

can pass as genuine, for than his race no nation is quicker to pierce the veneer that hides vulgarity or affectation. Hence, his instant appreciation of such sayings as the following, which he has incorporated in his stock of race-proverbs.

"When the goat goes to the church door he never stops till he gets to the altar."—*Nuair a taidéann an gabhar go h-ursainn ne h-aileish go dleith shac go h-altóir.* This is rather a picturesque estimate of impudence.

"Give his choice to the clown, and he'll bring you the dregs."—*Tabhair a roga do'n bodac agus bearfaid shac dioga duit.*

"When a man thinks most of himself, he's only a laughing stock."—*Nuair is doig le duine ae beit go deas, adh bideann shac na cleas-margaid.*

Coming to the next part of our subject—Sociability or the proverbial estimates of society. Our first impression is, that the Gael is not a recluse, but that he likes his kind. His relations with his neighbours must, therefore, be cordial, even if at times there is a rupture in them. His views on the subject as presented in his proverbs are certainly interesting. Here are a few of these taken at random:

"Contention is better than solitude."—*Is fearr imreas na uaigneas.*

In the next saying there is a touch of subtle pathos, particularly in the mouth of one who has tarried over long on the stage of life, thus surviving most of his contemporaries. "Oisín after the Fenians."—*Ossain indiaig na Feinne.*

Similar in strain and suffused with the same pathos is the proverb—"It's a poor country where there's none of your own people." *Is marg a bdeann a dtír gan duineleis fein.*

Exquisitely is the expression of this thought amplified in Dr. Douglas Hyde's just published edition (Fisher Unwin, London) of "The Religious Songs of Connacht," in which appears his fine translation of "Ossian in Ephraim."

Besides serving to illustrate a proverb here, the following quatrain from that famous poem, dealing with the long-drawn evening