

Teigi páisté 'r tuille atáim-re tijim
Sán eáipt nó giorne a ónúdach.
I ntacáinne an ghlacúig ba ghnádach mire,
A'f airí mináibh ba minic mo éúligrá;
'Sé ('r) mo rtáro mo feilb lé ghlád oo'n
bhuinneal
Am' bhládair go ríleann an crúisá.

II.

Snírte mar a ceapamh-re trrié do'n aimpír
Air féile fleagád (1) ór ciomh tráile,
O fílaib go Sionainn, ná oíchean te'n baile,
Bhládach-ealaí a'f Tiobraid Áir.
Míne a'f Caireal, Muimhín 'súr Mealaib,
Cuanán geal Meala mojí áitreach;

A' círtaróe d'a mbriacád lé h-ár buróe
blianta,
A'f ríp ósá 'tuitim i nglád leá.

III.

Ig bhládair aon a veapca 'r a ósá rún glasa,
'S a piob marí an eala airí an móri-gluair;
A'gur rízáile an trneacáta tá 'na Leacán
A'f ig riobi go dtaitéinigeanan rí liom-ja.
A'f a bhládair aon a' cumann doam,
A'f cumannig fearta eao duibhlar leat,
Marí rínta é 'n t-anam bocht tabhartha
neor' óeagád,
A'f naid tuisceadh mé rámanta i ngeall
oírc.

To the Editor of the *Gaelic Journal*.

Dear Sir,—In the *Gaelic Journal* of last May I wrote as follows:—"It is a great pity that an attempt is not made, ere it is too late, to preserve some of the Irish folklore. Dr. Hyde deserves great credit for his valuable services in this direction in his *Leabhar Sgeulairgeadáta* and *Le h-Áir na Tineád*. There are hundreds of stories to be had in Donegal yet, which, in twenty or thirty years to come, will be lost unless some organized attempt is made at collecting them in the meantime."

Séamus Ó h-Áirt, who told the long story of *Doillir na g-Cor Túib*, is, says Dr. Hyde, "unfortunately dead." Pádraig

O'Mineáin, from whom Mr. Larminie got the Donegal stories a few years ago, has since died. The best *Seanchaí* in this parish, and one of the two best in the adjoining parish, died last year, and in a short time all the old story tellers will have passed away.

In order that a portion, at least, of the old stories may be preserved, we should adopt some common plan of action, and I take the liberty of suggesting the following:—Let teachers, and any others also, who understand Irish, especially those who hold certificates on this subject, write down as many as possible of the stories to be met with in their own localities during the present winter. If they cannot find stories, let them write down songs. These should be placed in the hands of some competent Irish scholar for publication. I would suggest that they be sent to Rev. Father O'Growney or Dr. Hyde. If each teacher would forward at least two stories or two songs, much would have been done towards keeping our grand old tongue alive. I appeal to my fellow-teachers, and I trust not in vain, to do all in their power for their *teange* mhní, mhní fén.

I am, dear Sir,

Yours respectfully,

JOHN C. WARD.

Killybegs, Donegal.

NOTICES OF BOOKS.

An Teagaisc Críofatáise fá coinne oisighíre na Éadaibh.

The publication of this catechism for the people of Donegal is a formal recognition on the part of the patriotic bishop, Dr. O'Donnell, that Irish-speaking people should learn the truths of religion through the only language which they understand. It is a heartless thing to insist (as is yet done) that poor Gaelic-speaking children should learn their catechism and prayers by rote, and repeat them in English like parrots, while they are unable to say even the "Our Father" in the only words that come from the heart. May this be an omen of better days! It is a satisfaction to know that a cheap Irish prayer-book is also in contemplation. There are a few errors of orthography, etc., in this catechism, such as *ioncolonúigé*, p. 16, *peascád*, p. II, the construction of *cumhíne*, p. 4, and some others. There also some misprints. The notes and vocabulary at the end should prove useful.

Ósánaíte na nua-dháeoilse. A new edition of this popular collection has just been brought out with many additions. In the advance sheets which have been sent, some badly-needed corrections have been made. The