



Leaban-aiéir mioramal,

tabartha cum an

teansa saedilse

a corrad agus a raoncuad

agus cum

Fen-mazla Cuid na h-Eimeann.

62h ad Rot.

Uim 5.

SAMHAIN

1887.

Pliola. Lá Samhna, 1887.

A Saol Ionnuigh:

Zabair bhíodéar leat fa cuirtead éabairt ran nShoobal dúinn ar rziubhinn éur éuzad. Ir mairé an éaol é le mjr-ndé éabairt dúinn agus foim a éur on-ndairn agus fózluim le rziubad. Níl mé féin a ndair leir a rziubad air mo nndair zo fózll, déct tá rúil le Dja azair ndé m-beidéad mar rir a z-coimhuide.

Ir mairé hóm rzeul a éur éuzad air-er reo--mo éeud leir. Níl oiréce Óóin ndair air beid le mjr ndé d-fuil éuzear no reirreir reoláirnd nuaó azairn. Mjá leandair dúinn mar reo, beid air reoir Ir féair i Meiricá azairn air Zesirre reo. Táirnd éuzairn air air reoir parr-eir baile décléir, agus má éairre féin zair nndair Ir mairé é. Níl mórán beair-la air déct Zaedilse air fad; Zaedilse

bneáz ndóiréa mar éleáctamar ran m-bair. Ir mór air rruair ndé d-tairre ré amad nfor mjrre.

Tuzairn zae don duirre azairn a Zaedil al leir air air reoir. Ir má bideairn curd de ndé d-tir linn a deundé amad tá duirre air reo le na nndairnd dúinn. Na bidead eazla oir zo z-cuirreid na loct-óirnd don duirre air reo i ndairnd do páirreir. Tá air oirreud de féairre rziub air Shoobal air reo a r beidéad rziub ndóir-ndair na beairre. Do zlacmairre rziub-ir leir na loctóirnd reo le fada déct tá deirre na rziubde cairre anoir, 7 mar m-bid déirndair rziub deca zair nndair, lá bneáz eirre, ndair ndé m-béid don r-rúil deca leir; zeadair rrad airndair ndair, agus b' féirre zo m-béid a rair air a leat.

Le meir mór, Ir mé do éairre,

SEIZEN RUBRTUN.

Philo-Celts.

Now that the elections are over, we hope the Brooklyn Philo-Celts will settle down to practical work.

Since vacation two of our members have become one—Miss Ellie Donnelly became Mrs. M. J. Heaney. We hope to see them take the same interest in the society's affairs as they did heretofore. If they do there will be no cause for complaint, they were the life of the society. All we can say now, and we say it with all the fervor at our command, is, that their wedded life may be a continuous sunshine.

The Boston IRISH ECHO has commenced a Gaelic Department.

"Sentiments" in next issue,

We would direct our Gaelic students to Mr. Wm. Russell's Contributions; they are critically correct Gaelic.

We give the title page to Mr. Robinson this month, it being his first effort and, taking the composition as a whole, idiomatically as well as grammatically, gentle reader, which has it or the composition of some of our "Big Irish Scholars" the greater number of errors? and it is printed as we got it. PÁDRAIC, who is an excellent Gaelic scholar now did not write four years' ago nearly as well as Mr. Robinson, for we have compared their manuscripts—PÁDRAIC's wanted a good deal of "fixing up" then. So that there is nothing like practice. One composition for the press will exercise the writer better than fifty ordinary ones.

Who, then, would discourage so effective an agency? a friend of the cause?

ṬÁ FJAD 'HA B-FEAPASB MÓRA;
JR BREÁZ 'HA FEAPASB JAD,"

The query in the last GAEL in relation to the above couplet has been answered by Capt. Norris, who tabulates all the rules for their proper construction, which is,

ṬÁ FJAD 'HA B-FEAPASB MÓRA;
JR BREÁZ 'HA FJR JAD,"

FEAPASB, in the first line, being properly governed in the dative case by the prepositional pronoun, 'HHA, in their.

Mr Walsh, of Syracuse, who put the query, admits that the Capt. is right, according to rule, but asks why FEAPASB in the first line is considered correct and condemned in the second? whereas both lines mean, simply

JR MÓR 'HA FJR JAD,
they are large men;

JR BREÁZ 'HA FJR JAD,
they are fine men.

Mr. Walsh maintains that 'HHA, in their has no place in the sentence, that the verb is sufficient to indicate the state of being, and that "FJR," in both instances is nominative, coming after the verb, ṬÁ.

[The latter part of this argument deserves consideration. We would like to hear Mr. O'Donnell's views on the subject; also, other scholars who can spare time. The question of the "nominative" seems embarrassing, especially when the dative form is not heard in the spoken language.---Ed.]

We have received No. 25 of the Dublin Gaelic Journal. It is replete with interesting Gaelic matter. The price is now only 75 cents year, so that everyone can have it. See what the Gaelic Movement has already done? Then, support it. A dollar a year (two cents a week), will never break you.

AMERICAN ENTERPRISE.

No invention of the nineteenth century has worked a greater revolution in household economy or conferred more of a benefit on humanity than the sewing machine.

The first productions were crude and uncouth in the extreme, and it was reserved for American skill and ingenuity to bring forth a machine of any practical value.

In order to appreciate the great advancement which has taken place it is only necessary to compare one of the machines built during the infancy of the invention with one of the latest improved "Light-Running New Home."

All the really good points contained in other machines have been utilized in its construction. Many new improvements and devices have also been added, the result of which is a machine as nearly perfect as it is possible to make one.

For simplicity, durability, ease of management and capacity for work, the "Light-Running New Home" has no rival, and the happy possessor of one may rest assured that he or she has the very best the world affords. SEE ADVERTISEMENT ON ANOTHER PAGE OF THIS PAPER.

THE SECOND BOOK. (continued)
Rule XIII.

The interjection *á*, the sign of the vocative case, always causes aspiration both in singular and plural of nouns and singular number of adjectives.

Exercise xxx.

á *dean*, O woman. *á* *élaódaíre*, O coward. *á* *éaoíre*, O people. *á* *dearbhrádaíre*, O brother. *á* *óda* *íhóir*, O Great God. *á* *éuine éona*, O unfortunate man. *á* *éir*, O man. *á* *éiráó*, O love. *á* *íhíá*, O women. *á* *éiláíre éilíir*, O dear Mary. *á* *éáirre éis*, O little child. *á* *éean-éir éona*, O fortunate old man. *á* *éídeairíá*, O Lord.

Exercise xxxi

Cléib, of a bosom. *clíad*, a bosom. *cóir*, just. *éil* (voc.), bright. *uairle*, noble (plu. of *uaral*).

- 1 *á* *éiráó* *éil* *mo énoíre*. 2 *á* *éara éilíir*. 3 *á* *dearbhrádaíre* *mo cléib*. 4. *á* *éuine cóir*. 5 *á* *uairle* *mo énoíre*. 6 *á* *éir* *íhíá*. 7 *á* *éean-éir* *éilíir*. 8. *á* *íhíá* *éona*. 9 *á* *dean* *uaral* *íhíá*. 10 *á* *éaoíre* *uairle*.

- 1 O bright love of my heart. 2 O dear friend. 3 O brother of my bosom 4 Honest man. 5 O pulse of my heart 6 Good man. 7 O dear old man. O fortunate woman. 9 Good lady. 10 Gentlemen.

The foregoing Rules contain all the instances in which there can be any grammatical necessity for aspiration, and the learner has now mastered in these thirteen Rules the most difficult part of the Irish language. (All the Rules referred to above are given in previous issues of THE GAEL.)

SEJNN, *á* *ÉAOJN ÉRUJÉ*.

Seínn, *á* *éaoí* *Érujé*, *reínn* *dom* *énoíre*,
Ubrán *na laeteaó* *á* *éí*
á *é-éil* *á* *éóíre* *ruar* *an* *énoíre*
ó *í* *áiríng* *á* *é-ruí* *ré* *éaoí* ;--
Dán *éirádaíre* *áir* *élot*, *ínoíre* *éan* *reínn*,
éóiríng *óirínní* *éolur* *reínn* ;
Uíre *uairí* *éirí* *éaoí* *éénn*,
éur *éóéúir* *tá* *énoíre* *éaoí*,---
Seínn, *á* *Érujé* *éirínní*, *reínn* *dom* *éénn* :
ó *tá* *áir* *é-dán* *éon* *íair* *éaoí*,
éairíre, *é* *do* *íreádaíre*, *áirínn*,
éíreánní *é* *í* *é-ínní*.

Na *éúda* *éaoí* *íreátoí* *na* *é-óiré* ;
é *óirínní* *íreátoí* *do* *énoíre*,
éóirínní *íreátoí* *íreátoí* *á* *éí*,
do *éil* *tá* *é-éil* *éúíreátoí* ;---
éaoíreá, *ínoíre* *áir* *íreádaíre*, *á* *éí*
á *é-éaoí* *í* *ínn* *á* *é-éil* ;
báir, *é* *íreátoí* *éóirínní* *íreátoí*,
íreátoí *é-éaoí* *ínoíre* *éan* *óirínní* ;--
íreátoí, *á* *Érujé* *éaoí*, *éaoí* *íreátoí* *í* *óiré* ;
éíre *do* *énoíre* *éóirínní* *énoíre* ;
íreátoí *á* *éínn* *áir* *íreátoí*, *á* *éí*,
na *é-éil* *é-éínní* *é-éil* *é-éínní*.

Dá *é-énoíre* *na* *éíreátoí* *do* *éil*,
é *í* *éíreátoí* *íreátoí* *é-éínní*,
íreátoí *íreátoí* *é-éínní* *é-éínní* *é-éínní*.
tá *ínoíre* *éaoí* *íreátoí* *é-éínní* *é-éínní*.
íreátoí ; *éíreátoí* *íreátoí* *é-éínní* *é-éínní* ;
éíreátoí *á* *é-éínní* *é-éínní* *é-éínní* ;
éínní *ínn* *á* *é-éínní* *á* *é-éínní* ;
tá *na* *íreátoí* *éaoí*, *éínní* !---
éínní, *éínní*, *á* *Érujé* *éaoí*, *á* *éínní* *éínní*,
éínní *éínní* *éínní* *na* *éaoí*.
No *éínní* *éínní* *le* *na* *é-éínní*,
éínní *éínní* *éínní* *éínní*,
SING, SWEET HARP.

Sing, sweet Harp, oh sing to me
Some song of ancient days,
Whose sounds, in this sad memory
Long buried dreams shall raise ;—
Some lay that tells of vanish'd fame.
Whose light once round us shone,
Of noble pride, now turn'd to shame,
And hopes forever gone.—
Sing, sad Harp, thus sing to me :
Alike our doom is cast,
Both lost to all but memory,
We live but in the past

How mournfully the midnight air
Among thy chords doth sigh.
As if it sought some echo there
Of voices long gone by—
Of chieftains, now forgot, who seem'd
The foremost then in fame.
Of Bards who, once immortal deem'd,
Now sleep without a name.—
In vain, sad Harp, the midnight air
Among thy chords doth sigh,
In vain it seeks an echo there
Of voices long gone by.

Couldst thou but call those spirits round,
Who once, in bower and hall,
Sat listening to thy magic sound,
Now mute and mould'ring all.
But, no, they would but wake to weep
Their children's slavery.
Then leave them in their dreamless sleep,
The dead, at least, are free!—
Hush, hush, sad Harp, that dreary tone,
That knell of Freedom's day ;
Or, listening to its death-like moan
Let me, too, die away.

Mt. St. Mary's Seminary, Oct. 18, 1837.

The following is a translation of a sermon on Heaven preached last February by Rev. Daniel Quinn, of Cin. Ohio, then a member of the Seminary. Rev. Mr. Quinn was ordained priest on the 26th of August last. He is now in Greece where he intends to remain for a year or two to improve his knowledge of Modern Greek, and acquire a facility in speaking it.

[The translation is by the translator of "The White Hare," a young theological student of the Seminary, who we have no doubt, will make his mark in Gaelic literature.—Ed.

ՈՅՈՒՆ.

"Այսր ԾՕ ՅՈՒՆՅԱՐԻՇ ՄԻՐԵ, ՏԵՃՅԱՆ, ԱՊՊ ԿԱՇԱՐԻ ՈՅՈՒՆՏԱ, ԱՆ Ե-ԵԱՐԱԼԵՄ ՈՒԱԾ, ԱՅ ԵԱՇԿ ԱՊԱՐ ԱՐ ՈՅՈՒՆ Օ ԾՅԱ ԱՆՆՈՒՅԻՇԵ ՄԱՐ ՇԵՂԵ ԾՂԱ ՔԵԱՐ-ՇԵՂԵ,"-- Ո, ԵՕՅ-ԱՆ, ԵԱՐ. ԿԱԻ. XXI. Ո. 22.

ԱՊՊ ԲԱՆ Յ-ԿԱԻԵՐՈՅ ԲՕ ԾԵՂ ԵԱՐԵԱՆ-ԱԾ յՈՐԴՅԵԱՆ ՈՒԱՐՈՆ ԵՕՅԱՆ ԾՈՒՆՊ ԵՅԱՊՊՈՐ ԱՐ ՔԵՈՒ ՈՅՅԵԱՇԿ ՈՅՈՒՆԱ ՊԱՅՐԻ Ա ՅՈՒՆ-ԱՐԻՇ ԲԵ Ե Ա Պ-ԱՐԻԿՊՅ. ԾՕ ԼԱԻԱԾ ԱՅԱՐ ԾՕ ՔԵԱՊՊՈՐԱՅԵԱԾ ՔԱ ՈՅՈՒՆ ՅՕ ՄՊՊԵ. ԾՕ ԵՐԱՇԿԱԾ ՔԱՕՅ ՄԱՐ Ա Յ-ՇԵՍԾՊԱ ԼԵ ԲՅՐԻՃՈՅՈՒՆԻՃ ՈՐՈՒԱ. ԵՒՅ ԼԱՇԿ ԾՂԱԾԱՇԿԱ, ԱՅ ԾԵՊԱԾ ԱՐՅՐԾԵ ԾՂԱ Պ-ԵՕԼԱՐ ԱՐ ԱՆ ԲՐՈԵԵՐԱՐ ԱՅԱՐ ԱՐ ԱՆ Պ-ԾԵՍԻՍԾԵԱՐ ԾՂԱԾԱ, ԲԱՕՅԵ ԱՅ ԼԵԱՊԱՊԱՊ ՈՅԱՐԱՊ ՇԵՐԻՇ, ԲԻԿՈՇԵ ԱՅ ԵՐ Ա ԲԱՕՅԻՊ ԾՂԱ Ծ-ԵՅԻՇԵԱԾ ԻՐ ԱՐԾԵ, ԱՊ-ՈՐՈՒԱՆ ԵՕԼԱՐ ԾՈՒՆՊ ԱՐ ԱՆ ԱՅԿ ԵՕՊՊԱՅԾԵ ԵՐՅԱՊԿԱԾ ԲՕ. ԾԵ ԱՅԱՐ ՊԱ ՄՊՊԵՐԻՇ Ա ՅՐԱԾՈՒՅԵԱՆ ՏԵ ԱՇԿ ՊՅՐ ՈՒԱԾ ԱՐՊԱՊ ԱՅԱՐ ՊՅ ՔԵՍԾՔԱՐ ԾՕ ԾԵՅԿ ՅՕ ԵՐԱԾ ԼԱՊ-ԵՕԼԱՐ ՔԱ ՈՅՈՒՆ ԱՅ ԾԱՕՊՊԻՃ ԱՐ ԵԱՆՊԱՊ, ՕՐԻ, "ՈՅ ՔԱԿԱԾ ԲՈՒՆ, ՊՅՐ ՇԼՈՊՊ ՇԼԱՐ, ՊՅՐ ՇՈՒՐՅՅ ԵՐՈՅԾԵ ԱՆ ԾՈՒՆՊ ՊԱ ՈՅԻՇԵ Ա ԵԱ ԱՆՆՈՒՅԻՇԵ ԱՅ ԾՅԱ ՔԱ ԵՕՊԱՐ ՊԱ ՄՊՊԵՐԻՇ Ա Յ-ՊՅԾԵԱՐ Ա ԵՕՅԼ." ԻՐ Ե ՈՅՈՒՆ ԱՆ ԱՅԿ ԾՂԱՐ ԵՐԱՇԿՅԵԱԾ ԲՊՊ. ԻՐ ԲԵ ՈՅՈՒՆ ԱՐ Պ-ԱՅԿ-ՈՅԱԾ. ՈՅ ԲԵ ԱՆ ԵԱԼԱՊ ԱՐ Պ-ԱՅԿ ԵՕՊՊ-ՊՅԾԵ. ԻՐ ԲԵ ՈՅՈՒՆ ԱՆ ԵՐՅՈՒՇ ԵՍՊ Ա Ծ-ԲՅՈՒԼԵԱՐ ԱՅ ԵՐՊԱԼ. ԻՐ ԲԵ ԱՆ ԵՍԱՊ ԱՊՊ Ա Ծ-ԲՅՈՒԼԵԱՐ ԱՅ ԾՈՒ Ա ՔԱՐՅԱՅԱԾ ԱՊ-ԵՕՊՊԵ ԱՐ ԼՈՊՅ ԾԵ ԵԱՐԱՅ ՊԱ Պ-ԱՕՐ. ԻՐ ԲԵ ՈՅՈՒՆ ԱՆ ԱՅԿ ԱՊՊ Ա Ծ ԵԱՐԵԱՅԵԱՆ ՈՒԱՊՊ ԾՈՒ. Ի Պ-ԾՈՒ ԵՅԾԵԱՐ ՊՊ ԲՈՒ Ա ԲՐՅՐԱՅՈ ԱՅ ԵԱԾԱՐԻՇ ԱՐ ԵՕՊԱՐ ԱՐ Պ-ՊՊ-ԵԼԵԱՇԿ ԵՍՐ ԾԵ ՊԱ ԲՅՐՊՊՊԻՃ Ա ՈՐՈՒՆԵԱՆ ԱՆ ԵԱՅԼԱՐ ԾՈՒՆՊ ՔԱ ՈՅՈՒՆ. ՔԱՅԿԱՐ ԵՐՅ Պ-ԾՈՒՆ Ի Յ-ԵՐՈՅԾԵ ՅԱՇ ՈՒՆԵ ԾՈՒՆՊ; ԾՈՒՆ Ի ԲՅԱՊՊՈՅԱՐ, ԾՈՒՆ Ի ԼԱՇԿԱՐ, ԾՈՒՆ Ի ՈՅԼՈՐ ԼՅՈՔԱՐ ՊԱ ԵՐՅ Պ-ԾՈՒՆ ԲՕ Ի ՈՅՅԵԱՇԿ ՈՅՈՒՆԱ. ՈՅ ԼՅՈՊԿԱՐ ՅՕ ԵՐԱԾ ԵԱԾ ԱՐ ԵԱԼ-

ԱՊՊ.

ԵՅԱՊՊՈՐ Ա Ծ-ԲՅՈՒՆ ՈՅՈՒՆ ՊԱ ԱՅԿ ԲՅԱՊՊ-ՊՅՐ. ԵԱ ՈՅՈՒՆ ՊԱ ԱՅԿ ԲՅԱՊՊՊՅՐ ԾԵ ԾՐՅՅ ՊԱԾ Ծ-ԲՅՈՒՆ ՊՅԾ ԱՅԿ ԵՅԿ ԱՊՊ ԲՊՊ Ա ԵՕՐՅՈՇ-ԱԾ ԲՊՊ, ԱՇ ԲԵԱԼԵԱՅԵԱՆ ԲԵ ԱՅԱՐ ԵՅՅԱՊՊ ՈՒԱՅԾ ՅԱՇ ՈՒՆԵ ՊՅԾ Ա ԾԵՐՈՅԱՐ ԲՅԱՊՊՈՅԱՐ ԱՅԱՐ ԱՇ-ՈՐՈՒՅԱԾ. ՈՅ Ծ-ԲՅՈՒՆ ԱՊՊ ԲՕ ԱՐ ԵԱԼԱՊ ԱՇԿ ԾԵՐՅՐ, ՈՅԾ, ԼԱԾԱՐ, ԵՕՐՊ-ՈՅԾԵ, ԵՕՐԱՊ, ՔԱՅԿ, ԵՐՈՐԾՈՒՅԱԾ. ՈՅ ԲԵՅ-ԾՐԻ ԼՊՊ ԲՅՅԿ ՈՐ ԲՅԱՊՊՈՅԱՐ ԾՂԱՅԱՅԻ ԻՐ ԲԵՕ ԾԵ ԾՐՅՅ ՅՕ Ծ-ԲՅՈՒԼԵԱՐ ՊԱՐ ԼԱՇԿ ԲՅՈՒ-ԾԱՅԻ ԱՅ ՊԱԾ Ծ-ԲՅՈՒՆ ԵԱԾ ԲԵԱԾԱԾ ՅՕ ՈՅՅ-ՔԵԱՐ ՈՅՈՒՆ, ԵՐՅՈՒՇ ԱՐ Պ-ԱՅԿՅՐԵ. ՈՅ Ծ-ԲՅՈՒՆ ԲՅԱՊՊՈՅԱՐ ԾՈՒՆՊ ՅՕ Ծ-ԲՅՐՅԼՅԵ ՔԵԱՐ ՅԵԱԿԱ ՈՅՈՒՆԱ ՅԵԱԿԱՅ ՊԱ Պ-ԵԱԵԱՊ ՇՐ ԾՈՒՆՊ, ՅՕ Ծ-ԵՐՈՐՈՒՅՅԻՇ ԲԵ ԱՐԵԱՇ ԲՊՊ, ԱՅԱՐ ՅՕ Ծ-ԵՅՅԱՅԾ ԲԵ ԱՅԿ Ա ՈՅՅԵԱՇԿ ՊԱ Պ-ԱՇԱՐ ԱՅԱՐ ԱՆ ԱՕՅԾՊՅՐ. ԱՊՊ ԲՊՊ ՈՅ ԲՅԱՊՅՔԱՐ ԱՕՊ ՔՅԱՊ, ՈՅ ԲՅԼՔԱՐ ԱՕՊ ԾԵՐՅՐ, ՈՅ ԵԱՐԱՊՅԵՕՇԱՐ ԱՕՊ ՕՐՊԱԾ, ՈՅ ԾԵՅԾ Օ-ԵԱՐ ՈՐ ԵՐԱՊ ԼԵ ԾՈՒ ԲԱՕՅ, ՈՅ ԾԵՅԾ ԵՊՊ-ՈՅԱՐ ԼԵ ԲՅԱՊՅ.

ԻՐ ԲՅՐ ԅՕ Ծ-ԲԱՅՊԱՐ ԲՅԱՊՊՈՅԱՐ ԵՅՅԻ, ԱՕՅՈՅԱՐ ԵՅՅԻ ԱՊՊ ԲՕ, ԱՇԿ ԵԱ ԼԱԾԱԾ? ԱՊ ԲԱՆ Յ-ԿԱՇԱՐԻ, Ա Յ-ԵՍՐ ԾԵ ՊԱ ԲՐԱՅՈՇԻՃ, ԻՐ ԲԵՅՐԻ ԼԵ ԾՈՒՆՊ ՈՐՈՒԱՆ ԾՂԵՅԻՐՊ ԱԿԱ ԲՕԼԱՐԱԾ, ԱՅԱՐ ՈՐՈՒԱՆ ԱԿԱ ԱԼՈՊՊ, ԵՐԵԱՅ; ԾԵՐՅՐՅՈՒՆՅԱ ԾԱՕՊՈՅԱԾ ԵԱՐԿ ԱՐԻ Ա Ծ-ԲՅՈՒՆ ԵԱԾԱՇ ԵՐԵԱՅ; ԱՇԿ ԱՊՊ ԲԱՆ Ե ԲՐԱՅԾ ԵՂԵ ԻՐ ԲՕՅԱՐԱ ԾԵԱՐԿ ԱՐԻ ԱՆ ԵԵԱՇ ՅՐԱՊՈՅԱՊԱՅ ԵՕՊՈՊԿԱՅԵ ՈՒ ԱՊՊ Ա Ծ-ԲԱՊԱՊՊ ԱՆ ԵՕՅԿԵԱՊԱՇԿ ԱՅ ՈՒՆՅԱԾ, ԱՊՊ Ա Ծ-ԲԱՅԱՊՊ ՈՊԱ ԲՕՐԿԱ ԵԱՐ, ԵԱՅՊԱԾ, ԼԵ ՕՐԱՐ, ԱՅԱՐ ԱՊՊ Ա ԲՅՐԵԱԾԱՊՊ ՈՒԱՐԱՅԾ ԱՅ ԵԱՐԱՅԾ ԵՅԾ, ԱՅԱՐ ԱՊՊ Ա Պ-ԵՅՐ-ՅԵԱՊՊ ՊԱ ԲՅՐ ԾԵԱՊԱՊԿԱ ԱՆ Ա Պ-ԵԱԾՈՇ-ԵՐ. ԱՊԱ Ղ ՈՊԱՊ ԼԵԱԿ Ա Ծ-ԲԵՅՐՅՐՊՊ ՊՊ Ա Պ-ԱՊ-ԲՕՅ, ԱՅԱՐ ՈՐԱՐ ՔԵԱՐ ՅԱՊ ՔԱՅԿՅՐ ԱԿԱ ԱՊԱԾ, ՅԼԱՐ ԵՐԵ Ա ԲՐԱՅԾ Ի ՈՅԿ. ՈՒԱ Յ-ԵՕՊՊԱՅԾԵ ԱՐԻ ԱՆ Ե-ԲՐԱՅԾ ԲՊՊ ԵԱ ՊԱ ԵՍԾԿԱ ԾԱՕՊՈՅԱԾ Ա ԵԱՅԿՔԵԱՐ ԱՆ ՕՅԾԵ Ի ՈՅԿ ՅԱՊ ՈՒԼ ԵՕԾԱԿԱ. ԵԱԾ ԲԱԾ? ՔԵՈՒ ԱՐԵԱՇ ՕՐԱ ԵՐՅԾ ԱՆ ԲՅՈՊՈՅԻՅ ԵՐՅԿԵԱՅԱՐ ՈՅՐԱՇԿԱՊԱԾ ԾՈՒՅ ԲՅԱՐՈՅԵ ԵԱԾ ԲԱԿ. ԵԱԾ Ա ԲԵՅՐԵԱՐ ԵՒ? ԾԱԾԱՊ, ԾԵ ԾՐՅՅ ՅՕ Ծ-ԲՅՈՒՆ ԲԵ ԵՕ ԾՐԵԱԾ ԲՊՊ ՈՊՐՊ ԱՐԿՅ--ՅԱՊ ԱՕՊ Ե-ԲՕԼԱՐ. ԵՐԾ! ԾՂԵՅՐ ԅՕ Յ-ԵՍՐՈՒՔԱ ԵՐԵԱԾԱՅԻՅԻ ԵՐԱՅԱԾ Օ ԵՐԱ-ԿԱՅԾ ԵԱՅԿԵ, ԱՅ ԵԱՐԱՅԾ ԲՕԵԱՊԱԼ ԲԱՅԱՅԻ ԱՐ ՈՒԼԱՐ ԵՐԱՅԾ, ԲԱՐ,--ՅԱՊ ԱՕՊ ԵՒԾ-ՈՒԾԱԾ. ԵԱ ԲՅԱԾ ԱՊՊ ԲՊՊ ԱՅ ԵՐՅԿ ԱՊՊ ԲԱՆ ԾՐԵԱԾԱՐ--ՅԱՊ ԱՕՊ ԵԱՐ. ԾՂԵՅՐ ՈՐԱՐ

[Translation.]

THE SENSIBLE ASS.

By WM. RUSSELL, for the GAEL.

Air—"Grace O'Malley?"

I am a dull donkey, as men have believed,
For 'tis seldom or never my wit is perceived,
But since there is no one who grieves for my fate
I'll boldly stand forth and myself vindicate:
My wisdom is better than that of the Gaels,
Whose struggle for liberty constantly fails;
For when I feel greatly oppressed by my load,
I instantly tumble myself on the road.

When vicious blackguards oft abuse me with blows,
And goad me, severely, and jeer at my woes,
I bite them, I kick them, or hoist them full high,
Till sprawling on rocks or in gutters they lie;
And so if the Irish, could learn my knacks
They 'd hurl the British crew clear off their backs;
For the head that is bridled must yield to the rein,
And the back that is willing be burdened again.

I love the old Celtic tongue's eloquent flow,
Which spoken through Ireland I heard long ago,
That boldly, majestic and sweet was the tone,
Of the speech of the monarchs and Druids is known—
By Patrick 'twas read from the Seanachus-More,
And Cashels deep Psalter acknowledged its lore—
'Tis the tongue of the Gaels which I'd save from all toes,
But for English I care not a snort of my nose.

When I browse upon furze tops at dawning of day,
My lips are drawn backward and out of the way;
And whether I dwell in the North or the South,
Tobacco or whiskey ne'er enters my mouth,
In splendid gay trappings I take no delight,
And beautiful mansions attract not my sight;
Yet I hint to the proud ones, whose prate is so glib,
That the Infant of Bethlehem slept in my crib.

You've all read of Sampson—my friend of th' "Old Law,"
A thousand Philistines who slew with my jaw;
And how when exertion and thirst made him groan,
A fountain to drench him, gushed forth from my bone,
And something more yet that no horse ever saith—
I had Christ on my back as a test of my faith;
So he left me his cross, as a sign that wont fail
And no Pagan am I—by my soul—but a Gael?

Saul found through^m my kindred a kingdom, of yore,
False Balaam I saved from the angel and gore,—
And I warn John Bull at this critical hour,
Who void of all conscience has long been in power,
That Briton's stout lion hereafter shall quail,—
That the one horned horse shall be saddled by Gael,*
And I swear by my cross, as a lesson to all—
That Babylon City is destined to fall.

* The one horned horse i. e. the British Unicorn.

50 m-béjs leozan bujbe na breacan ra teact-am 50 faon.
25ur capall na h-adaince faon djallajt az 5aodal,
25ur deardajm f6r ajr mo 6poj r d'a 6an-p6r----
5ur 5eallad a tujcm don Babelojn 2j6jn.

PHAIDRIG CROHOORE.

[The Gaelic translation of Phaidrig Crohoore, by Prof. Lovern, appears on page 683 of the GAEL.]

Oh! Phaidrig Crohoore was a broth of a boy;
 And he stood six feet eight—
 And his arm was as round as another man's thigh.
 'Tis Phaidrig was great!
 And his hair was as dark as the shadows of night—
 And it hung o'er the scars left by many a fight;
 And his voice, like the thunder, was deep, strong
 and loud,
 And his eye like the lightning, from under a cloud:
 And all the girls liked him, for he could spake civil
 And sweet, when he chose it, for he was the devil.
 And there was not a girl, from thirty-five under
 her—
 Divil a matter how cross—but he would come
 But of all the sweet girls that smiled on him, but
 one
 Was the girl of his heart, and he loved her alone:
 As warm as the sun, as the rock, firm and sure
 Was the love of the heart of Phaidrig Crohoore,
 And he'd die for one smile from his Kathleen O'-
 Brien,
 For his love, like his hatred, was strong as the lion.
 But Michael O'Hanlin loved Kathleen as well
 And he hated Crohoore, and that same was, like
 Hell!
 And O'Brien liked *him*, for they were the same
 parties [tys—
 The O'Briens, O'Hanlins, and Murphys and Car-
 And they all went together and hated Crohoore,
 For its many's the batin' he gave them before,
 And O'Hanlin made up to O'Brien, and says he,
 "I'll marry your daughter if you'll give her to me."
 And the match was made up, and when sbrovetide
 came on,
 The company assembled—three hundred, if one;
 There were all the O'Hanlins, and Murphys, and
 Cartys—
 All young boys and girls—and all of their parties;
 And the O'Briens, of course, gathered strong on
 that day,
 And the pipers and fiddlers were tearing away;
 There was roaring and jumping, and jiggin' and
 singin',—
 And they were all laughin':—why not, to be sure?
 How O'Hanlin came inside of Phaidrig Crohoore.
 And they all talked and laughed the length of the
 table,
 Atin' and drinkin', all while they were able. [der,
 And with pipin' and fiddlin' and roarin' like thu-
 Your head, you'd think, fairly splittin' asunder,
 And the priest called out "silence ye blackguards"
 ag'en,
 And he took up his prayer-book, just goin' to begin,
 And they all held funnin' and bawlin',
 So silent, you'd notice the smallest pin fallin';
 And the priest was just beginnin' to read, when the
 door
 Sprung back to the wall, and in walked Crohoore.
 Oh! Phaidrig Crohoore was a broth of a boy:
 And he stood six feet eight,
 And his arm was as round as another man's thigh,
 'Tis Phaidraig was great!
 And he walked slowly up, watched by many a
 bright eye,
 As a black cloud moves on through the stars of the
 And rone strove to stop nim—for Phaidrig was
 great,
 'Till he stood all alone, just opposite the sate

Where O'Hanlin and Kathleen, his beautiful bride,
 Were sittin' so illigant, out side by side, [broke,
 And he gave her one look, that her heart almost
 And he turned to her father, O'Brien, and spoke:
 And his voice, like the thunder was deep, strong
 and loud,
 And his eye shone like lightning from under a
 "I didn't come here, like a tame, crawliu' mouse,
 But I stand like a man, in my enemy's house.
 In the field, on the road, Phaidrig never kued fear
 Of his foeman, God knows, he scorns it here,
 So lave me at aise, for three minutes or four,
 To spake to the girl I'll never see more." [tone,
 And to Kathleen he turned; his voice changed its
 For he thought on the days when he called her
 his own. [cloud
 And his eye blazed like lightning from under a
 On his false-hearted girl, reprochful and proud—
 And says he "Kathleen, girl, is it true what I hear,
 You marry of your free choice, without threat or
 fear?
 If so, say the word, and I'll turn and depart,
 Chated once, and once only by a woman's false
 heart."
 Oh! sorrow and love made the poor girl dumb,
 She tried hard to spake but the words wouldn't come,
 For the sound of his voice, as he stood there forn-
 inst her,
 Went cowld on her heart, as the night wind in
 Winter. [flow,
 And the tears in her blue eyes, stood tremblin' to
 And pale was her cheek, as the moonshine on snow;
 Then the heart of bould Phaidrig swelled high in
 its place;
 For he knew, by one look in that beautiful face,
 That though strangers and foeman their pledged
 hand might sever,
 Her true heart was his, and his only, forever,
 And he lifted his voice like the eagles' hoarse call,
 And says Phaidrig: "She's mine still, in spite of
 ye all."
 Then up jumped O'Hanlin, and a tall boy was he—
 And looked on bould Phaidrig as fierce as could be.
 And says he: "By the hookey, before you go out
 Bould Phaidrig Crohoore, you must stand for a
 bout."
 Then Phaidrig made answer "I'll do my endeavor,"
 And with one blow he stretched bould O'Hanlin
 forever.
 In his arms he took Kathleen, and stept to the door,
 And he leaped on his horse, and flung her before!
 And they all were so bothered that not a man stirred
 'Till the galloping hoofs on the pavement were
 heard.
 Then up they all started, like bees, in a swarm,
 And they riz' a great shout, like burst of a storm.
 And they roared and they run, and they shouted
 galore;
 But Kathleen and Phaidrig they never saw more,—
 But thim days are gone, and he is no more,
 And the green grass is growin' over Phaidrig Cro-
 hoore,
 For he couldn't be aisy, or quiet, at all;
 As he lived a braye boy, he resolved so to fall,
 And he took a good pike—for Phaidrig was great—
 And he fought and he died, in the year Ninety-
 Eight. [killed,
 And the day that Crohoore, on the green field was
 A strong boy was stretched, and a stout heart was
 stilled.
 The Tuam News has reduced its price from two
 pence to one penny a week. So that those wishing
 for the weekly state of the West of Ireland can
 have it for \$1.50

The Gael.

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

Entered at the Brooklyn P. O. as second-class mail matter.

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THE GAEL'S ANNIVERSARY.

With this month the GAEL enters on the seventh year of its existence, and it avails itself of the occasion to congratulate its patrons on the steady progress made by the movement which gave it birth.

First. Hundreds of Irishmen who did not know the letters of the Irish alphabet, are now able to read and write their Mother Tongue. Secondly, Gaelic Societies have been organized in nearly all the large cities throughout the United States—the latest being in Portland, Oregon. And though these societies may not number many members yet the very fact of their organization adds to the prestige, and emphasizes the progress, of the Gaelic movement.

Thirdly. The publication of the GAEL has shamed the Gaels in Ireland into founding the *Dublin Gaelic Journal*; and though that Journal is struggling for its very existence for the want of funds to pay the printer (to the same of Irishmen), yet it has accomplished a great deal.—It has forced the British Government, through public opinion, to pay for the teaching of the Irish Language in the National Schools, and the founding of Celtic chairs in a large number of universities and colleges in Ireland, England and Scotland. And, to cap the climax of its success, it has compelled the candidates applying for the position of National School Inspectors to pass an examination in the Irish Language as one of the conditions of eligibility.

This is a grand victory for our cause, brother Gaels, and an ample compensation for our labors in its behalf,—and a complete answer to those who say "what good is there in the Gaelic movement." It is the greatest stride ever made towards Irish autonomy.

A noted nationalist once said, "Give me the

making of the songs of the country and I don't care who makes the laws" If the songs be of such importance, how much more so must be the language? It is a notorious fact that the brunt of the battle for Irish nationality to day is being borne by the people of those districts in which the language has been preserved.

Brother Gaels, preserve your language and there will be no fear of losing your nationality, and the best way to preserve it is, to circulate its literature. And you, brethren, of the Irish American press, a weighty responsibility rests upon you, because "To whom much is given, of him much will be expected." It is given to you to be the leaders, nay, the propounders of thought: your constituents look to you for direction, and it is your sacred duty to direct them—to urge them—in those matters which tend to elevate their social standing as a people. And you know that the exclusive use of a foreign language brands the user as the mental slave of that people whose language he adopts.

21JR 00521 21K21.

The following are some of the traits which Mr. Griffin would like to find in his intended wife.—

TO5A5D BEAH 5JAY MAJ5TOEAHAIHJUL, MAOP-
0A, MALLTJALAC, LEADAR5EAD5AC 5PAP5IHJUL
JONH MBEJ0 CPAOD5FOLC, CLAOHAC, CUAC-
5HJ0E, CAJH5FLEAR5AC AJCE, EADAH ALUJHJ
JOMLEACTAH, MAJL5E CAOLA, CAMETA, CJAP-
TOHHA, A5UR 5OPH5TEAPCA, 5EAPHAIJALA,
5LANA.

0A 5PUD0 5APCA. 5APCA 5PHREAHALA,
SPON CUMETA, CAOLPOLLAC, DEAZDEUL BOPD-
CAP5A, 5HJH5D5JAC5PAC, OLUJTEAD, 5EAL
0EJTOEAHTA M5H5EAL, MAJREAC, M5H5EAP-
AC, A5UR LJ5E UAC5 5LAN HJL, A5UR CJOC
CPUD0, CPUIHJE, CALCUJ5TE; PAOP 0OPP
PEAHJ5, PHEACTAJ5TE, PEJHJ5E, PEAHJ5LA-
HA, P5HJE, P5EAIHHA; P5AJ5H5EUPAC, BO5A
BANA, BEAZALCAC, A5UR MAOL5LUJHJE MEJ-
TE M5HJE; COLPAJ5E O5PAC, OAJTEAHJLA,
A5UR TP0J5TEACA TAPHAC, TAOBPHJUTE,
A5UR J BEJ5 M5PHHHA, MACAH5TA, M5HJUTE,
MAOP0A, P0JL5HJ, PEOLCA, COJHJHJAPAC,
P5AJ5TEAC, P5OP-P5AJLHJAP, P5TEAH5TA. DEJ5-
E MAJ PUAJNEAP.— TOMAP UA 5PHOIH5A

The readers of the GAEL will learn with pleasure that the Very Rev. Canon Bourke is convalescing. Mr. Wm. Russell, of Oil City, in speaking of him says, "Our struggling language could not well bear his loss now."

Congenial spirits sympathize. That both may live long to further the cause, is the prayer of the GAEL.

LECTURE IV., DECLENSION.
Modern System of Declension.

Having cleared the ground by the definition and explanation of terms, and having got our toes into working order by the enunciation of principles, I will go to the proper subject of this lecture, namely, Irish declension. Declension, you will remember, is a handy term for expressing the modes by which relations of case and number are marked, each mode being a declension. Thus, if there are five modes, there are five declensions, if there is but one mode, there is but one declension. How many such modes are there in Irish? Those that are curious to see the opinions of the older grammarians, may consult the College Irish Grammar §47. For us it is sufficient to know that O'Donovan, followed by Bourke and Joyce, recognize five. They say that in Irish there are five modes of forming cases and number—five rows of case—endings. The genesis of this idea is easily seen when we compare these five declensions with the five given in Latin grammars, but the genesis of the idea should not stand in its way if it is, as Canon Bourke says, "the most philosophically correct." This is the question which is before us now—does this theory that there are in Irish five modes of forming cases, fully account for the facts of the language? Taking only the broad outlines of the subject, one would be inclined to answer that if the theory be correct, then the language is most barbarous and unsettled. The reason for this answer may be seen in nearly every page of Bourke's and Joyce's treatises on the declensions, e. g., the College Irish Grammar §67 gives *baite*, a noun of IV dec. with a plural *baite*, manifestly of II., and with another form *baiteada*, if anything, of III. A paragraph above *corur*, *corurr*, *corura*, and *corure* skip gaily through I., II. and III. dec. while *ceit*, a page over, jumps from II. clean into V. *ceiteanna*. To say the least, these changes are rather embarrassing, and if the declension system be all right then the language is full, as no other language is full, of irregularities. But if the language be not so bad after all, then there must be something wrong with the theory, and taking the probabilities, the theory is far more likely to be wrong than the language.

But a graver question than the mere theory of this or that writer is at issue. Now more than ever before, the principle of analogy is at work. The tendency of literature is to reduce the number of what are called exceptions, and to make the great classes of words form their inflections after certain models. In the classic Irish, that we hope, is to be, what models are we to take? It might be handy, say for a poet, to have *baite* and *baith* and *baiteada*, but, if we are to judge from what has happened in all other languages, some of them will have to go. Which of them is the question, and a very important question too. The following a false analogy may lead us far from the fountains undefiled of Gaelic, the following, the true analogy will not only conduct us to the pure sources of our speech, but will bring us thereto with surer step and

by easier stages. The true solution can only be discovered when the true theory of declension is known, and if by these words of mine I shall have moved our Irish scholars to investigate the question, I feel confident that I shall have done no small service to the cause of the old tongue.

From even a general view of the declensions we see there is some reason to doubt the "philosophical correctness" of the present system. We shall now see what light a detailed examination of each declension will throw on our subject.

1. Take up the fifth. Canon Bourke says that "this declension, like the fourth, comprises nouns that end in a vowel and is distinguished by a peculiar inflection η or $\eta\eta$ in the genitive singular." Dr. Joyce adds "occasionally σ or τ ." The example given *pearra*, a person, gen. *pearraη*, dat. *pearraηη*. Now this statement, when explained by the definitions given in my last lecture means that *n* is a termination added on to a base or stem *pearsa*, to express the relation origin. The word however, *pearra*, at very first sight is suspicious. There is hardly a fact better attested than that we have borrowed many terms from Latin.* That *pearra* is one of those, I think there can be no doubt, when we consider the etymology of its representative, *Persona*. It is derived from the words, *per*, through, and *sono* to sound, and was applied to the masks worn by actors. From this it came to mean the part played or person represented by the actor and thus, at last, signified what we understand in English by *person*. Leaving out of consideration, what I mentioned in my second lecture, about the absence of the *p* from Old Irish, and that *tre* is the Gaelic representative of Latin *per*, it is very unlikely that another language and another civilization would have evolved the same idea from the same constituents; and it is just as unlikely that such similar sounds could have come to mean the same thing from different roots. Add to this that *pearra* agrees in gender with its Latin representative and that Windisch §39 unhesitatingly puts it down as a loan-word, and I think you will come to the conclusion that *pearra* is a broken form for *persona*, and thus that the stem is not *pearra* but *pearraη*. Let us now decline this stem according to the second declension and we get the following highly suggestive result.

Sing. N. <i>pearraη</i>	Pl. N. <i>pearraηη</i>
G. <i>pearraηη</i>	G. <i>pearraη</i>
D. <i>pearraηη</i>	D. <i>pearraηη</i>

Only the genitive singular differs from the example in the grammar, and the reason of that difference is very likely that when the *n* had been worn away in the nominative, and restored in the genitive in the same way as the *n* of the English indefinite article *a* is restored before a vowel, such restoration was considered sign enough of the case relation, and the *e* accordingly dropped off with its attenuation

* Max Müller Lectures on the science of Language, V.

This is no mere theory, for the Wuerzburg MSs., quoted by Zieess, gives us the genitive *cindas persine*, (6b) *quatitas personae*, and the St. Gall MS. *cen torant persine*, without signification of person, also the dative *h' persin* with an alternative form in Windisch (ib. ut sup) *i pers inā*, which bridges over the chasm to modern *pearrainn*.

That the n belongs to the root may be also proved from the other words of this declension, thus *eu gen. con.*, is connected with the Greek *kuon*, Latin *canis*, Sanskrit root, *choan uille* with Gr. *olene*, Lat. *ulna*, Gothic *aleina*; *meanma*, Old Irish, *menme* with Greek root *men*, *man* reduplicated in *memona*, Skt. *man*, Latin reduplicated, *memini*,* all showing clearly that their present form is the result of the loss of an original n. The words *Σατραν* and *τετρανη*, nominatives themselves, point to the fact that n is not a case ending; and the two nominatives, *σαρα* and *σαρατ*, even in Modern Irish, prove the same for Dr. Joyce's *o*-nouns.

The examination, then, of this fifth declension shows that it possesses no case-terminations, properly so-called, distinct from the second declension. In fact it has no right to be called a separate declension than the *ordo ordinis* class in Latin has to be distinguished from *princeps principis*. It may, indeed, have claims to be considered as a separate class under another declension, but certainly the grammarians who refuse to take *καταρη*, *καταραδ*, out of the third declension, are by no means consistent in emancipating *pearra* from the second. Father Bourke's argument 355 does not bear on the question at issue. Number proves nothing in declension, and if there were only two nouns which possessed distinct case endings, they would be entitled in strict philosophy to be placed in a separate declension. *Pearra*, however, as we have shown, does not possess such case endings, and therefore (I think) we are justified in saying of it and of the whole class, that they are in a very unsatisfactory condition.

2. From the fifth we pass to the second declension. Here we have two classes of nouns, broad and slender. Taking *peirt* as an example of the slender class and comparing it with *clear*, a noun of the third declension, we get;—

Sing. N.	<i>peirt</i>	<i>clear</i> .
G.	<i>peirt-e</i>	<i>clear-a</i> .
D.	<i>peirt</i>	<i>clear</i> .
Pl. N.	<i>peirt-e</i>	<i>clear-a</i> .
G.	<i>peirt</i>	<i>clear</i> .
D.	<i>peirtib</i>	<i>clearaib</i> .

Leaving out the *b* of the dative plu-

* Grundzuge der Griechischen Etymologie von Georg Curtius (Windisch's Ed.) *cu* p.158, uille p. 377, *menne* p. 312.

ral which is common to all the declensions, we find that the only terminations used, are *Δ* for the broad third declension noun, *e* for the slender second declension noun. A priori, or applying the rule *caol te caol*, we would suspect the identity of the terminations, for with such a word as *peirt Δ* should become *e*. Following the principle of authority, we are led to the same result. Thus Dr. Joyce says of the second declension, "When the characteristic vowel is broad, the nominative plural is formed by adding *Δ*; when the characteristic vowel is slender by adding *e*." Giving this rule as he does give it, for one declension, he recognizes that *Δ* and *e* arise from the one

cause, and thus that they are substantially the same termination. Canon Bourke recognizes this still more fully and in a broader sense, for when giving rules for the formation of the plural in what he calls *imparasyllabic nouns*, he says, it is formed "by annexing *e* or *Δ* to the final syllable—*e* when the preceding vowel is slender, *Δ* when broad." Hence, as far again as a principle of declension is concerned, these slender feminines have as much right to belong to the third as to the second declension. The broad feminines, however, though in the plural they are perfectly assimilated to the *clear*-type, give in the singular some reason to suspect a dividing line—but I shall return to this again.

3. The third dec., like the second, has also slender nouns, but they differ from the slender nouns of the second in two respects, 1, the genitive is in broad *Δ* not *e* as we might expect, and 2, contrary to analogy the plural ends in a consonant *ib*. These variations, however, are more apparent than real, for in the spoken language, the sounds of the terminations, *Δ*, *e*, *ib*, hardly differ from one another, and as far as the written language is concerned, the grammarians who class *clear* and *τετρανητεορη* in the one declension, appear to admit that *ib* is only variant of *Δ*. Take now the formula obtained from this class, viz.

Sing. N.	----	Pl. N.	---- <i>ib</i>
G.	---- <i>Δ</i>	G.	----
D.	---	D.	---- <i>ib</i> .

and apply it to the nouns of the fourth declension thus—

Sing. N.	<i>τετραρηΔ</i> .	Pl. N.	<i>τετραρηΔ-ib</i> .
G.	<i>τετραρηΔ-Δ</i> ,	G.	<i>τετραρηΔ</i> .
D.	<i>τετραρηΔ</i> ,	D.	<i>τετραρηΔ-ib</i> .

This may not seem so successful as *πεαρηα* at first sight. The genitive singular *τῆδεαρηα* could arise from the form given above, and, in Modern Irish, it should arise, because double letters are not admitted. The presence of the *ο* in the plural in many of these nouns is quite a modern expedient. It has no earthly use in the nominative and genitive, and the spoken language, unfortunately, can tell us nothing of the dative, judging however from such old forms *ερηοιβ*, (*ερηοιβε*), *ατοειβ* (*ατοειβε*) &c., we think even if the dative plural had survived, that the common sense of the people would have kept them from the blunders of short sighted grammarians.

Though we cannot state here, as absolutely as we did in the other cases, that the fourth declension is the same as the third, for in reality, the fourth declension is composed of two great classes, as I shall show you later on, still we can assert that there is not sufficient reason for disjoining nouns like *τῆδεαρηα*, from nouns like *ῥαηουῖτεορη*, and, therefore, that the fourth declension, like the second and fifth, can hardly stand on its own merit but must lean on something else for support.

We have now examined four of the five declensions, and we find them overlapping one another in the most extraordinary manner. We find the fifth hardly differing from the second, part of the second invading part of the third, which part of the third blends by imperceptible gradations into the fourth. Here I would put you on your guard against a possible misconception. When I said that the fifth declension possessed no case termination distinct from the second, or that the *α* of *clear* would become the *e* of *περητε*, or that *τῆδεαρηα* could be declined according to *ῥαηουῖτεορη*, I did not mean that, really, *πεαρηα* was formerly declined like *cor* is now, or that the old form of the *τῆδεαρηα* declension was like the modern *ῥαηουῖτεορη* declension; but I meant this that taking the modern forms of *περητε* and *clear* and *πεαρηα* and *ῥαηουῖτεορη*, as we get them in Bourke and Joyce, they are so slightly different that they unmistakably point to the one principle of declension—to one case termination which phonetic rules have modified into the forms we have now. You know what retarded the progress of philology for a long time was the idea of the filiation of languages*—that it was only when the possibility of parallel descent from a common ancestor was recognized, that the science began really to make headway. So in declension, do not get the idea that the fifth declension is the daughter of the second, or the fourth of the third; but remember that second, third, fourth and fifth may be all the daughters of a common parent. What I have been trying to do, is, to show first, that the declensions are related, second, that the termina-

tions which the grammarians rely on as distinctive, are by no means so, and, thirdly, that the divisions as at present constituted, are not exclusive, that is to say, that, so far from being real divisions, they melt into one another, and therefore that for four of the classes, at all events, a new distribution seems to be necessary.

4. But, let us go a step further, and see if the broad class of the second and all the first declension have any claim to peculiar principle of declension. As I mentioned above, the plural of the broad feminines is the same as that of the *clear* type and if we turn to Canon Bourke §66, we shall find that liquid nouns of the first declension also have this *α*-termination, e. g., *λεαδαρηα*, *μεαρηα* and even *τορηα* and *ζεαρηα*; but what is more suggestive is, that the vocative plural of all the first declension nouns ends in *α*; but in every one of the other declensions the vocative plural is the same as the nominative plurals, therefore, putting this fact with the occurrence of *α* as a variant of attenuation. We would be inclined to suspect that perhaps after all, attenuation and termination are both results of the one cause. But what is this attenuation? I will just give you one instance in Modern Irish which may throw some light on it. The past tense of the substantive verb is *ῖαῖβ*. All Irish grammarians are agreed that this stands for *ῖοῖβ*. The *ι*-termination dropped off but it left its mark behind and that mark is—attenuation. Attenuation may then be caused by the loss of a certain vowel termination, therefore it is possible that the attenuation of the genitive and nominative pl. of the first declension and the dative of the broad second could be produced by the loss of a vowel termination. To prove more, or to prove it satisfactorily I do not think Modern Irish is capable. It has shown however that there is some reason to suspect that down under the varying terminations of the declensions, there is some one cause binding all together. It has made evident that the slightest acquaintance with the subject would suggest, that the present arrangement is not the true one, and, as it behoves all earnest searches after truth, we must pursue our investigations further, consulting whatever other materials may be likely to aid us in our search. As I hinted before, these materials are to be found in the study of the Old and Middle forms of the language, and in the conclusions of comparative philology. In my next lecture, then, we shall see what have the old MSS to show in the way of declension, and what have the sister languages to tell us of this knotty subject, but before concluding this one I would lay special emphasis on this great principle which will guide us in our search. Language, as I told you, is the growth of time and bears on it the marks of its growth. The laws however of this growth can only be derived from close observation of the growth itself. But the growth of the word in simple terms is the various forms the word bears in the different periods of our literature and, it is only when we have gathered together a vast amount of these forms that we can at all venture to pronounce on the law of which they are the results. Many of them in-

* Lectures on Science and Revealed Religion—Wiseman.

deed are very puzzling, many unsatisfactory, but the most puzzling of all are not without their significance, and knowledge may be won from even the most unsatisfactory. And this is a thing which I would impress on such of you, as are not content to take grammar on faith, but would fain unravel the genealogy of words and trace their laws to their source—that it is in Old Irish, and in Old Irish alone, that you will find the key to these mysteries and be satiated at the springs of knowledge. But you must not study Old Irish as an isolated language, you must vivify it with the living breath of the spoken tongue. Modern Gaelic is its direct descendant, and that fortunes of the son often throw light on the history of the father, as the history of the father often foreshows the fortunes of the son: When, therefore, you see in books or hear in conversation anything the *raison d'être* of which does not appear clear to you, always refer to such old Irish books as you may have on hand, for the prototype or parallel of your difficulty, and believe me you will find in this work abundance of utility and a pleasure I can hardly describe. And when you have satisfied yourself do not rest there: The field of Gaelic is wide indeed and has long been whitening for the harvest, but how few are the laborers! Communicate your work through what channels you may—it is indifferent in what form it appears as long as there is a man's work in it. You may help many a fellow worker baffled perhaps for want of materials or fainting through sheer loneliness—you will have "buidied what you know not" and your bread "cast upon the waters" shall return to you a hundred-fold.

(To be continued)

THE GAELIC MOVEMENT.

A Greenhorn, N. Y. wants to know how the Gaelic movement was founded. Here it is.—

In the Spring of 1872, the Editor of the GAEL, under the nom de plume *Gael*, wrote a series of letters to the *Irish World*, suggesting the necessity of preserving the Irish Language in order to preserve Irish nationality. These letters called forth a general sentiment in favor of the idea. The next question was "How could it be accomplished." Gael suggested the formation of classes and societies for teaching it.

In the Fall of that year Gael, being principal of the school of Our Lady of Victory, organized a Gaelic class (so as to put his suggestions into practical form,) and announced the same in the *Irish World*.

The ball being thus put in motion, the Boston Gaels pushed it along by the organization of their P. C. S.

The Brooklyn and Boston Gaels thus organized, struggled on—the want of text books being a great draw back to them until the *Irish-American* commenced to re-produce Bourke's Easy Lessons.

Three years after the formation of the Brooklyn and Boston societies—February 1877, Father John E. Nolan, O. D. C., of Dublin, organized a provisional committee, at 19 Kildare St., which, in a short time resolved itself into the S. P. I. L. That society commenced at once to publish the series of Irish books. Having now cheap text books, the Brooklyn society went ahead, and in May 1878, thirty of its members resided in N. Y. City. Seeing the large field open in New York,

for Gaelic work, the Brooklyn Society determined to organize it, and on the 17th of May it called a meeting, at 214 Bowery, at which 28 new members were enrolled. Thus the work went on and in a short time N. Y. City had five or six Gaelic societies with a membership of five or six hundred. Newark, Paterson, Elmira, Syracuse, &c., organized about the same time.

At their picnic in Brighton Park, on Aug. 7th 1879, the Brooklyn and New York societies presented a gold watch and chain to the Editor of the GAEL, with the following inscription on the inside cover of the watch.

"Presented by the Philo-Celtic Society to M. J. Logan, Originator of the Irish Language Movement in America."

The *Irish-American* of March 9, 1878 says,—

THANKS to the indefatigable exertions of Mr. Logan, of Brooklyn, we have now in our midst, an association called the "Philo-Celtic Association of Brooklyn," whose members offer, upon certain evenings of the week, free instruction in the grand old tongue of the Motherland to all those desirous of becoming acquainted with its sweet euphonious sounds, its many beauties of construction, and varied idioms, which, unmistakably, entitle it to rank among the classic languages of the world.

And on May 18th, says,—

SOMETHING practical, we are glad to see, has been done by the Brooklyn Philo-Celtic Association towards establishing a class in the Irish language in New York. A meeting of all those interested is called for Friday evening, 17th instant, at 7.30 p. m., at 214 Bowery, and we trust the efforts of the Association will meet with energetic support and encouragement from the Irish-American residents of New York.

When T. O'N Russell came to New York on his "Lecturing tour," the Gaelic movement was in a prosperous condition, and societies for teaching it were springing up in all directions. But in a very short time he scattered the seeds of enmity, and the result is that the societies in N. Y. City dwindled down to two (He did not at all relish our reference to the Fable of "The Lion and the Three Bulls," a few months since, because it touched a sensible chord). Not only did he injure the Gaelic movement in New York City, but he injured it in Dublin also. After the first few issues of the *Journal* his letters to it assumed such dictatorial and insulting character that its management told him plainly that his interference was not acceptable. He, of course, could not brook the idea of being thus "sat upon" by the "ignorant" editor of the *Gaelic Journal*, and forthwith, determined on "killing" it. And he did kill it, as far as N. Y. City is concerned, for we see by the list of subscribers that only six hail from N. Y. City.

We often chaffed our N. Y. friends for their non-support of the *Gaelic Journal*, and, for the honor of manliness, we regret the cause.

The Boston *Pilot* must have been imposed on in relation to our criticism on T. O'N. Russell in last GAEL. The *Pilot* says that out statement that the Boston Gaels taxed Mr. Russell with being a British detective "is ridiculously and wickedly untrue." The GAEL will not be so uncourteous as the *Pilot*, but it reiterates that it is true, (see *Irish World* of that date, over the signature of Mr. Sul-

livan, one of the first members of the Boston P. C. S.)

"Some disagreement relating to Irish grammar leads the GAEL" &c. This, also, is untrue. Mr. Russell's boasted efforts to destroy the GAEL is the cause.

Again, there was no "issue of shameful slander." It was merely a severe criticism brought about by his own ill-bred and vindictive onslaught on the editor of the GAEL.

The GAEL did not charge him with being a British detective, but the Boston Gaels did, because (with other reasons known to themselves,) he attempted to disorganize their society, by sowing the seeds of discord in its ranks. And his choicest epithets for the two leading men of the society, P. J. O'Daly and M. O'Shea, at the time were, "A common ignorant bosthoon" and, "An old idiot," though they are two of the best Irish scholars in America.

But we did and do charge him with trying to do the work of a British detective, namely, the disorganization of the Gaelic movement. And we did and do charge him with possessing the most abhorrent characteristics of a detective: and, to elucidate these characteristics, we referred to detectives McFarland and Talbot. Defamation of character is regarded as one of the most odious crimes of which a man can be guilty. That he has wantonly, vindictively and systematically sought to defame the character and good name of men who did not interfere with him and had never done him an injury, his writings bear ample testimony. He has through the public press, by private letter and by word of mouth held up the editor of the GAEL as "an ignorant bogtrotter," an "ignorant ignoramus" and similar choice appellations without the slightest provocation. Would a decent man be guilty of such rascality? Nay, he has sought to defame the dead in their graves. He has sought to defame the memory of ΤΑΘΣ ΖΑΟΘΙΑC and Archbishop McHale, names which will be venerated by their countrymen while the Irish language lives.

He said in the public press of ΤΑΘΣ ΖΑΟΘΙΑC that it would be a service to the Irish language if his poems were thrown into the fire. We published, at random, the poem commencing—

210 3140-PA MO OIA,
210 3140A, MO UAZ,
210 3140 ZEAL MO OIJEAPHA TPICAJIPEAC;
210 3140 MIJH CHIOCT,
'S 3140AJM UJLE A EPOTCE,
210 3140 AJI P40 TÚ RÍJH HA ZIÓIPE:
210 3140-PA DO FÚJL,
210 3140-PA DO FÚB4L
210 3140-PA DO ÉLÓB 'PDO ÉÓIHACTA:
210 3140 TÚ LE FOIHH,
CJA TAJM BUHOCTOHH,

'Srhá η-δεάραθ, mo éúíηαθ, do éóíηαíηle!
and he never did nor never will produce so pure and so perfect a Gaelic composition. It does not contain a single error, but by his lying statement it would contain forty-eight. "four in each line." (See Irish-American of December last) Who, then,

would permit such roaring defamer, of the living and the dead, to pursue his unhallowed course unchecked?

This man boasted through the public press that he did and was doing his utmost endeavors to kill the GAEL, the product of years of labor of patriotic Irishmen, because he could not get the control of it. (That, and not "some disagreement relating to Irish Grammar," as the Pilot erroneously states, "leads" the GAEL to make its remarks.) (He did not know that the GAEL existed until he got a copy in Chicago. He then hurried down, and his first question was "Will it pay," and acted in such manner as if he were going to take charge of it and presented this rignarole—

"211 32021, 1111-leabap m301aiijul le cuíηαC Δ3U1 le 1α01CÚ3A0 ηA 3Δe-013E : Δ3U1 le cu1 Δ11 Δ3A10 FÉ11-11Δ3-1A é1110 Δ11 É11eα11ηA13."

as its title page. But that being declined, and on being gently told that its founder would conduct it, he flushed to the eyes, sang dumb, and walked away, fully determined on revenge). Hence forth the GAEL was "destroying the language." But now that his character and intentions are known, through his own words and actions, the Gaelic movement will prosper.

Sometime ago, this man wrote to say that he knew of only three men in America who were competent to write "really correct Irish." He deliberately lied here, for he saw the writings of Wm. Russell of Oil City, of Capt. Norris, of P. J. O'Daly, of M. O'Shea, of M. Carroll, of David O Keffe, of Capt. Egan, of A. P. Ward, of J. J. Lyons, of P. J. Crean, &c., with those of several others whom we do not wish to name, the most inexperienced of whom are better Gaelic writers than he, because they know the idiom, while he does not, (and it is easier to learn the rules of grammar a dozen times over than it is to learn the idiom,) so that the man has no more scruple of conscience in defaming men's character than he has in taking his grog. We charge him, out of his own mouth, with being an unscrupulous defamer and a would be destroyer of the Gaelic movement.

The Pilot has evidently, been misled and misinformed, and we hope it will correct itself. The Editor of the Pilot does not, it seems, know the GAEL. The GAEL never made a false statement concerning any man, and will not permit itself to be falsified. Threatening brother Finnerty is boyish. Why not brother John Boyle himself? Brother John B. ante mortem eulogies are not safe. Once on a time a "faithful Irishman" went to Dublin on a certain (and, with many others, you ought to bear it in mind. Who gave Dr Gallagher away etc? Not the rank and file. They did not know.

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b	b	bay	η	n	enn
c	c	kay	o	o	oh
o	d	dhay	p	p	pay
e	e	ay	μ	r	arr
f	f	eff	γ	s	ess
5	g	gay	τ	t	thay
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For a check for \$20 we will print a ten-line advertisement in One Million issues of leading American Newspapers and complete the work within ten days. This is at the rate of only one-fifth of a cent a line, for 1,000 Circulation! The advertisement will appear in but a single issue of any paper, and consequently will be placed before One Million different newspaper purchasers;—or FIVE MILLION READERS, if it is true, as is sometimes stated, that every newspaper is looked at by five persons on an average. Ten lines will accommodate about 75 words. Address with copy of Adv. and check, or send 30 cents for Book of 176 pages. GEO. P. ROWELL & CO., 10 Spruce St., NEW YORK.

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