



Leabhar-aistí nár móránal,

tabairtá cum an

teannta Saedilse

a corrad a sur a raorcuad
a sur cum

Fen-mazla Cuid na h-Éireann.

624^o Rol.

Uim 4.

seu^ot-2ijj.

1887.

KUWIDEACT NA UJOSU.

Níl mórán i nuaideact na mfora ro le rólár a cur ari Éireannasb; ac ir í ah uair ir duibe do 'h oide a tizear noim deairad ah lae.

Deirid do bfuil pmoimha na m-breathac ari taob ah t-Saoi Gladroit. Tá re-reah nfor crmoimha ná a mhaair; ac ir cum a leite-ri; tá a curra buháite nite, a sur tá a fuat ari Éireannasb do mór ir do t-teistfead ri rfor le fáhad ah duideasáin jad. Uair b'féidm do b-fuil ah fuat ceudha ajs pmoimha na m-breathac oite ac do m-bud ino ah rodar do jad a breasad le Féin Riasla 'ná beite 3-congadairt a beite caite ari leite ari rad; a sur sur b-feair leat duilsh 'ná beite 3ah aon arán.

Tá Éireannasb no rjmplide. Níl aon 3ahaid in a 3 croitid, a sur, mar rih, moimheahh cleairasite ah t-raoasail oite. Uideahh rad rpsodóimide na Sar-

ahac in a mear3 a sur, do moim, ir mo ah ari a beairasid rad do a 3-comrad feallta 'ná do éomairle tistre a 3-airte re féin.

Tá braiteadóimide Saranais 3o fair-rin3 in ar mear3 ahoir. Cad é bud éom a deuhad leo? Spreahán a cur faoi na moimésh, ah fead? Ní fead, ac rfor talimha a ceahac in Ularca, pmoimha a deahad ah, a sur a 3-congadail duimte ruar ah no do m beite Éire raor. Uic, ari aon éom, nfor éom cead a 3-ahh a tadairt doib ahoir.

Beite rjmeud ari 3aodasid a élor 3o b-fuil cur na ceahán a dul ari aasid 3o mar, a sur má éireahh rad rómpa a deahad, beite rseitead mforanla ah 3aodasid or éomh deite mste 3o 3oim.

Tá rih-hé deahad ar h-óitell; má deahahh rjd-re ah h do ceudha ir ró-3air no do b-fá3famuid ar loir3 nar h-oidid.

Philo-Celts.

The Irish school will reopen about October 1st. So President Gilganon says. The day and hour will be announced in the local papers. And, thanks to the Democratic General Committee—we have the use of the ball free.

Picnics or balls should not be the object of Philo-Celts, but the cultivation of their language.

Let the students of the Irish Classes send on their compositions occasionally and we shall cheerfully publish them. This is what the $\zeta\alpha\iota\omicron\delta\omicron\tau\iota$ is for.

Mere students cannot be expected to write the language perfectly, and it is only an enemy of the language movement that would discourage them.

Mr Edward Meakim, Phila, Pa, informs us that President M'Fadden, of the Gaelic Society, did good work for THE GAEL while attending the onvection of the I C B U in Washington, D C, tely. There are no sneaks in Philadelphia,

We hope those in arrears will pay up. Remember that it costs money to turn out THE GAEL and that it has no corporation at its back to supply the needful funds, but that it has, on the contrary, to do battle against the wiles, enmity and malevolence of the enemies of our nationality, and, therefore, has to depend on the intelligent patriotic Irishman for its support,

Let every Irishman do all in his power to extend the GAEL by getting subscribers for it.

If every Irish Nationalist became a teetotaler until the freedom of Ireland is attained, the time would be short and the English detective's vocation would be gone, for it is in the dram shop that he gets his information. Do, then, Irish Nationalists, take the pledge until Ireland is free.

The following newspapers are friendly to the Gaelic cause, and, therefore, Gaels should be friendly to them;

Brooklyn—The CATHOLIC EXAMINER, the CITIZEN THE STANDARD-UNION, and the TIMES.

New York—The IRISH WORLD, the SUNDAY DEMOCRAT, THE FREEMAN.

Columbus—The CATHOLIC COLUMBIAN.

Leavenworth—The CATHOLIC.

Kingston—The CANADIAN FREEMAN.

New Orleans—The HOLY FAMILY.

Hastings—The STAR.

Cleveland—The CATHOLIC KNIGHT.

Omaha—The NEBRASKA WATCHMAN.

Scranton—The TRUTH.

Montreal—The EVENING POST.

St. John's—The GLOBE.

San Francisco—The MONITOR.

Chicago—The EMERALD.

Boston—The PILOT, THE ECHO.

If we have omitted to mention other friendly journals, it is because we have not seen them.

We regret to learn of Canon Bourke's serious illness.

Mr P, F Lacey requests us to publish the following prayers of the Confraternity of the Holy Face of our Lord, The translations are by Mr L M Baldwin, a comparatively young member of the Brooklyn Philo Celtic Society

PRAYER OF POPE PIUS IX.

O my Jesus! cast upon us one look of mercy: turn your Face towards each of us as you did to Veronica, and that we may see It with our bodily eyes; we do not deserve it: but turn it towards our hearts, so that remembering You we can always draw from this fountain of strength the vigor necessary to sustain the combats of life.

URNUIZE AN P'APAI, PIUS IX

O m' Jora! Bpionn oipiainn aon ainn-arc tpoctairead. Ionnpuib d'adair d'air zac aon oinn, ainnal d'ionnpuib tu aip Deponjca e, ionnpur zo d-feicfijmsr le n-arp rijnib corporeta e. Nj fju rjnn-je e. Zict ionnpuib d'adair taob ne n-arp z-croictib, ionnpur zo m b'feictoir linn, an uain cuinnijmsr oipca, neart do eair-ainzic o'ne tobair b'iozinnar ro----an neart a ta n'actanad oinn cuinn tpoctan na beata d'fulanjs.

O Savior JESUS, at the sight of Thy most holy Face disfigured by suffering, at the sight of Thy sacred heart so full of love, I cry out with St. Augustine: "Lord JESUS, imprint on my heart Thy sacred wounds, so that I may read therein sorrow and love; sorrow, to endure every sorrow for Thee; love, to despise every love for Thee."

Zi Slannuzteoiri a Jora: 'Nuair a eictinn d'eudan naoineta aip n-a doicub-act le pajr, 'nuair a eictinn do eictne naoineta co lan de zrad, zlaictinn a d-foclaib Naoinn Zuzurcinn: Zi Ujeair-na Jora. buair aip mo eictne clot do eheat naoineta, ionnpur zo d-feicfijnn aip b'ionn azur zrad: Bpionn----ionnpur zo m-b'feictoir lionn zac b'ionn d'fulanjs aip do ion-ra; Zrad----ionnpur zo m-b'feictoir lionn zac zrad do eaircuinnuzad aip do ion-ra.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
a	a	aw	m	m	emm
b	b	bay	n	n	enn
c	c	kay	o	o	oh
d	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	r	s	ess
g	g	gay	t	t	thay
i	i	ee	u	u	oo
l	l	ell			

rcoláinníde mairte. **2**lét buó cóinn dóib
 a éadaínt fáoi n-dearad hác b-fuyl an
 dapa fear a r3innob 3paiméar 3aoó-
 a3t3e dohtu3t3e a3ur, mair r3n, cja éaoj
 m-be3t3eao m3u3ne! K3'l ó3o3ó na 3a3o-
 ne dohtu3t3e a3n an m-béar3a r3n, a3ur
 cja an éaoj m-be3t3eao m3u3ne dohtu3t3e
 a3n ar m-béar3a fé3n?

Tá fé n-an aho3r a33 3ac h-u3le óu3ne
 c3all a be3t a33e, a3ur buó cóinn d3inn
 ar n-3u3lle [no 3u3ala3a]a éur le cé3le
 a raó3ar na teah3an 3n á3t a be3t deap-
 p33neac3t le na cé3le. buó cóinn d3inn
 b3a3t-r3eul na o-3n3-o-3ar3 a lé33eain
 3o é3r3e a3ur a 3u3n a éur a b-fé33m.
 buó cóinn do 3ac h-u3le 3aoóa3t3eoi3n na
 pá3pé3r a m-b3t3eain 3aoóa3t3e 3on3ta
 a éeain3ac. **2**n n-deu3an3n r3ad reo?
 23u3na n-deu3an3n buó cóinn dóib a 3-
 clo33n3n a éur a b-fala3.

Déap3ad aho3r le3r an 33a3p33n...Tá
 an to3ad éar3 aho3r, a 3a3p33n,
 3u3a3n3r do ró3an3, a3ur buó cóinn d3n3
 a be3t rá3ta. 23ar r3n, deu3 do ó3t-
 é3oll an 3aoóal a r3e3t3eao a n-3ar 3a
 b-fad; a3ur n3 fé 'má3n an 3aoóal, ac
 3ac h-u3le pá3pé3r e3le a cloóbu3leap
 3aoóa3t3e. **3**o meapain3n3l,
2n. J. Ua 3ó3á3n.

and we submit it to the Gaelic read-
 ing public. Any one reading the letter
 would see at once that the errors were
 the compositor's. We do not blame T.
 O'N. Russell for his actions in the mat-
 ter for reasons which appear directly.

Suppose T. O'N. Russell had the in-
 terest of the language at heart, what
 course should he pursue? He should
 do all in his power to promote the cir-
 culation of Gaelic literature in every
 possible form so as to create a Gaelic
 reading constituency for a select and
 carefully written paper, such as our
 Dublin contemporary, the GAELIC JOUR-
 NAL.

That would be his duty, and it is
 what our most eminent gaelic scholars,
 including Prof. Windisch, advocate.

The GAEL was founded to circulate
 gaelic matter in all forms, and to pub-
 lish the exertions of gaelic students.
 These exertions could mislead no one

as none expected perfection in them,
 and as a regular grammar of the lan-
 guage was within the reach of all, the
 price being only fifty cents.

From what will appear by and by,
 the fact that T. O'N. Russell is the
 only Irish scholar who seeks to injure
 the GAEL is highly suggestive,

The Very Rev. Canon Bourke, Wm.
 Russell, Capt. Morris, David O'Keeffe,
 John Fleming, D. Comyn, M. Cusick,
 etc., all Irish scholars and its natural
 speakers, never intimated that the mat-
 ter which appeared in the GAEL tended
 "to destroy" the language; and no one
 will say that these gentlemen have not
 the interest of the language at heart.

It will be seen by the Report of the
 Dublin S. P. I. L. that though the Com-
 missioners of Education ostensibly facil-
 itate the study of Irish in the National
 Schools, they try to kill it underhand-
 edly.

The British government would give
 anything to destroy the Irish language
 so as to effectually undermine Irish
 national sentiment.

Owing to the activity in Irish national
 affairs, this country is swarmed
 with British detectives; who they are
 or what business they pursue no one
 seems to know, but past experience
 show that they mix in the ordinary
 crowd and manage to avoid being de-
 tected. Every one knows how McFar-
 land got into the Molly Maguires,
 and what he did. And some of our
 readers will probably call to mind
 Detective Talbot of Carrick-on-Suir
 notoriety. This Talbot, a police Head
 Constable, assumed the name of Kelly,
 went to Carrick-on-Suir, and pass-
 ed himself off as a water bailiff. Of
 course, he had plenty of money—treat-
 ed all round—cursed the Queen and
 the British government, and in a short
 time got into the Fenian organization,
 and climbed to the top of the ladder.
 He swore-in fenians by the dozen, and
 went so far as to approach the altar in
 the chapel of Carrick-on-Suir, though
 a Protestant, and receive the Holy

Eucharist, the better to blindfold those whom he led to be slaughtered.* This, then, is a specimen of what detectives do to attain their end; and there were scores of innocent patriotic men in and around Carrick-on-Suir who would shed their life-blood for "Kelly's" genuineness until his character became known.

As Irishmen cannot be punished here for being members of such societies, the object of the detectives will, of course, be to split and disorganize them; and that they partially succeed is made evident by recent events.

No slur can be cast on a man for being a detective, but no patriotic Irishman would become an instrument to crush Irish national aspirations.

Ten years ago, in a communication to the Irish World, some of the Boston Gaels taxed T O'N. Russell publicly with being a British detective. If that be his calling, he is trying to do nothing but what any honorable man assuming such business should do, namely, the carrying out of the instructions of his employer. The fact that no one could see him do any business and of his spending large sums of money going about from city to city, especially those cities which were considered centres of Irish national activity, told heavily against him. If the Boston charges be well founded, his virulent, defamatory actions towards the GAEL are intelligible—and these actions would tend to support the charge, for straws show the direction of the wind.

But we shall tell him and the British government that the GAEL is extending daily, and that we expect to see it a weekly journal in the near future.

The fact of our refusing to permit T. O'N. Russell to run the GAEL could not cause him to injure the movement if he had an honest desire to serve it. He had no such desire; and the only parallel we can find for his course is that of the false mother of the Bible—He would quarter the infant.

In trying to run down the GAEL, T. O'N. Russell does not point to a single grammatical error, that the question might be discussed, but deals in generalities. He himself is not able to write a single Irish sentence idiomatically correct. We admit that the GAEL contains many blunders from time to time, but the reason is, that we cannot spare time from our ordinary business to pay proper attention to it.

With, perhaps, one exception all the Gaelic writers that we see make some blunders. These blunders arise generally because there is a divergence of opinion regarding the governing power of certain prepositions,§ and concerning the gender of some nouns which have no sex.

But in classical languages whose cases, mood^s and tenses are formed by inflection, this seeming imperfection does not vitiate their correctness.

T. O'N. Russell is a very smart man, as all self educated persons generally are, unscrupulous, and well adapted for the business which, it is alleged, he pursues in our midst. But, after what has been adverted to in these remarks, if he should succeed in diverting one subscriber from the GAEL, and, thereby, from a united effort in the Gaelic cause, the subscriber whom he could so divert is of a very shallow mind, indeed, and incapable of perceiving the various wiles of the enemy.

It has been the continual practice of England to hold up Irishmen as a class who cannot agree among themselves and, therefore, unfit to govern themselves. But it is a notorious fact that in non-political and social organizations splits and disagreements are unknown, and that it is only in organizations tending to perpetuate and maintain Irish patriotic sentiments that discord is being fomented! Throw a firebrand into the most orderly assemblage and it will create a commotion. Hence, any one capable of forming an opinion will at once perceive the cause of discord in Irish patriotic societies—the British detective. Patriotic Irishmen should try to discover those detectives who throw such firebrands into their societies, and, when discovered, give them such caution as would deter others from following suit.

It may not be amiss for other organizations as well as the Gaelic to note the above reasoning and profit by it.

§ Joyce makes one preposition govern the accusative in the singular and the dative in the plural. Bourke makes the same preposition govern both singular and plural in the dative.

Տըրժօճարդ լէյճեօրը Յաօժայէ շւշ-
այդդ և բարբառած դձ շձ ան դժօժ ընթի-
լիդդ ըօ շարտ.---

“Շձ ըյաժ 'դա ծբարայծ դժրա ;
Իր քրեձճ դա բարայծ յաժ.”

Շօղիւսարդ ան դժօժ ընթիօժեաժ ըօ լե
բօլձարդ դայճե Յօ շօյճօղա ; ձճ Եա
դայճ կդդ շօյ Օ բօլձարդ ելե 'դա ճի-
ճօլլ ըլ շօ ծբարբաժ ըդդ բրեձրաժ ձր
Ձիար ըդդ, շձ ըլլ ձճայդ Յօ Յ-ճիդդ-
բլմոժ աճա ըօ ձճ լէյճեղա անդդ ան
ճարճայդ ըդ և ճաօ.

* Vide trial of Sergeant McCarthy, etc.

See vol. XII, p. 1.

ԾՈՅՐԵ-ԱՅ-ՅՐԱՄԻ.

(FROM THE TUAM NEWS)

Ծոյրե-Այ-Յրամի (Derrybrien), the title of the following dialogue, is the name of a village in the neighborhood of Gort. The dialogue is said to have taken place between a piper named Fitzgerald and his wife Una. It has been copied from a manuscript in the possession of William Hession, of Cummer, near Tuam:—

ՏԵՂԱՄԱՍ.

Տխմալ միջր Եւսէ-Չիւնիայի ա'ր Բայրե
 յժորս,
 ՏլէյԾե սայրեաճ' ա'ր շլեանդա քրայոյ՛.
 Օ Շորեայ՛ի դա Յ-Եւայ Յօ Յեւ-Աէ'-դա-
 րուա՛յ,
 Ա'ր շուշաճ անուար Յօ Յայկիյի արի;
 Շայ՛ե մէ Երի ըայ՛ե 'ի Բորո՛ւ Ե Յ-Շեանդ-
 րայ՛ե,
 Այ ըփօր-Օլ դա Յ-Եար՛ Ի՛ր Ե՛յ ըեյիյի Եր
 յժօր,
 Ա'ր ըայնայլ Եօ յո յրաճ շեալ յի քաճայ՛
 յմէ 'ի Եր Ե-Բաճ ըիյ,
 Օ Ե' քաճայ՛ յմէ դա ըլէյԾե ըս՛ Ծոյրե-
 Այ-Յայրիյ.
 Իր Ե՛րմա ! Անա, շլուայր Երքա Երոյ-Բա,
 Ա'ր քաճ Պաճ-Շիւյ Եր Ե Եւլ 'ր Եր Ե-Բար
 Եյ՛;
 Ոյ Եաճձալ Եօրճե Եւնայ՛ յօ Յալրա Եւ-
 Եաճ ԵրյԵ,
 Ա'ր Յօ Ե-Եեանդիքայիյի Եւ Յօ Եւլ՛ Ե Ե
 ԵրօյԾե ;
 Քաճիքայիյի Եր յօ շլիւնիյ ԵրյԵ-Ե Ե Եւն-
 Եաճ,
 Ա'ր Եօլ Յան Եւնդար Եօ ըեյիքիյի Եր
 յժօր
 Աէ՛ Եր Եւլ Եան Երօյի Եայր Եայրլոլ
 Չիւնիայի,
 Տլան Ե՛ Ե Եւնայ՛ Եաճ, Ե Ծոյրե-Այ-
 Յրամի !
 Ոյլ Օր ԵրյԾե յօ ըլաճա յօ ըս՛ Եր Եր Եր
 Եաճ ԵրյԵ,
 Օ Շօրեաճ-Չիւնիայի Յօ Եայրե-Եօ-Երաճ,
 Ուճ Ե-Երմարքայիյի Եօ յօ յրաճ շեալ
 Եր Եօ յօ ըօյճիյի Երնայի,
 Ա Ելէքարքաճ Եր Երմայիյ Ե Եաճ Երեարդա
 Երի յօ ԵրօյԾե ;
 Ուճ Եւաճարքաճ, Եօճ՛, Ե Եաճ յմէ, 'ր յմէ
 Ե Երալրա Եայր Եաճ,

Ա ըլնր դա մ-Եան յանդայ՛, 'ր Եաճ Ե Եայլ
 յմէ յօ Եյալ,
 Ար յայրօյի Եա քէլ' քաճույԵ Եօ ըՅար
 յմէ Ե Եօ յրաճ շեալ...
 Օճ յօ Եւյ շեւո ըլան Եաճ, Ե Ծոյրե Այ-
 Յրամի.
 Անա.

Այօ Երեաճ ԵրյԵ յօ Երօյի դաճ Ե-Եար-
 դայ՛ յմէ յօ Եօնայրե,
 Տւլ Եօ Եւայճեար Ե Եօնիյի Յօ Ծոյրե-
 Այ-Յրամի,
 Ա մ-Եօճիյի Յան քօճիյաճ Երճեար Եյ՛
 Եաճար Երմայիյի Ե Յ-Եօնիյի յԵ,
 Յան ըս՛ Եր Եր Եօ Եօ Եաճ Եր քրօր Ե
 Ե Եաճ քաճ ;
 Շլեաճ՛ միջր Եօրքիյի Ե Եր յ՛ Եաճիայլ,
 Եօյքեանայլ,
 Ուճ Երքեաճ Եօն Եօր Եօն քեարքայիյի
 ըս՛ ԵրյԵ,
 Արքիյօ Երիյ Եր Յ-Եօնիյա. ԵրյԵրեաճ՛
 ԵրյԵ Երմա,
 Արյ Եայրիյի Ե Ե-Ե Ե-Եաճար Երի Ե
 յարքայ՛ յ՛ Ե Ե-Եօլ,

ՏԵՂԱՄԱՍ.

Իր Եօլիքե ԵրյԵ-Ե քէ Եանդեաճ...
 Եաճ Եր Երօ ԵրյԵ Եր Ե-Երիյե Երի.
 Ա'ր ըրաճ Ե' քաճ Երեարք յա ըիւ-Երաճ,
 Եաճ Եր Երիյ յաճոլ 'ր Ե Երանի
 Ա' ըրյրաճ Երի ըրի շլեանի ;
 Ար Երօճ 'ր Եր յիլ-ԵրյԾե ;
 Եաճ Եան Եյ՛ Եր Յ-Երանի Երի,
 Եաճ քեարքաճ Եյ՛ Եր Եայր Երի,
 Արյ Եան Եյ՛ Եր յիլ-ԵրյԾե ;
 Եաճ դա ԵրյԵ Եյ՛ Երիյե Երի ԵրյԾե Երի
 'Տան Երնայի Ե' Եւլ Ե քանդաճ :
 'Տ դաճ յժօր Եր Եար ըլանդե ԵրյԵ Ե-
 Ծոյրե-Այ-Յրամի !

Անա.

Ուճ Եօրիյի Ե'ր դաճ Եօրեաճ Ե յիլար
 Եւ դա ըլէյԾե,
 Ա'ր Յան յիճ Եր ԵրյԵ 'Յ Եր ըիւնի ըրի Եճ
 Եաճա քրայոյ՛ ;
 Ոյ Երճեանի Երարք յօ ԵրյԾօ յի Եր յար-
 քայ՛ յօ Եօն'Եայ՛,
 Ա Ելեաճ՛ Երի քէլի Երայիյի ըփօր Երիյ Եր
 Երի ;
 Եա մ-ԵրյԾեաճ Երայ՛-Ե քօնիյ Եօրեաճ Եր
 Եւյ՛ Եօլ դաճ Ե-ԵրյԾեաճ,
 ԵրյԾեաճ Եր ըրօնաճ 'ր Ե ԵրյԾե 'Յ Ե քաճ-

The  Gael.

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IS THE IRISH LANGUAGE WORTH PRESERVING?

(Continued from page 716.)

[We printed two paragraphs of this paper, by Father Yorke, in the last GÆL. It is concluded in this number. So as to form a correct estimate of the article, the reader had better go back to the commencement in the last GÆL, and read it through. And after he does so, we have no doubt but that he will coincide with us when we declare that the Irishman who is shouting for Home Rule, and who is so unpatriotic as to permit his language to perish, deserves the scorn of mankind.—Ed.]

All capable of expressing an opinion on the subject are unanimous in declaring, that language is one of the truest tests of a people's civilization. This truth is self-evident if we contrast the cultured languages of Europe with those spoken by man in his savage state. When judged by this standard, then it must evidently follow that the ancient Gaelic were, comparatively speaking, a highly civilized people. "The Irish language" says Vallancey "is free from the anomalies, sterility, and heteroclitic redundancies which mark the dialects of barbarous nations. It is rich and melodious, precise and copious, and likewise affords those elegant conversations which no other than a thinking and lettered people can use or acquire." Est quidam," observes Ussher, "hæc lingua Hibernica elegans cum primis et opulenta." "The Irish language is the greatest monument of antiquity perhaps now in the world. The perfection at which Gaelic arrived in Ireland in such ages is astonishing"—(*Scotch Gaelic Dictionary* by Shaw.) "L'Irlandais par son extension, sa culture et l'anciennete de ses monuments ecrits, est de beaucoup la plus importante des dialectes Gaeliques."—(M. Pictet.) "The Celtic dialects," says Jamieson, "seem to excel in expressive names of a topographical kind. Their nomenclatures are pictures of the countries which they inhabit." "If," says that lover of his country's language and history, Dr. MacHale, "the Irish language were to perish as a living language, the topography of Ireland, if understood, would be a lasting monument of its significance."

Sir Wm. Betham says, "that the most ancient manuscripts in Europe are in the Irish language: and the oldest Latin ones are written by the hands of Irish monks" These writers were, no doubt, earnest students of the latter, as the language of the Church. Nevertheless, as their extant works sufficiently prove, they sedulously cultivated their own beautiful and copious vernacular, quite capable of expressing the most complex ideas without borrowing from the Latin or Greek, if we except ecclesiastical terms. It is our proud boast, that we had and still have a language in which our history and antiquities are recorded long before any of the nations of modern Europe could lay claim to any such inheritance.

It goes without saying that our literature suffered irreparable disasters at the hands of the plundering Scandinavians. As our old annalists assure us, they took a special delight in "burning and drowning the books of Erin." It is yet a proverb in the country, that whatever escaped destruction from these marauders met it at the hands of the English. The latter from the day they first landed on our shores, even unto this very hour, have left nothing undone in order to stamp out the national language. Witness the savage enactments passed against it in the Parliament of Kilkenny, A. D. 1367. The same fiendish policy was constantly enforced by the ruling powers with a view to banish the Irish language outside the English Pale. In the year 1483, we find the Archbishop of Dublin petitioning Parliament for leave to use the national tongue, as its outlawry in the very vicinity of Dublin "caused souls to be piteously neglected." In 1537, reign of King Henry VIII., according to the behests of that despot, a most stringent act was passed for the purpose of extending "the English habit and language." It was decreed that all spiritual promotions in Ireland, on becoming void, should be filled by candidates who were pledged under the severest penalties to use the English language and no other. If such could not be found, then the nominator should cause four proclamations to be made on four successive market days in the town adjacent to said spiritual promotion. The formality being carried out, and the aspirant found, on swearing to observe the statute, he was at once inducted. All must candidly say that this was rather a novel way of collating to benefices, charged with the care of souls, but one quite in unison with the clerical pretensions of that much-married monarch Henry VIII., the father of Anglicanism. Suffice it to say, that in the reigns of his successors, the national language was proscribed with a hatred that knew no bounds. Every means at hand was turned to account solely with a view to insure its complete destruction.

Were it not for the self-sacrificing exertions of our continental scholars, Erin's exiles, who carried on the writing and printing of Irish books at Paris, Antwerp, Rome and notably at Louvain, and other seats of learning, the most of the richest treasures of our language would have been hopelessly lost in those dark and dreadful times when the Penal Code held sway. Even short as the period is, comparatively speaking, that has elapsed since the Four Masters and Keating wrote; and yet what destruction has befallen our literature. Many of the works which they used are not now in existence. Everything considered, it is little short of a miracle to think how we preserved so much of our literature in the midst of such bitterly hostile elements.

Some will say "that as the national language is dying out, better let it disappear as soon as possible, as it is an obstacle in the way of acquiring English." This is totally opposed to what we see done elsewhere. In the words of Dr. Franklin, "the man who acquires two languages is twice a man." See what the Welsh have done in the way of reviving their tongue, which about a century since was almost extinct. The Hungarians on obtaining autonomy decreed that their own tongue, and not the German, should be the official language. The Czechs in Bohemia are preserving their vernacular despite any opposition to the contrary. The Flemings, for some years past, have done a great deal to revive their tongue, which for centuries had been sadly neglected. With these examples before us shall we be disheartened? There was a time, in the chequered history of our country, when there was less Irish spoken than at present. According to the last census, about one fifth of the population was returned as speaking or understanding the language of ancient Erin. This is by far a larger percentage than that accounted for in the previous one, although we are all painfully aware that the population during the decade was mercilessly decimated. Such a fact unquestionably demonstrates that the study of the language was on the increase. The Society for the Preservation of the Irish Language, founded a few years since, has already done excellent work in the way of saving from destruction that priceless inheritance, the Keltic tongue. That such is the case is patent to all who take the trouble of reading the Society's annual Reports: Within a short period 90,000 of its publications in the interests of the language have been sold, and new editions are passing through the Press. Through the efforts of the Society, Irish has now a place in the Intermediate course of education, and with very encouraging results. It is also recognized in the curriculum of the Royal University. After a great deal of diplomacy and pressure on the part of the Society, the Commissioners of so-called National Education were induced to grant certain concessions in the way of teaching Irish in the primary schools. The boon which they seemed to bestow was, from experience, found to be almost worthless. Tantalus-like, the people in the Irish speaking districts could not avail themselves of the scheme, hedged in, as it was, with conditions which rendered it practically inoperative. It is true that the Commissioners have to a certain extent placed the teaching of Irish on the same basis as Greek and Latin, that is to say, by paying according to the programme for examination ten shillings a pass for each successful candidate. But beyond this they do nothing for the cultivation of the language. They afford no facilities whereby teachers in training may qualify for its efficient teaching. What renders the anomaly so glaring is, that they appoint in their Training College professors of Greek, Latin, &c., &c., and pay them liberal salaries, whilst no such thing is done for the national language. Hence, we find that teachers totally ignorant of Irish are occasionally sent to teach in districts of the country where that language is still the vernacular. Under these circumstances is it any wonder that the reports of the school inspectors from these localities are such deplorable reading? If they were capable of examining the children in their own language, we may feel confident in saying that they would not receive so many meaningless answers. But how could it be otherwise? Only quite recently Irish has been

placed on the programme of examination for the Inspectorship of National Schools. All capable of offering an unprejudiced opinion in the matter will admit that the practice of endeavouring to teach English in Irish-speaking districts to pupils unacquainted with the former, and through its medium, is opposed to every principle of education, and tends to perpetuate ignorance, of which unfortunately we have abundant proof. In the twenty-second annual Report of the National Board of Education, p. 75, Sir Patrick Keenan, now a resident Commissioner, says:—

"Many good men seem to forget that the people might know both Irish and English... The shrewdest people in the world are those who are bilingual. But the most stupid children I have ever met with are those who were learning English whilst endeavouring to forget Irish."

In the primary schools the obvious course manifestly is, to teach the children English through the medium of the Irish, just as we find the bilingual system successfully carried out in other countries. The action of the Commissioners, in the case in question, is such an outrage on common sense that in no other civilized country in the world would it be tolerated for an hour. Besides they would not allow Irish to be taught to any pupil under the fifth class, which practically puts it out of the school altogether. None are better aware than the Commissioners, that in those districts of the country where Irish is still the vernacular the children of the peasantry are too poor to remain sufficiently long so that they may qualify to learn the national language according to their programme. Hence the reason of the rule. No doubt with a view to render their designs perfect, they have also decreed that it must not be taught during ordinary school hours.

It is self-evident from the foregoing facts that the Commissioners tolerate the teaching of Irish for the sake of appearances, whilst at the same time they are determined to give it an euthanasia, and bury it out of sight as being indissolubly linked with a civilization to which they have no claim. How true are the words of that sincere lover of his country the much lamented Dr. MacHale; "The so called national system is the grave of the Irish language." The Kilkeeny Statute no longer affects it, as it did in the mournful past. A far more deadly and disastrous effect is produced by the operation of the National System, as well as by the apathy of some amongst us who should entertain different sentiments. Here we have the modern tally with a vengeance. When we say now-a-days let us preserve our glorious tongue, we are invariably met with the usual *cui bono*? "Leave it to the universities." We all know sadly and too well what is the result. Multitudes of our manuscripts now lie mouldering on the library shelves, with scarcely a person capable of making them known to the public. They are far less attended to than Egyptian and Etruscan inscriptions. If the living language is allowed to die out, what provision are we making to have these treasures made known in the future? It is very doubtful whether we would ever have such Keltic scholars as O'Connor, O'Donovan, O'Curry, and many others, unless they spoke the language naturally from their childhood. It is palpable to any intelligence that without a knowledge of Irish the nomenclature, history, and antiquities of the country must ever remain a sealed book. How humiliating to reflect that in the cur-

riculum of our schools and colleges modern languages have a very prominent place, and perhaps, learned in a way that might pass current in certain circles, whilst not a word is said about our noble tongue, which, in the opinion of the most eminent philologists, is fit to rank with the classic languages of antiquity. Everything considered, it would indeed be an indelible disgrace should we allow our national tongue hitherto so proscribed by the foreigner, and bequeathed to us with such sacrifices by our ancestors, to perish through neglect. Such censurable indifference on our part would evidently imply an avowed contempt for all that men have hitherto loved or respected. We would indeed prove ourselves unworthy sons of Erin, and justly deserving the unmitigated censure of posterity should we not appreciate our mother tongue, connected, as it is so, intimately with that glorious period of our history, when Ireland bore the time honored appellation, "Insula Sanctorum et Doctorum." Its disappearance from the category of spoken languages would be disastrous alike to the interests of history and philology. It should indeed stimulate us to cultivate it, when we now see it so much studied throughout the country for the sake of philology. The cultured Germans have taken the lead in this movement. Zeuss, the renowned Keltic scholar, was the first in the field. He wrote his great work, *Grammatica Keltica*, from the old time worn manuscripts, written ages ago by the hands of Irish monks, who brought the blessings of religion and civilization to the Fatherland. In his efforts he has been ably seconded by the labors of Schleicher, Ebel, Bopp, Windisch, and Zimmer. France, too, has supplied able students in the same field, namely, de Jubainville, Gaidoz, and Lizeray. Switzerland claims its Pictet. Italy, its Nigra and Ascoli. Scotland which owes so much to Gaelic civilization, has earnest advocates of our language in the persons of Blackie, Geddes, Mackey and many others. In America, also, Irish is cultivated with an energy characteristic of the great Republic. Even the Saxon, whose hatred of our language in former times knew no bounds, as if ashamed of the past, and with a view to make the *amende honorable*, has founded chairs for its culture in his universities. Already he has given us Keltic scholars whose names have acquired a world-wide reputation, namely, Latham, Pritchard, Arnold and Max Muller. Such being the case, shall we be indifferent concerning the national trust of our language, when other nations are doing so much in its behalf? Shall we allow this priceless inheritance, our glorious tongue, to perish, inseparably connected, as it is, with the glory, the fame, the history, and the traditions of our noble and long suffering land?

P. A. YORKE, C C.

We have just received one of the prettiest songs ever written, called "There's no one like Mother to me," by Charles A. Davis. For a nice home song, in which both the words and music are so very pretty, it is hard to equal. It can be played on the piano or organ, and will be sent to any address, for only 11 2-cent stamps. Address the publisher, J. C. Groene & Co., 30 and 42 Arcade, Cincinnati, O.

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MR. YORKE'S LETTER.

St. Charles' College, Ellicott City, Md.

July 21, 1387.

To the Editor of the GAEL.

DEAR SIR—Would you be so kind as to allow me to make a few remarks on the letter of Canon Bourke published in your last issue. Summing up his opinions and his reasons therefor, that letter comes to this; (1) It is certain that all verbs of one syllable make the future indie. in *fad*; (2) Equally certain that derivative verbs ending in *uigh* or *igh* make same tense in *ochad*. Proofs. (1) Every Irish work in manuscript or in print since the 12th century. (2) The two forms are the result of the prefixing of *beidh*. I intend to examine this opinion and the proofs in favor of it in order to see how facts tally with assertions.

§ 1. First Prop. All monosyllabic verbs make *fad*.

Since the proof refers to all approved MSS. etc., since the 12th century, we must suppose that the meaning of the proposition is, that since the 12th century, all monosyllabic Irish verbs make the future in *fad*.

1. In O'Curry's MSS. Mat. p. 620, we find two concluding stanzas of a poem or prophecy which, at p. 390, is attributed to after 1169, the beginning of the proof-period mentioned above. They are:

Firid cath Fidruis matain Mucraime,
 Ima *toetsad* mair-bili,
 Ba dirsan do Art mac Cuind
 Cu meic Ailella Oluim,
 Diardardoin ficid cath
 A *taotus* la sil Lugach,
 Tricha bliadain nama
 In tan no dot ibdaa.

The italicised words are *toetsad* and *tio us*, the first, the future, the second, rel. pres. of the word now called *tuit*, *fall*. It is monosyllabic, yet it does not make its future in *f* or *och*, but strikes out a new departure in *s*. (cf. Greek *luo fut, luso*.) But no new departure after all, for this S-future is found in all the Aryan Languages except the Teutonic, and was common enough too in Old Irish: extract from Tripartite Life, MSS. Mat. p. 601. "Ni *gebsu*, ol Patraic, co tarda fein a bachoill dam," and Windisch (§285-289. Facts then place a very decided objection to the first proposition in the very beginning of the proof period.

2. We now take an example from about the middle, namely the end of the 15th century. In the MSS. Mat. again at p. 533 there is an entry from the annals of Ulster A. D. 1498. The last sentence runs as follows, "Ocus tabradh gach nech dia *leghfa* ind lebarsa, ocus dia *foighena*, a bennacht for an anmainsin Mhic Mhaghnausa." This *foighena* is yet another style of future side by side with the F-future. *Foighena* is from *fognium* derived from *fo-gruum* a monosyllabic verbal i-stem, *to serve*, nor is it a solitary example for we have *nad-eel*, which I will not conceal, from *celim*, and the Pauline Codex of Wuerzburg, has *doter* I will give proving that *foighena* is a regular formation used in all the early stages of the language. It is called the Reduplicated and E-future, and Windisch §§275-281 gives numerous examples of it.

But it would take up too much time if I multiplied quotations proving that the first proposition is not exact.

In Irish there were at least four futures: 1. The B

or F future. 2: The Reduplicated Future. 3. The S-future, and 4, the T-future. If the learned Canon desires further information on this point, I refer him to Ebel's Ed. of Zeuss, Whitley Stokes in Kuhn & Schleicher's *Beitraege* vi. & vii., or Windisch's Compendium.

§2. Second Prop. *Derivatives in igh make futur in och.*

As I do not wish to trespass too much on your valuable space I shall only quote here from Windisch's grammar of Old and Middle Irish, i. e. of Irish to after the 15th cent., what he says of the *igim*-verbs, §213 "The 3rd conj. contains (a) Denominatives, (Pret. §269, Fut 282) as Latin *custodio* ... *airmim*, I count, from *aram* number: *cumachte*, power, *foillsigim*.....from *folllus*.....*sudigim* etc." Now turn to 282 for the future and it is the B-future. He says of it:—"This formation like the S preterite is mainly to be found in the 2 and 3 conj. *The Denominatives are restricted to this Future*. Its name implies a reference to the Latin *amabo*, the characteristic B of which is traced up to the root *bhu*. The characteristic B or F is suffixed to the present stem," and he gives *carfa*, *nocharub*, as an example. This is sufficient to show that Irish from the 12th century will not prove the proposition.

§3. Third Prop. *Fad and oc'ad are the results of beidh being prefixed to the root.*

1. August Schleicher says (*Præface to Formenlehre der Kerchenslawischen Sprache*) "Different languages are known to us in very different degrees of age. This difference in age must first be eliminated before there can be any comparison; the given quantities must be reduced to common terms before we can compare them." This fundamental principle has not been observed in the proofs for the above proposition. *Beidh* is an entirely modern form—a growth of the last three centuries. Its Middle Irish representative was *bia*, 3rd person *biaid*. Now the composition represented by *amabo* Mid. Ir. *carfa*, I will love, must have taken place thousands of years ago. Surely no one would explain a word-form thirty centuries old by a form not yet three centuries in existence. Very likely the Rev. Writer was thinking of the *bhu* mentioned above and concluded that *beidh* was *bhu*; but *beidh* is only a worn remnant of an inflected form of a word derived from *bhu*. Being inflected itself it is strange he did not notice that it would be a standing protest against his *f*- and *och*-theory. Still if he used it for *bhu* because more intelligible, he may have some reason to believe that it does underly the *f*-future, but he should have remembered that first principle of logic—not to use a private term without explaining it.

2. But if the proposition in the sense explained above might stand as far as the *fad* form are concerned, it is fearfully and wonderfully wrong with regard to *ochad*. No doubt *c*, *ch* and *g* are interchangeable, but the laws which regulate these changes are pretty well known and we have yet to learn that the affixing of *beidh* or even *bhu* would set those laws in motion. Again the assertion that *b* would undergo a double aspiration is backed up by no proof and is directly contradicted by the *leighfa* underlined in the quotation from the annals of Ulster above. Again we saw that the *igim* verbs were content with the *f*-future in Middle Irish and as there is a continual chain of writers ever since, the Canon ought to be able to trace the change which he supposes.

But there has been no such change. Etymological guesswork is the most dangerous of all; and I think Lassen must have had encountered some such reasoning as Father Bourke's when he wrote (*Indisch. Bibl.* 3 p. 78.) "for word comparison no words are so useful as the short Chinese ones because it is only necessary to leave a vowel out of account and to change one consonant into another in order to manufacture Finnish, Koptie and Iroquois." Gaelic seems in a fair way to be added to the list.

Having shown now that the first two propositions are not exact and that the third is only true in a sense, I shall briefly indicate the outlines of the formation of the two futures which obtain in the vast majority of modern Irish verbs

1. The Irish *f*-future is connected with the Lat-B-future, what this *b* is, is doubtful. "Two explanations are given (a) *bo=fuo* (*bhu*) a present formation, thus *amabo*=I am to love, (b) *bo=bu-i-o*, a form analogous to Greek *esio*=I go to be. This latter is generally adopted perhaps on account of the analogy it presumes between Greek and Latin." (From Papillion—Manual of Comp. Phil. ch. VIII.)

2. "Most of the old futures in *e* have in the later language changed this their characteristic into *eo*: Modern Irish *eibeolad* I will die, Prest. *eiblim*.....*coiseonad*, I will maintain, Prest. *cosnaim* *coingeobad*, I will hold, Prest. *congghaim*.....*freigeorad*, I will answer, Prest. *freagraim*. This formation is adopted by the verbs in *igim*, and other denominatives and by some dissyllabic verbs in *-il*, *-in*, *-ir*, *-is*.....*Ceingeolad*, I will bind, Prest. *ceanglainm* from *o. I. cengal*, a tie, *foillseocad*, I will show, Prest. *foillsigim*, (from *folllus*, plain, open, clear." (From Windisch §231) cf. MSS, Mat. p. 624, where Oisín says, "Inneosad dhuit seal go grinn." The change of *gh* into *ch* is regulated on that general law in Mod. Irish by which back consonants with back vowels and front consonants with front vowels, e. g., in the decl. of *marcach*, &c.

With regard to the controversy which caused Canon Bourke's letter, I think it can hardly be settled with satisfaction just yet. I know that *dean* in Old Irish formed its future in the form now used by *igh*-verbs, but that future is now obsolete. Seeing however the inroads form-association has made in this and in other languages, I see no reason if we make the pl. of *athair aithreacha*, why *dean* should not make *deanochad* if the people so wish. It will be the province of an educated Irish speaking public to decide what will be its fate. All apriori determinations are absurd and until usage has gone one way or the other the wisest course appears to be, to agree to differ.

I remain, yours truly,

Peter C. Yorke.

Νο δευηαγξιο, εγνεαηηαξξ, δεαηηαδ
αηη εγξη δυη ο-τεαηξαη. Ιη ρξ αη ε-αοη
ογξορεαδτ αηηαη η ατα φαξταδ αξαηηη
λε ρεαεαδαδ ο'αη ρηοετ. Αε ηη ηορ
αη ογξορεαδτ η ηα δρεαδτηηξεαηηηηηη
αηηηη ηαη ηη εογη---ογξορεαδτ ηαε ρεξο-
ηη λε ηαοηη ραοξαλεα α εαηηηαε---οηη-
αηα ρηηοηη ρξδαλεαηη αη η-οηηηαεδ! ηη
ηορ αη ογξορεαδτ η: Οοηηεαδ το δυη η-
αηηηη η.

Oil City, Pa. July 24th, 1887.

Editor of the GAEL,

DEAR SIR —

Through diffidence of my own slender abilities, I have hitherto withheld myself from entering into the learned controversy which has, for some time past, been going on in the columns of your journal; but having recently discovered that a learned Celtic philologist has delivered his opinions, the fears which I had of stultifying myself have greatly vanished; for my convictions tell me that, as well as others, I may be able to offer some useful hints in reference to the matters in dispute. With regard to the verbs $\sigma\lambda$ and $\sigma\epsilon\lambda\eta$ I am persuaded that the latter has a false orthography; and I am led to this conclusion by the fact that, in the West of Ireland, the diphthong $\epsilon\lambda$ has always a short sound as in the words $\lambda\epsilon\lambda\eta$, follow, $\gamma\epsilon\lambda\eta$ old, and $\sigma\epsilon\lambda\sigma$ leave; but when these sounds require to be lengthened the said diphthong is changed into $\epsilon\upsilon$ as $\lambda\epsilon\upsilon\eta$, $\gamma\epsilon\upsilon\eta$, and $\sigma\epsilon\upsilon\sigma$: But on the contrary in Leinster and Munster the said verb is always written $\sigma\epsilon\eta$, and is followed in the spoken Irish by the demonstrative pronoun $\gamma\eta$, which, in the South, follows words with attenuated vowel terminations. Now, as Father Bourke has, very properly, pronounced the "fiat" of his disapproval against making monosyllabic Gaelic verbs have their future tense endings in $\epsilon\lambda\sigma$, it is not necessary for me to offer a single word in support of so manifestly correct a decision; but when he avers that it is proper to give derivative verbs the condemned termination I altogether disagree with him; because the paramount law of the Irish language which is that of euphony would be greatly violated by such a course; for then we would have permanently established in our tongue those unsounding, barbarous crudities known as double gutturals, than which there is nothing in a language more inelegant; and I may mention some of these as, $\beta\epsilon\alpha\sigma\tau\epsilon\sigma\epsilon\lambda\sigma$, $\beta\sigma\tau\epsilon\lambda\eta\sigma\epsilon\lambda\sigma$, $\epsilon\eta\sigma\epsilon\lambda\eta\sigma\epsilon\lambda\sigma$, $\sigma\sigma\epsilon\tau\sigma\epsilon\lambda\sigma$, $\sigma\sigma\eta\sigma\epsilon\lambda\sigma$, $\eta\lambda\sigma\epsilon\lambda\sigma\epsilon\lambda\sigma$, $\gamma\eta\lambda\sigma\epsilon\lambda\sigma\epsilon\lambda\sigma$ and $\gamma\eta\eta\lambda\sigma\epsilon\lambda\sigma\epsilon\lambda\sigma$: With such uncouth and almost unutterable sounds remaining in our dialect it would be inconsistent to ever boast of the Gaelic language as an idiom of mellifluous sweetness and rare euphonic perfection. The custom in the South of Ireland is to change the ϵ guttural of the last syllables of such words as these into an aspirating γ which is a letter of the same vocal organ, in order that the sound of the preceding broad vowel σ should be more forcibly heard in the penult. And if this be allowed without any objection in the past and present participles, it is perfectly logical to make a similar change in the verb itself, and consequently I am thoroughly convinced that the said adventitious $\epsilon\eta$ should be altogether eliminated from verbs in the connection

mentioned; as also from the passive voice: and I need scarcely add, that a legion of authorities can be quoted in support of this reasonable view. The error which I have decried must have originally found its way into the Connaught dialect from Ulster, which must have borrowed it from Scotland. In the Scotch Gaelic it has, however, some "raison d'être," but none whatever in Irish; because many dissyllabic verbs in the Scottish Erse have guttural terminations which sound exactly like the German personal pronoun *Ich*. It is therefore natural that such verbs in the future tense should receive a guttural increment; but to give such increase to non-guttural Irish dissyllabic verbs would be contrary to analogy—would be detrimental to Gaelic euphony and opposed to the best interests of Celtic elocution and vocal music, by greatly depressing the tone of enunciation; and hence I do not hesitate to affirm that the recommendation to do so deserves a most emphatic condemnation. I had a mind to express my sentiments in regard to the Irish conditional mood but the space which I wish to occupy in the GAEL will not permit my doing so at present: yet I will declare my decided conviction that no grammatical

AUTHOR

has arisen in Ireland for a considerable time who has understood the Irish conditional mood or who has been able to give Gaelic verbs in all cases a proper conjugation. And it is pitiable to see would-be grammarians mistaking the potential for the subjunctive mood, and styling the consuetudinal tense, the habitual mood of our language. Though great be my respect for some of the scholars who are prominent in the Celtic movement I will not agree to receive error at their hands without inquiry, or tacitly consent to give my sanction to wild and fanciful etymological surmises, by which derivatives are formed from incongruous and irrelevant etymons. Nor can I accept the dictum that the term $\lambda\gamma\lambda\eta$ is a compound preposition, for if it were it should sometimes have government in Irish, whereas it has none. In philology it is properly a prepositional pronoun; but in Irish syntactical parsing it must receive another designation. I am greatly surprised to find that a Celtic *savant* in his recent letter to the GAEL has thought fit to condemn the orthography of the conjunction $\lambda\epsilon\eta$, which he says should be properly spelt $\lambda\epsilon\eta\tau$, as having the sanction of antiquity in its favor. Now, I think that antiquity is rather against him than for him in this respect, because the same argument could be advanced against the use of $\lambda\gamma\upsilon\eta$ which was anciently written $\sigma\epsilon\eta\upsilon\eta$; and against the modern preposition $\gamma\lambda\sigma\eta$, which was formerly written $\gamma\lambda$ and originally $\gamma\sigma$. In the South of Ireland, since the days of Heber, the disjunctive $\lambda\epsilon\eta$, has been in constant use, as I infer from some old historic tracts in my possession. It is sanctioned by Mac Curtin, Peter O'Connell and O'Rielly in their dictionaries and is the form preferred in the Scotch Gaelic; but as to $\lambda\epsilon\eta\tau$ it is ambiguous because it signifies a law, as well as a conjunction and has been considered by the bards of the South

as flat, vulgar, and unfit for lyric poetry. To deduce this term from the Latin *atque*, is an unwarranted freak of derivative conception, which philology could not for a moment sanction. *2ich* has no literal congener in Greek or Sanskrit; its nearest equivalent in Latin is *ac*, which, however lacks the final "t," and is not guttural; but its exact cognate must be sought for not in a mutilated shape but in the concrete form in Hebrew in whose Pentateuch we find it in such expressions as 'ach Noah," but Noah, "ach Mosheh," but Moses. Now, as to myself I must candidly declare that I have no special predilection in favor of any particular dialect; but I wish to see the language spoken upon Irish soil by at least sixty generations of my maternal ancestors brought to an unequalled degree of phonetic polish and perfection: a task which can never be accomplished if its lingual vehicle should come to be run upon the rugged road of rude, ill-sounding and obsolete forms of speech.

In conclusion, excusing myself for so long a trespass on your space. Believe me,

Yours truly,

Wm. Russell.

[We regret that we have not the proper Italics demanded in the preceding communications. The words in quotations show where Italics were used by the writers—Ed.]

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 Ν. ἀπὲρ δὲ ἡμῶν ἡδὲ τ-εαδῶν ἴσο ἴυατ.
 Δὲ ἡ-βεῖτεαδὲ βεῖτεαδὲ ῥε ῥῆμῶδαδὲ ἑ-
 κα ἰοῦτεαδὲ ἀπὲρ ἡ-ῑαδὲαἵ, μαρ ῥῆμῶδ ῥε
 δὲ ἡ τ-ῑαδὲ ἡ-ῑαδὲαἵ. βεῖτεαδὲ.

It is hardly possible to picture a more degraded person than the Irishman who is ignorant of his native language and makes no effort to cultivate a knowledge of it. Behold, five Irishmen meet—two of them salute each other in the national tongue while the other three stand by with their mouths open in wonderment at the *strange* speech?

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