

Philo-Celts.

What is the matter with our Brooklyn Philo-Celts. The hall is nearly empty every Sunday. Ah, Philo-Celts, spasmodic ebullitions of patriotism will never attain the end in view. You have undertaken the task of educating your countrymen in the science of Nationality, the undertaking is no milk and sugar affair, but downright hard labor. It is no picnic affair, but an affair which puts to the crucial test the Irishman's mettle. Remember that he who would win the prize must climb to the top of the pole.

Mr. McHale of Minneapolis, reports the formation of a Gaelic Society in that city which promises good results. There is good material in and about Minneapolis.

Parnellism is dead. What next?

Every Irishman and Irishwoman who makes no effort to preserve the national language helps to forge his and her bond of slavery. No language, no nation. It is said that we have smart, educated Irish nationalists. Yes, educated blindness, imbecility and cowardice. England knows that, otherwise she dare not enact coercion in this age of science and general knowledge. But what could be expected of men who would not reach a hand to save their mother tongue from death?

Any member of a revolutionary organization who uses intoxicating liquors to excess should be expelled, and any man who uses them at all should not be permitted to hold office. Pothouse revolutionists should not be entrusted with the herding of swine.

We see that American citizens who call themselves Republicans and Democrats joined in the jubilation of Queen Victoria the other day. What wretchedly mean sycophants. Did they ever hear of Victoria or any other English citizen to jubilate with Americans on the Declaration of Independence? Never. These traitors to Republican principles are not Americans. They are English to the back bone, they are the Tories of the Revolution, and would be Arnolds should the tug of war ever return.

The Very Rev Canon Bourke's letter on the 3rd singular conditional of the morosyllabic verb settles that question, as far as we are concerned. Nevertheless we think that some weight should be given to general usage.

We would recommend our readers to preserve Mr. Yorke's Lectures. From what we have seen of them, they promise to be fully as interesting and as valuable, in their sphere, as O'Curry's Manuscript Material of Irish History.

Though we have published Mr. Hagerty's letter, we cannot open the columns of the GÆL to the discussion of the labor question. Our great regard for Mr. Hagerty, and to set ourselves right on this matter, induced us to publish his letter. However, as an exercise for our Gaelic students and scholars, the discussion of the subject in that language might be interesting. Hence, we will publish such discussion in that language.

Salisbury, Hartington, Chamberlain and Co. have thrown down the glove; is there vitality enough left in Erin's sons to accept the challenge at these tyrants' own door?

The New York P. C. S. celebrated the 108th anniversary of the birth of Tom Moore in Clarendon Hall, on Friday evening May 27th. The hall was well filled, and the exercises remarkably well rendered. Following is the programme of the evening—

1. CHORUS, Let Erin Remember.
2. ADDRESS, Irish, President of the School.
3. SONG, Kathleen Mavourneen, Miss Alice Rowan.
4. RECITATION, Irish, Mr. Denis Burns.
5. SONG, The Last Rose of Summer, Miss Mamie Reynolds.
6. SONG, The Minstrel Boy, Irish, Chorus.
7. SONG, The Boys of '66, Mr. J. H. O'Sullivan.
8. RECITATION, Capt. T. D. Norris.
9. SONG, Molly Bawn, Miss Nellie McDonnell.
10. SONG, Duet-I feel thy soothing presence near. Miss Mamie Reynolds and Mr. J. White.
11. SONG, Alone in Crowds to Wander on, Mr. Frank O'Neil.
12. RECITATION, Fontenoy, Mr. T. Bishop.
13. SONG, Beautiful Isle of the Sea (*Translated by Capt. T. D. NORRIS*), Miss M. Comer.
14. SPEECH, Irish, Mr. Patrick Morrisy.
15. CLARINET SOLO, Mr. C. O'Keefe.
16. SONG, Trio-Believe me my heart etc., Miss M. Reynolds, Mr. J. White Mr. F. Burgher.
17. VIOLIN SELECTIONS, Masters O'Mahony,
18. SONG, Irish, The Valley lay Smiling Before Me, Mr. Joseph Cromien.
19. GOD SAVE IRELAND. Chorus.

The President's Gaelic address was well spoken, and showed that the proper man was in the proper place. Miss Rowan did full justice to Kathleen Mavourneen, and the Hon. Denis Burns, the life and soul of the society, recited *An Cara Fíor* with remarkable energy—the speaker, as it were, emphasizing the words with suitable gestures. Miss Reynolds, an excellently trained vocalist, rendered *The Last Rose of Summer* in excellent style, and was repeatedly encored.

Miss Nellie McDonnell sang *Molly Bawn* and for an encore, in Gaelic, *The Harp of Tara*.

But Miss Mary Comer capped the climax in her rendition of *Beautiful Isle of the Sea*, in Irish, she was encored so often that the chairman had to "shut down" on the audience.

Mr. Morrisy's extempore Gaelic speech was well received, it was to the point. Mr. Morrisy is an excellent Gaelic speaker.

Mr. Joseph Cromien sang the last Gaelic song—*The Valley lay Smiling Before me*. Mr. Cromien being master of the vocal art, it is hardly necessary to say that he did it well.

All the talent taking part acquitted themselves well. The evening was a pleasant one, and we were pleased to see a large number of our old Gaelic friends present.

The Committee of arrangements consisted of—J. Cromien, J. Casey, C. Manning, T. Bishop, P. McGrath, Capt. T. D. Norris and J. O'Neil. But the leading spirit of the entertainment, and of the society, the Hon. Denis Burns, was too modest to place his own name on any of the committees, though it was whispered that it was he who made both the programme and the committees. We congratulate our New York friends on their very successful entertainment.

Let the friends of Erin's cause circulate the national literature.

SECOND IRISH BOOK.

(Continued from page 621.)

RULE XI.

The particles *an*, very; *ro*, to, exceedingly; *ra*, very, excessively, which are chiefly used as prefixes to adjectives, cause aspiration.

There are many particles, such as *an*, corresponding to "in" or "un," *at*, corresponding to "re," *nean*, to "in" or "un," etc. which cause aspiration; but these may be considered as forming compounds in each case with the word they precede, it is not necessary to give much attention to them here.

EXERCISE XXI.

Examples.

- an-bneas*, very fine.
- an-inaic*, very good.
- an-rós*, misery; *an* (negative, "un"), and *rós*, happiness.
- at-beothuif*, revive, *at* "re," and *teothuif*, animate.
- ro-beurac*, ill-mannered.
- ro-car*, loss, harm.
- ro-ceanca*, hard to be done, impossible.
- ro-feicrionac*, hard to be seen, invisible.
- nean-erocairneac*, unmerciful.
- ro-beas*, too small.
- ro-inon*, too large.
- ro-réan*, too old.
- ro-cejc*, too hot.
- ra-rbhinn*, most melodious.
- ra-rshic*, very wise.
- ra-rinaic*, excellent.
- ro-beurac*, well-mannered.
- ro-car*, profit.
- ro-ceanca*, easy to be done, possible.
- ro-feicrionac*, easy to be seen, visible.

EXERCISE XXVI.

- baireud*, a hat
- ceirud*, a trade.
- ceirud*, of a trade.
- ion-ceanca*, fit to be done, practicable.
- ra-rnuzac*, oppression, fatigue.
- reinn*, sing.

1 *Uj ré an-bneas*. 2 *Uj a baireud ro-beas ró*. 3 *So-car asur ro-car na*

ceirud. 4 *ro-feicrionac asur ro-feicrionac*. 5 *Tá ré ro-ceanca asur ion-ceanca*. 6 *at-beothuif an shacshac*. 7 *Sós asur an-rós*. 8 *An-rós asur ra-rnuzac*. 9 *Do reinn rí so ra-rbhinn*. 10 *Uj ra-rinaic an fear é*.

It was very fine. 2 His hat was too small for him, 3 Profit and loss of trade, 4 Visible and invisible. 5 It is possible and practicable. 6 Revive the Gaelic. 7 Happiness and misery. 8 Misery and oppression. 9 She sang most harmoniously. 10 He is an excellent man.

AN IRISH HURLING-GREEN.

Air—"Dawning of the Day."

A Ballad for the GAEL, by Wm. Russell.

Full many years, 'neath foreign skies,
A stranger have I strayed,
I've mingled in their sportive joys,
And heard their music played;
But still the dearest spot on earth—
Which links me to its scene—
For cheerful, hearty, guileless mirth,
Is an Irish hurling-green.

There lightly dancing on the grass,
To music's merry strain,
Is seen the tidy country lass
With her nimble-footed swain:
While circled round in gay delight
Are sparkling faces seen,
As fair and white as daisies bright
On the Irish hurling-green.

There stout athletes with manly force,
Impel the ball on high:
Or swiftly bounding o'er the course,
Their ashen hurlies ply;
Th' Olympic games, tho' famed of old,
In gallant feats were mean,
Compared with when the Fenians goaled
On an Irish hurling-green.

The hurling game, through countless reigns,
With prestige has come down—
At Babel, and on Egypt's plains,
'Twas practiced with renown;
The Celtic tribes, in ancient Spain,
Took sides on the "Moneen,"
And the clans of true Milesian vein
On an Irish hurling-green.

My county dear! tho' deep the wrongs
That rankle at thy core,
I love thy music, and thy songs,
Thy language and thy lore;
And till the gloomy cloud of death,
My life's last vision screen,
I'll duly praise, with faithful breath,
A lov'd Irish hurling-green.

For every Irishman seized by Eng-
land under Coercion half dozen English
leaders should be taken as hostages.

“Օ ԾՔԱՂՅԱՅԻ ՄԵ ԷՄ ԵՐ ԲԱԾԱ, ԼԵՅՅ ՕՄՈՅ
ԵՐ ԵԾԱՅԻՐԵ ՕՂ ԵՐ ԿՕ. ՇԱ ՄԱԸՔԱՄՍՅՈՒ?
ՕՐՄՍՅՈՒ! ...ԱՄԼԱԵՒ ՄՅՈ ՔԱՅԻՐ-ԿԱ.”

ԱՅՍՐ ԱՊՅՐ, ԱՂ ԵՄՕ ԱՅԻՐ, Օ ԵՄԱՅՈՒ
ՕՄՈՂԱԼ ԱՄԱԸ ԱՅ ՔԱՅՅԱԸ ԱՂ ԼԱ ՄՅՈՂԻՆԵ
ՐՂԻ, ԵՐՄՍՅ ՔԵ ԱՅ ԱՅԻՆԵԱԸԵԱՂԻ ՕՐՄՍՅՈՒՅ
ԱՂ ՕՐԱՅՐ.

ՍՅ ՐԼԱՅԻՇԵ ՔԻԱԾ ԱՅԻ ՂԱ ՔԱՐԱՅԻՅԻԾ Ա ՍՅ
ԵՄՈՂԵՅՈՒ ԱՅԻ, ԱՅՍՐ ՕՂԱՐ ՔԵ ԱՅԻ Ա ԵՍԻԼԵ
ՐՅՅԱՄԱՅՅ ՔԱՂԱԸԵ Ի Ղ-ԱՅԵ ԱՂ Ե-ՐԵԱՂ ԵՅՐ-
ԼԵԱՂԻ, ԵՐՔԱԾ Ի ԵՅԵԵԱԾ ՔԵՅՐԵԱՂ ԱՅ ԵՐ-
ԱՅԵԱԸԵ ՄՕՕ ԵՅՅԻՂ ԼԵ Ա ՄՅԱՕԼՕԵԱԾ ՐԻԱԾ
ՕՐՄՍՅՈՒՅԵ ԱՂ ՕՐԱՅՐ.

ՈՅՐԻ ՔԱՂ ՔԵ Ե-ՔԱԾ ՕՂԱ ԵԱՅԻԾ. ԵԱՂԻՇԵ
ՔԵ ԱՅԻ ԱՅՐ ՐԼԱ ԱՅԻՐ ԱՅՅ ՅՈՄԵԱՐ ՔՕԵԱՂԻ
ՕՅՅ ՅԱԾԱՅԻ ԱՅԻ Ա ՅՄԱՅԻՂԻԾ. ՈՅ ՔԵԱՐԱԸ
ՄԵ ԵՅԱՂՊՅՐ ԱՐ ՄԵՅԵԵԵՅՈՒ ՐԻԱԾ ԱՂ ԵՄՕ-
ՔՐՅՈՂԻ, ԱԸԵ ԵՐԵՅՈՂ ՔԵՕ---ՅՍՐ ՅԵԱԾԱՐ
ԼԵ ՐԱՄԱՐ, ԱՅՍՐ ԱՅԻ Ա Մ-ԵՅԵ ԴԵԱՐԵԱՅԻՅ-
ԵԵ Ա Ղ-ԱՅԱՅՈՒ ԱՂ ՕԵԱՄԱՂԻ ՐՔԵՂԵՅ, ԵՍԾ
ՈՂԱՂ ԼԵ ՕՄՈՂԱԼ Ա ԵԵԱԼԱԸ ՕՂԱԵԼՈՂԵՅ ԵԱՐ
ԵՂՕԸ Ի ՈՂԱՅՅ ՅՕ Օ-ԵՂ ՂԱ ՅԼԵԱՂԻ ՕՒԵԸԱՅՐ
ՔԵՂԻ. ԱՅՍՐ ՕՒ ՈՂԱՂԱՅՅ ԵՅԻԼԻՂ ԵՄԼ Ա
Ղ-ԱՊՔԱԸԵ ԼԵՅՐ.

ԼԵ ԵՅԵ ԱՅԻ ԼԵԱՂԱՄՍՅՈՒՅ

THE PHILADLPHIA PHILO-CELTIC SOCIETY.

Philadelphia, June 15 1887.

Editor of the GAZET,

The P. C. S of Phila. observed
its 5th anniversary on June 9th, at its class rooms
211 S. 12th St, by public meeting, speeches, songs
and recitations, in Irish and English. Mr. John J.
Wall, the first secretary of the Society at its organ-
ization, spoke a stirring piece urging all present to
persevere in accomplishing a knowledge of this
valuable language. Miss Sallie Meakim, one of
our youngest scholars, sang The Harp of Tara's
Hall. Mr. Chas. E. Craunty, who has advanced
rapidly in his study of the language gave O'Don-
nell Aboo, in Irish elegantly, and Fontenoy, in
English. Mr. P. McFadden, Prest., some readings
in Irish. Mr. D. Kennedy, Meetings of the Wat-
ers, in Irish. Mr. Thos. Melnery, song, Minstrel
Boy. Mr. John J. Lyons, the address of the even-
ing, delivered in his customary eloquent style, in
Irish. Mr. P. F. Murphy, some pleasant remarks
in Irish. Mr. P. McCann spoke a very patriotic
piece, The Shearses' Brothers. Mr. Peter Moon-
ey, reading. Mr. Bernard Kiernan, a laughable
recitation entitled The Tivans. Mr. John Rob-
inson, some remarks on the merits of the Irish
language and its antiquity. This closed the exer-
cises of our celebration and it was highly enjoy-
ed by all present. Our new scholars are making a
high mark at their studies. It is very gratifying
to notice their proficiency, those that did not know
one word of Irish at the start. We sincerely hope

that the numbers of our Irish people in Phila. will
be induced to copy by their example and attend our
Philo-Celtic School.

Faithfully yours,

Dennis Kennedy, Cor. Sec.

Mr. LYONS'S Address, -

ՅԻ ԱՂԻԱ ԱՅԻՐԼԵ ԱՅՍՐ ՅԻ ՕՄՅՈՂԵ ԱՅԻՐԼԵ.

Ի Ղ-ԱՅՈՂ ԱՂ ԵՄՈՂԱՂ ՅԱԵԾԻՅԵ ԵՄՍՂԻՅ
ԵՄՕ ՄՅԼԵ ՔԱՅԼԵ ՐՕՄԱՅԻԾ. ՈՅ ՄԱԾ ՐԱՅԻ
ԱՅԻ ԵՅԵ ԱՅԱՂ ՅՕ ԼԱԾՐՕԵԱՂԻՂ ԱՂԻ ՔԵՕ Ա-
ՊՕԸԵ, ՂԱՐԱ ԼԱԾԱՅԻ ՄԵ ԵՕ ՄՂԻՇԵ ԵԵԱՂԱ
ՅՍՐ ՈՂԵԱՐ ՄԵ ՅՕ ՄԱԾ ՐՅԾ ԵՄՍՐԵԱԸ ՕՅՈՂ,
ԱԸԵ Օ ԵԱՐԼԱԾ ՅՕ Ե-ՔԱՅԻ ԵՐՈՂԱՂՔԵՂԻՅՈՒ
ՅՂ ՔԵՕ ԵԱՅԵՔՅՈՒ ՄԵ ՄՕՕ ԱՅԵՂ Ա ՄԱԾ---ՈՅ
ԵՅՐԻՔՅՈՒ ՄԵ ՄՕՐԱՂ; ՕԵՄՂԻՔԱՅՈՒ ՄԵ ՐՅԵՄԼ
ՅԵԱՐԻ ՕԵ.

ՈՅ ԵՅՅՐԻԾ Ա Ե-ՔԱՅԻ ԱՂԻ ՔԵՕ ՄԵ: ԵԱ
ՕՄՅՈՂԵ ԱՂԻ ՔԵՕ ՂԱԸ Ե-ՔԱՅԻ ԼՕՂ ՅԱԵԾԻՅԵ
ԱԸԱ. ՏՅԻՐԵ Ա ԵՅՅԵԱՐ ՄԵ ՅՈՂՂՐԻՅՈՅՅ ՕՒ Ղ
ՈՂԱՂԵՂԻ ԵՅԼԵ ՂԱ ՐՕԼԱ Ա ՕԵԱՐՔԱՐ ՄԵ ԼՅԾ,
ԱՅՍՐ ԵՄՅԱՅՈՒ ԱՂ ՐՅԵՄԼ Ա ԵԱՅԼԵ ԱՅՅ ՂԱ
ԵՕՄՍՐԵԱՂԱՅԻԾ.

ՈՅԼ ԵԱՅԼԼ ԱՅԱՂ Ա ՄԱԾ ԼՅԾ ՅՕ Ե-ՔԱՅԻ
ԼԱԵՅՅԱՅԻ ԱՅԻ ՄՅՕ ԵՐՅՈՒԸԵ ՂԱՅԻՐ Ի ԵՐԵԱԸ-
ՂԱՅԻՂԻ ԵԱՐԵ ԱՅԻ Ա Ե-ՔԱՅԻ ԵՐԱՂՂՈՅԵ ԱՂԻ
ՔԵՕ. ԻՐ ԵՂԵ ԅՍՐ ԵՒԵ ՔԵՕ ԵՐԱՂՂՈՅՅ-
ԱԾ ՂԱ Ե-ՔԵԱՐ Ի ՂԱ Մ-ԵԱՂ---ԵՐԱՂՂՈՅՅԱԾ
ՂԱ Ղ-ԵՅԻՆԵԱՂԱԸ ՂԱՐ ԵՅԻՐ Ի ՂԱՐ ԵՅՐ Ա-
ՂԱՂԻ, ԱՄՍՅՅ ՂՕ ՐԱՂ Ղ-ԵԱՅԼԵ, ԵՕՐԱՂԵ Ա
Յ-ԵՐԵՅՈՂԻ ԱՅՍՐ Ա Օ-ԵՂԵ. ԻՐ ՄԱՅԵ ԱՂ
ԵՕՐԱՄԼԱԸ Ի. ԻՐ ԵՕՄԱՐԱ Ե ՅՕ Ե-ՔԱՅԻ ԱՂ
Ե-ՐԵԱՂ-ՐՅՅՐԱՅՈՒ ԵՄՕՂԱ ԵՕՕ ԱՂԻԱՂԻՂԵ Ա
ՍՅ ԱՂԻ ԱՐ Ղ-ԱՅԻՆԵԱԸԱՅԻ ՐՕՄԱՂԻՂԻ---ԱՂ
ՐՅՅՐԱՅՈՒ ՐՂԻ Ա ԵՐՕՐՕՄՍՅՅ ՅԱՕՐԱՂ ԵՄՂ
ԵՐՅՈՒ Ա Ղ-ԱՅԱՅՈՒ ԱՂ ՂԱՄԱՅՈՒ ԱՅԻ ՔԵԱԾ
ՔԵԱԸԵ Յ-ԵՄՕ ԵՅԱԾԱՂԻ ԵԱ ՕՂ ԱՐ Ղ-ԵՐՅՈՒ-
ՕՒՅԱԾ ՐՂԻՂԵ ԱՂՕԸԵ.

ԵՄՅՅ ԵՅԱՅՂԱ ՐԱՂ ԼԱ Ղ-ՅՈՒ ԵՄՐԵԱԾ
ՐՕՅԼ ՅԱԵԾԻՅԵ ԱՅԻ ԵՄՂ ԱՂԻ ՔԵՕ. ՕՅՄԱՐ
Ա ԼԵԱՅԱՂ ԱՄԱԸ ՅՕ ՄԱՅԻ ՔԵ Ա Ղ-ԱՂ ԱՅՅ
ՄԱՂԵՂԻ ՂԱ Ղ-ԱՅԵ ՔԵՕ ԵԱՅՐԵԱՂԱԾ ՅՍՐ
ԵՅԻՆԵԱՂԱՅՅ ԵԱ ԱՂԻԱՂԻՂԵ, ԱՅՍՐ ՅՕ Ե-ՔԱՅԻ-
ՄՂՅՈ ՅՈՂԱՂ ԵԵԱՂՅԱ ԱՐ Օ-ԵՂԵ Ա ԼԱԾԱՅԻՐԵ
ՅՍՐ Ա ԼԵՅՅԵԱԾ ԵՕ ՄԱՅԵ ԼԵ ՄԱՂԵՂԻ ԵՂԵ
ԱՅԻ ԵՅԵ ԵՅԼԵ ԵԱ ԵԵԱԸԵ ԱՂԻ ՔԵՕ. ԻՐ ՄՕՐ
ԱՂ Ե-ՅՈՂՅՂԱՄ ԼՅՈՂ ՂԱԸ Ղ-ՕԵԱՐՊԱԾ ՄԱՂԻ-
ԵՂԻ ԱՂ ԵԱՅԼԵ ՔԵՕ ՄՕՕ ԵՅԵՂ ՕՂԱ ՐՕՐԵ ՔԱԾ
Օ ԵՅՂԻ, ԱԸԵ ԻՐ ՔԵԱՐԻ ՄԱԼԼ ՂԱ ԵՅՐՕԸԵ.

ՈՅ ՄԱՅԻ ԵԱՐ ԵԵԱԸԱՐ ՂՕ ԵՄՅԵԱՐ. ԱՂԻ
ՔԵՕ ՂԱՅԻՐ Ի ԵՂՈՂՐՅՂԱՅԵԱԾ ԱՂ ՐՕՅԼ Ի Օ-
ԵՂՐԵԱԸ, ՅՅԵԱԾ ՅՕ Ե-ՔԱՅԻ ԵՄՂ ՄԱՅԵ Ա

4 րած, զիր յր ժոյճ կողմ դաճ ծ-բայլ ճող
 դանիայո ճշայն, աճ ժրեայ դա Տարադաճ.
 Չիայոյր լե դա ժաօյնիճ և լոճույճեար միժ
 ար ղՅիւծիցի 7 դեյճե եաճա եյլե դոճ ժօ
 քեյթար 'րան դՅաօճալ օ ճայ Յօ հ-այ, դի
 դեարամար Յար դանիայոյճ ժայնի յաճ, 7
 դաճ դ-ժուիքայոյճ ճող ժօլա ժայնի ճայր և
 Յ-ճար Յօ դ-եյթեաճ ղե յի և Յ-ճուիճաճա.

Լոճտայնոյ քեյն ժաօյնե եյլե Յայ ժօն-
 ար, 7 յր ժօյն ժայնի ղմայնեաճ Յօ ծ-
 քայլ ճի ճարտ ճուճոյն և ճարան. Շայճ-
 քիճոյնոյ երեաճիւճաճ ճար դեյճե մար ղեօ,
 դօ ժաճ դՅիւլկայնի ժօ Յաճ դիճ հ-ճարայճ-
 ար կողմ եյթեաճ ղիցի և դ-այրճե երայճե
 Յաճ լաճ 'րա դ-եյլաճայն, ճար Յօ ժեյնիցի,
 ճայնար և դ-այրճե երայճե լե ճայճ եյլաճ-
 ան, ճար եյթեաճ ղիցի ղճալլա և երաճ
 ճ ճօյն մեյրեաճ ճի ճիօքեայն ճայճ, դիճիցի
 ճաճ օրրայնի. Աճ ճի երայլե յր դիցիճե
 և երայլեաճ օրրայնի քօր--ժօ երայճ Յօ ծ-
 քայլ ղե երայլեաճ-- ճայնի ղե ճ դ-ար Յ-
 ճարայճ, ճի Տաօյ Օ'հեյարճա. Շաճ քօր
 ճՅ Յաճ ժայնե ճիցիճեար մայնոյ Յար ե'ե
 ար դ-եարայնի Յար լեյր դա ժաօյնիճ Յաճ
 ճարա ճալիճա դա ղի. Աճ եյթեաճիցի մայնոյ
 դիօր բայճե դա ղիցի--Մի ղե ճայնի Յօ մեար-
 անար Յար ե'ե ճի ճալիճ օյճեաճ ղի և դ-
 ժաօյնեաճ Յօ հ-այլե, ճի քօրօճայնոյ դա
 ժիօյնե ճար ճի ճալիճ 7 ճարօճայնոյ յար-
 ճիճ ճարճի, Յայ ճող քիճիցի Յայնիցի, ժօյն
 լե դա դ-երայնիճ ճի.

ԲՅԼԵԱԾ 211 ՕՅԵԱՐԾԱ ՕՂԻ ԵՅՐ
ՇՄԾՅԱՅ,

By
T. O'CALLAHAN.

Չիայոյն ղայնիայճ 'րան ճիցի ճՅ ճիցիճե,
 ժօճ-րա ղիւճալ ճար երայճ դա երայճ,
 ժօ ճարար ճիճ-եայն յր ղի դա հ-ճօնար.
 'Տա ճաճ ճի ղի ճար ճաճ ճի ճի.

ժօ երօճ մեճ լայն լեյ մար ճօնարա ղայլե,
 ժօ ճօր'այլ լե ճիցի ղի ղօ հիլիցի ճի ղի
 դիճիճ.

ժօ երիցի և Յաճ 'դա ճօլ դա դ-այն ճիճ,
 Լաճար ղի Յաճայլե Յօ ղօճար, ղեճ.

Յար ղի ճայնիճ ճաճ ծ-քայլ և Յաճայճ,
 'Տա ճայնոյ Յաճ ղի ճի քարայնի, մօր.
 Տար ղի լեօ-րան ղի ժօր և հ ճիճ,
 և ճ. օ, ճօ Յօ երօճ ղի ղի ղի ժօր.

ժօ լեյն մօ երօյճե-րա լե ճար դաօնճա,
 յր ճաճար ղե լեյ-րիցի Յայ եյթե 'Յիլ դա
 ճաճ,

Յօ ղաճարիցի քեյն լեյ ժ-ղի 'դ Յ-ճօյլ ճիլ
 երաճաճ,
 յօնա ծ-քայլ և Յաճա Յօ ճարի դա լայճ

ժօ լայ ղի ղիօր և Յայճ 'այր դա մարճ;
 Շայր դա ժօրա մար ժիւճօ ճար և ծ-քայլ,
 Աճ ճիքօճայճ դա ղիքայն-քի Յօ լաճ ար
 Յայլիճ

եյթե ճօլ ղի Յաճ եայլե 'ր ճիքե ժօճ ղօր.
ՇՄՅԱՅ ՕՒՇԱՅԱՅՅԱՅ.

211 ԵՐԱԵԱՅ ԱՅԻՅՆԵ.

ԱՅԼԱՅԱՅ ԿԱՅՏԵԱՅ ԲՅ ՇԱՅ.

NOTE—The following poem on the
 subject of the Green Flag, is written
 in that difficult style of versification,
 which in Irish is called *conactonn*,
 which signifies chain-verse. W. R.

Մի երաճ կողմ ճալիճաճ դա լայն-լաճ
 լաճի;

քօր, ղայն դա դ-օլլայն, ճար ճար դա դ-
 ժիւճաճ;--

Մի երաճ կողմ ճօճայճե դա ճարճ դա դ-
 ժաճ,

յօնա երայճ ճիցի-ճօճա դա ճայնիճե
 աճիցի;

Աճ ճայնի ճի մեյրճ ճիլ ղի ելայճ-ճիցի
 ղիցի

Շաճ և դիւճաճ երօյճե քեյրօյճե 'Յայ ծ-
 քայլ-ճայնի քեյն;

'Տար դար կողմ ճայնար ճիքե ճայճ, ղիօր
 ժօր,

Չար Տեճայնիցի ճիքայնե և դ-ար ղիճ-
 քեյն.

Չի քեյն և ժ' ճայնար-րի դա ղճայլ Կաճ-
 Շիւճ,

Կաճ 'դ լեօյն ժ' ղիլլիճ եյթե ճայն, և
 դիճի;

'Տի ղիքայն ղի ճայնոյլ ճիցիցի ճիցի
 դաճ 'դօճ,

'Մա ճիլլեան ժայնար ժօլ դա դիցի 7-
 ճայն Յ-ճաճ:

Աճ մեյրճ ճիցիցի ժօ ճիլլ-րաճ ճի քայլ-

31020e flua3---
 Lo6lanhah3e le'p topcpa6 a n3narp3up
 tua3---
 M3eip3 na b-3eap b-3eip3eac6, la3ope, 3-
 cpua6,
 A3up meip3 20 beip meahna a meac6an
 m66m m-bua6.

bua6 30 m-beip36-31 a n-2u6a33b 363n,
 'Sa n-2lu36-636 2anba na n-6p-63020e
 a3n---
 A n6m3a30 30 b-3e3c36-31 an 6p3a3e an
 63n,
 A3up b63n 2u36 2036a336e ar m6p-
 6a3b 363n:
 A 6u-63a3n 6alma le'p 2'63l a be36 3aop,
 Co3anah3e man 2np3lamme, 3ua3n 3a3n
 na naom,
 O 3onh3a363b 3an3a, a lan 6p3m 33e33,
 Na n-63n3 3n3e n-2eap3a an b3ac 6633,
 6a3n, 6a3n!

31 6a3n 6ar 6ac6a3b 3neah3e na 3-6366
 n-6p,
 A3n 6-ua36e, n66 3ua3n 3n66am na b-
 33on 26p3;
 A'3 an 6e na 63eac6an 3eap3n 3n3 3e
 na 33a36---
 N3 3a66al an 3p3eap ac meac6 2e'n
 63an 666:
 2'a 3e3n 3n3 33ac6a3e 2up n-63n3, a 663p
 33an3!

'S le 363n3eap3 3p3eap3e a n-63p3an
 na n-33e6 n-2an---
 3p363c36 3allan3 ar 3eap3an3eap an
 m63n 2p3an3.
 '3up leop 2eap3ac6a 3a63an 3b 6
 '3an3!

'C3N31 O'RUA3N3C.

C3n31 O'Rua3n3c was a gentleman and
 a duelist, He engaged in the lists with a man nam-
 ed Percival, who was blind of an eye, O'Roarke
 never missed his man before, but Percival took a
 dishonorable advantage of him and shot him dead,
 Hence the song,
 M J LOVERN

A3n m3a3on3 23alua3n, le31 an 2p366a
 3n3eac6 an 363, 3eap3?
 A3n Ruap3ac6 b3eac6 63n6'm3u3l, bu6 m63n
 a 3p3a33 3e 6a33eac6 le 2all;
 'S6 meap3an3 a 2-263 30 336bal3ac 3e
 3ua3 a3up 6all,
 A3up 6 33eac6 3e 3an 3a33, le 6u3n3a3b
 n3 633 2op3a36 a3n na 6p3an3n.

Sa m-banata 3n3e 6a 33on 3c6e na
 3ola a b-3eap3n,
 A3n Ruap3ac6 b3eac6, 63n6'm3u3l na6 n-
 2e3n3ac 63n3eap3 a3n 63an;
 C3a an b3e a 6333eac6 ac3eap3a n3on b-
 3e3on3n a 363n3u3l 20 363a3l,
 A3up a 'C3n31 U3 Ruap3n3c 3e m3o 6p3a33
 3eup 2a 6p3a3e a be36 a3n lan.

2a 3m630 a3n an ae6eap a3up n3 63n33-
 ean an 3ealac 3an 3m63l,
 N3l 2eap an3 3an n3p63n a3up n3 3eup-
 an na m-3a3an3 3e6 363.
 N3 3on3n3 an 6ua6 a3n 2p3ac na 33op3a 30
 b3ac6,
 O 33eac6 O'Rua3n3c, 3e 6u3 3ua36 a3n
 3eap3an3 C3n3-363l.

Leun a3n an 6ac na6 2-2an3n3c a3ac-3a
 a3n 6ua3n3c,
 A3up na6 b-3a3n3 n3on m6 3p63n, an la
 63, a C3n31 U3 Ruap3n3c;
 M3an 3eac66a 6 'n m-b63 ac 3p63 bu6
 33on3na 'na 3a3n,
 b36eac6 3e3p3bal 6a66 a3n 63an '3 n3
 2e36 3p63 2an3n3on3 3a63 3p3a3n3.

FATHER MULCAHY'S QUERIES

To the Editor of the Gaodhal,—
 Could some of your talented readers give the Ir-
 ish used in their native localities for any or some
 of the following?—
 Luck-penny, Jackstones, Knuckle, Wrist, Car-
 penter's square, Shutters, A hod, ti e, wire, whis-
 kers, pump, paint, a round thing,

N3 a "2e" le31 6a 3e, He is not trust-
 ing to it. How is "dhey" or "they"
 spelled?
 A3n "2p3e" 3u6, not anything. How
 is "drey" spelled? A3n 2p3e 3u6 a33e,
 He has nothing.

D. B MULCAHY, P. P.

Moyarget Co, Antrim,
 (We hope some of our Iricians will answer—Ed)

As soon as Mr. Yorke's Lectures are finished, we
 shall commence O'Curry's Manuscript Material
 of Irish History. This work was published at £1
 sterling, a price beyond the means of the general
 public. We expect to be able to finish the work
 in two years, so that the readers of the GAEIL w3l
 have it, along with other interesting matter for
 \$1.20. Let our Gaelic friends bring this item to
 the attention of those whose support they solicit
 for the GAEIL.

It ought to be a great inducement to new sub-
 scribers to get such valuable work at a trifling cost.

The  Gael.

A monthly Journal devoted to the Cultivation and Preservation of the Irish Language and the autonomy of the Irish Nation.

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TO THE EDITOR OF THE "GAODHAL"

Claremorris, Ireland,
Feast of St. Brendan, 1887.

DEAR SIR—It is now over three months since I read in an issue of the *Gaodhal* that it would be agreeable to you and your subscribers if I should express my opinion on the point of controversy which has been carried on for some time past by you and some of your correspondents regarding the future and conditional tenses of verbs in one syllable, and derivative verbs of two syllables in Irish Gaelic.

I wish to be as brief as possible in expressing my own opinion, which in my mind, amounts to a settled conviction.

(1.) It is certain that all verbs of one syllable in Irish make the future tense indicative end in *fad* (or *fuadh*, third singular); and the conditional in *fainn*. (I omit the second person singular and the third, with the first, second and third plural, referring the reader to those personal endings as printed in the "College Irish Grammar")

(2.) It is equally certain that derivative verbs ending in *uigh*, (or, *igh*, simply), make the future in *ochad* and the conditional in *ochainn*, and not in *fad* or *fainn*, with the personal endings as noted in Grammar.

How is the truth of this statement proved? I answer, from authority, and from the science of philology. And first, as to authority—Every Irish work in manuscript, or in print, or from the pen of approved authors since the twelfth century—since the days of *D nchadh Mor O'Dala*, Abbot of Boyle, whose writings are as complete in grammatical form as if written yesterday—proves the truth of the proposition. To enumerate the writers in detail would make this letter fill several columns.

Philology, aided by Phonetics, is the second source on which the truth of the statement rests. Every Irish student knows that in the compound prepositions *agam*, at me, *orm*, on me; in the verb *táim*, I am (synthetic,) the letter *m* is a broken form of the personal pronoun *me*, I or me. In like

manner, comparative philology teaches that the *m* in the Latin verb *sum*, I am, the *m* in *amabam*, I did love, is the same primitive pronoun *me*, borrowed from the Sabine-Keltic speech of primeval periods: and further still that the *ba* of *bam* in the imperfect tenses of Latin verbs, and the termination *bo*, in *amabo*, I will love, are nothing more or less than the future or past tense of the verb *ba*, was, *beidh* will be, in Keltic. Thus *amabam* is made up of the root *ama*, loving, *ba*, was, and *me*, I; that is, loving was-I, I did love. *Amabo*—*ama* loving, *beidh*, I will be—*i. e.* I shall love. Grant all this; what has it to do with the future and conditional tenses of verbs of one syllable and of two syllables in Irish? I answer, much in every way. The synthetic forms of the tenses in Irish have been efformated in process of time, like those of the Latin verbs: Thus *deanfud*, I shall perform: *olfad*, I shall drink, have been formed from the root *dean*, and *ol*, by annexing *beidh*, will be, that is, I will be doing. I will be drinking. How does *ol beidh* become *olfad*, or in the third singular *olfaidh* (*se*)? *Beidh* remains unaffected in Latin (*bo*) while in Gaelic, according to the law regulating compounds, it is directly affected; that is, it is aspirated, and it takes the sound of *v* (in German) or *f*, as *olfaidh me*—pronounced, *olfwee maz*. So with the verb *deanfud*, I shall act, and with all the verbs of the monosyllabic class. The conditional tense has *fainn*, *fa*, *fad*. (and not *faid*, for the sake of distinction,) from the conditional tense of the verb to be, as *olfainn*, I should or would drink. The reader will say very well: that philological view seems very natural and correct; but does not the same reasoning hold good for derivative verbs in *uigh*? I answer yes, it is so; but the result of the combination is different. It must be borne in mind that the consonants *g* and *c* are of the same class—gutturals, and that *g* aspirated, and *c* aspirated, are aspirate forms of the same guttural's, and all are interchangeable. In the west of Ireland, Irish speakers say *gradhuigh*, love thou, in Kerry and Cork *gradhuig*, (*g* hard); in Iverness, Scotland, *gradhich*. Again we say *beannuigh*, bless thou, and the term for blessing is *beannacht*, *c* aspirated before final *t*. Thus, the reader sees that *ch*, and *g*, and *gh*, are interchangeable, and are made use of according as the annexed consonant is hard (like *t*) or aspirate, or soft, or a vowel sound. When, therefore, the final syllable *uigh* of this class take the future ending *beid*, the sound of *b* asp. is directly aspirated and incorporated with *uigh* and the union of both blends into the phonetic guttural *ochad* and not *ochfad*, which would be a two fold aspirate. The aspirate guttural *och* suffices. Hence it follows, this ending is special to this class of verbs, and if found (as it is at times) in other dissyllables the form is adopted by the law of analogy, and not to multiply grammatical terminations. It is plain also, from this reasoning, that verbs of one syllable cannot make the future tense in *och*, which is itself a compound of *uigh*. It is further seen that the *uigh* is not lost, nor is the *f* sound of *bh*, entirely omitted, for both are converted into one guttural aspirate. All this is regulated on the laws of phonetic combinations common to every language, in Greek especially, as *kath* for *kata*, *epi* for *epi*, when aspirates occur.

Compounds from one syllable verbs follow the law of their primitives. Thus the verbs *tabhair*, give, and *tabhair*, speak, which are from *beir*, give impart, bestow, should form the future in *fuidh*—

tabharfaidh, I shall give, and *labharfaidh* I shall speak. Yet *tabharfaidh* is, on the phonetic law of blending and condensing such long syllables, reduced to *tiurfaidh* while *labharfaidh* is, on account of the general rule for dissyllables and the liquid *r* after *a* formed into *labbrochaidh*, I shall speak. *Labhair*, speak is formed from *luadh* utterance, and *bair*, b-stow. And thus with other verbs, which seem to follow no law, like *codail*, sleep future *codlocaidh*, I shall sleep, not *codalfaidh*.

One who wishes to speak Irish correctly must not follow any particular provincial forms of language but select that which is grammatically correct in each. Each province and portion of a province has, as in England and France, some special forms of speech, but these should not be held up as patterns of excellence unless, indeed they should happen to be in conformity with the written language and with sound principles of linguistic science. The written language is one, dialects and the spoken language are multiform. In France there are seventy-four *patois*, but only one speech of the French nation.

Do not ask who said this or who said that or where was this spoken, but ask what is the correct method, on what principles and on what authority does the phrase or word rest. It is well also not to carry on a controversy for personal ends, but for the sake of truth. I see the conjunction *acht* is written *ach*, omitting the *t*. That is not right. *Acht*, but, is found in the oldest printed and MSS. authorities. The presence of *t* is supported by the Latin form *ast* and *aque* which come from Celtic forms over three thousand years old.

I remain your faithful servant,

U. J. CANON BOURKE.

Mr. HAGERTY'S UNJUST ALLEGATION.

Burlington, Iowa, May 23, 1837.

Dear Sir—Your allusion to Henry George in the *Gael* for June proves that you have not had time to read the *Standard* and discover that neither "fools" nor "frauds" but practical matter-of-fact business men and workers are crowding into the movement for the shifting of taxation from all forms of industry on to land values, so as to open opportunities in Brooklyn and on Manhattan Island even, for the employment of labor which is now idle, and unable to join the Gaelic colony even if so minded. Men and women born in Brooklyn, or adopting your city as their home, ought not to be exiled while there are so many pastures and other unimproved property in their city.

You know we Irish are a social race. We do not like exile: though it is forced on us very much as the English language was thrust into our mouths and the atrocious English system of landlordism forced onto us and others, in spite of our traditional hate and opposition to the system.

You cannot deny that landlordism in Brooklyn is worse than in Ireland, for in the latter country its claws have been trimmed a little, while in America we are only beginning to restrain its rapacity. Your humble servant has so persistently held the villany of land speculation up to view in the papers that our assessor has raised assessments on unused lands by 200,000 this season, and already there is a visible tendency in the direction of improving unproductive lots or selling them to some one who will. This lowers the price of land and raises the wages of labor. Furthermore a resolution has

been offered in the City Council to remit all taxes on factories, shops, fixtures, machinery and stock in all buildings where any lawful business is carried on, and taxing only the ground occupied by such establishments. If the revolution is adopted, it will make of Burlington a great commercial, manufacturing and educational center; if not, our manufactures will continue to seek locations where land is cheaper and taxes more equitable, so as to compete with other establishments.

The Irish of this region are largely in sympathy with Tax Reform, except a few lawyers or land speculators. It is difficult enough to increase the subscription list among them even without hurting their sensibilities on the politico-economic issues of the day.

I am preparing a 5 minute address in Irish, and a translation, for the Irish-American Club meeting June 9th. The first Irish address ever delivered in Burlington, but not by any means the last. I want to make some of our quasi patriots ashamed of their lack of zeal for the Olden Tongue.

Yours very truly

James Hagerty.

It seems that our friend Hagerty has not read our views on the land question expressed ten years ago. Our views then were, that the government should own the land, colonize it and advance the necessary means to poor colonizers—charging such interest only as would pay clerical expenses, and placing the colonizers in communities sufficiently numerous to afford protection to each other and to carry on trade and general business.

If the land under the cities of New York and Brooklyn were taxed to-morrow to pay all the expenses of government, both local and national (as it should be), how would that benefit manufacturers unless a market were open to purchase them? If our friend had his shop full of manufactured goods and no market open in which to dispose of them, of what use would they be to him? Here is where the foolishness or fraudulency of the agitators comes in. An outlet for the produce of labor must be created or the agitation is a sham. Where is the outlet? It is in the land. One hundred million dollars lie idle in the national treasury. At \$500 a family this would place 200,000 families on farms of land. Raise another hundred million dollars by the issue of bonds, and 400,000 families or two million souls, can be relieved of poverty, and these 400,000 farmers will afford a market for our surplus manufactures, and will relieve the glut in the labor market. This is no socialism, no impossibility, but a real practical channel through which the blessings of independence and home comforts will flow to the people. Neither the government nor the individual would lose by this but all would be gainers. The government would get back its money in the course of time, and the general public would gain by extending the range of business.

We repeat, then, that those labor agitators who do not propose some practical plan are open to our characterization of them. Our friend must know that a man may be a fraud without entertaining an intentional wrong. A man's intentions may be genuine yet his theories may be fallacious. They are so if he deal in impossibilities and generate expectations which cannot be realized.

One hundred thousand men are idle in the cities of New York and Brooklyn to-day who are willing to work but can find none to do, because

there is no work open for them. How, then, can employment be provided for these idle men? By the manner above suggested.

We need not go to the prairies of the West to look for land, there is lots of it in the neighborhood of our large towns and cities.

But though we would nationalize the land and make it pay all governmental expenses, yet we would repay all who honestly purchased it under the conditions which have for centuries obtained. The honest mechanic, who, by the sweat of his brow bought a little home for himself, should not be deprived of its value. It is quite different with Cromwell's buccaneers in Ireland, who never paid a penny for the land, but by robbery and murder wrested it from the people.—Ed.]

THE NEW PANTHEON,

PART I. CHAP. I.

Mythology, an expression compounded of the two Greek words *muthos*, a fable, and *logos* a discourse, signifies a system of fables, or the fabulous history of the false gods of the heathen world.

The term Idolatry is derived from the two Greek words *eidolon* and *latreia* signifying worship and representation, or image: and consequently, it means the worship of images, or symbols of gods or superior powers.

Idolatry appears to have had its origin in very early ages, in India, Egypt and Phenicia whence it spread into Chaldea, Mesopotamia and the neighboring countries. From them it passed into Asia Minor, Greece and the adjacent islands. In the time of Moses, the illustrious Hebrew lawgiver, Idolatry had attained to so great a height, that through him, the only true God gave the children of Israel a number of peculiar rites and ceremonies to remove them, as far as possible, from its pernicious contagion, and to keep them separate from the surrounding nations, among whom it prevailed.

CHAP. II.

GRECIAN AND ROMAN MYTHOLOGY.

The Mythology of the Greeks and the Romans is evidently derived from that of the Oriental nations. Orpheus, Pythagoras, Thales, and other founders of Greek philosophy and mythology, traveled and studied in Egypt, where they learned those doctrines, which, having modeled according to their own ideas, they introduced into Greece. These were in the course of time, diversified and augmented, until they expanded into that bulky, complicated system of mythology, which the poets adorned with all the charms of imagery and verse.

The Deities of Grecian and Roman Mythology are generally arranged in the following classes;—The Celestial; the Marine; the Terrestrial; the Infernal. To these may be added the class of Inferior Divinities, of whose residence no determinate ideas were given.

The Celestial Deities were ranked in four distinct orders.

The first order comprised the Supreme Gods, who were likewise called Gods of the Nations, because they were known and revered by every nation. They were twenty in number.

They were divided into two classes; the first was called the Council of Jupiter, the supreme divinity, and was composed of six gods, namely, Jupiter, Neptune, Mercury, Apollo, Mars and Vul-

can; and six goddesses, namely, Juno, Ceres, Minerva, Vesta, Diana and Venus.

The second class was composed of eight divinities, who did not assist at the supreme Council. They were named *Di Selecti*—elect Gods. These were Coelus, Saturn, Genius, Orcus, Sol, Bacchus, Terra and Luna.

The second order included the gods whom Ovid styled the celestial populace. They were called the Inferior Gods of Nations. They had no place in heaven; nor were they admitted to the Council of Jupiter: Pan, Pomona, Flora and other rural Deities were of this class.

The third order was composed of demi-gods, who derived their origin from a god and a mortal, or from a goddess and a mortal. Such were Hercules, Esculapius, Castor, Pollux &c. Heroes, likewise, who by their valor, had raised themselves to the rank of immortals, had a place among these.

The fourth order contained the virtues which had formed great men; Fidelity, Concord, Courage, Prudence and others; and even in the miseries of life, as Poverty, Pain &c.

Those divinities were not of the first or second class. The word, *Semones*, signifies half men, as being descended from an immortal and a mortal. *Indigetes* signifies deified mortals, or the peculiar gods of any country.

CHAP. III.

Coelus, or Heaven, whom the Greeks called Uranus, was by their account the most ancient of the Gods, as Vesta Prisca, or Terra, different names for the earth, was of the goddesses. Their sons were called Titan and Saturn, which latter was the same as Chronos or time.

The right of seniority assigned to the kingdom of Titan, who, in compliance with his mother's desire, yielded his right to his younger brother Saturn, on condition that he should destroy all his male children. Conformably to this agreement Saturn devoured his sons as fast as they were born.

The name Chronos, given to Saturn signifies time: and as time sees all things produced, and all things perish, it is allegorically said, that Time or Saturn devours his own offspring.

Rhea or Cybele, the wife of Saturn, concealed one of her sons, and had him privately educated: but all her precautions could not prevent Titan, the elder brother, from being informed of what had passed: who, wishing to preserve to his children the right of succession, made war on Saturn, conquered him, and confined both him and Cybele, till their son Jupiter released them by vanquishing Titan. But, taking the government into his own hands he drove away his father, Saturn, who sought refuge in Italy, with Janus, king of that country, by whom he was hospitably received. In gratitude for the kind reception he met with, Saturn endowed Janus with extraordinary prudence, with knowledge of future events, and with perpetual remembrance of the past. This the ancients wished to express by representing him with a double face, whence he is called Bifrons. We learn from history that Janus was represented with two faces, because he governed two different people, and because he divided his kingdom with Saturn. He likewise caused medals to be struck with two faces, to show that his dominions should be governed by the joint counsels of himself and Saturn.

(to be continued)

YORKE'S LECTURES (Continued)

Thus the modern ηα η-ιοηζαη, of the finger nails is the lineal descendant of the middle Irish ηηηηηηηηηηηη. But you may urge in Latin and in Greek neuter nouns end in a nasal and so do most of the accusatives singular, if therefore, your contention is correct, we should find these forms eclipsing too. Very fair for a test, and we will see how our theory stands it. The neuter gender existed in middle Irish, let us see how it affects words. ΟΙΖΕΘ, modern οίζε, is a neuter noun and an 'intricate law' in Middle Irish appears as οίζεθ η-τορμιο; again the Latin accusative virum alium (another man) appears as φερ η-αίε and regem mirabilem, wonderful king, as ηίς η-αιηηα, which prove our theory for the accusative singular, while that it was not peculiar to the genitive plural of the article to recover the η, is shown by such locutions as κο ηατςβ φερ η-υλαο, with the nobles of the men of the Ultonians.* It is not necessary now I think to show that in Rule V., 50 is the modern form of κοη, οα of οαηη, the relative, α of γαη etc to be able to make the assertion that wherever we find this kind of eclipsis occurring the eclipsing word had at some period of its history a nasal termination.

However in grammar there is such a thing as analogy. Words that seem to be built alike have a tendency to change alike. Hence in declension ατδην follows ατδην in some cases, and besides the usual plural αητρε, we have the false inflection αητρεα; and in eclipsis the same tendency obtains, but not to any great extent, thus οετ eclipses only by the analogy of φεατ, which it is near in position and like in sound, while Windisch gives the unaspirated form οετ as also eclipsing. In Middle Irish there were other cases of this false analogy but as they do not exist now I will not mind mentioning them. I have not spoken of Rule III. which concerns the eclipsing power of the prepositional case of the article, because all that can be better treated hereafter in aspiration.

We have seen now whence comes the nasal before vowels, ο, ζ, and β; it remains to examine what became of it before the other consonants.

It is a strange fact that in Old Irish there was no ρ. Wherever it occurs,

* Windisch, ib, of, Dr Jo'ce p 114, No 4 2nd Ex

it occurs in borrowed words and in a few of uncertain origin. Even in borrowed terms it sometimes disappears, thus αρε, represents the Latin Pascha. Hence we will divide the remaining consonants into two classes (1) η, ηη, η, ι. (2) c, τ, φ, γ. -1.) Since we have no instance in the modern language of η appearing before either of these groups, we shall have to consult the ancient tongue. There e. g. we find the modern expression, ηα ηηη, of the secrets, appearing as ηα ηηηη, showing that in ηαη-ηηηη the η became assimilated to the other liquid η, and the same is true of η, ηη, ι. But in old MSS., where all was wearisome hand-work, brevity was one of the scribe's virtues, hence we are not surprised that they dropped the apparently useless double letter, and so in those MSS., we find ηα ηηη as well as ηαηηηη, and this is the form which obtains in Modern Irish. The assertion therefore at page 91 that "all consonants can be eclipsed except ι, ηη, η, η." will no longer appear strange to you.

2 As I shall treat this second class viz c, τ, φ, γ, below in the paragraphs on flattening and τ-eclipsis, I shall here speak of them only in connection with the nasal. In Modern Irish you know no η appears before these letters nor yet in ancient Irish. We therefore must suppose that it has faded before them as it faded before ι, ηη, η, η, i. e., was assimilated and dropped. We know that there was in Irish a tendency to drop the nasal before these letters, thus we find Old Irish βρεc a lie, corresponding to the Sanskrit bhrāma cōc a tooth, for Latin dent-em Skr. dant-a, and so on. Therefore we may conclude with some show of probability that what has happened to the η in the middle of words has also happened to it in the beginning, and thus the Middle Irish, ηα αεαρ, stands for ηα ηαεαρ—ηα ααεαρ, as the case of ηαηηηη points to assimilation before dropping, as Windisch observes, § 97.

To sum up now all that I have stated about nasal eclipsis —

I. In Modern Irish words have lost many nasal terminations, which terminations reappear under certain circumstances.

II. before β, ο, ζ, and vowels, it appears as η (ηη).

III. Before η, ηη, η, ι, it is assimilated and disappears leaving no mark in the written language.

IV. Before c, τ, φ, γ, assimilated and dropped in the modern orthography.

This Nasal eclipsis is the only kind known in Old and Middle Irish. In Scotch Gaelic the η comes back in certain cases but the sound of the initial consonant is generally preserved by the elision of the nasal.

§2. FLATTENING.

We have now to consider how it is that in Modern Irish, letters, thin in Middle Irish, have become flat. This broadening or flattening is characteristic of our modern tongue, and is not found in the Scottish dialect. From the fact that this change takes place in exactly the same circumstances as the nasal eclipsis, explained above, we would naturally expect to find them some way connected. We stated that the Middle Irish ηα ceapτ and the Modern Irish ηα 3-ceapτ stand for ηα ηceapτ let us see if changes in other words throw light on this. By comparison with the sister languages of the Irish, we know that many Irish words have lost a nasal from the body of the word, thus the Old Irish bréc, is connected with the Sanskrit bhramca: cαpατ genitive of cαpα, oαc a youth, etc, all had an η thus, brηc cαpαηc oαηc and so on. Now what do we find in Modern Irish for these words bréc-brēu3, cαpατ-cαpαo. oαc-o3, showing that the after-effect of the lost η was to broaden the c, o and 3. Thus I think you will have no difficulty in granting that the following formula are at least probable:

η-c	equal	cc	equal	3-c
η-f	"	ff	"	b-f,
η-p	"	pp	"	b-p.
η-t	"	tt	"	o-t.
η-r	"	rr	"	r.

The reason I left out r and the reason that will change the probability almost into certainty is the following fact from Canon Bourke's grammar p. 40, "There is a form of eclipsis adopted not uncommonly of doubling the consonants c, f, p, t, thus —... Δr ccαpαl, [Δr 3-cαpαl,] Δur ff3le etc." Thus you have the assimilation hinted at above, borne out by the subconsciousness of the writers of the language. Not stating expressly that the 3 and the b were due to the assimilation of η, but plainly pointing it out by the methods they used to express such assimilation and its results.

You may remark that in the above table I included p because we are now speaking of the modern language and this letter is pretty frequent in its borrowed words, and has followed the analogy of other sharp consonants.

§3 T-ECLIPSES,

The third and last division we made of the table

of Eclipsis remains still to be considered. This is the case of r. I remember well when I first began Irish grammar, this r nearly made me turn back. It was not indeed that it was so very hard to master the rules concerning it, but because I happened somewhere to stumble across the assertion that the Irish Bards called it the queen of consonants. I thought that, if that was all the respect they had for their rules that they call the greatest rebel and law-breaker, the queen, the said rules could not be much depended on. But luckily for Irish as well as for all other languages, it is not the grammarians who have the making of the rules but the people who speak the language and the scholars who write it, and there is little fear of the people at least violating to any great extent the philology of their own tongue.

Before explaining the appearance of τ I will direct your attention to the method of denoting aspiration at present used amongst us. It is by the dot over or η after the aspirated letter. In Old Irish MSS. the dot was only used for f and r, while for the others η or the Greek rough breathing was employed. Now you may be surprised to know what was the use of this dot amongst the Irish scribes. When we write the wrong letter, we generally draw our pen through it to cancel it, the old writers simply put a dot over it, thus f and f are blotted out and the words begin for all intents and purposes, with what we would call the second letter e. g., fη3l would be treated as η3l, fη3l as η3l, etc.

Now turn to over Rule IX. and you see there the following statement, "All masculine nouns beginning with vowels take τ prefixed in the nominative and accusative singular when the article is expressed." Could this τ have anything to do with the τ of τ-r? The fact stated on page 92 that "the letter r is eclipsed by τ, "but only in nouns influenced by the article," would seem to point that way. But first let us find out whence comes the τ in the vowel nouns. For this we have recourse to the ancient language. There we find such locutions as, η3o fη3l, the men, o3oηo Δ3-o33 to the night, η3 τ-Δpα the choriot-eer, which prepares us for and proves the assertion that the stem of the article originally ended in -η3o, which -η3o (η3c) returns before a vowel as e. g. η returns before búr η-eΔη. Remembering then what we said above about f and f that they are as if they were not we have no difficulty as recognizing η3o fη3l, η3 τ-fη3l, and Δη τ-

Δηδῆ as results of the one cause, for to the old scribes ηη τ-ῥυη was the same as ηη-τ-υη.

Hence we see the reason for the remark made on the bottom of page 98 that τ follows the rules of aspiration for in reality τ-ῥ is not eclipsis but the result of aspiration and therefore should follow its laws.

Two questions will now naturally arise (1), why in Modern Irish have we τ before ῥ and not also before ῑ and (2) why have not feminine vowel nouns τ as well as masculines, why do we not say Δη τ-οητῆ as well as Δη τ-Δηδῆ.

1

You will remember what are the sounds of ῑ and ῥ, the former has no sound properly so called, neither has the latter, but both represent certain emissions of the breath. ῑ stands for what the Greeks called the slender breathing e. g., the breathing observed between 'go over :'. ῥ stands for the rough breathing or η. Now we know that the slender breathing (?) and the rough breathing are related to s, z, f, v, etc. Thus if you bring the under lip against the upper teeth when sounding η you get f, the slender breathing gives v. therefore we can make the following proportion :

Rough br. : sl. br. :: f : v, but we know (a) rough br. = ῥ, and sl. br. = ῑ, and (b) that F : V :: T : D. Therefore we can say ῥ : ῑ :: τ : ρ, and this is the reason why in Middle Irish we have ηητ ῑηη and ηη τ-ῥυη not ηητ ῑηη or ηητῥυη.

(to be continued)

THE EXILE'S CHILDHOOD HOME.

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With thoughts and dreams of other days, the sorrowing exile pine,
For bosom friends and soulful lays, and a genial sunny clime,
Where cares, though great, were light as air with music, mirth and tale;
With gleeful bands and golden sands and fragrant, flowery vales,
'Neath old Macroom's green tangled shades 'twas sweet to linger there,
Or by her rushing streams, through glades to stroll devoid of care;
In frigid lands, or burning strands the sighing exile roam,
His soul flees back the tear moist-track, to his native childhood home.
All nature's charms were surely there, the dance one could enjoy,
And Gaelic lore with laughter rare, rang out 'mid beams of joy,
Their cooling drink from the pure spring the col-

lien's witching eyes,
The children knew not what was care, the old were very wise ;
When toil was done at twilight hour, then the time stole laughing by,
Cruhures Veidlinn, and fair Ellen raised Gaelic strains on high,
The turf-fire bright, the Siers delight, his cheering grama chree,
Fond childhood home where e'er I roam, my soul flies back to thee.

Well I may pine in scorching lands, in fear of poisonous snake,
Or chilly zones whose freezing bands, the exiles lire may take,
While scoffing fools may point at me, like fiends, with jibe and jeer,
Their brains are light, they loud blaspheme, of God they have no fear ;
O God ! why force us from our land, who gave our tyrants power,
To wreck fond homes, and scourge each band from fields not theirs but ours,
Why are close friends thus torn apart through countless ills to roam,
And die 'mid sighs and tear dimed eyes, far from their childhood home.

God's wrath be on the fiendish power, who thus our peace destroy,
How sad they'd wail, if in some hour we'd steal their girls or boys,
Yet our hearts feel the pangs as keen, we love our friends as dear,
They force us part with seas between, they bring the scalding tear ;
In alien lands we drudge and toil, we're slaves to Godless men,
In burning heat and freezing cold we dwell in haunts of sin,
We're tossed about with every gale, like the ocean's mad'ning foam,
While scornful tongues do oft assail the exiles childhood home.

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In all my griefs, and God has given my share,
I still had hopes my latest hours to crown,
'Midst these humble bowers to lay me down."

P. McC. — We do not adopt Molloy's grammar. He revolutionises Irish orthography too much. But we believe with him that there is no dative plural in Irish, and that it is the height of nonsense to write such words as,

baηb, leaηb, luηb, taηb, maηb, ub &c.,
leηbηb, luηbηb, taηbηb, maηbηb, uηbηb,
forms which are very puzzling to the learner, because he never hears any Irish speaker express them. Also such words as,
ceapbberlaetaη, baηtpeadae for ceapetaη
baηtpeae.

We see no more necessity for a dative case than there is for the accusative

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