



Leabhar-aicéir mioránal,
Tabairtá cum an
TEANSA SAEDILSE
a corrad azur a raorcužad
azur cum
Fem-maíla Cuid na h-Éireann.

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The  Gael.

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and the autonomy of the Irish Nation.*

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Third Year of Publication.

Philo-Celts.

Let every one remember Wednesday, the 13th of August, at Scheutzen Park, when the Brooklyn Philo Celts hold their annual picnic. That will be the one day in the year which shows that there was ever such a thing as an Irish Nation. Here is where the sweet language of the Gael will be heard in its pristine purity from the lips of the thousands who scorn to barter the language of their sires for that of the "slave". Here may be seen the only legitimate heirs of those illustrious sages whose resplendent virtues and learning during the Dark Ages of Europe, extracted from the surrounding nations the title for their country of "The Island of Saints and Scholars." Here may be seen the pioneers of a regenerated Ireland, calm collected, with the impress of self-reliance on their foreheads and independent defiance in their demeanor, in a word, there may be seen men and women standing to their full height, conscious of inheriting from a noble ancestry those principles of virtue and morality characteristic of their nation and which centuries of oppression and tyranny and the contiguous Sodomatic abominations of England could not pervert. The contemplation of these truths should enkindle a glow of pride in the heart of every Irishman. He should remember that the word Irish was a synonym with all that is noble in human nature until the tares of Anglo Saxon beastiality got intermixed with his race. This is no mere rhetoric, but is a fact supported and demonstrated by ancient and modern—aye, and very modern—witnesses! Then you Irishmen and women who desire to preserve and perpetuate those noble traits of your ancestry, go to your Irish picnic on the 13th and enjoy a day of amusement in company with your fellow-countrymen, embued with the same sentiments. In addition to Prof. Sweeney's excellent orchestra, Mr. Burke and other eminent pipers will discourse Irish music in all its varieties during the evening and the members of the P. C. S. will greet you with a genuine

Ceud míle fáilte.

President Finn and the other officers of the society—Messrs. Heeney, Hyland etc. whom we mentioned in the last Gael are more attentive to duty since. A little rub to absentees now and again is not out of place.

The Misses Murray and Dunlevy are also very attentive,—so they ought. Both are not only Gaelic scholars, but English scholars as well.

Mrs. and the Miss Donnellys are the most regular attendants of our lady members. When Miss E. Donnelly is a little more advanced with her Gaelic studies, she will, from her splendid voice be a great addition to our Gaelic Choral Union.

The Misses Kearney and Guiren are also regular in their attendance, and making splendid progress in their studies.

Mr. Mullaany though only a few months joined

is one of our best readers, but he lisped it in his youth.

Gilgannon We must give Mr Gilgannon a little rub, he has been absent quite often of late.

Messrs. Lacey Graham and Morrissey are very fair attendants. They have been appointed as delegates to confer with our N. Y. friends regarding the future of the Irish Language movement.

Messrs. Kinsella Walsh, and Sloan are very attentive lately.

Our old brother member P. M Cassidy is back again, and is determined to push his studies to perfection.

Mr Monahan is gone to Europe.

Mr. Dowd is absent quite often.

A large number of our lady members are in the country, including the Misses Costello and Brennan:

We presume the Hon. D. Burns is up the mountains, we have not seen him lately.

Counsellor J. C. McGuire is visiting his native home on the Shannon.

The Miss Crowleys are marked absent since summer set in. We presume they are in the Catskills. Mr. Dunning is one of our most expert scholars he has mastered the First Book in one month.

Sergt.-at-arms Flaherty won the race at the Emmet Guard's picnic.

Mr. Lennon is amending in his attendance.

We have not seen our friend Mr. Kyne in a long time—Why? Also, Wm. Sarfield Casey.

Judge Courtney used to give an odd run into the hall. What has come over him,

506 Myrtle av. Brooklyn,
July 8th 1884.

M. J. Logan, Esq.

Dear Sir.—A few more numbers will complete the third volume of the Gael, and I write to ask you, if convenient, to publish in the last number of the present volume, an index or table of contents for the second and third volumes, though the index were to occupy all or most of said number. I find it impossible to procure all the numbers of the first volume, but I have carefully preserved the numbers of the second and third, and like the majority of your subscribers, I intend to have them neatly and substantially bound with the index. The two volumes bound in one will form a useful and very interesting book, and the want of an accurate index would be felt by all who will have occasion to use or study the numerous lessons, songs, correspondence &c. which the work contains. In conclusion I hope that the number of subscribers for the fourth or next volume will be doubled, and this would be but a light task if each subscriber would procure another, and send on both subscriptions promptly at the end of this volume, or immediately if possible. I am thankful for the interest you take in the preservation of the old language.

Respectfully yours,

Patrick F. Lacy.

(The Index will be announced in the next—E.L.)

Չյար արած մե շուտալ հ բանի.
 Շուտո մե այր քարձած դա 5-քրուսե,
 Չյար իմ մո շուտալա լոմ.
 Ա՛նց որ շարայից մե լոյսից Ե՛ր ի քուր-
 Ո՛ր ի ծ' յոնայի 'ր քուր օրձայի Ե՛ՕՁի.

Չյար ի՛նչ 50 լաճ Ե՛տտյ Վ մ'աձայո-րե,
 Շյոքբայից 50 հ-եւյ լե Ե՛ՕՁի;
 'Տ դա քրեյծոճած ձողոսից բայ' ի շրէյի,
 Ու՛ն Ե-բայր ի՛նչ 'դա Շաճոճալ 'ր 'դա Շալլ :
 Բայո աջուր Ե՛րժեար Ե՛ւ 'դա բեւձայր,
 Եւրբայո՛ ի՛նչ լաճ 'չուր շրեայի--
 Օ՛հ ! դա՛նց մեր լա՛ն 'ի դեյից 'դա բեւձա,
 Չ արած մե 'ի քրեյծայի Ե՛ՕՁի ! "j

a Կի ընդ ինքն ինքն Վ լոյսի--Կի ընդ այր
 Կոյն քննի Վ լոյսի : lit. he let on to my
 self his bareness. He complained of
 his ill-treatment.

b Ե՛ւ Կիքեւո՛ւ. &c lit. if it was left to
 myself my head---was I let at liberty.

c շյոբա՛ն, from շյոբո՛ւ, a rag---ragged,
 not bare, unshorn. This line refers to
 a custom in the locality:--as a protec-
 tion against the severity of Winter, at
 the November shearing, part of the
 back and sides and the flanks were ge-
 nerally left unshorn

d Ե՛ՕՁի, a neighboring Protestant
 farmer whose pasturage was rich and
 inviting to the poet's half-starved pet,
 but whose wife, Betty, was noted for
 her lack of hospitality towards such
 visitors.

dd Շաճոճալ, a Catholic.

e քայր', contraction of քայրեայ, a bit-
 ter kind of grass.

f Այն տօբայր 'քայր Երկնի--ճայր Այն տօ-
 բայր Այրայր Երկնի : to the well to
 Bridget (Mrs. Walsh) (In regard to
 Այրայր, my friend, Mr. P H O'Donnell,
 late of Mt. Mellory, Co. Waterford
 but now of Hazelton, Pa., a good
 Irish scholar, says that in his opinion
 Այրայր is a compound of the simple
 քր. positions. Այր and այր. and has its
 English equivalent in 'into' or 'unto',
 a simple, reasonable and apparently
 correct "solution of the problem."

g Չյա՛ն Շլիցի, a neighboring farmer
 who hated the մայրից cordially. The
 mischievous and predatory wether ne-
 ver missed any opportunity, that offer

ed, of preying on McGlin's substance,
 or on any body else's, for that matter.
 His thievish propensities, left him, like
 Cain, "a fugitive and a vagabond,"
 McGlinn was his most deadly enemy
 հ շուտալ, I do not know the meaning
 of this word: its spelling is merely
 phonetical.

i որ ի ծ' յոնայի &c. not the same as
 Tom's ewes; they would not be equal
 ly virtuous., had they been similarly
 situated.

j օ՛հ ! դա՛նց մեր լա՛ն &c. Oh ! Is it not
 I who am at the last gasp since I met
 with Tom's clutch !

ԿԱՐԼԵՁԻ, Այն 20ինած ԼԱ Ե՛ յՍԼ. '84.

Շայն Շուտաճոյր Այն Շաճոճալ.

Չ Զայր.--Շիճոյն յա լեյրի Այր Այն Շաճ-
 յոճալ Ե՛ յայր շուտալ Այն ինչ քո, յաճ Ար-
 ձայն ինքնոճա լե "Շիքեւո՛ւ," մար լա Վ
 Այրից լեւ. Իր մայր ինչ լեյրեւոճա յաճ, լա
 ինչ քուր լե շիքե յո Ե՛ար. ա՛ն ;

Չյո քեւո՛ւ 'ր մո շար,
 Այն լա 'դար քայր լե Վ քուր
 Այրից քուր քուր Ե՛ յո քուր,
 Սու յոյն ընդ Այն Շաճոճալ լեւ.

"Ե՛ւ լե քուր Այր Տաճրայն Ուտո՛ւ," Ե՛ր
 Շիքեւո՛ւ ; քա շոյր մայր ինչ-քեւո՛ւ Այն
 յաճ, լա ընդ Այր Տաճրայն Ուտո՛ւ, լա ընդ
 Այր Այրից ? Այն յայն քուր է, Վ
 Շիքայն ? What is a while there New
 England (America). Եւր Շաճոճալ Այր
 ինչ քուր լե յո յայն.-- Is your brother
 in Dublin, in Cork, or in Newfound-
 land ? Չ Զայր, Եւրայն 'Շիքեւո՛ւ քուր-
 Այն ինչ քուր լե յո քուր "քուր," Ո՛ր քուր-
 յայն Այր ինչ քուր լա ինչ Այր լեւ-
 Այն յո քուր. Ե՛ւ Ե-բայր ընդ է Վ յոյն
 լեւ ? Ե՛ւ քուր աճայր-քա.

Այր Այն քուր-ինչ Ե-բայր լե քուր
 ինչ քուր Շարիք, Ե՛ր ընդ, "Ե՛ւ յոյն
 լա քուր աճայր ինչ քուր," Վ ինչ-քուր,
 Ե՛ւ յոյն, Ե՛ւ յոյն լա քուր լեւ
 "Շիքեւո՛ւ" Այրից Այր Այն քուր լե
 յոյն Ե-բայր լե քուր, " լե Այրից քուր-
 Այն Այն լա ինչ քուր," Ե՛ւ յոյն Այր-
 Այն Այն լե յոյն "քուր-քուր."

Այր Այն քուր լե յո յայն լե Ե-
 բայր, Ե՛ր ընդ, "Քայնո՛ւ քուր Այն

'Njy dany ahojy cá d-fujl ó' ájt,
Óear ny Óuajy aji fuajy na Stajy ?

Déjreac--

Éjre do deul 7 ná h-abajy dada,
Nó r3nyb3y aji fad r3eul Séamuyy fada;
'Tá ny-jomajca '3 iuc nóny ény mórán
cajyte,

Do éabajyca ahojy ood' léjcéjore, '3ljnye.

(Specially written for THE GAEL).

These verses are written in the pure Munster id-
iom, and are the natural extempore production of
one well versed in it. Some may notice that
words are employed which do not appear in the
dictionary, but we are told that the late Dr. Mc
Hale has compiled a manuscript in which are se-
veral thousand words in common use among the
people which do not appear in the dictionaries.

ÓUN SEAJYAN BEAJ CEJYJNK.
Ó RUJSTEARD.

21 Séájajy,

Jr fada me '3 brajé, acé ny bfoé a3am
uajy,

Aji r3eula ény éú3ac abajle ny duajy;
Ajiya ceaj3a breáj nyjlyr 3aodala3ny
Do labajycaj3e fad' ó éall a ny-Éjnyy.

Jr 'mo cur curcaé a3ur jomró3ad
Do bajy3y aram ya féjreac,
Ó ó' fá3ar ny bajle fad' ó
Óny ceacé análl aji ny taobya,---

Acé ó tá me ahojy fé 'ny u3y,
Caj33y3 me byú3ad fú3am le fo3óne,
A'3 brejé aji a ny3óó jr túj3e éú3am,
'33ny 3eapán '3 óeunad le aenyne.

T'péjy dany ceacé éar taoj3e análl,
Jr mny3e a b3or 3o curca cráj3te,
'33ur d' féapny hom 3o d-fajny3ny 'ya m-
bajle éáll,
Nuajy a b3ó3ny aji ceany ny h-oyóce
nyáj3te.

Ce nac d-fujl ény ny nó mór '3am ény
3eapny3ny,
Acé ny m33é hom ény3e ny 3péjny

Dejé onny ahojy 3ac aony lá,
'33ny fá33yl '3am aji é lej3ear.

Jr 'mó feap ceapny3yl 3olánca
By fé ny3ear mór 'ya m-bajle,
Tá ahojy 3o byó3ac má3ca
21 loj3 pá3a lae ny ceacény3ny---

A'3 jr 'mó buacajyl boéc by aji fány,
'33ny meap aji dó3ny aji a ny-Éjny;
'Tá ahojy 3o rocajny, rány
'33ny beany aji byé '3e aji aenyne.

Jr mo dujny ó'fáj3 Éjny le m33a
3ur ruar3ac ahojy jad le fada;
'3 m33eacé ny r3apny3ny ó. ájt 3o h-ájt
21 loj3 tuapny3oal ó Stac 3o Stac.

21 ny nyjny3ny é'fáj3ny ny bajle le r3on-3ac
Jr 3ny3ac 3ur leo '3 ó'Éjny3eany ny t-ác
Ój33eá féjny 3ac lá 3o byác.
3a m-bajny3eany rany ahojy do éac.

'Tá uapal a'3 foral ahojy '3 tu3lleany-
pád',

Cujy ó3ob le cej3te a'3 tu3lle le rány,
byony r333ny le ca3ad a'3 ceany le 3ny
3ád,

23ur ceany e3le le cur ahojya r3uránny.

Ná ó3aj3ny ny'3 raó3al '3am éo breáj3a
A'3 byóé ya m-bajle fad' ó,
'3 dul ó3ny aonyac ahuajny bo 3ád
'3 ó3ol caony ny ceanyac bó.

23ny ny byóé m3oy onny aji dó3ny,
Ná me ceany3aj3te fé 3péjny
Pé ájt a m-duaj33ac fo3ny me
3eó33ny3ny óul ahy 3ny ny3yl

byony mo é3oy3e 3o dú3ac a'3 mo fú3le
'3 r3le,

23 curny3ny3'ó aji ny any a m-by3ny3ny '3
r3ú3al ny c3lle;

23ur por3 featny33ala '3am, ny 3yó
adny3ny,

21 ny3aj3 r3ny3eac a3 ny3eadaó bány.

Slán 3o fó3l leat ahojy, a byác3ny,
Ny'3 uajny '3am aji a tu3lle '3 rá3 leat;
Ná byóé uaj3ny3eany ná buajny3eany,
23ny r3ny3eadaó3a ap3y 3o 3ú3ac éú3ac.

(Le dejé leanyca.)

BLAINE V FREE TRADE.

We have received six long communications on this head for the last few days, four of which—Messrs. O'Rourke, of Jersey City, Hogan and Rielly, of New York and Major Maher of New Haven favor our views, and Messrs Durnin of Tangepahoa La., and Norris of Hartford take an opposite view: Here is Mr. Norris' letter.—

Hartford, July 28, '84.

Mr. M. J. Logan,
Editor of the Gael,
Dear Sir.

I became a subscriber to your paper about two years ago, with the understanding that its object was to promote the use of the Irish language, but in your July issue, you appear to have taken a hand in politics, by favoring the election of the Hon. James G. Blaine to the presidency of the United States. In favoring Mr. Blaine for that office you should, in my judgment, have given stronger reasons why Irishmen should vote for him. I am myself, an Irish-American citizen, and also a supporter of that grand old church which has withstood the shock of ages, and for these reasons I cannot conscientiously vote for Mr. Blaine, nor in my judgment can any other Irish-American citizen, especially a Roman Catholic. It is needless for me to tire you with argument on this subject as you have doubtlessly seen in the ably and honestly conducted Irish American papers, proof sufficient to warrant me in my belief. You refer to Mr. Blaine "as the ideal champion on account of his actions and declarations." By his declarations, Mr. Editor, do you mean when as a member of the Know-nothing party, he favored the passage of a law compelling foreigners, especially Irish, to remain in the country twenty one years before they could have any voice in governmental affairs, no matter how old or intelligent they might be? Also, that it was the intention of the Pope of Rome, and the Catholics to take possession of this country?

You cite the case of ex-Mayor Grace of New York as an instance "of the bigotry of American democrats towards Catholics." It is in my judgment more reasonable to suppose that the opposition was directed more particularly towards Tammany's rule or vain policy. There is not probably in this broad land a stronger advocate of Catholicism than the Hon. Francis Kernan of the Empire state, and yet he has been honored with high political positions, United States senator &c., and this gentleman, you will remember attended the Chicago convention and strongly advocated the nomination of Mr. Cleveland, and that his ringing voice and eloquence, will be thrown in the scales in favor of his election I have not the slightest doubt. Be assured, Mr. Editor, that I am not an enthusiast on politics. I love right, and I hate wrong, and will denounce wrong no matter from what source it comes: neither do I look for political favors, nor do I pen this note for a consideration of dollars and cents. I am actuated solely by the desire that the grand old institutions of America should be perpetuated. For the past twenty years the government has been conducted in the interest of the office holders, some honorable exceptions I must admit. The most gigantic frauds have been committed and covered up in a manner and fashion that this generation or in fact the life of any nation has never seen equaled.

It is to the end that this state of affairs should cease, and that the institutions of glorious Columbia

be perpetuated that we desire the defeat of James G. Blaine. I am firmly convinced that the best interest of the country demands a change. A thorough over-hauling of the government accounts of the past twenty years, will, in my judgment have a salutary effect on the future of our great country, expose and punish the rascals, that it may serve as a warning to future comers. Firmly believing Cleveland & Hendricks will do the work, I will, if God spares my life, vote for them with a hearty good will.

Very Respectfully,
Richard D. Norris.

Mr. Norris thinks we should give stronger reasons why Irishmen should vote for Mr. Blaine! As we control but one vote, nor seek to, we shall state why that will be cast for Mr. Blaine in November if we live. We shall first look to our bread and butter—next to sentiment. We have voted the Democratic ticket heretofore, but now we find we have no Democratic party to vote for. About one-third of the Democracy and about the same number of the Republicans are Free Traders. These have chosen Mr. Cleveland for their standard bearer. The Protectionists have chosen Mr. Blaine. Then Free-Traders and Protectionists are going to be the parties of the future, and believing that Free Trade would ruin the working element of the country, we shall take our stand in the ranks of the Protectionists—which is going to be the democratic party of the future.

Mr. Norris accuses Mr. Blaine of entertaining know-nothing sentiments, when he was editor of a certain newspaper, but if this be all his proof it goes for nothing, for the paid editor of a paper must write for his employers—not his own private sentiments. And, as far as newspapers are concerned, does Mr. Norris know that some of those Irish-American papers which he lauds so much are owned and controlled by Orangemen and Freemasons? We assure him that they are. And if Mr. Norris does not know we shall tell him that the Democratic leaders of New York were, and are today, know-nothings, and that the head of their ticket showed it when he opposed the nomination of Mr. Purcell for Secretary of State, because he was a Catholic, and yet the Republicans nominated and elected a Catholic Irishman, General Carr, to that office! Which party, then, are the know-nothings? What about the 40,000 democratic know-nothings who voted against the Catholic nominee for Mayor of the city, though an anti-Tammany man, and put forward by the Irving Hall and County Democracy? Mr. Norris seems to think that he was the nominee of Tammany Hall. No such thing. And were it not for the strength of Tammany's Catholic vote he would be left out in the cold, which he deserved as far as the manliness was concerned, for when he got into office he acted traitor to those who elected him in trying to curry favor with the implacable enemies of the race which he disgraced.

The Catholic vote of New York City is one-half

he entire vote. Is it not a palpable fact that a union has been formed by the supporters of Cleveland, both Republican and Democratic, to subvert the natural influence of that vote? When the wolves enter the fold it is time for the sheep to look out. What has brought the Joneses, the Bennetts the Beechers, &c. to nominate Cleveland? He is their candidate. The plain Democracy has no candidate. Therefore, Mr. Blaine, receiving the unanimous nomination of the wage-workers of the Republican party against the combined exertion of the kid-gloved kickers and the Federal office-holders, we look upon him as the real Democratic nominee. All who vote for Cleveland will vote for the worst element in our political system. Is it not a condition of his nomination by the Republicans, that in case of election none of the Federal office-holders shall be disturbed. Where, then, will the change be? Since his advent to office he has consulted the Republicans on every bill he signed and vetoed and ignored the Democratic party altogether. In fact, Cleveland is the Republican candidate pure and simple, and that of the most intollerant type of Republicanism.

Something more than a sentiment or the personalities of candidates is at stake in this election. The issue is clear: Free-Trade versus Protection. Those against Free Trade will vote for Mr. Blaine if they do not stultify their convictions, and those in favor of it will vote for Cleveland regardless of past party affiliations. Personalities should be left aside, for Cleveland is as much open to unfavorable criticism on this head as any candidate that could be named. His action on the Five Cent Bill, where hundreds of thousands of dollars were at stake, could be construed in various ways.

It has been designedly sought to hide the real issue of the coming election under the veil of personalities. The real issue to the working man in the coming struggle is his bread and butter. Let him join the Free Trade party to pauperize himself, if he will, or the Protectionist and secure to himself fair wages. Then the issue clearly is, Cleveland and Free Trade and the pauper wages of Europe against Blaine and Protection and fair American wages. Mr. Cleveland has vetoed every measure tending to benefit labor during his short term of office. Are the working men going to put him in a more important position?

In publishing Mr. Norris' communication we have discharged what we consider our duty to the readers of the Gael who differ from us in political opinions. He having so fully and ably covered the points which others might reproduce, we shall close the columns of the Gael to their further discussion.

Send the Gael to your friends in the Old Country, two copies for a year for One Dollar. Your friends will be glad to hear from you in that way.

DR. MACNISH'S ADDRESS

Continued

Were a comparison instituted between the condition of Celtic learning in Great Britain and Ireland when Prichard's well-known work was published, or even when Zeuss gave to the world his admirable "Grammatica Celtica," and the manner in which Celtic literature is now cultivated by those whose venerable inheritance it is, it would be found that a vast improvement has taken place in a commendable direction, and that, *mutatis mutandis*, to Celtic scholars in the study of their own literature, the description which Virgil gives of a sight that Æneas witnessed as, himself unseen, he looked upon those who were rearing the walls of Carthage—the city of Dido, is to a large extent applicable. "Instant ardentem Tyrii, pars ducere muros, Mollisque arcem, et manibus subvolvere saxa.

O fortunati! quorum jam moenia surgunt."

The fondness for claiming a very remote antiquity which pervades the members of the Celtic family, is exemplified in the well-known story of a MacLean, who, when the conversation turned on the deluge and the manner in which its ravages were avoided, maintained that the MacLeans disdained to take shelter in the Ark, for the very good and independent reason that they had a boat of their own.

In the preface to his "Grammatica Celtica," p. 11, Zeuss states, "that the Irish language claims for itself the first place and the largest diligence in the cultivation and study of it, not only in consequence of the larger fertility of the forms of the language, but also in consequence of the more abundant monuments that have been preserved in old Irish MSS., by which the British MSS. of the same age, or rather the Welsh (which doubtless are the only MSS. that reach the age of the Irish MSS.), are far excelled as well in number as in the fulness of their contents." To the explicit authority of Zeuss every deference must be paid. There is thus a compliance with the Irish proverb, *dean gach aon duine buidheach ma fheudair*: "make every person grateful if it be possible." Irish legends assign a very early date to the peopling of Ireland by Partholan, Nemedh, Fírbolgs, Tuatha de Dananus, Gaels, Milesians, or Scots: here are the names of the leaders of immigrants that found their way, at different times, into Ireland, or of the tribes themselves which, according to the legends of Ireland, arrived at different periods in that country.

There is an Irish saying, *Inmáin tainig o thír tern*—"Beloved is he who came from a brave land," which applies to the far-off ancestors of the Irish people. The ancient literature of Ireland is vast and varied. Irish writers were wont to speak of the *hosts* of the books of Erin. Though many of those old books have been irreparably lost, there still exists an immense quantity of Irish literature.

In the libraries of Ireland and England, as well as in Continental libraries, there are numerous Irish MSS. To obtain even an imperfect knowledge of the more useful portions of Irish literature demands a large expenditure of time and pains. Among the many industrious and able and patriotic Irish scholars of this century, there is one in particular whose name is to be mentioned with every respect—one whose memory is to be gratefully cherished by every student of Irish literature,—one who brought to bear on the literature of his country an extraordinary amount of industry and patience as well as ability,—one who has constructed by his indefatigable exertions, an easy path for all who may desire to have some knowledge of the literary treasures of Ireland—one who was as modest as he was scholarly and patriotic. I refer to the late Eugene O'Curry, the first professor of Irish History and Archaeology in the Catholic University of Ireland. Matthew Arnold pays this beautiful tribute to the great and modest Irish scholar: "Obscure Scaliger of a despised literature, he deserves some weightier voice to praise him than the voice of an unlearned belletristic trifler like me; he belongs to the race of the giants in literary research and industry,—a race now almost extinct. Without a literary education and impeded too, it appears, by much trouble of mind and infirmity of body, he has accomplished such a thorough work of classification and description for the chaotic mass of Irish literature, that the student has now half his labor saved and needs only to use his materials as Eugene O'Curry hands them to him." It was in 1860, that O'Curry's Lectures on the MSS. Materials of ancient Irish History were published. Mr. Skene, one of the ablest Celtic scholars of our day, thus praises O'Curry's Lectures: "They are most interesting and instructive, and for the masterly and complete survey taken of the subject as well as for accurate and minute detail, they are almost unexampled in the annals of literature." The student reads with unmingled admiration for the modesty, the patience and the ability of O'Curry, his Lectures to which I have just referred as well as his Lectures on the Manners and Customs of the Ancient Irish. The latter lectures he was not allowed to publish, for his career came to a sudden end. Dr. Sullivan, another Irish scholar of reputation, has performed the duties of editor with remarkable faithfulness, and with commendable reverence for the worth of O'Curry. O'Curry was an Irish Gael of whom every Celt has reason to be pardonably proud. In his preface to the Lectures which he himself was able to edit, he says; "When the Catholic University of Ireland was established and its staff of professors, from day to day, announced in the public papers, I felt the deepest anxiety as to who the professor of Irish History should be, if there should be one.*** At this time, however, I can honestly declare that it nev-

er entered my mind that I should, or ought to be, called to fill this important situation, simply because the course of my life in Irish History and Antiquities had always been of a silent kind. No person knows my bitterly felt deficiencies better than myself. And it never occurred to me that I should have been deemed worthy of an honour which, for these reasons, I should not have presumed to seek." Such are the modest terms in which O'Curry speaks of himself; though a casual glance at his Lectures will suffice to convince any intelligent reader that his labors were enormous, that his ability for deciphering old MSS. was remarkable, and that, not only his fellow countrymen, but all lovers of Celtic learning, owe him a very deep debt of gratitude indeed. William Livingstone, perhaps the most talented Gaelic bard of this country, thus extols O'Curry:

'Eirinn uaine tog do cheann,
'S na bi' nis mo fo ghlasaibh teann,
Do chainnt oirdheire oil do'd chlainn
A thogas clu le gloir neo fhann,
Air Eoghan gu buai?'

'ha tír nam beann 's nan tuil an gaul ort,
Sean Albainn chruaidh na morachd aosda,
Toirt furain duit le lamhan sgaolte,
A dh'aineoin co their nach faod i
Eoghain gu buaidh."

Leabhar na h-uidhre, The Book of Leinster, The Book of Ballymote, The Leabhar breac, The Yellow Book of Lecan, The Book of Lecan, The Book of Lismore—such are the principal books of ancient date that pertain to Irish literature.

Leabhar na h-uidhre, or the book of the dun, (dark grey, is said to have received its name from the fact that Fergus MacRigh, who was an Ulster prince of great fame, appeared after his death and recited the *Tain Bo Cuailgne*, or the cattle prey of Cooley in Louth—a tale which is, by common consent, allowed to form the Iliad of Irish literature. St. Ciaran, thereupon wrote down the tale at the dictation of Fergus in a book which he made from the hide of his pet cow. The cow, from its color, was called the *dhhar* or dun cow, and from that circumstance the book was ever afterwards known as *Leabhar na h-uidhre*.

2.—Of the *Book of Leinster*, which was composed in the early part of the 12th century by Finn, Bishop of Kildare, O'Curry writes in warmest terms of praise, maintaining that there was not in Europe any nation save the Irish, that would not long since have made a literary fortune out of such a volume.

3.—*The Book of Ballymote* was written in the County of Sligo, about the close of the 14th century. It is said, that there scarcely exists an O' or a Mac at the present day who may not find in the Book of Ballymote the name of that particular remote ancestor whose name he bears as a surname, as well as the time at which he lived, what he was, and from what more ancient time he again was de-

scended.

4.—*The Leabhar breic*, or Speckled Book, appears to have been written in Duna Dóighre, on the Galway side of the Shannon, about the close of the 14th century, by the members of the literary family of the MacÆgans.

5.—*Leabhar buidhe Leacain* was compiled about 1390, by a family of MacFirbises, in Sligo.

6.—*Leabhar Lecain* was compiled in 1416, in Sligo, by Gilla Ioa Mor MacFirbis.

7.—*The Book of Lismore* is so called because it was discovered in 1814, by workmen who were employed by the Duke of Devonshire in repairing his ancient Castle of Lismore, in the County of Waterford.

The Annals of the Four Masters; such is the name of a monument of Irish learning and patriotism to which there attaches a peculiar interest, owing to the circumstances amid which it was composed and the comprehensive purpose which it seeks to accomplish. O'Curry thus writes; "In whatever point of view we regard these Annals, they must awaken feelings of deep interest and respect, * * * as the largest collection of natural, civil, military and family history ever brought together in this or perhaps any other country." It was John Colgan who gave the name, *The Annals of the Four Masters*, to that work which was composed principally by four friars of the order of St. Francis, in the County of Donegal. The Annals of the Four Masters, written in Irish Gaelic, begin with the deluge which, following the Septuagint, they date Anno Mundi, 224. The Annals came down to 1616, and, therefore, embrace 4500 years of a nation's history. Sir James MacIntosh thus commends the Annals of the Masters, "no other nation possesses any monument of literature in its present spoken language, which goes back within several centuries of these chronicles." The Annals of the Four Masters, the result of most patriotic faithfulness and unremitting diligence, beautifully verify the statement which Michael O'Clery makes in the Dedication: "Nothing is more glorious, more respectable, or more honourable than to bring to light the knowledge of ancient authors." *Nach fuil ní as glormaire, agus as airmittighé, onraighé ina fíor s andacht na seanughdar.*

John O'Donovan, another Irish scholar of great learning, has edited *The Annals of the Four Masters* and has added very useful annotations. Todd, Hennesey, Petrie, Joyce, such are the names of other Irish scholars who have done much in various channels of research to advance the cause of Irish learning. There is a legend to the effect that Finn MacCumhail was, upon a certain occasion, hunting near *Sliabh nán Ban*, in the County of Tipperary. As he was standing near a well, a strange woman appeared and filled a silver tankard at the well. Finn followed her unperceived, until she came to the side of a hill, where a concealed door opened suddenly and she walked in: Finn attempt

ed to follow her, but the door was shut so quickly that he was only able to place his hand on the door-post with his thumb inside. It was with great difficulty that he was able to extract his thumb which, bruised as it was, he put into his mouth to ease the pain. No sooner had he done so, than he found himself possessed of the gift of foreseeing future events. This gift was not always present, but only when he bruised or chewed the thumb between his teeth. Such is the history of the phrase, "Finn's thumb of knowledge," and of the aphorism,

"*Tabhair tordog fod' dhead fis*

Is na leig sinn an eislis."

"Put thy thumb of knowledge to thy tooth
And leave us not in ignorance."

When we interpret that aphorism in its practical sense, it is to be cheerfully admitted that the Irish scholars of our day are doing earnest honor to it.

To be continued

PROF. ROHRIG ON THE IRISH LANGUAGE.

Continued from page 380.

Ger., *korb*; Swedish, *korg*; German, *farbe*; Swedish, *farg*; the *f* in the Latin words *faba*, *facere*, *filii*, *filia*, *fabulari*, etc., becomes *h* in Spanish (*haba*, *hacer*, *hijo*, *hija*, *hablar*). In the Greek we find dialectic changes, such as Ionic *kos* for *pos*, Ionic *kote* often used by Herodotus for *pote*. Ionic *kotos*, for *poteros*, etc. The Greek *hippos* appears in Latin under the form of *equus* (*p=qu*); the Greek numeral *pente* (five) is the Latin *quinque* (*p=qu*); the Latin *quatuor* is recognised in the Gothic *fidvor* (*qu=f*); hence, the other Germanic words *fior*, *four*, *vier*, etc. As a further illustration, in Japanese, for instance, the sounds *f* and *h* are in a sort of fluctuating state, so that they are continually flowing one into the other; and the same sign or syllabic character is pronounced with *f* as well as with *h*. So we have also, in Mantchoo two forms for certain words, one with a *labial*, the other with a *guttural*; e. g., *fakouri*, (drawers), and *khakouri*; *foulgiyan* (red) and *khoulgiyan*; *fako* (rampant) and *khako*, etc. So we have in Latin *quisquam* and *quispiam*; *namque* and *nempe* etc. Another distinguishing feature between Irish and Kymric is, where *s* stands in the former, the latter has often *h*. Irish has this in common with Sanskrit, Latin, German, and Slavonian, which have *s*, while Zend [Old Bactrian], Persian and Greek have *h* in the corresponding words: e. g. Irish *sen* old, Kymric *hen*; Irish *salann* salt, Kymric *halen*; so, also in Latin *sal* salt, Greek *hals*; so we have in Sanskrit *asmi* [I am], in Zend *ahmi*, etc., in Latin *sex*, *septem*, *super*, in Greek *hex* *hepta*, *hyper* [hyper] etc. It also happens that while Irish preserves the guttural, Kymric, instead of replacing it by the labial, as we have seen, sim-

ply drops it ; e. g. Irish *tebh* [house], Welsh *ti* ; Irish *nocht* [night], Welsh *nos* ; Irish *teglech* [household], Welsh *teulu*, etc. There are, however, also, now and then, coincidences to be found between the two branches, Gaelic and Kymric, either in the form of words or in grammatical construction. We shall here, in passing, allude only to a few of them. Thus, for instance, when two definite nouns come together, two substantives that should have the definite article and stand in a genitive relation to each other, as *the Lord of the world*: the last noun only will admit of the article so that it would be "Lord of the world." This is expressed in Irish by *Tighearna an domhain*: even with three or more such substantives, only the last would be preceded by the article, as for instance, *the servant of the son of the king*, would be in Welsh *gwas mab y brenin*. (Exactly the same takes place in Arabic, where the Lord of the world, or rather of the worlds, is expressed in Sura I. of the Coran, by *rabbulalamina*.) In Gaelic and Kymric, names of countries are preceded by the definite article (as they are also in French), viz.: *an Frainc*, la France ; *an Albain*, l'Ecosse ; *an Spain*, l'Espagne, etc. In Gaelic as well as in Kymric, we see adjectives following the substantive: thus, a great man would be in Irish *fear mor* and in Welsh *gwr mawr*. And where there is an exception to this rule, we find it to be the same in both branches ; e. g. the words *old, true, first, precede* the substantive ; Irish, *sean, fíor, príomh*, Welsh *hen, gwir, prif*. When an adjective follows two or more nouns connected by the conjunction *and*, then it agrees, if they are of different genders only with the last noun. Thus, a good man and woman is in Irish expressed *sear agus bean mhaith* and in Welsh by *dyn a dynes dda*. In Gaelic and Kymric, we see demonstrative pronouns joined to nouns, taking the last place ; e. g. Irish *an fear so* Welsh *y gwr hwn* ; just as the French would say, *cet homme ci*. In both branches, the compound numbers are formed in the same manner, e. g., thirty is in Irish *deich's fich-ad*, in Welsh *deg ar hugain*, fifty in Irish *deich's da fhichead*, in Welsh *deg a deugain*, etc. The consuetudinal has, in both branches, similar forms. e. g., Irish *bídhir*, Welsh *byddi*, Irish *bídhis*, Welsh *byddan* etc. Similarly as in Irish, *a* (his) before a vowel does not aspirate [*a anam*, his soul], but *a* [her] does aspirate the vowel by inserting *h* a *-anam* her soul, and as *a* [their] causes *n* to be prefixed [*a n-anama*, the *r* souls],—*ei* and *en* in Welsh, have *h* prefixed to words beginning with a vowel: Also before consonants, the construction of *ei* is somewhat analogous to Irish. Thus *tad* which means father, preceded by *ei*, appears as *ei thad*, her father, and as *ei dad*, his father. In Gaelic as well as in Kymric, the verb generally holds the first place in a sentence, then follows the subject or nominative, and after that the accusative. [We meet with the same construction, in a measure, at

least, in French, e. g. "Suivent les noms des provinces;" in a few instances—determined by grammar ; also, in Spanish and Arabic, something similar is seen.]

Celtic, or rather *Celt*, (*Kelt*) is, as Pausanias (Lib. I., chap. 3,) informs us, the name which these people gave to themselves, and which the Greeks, as late as the third century before our era, applied to the Celts on the Continent, and which became subsequently extended to the other Celtic tribes. According to Dio Caesarius, *Celt* is identical in meaning with *Gallus*, and there seems to be no doubt but that originally the names *Galli*, *Gallia*, *Galatae Celtae* were of one and the same root, and that *Galli* and *Celtes* denoted one and the same people; so also *Galatae*, which afterwards received the more restricted meaning of Celts, in Asia. Also the name *Vo ca* was in use as the generic term of the Celtic race. *Vo ca* re appears in *Wales*, *We Wallach*, *Wallon*, and is fundamentally the same word as we have in *Gillus*, *Gallia*, *Gau*; the letters *g* or *h*, and *w* or *f*, interchanging, in languages, frequently with each other. Thus, *Wales*, German *Wallis*, is in French *Gales*; the adjective of it is *gallois*. So we have *Cornquales* and *Cornwall*, which has been considered as standing for *Cornu-gal-iae*; while another derivation might be simply from the name which Saxons and Angles used to give to the remnants of the Britons, viz. *Corn Weales* and *Brit-Weales*, meaning inhabitants of *Wales*. We have already spoken of the permutation of gutturals and labials, and will only, in a more particular way, refer here to the French *guespe* (for *guespe*) and the German *wespe*, English *wasp*; the French *guerre*, English *war*: French *gater* [for *gaster*] and the English *waste*, also to proper names, such as *Guillame* and *William*: *Guelf* and *Welf*, etc. Thus, *Gal=Wal*: it leads us to Old Celtic *gallu*, to be powerful, mighty, great; and *gallu* means also power, strength, violence. (This connects it with the German *Ge-walt*, the Icelandic *vald*, *balld*, *r*, *ball*, *r*, *bali*, the Gothic *baldo*, English *bold*, the Sanscrit adjective *balin*, the verb *bal* *balami*, which reappears in the Latin *valeo*, *validus*, the French *valoir*, English *value*, etc.) Hence *Gal=Wal* means mighty, great: mighty men: then those that violently immigrate, and powerfully invade the country, who appear to the inhabitants as hostile people, enemies: thus it means an *enemy*, and subsequently, when hostilities had subsided, a *stranger*, *foreigner*.

To be continued.

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