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# **AN FAD**

**Leabhar-aithne mioranail,**  
**Tabairtá cum an**  
**TEANGA GAELISE**  
**a corrad a<sup>azur</sup> a faorcu<sup>ad</sup>**  
**a<sup>azur</sup> cum**  
**Fem-ma<sup>la</sup> Cuid na h-Eineann.**

VOL. 3.— No. 10.

AUGUST,

1884.


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**The**  **Gael.**

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

*Terms of Subscription*—Sixty Cents a year, in advance ; Five Cents a single copy.

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 The GAEL penetrates all sections of the country, its value as an advertising medium is  
therefore apparent,

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Third Year of Publication.



## Philo-Celts.

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

*Ceud mife fáilte.*

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

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

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

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

Mr. Mullanny though only a few months joined

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

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

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

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

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

Mr. Monahan is gone to Europe.

Mr. Dowd is absent quite often.

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

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

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

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

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

Mr. Lennon is amending in his attendance.

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

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

506 Myrtle av. Brooklyn,  
July 8th 1884.

M. J. Logan, Esq.

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

Respectfully yours,

Patrick F. Lacy.

(The Index will be so named in the next—Ed.)











Այս քարած մե շառձալ հ բայի.  
 Շառձո մե այս քարձած դա Յ-քառձ,  
 Այս Բյ մո շառձալ Լոյ.  
 Ա՛ւ Դյոր շարձայն մե րոյքի Ե Դ քար-  
 Նյոր Բ' յոյադի 'ր քար օրձայն ԵՕՁի.

Այս Բ' Ե Յ լաձ Ետձ Դ մ'Աձայն-րե,  
 Շյոքայի Յ ի-քաձ Լե ԵՕՁի;  
 'Տ դա քարձոձաձ Դոյոյի քաձ' Դ Յիւն,  
 Քաձ Բ-քար ի 'դա Յաձձալ 'ր 'դա Յալ :  
 Բայն Դձար Եյձար Ե 'դա քաձայն,  
 Եւիքայն ի քաձ 'ձար Յիւն--  
 Օ՛ւ ! դաձ մեր Եձ 'Դ Դեյի 'դա քաձ,  
 Ա քարած մե 'ր քարձայն ԵՕՁի ! "j

a Լյ ի քար քար Դ Լոյն---Լյ ի քար  
 Լոյն քար Դ Լոյն : lit. he let on to my  
 self his bareness. He complained of  
 his ill-treatment.

b Եձ Լյ քաձ. &c. lit. if it was left to  
 myself my head---was I let at liberty.  
 c Յոյաձ, from Յոյոձ, a rag---ragged,  
 not bare, unshorn. This line refers to  
 a custom in the locality:--as a protec-  
 tion against the severity of Winter, at  
 the November shearing, part of the  
 back and sides and the flanks were ge-  
 nerally left unshorn

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

dd Յաձձալ, a Catholic.

e քար', contraction of քարայն, a bit-  
 ter kind of grass.

f Այ տոյալ 'քար Եյն---Եւ մայն Ե  
 Եյն մայն Եյն : to the well to  
 Bridget (Mrs. Walsh) (In regard to  
 մայն, my friend, Mr. P H O'Donn-  
 ell, late of Mt. Mellory, Co. Water-  
 ford but now of Hazelton, Pa., a good  
 Irish scholar, says that in his opinion  
 մայն is a compound of the simple  
 prepositions. մայն and մայն. and has its  
 English equivalent in "into" or "unto",  
 a simple, reasonable and apparently  
 correct "solution of the problem."

g Այ Յիւն, a neighboring farmer  
 who hated the մայն cordially. The  
 mischievous and predatory wether ne-  
 ver missed any opportunity, that offer

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

i Դյոր Բ' յոյադի &c. not the same as  
 Tom's ewes ; they would not be equal-  
 ly virtuous, had they been similarly  
 situated.

j օ՛ւ ! դաձ մեր Եձ &c. Oh ! Is it not  
 I who am at the last gasp since I met  
 with Tom's clutch !

ԴՅԻԼԵՁի, մայն ԵՕՁի Լե Ե յիւն. '84.

Շյոք ԵՕձաձոյն մայն Յաձձալ.

Ա Յալ.--Շիւն Եձ Լեյն մայն մայն Յա-  
 ձալ ԵՕ շարձ քար մայն մայն քար, յաձ մայ-  
 ձոյն ի իւն Եձ "Շիւն," մայն Եձ Դ  
 մայն Լե. Դ մայն մայն Լեյն Եձ յաձ, Եձ  
 իւն քար Եձ քար Յոյն Եձ Եձ ;

Այն քար 'ր մոյն քար,  
 Այն Լե մայն քար Եձ Եձ քար  
 Այն քար քար Եձ Եձ քար,  
 Սլ քար ի մայն Յաձձալ Լե.

"Եձ Լե քար մայն Յաձալ Եձ," մայն  
 Շիւն ; քար քար մայն քար Եձ  
 քար, Եձ ի մայն Յաձալ Եձ, Եձ ի  
 մայն Այն ? Այն քար քար Եձ, Դ  
 Շիւն ? What is a while there New  
 England (America). Այն Յաձձալ մայն  
 մայն քար քար Եձ,-- Is your brother  
 in Dublin, in Cork, or in Newfound-  
 land ? Ա Յալ, մայն "Շիւն" մայն  
 մայն քար Եձ քար "քար," ի քար-  
 քար մայն մայն քար քար մայն քար  
 մայն քար քար. Եձ քար ի մայն Եձ Եձ  
 քար ? Եձ քար մայն-քար.

Այն մայն քար-քար քար քար Եձ  
 քար քար Յալ, մայն ի, "քար քար-  
 քար քար մայն քար," Դ իւն, քար-  
 քար քար քար մայն քար ; մայն մայն  
 "Շիւն" մայն մայն մայն քար քար քար  
 քար-քար քար-քար, "Լե մայն քար-  
 քար մայն քար," քար քար մայն-  
 քար Եձ Եձ Դ իւն "քար-քար."

Այն մայն քար քար Եձ քար-քար քար  
 քար, մայն ի, "Յաձալ քար քար մայն



Հեյնիս 'րեաճ տիօտ' ըրոյծե." Բսծ  
 ճարտ բաքսիճ ի ճիճ ի յ-յոյաճ "բայճաճ  
 "Այսր հեօճէճ արաճէճ ինայճ աճ  
 Լեպէճ Եստ Եօճե. Translation. And  
 you would get an ugly coughing that  
 would follow off you for ever. Եօտ, (2  
 nd person) off you; Եսի Եօտ, be off.  
 Բսայի Եօտ, undress; Բսայի Եօտ, (1st.  
 person) let go of me. "Եաճ աճ ինօճ-  
 Եայի Եայճ Եայ ինօճիքսիճ յաճ." Trans-  
 lation; A Bee spinning you out as a  
 gad would be spun.

Անիյր Եայ ինայճ Ե-ԲԵԱՐԻՐԱ, ԵԱ Եայ ԲԵ-  
 ԵԱ, "Եեյճ," ինօճէճ Եայ ինայի Եայ  
 Եայի Եայ ինօճ Եայճ Եայ ինայի Եայճ Եայ  
 Եայ Եայ ինայ ինայ. Բսծ ճարտ Եայ  
 Եայ "Եեյճ" ի ճիճ ինօճէճ Եայ ինայ;  
 Եայ Եայ ինայի Եայ ինայի Եայ, 7c. and  
 the other "Եեյճ" should be each, Եեյճ

Եայ Եայ ինայի Եայ,

Եայ-Եայ ինայ ինայ ինայ;

Այճ Եայ ինայ ինայի Եայ ինայի,

'S այճ Եայի յայ ԲԵԱՐԻՐԱ ինայ;

Եայ ինայ ինայի ինայ ինայի Եայ ինայ,

Ա'ր Եայ ինայ ինայի Եայ ինայ:

"Անայի! Եայի 7 ինայի Եայ ինայի,

Եայ ինայի Եայի Եայ ինայի!

What harm if it was Manx he gave us  
 Or Irish that bears the sway,  
 But that old accent of Munster he  
 gave us,

That surely can bear no say;  
 It will cause us to fight and to wrangle.  
 It will cause us ruination and pain,  
 And every other old ill of the past,  
 Before the first dawn of day.

Անայի.

ԱՌ ՀԱՅՈՒՆ ԱՌ ՀԱՅՈՒՆ ԵԱ ԵԱ.

Անայի Եայ ինայի ինայի Եայ ինայի  
 Եայի,

Եայ ինայի Եայի Եայ ինայի-  
 ինայի,

Այճ Եայ ինայ ինայի Եայ ինայի  
 Եայ ինայի Եայի Եայի

Եայ ինայ ինայի Եայ ինայի Եայ ինայի-  
 ինայի Եայ ինայի.

Այճ'ր Եայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի,

'S մայճ Եայ ինայի Եայ ինայի Եայ ինայի  
 ինայի Եայ ինայի,

Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի,

Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի.

'S Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի,

'Անայի Եայ ինայի, Եայ ինայի  
 'Եայ ինայի,

Այսր Եայ ինայի ինայի Եայ ինայի Եայ ինայի  
 ինայի;

'Օ Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի.

Այճ Եայ ինայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի,

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 'Եայ ինայի Եայի,

Եայ ինայի Եայ ինայի, ինայի Եայ ինայի  
 ինայի, [eul.

Ա'ր ինայ ինայ ինայ Եայ ինայի-Եայի

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի,

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի;

Անայի Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի.

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի, ինայի Եայ ինայի

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի,

Անայի Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի.

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի

(Անայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի),

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի,

Ա'ր ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի.

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի

Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի Եայ ինայի

Անայի Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի

'S Եայ ինայի Եայ ինայի Եայ ինայի Եայ ինայի  
 Եայ ինայի.



OIL CITY, PA. JULY, 15. '84.

To the Editor of the Gael;

Dear Sir,— In connection with my translation of "The Last Rose of Summer," just published in the Gael, I omitted to state that it is an error to accept that song as written to the air of 'The Groves of Blarney;' which is the same tune as that of 'Castle Hyde,' "The Bells of Shandon" and Youghal Harbor"; which last is but a translation of the Gaelic song known as "Չիճայ-ժոյն Ծօյնդայ՝." That "The Last Rose of Summer" cannot be sung to this tune is plain enough to any one acquainted with the song, "The Groves of Blarney": what the true air is, I do not now undertake to decide, but I think it is that of Յրանդե Չիճօլ.

I send you to-day my translation of, "I Saw from the Beach," of which song versions in Irish have been recently written by Captain Norris, and Mr. D. O'Keeffe of New York. Archbishop MacHale also made a translation of this melody into the vernacular. Although these three translations were in my possession I did not allow myself to become acquainted with any of them, lest I should be tempted to borrow the terms or phraseology used by their authors. But now that I have completed mine, I may be allowed to remark, in a general way, that it is extremely difficult to translate the "Melodies" into Irish; and that no man will successfully do it who is vastly inferior to Moore in judgement, imagination, fancy, invention, pathos and metaphorical sublimity; besides this, he must be thoroughly acquainted with the spoken and written Gaelic.

Yours &c.

WM. RUSSELL.

I SAW FROM THE BEACH.

Ծօ Ժարս մե օ'ի Ծ-Երայ՝ յր աղ իմայօյն  
 Յօ յլէջեալ,  
 Ձօն-Ժարս այր աղ բայլե Յօ հ-ձայնդ աՅ  
 Եճէճ;

Ծօ ճար մե ծօյն Երայ՝ յր լե բայնդեաժ  
 դա յրէնդ;  
 Ե՛յ 'ի Եարս աղ լե բայլայլ, 'ր Յան աղ  
 բայլե 'դա ՅաօԺար:

Եր մար յրդ է Ծան մօժ-Յեալլանդա ձր մ-  
 եաճա,  
 'Տ Ծօ Շէրճեանդ լան-մօՅարԵա ձր րօՅ  
 Ծ' ձր դ-ձիմճեօյն;  
 Յաճ Ծօյնդ այր ձր բիղնդեամայր ԵճճԵրա  
 այր մայօյն,  
 Տիղնդ բայլանդ բան Ե-բար-ճան Յօ  
 հ-ուայնդեաճ այր դեօյն.

Ոճ ԵրաճԵ հօյն այր յլօյնդ Յօ հ-աօյնդ  
 աՅ Եայճիլոյն  
 Ձիւր ճեյրե ձր լաե, այր ձր Յ-Եյնդ օյճ-  
 ճե բան---  
 ԵաԺար այր դ'այր Ծօյն, այր դ'այր Ծօյն  
 բայլանդ-նիլդ դա-մայօնդ,  
 Եր բիւ ձ Ծօրա 'րա դեալԵա 'ի դեօյն-  
 բօլար յր բեար.

Օ! ճե դաճ Ե-բայլԵօճաժ աղ մօյնդեաժ Ծօ  
 ճարաժ  
 'Ուայր իմրՅայլ աղ մաԵար դաժ-Եյճ  
 Երդ դա ճիճանդ,  
 'Տա ճիլճե մար աղ աժմաժ Ծօ ճիլԵայճ-  
 եար բան լարայր---  
 'ՇիւՅ ւայճ ձ բար-նիլԵաճԵ Ծօ լաօյն  
 աղ բօր-Յրաժ!

ԿՈՆՁԱՆ 'Յ ՅԱԵՅԻԼԵ ԾՕ'Ն ԾԵՅՏԵԱԾ.

Կոնան--  
 'Որ Ծան, ձ բինդ 'րա ճարա,  
 Շե բայլ Տեամար ԲաԾա Ե Եմօյն Յեարա,  
 Ծե ճիլդ դա'ր լաԺար Եւ այր Յաճ Յեարանդ,  
 Ե՛յ օ'ի Տիլիլիլդ Ե՛յ Ծօճ-ան-Տօճան?

Ծեյրեաճ---  
 Ոճ'ի ճօյն Յօ Ծ-ԵաԺարԲա Բե դեարա,  
 ձ Կոնանդ,  
 Ոճ ղեյօյն յաժ Յօ լէյն Ծօ ճիլդ աղ աօյն  
 ճեաճԵ աինանդ;  
 Բեւճ մար Ծօ Եայճիլմիճ ԵյրԵաճԵ Յօ  
 Եյնդ լե րօճօնդ,  
 Լե ԵյճԵյլե աՅար լե Եարճայնդ Յաճ Եե-  
 դե.

Կոնան---  
 Ձիլ Բեար Եւ, աղ Եեան Եւ, դօ Յարբին?  
 Ձիլ օ Ուին Յօրս Եւ, դօ օ ԵօրԵին?



'Njy dam ahojy cá d-fuyl ó' ájt,  
 Céar no cúajy aji fuajy na Stajt ?

Déjreac--

Éjre do deul 7 ná h-abajy da-da,  
 N6 r3nj3y aji fad r3eul Séamujy fad-a;  
 'Tá h-jomajca '3 jué róm éuj mórán  
 casjte,  
 Do éabajy ahojy ood' léjcéjore, '3lj3e.

(Specially written for THE GAEL).

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

CUN SEAJYAN BEAJ CEJYNN.  
 Ó RUJSTEYRD.

21 Séajajy,

Jr fad me '3 bjaé, acé nj bfoé a3am  
 uajy,

21y r3eula éujy éú3at abajle no duajy;  
 21y3a ceaj3a breá3 njlyr 3aodala3y  
 Do labajyca3de fad' ó éall a h-Éjy3y.

Jr 'mo cupi cupicac a3y3 jom3ó3ad  
 Do bajy3 a3am 3a féj3eac,  
 Ó ó' f333ar aj bajle fad' ó  
 Éuj teacé análl aji aj taod3a,---

21é3 ó tá me ahojy fé 'h ujy,  
 Ca3333 me b3ú3ad fú3am le 3ofó3e,  
 21'3 brejé aji a nj3ó3ó jr túj3e éú3am,  
 '33aj 3eapán '3 éeujad le aej3e.

T'3éjy dam teacé éar ta33e análl,  
 Jr m3y3e a b333 3o cup3e3e333e,  
 '33y3 d' f33333 h3m 3o d-faj333y '3a m-  
 bajle éáll,  
 Nuajy a b333y3 aji éeajy h-3333e  
 3h333e.

Ce hac d-fuyl éujy no njó3 '3am éuj  
 3eapán,  
 21é3 nj m333 h3m éuj3e aj 3333

Dejé o3m ahojy 3ac a3h lá,  
 '33aj f3333 '3am aji é lej3e3.

Jr 'mó 3e33e3e333 3olán3e  
 b3 fé nj3e3 m33 '3a m-bajle,  
 Tá ahojy 3o b3333e3 m333e  
 21 lo33 3á3a lae no 3eacé3333e---

21'3 jr 'mó buacajy bo33e3 b3 aji f3h,  
 '33aj m3e3 aji dó33aj aji a h-Éj3e;  
 'Tá ahojy 3o 3ocajy, 3án  
 '33aj beajy aji bjé '3e aji aej3e.

Jr mo du33e3 ó'f33 Éj3e le m33a  
 333 3u3333e3 ahojy 3ad le fad-a;  
 '3 m33eacé h3 33333333e3 ó. ájt 3o h-ájt  
 21 lo33 3u333333e3 ó St33 3o St33.

21h nj33333e3 é'f333aj aj bajle le 3333-333  
 Jr 3h3333 333 leo '3 é'3333e3 aj 3-33  
 Éj33e3 fé33 3ac lá 3o b333e.  
 3a m-baj3e333 333 ahojy do éac.

'Tá u333 a'3 3333 ahojy '3 3333e3-  
 333',

Cuj3e3 3333e3 a'3 3333e3 le 3án,  
 b333 333333 le ca333 a'3 ceajy le 333  
 333',

2133 ceajy e3le le cupi ahoj3a 33333.

N3 é33333 nj'l 3a333 '3am é3 breá3a  
 21'3 b333 3a m-bajle fad' ó,  
 '3 333 3333 a333e3 ahoj33 bo 333  
 '3 333 ca333a no ceaj33e3 b3.

2133 nj b333 m333 o3m aji dó33aj,  
 N3 me ceaj3333e3 fé 33333  
 Fé ájt a m-b33333e3 3333 me  
 3e3333333 333 ajy 3aj nj33

b333 mo é3333e3 3o 3333e3 a'3 mo 3333e  
 '3 333e,

213 33333333e3 aji aj am a m-b33333 '3  
 33333 h3 3333e;

2133 3333 3e333333a '3am, no 3333  
 ab3333,

21 nj3333 3e333e3e3 a3 333333e3 b333.

Sl33 3o 3333 le33 ahojy, a b333333,  
 N33 uajy '3am aji a 3333e3 '3 3333 le33;  
 N3 b333 uaj33e33 h3 buaj33e3 o33,  
 2133 3333333333e3 a333 3o 3333e3 éú33e.

(Le dejé leaj33e3.)



BLAINE V FREE TRADE.

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

Hartford, July 28, '84.

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

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

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

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

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

Very Respectfully,  
Richard D. Norris.

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

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

The Catholic vote of New York City is one-half



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

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

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

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

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

## DR. MACNISH'S ADDRESS

Continued

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

O fortunati! quorum jam moenia surgunt."

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

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

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



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

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

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

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

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

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

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

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



scended.

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

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

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

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

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

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

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

"*Tabhair tordog fod' dhead fis*

*Is na leig sinn an eislis."*

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

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

To be continued

#### PROF. REHRIG ON THE IRISH LANGUAGE.

Continued from page 380.

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



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

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

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

To be continued.

We have received No. 16 of the Gaelic Journal. This journal should be in the library of every Irishman. Is it not singular that our learned men exhibit such apathy in its regard? A journal conducted by some of the best scholars of their country,



Jersey City July 29 1884.

Mr. Logan.

This was written on reading Michael Sheridan's translation of O'Donnell Aboo, the man who taught me to read the Irish tongue, the feelings are Irish, and yet fear you will condemn it to that silent purgatory of darkness—the waste basket, for the faults are many. But 'tis the feelings of the soul of a faithful friend, and lover of the Gael.

John Coleman.

(Well indeed, friend Coleman you need not be afraid we will condemn it to the waste basket, nor anything coming from one who has proved by his acts that he deserves his name to be recorded among the honored champions of his country's language, and in the First Journal with the impress of that language on its "forehead."—Ed.)

TO MICHAEL SHERIDAN.

My lone heart fleets over each dark bounding billow,

To the land that I love, and one friend who is dear,  
My spirit droops o'er him, like the ever bent willow,

With a smile for his joys, for his sorrows a tear.  
And oh, were I near, when false friends would assail him,

With this arm, while living, I'd hold them at bay.  
As first son of the Gael other ages will hail him,  
In his loved Celtic tongue, they'll yet sing this sweet lay.

My heart ever loved the wronged tongue of my father,

That old tongue of our hero-soul'd bard, famed Ossian,

I loved its light notes, even its sadness I'd rather  
Than all other music, with its light airy sheen.

'Twas this friend of my soul who first taught me to read,

The sweet songs of our bards, with their soft silvery roll.

At their strains low and wild, my warm heart oft did bleed,

Every song smiles in sunshine, every strain has a (soul.

And oh! what a fountain of witching endearment,  
Enshrine every dear word, they have woven in song,

At their sweetness I smiled, and oft the hot tears went,

Through the nerves of my frame, they rushed trembling along,

Միօ ճարլե, միօ իմաստի, միօ բնօրնի, միօ  
լեռնա,

Միօ ճարլի Եւր ճրօնա, միօ բնի չի, Եր  
միօ չիւծօ,

When woven in song. these fond words fall like  
manna,

Round each child of the Gael, who loves Erin go  
bragh.

Then here's to you Michael, my truly loved friend  
Եր միայն կոյն Եր Եւր յա, Ե Երմիլ Եւ  
միմեա Եր,

May you live long in Erin, its dear words to blend,  
And tear back from the tyrant each true Irishman.  
If they're chained to his rude tongue, be yours to  
translate (true.)

Every sentence they write, when to Ireland they're  
When they front him with frowns, and with fire,  
and with hate,

Like that soul-thrilling song of O'Donnell Aboo.

## SENTIMENTS OF OUR SUBSCRIBERS.

Cal. J. Deasy, per P. McGreal.

Cork, Ireland Rev. J. Stevenson.

D. C. H. Murray.

Dak. J. J. O'Connor.—We shall have the books soon.

Ill. J. McCauly, Hogarty, Clancy, Darcey per Mr. Darsey.

Mass. J. Murphy J. J. O'Sullivan, J McNally—J. J. O'Brien, P. Kinnier, J. Barry. —Books in a few days.

Mo. M. H Maddock.

Minn. M. Conroy, L. Garrity, J. Cronan P, H. Barrett, F. McHale per Mr. Barrett.

Md. T. Cummings.

Neb. J. A. O'Donoghue.

N. Y. J. Kelly E J Moriarty per J Cromien O Cavanagh, C. Mrnning F. Butler. Miss M: A. Lavin. per Mr. T Erley, J Fitzsimmons, M O'Connor D Haynes per Mr. McTighe. P A Dunne, P. E Keefe Hon. D Burns, P McGrath, the Misses Brannigan Comer, Duffy Downing, Needham and O'Neill per Hon. D Burns.

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Tex. M Casey per P Halley Memphis Tenn.

Fla. D O'Keefe. Mr. O'Keefe says that he has every hope of being able to organize a good Irish class in Ft. Dade. Books in a few days:

Va. T. Kelly.

Ireland Mrs. J Larkin and J M Stack, Co Kerry per M Stack, Beavermeadow Pa. J P Crean, Ballymonelly Co Mayo, Per P J Crean, Phlla. Pa.

Brooklyn T Erley, Dunning, J T Donovan, J. Peters, Mrs. Fitzsimmons.

All our correspondents are very enthusiastic regarding the language, and are sanguine as to the ultimate success of the movement for its preservation.

The N. Y. societies are getting along splendidly. However, they are yet a little behind Brooklyn. They have to found a journal, however small, to justify themselves before the public in claiming to be even up to Brooklyn. We understand that they are about to publish Prof. Roehrig's essay on the Irish Language in pamphlet form. There is hardly a need for this as the Gael will devote three and four pages to it, until it is finished, after Dr. Mac-Nish's is concluded.

Seo é rláinte mhinne a éis azyr rláinte mhinne nac o-cis; ac b' fēáir lhomra so o-cioceócaó mhinne nac o-cis nfor mhinca na 'h mhinne a éis!

This toast was drunk by a lady in the presence of one of her admirers who paid her frequent visits.



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M. J. Logan, Esq.,  
814 Pacific st., Brooklyn, N. Y.

Dear Sir. With this I hand you postal order for 60c., being a continuation of my subscription for the Gael. Although I have no time to devote to the acquirement of the language, it does me good to have it even in my house, so that when dead and gone my children may have a reminder that their father was IRISH, at least in *sentiment*. I should be glad if you would send me a report or detail of proceedings of the Irish Language clubs in N. Y. and Brooklyn so that I could form an idea of whether I could form a club here or not. If you have the address of any one in Chicago who takes an interest in the work, please let me know, and I will give all the assistance in my power. If a club had been started here long ago, I certainly would have become a *working* member, and am ready at any time to organize an association, but unfortunately my knowledge of the language is very limited, and there seems to be a "dead calm" as far as public Irish sentiment is concerned.

With best regards to self and family, and heartiest wishes for your success,

Yours fraternally,

J. D. Hagarty.

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Suap азур до 5oiηap a Ceaηηaџt.

Уџиη 116 S'rajo 5adanna, е5оηи ηηa5o-  
иb Loclajηη азур S'5ocajη, BRU21C'1K1.

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