin, Erin Gu Brath,"  
Mon divin Excelsiore.

OMEGA.

Londres, British Museum, 15 Août, 1864.

RESURGAM.

[The following lines, "Resurgam" (I will rise again),  
were written for the Gaelic Union at the request of  
the Hon. Sec., Rev. John E. Nolan, O.D.C.]

O SORROWFUL fair land ! shall we not love  
thee,  
Whom thou hast cradled on thy bounteous  
breast !  
Though all unstarred and dark the clouds  
above thee,  
Thy children shall arise and call thee blest.  
Never our lips can name thee, Mother, coldly,  
Nor our ears hear thy sweet, sad name  
unmoved,  
And if from deeper pain our arms might  
fold thee,  
Were it not well with us, O best beloved !  
Yet when we hymn thy praise, what words  
come thronging ?—  
Not the sweet cadences thy lips have  
taught,  
Accents are these to alien lands belonging,  
Gifts from another shrine thine own have  
brought.  
For, ah ! our memory, in the darkened years  
Of thy long pain, hath waxen dim and  
faint,  
And we've forgot for weariness and tears  
Our grand old tongue of poet and of saint.  
Most like a little child with meek surrender,  
Learning its lesson at the mother's knees,  
Come we to hear our own tongue, soft and  
tender,  
As wordless bird-songs in unnumbered  
trees.  
And now it shall not die ; through all the ages  
Thy sons shall hold it still, for love of thee,  
This strong sweet tongue of warriors and  
sages,  
Who served thee much, yet loved not  
more than we.

KATHERINE TYNAN.

TO THE READERS

OF

The Gaelic Journal.

THE heavy burden of establishing and conducting a periodical exclusively devoted to the interests of the Irish Language has rightly fallen to the Council of the Gaelic Union.

Their wisdom and patriotism have been proved by their work, and by no portion of their work more than by the lines which they have laid down for the conduct of this periodical. Their provisional circular, widely distributed, and which has met with all but universal approbation, indicates clearly the course of action.

It is well known that they have for some years conducted in several important weekly journals "Gaelic Departments," which have prepared the way for their *Gaelic Journal*, and have, in fact, rendered the establishment of such a journal a matter of necessity.

Since they first commenced their work, now more than six years ago, the feeling in favour of the preservation of our ancient language in those districts where it still keeps its ground has been steadily increasing. The progress towards the end in view may have been slow, but it has been sure; and now, at length, what there can be no hesitation in considering the most important step yet decided on, and likely to be the most useful and most productive of good results, is about to be taken.

The Council having unanimously decided on appointing me Editor of their journal, it is necessary that I should say a few words as to the hope I have of being able to do some service in that position.

I have too high a sense of the honour they have thus done me, and too keen an appreciation of the spirit which prompted the proposal, to attempt to decline it, or to hesitate about undertaking a work of labour and responsibility.

Were it not that I know very well on whom I can depend for willing help in this work, I should be the very reverse of confident. The early numbers will show that

those who have all along provided the varied literary contributions in prose and poetry for the "Gaelic Departments" of which I had charge, are still working in such a way as will probably, in a very short time, render my office, as before, almost a sinecure. The difficulty I have hitherto experienced was, not the want of readable original matter, but the want of space in the scanty column or so allowed me in newspapers, and which very often caused great disappointment to able contributors who were only anxious to work for the production of a modern Gaelic literature, if permitted.

It will be strange, indeed, if this journal, founded as it is on an independent basis, going neither to the right nor to the left, but keeping its object steadily in view, should be allowed to languish and die. Established, not as a commercial, but as a purely patriotic undertaking, and by those who have already given such good earnest of their zeal and energy, I cannot believe that Irishmen will fail in their clear duty of sustaining the Gaelic Union, which in this effort needs the aid of *all*.

Many things are yet necessary to complete our country's regeneration and secure her happiness, but I am unwilling to believe that in the struggle she would suffer her language to be lost; and I think that if the case were fairly put before the people, they would not purchase a (perhaps) very temporary material advantage by the loss of the one grand link which binds them to the past—the one indelible, undying and unmistakable mark of Irishmen.

DAVID COMYN.

*The Late Archbishop MacHale.*

ON the 7th November, 1881, the great defender and supporter of the Irish language departed this life. It is now exactly a year since the elegy we print in this number was written by the youthful Gaelic poet, so well known under the *nom-de-plume* of "*An Chraoibhin Aoibhinn*." We content ourselves on the anniversary of the sad event

which called forth this touching and beautiful tribute by simply placing the poem before our readers. It requires no words of ours to keep the great prelate's memory green. This poem is, so far as we know, the only wreath of song which has been offered to the memory of the poet who gave us Homer's heroic page and Moore's sweet lyric in our country's language for the first time.

Our readers are, doubtless, aware that a Memoir of the "Life and Times of John MacHale" has been recently published by Rev. Canon Bourke. We intend noticing this work in a future number, and shall here advert to it merely for the purpose of introducing an account of the Archbishop's Life by the same author in the Irish language, and which will be continued in this journal until concluded. This is a different work—in its plan, style and scope—from the English "Life," and (at least in the early part) may be looked on as the original of the English. It was undertaken in consequence of a suggestion made to us by Mr. Thomas Flannery, of London (himself a clever writer of Irish prose and poetry, and a contributor to this journal), that we should ask Canon Bourke to write Archbishop MacHale's Life in Irish as the most fitting tribute that could be offered to his illustrious friend's memory. Canon Bourke willingly complied, and more than nine chapters were written before he even entertained the idea of writing the English work, which, as he says in his preface, he was pressed to begin by literary friends. Though not so comprehensive in its scope, the Irish "Life," we venture to think, will be found quite as interesting as the English work. The style is clear, easy and natural, and our Irish classes and students will find it a most desirable reading book.

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#### *Dramatic Scenes.*

It has been reserved for our day to witness, and for our journal to contain, the commencement of a series of Dramatic Scenes, the first ever written in the Irish language, and which develop a new vein of

literature, hitherto almost unknown among Gaelic writers. It is true, beginnings have been already made by some good translations of portions of English drama; but as an original Irish composition, so far as we know, nothing similar to the piece which we with great pleasure place before our readers in this number, has hitherto been attempted. It is also true that in many of our ancient poems the chief characters speak for themselves, often with an interlocutor (not unlike the Greek chorus); but in these there is no attempt at dramatic design, colouring or plot. Nevertheless, we are informed that in Scotland some of these ancient dialogues were regularly recited, and the characters sustained with some regard to dramatic effect. But dramas, after all, they are not, and do not pretend to be; yet, considering the stirring scenes, well-conceived characters and striking incidents which are now and then to be found in our ancient writers, it cannot be said (as has been rashly asserted) that they had no dramatic talent or appreciation of theatrical effect, though it does not appear they ever followed out this particular line of art as they did so many others, or in the style which has produced so many glorious scenes in other tongues.

To our Irish readers no words of ours are necessary to introduce the "Soliloquy of Brian Boroihme before his last Battle," but by such of our friends as have the misfortune to be still without sufficient knowledge of Gaelic to enable them to appreciate the rev. author's composition in the original, these remarks may not be considered entirely out of place. In further pity for their ignorance, and in order to encourage them to study, the author has yielded to a suggestion made to him since the Irish manuscript passed into our hands, and now appends a worthy English translation of his own work. We venture to hope he will continue this practice until such time as it becomes no longer necessary, when all our readers will be able not only to read and write Irish, but to converse fluently in the language with their Irish-speaking fellow-countrymen—a consummation devoutly to be wished.

*Our Scotch and Welsh Friends.*

The name of IAIN BAN OG is well known among Gaelic readers as that of one of the most correct writers of Scottish Gaelic in modern times. We gladly insert his hearty Highland "Welcome" to our effort, and hope, as he promises, that we may frequently hear from him. No Irish scholar will have any difficulty in reading his Gaelic, which is very little removed from that of our best standard authors, and is remarkably free from the artificial variations of which too many recent Highland writers are so fond. We have also to express our thanks for his efforts on behalf of our undertaking.

Mr. William Spurrell, J.P., of Caermarthen, South Wales, is distinguished as a Cymric scholar, an enthusiast for the preservation of the Welsh language, and author of several valuable works on that ancient tongue, including a very useful grammar and two dictionaries. He also edits "Yr Haul" ("The Sun"), a popular monthly Welsh magazine, and has always taken a lively interest in the doings of those who labour for the preservation of the Irish language. The Gaelic Union has to acknowledge several practical letters and much sound advice, which, coming from so experienced a source, shall always command their respect, even on points where both parties still "agree to differ." In another portion of this journal we copy a notice written by Mr. Spurrell in his magazine in reference to our movement. He writes as follows in explanation of his Welsh article:—

I send you a copy of the *Haul* (Sun), with a notice of the Gaelic Union Report. As you possibly may not understand the Welsh, I give you a free translation of what is said:—"Some of our readers who may till now be unacquainted with the fact will be glad to know that there is in operation in Ireland a society for cultivating a knowledge of the Irish language, and for publishing books for that purpose. As has been the case with the Welsh language, Irish has been a mark for the ridicule of ignorant English folk, and, we fear, of ignorant Welsh folk too. It is not a difficult thing to despise what the despiser does not understand. But learned linguists, especially on the Continent, highly prize both languages, as well as their sister dialects, and acquire from them information not easily obtainable without their help. There are also many very valuable manuscripts in the language

of the sister isle; but the language is under one disadvantage that the Welsh is free from, that is, its very awkward orthography and inconvenient letters. The Irish *literati* adhere to the old form of letters and spelling with determination, forgetting that the written language is not always the spoken language, and that the best orthography is that which shows in the clearest manner what is the speech of the people at each epoch. A fixed unchangeable orthography hides the history of the language; while the method of putting in writing what is spoken by the people should vary to answer their speech, and so become a record of the changes that are taking place in it from age to age: that constitutes an historical orthography. As for etymological or derivative orthography, it is not easy to settle its principles. If the form of the language from which a word is taken is to be retained, many cognate words, differing much from each other, should be written in the same form as in the language from which they are taken, as *esob, bishop, évogue, &c.* which thus ought to be written as in Latin, if not as in Greek. The truth is, it is the business of linguists to trace the derivation of words, and the business of ordinary writers to show to the eye as clearly as possible what the language on the speaker's tongue is. A great error of the day is looking on spelling, especially English spelling, as a holy thing of the holiest." Mr. Spurrell continues: "We here have no schools for teaching Welsh except Sunday schools, and there persons learn in the hour or two of the Sunday to read Welsh more easily than they learn to read English in six or seven hours of each of the six working days. The reason is that Welsh is nearly phonetic, each letter having, with very few exceptions, only its own proper sound."

Our journal's new year begins on the 1st November, the "great Feast of *Sanhain* among the ancient Irish," and the morrow of the momentous "*Oidhche Sanhua,*" which, through so many ages, even to this day, has continued in Ireland and Scotland to be devoted to those curious and primitive ceremonies which, as shown elsewhere in this number, present in the two countries such remarkable evidence of a common origin. With *Lá Béaltaine* (May-day) *Oidhche Sanhua* marked the great divisions of the year in the primitive calendars of our ancestors. Each of these was subdivided into two portions, thus forming four *ráithe*, or "quarters," but no arrangement of months appears. On the eve of *Sanhain* the Feis *Teamhrach*, or great assembly of *Notables* at Tara, was solemnly opened every third year, and in other ways the date seems to have marked "Le Jour de l'an" among the Celts. In next month's number we shall copy from Dr. O'Donovan's "Introduction" to "The Book of Rights," his learned essay on the "Division of the Year among the Ancient Irish."

The much admired poem entitled "Resurgam," printed on page 16, has been copied and quoted from by many journals and newspapers. The *Daily News* speaks of the author as the "poet of the Gaelic Union."

Rev. John E. Nolan, O.D.C., Hon. Sec. to the Gaelic Union, purposes in an early number to recount the history of the movement set on foot by him for the preservation of our native language, over which he has watched so sedulously, and for which he has worked so zealously.

We are obliged to hold over for next number the first of a series of articles in Irish, by Mr. Thomas Flannery, on the use of "the word *Cú* in Irish names," and which is in type. We shall also shortly print from the pen of this practical Irish scholar a careful and learned review of the Gaelic Prayer Book—"An Casán go Flaitheamhnas,"—recently published by Rev. John E. Nolan.

There are few, indeed, who have laboured for the cause of the Irish language so earnestly, unselfishly and ably as has Thomas O'Neill Russell, for the past twenty years. We are glad to see that he has not yet wearied of well-doing, and it is a source of great gratification to us that his name appears among the contributors to our first number. He has also promised to continue in behalf of our present venture that whole-hearted support he has always given to our efforts.

Among the contributors to our next number will be P. W. Joyce, LL.D., author of the "Irish Names of Places" (two series), an Irish Grammar and other works.

An apology is due to our Subscribers for the great delay in the publication of this number, which we fully expected ourselves would have seen the light at farthest before the middle of the month which is now drawing to a close. Our arrangements, however, being now completed, we expect that the December part will not befar behind its nominal date, and the January part we shall endeavour to have ready before the close of the present year, so that at least in 1883 we may start fairly with a clear conscience. We were loth to alter the date of this number, as we are hopeful that the

unforeseen delays which attended its production can scarcely occur again.

Mr. John Sullivan, of St. Helier's, Jersey, has favoured us with a French version of "The Exile of Erin," which we print this month. We also give, among the "Opinions of the Press," Mr. Sullivan's remarks on our provisional circular in his paper, the *Jersey Observer*. We shall shortly print Collins' Irish translation of "The Exile of Erin," which is certainly not second even to the original. Our present number, by the way, bears something of a polyglot character. It is pleasant to find Irishmen and friends of the Irish cause noticing our effort in unexpected quarters.

Owing to the great variety of matters demanding our attention for this first number, we have to defer the publication of the List of Subscribers, which will commence in the second, and be continued in succeeding numbers. As all subscriptions are payable in advance, only the names of those who have paid up will be given. Intending Subscribers are earnestly requested to forward their proposed subscriptions or donations before the issue of the second number. The Council of the Gaelic Union has recently decided that all Members of their Society subscribing at least ten shillings per annum, not in arrear, will receive a copy free of the Journal each month. All moneys are to be made payable to the Hon. Treasurer, Michael Cusack, Esq., 4 Gardiner's-place, Dublin.

A large number of circulars and forms for enrolling Subscribers are still on hands, and may be had, post free, for distribution, on application by letter to the Hon. Secretary. The Report issued for 1880, and the Pamphlet of Rules, &c., issued in the present year, may also be had.

Rev. Patrick O'Keeffe, C.C., Fethard, Co. Tipperary, a member of the Council, has produced a book, now well known, entitled "Moral Discourses." As Mr. John Fleming, another member of the Council, and a well-known Irish scholar, is engaged in translating this work into Irish, we hope to be able to publish in future numbers his Irish version of some of these discourses. His classic style may be judged by the first

article in this number, which is from his pen, and which is "as good as a picture." The very "look" of it in print would do good to one who did not even know Irish as the old lady did Greek, "by sight."

It may be necessary to remark that this journal is not a commercial speculation, nor has it any connection with any project whatever founded as a source of gain to the promoters. No one has in it any personal interest of a pecuniary or profitable nature. It is the property of the Gaelic Union, who have collected a small fund by way of "subsidy," and which with the subscriptions they believe will be sufficient for its support.

In our next number, amongst other good intentions, we hope to be able to commence a "Notes and Queries" Department, a column for "Folklore," a space for "Desiderata," and "Answers" to Correspondents. For "Folklore" we have already a fair collection; and Rev. Mr. Cleaver and other friends have lately favoured us with some interesting specimens to begin with.

The Literary Committee appointed with the Editor to examine all articles chosen for insertion in this journal, consisting of Rev. M. H. Close, M.A., and Rev. J. J. O'Carroll, S.J., is a sufficient guarantee that the principles on which it is founded, namely, "non-interference" in controversy, either touching religion or politics, will be strictly adhered to. On this point it may not be out of place to quote from Christopher Anderson's "Native Irish and their Descendants" a few remarks which seem very well suited to the present case. He writes:—

A very cheap periodical work, if well conducted by a man of principle, who, upon certain subjects, well understood the doctrine of non-interference, but was thoroughly imbued with the desire of *benefiting* his countrymen in every way, cautious of admitting speculative opinions, and determined to insert no mere idle reports, on whatever authority, but resolved to put the native Irish reader of the day in possession of what is indubitable as to nature, science and art, would be of essential service. There is not a people upon earth who would read such a thing with as much avidity, nor would any reader have a greater number of such eager hearers.

It shall be our desire to conciliate all who wish well to the Irish language; the susceptibilities of all must be respected, and

no friend kept out of the ranks by petty jealousy or private spleen, so long as he is willing to work heartily and honestly.

Stáir na Gaeilge agus Teangeadó eile  
in na Stáirib Doncuíste.

Le T. O. Ruipéal.

Níl don tír 'ran doimhan in a o-tugéar níor lúza dé úram do éangeáib, ioná tugéar dóib 'r na Stáirib Doncuíste o' Ameirica. As ro don ve na neitib a tá go léir in aghaid na baramla do éiofad a g-ceann uime nac iarb iuan in Ameirica, agus do éunfad a baramuil ve réir céille coitíonna. Do bheoas fíor aige nac iarb teanga 'ran doimhan nac labairtead in Ameirica, agus iunaimfad fe go naouíre, gur maectanac do gac don, leac ouram teangea do labairt dá m-ba áil leir uil air aghaid in a gúo, ir cuma eao é an ríre gno do leanfao fe.

Tá an baramuil ro míceair go léir. Ní éirneann na h-Ameiricanaige don t-rum i o-teangeáib. Clumeann ríao beagnaic gac teanga na h-Éoirpa 'ga labairt in a o-timíeall gac lá 'ran m-bliadain, acé níl don fear 'ran g-céao míle dóib, róglumeaf don éeann ve na teangeáib coitíioea o'á g-clumeann ríao, agus ir coraimil go n-muirneann nro éigin dóib, go maéar na teangea coitíioea ro éairt mar éeo, agus nac ngeubfao ríao fíeuní iuan in a o-tíri. Níl don ve na teangeáib ro éo tábaéac leir an éairmánaic. Labairtear i le ceitíe míliun oaoimead in Ameirica, acé tá ri uil éairt mar éeo na maríoe. Ir i an fíruun go beacó í, dá g-cuirfead corí air airíruíad na n-éairmánaic go o-tí Ameirica, nac maíreao a o-teanga dá fíeio bliadain. Tá ro oearbíea in íomao móo. Ní róglumeann na éairmánaige iugéar in Ameirica, teanga a iuríear; feudann an éuro ir mó dóib i labairt; acé ir anáib,





ctogail ro, ari an aóbaí rin, má gheubéar  
eapmaroe ann, v'a g-cearctugad pul cló-  
buaitearí é. I' cuma cao iao na h-eap-  
maroe óéanar an t-aéimreoir ní cóir do'n  
foillriúgtoirí iao élobuaíao.

Ari b'ár Leoimain na h-áiríoe i n-iarí, Seá-  
gáin illic héil, arioeabois t'uaama.

Saiman, 1881.

Leir an g-craobín aobinn.

Tá bhíon fuarí a' ceo oub go mo-éiní 'r na  
rpeupéab

Tá uonar ari íolurá' r'onar geal íoebur:  
Furíoea 'r ípíoeoa gan ceol in a m-  
beulaib;

An bó uir an m-buaile gan liug a' gan  
gémniúg.

Ní luarcan gal gaoite bári euaioibe no  
eiamn

I' iongancaé ciunear na b-plúirí a' gan  
o-tom.

Na neullta' r' na rpeupéabí go bagaríac uonn  
'S tá taécaó 'ran aeirí tuig acá re éo t'iom.

I' marib an coimian aig ípíoeán an t-pléibe,  
á n-óé bí ag mteao go h-aoibinn 'r go  
h-aepeacé,

Ní' l' bhicín ían uirce ag mnce 'r ag léimniúg  
Ní' l' íllbín ag ípíoeac ná feaoóg ná eun ann.

Tá'n neanntóg muao ari éúil an baíla,

An pótanán euaíao 'r an éupóg g'rána,

An plíg 'r gac luib tá go tuig ag fár ann

Go íocairí íocairí 'r coraíllaéac báirí ann.

Oé, i' íojurí aítne go b-fuíl an báirí ann

I' íojurí aítne ari lionnouib náóúirí,

Ari éioime na ípéie bí go h-árbéul

Go íuib aóbaí g'eupí-íoil ari feao an

náiríun.

I' báirí níor meara 'ná míle báirí é,

Báirí an aéarí buó éuinn, 'r buó g'ráoacé,

Aéarí áro na cléirí 'r na m-bíáéarí

Oé, i' éo báirí-íra uo míll an náiríun.

Arioeabois óilíurí, g'ráo na cléiríe

g'ráo na n-uaoimeao, 'r eioirde na féile,

Móipóáil Connaéct, móipóáil Éipeann  
Mo míle íruaí, a Seáígan illic héil éu.

Mí feuaim an ígeul íin uo íeapao g'an  
caomeao

'Sé an ígeul é, le h-éiríoeacé, i' meara  
Lem' éioirde-íre,

Ó'fás Éipe go ceuríra, í péih a' r' uaoime

Ó'fás Connaéct go uona g'an íolurí 'na  
eioirde 'íruí.

I' írua bí eííona, eiallíarí, gac am,

Ag íeolao na n-uaoimeao 'ran t-íruíe nac

íuib eam,

I' írua uo íeííoeíruao marí naomí le íeann

Máirí íuarí tu ó 'ua uo éial 'r uo éeann.

Aéct b'féarí 'ná íin uile, 'r nac bhíeacé é le

íruí,

Ná' í éailí tu auaíu uo ípéirí agurí g'ráo

Uo éeangáin na h-Éipeann tá caom-míilíurí

áru,

Sean-teanga íuibalaé na n'íeaoéac a' na

m-báirí.

An íruíe nac íuib báirí ann, bí írua ao' báirí,

áru u-teanga leacé-éíruíoe uo éóg tu go

h-áru,

Buó tu an íeairí u'feuoao áru í-geol uo

éógáil

Ní éioeíruao go uo linn uo íaíuail-íre

u'fáíuail.

'S ní b-íruíoe cáiríoe na íeaoíruíe beo,

éioíoe aon éarí í' áiríoe 'ná éu,

Tá íolurí na íeaoíruíe múéca go uo

agurí íolurí na h-Éipeann tá báiríoe íaoíéeo.

Ari n-éiríoeacé an ígeúil íin 'r nuaoacé

an báirí,

Uo éuít ó n-áru í-éioirde 'íruí aon ípíoeacé uacé

báirí,

A' íruaíe acáíuuro, í' euaíao áru í-gearí

An íruaíe ag ímteacé, 'r an uonarí ag fárí.

An íruíe éuarí u'anam go ílaítearí le léim,

Buó éuarí an buille uo éuít oimian íéim

'Nuairí íneao uo éoírí ari an í-cláirí uos

uéal

Oé! éuarí ari n'g'ráo leac, a Seáígan illic

héil.

Beata Séaigán Mhe Héil, Áiríochairí  
 Tuama,  
 An Ceoú Cáríobail.

Bronntar molaó do 'n té o' ári cóiri é.

'Nuair a fáigear ádair bár i o-tig air bí, bréann brón móri air a éuro clainne. Déanann ríad caint eatarra fein air an meo a iugne je agur air na briaíraib a dubairt je 'nuair a bí je beo agur in a mearf. Ij maí leo briaínuíad air an éaoi do éat je a beata, ag amair air gac bliadain, gac mí agur gac lá. Tá a ionaig fóp ór cóimair a rúl, gú naé b-puil je beo, agur naé b-puil je ag caint leo mar bí go mnic in an am a tá anoir éair. Mí b-puil pocal a dubairt je, no beallac in a ríubail je naé b-puil faoi meaf. Agur mar rin dé, curjeann ríad i g-ceann a éirle, na briaíra, na beallair, na beura agur na gniomairéa buó gnaéac leir, le cummnuíad ó am go n-am a véanad oirra. Eirteann ríad go ronnmar le tuine air bíe a beirair eolur oóib air bliadantair a beata—ag trídé air neitib éasraíla: na neite gnaéaca noé do pinne je, agur na cóimairí do éug je uaró—leirjeann a éairíoe gac nó a tá ríubíobéa faoi. Ij mar go tá je i mearf oaoeao gac típe, agur gac pobuil agur cimó faoi an ngrém. Tá je in ári g-cioróitib ó náóuir fein cummnuíad air, agur caint a véanad faoi ári n-aitíub agur lué-gaol meafamail a éuaró ionmánn.

Ij mar go tá je roir gac ádair agur a éuro clainne. Tá meaf aca air a ainm agur air a éimíne. Má'f mar go é, i mearf clainne an doimán móiri, ij mó'ná rin an meaf agur an gean a tá aig clainn Éiríochamail air a n-áair mírmeac féin. Agur go venim naé ríor-áair a bí in an Áiríochairíoe g a o'iméig uamín?—naé áairí oileaf a bí ann o'a éléiri agur o'a íobuil? Mí h-iongnad, mar rin, má tá meaf móri agur gean aig

clainn Éiríochamail éirí an doimán air rígeul a beata. Tá an meaf go aig muintiri na h-Éirjeann air, agur aig na h-Éirjeannairíub a tá in an Amírca, in an Oileán úir, in na h-Índiaícaib íoir agur írair, in an Áiríalia, agur gac céairra faoi an ngrém in a b-puil mac no in gean de clainn na gaeóeal. Mí féirí, mar rin dé, naé m-beróeao gáiríoeáair oirra rígeul a beata a leirjeao in an teangam úro a noúéair féin—teanga air a maib gean agur gíad aig an té ur a tá anoir eulígeite uamín go h-áir ríoir clainne Dé. Curíear ór bui g-cóimair laete a óirge, laete a meáóoin aoir, agur laete a aoiríe ríoiríe, 'nuair a bí je ag ríeoirígead agur ag ríuíaó oaoime na h-Éirjeann éum ríoirígeata a g-cíeríomí: je rin, ríoirígeata, no ceao, Oia an úirle éimí-áéac a áirígead agur a aóiraó mar pinneaoir ríoir-clainn na h-Éirjeann ríomíe go.

San t-Sean-Reacé buó maí leir na h-Írtaírib briaínuíad in a n-innein air máoir a bí na éirjeoaró agur 'na éannair oirra, agur mar íear a bí aca in áit Dé ag tabairt oóib cóimairle air an m-beallac buó cóiri oóib ríubail ór cóimair Dé, agur air an móó bí ceairt a áiteanta agur a óirge naomíca a éoimeáo agur a cóimílionáo. Ij mar go bí je air feao bliadanta le pobul na h-Éirjeann. Bí a ríirle ag veairíe na Séaígan Mac Héil, Áiríochairíoe Tuama, mar éirjeoaró agur mar éeannair ó Oia,—feair feair in gac gáó agur in gac cúir aéríanaé amíríoeáeac a éimíe. Ij mar go bí je aig muintiri óir na h-Éirjeann a o' éiríge ríuar le ríeé bliadán, agur ij mar go a tá je a láéair i mearf ríoir-clainne na n-gaeóeal. Úeir Spíoiríad na Rípinne cóimairle oúinn na ríir meafamíla, ríeunmáira, glóimáira, agur ári n-aitíe móira a éuaró ríomáinn in a n-am féin a molaó; ríir a iugne neite iongantaca, agur aig a maib cáil móri agur eagna móri in a n-am ag rábalaó agur ag ríuíaó éum cuam na ríoeáána agur na maíteara na muintiri a bí faoi na rígeac agur faoi n-a o-ríeoirí.

## An Dairia Carbroil.

"Innirgear d'inn rgeulda ar n-áearaí a éuaró  
poimann."

Az curi ór cómhair rúile an té a leigear na bhátra ro, coramláct Séágan Mhe héil Áiríoearrpogis Éuama, a tá re maéta-naé, iny an am céadna trjáct air an ainnyri a bí ann 'nuair a rugaó é.

Breánuig riar air an m-bliadóan úo 1789—no, 1790, 'nuair a bí an ffraince azur an Eupóip air fáo, air bhuaé a beiré bhuyte bhúigíte, faoi fáltairt roigóuiri a bí air nyrie le teann feirige a' r Larparácta na h-antola boihibe. Feuc'iao az bualaó azur az bhuyeáó, az meubáó, az loigáó, azur az r'iao zác nío azur zác oume air a maib meay no bláé, no bhyeac. Tá an rug, an bhainrógan—an feay-tíhe, an mac óz, no an mgean álunn air aon 'za o-tiomaint mar éaoréab' ann áur, le h-iao a márbáó azur iao a úiceannuzáó. Úoó h-é rin an t-am zeur, r'iauzáé; bí ámhay azur anyoz, epáó azur aoineaoó i meayz úoaineaoó na ffraince, azur na h-eorpa air fáo. Azur bí éihe féin az feiréaoó air uair a teayruigíte. Bí an úoimán móri faoi éuré azur faoi eagla; azur bí meimne na n-úoaineaoó Lionta v' innyóe azur ve mío-fuaimneay.

Sm éuzab' an t-am in a rugaó Séágan Mac héil.

Úoó h-í Máihe niz Maol'éariám a má-éari, azur Páoraiac Mac héil a áéari. Bí az a máéari móih'feayri mac azur rhuip mgean. Úoó h-é Séágan an cúigeaoó mac azur an feyieaoó oume ve élainn a máéari—óir bí veirbhúiri aige v'ár v' ann Anna a bí ní úoó rine 'ná é féin. So h-iao ainne élainne a áéari azur a máéari; Tomár an éeuv oume; Máihéin, an oairia leab'—a fuair bar 'nuair a bí re 'na máliac; in rin, Maol'muyie; azur Páoraiac an ceátríaoó oume—áéari an ollán' úiaóáéta Tomár a bí real zéáru ó fom 'na oive air feaoó bliáoan a z-cóláirte muntyie na h-

éiheann, i b-Pairír na ffraince. An cúigeaoó leab' r'ih—Séágan—v'á maib re i n-óán a beiré 'na Áiríoearrpog, 'na éheoir azur 'na feayri coimeáda az Caoil'éirigib na h-éiheann air feaoó r'ih ficeaoó bliáoan. Rugaó v'o Páoraiac éaómon azur Máihe azur beiré élainne eile, a fuair bar in ainnyri a n-óige—veiréaóbari úoaineaoó—iomlán na leab' a rug Máihe a ééirle v'ó.

Úoó bean ionnéayra Máihe niz Maol'éariám, bean tuisríonaé, áro-mntinneac, céillíre, a éuz aihie v'á r'ig, azur v'á cúriam azur v'á éari a élainne. Bí zruao máéari aice v'óib air fáo, acé bí feáru a' r' bháru rin—zruao banalt'iaige a beiréay aihie v'á élainn azur v'á cúriam mar z'eall zo b-fuil ri az v'éanaó tola v'ó. Mar z'eall air ro, bí zgean móri aig a mac Séágan innyie éo fáo a' r' bí ri beo, azur tair éur a bári bí a cumine i z-cómhuyóe aig a érióre mar r'óg faoi bláé az tábairt uairé balaró éairéa-maiz míur. Fuair ri bári 'nuair bí a mac timéaall naoi bliáoana veuz v'áoir.

Úo r'óg Páoraiac an oairia uair bean óz, álunn, máireacé—a éol-feyeyri féin—v'á r' b' ann Carlin Nic héil, v'á munttyri azur v'á éine féin. Bí aige ve'n r'ógaoó ro feyeyri élainne, v'á b-fuil beiré beo iny an am a tá i láéari.

(Le bheith air leanamhain.)

## Correspondence.

THE "TIMES" ON THE GAELIC MOVEMENT.

TO THE EDITOR OF THE "GAELIC JOURNAL."

SIR,—While all agree that the article on the Gaelic Union Circular in the *Times* of the 4th ult. is a production of very great vigour and ability, very many complain of the tone of some passages in it. I do not. I think the article very fair, nay, very favourable, as things appear from the writer's point of view. He would be very glad that an "indigenous tongue—a distinct variety of human speech," such as is the Irish language, should be preserved. But as seen from his stand-point he believes that all things forebode its destruction, and that the attempts of us who are striving to preserve it are idle and Quixotic. But I believe that our objects are feasible, and that I can show this to the writer of the article, and to the thousands who

think with him. And what are these objects? To banish the English certainly is not one of them. It is the language of commerce, science, art, and so on; let it remain such. The promoters of the Gaelic Union—many of them—are admirers of the English language and of its noble literature. With the language of Shakespeare and Newton we are well satisfied—nor yet would we require a single definition in the works of Salmon or Casey to be translated into Irish. We are striving to keep the Irish tongue alive where it is still spoken as long as we can; we wish to have all the local words in the language taken down while those who know these words are still alive. We also wish all the songs or fragments of songs, poems, proverbs, folklore, traditions, manners, customs, to be written as soon as possible, before the old Irish-speaking people leave us; we wish to create an interest in the language that people may learn it in order to take down these things. There are, moreover, in the Royal Irish Academy, in Trinity College, &c., piles of Irish manuscripts—manuscript treasures as they are thought by the ripest scholars of Germany, France, Italy, and other countries. These scholars think the Irish manuscripts worth translating into the languages of their respective countries; and in order to fit themselves for the task of translating them they learn Irish, of course as a dead language. But there are so many idioms in Irish—they are almost innumerable—and the shades of difference between the meanings of many of these idioms are so nice, that it is a life-long labour to a foreigner to master them, if he can ever master them at all. Those who speak the language in early life have no difficulty in understanding the meaning of these idioms—even the illiterate never commit mistakes in the application of them. It is only Irish-speaking scholars, then, that can rightly understand, translate, and explain these idioms, and we wish the language to be preserved alive until the last page of our manuscript materials is secured for the scholars of the world; and we wish the Irish to be taught to Irish-speaking children from infancy in the schools, and the English language through it as a medium, that so these little Celts may be brought up as rational beings, and that the gifted among them may learn the new science of comparative philology, and in this way be prepared to give our manuscripts to the world of letters. No one will say that the people of Ireland are not as capable of learning philology as their Aryan kinsmen of the Continent; and surely with equal culture they can understand their own language better than any other people in the world. All along the sea-board and in the islands, from the Foyle to Waterford Harbour, the people speak Irish: we wish, then, especially for the reasons given above, that the children should be taught Irish *at first* in the schools, at home, everywhere. But would not this be sacrificing the children? The localities specified above are the poorest in Ireland; the children in these localities are soonest taken from school—would it not be better, then, to have the children taught as they are now, *i.e.*, English at first, and during all the time they remain at school? Let us see.

In one portion of a school district in Donegal there were, four or five years since, 30,000 exclusively Irish-speaking people. No attempt had ever been made in a single instance in this district to turn to any account the pupils' knowledge of Irish. The children seeing turf at home and in the bog since infancy could not say what turf is, or what is a bog. It is the Inspector of the district that tells this in a blue-book. It must be allowed that these children did not gain much by being taught in English during their time at school. In February, 1880, the correspondent of a Dublin daily paper thus describes

the state of education in a portion of Kerry:—"In all the vast district lying to the west of Dingle scarcely a word of English is spoken. . . . In Coumeenole not a single individual in the village could speak a word of English, and the young children, though they attend school, and are able to read the third and fourth books tolerably well, feel wholly at a loss to comprehend any question addressed to them in English." It may be said that these children were incorrigibly stupid. No such thing; had the Inspector or the correspondent been able to question them in Irish, he would have got intelligent answers. Fifty years ago, the Right Rev. Dr. Abram, Bishop of Waterford and Lismore, said of such Irish-speaking children:—"The little country children presented to me for Confirmation who had been taught the Christian Doctrine in their *native language*, as far surpassed, in the knowledge of their religion, the children taught in the English language, as the rational being surpasses in solid sense the chattering jay." Dr. Abram had been President of St. John's College, Waterford, and Professor in the College, too, and no more strict and methodical educationist could be found, nor any person less prone to exaggeration. It may be added that the children of the very highest classes only, or the children in the larger towns, were at that time taught the English Catechism, whereas all the poorer children, servants, and such, one-half of whom never entered a school door, were taught in Irish. Had these latter been questioned in English, a moiety of them, I am sure, would fail in telling what turf is or what is a bog.

As regards the Irish language, then, Ireland may be divided into two districts—the first comprising all the localities in which the language is still spoken, and the other, all those where the language has died out. The former district may be roughly taken as the sea-board and islands already described. In this district the greater portion of the people are more or less bilingual, though in many parts of it they are exclusively Irish-speaking, or nearly so, as, for instance, the thirty thousand in Donegal already mentioned, the people to the west of Dingle, in Kerry, and the great majority of the inhabitants of Connemara. Perhaps the best idea of what kind the exclusively Irish-speaking people are, may be formed from the "Report of the Medical Commission of the Mansion House Committee," by George Sigerson, M.D.\* Speaking of Camus, a locality in the west of the County Galway, Mr. Tuke, as quoted at p. 31 of the Report, says:—"There you see, peering above the rocks, little dark heads of men, women and children, attracted by the unwanted sight, come out of their cabins to reconnoitre. As you walk among them on landing, they watch you with curious eyes; they do not beg, and cannot answer your inquiries, for most of them do not understand, and few can talk English," &c.

On this passage Dr. Sigerson remarks:—"The reference which Mr. Tuke makes to the prevalence of the Irish language here, may also be applied to other districts. Indeed, in almost all the localities we visited, a knowledge of the Gaelic language must be requisite for the full performance of their duties, by all who, like clergymen, physicians and others, have to deal closely with the people. Medical terms are not, for instance, well understood, even by those peasants who speak English, and mistaken answers have been given (*eg.*, tending to confound *typhoid* with *typhus*), as was ascertained by questioning the speakers in their native tongue. Then they express themselves with *correctness*, and often with *remarkable grace*."

\* Browne and Nolan: Dublin, 1881.

Not much more literate than these little Celts were some of the parents of the children in the mountainous parts of the County of Waterford fifty years ago, when Dr. Abram found the little mountaineers such as he describes them; and such the dark-headed children of Camus would be found by an examiner like Dr. Abram, who knew how to question them in their native tongue. In the three localities enumerated there are at least 100,000 souls, and there are many other similar localities along the sea-board district.

Now it is to the promoters of the Gaelic Union incomprehensible how educationists should persist in teaching these poor children of the Irish-speaking districts after the irrational fashion they are following. Had the little group at Camus, for instance, been a colony from the banks of the Seine, lately introduced into Ireland to carry on some industrial manufacture, would the children among them, in the first instance, be taught through the English language as a medium and by a teacher ignorant of any other language? No-one in Ireland would recommend such a course. But the Irish-speaking children of Camus, and of such other localities, are as ignorant of the English language as so many French children; why then not treat them as French children in like circumstances would be treated?

The *Times* goes on to say: "The Gaelic Union, however, is not at all satisfied to devote itself to an archaeological inquiry. Its purpose is to recall the common employment of Irish as a medium of communication . . . . But a language as a national instrument cannot be kept in life because its heirs, many or few, desire to preserve it. If it be requisite for the general purposes of national existence, it will survive as Welsh and Breton has survived. . . . The British connexion . . . has reconstructed Irish existence and nationality on a model to which the ancient Irish language is alien. Gaelic does not express modern Irish wants and ideas. They are expressed in English. . . .

Had Irishmen continued to speak Irish, a majority of them would have learnt English also, as a majority of Welshmen learn English, and a majority of Bretons French. . . . Had there been purely Irish thoughts for which Irish was the sole vehicle, the language would never have become obsolete. As it is, the resumed use of Irish would be simply for the translation of thoughts from the English, in which they are born, into a dialect as foreign to Irishmen . . . as English was to the men of Connaught in the days of Queen Elizabeth. . . . To lavish ardour in bribing teachers and school-children to learn a language which can teach them nothing, and by which they can teach nothing, is like endowing a day labourer with a machine to test gold. . . .

Irishmen are shrewd enough not to be tempted in large numbers to the unremunerative outlay of brain power . . . . Many creatures . . . are most interesting as specimens which are neither desirable nor possible subjects of cultivation . . . . It is a pity that admirers of its very real antiquarian riches (*i.e.*, of the Irish language) should waste on the vain effort to force back upon their countrymen a piece of furniture they had already turned out of doors, labour which might be fruitfully spent in fitting it for safe and honourable deposit among the treasures of the National Museum."

The writer appears to think that the Irish language is actually dead, and that nothing remains but to lay it out decently, and to fit it for a respectable place in the National Museum, where archaeological inquiries can be held over "its very real antiquarian riches." These antiquarian riches, if printed, would fill, on the authority of the late Professor O'Curry, over 30,000 quarto pages of letter-

press; they are now in manuscript, unpublished, unedited, untranslated, *laid out* in the Royal Irish Academy, in Trinity College, Dublin, &c., &c. And how many scholars in the world now really capable of editing these manuscript riches? Could the number be counted on the fingers of two hands? There are, I know, two natives of Ireland among them, Mr. Whitley Stokes and Mr. W. M. Hennessy. We have had in Ireland for nearly a century archaeological and antiquarian societies, and valuable work they have done in editing and publishing many of our manuscripts; but those who have done this work have almost all left us, and to this pass we have now come, that if the elucidation of these antiquarian riches be left to archaeological inquirers, the people of the globe in 2882 may expect to see the last page of them issue from the press, but not in a very correct shape, for when the Irish language is in its winding sheet, no one can understand its idioms. Those who would preserve the Irish language are altogether concerned about the people in the Irish-speaking districts. They will, of course, gladly encourage and help all who desire to study the language of the country, but they would prefer seeing the little dark-headed children of Camus taught Irish at first in the schools, and next taught English through it as a medium, to seeing ten times as many in the non-Irish localities learn it as a dead language. That the Breton and the Welsh have survived is not due to any fitness of things in either language; the Breton is still the spoken language of Bretagne, though the French Government have used every means to extinguish it, even to the forbidding of its being taught in the schools. A gentleman from Scotland who had made a tour in the province about four years since, in a paper published in the *Transactions of the Gaelic Society of Inverness*, explained the reasons why it is still alive. The Bretons are as devoted to their priests as any people on earth, and their priests love the old language of their county, and hence its preservation.

As to the language of Wales and its people, "the whole country was in a most deplorable state with regard to the acquisition of religious knowledge" previous to the year 1730, when the Rev. Griffith Jones, of Llandower, made the first attempt of any importance, on an extensive scale, to erect schools for the instruction of the people to read their native language. He, in allusion to the endeavours of those who would banish Welsh by teaching English, asks in one of his letters:—"Should all our Welsh books, and our excellent version of the Holy Bible, and Welsh preaching . . . be taken away to bring us to a disuse of our tongue? So they are in a manner in some places, and yet the people are no more better scholars than they are better Christians for it." This good man lived for thirty years after this date, and during these years he laboured unceasingly to preserve his native tongue, and, as a matter of course, he was able to bring many others to his own way of thinking, and to engage them zealously in his work. Among these was a pious lady of fortune, Mrs. Bevan, who survived him several years, and by will left *ten thousand pounds*, the interest of which was to be applied for ever to the use of the schools founded by him. The will was disputed by her niece, who got the case into Chancery, where it continued for thirty years; but it was at last declared valid, and the accumulated interest was then applied to the support of *circulating charity schools* throughout the whole principality. The number of Mr. Jones' schools, it may be mentioned, amounted to *two hundred and twenty* during his lifetime; yet there were many mountainous districts without any schools, and to one of these districts

the Rev. Mr. Charles, of Bala, on whom the mantle of Mr. Jones had fallen, was appointed.

This excellent clergyman tried every means to have the people of these districts instructed in Welsh. He asked for subscriptions, employed teachers, trained them himself, wrote catechisms and other elementary works in that language. His zeal and unselfishness soon brought him subscriptions, and enabled him to found more schools. On introducing one to any place, he previously visited the place, called upon the influential inhabitants, and upon the parents of the future scholars, he *spoke kindly* to the children, showed the parents the blessings of education for their children, promised to *assist them with books* if they were too poor to buy them; and the teacher was to take no entrance money; not to encroach on the people, nor intrude upon them unless specially invited into their houses. Surely it was no wonder that the language of Wales should *revive*. The people after a time became so interested in it that the necessity of these day schools was superseded by the increase of Sunday schools, and these have brought Welsh to have a flourishing literature of its own.

The term "revive" above has been used designally, for the same baleful influences had been at work in Wales that proved so disastrous in Ireland. The Rev. Mr. Charles says: "At first the strong prejudice which universally prevailed against teaching them to read Welsh *first*, and the idea assumed that they could not learn English so well if *previously* instructed in the Welsh language—this, I say, proved a great stumbling-block in the way of parents to send children to the Welsh schools, together with another conceit they had, that if they could read English they would soon learn of themselves to read Welsh; but now these idle and groundless conceits are universally scouted. This change has been produced not so much by disputing as by the evident salutary effects of the schools, the great delight with which the children attended them, and the progress they made in the acquisition of knowledge. The school continues usually at one time in the same place six or nine months, &c." This is the way that the language of Wales was saved from becoming obsolete.

These extracts awaken thoughts of a painful nature. On the same year that saw the Rev. Griffith Jones entering on his life-long mission for the instruction of the Welsh in their own language, an Irishman, equally patriotic, Hugh MacCurtin, a native of Clare, had prepared for publication an English-Irish dictionary, which, with the brief Irish grammar appended to it, contains 700 pages. But it was in exile in Paris he compiled this work. It was published there through the friendly exertions of a patriotic priest, the Rev. Conor O'Begley. MacCurtin was an ardent lover of his native language, which he said is "copious and elegant in expression . . . though it has been declining these five hundred years past, whereas all the modern tongues of Europe have been polishing and refining all that time." In an introductory Irish poem he calls on the "nobles of Ireland, the heirs of affectionate generations, to forsake their lethargy and [help him] to urge on the earnest publication of their books." He complains of this long fit of torpor which had come upon them all, "even on their wives and children," causing them to "forget the ancient tongue of their ancestors, the enlightened discourses of their fathers." He had in preparation an Irish-English dictionary; it never saw the light, any more than the other works he had compiled for publication.

Of the nobles of Erin, the Venerable Charles O'Connor, of Belenagar, only gave heed to his appeal, and Irish was then a proscribed tongue; it was but a few years before that Dean Swift said: "It would be a noble achievement

to abolish the Irish language . . . so far at least as to oblige all the natives to speak only English on every occasion of business, in shops, markets, fairs" . . . and this he believed might be done in half an age . . . and at a cost of six thousand pounds a-year, or three hundred thousand pounds in all. Fashion naturally was equally against the proscribed tongue. "I have heard many gentlemen among us talk much of the great convenience to those who live in this country that they should speak Irish. It may possibly be so; but I think they should be such as never intend to visit England, upon pain of being ridiculous." (Hardy's Life of Lord Charlemont.) The proscription fell into abeyance, but the cursed fashion flourished. Those who intended to visit England were heard to speak disparagingly of the Irish tongue; their underlings took up the same tone; from these it went down to the tenants and cottiers. The natural parental affection of the Irish peasant gave way to his desire for his child's welfare. He directed the brutal hedge school abecedarian to put a tally under his child's neck, and should the child speak a word of the only language he could articulate there was a notch inserted in the tally, and very often the child's back was cut with the cat-o'-nine-tails.

No wonder the fitness of things made the Irish die out altogether in the greater part of the central plain of Ireland. And what have the inhabitants of this central plain gained by the extirpation of their native tongue from amongst them? Have they become more intelligent? Have their children become more intelligent? It is well known to all that in the National Schools of Ireland there is a system of results' payments—that is, a pupil that passes in any branch of school learning earns a fee for the teacher. The test questions are the same for all schools, and, of course, the most intelligent child earns most results' fees. In the English-speaking plain the children have never yet heard a word of Irish; their fathers heard none; the grandfathers may have heard a few words when children. Outside the plain and in the islands the majority of the people are bilingual: some are, as was said, exclusively Irish; and some are trying to forget Irish and to learn English. These latter children are, says the highest living authority, the most stupid children he ever met; they consequently can earn scarcely any results' fees. The exclusively Irish-speaking, though intelligent, can earn but very little, because the Inspectors, as a rule, being ignorant of the language, cannot draw out the intelligence of the pupils. These two classes of Irish-speaking children reduce the amount of *average* results' fees earned by the pupils who are bilingual. In the English-speaking counties the teachers are as good as in the other counties, and all the appliances are more favourable. In which, then, are the highest results' fees earned by the pupils? Underneath is a contrasted table of the *average* amounts earned in some of the best districts of both classes—it tells its own tale.

AVERAGE RESULTS FEES PER PUPIL IN				
<i>English-speaking Counties.</i>				
Carlow,	Queen's Co.	Wicklow,	Kildare,	Dowry,
6 3	5 6	5 4	4 9	5 8
<i>Irish-speaking Counties.</i>				
Clare,	Kerry,	Waterford,	Cork,	Donegal,
7 1	6 6	6 4	6 8	5 7
<i>English-speaking Counties.</i>				
Antrim,	Dublin,			
5 10	4 8			
<i>Irish-speaking Counties.</i>				
Sligo,	Leitrim,			
7 1	6 7			

Why are the Irish-speaking pupils so much in advance? And would it be generous or fair to put an end to the intelligence that enables them to be thus in advance?

As for this marked superior intelligence in the children, the fact is patent; it would be, perhaps, just now invidious to account for it. That the children who are trying to forget Irish and learn English should be the dullest, as Sir Patrick Keenan says, is easily understood. In the memorial on Irish-teaching in schools, unanimously agreed to by the National Teachers in their Congress in 1874, it is stated that: "The parents in Irish-speaking districts have not English enough to convey their ideas, except such as relate to the mechanical business of their occupation. Hence they are not able in any degree to cultivate or inform the minds of their children (though often very intelligent themselves), who consequently grow up dull and stupid if they have been suffered to lose the Irish language, or to drop out of the constant practice of it."

It may be added here that Clare, where the highest results' fees in Ireland have been earned, is the most bilingual county in Ireland, *i.e.*, the county where the teachers, pupils, and parents speak and understand both languages best, and that to this fact, their superior intelligence has been attributed by those most competent to form a correct judgment on the subject. It may also be stated that, as a rule, the best Irish speaker amongst the pupils is the best and most intelligent of them.

How many Irish-speaking children in the schools of Ireland I cannot say. Certainly there are more than were in all Wales when the Rev. Griffith Jones began his mission. It will not injure a single pupil of all these to learn to read Irish, and to those who speak Irish only, to induce them to try to forget it will be certain to render them dull and stupid. It takes a long time to forget Irish. In Donegal they were trying to do so for a quarter of a century, when Sir Patrick Keenan found them "the most stupid children he had ever met;" and after another quarter of a century, these children cannot tell what turf is and what is a bog. How many keen Celtic intellects have been left fallow in that half century! At any rate, as Dr. Johnson said on a like occasion: "The efficacy of ignorance has long been tried . . . Let knowledge therefore take its turn." As to bribing teachers and children to learn Irish, it is a practice of old standing. Nineteen centuries ago the pupils were bribed with *crustula* just as they are in this present year with higher premiums. In the next issue of the Journal will be given the opinions of the most philosophical educationists on the question "How should bilingual children be educated?"

I am, Sir,

Yours faithfully,

JOHN FLEMING.

## Opinions of the Press.

"THE TIMES," London, 4th October, 1882.

A new movement is proceeding for the revival of Irish national spirit in a very extensive and permanent fashion. Some years since a few gentlemen combined to encourage the preservation and cultivation of the Irish language. They intended to pursue their object by issuing cheap Gaelic publications, and by distributing prizes among teachers and pupils. Very soon they felt the need of an

organ to explain their views, and a couple of years ago prospectuses were circulated. Calls upon the leisure of the most active associate compelled a postponement of the scheme. Now the members of the Union have resolved both to constitute themselves a regular society, with affiliated bodies throughout the country, and also to establish, without further delay, a monthly magazine, partly English and partly Irish, though with a gradual increase in the proportion of the latter. The contents of the paper are to be poetry and prose, which may itself be poetical, with any other variety of literary genius which "several literary gentlemen who will be among the contributors" may infuse. The annual subscription is five shillings, with special terms when parcels are taken of six or more copies. While Archbishop Croke of Cashel is the patron, a security against the identification of "a national and patriotic endeavour" with distinctions of creed and party is afforded by the presidency of the O'Conor Don. With much self-restraint the committee has even refrained from the national colour. Its handbook positively has a blue cover. Whether the programme is to be fulfilled and *The Gaelic Union Journal* to appear depends henceforth wholly on the amount of countenance the design receives from without. Before the 10th of October the Honorary Secretary must have sufficient answers to his invitations to enable the first number to be published on the 1st of November, "the great feast of Samhain among the ancient Irish." The projectors, who bestow all their labour gratuitously, very reasonably refuse to be put off with cheap expressions of good-will. With all their economy, they are already somewhat in debt; "it is support the society requires, not sympathy alone." Before launching into print it insists upon having "such a number of names enrolled as will allow of considerable possible defections." Our sincere admiration of so remarkable an exhibition of caution is only qualified by an apprehension that it is scarcely consistent with the fire and vivacity of national enthusiasm necessary to enlist popular Irish co-operation.

All Saxons or Celts, will concur with the Gaelic Union in wishing that the Irish language may be preserved. No historical relics can approach in dignity and value an indigenous tongue. All the ancient monuments over which Sir John Lubbock has been watching are worth little in comparison with a distinct variety of human speech. Irish in particular is in want of care. Englishmen who explored the remoter districts of Ireland half a century back often found themselves where they could neither understand nor be understood. An experience still possible for them in Wales, and for Frenchmen in Brittany, has almost ceased to be possible in Ireland. Schools and the habit of wandering, and, perhaps, an addition of intellectual indolence, have made Irishmen no longer bilingual. Without attention and vigilance Irish might perish as Cornish has perished. Irish antiquarians have to exert their utmost zeal to maintain the philological tradition and vitality of a very important type of Gaelic. They would be grateful to any association like the Gaelic Union which seconded their learned efforts. The Gaelic Union, however, is not at all satisfied to devote itself to an archaeological inquiry. Its purpose is to recall the common employment of Irish as a medium of communication. Without interdicting English it would prefer to find Irish spoken when the company was simply Irish. Sensible and prudent people, as the promoters of the Gaelic Union have shown themselves in the preliminaries of their undertaking, are not likely to believe they will ever succeed in banishing English. They hope to restore Irish for use in the inner circle to which they would reserve liberty for

Irish nationality to retire, without excluding itself from full participation in the advantages of membership in the larger community of the British Empire. But a language as a national instrument cannot be kept in life because its heirs, many or few, desire to preserve it. If it be requisite for the general purposes of national existence, it will survive as Welsh and Breton have survived. As soon as its employment is advocated from the fear that the weapon may grow rusty through disuse it is doomed. The British connexion, though it has not conciliated the affections of Irishmen, has reconstructed Irish existence and nationality on a model to which the ancient Irish language is alien. Gaelic does not express modern Irish wants and ideas. They are expressed by English. A population may be taught to speak a foreign tongue, as Walloons have been taught to speak French. The foreign tongue is learnt because the population has dealings with those to whom it is native, and for its own convenience wishes to be understood. Had Irishmen continued to speak Irish, a majority of them would have learnt English also, as a majority of Welshmen learn English and of Bretons French. Were Irishmen now to learn Irish, it could be for communication solely among themselves, and communication of what? Had there been purely Irish thoughts for which Irish was the sole vehicle, the language would never have become obsolete. As it is, the resumed use of Irish would be simply for the translation of thoughts from the English in which they are born into a dialect as foreign to Irishmen, notwithstanding its name and history, as English was to the men of Connaught in the days of Queen Elizabeth.

In deprecating the artificial cultivation of Irish as the national language, we are actuated by no dread or jealousy of its power to raise up fresh obstacles to political amalgamation. Irishmen, as we have had occasion at other times to observe, inclosed within the prison of a tongue unintelligible outside, would have much less strength to agitate against the British connexion than when, as now, the agitators discourse in phrases half the world can interpret. Irish partnership in the English language has supplied Nationalists and Home Rulers and Land Leaguers and Fenians with nine-tenths of their political leverage. The English objection to the scheme of the Union for the preservation of the Irish language is not so much that it ought not to succeed as that it will not succeed. To lavish ardour in bribing teachers and school children to learn a language which can teach them nothing, and by which they can teach nothing, is like endowing a day labourer with a machine to test gold. Irishmen are shrewd enough not to be tempted in large numbers to an unremunerative outlay of brain power. But the predetermined futility of the enterprise will not the less induce a sense of disappointment and vexation. Many creatures, vegetable and animal, are most interesting as specimens which are neither desirable nor possible subjects of cultivation. A language which has lost its hold on contemporary civilization resembles them. Living languages are susceptible of development and refinement. In order to live they must contain in themselves the power of assimilating nutriment. The power cannot be engrafted upon them if they have lost it. Irrefutable facts lead to the conclusion that Irish has suffered this fate. It is a pity that admirers of its very real antiquarian riches should waste on the vain effort to force back on their countrymen a piece of furniture they had already turned out of doors, labour which might be fruitfully spent in fitting it for safe and honourable deposit among the treasures of the national museum.

"THE JERSEY OBSERVER," *St. Helier's, Jersey,*  
October 4th, 1882.

### THE GAELIC UNION,

For the preservation and cultivation of the Irish language, was established some years since, to encourage the preservation of this great branch of the Celtic language, the Gwyddelian or Gaelic, and to which belong also the Irish and Manx, or that spoken in the Isle of Man, and in Brittany. We have on our library table the rules of this patriotic association, forwarded by the Honorary Secretary, the Rev. John Nolan, O.D.C., to whom we offer our hearty thanks and best wishes for the success of this laudable undertaking. Ireland is very dear to us, and it will ever be.

The Gaelic Union Association are preparing to issue a Journal, which will appear monthly, partly English, partly Irish, which will be entirely devoted to the one object—the furtherance of the Gaelic movement.

At an early day we will revert to this interesting question, giving full particulars to our readers.

J. S.

## The Gaelic Union,

FOR THE

PRESERVATION AND CULTIVATION OF THE  
IRISH LANGUAGE.

### REPORTS OF PROCEEDINGS.

#### RECENT MEETINGS OF COUNCIL.

An important Meeting of the Council of the Gaelic Union for the Preservation and Cultivation of the Irish Language was held on Wednesday, 11th October, at 4 p.m.

Rev. J. J. O'Carroll, S.J., occupied the Chair.

There were also present the following Members of Council:—Rev. John E. Nolan, O.D.C., Hon. Sec.; Mr. Michael Cusack, Hon. Treasurer; Mr. Thomas L. Synnott, Secretary Home Rule League; Mr. R. J. O'Mulrenin, Mr. Michael Corcoran, Mr. John Fleming, Mr. John Morrin, and Mr. David Comyn.

The following resolutions were unanimously adopted in accordance with notice—

Proposed by Rev. John E. Nolan; seconded by Mr. John Fleming; and

Resolved—"That a Provisional Committee be appointed to make arrangements for the publication of the proposed *Irish*



*Language Journal.* The Committee to consist of Messrs. Cusack, Comyn, and Morrin."

Proposed by Mr. John Fleming; seconded by Mr. R. J. O'Mulrenin; and

Resolved—"That the *Irish Language Journal*, to be published by the Gaelic Union, be known as the *Gaelic Union Journal*;" and

Resolved—"That Mr. David Comyn, a Member of this Council, be appointed Editor of the said Journal."

Several considerable donations were handed in for the "Journal" Fund, amongst others:—Rev. Euseby D. Cleaver, M.A., £10; Michael Cusack, Esq., £5; D. C. O'Keeffe, Esq., £6.

The Council being anxious to have as many subscribers enrolled as possible before issuing the first number, has extended the time for distributing the circulars, and filling up the accompanying forms to the 30th inst.

The Council of the Gaelic Union met on Wednesday, 18th October.

Mr. John MacPhilpin presiding.

There were also present the following Members of the Council:—Rev. Maxwell H. Close, M.A., Vice-President; Mr. Michael Cusack, Hon. Treasurer; Rev. John E. Nolan, O.D.C., Hon. Secretary; Rev. J. J. O'Carroll, S.J.; Messrs. Thomas L. Synnott, John Fleming, John Morrin, M. Corcoran, and David Comyn.

After important correspondence had been read relative to the progress of the branches and local associations connected with the Gaelic Union, the following resolution was proposed by Mr. John Morrin; seconded by Rev. John E. Nolan; and unanimously

Resolved—"That a Literary Committee be appointed to conduct the *Gaelic Union Journal*, said Committee to consist of the Editor, Mr. David Comyn; the Rev. J. J. O'Carroll, S.J., Examiner R.U.I.; and the Rev. M. H. Close, M.A., M.R.I.A., F.R.G.S."

Several donations and subscriptions for the journal were handed in, which were referred to the Provisional Committee for the business management of the journal ap-

pointed last week, viz.:—Messrs. Cusack, Morrin, and Comyn.

It was also decided to keep all transactions relative to the journal entirely separate from the funds of the Gaelic Union, and the Committee was empowered, during the ensuing week, to receive estimates in accordance with the arrangements already agreed upon, and was requested to present its report on the subject to the Council at next meeting.

Besides the encouragement recently received, the Council feels confident of the success of the *Gaelic Union Journal*, and of its vast utility to the movement. Members of the Council have for some years past conducted "Gaelic departments" in several important weekly journals with excellent effect.

A Meeting of the Council of the Gaelic Union was held on 25th October.

John Fleming, Esq., in the Chair.

There were also present—Messrs. Cusack, Comyn, Morrin, Synnott, the Rev. J. J. O'Carroll, S.J.; Rev. M. H. Close, M.A., M.R.I.A.; and Rev. J. E. Nolan, Hon. Sec.

Donations for the contemplated *Gaelic Journal* were received from the Very Rev. the President of the Carmelite College, Terenure; Michael Kennedy, Castlederg, &c. Amongst the many subscribers announced were—His Grace the Archbishop of Cashel; their Lordships the Bishops of Ross, Cloyne, and Cork; the Earl of Gainsborough; Lord and Lady Clermont; Lady Constance Bellingham; Miss E. Skeffington Thompson, London; Miss Thomson, Ravensdale; the Superiors of the Monastery of St. Patrick, Galway; the Carmelite College, Terenure; Rockwell College, Cahir; Very Rev. Dean Quirke, and many other of the clergy of the Archdiocese of Cashel.

The Journal Committee received instructions to report to next Meeting of Council the exact number of subscribers, and the amount of donations to defray the preliminary expenses of the journal. About 13,000 circulars have already been distributed by post and otherwise. The Report of the *Gaelic Union Journal* Provisional

Committee having been read and adopted (see below), the following resolution was proposed and carried:—

Proposed by the Rev. M. H. Close; seconded by Rev. J. E. Nolan, and

Resolved—“That the title of the journal to be published by the Gaelic Union be changed from the *Gaelic Union Journal* to *The Gaelic Journal*.”

On account of the numerous applications for circulars and subscribers' forms continuing to be received, the time for such applications is further prolonged to the first of next month.

The meeting adjourned to Wednesday next, at four o'clock.

#### REPORT OF THE COMMITTEE.

##### TO THE COUNCIL OF THE GAELIC UNION.

GENTLEMEN,—Your Provisional Committee appointed at the meeting of the Council, held on Wednesday, the 18th instant, beg to submit their Report as follows:—

In accordance with the instructions which they received, your Committee duly made the necessary arrangements to invite from the various printing establishments (in a position to do so) estimates for printing the *Gaelic Union Journal*. The Members met at No. 4 Gardner's-place, at eight o'clock, p.m., on the 24th instant, for the transaction of business: present, Messrs. Cusack, Comyn, and Morrin. Rev. Father Nolan, O.D.C., was also present, and gave us the benefit of his sound advice and experience.

Having compared and carefully considered the several estimates submitted, your Committee unanimously decided to recommend to the Council that the estimate of Mr. Dollard, Dame-street, be adopted.

The question of the supply of paper for the *Gaelic Union Journal* having also come up in connection with the estimates, your Committee decided upon strongly recommending to the Council that home manufactured paper be used in preference to paper not made in Ireland; and to further recommend that the firm of Messrs. Browne and Nolan, Nassau-street, be asked to supply the paper for printing the journal, provided that they can supply such home-made paper upon equal terms with any English or Scotch firm both as regards quality and price.

Lastly, your Committee decided to recommend to the Council the advisability of having the new journal published by the Gaelic Union itself.

JOHN MORRIN, Hon. Sec. to Committee.  
MICHAEL CUSACK, Hon. Treasurer, G.U.  
DAVID COMYN, Editor G. J.

The usual weekly meeting of the Council of the Gaelic Union was held at 24 D'Olier-street, on Wednesday, 1st November.

John Fleming, Esq., in the Chair.

There were also present—A. K. O'Farrell, Central Secretary National Teachers' Association; John Morrin, Thomas Synnot,

Michael Cusack, and Rev. J. E. Nolan, Hon. Sec.

A letter was received from R. Guiton, Esq., Cork, giving an account of a lecture on “The Irish Language, and why Irishmen should study it,” delivered under the auspices of the Cork Branch of the Gaelic Union, by Rev. J. Hayde, St. Patrick's Reformatory, Upton. A large and appreciative audience attended, and frequently applauded the rev. lecturer.

The Gaelic Journal Committee reported 444 subscribers to the journal, and £35 2s. 6d. received for Reserve Fund. Rev. R. Sladen, P.P., Modeligo, Cappoquin, contributed £1, and Rev. P. Moriarty, Brosna, £2. In consequence of the foregoing and further promises of support, the Journal Committee have decided on going to press on the 6th instant. Application for subscribers' forms is extended to the 10th of this month. Literary communications for the journal should be at once addressed to the Editor.

After having expressed their warm thanks to Eugene O'Sullivan, Esq., Abridge, England, for his successful canvass for the journal, the meeting adjourned to the 8th November, at 4 p.m.

His Grace the Archbishop of Cashel, Patron of the Gaelic Union, has addressed to Rev. John E. Nolan, O.D.C., Hon. Sec., the following letter in reference to this journal:—

“The Palace,

“Thurles, 19th Oct., 1882.

“My dear Father Nolan,—I wish to become a subscriber to the *Gaelic Union Journal*, which I am glad to learn is soon to make its appearance amongst us. I trust, and indeed, I feel assured, that it will be a great success. May I take the liberty of suggesting that instead of the *Gaelic Union Journal* you would call it simply the *Gaelic Journal*. The reason is obvious.

“I am, my dear Father Nolan,

“Your very faithful servant,

“✠ T. W. CROKE,

“Archbishop of Cashel.”

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Mr. Morell took **first place** at the Constabulary Examination in March, 1882.

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 N.B.—Mr. Fleming, Junior, Matriculated, taking First of First Honors in Celtic at the Royal University Examination in October, 1882.

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November 15th, 1882.

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