

(17)



Leabhar-aistíur míoránal,
tabairtá cum an
TEANZA ÉADILSE
a cōrnad ^{asur} a raoréužad
asur cum
Fem-mazla Cmid nah-Émeann.

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and the autonomy of the Irish Nation.*

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Fourth Year of Publication.

Philo-Celtic Celebration

Of The 106th Anniversary of the Birth of Ireland's
National Poet,

TOM MOORE,

At Jefferson Hall, Thursday Evening, May 28th.

ΠΡΟΣΚΑΤΑΛΗΞΕ,

1. Opening Chorus, "O'Donnell Aboo. By the Society
2. Introductory Remarks, By President Gilgannon
3. The Address of the Evening, Judge Rooney.
4. Solo, (Irish) "The Coulin," Mrs Deely;
5. Recitation, Fontenoy, Mr. John Byrne.
6. Solo, "Eire a Ruin," Miss Nora T. Costello.
7. Recitation, "The Celtic Tongue," (Original and the composition of one of the lady members of the Society), - - Mr. B. Martin.
8. Solo, "Kathleen Ma Vourneen," Miss Donnelly
9. Solo, "Oh, Breathe Not His Name," -
- - - Mr. M J. Hyland.
10. Recitation, - - - Miss N. Crowley.
11. Solo, "Juniata," - - - Miss Gettins.
12. Solo, "The Meeting of the Waters,"
- - - - - Mr. M. F Costello.

DANCING.

The Society gives gratuitous instruction in the Irish Language every Thursday and Sunday evening from half past 7 till half past 9 o'clock.

THE CELTIC TONGUE.

By *Rina*,

This is the poem alluded to above as composed by one of the lady members (Miss Moran) of the Society.]

Dedicatd to Brian Boru and the P. C. Society.
(Acrostic)

The Celtic Tongue! our Mother-tongue! should
we not love it well?
How sweet in by-gone happy years was its soft
and ringing spell;
Entwined with fondest memories—how dear no
wo can tell—

Cherished were the rescued remnants of our glo-
rious historic past.—

Endearing words of tenderness were all we were
left at last—

Living echoes of the dear old tongue then dis-
appearing fast,—

Till earnest men with patriot hearts that glowed
with kindred fires,

Impelled by a sacred impulse would revive the
language of our sires!

Considering it our fairest heritage which proudest
hope inspires

'Tis the language St. Patrick spoke, in which he
prayed and taught:

Oh! who can tell its pleading power when on an-
gels' wings 'tis brought

Near to the radiant throne of God with Green
Erin's prayers full fraught—

Gushing from fervent Celtic hearts, warm, faith-
ful to the core;

Unchanged is its vibrant music, as when in the
sainted days of yore,

Erin's grand old watchword was—

"Οἶα ἀζυγ' ἂλλυμε ἀζυγ' ἔγμε μο γτόρ."
"RINA"

May, 1885.

LORD BYRON To TOM MOORE.

My boat is on the shore,
And my bark is on sea;
But before I go, Tom Moore,
Here is a double health to thee.

Here's a sigh to those who love me,
And a smile to those who hate,
And whatever sky's above me,
Here's a heart for every fate!

Though the ocean roar around me,
It still shall bear me on;
Though a desert should surround me,
It hath springs that may be won.

Were't the last drop in the well,
As I gasp'd upon the brink,
Ere my fainting spirits fell,
'Tis to thee that I would drink.

In that water, as this wine,
The libation I would pour
Should be—Peace to thine and mine,
And a health to thee, Tom Moore!

Repeat 1st verse for chorus.

Let all remember that the Philo-Cel-
tic Picnic will be held at Shutzen
Park, on Thursday, September 3rd.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
Α	a	aw	η	m	emin
β	b	bay	η	n	enn
γ	c	kay	ο	o	oh
δ	d	dhay	ρ	p	pay
ε	e	ay	ρ	r	arr
ϝ	f	eff	ρ	s	ess
ζ	g	gay	τ	t	thay
ι	i	ee	υ	u	oo
λ	l	ell			

SECOND BOOK (Continued from p. 465)

EXERCISE X.

Examples of First Instance.

- Αλλ ζεαλ, a white cliff
- βό δάη, a white cow.
- βρόζ φαηρηαιηζ, a wide shoe.
- κορ φαδα, a long foot.
- κουρλε δεαρζ, a red vein.
- δαρη ζαρδ, a rugged oak.
- ουρεοζ ζλαρ, a green brier.
- ρεοι ηηατ, good meat.
- ρυηηεοζ φορζαιτε, an open window.
- λεηη ηορ, a great lap,
- ηαιτοηη δρεαζ, a fine morning
- ρζιαη ζευρ, a sharp knife.
- τρη ρευηηαρ, a prosperous country.

EXERCISE XI.

- 1 2η ρεοι ηηατ, 2 2η κορ φαδα ηορ.
- 3 2η βροζ φαηρηαιηζ.
- 3 η δαρη ζαρδ.
- 5 2η ρζιαη ζευρ.
- 6 2η βό δαδ
- 7 ηρ ηαιτοηη δρεαζ αλυηηη ι.
- 8 τρη ρατδρη ρευηηαρ.
- 9 2ηλλ ζεαλ ηορ.
- 10 τά ρυηηεοζ φορζαιτε αηη.

- 1 The good meat.
- 2 The long big foot.
- 3 The wide shoe.
- 4 The rough oak.
- 5 The sharp knife.
- 6 The black cow.
- 7 It is a beautiful fine morning
- 8 A rich prosperous country.
- 9 A great white cliff.
- 10 There is an open window there.

EXERCISE XII.

βάη, white. βεο, living. βρεαο, speckled. κατ, a cat; ceol, music; ρυαρ, cold ηορ, large.

Example of Second Instance.

βαηε ηορ, a large town.

κατ βηρ, of a speckled cat.
 καραλλ δάη, of a white horse.
 ceol βηηη, of harmonious music.
 τυλλε ηορ, of a large leaf.
 τυηηε δοηα, of an unfortunate man.
 τυηηε ροηα, of a fortunate man.
 ράηηηε δυρδε, of a yellow ring.
 ροηα δερηζ, of red wine.
 ρρη βς, of a living man.
 ρρη ηορ, of a big man.
 ρκολάηηε κηρτε, of an expert scholar.
 τρζεαρηηα ερδδα, of a valiant chieftain.
 τοδαρη ρυαρη, of a cold well.
 υρηζε ηηηηρ, of sweet water.

Exercise XIII.

βλαρ, taste; κεαηη, a head; κλυαρ, an ear; εολαρ, knowledge; ρηάηο, a street ρηηαη, a bridle.

- 1 Σηάηο αη βαηε ηορ.
- 2 Κλυαρ καραλλ δάη.
- 3 Λεαηδ αη ρρη ηορ.
- 4 Εολαρ αη ρκολάηηε κηρτε.
- 5 Ρυαρη αη δεοι βηηη.
- 6 βλαρ υρηζε ηηηηρ.
- 7 Κεαηη αη τυηηε ηορ.
- 8 υρηζε τοδαρη ρυαρη
- 9 ζιό αη τυηηε δοηα.
- 10 Σόζ αη τυηηε ροηα.

- 1 The street of the large town.
- 2 The ear of a white horse.
- 3 The child of the big man.
- 4 The knowledge of the expert scholar.
- 5 The sound of the harmonious music.
- 6 The taste of sweet water.
- 7 The head of a big man.
- 8 Water of a cold well.
- 9 The luck of the unfortunate man.
- 10 The pleasure of the fortunate man.

Exercises on the "third" instance of this Rule, nouns and adjectives aspirated in the 'dative' are held over till we come to treat of the influence of prepositions, which are always used with that case. Exercises on nouns and adjectives aspirated in the "vocative" are held over till we treat of the sign of that case under interjections.

NOTE.—The nominative plural masculine of adjectives is often aspirated when the preceding noun ends in a consonant.

Examples.

ρρη ηορα, big men
 ροκαη εαοηηα, gentle words,
 Λεηηδ ρλαηα, healthy children.
 υηλαηη ετορηα, dry floors.

'Sé rairic mo éiríde a sur mo zúise
 zac am, zo m-béjs tír zlar banba a sur
 an teahza zaeóise a sur ceól bhínn ínn-
 lír éiríde foda. a sur zac nór do ban-
 eahh le tír na h-Éireann, faoi nhear
 fóir a sur ran zo luac, 7 acá me deir-
 meac zo b-fuyl ríbre zo léir ari an ajs-
 ne ceunta, (daóinolaó mór .

On concluding his address Father Fitzgerald was highly applauded, and warmly thanked by the chairman, Graham McAdam Esqr. who declared that he never before had the pleasure of hearing an address in the Irish Language.

(We are indebted to Prof. Lovern, Scranton, Pa for this song. We hope that all who know any such songs will send them along. We are desirous to publish all those songs which never appeared in print.)

SEORSU SÉMBERS.

OR

"21η Ρόμπη caol Cnájbe."

Jr jomaó lá breáí deirac éacé mé ari
 rleíbteíó éonh-ηa-μαρα,
 breacéíúí' ari na rpeíríúí 'r ari na
 neultacíb or cionh an baile;
 Ní maó mo íleac zleurtac, mo éloj-
 eahh zeur, ho m' arih teirne,
 'Sa éaoíne uairle na h-Éireann, náir d'
 olc mo zleurt le éul a rpeíríúí.

Tá 'η Cpeíríúí cur tréar oríh, óia ó'a
 néjótac, a sur Múirne;
 'Sjad luéc na m-breuz'ó níne 'η méjo ríh
 'róa d-feudrac éunrac tuileac,
 Óa hdeunracíh cóni ímór, íjé hac η-
 deárac mé níah, ho daóac,
 Ní a b-riíoríh baile-η-Róba deiréac
 mo lóiróíh le deir feara.

Ac tá ouíne uairal a m-bair-an-óóceir-
 jr arih dórac Mr Miller,
 Fíor ríacé na fola mór, jr hac ríú é
 éul ó'a a jaric:
 Tá mo fíúí-re le Ríí na hziára, a sur
 le Áir Ríí na d-fiacéar,
 Ó jr ré ceahííuric na cúíra é, zo h-
 fear mé féíh a baile.

Tá mo rííah a'r tá mo óíallac ari
 jaracé ajs fear de'η baile,
 Tá mo éomáíh jr tá mo háróó a lóí-
 éúíac faoi 'η leabaó,

Jr má ézahíh ré 'ra raóíal zo deo, deo
 zo h-ííear mé 'baile,
 buairíeac boc báíne éo h-áíro leir an
 hzealací!

21 Séoríra bán Sémberr acá ari aon
 éoir do fearac,

Zo ó-ííac hac z-cuiríh rzeulac cja 'η
 éaoí a d-fuílíh?

Tadári rzeul ajs mo ímácaííh, tá tíh
 bhóíac ari a leabaó,

Zo d-fuyl an ríóííh caol cnájbe le éul
 arih áic mo éarabaó!

George Chambers, the hero of this song was hanged in the Ballinrobe jail, on the evidence of an informer named Creary, who must have been an ancestor of James Carey. I am not aware of the author's name, but it is a great favorite with the old people of the neighborhood where the event transpired, Mrs. Gibbons of

CAAPACÁRIÁÍH

and now of this city, is a relative of Chambers, Sbe is now 80 years of age. There may be more verses in the song but these are all the old lady sings, from whom I copied it.

Yours,

M. J. LOVERN.

Mr. Martin P. Ward has sent us the following as a part of Sweeney's Ghost Song. Sweeney was looked upon as the Poet of West Connaught. The Ghost, it is said, consisted of the figure head of a ship stuck in a gap by Sweeney's brother, who hid in a bush beside it and responded to the interrogatories of the bard, he being, it is presumed, in a boozy mood at the time. Mr. Ward states that there are some fourteen verses of this song: and we hope some of our readers, knowing them, will send them for publication.

211 ΤΑΙΪΘΕ.

Air—Youghal Harbor.

I

Óíó' ó'a maó mé a ó-ííac na bealcííne,
 Baíh reacríah fáh óam maí zeall ari
 ííhaoí,

Dí an oíóce óoréa 'r é óorúí' báírcíí,
 21' dí ré an ííac ríh ari uair an haoí;
 Éahííe cihé' oríh 'r faicéíor mór eazla
 21sur ííó náí náíí óam, do íeic mo
 éíóíde,

Óíí buó zeáíí zo d-faca mé an fear
 zah rííáíe,

'Sa élojóííe éaríahííéa ó éul a éíííh---

II

Caíac an Caíí oríh a m-deul na beáí-
 ííah

Jr hf pad me dāna dji a tūl dji m'āšāfō,
'Sda hneud a čijōčijūš me 'r do hneud-
uš m'eašla,

Kfor lejš aη hāne dān tejšēad uajō;
Alē čijōhješear beart eļe de čūhāčta
'η Ūiroiš

Alšur čūn me čānēt dji d' ar uēt mo Ōja :
"Ūār ršjōrad hāllūjšče tū 'ršur o 'η
čōnēn a tārūajš

Aljo lejšēanēn rlan šō h-čadān rjar.

III

Alj ršūo do labān rē de brijāčra tlat
ljoŋ,

"Šōjēt tū aη šārōa hār čljr drijān,
Čūhāčta ηa b-Flajčr a bš ž-čōhēnūjšče
lājōn,

Alšur čōnēnād aη Ūiroiš adā o' ar ž-
čōnēn."

Alšēudūjš mo hšrēad 7 lačōūjš m'eašla
Al' bš me čānēt lejr ηo šur ēlūš žrijān,
Kšl čejrč dā'ri čūn me hār čūš rē rājn
o'riŋ,

'Šō b-rujl rē ηōān āšān le bārj mo
pejŋ.

IV

„Alj čura Jupiter de čūhāčta lājōn,
Al rčūmār plāhēšōjče aη čōhānēn rāo,
No aη čura Neptune o 'η hšur bājšče
Al čōjšear bāhbrūt 7 ηeartūjšear žāo,
Alj tū Maggog ηo Polyphemus ;

Tabān dānra ršēula 'hoj žān hšōll,
No aη tū Orrūn, rējn mār lējščear,
Al bš a b-čad aη eļščēll rēur a ž-čōll,

V

No aη tū Vulebn adā brijčče, čōjšče
Alšur a rjēne ām' rj ršjōnēn ršor,
No aη tū Hercules ηo Šoll Alčlšōjŋne
No pad tū čōhānēd dji čējšče ηa b-Flān,
Alj aηān bočt tū tā 'š šoc do rōčūn,
Čūn rullānēš mōr čšot dji hšōč ar bš
Al čūjč j b'čadāč le rēadč ηa h-ōjšē
'Šhād ηdēārūajō aη leōrēhšōiŋ ηuān
a čuajō tū jη dōjč ?

By the Report the Dublin S. P. I. Language, it appears that the number of pupils who successfully passed the examination in Irish in the National Schools last year was 93 out of a total of 116 who were examined. Though this is a small number it is a vast improvement on the time when there was none at all, and it ought to be an incentive to renewed energy by those who have heretofore taken an active interest in the Gaelic Movement.

Those children who are now acquiring a learned knowledge of the language will be the means of preserving it, Why, then, should not we assist them by circulating Gaelic literature? No man or woman who does not now know the language will be expected to make any great progress in learning it, but it is expected that they would assist in propagating it by supporting the movement.

It appears by the Report that up to this 288 pupils have been examined, with 179 passes. There ought to be a good deal more considering that the teachers get 10 shillings for each successful pupil.

However, it seems that the people generally are taking a more lively interest in the matter and that after a few years a large number of Irishmen, the educated Irishmen, will be able to speak, read and write their language.

The Council of the Society is doing an immense deal of good work. It is trying to get grand juries, Poor Law guardians etc. to employ Irish-speaking persons as officials in jails and work-houses in Irish-speaking localities. In this connection Doctor Sigerson, a member of the Council, interrogated Mr. Pierce J. Joyce, Galway, thus,—

You reside in Galway, do you not? Yes, I do.

You said you found no necessity for Irish-speaking wardens? I said there was an Irish-speaking warden in that prison, but it was our only prison where Irish-speaking prisoners were sent to.

But you said, I think, that you had no occasion for further Irish-speaking wardens? No necessity.

Do you speak Irish yourself? No.

Then an Irish-speaking prisoner, unable to speak English, could not make a complaint to you? No except through an officer.

You have a large number of Irish-speaking people in that neighborhood, have you not? There are a good many.

Any prisoners that may be committed from the Isles of Arran or the islands of the West would be sent to Galway? They would.

And they speak Irish almost exclusively, do they not? Almost exclusively.

If the Irish-speaking warden were sick, you would have no one in the prison able to converse with them? No, I would not.

And they would therefore be unable to make their complaints to you? They would not be able to make their complaints to me. There was a second warden some time ago who spoke Irish.

In Galway prison there are both males and females confined, are there not? Yes.

Are there not some women there who speak nothing but Irish? Yes.

How are they to make their complaints heard? Through some of the officers.

If a woman has a disease, has she to address the doctor through a male warden? The doctor would be aware of the disease without the assistance of the male warden, I should fancy.

Supposing that a female prisoner has a disease, the doctor must proceed by an examination of her expressed symptoms in order to understand what pains and other troubles she complains of, and he must be acquainted with the language in which she expressed her symptoms. Supposing that she speaks Irish, and that he speaks no Irish, he would be obliged to call in the services of the male Irish-speaking warder? Yes, he would.

Do you think that it is a proper thing that a female prisoner should be deprived of all possibility of speaking of her disease, in its incipient stage, except through the medium of a male warder, when delicacy of feeling may prevent her from having a recourse to such a medium? Under those circumstances it would not be advisable that it should be done through a male officer, certainly.

Then you see that it would be desirable that there should be another officer, at least—a female officer speaking Irish? Yes.

The Council of the society is in communication with Sir John Pope Hennessey, Governor of the Mauritius, as well as many other eminent Irishmen all over the world, who give evidence of their active sympathy with the cause. The Council in its enumeration of active elements in the cause of the language does not forget to give prominence to *The Gael*. It also refers to the Gaelic Idyll, got ten up by our New York friends, Professor Røhrig's essay on the Irish Language, the exertions made in England, Scotland and Wales, and, also, the Philo-Celtic Society of Belfast, whose success is wholly due to Marcus J. Ward, esq. The following gentlemen were elected members of the Council during the year,—

Rev. James Stevenson, M. A. T. O'Riordan. T. Rooney, Prof. O'Reilly, Chas. J. O'Donel, Rev. E. Quaid, Rev. P. J. Moran, N. Lynch, M. P. W. B. O'Brien, M. P. Rev. R. Staples, C. C. and J. H. McCarthy, M. P.

Up to the present time the Society has sold 39,654 of the First Book, 18,271 of the Second and 5,113 of the Third; 972 of the Pursuit of Dermott & Grainne, 672 of Part II., and 365 of the Children of Lir: making a total of 70,312, a good showing for the Society.

The Report is, on the whole, satisfactory were it not for omitting the exertions of the Gaelic Union and the Gaelic Journal. We regret this omission

because it looks like ignoring the services of a body of learned, patriotic men not less solicitous for the welfare of the Irish Language Movement than the members of the Council of the Society are. They should remember that some of the members of the Gaelic Union were the organizers, or at least assisted thereat, of their Society as they were afterwards of the Gaelic Union, and, admitting that they were a little bossy (as we say here) still they should bear in mind the old saying,—

“Σὺ δὲ ἢς ἡμᾶς ὁ ἡραοῖς τεταρ, ἰς τὴν ἡμῶν ἰννεαὶ
 Ἰρ φαῖρη ἀη ἡμᾶς ἄ τευηταρ
 ‘Κλᾶ ἢ ἡμᾶς ἡσᾶς ἡ τευηταρ,”
 ὁ ἡ ταρταρ;
 Vide Vol. II.
 p. 248.

Even if their opinions ran tangent with that of other members of the Society their singleness of purpose in the cause should be ingenuously acknowledged. The Irish Language Movement is such that those engaged in forwarding it should bear with each other's little foibles and fancies to a very large extent.

The Irish Language Movement was nursed into vitality in this city twelve years ago, and the Home Movement and all similar organizations are the offspring of the agitation which it initiated. Hence, *The Gael*, being the direct product of the initiating movement, claims the right to criticise the actions of subsequent accretions to it regardless of personalities. We do not care who gets the credit so long as the work is done, but we always like to see credit given where it is due. Our Dublin friends instead of ignoring the Gaelic Journal should seize it and infuse life into it, and, thereby, encourage us this side the water. We do not know the Gaelic Union apart from The Society for the Preservation of the Irish Language. We shall give all the assistance in our power, both in advertising and otherwise, to any body of men having for their object the cultivation of the language. Shortly after the Brooklyn Society organized the New York Gaelic Societies they (the New Yorkers) seemed to regret that they owed their existence to the less pretentious city of Brooklyn. But the Brooklyn Society, like the true parent, humored the petulant whims of its offspring (gently checking the indiscretions to which youth is always prone) until they grew into manhood.

Let our Dublin and other friends cast aside all petty jealousies, having the one object ever in view, the preservation and cultivation of Mother Tongue.

Since the first issue of the Gael Five Hundred and Sixty-three persons have written to us in the Irish Language, About four hundred of these are mere efforts, but they are an encouraging sign of the future of the language, and we feel some pride to make the report to our readers. We answered all in the same language.

ԵԵԱՇ ԽԱ ԵՔԵԱՐ ԻՅԱՇԱԼԵԱ,
ՌԱՕԻՆ ԵՐԵՐ, ԱՆ ԾԱՐԱ ԼԱ ԾԵԱՅ
Ե ԻՆՅ ԱՊԱՐԵԱ, '85

ԾՕ ՇԼՈՒԾԱԾՕՐԻ ԱՆ ՇԱՕՇԱՅԼ.

ՁԻ ՏՏՕԻ:— ԾՕ ՇԱՅԵՐԻՆՆ ԱՆ Ե-ԱՐԻՅԻՍԾ ԵՕ
ՇԱՐ ՇԱՅԱԵ Ա Յ-ՇԻՍՆ ԻՆՅ ԻՍ ԾՕ, ԱԾՕ ԱՐԻ
ԻՊԵԱՐԱԾ ՇՕՄ ՅՕ ԻՄԵՐ ԲԵՅՕՐԻ ՅՕ Ե-ԲԱՅԼ ՅԻՍ
ԱՅԱԵ ԵԵ ԱՆՈՅՐ, ՇԱՐԻՄ ՇԱՅԱԵ Է.

ԵՂԱ ԱՅԻՊԵԱՐ ԻՍՐ օՐԻ, Ա ՏՏՕԻ, ԾՕ
ԵՐԻՅ ԻՐ ԵՂԻՅԵ ԱՆ ՇԱՕՈՒՆ ՇԱՅԱՄ ԱՆ
ԻՆՅ ՇԱՅԻՇ ԵՕՐԻԱՐԻՆ.

ԼԵ ԲԱՅԼ ՅՕ Ե-ԲԱՅԼ ԾՕ ԲԼԱՆԵ ՅՕ ԻՄԱՅԵ,
ԲԱՆԱՄ ԾՕ ՇԱՐԱԾ,

ԱՅԻՇԵԱՆ Օ ԻՍԱՐԻՅԱՆ.

Somerret, Condae ԲԵՐԻՅ, ՕԻՅՕ,

ՆՕՏԾՕՌ, ԱՊՐԵԾ, 1885.

ՁԻ ՏՏՕԻ ԵՆՆԻՄԱՆ ;

ԾՕ ԲԱՅԱՐԵԱՐ ԾՕ ԻՍԾԱ ԱՆ Ե-ՐԵԱԾԵ-
ԻՄԱՆ Ա ԾՂԻՇՅ ՇԱՐԻԱՆՆ, ԱԾ ԻՆ ՌԱԾ ԱՅՆ
ԱՅԱՄ ԻՍԻՅԵ ԲԵՕ ԾՕ ՇԱՐ ԲՅԻՅԻՆՆ ՇԱՅԱԵ.
ԱՆՈՅՐ ԱՆ ԼԵՅԵՐ ԲԵՕ ՇԱՐԻՄ ԻՍԾԱ ԱՐԻՅԾ
ՇԱՄ ԱՆ ՇԱՕՈՒՆ ԾՕ ՇԱՐ ՇԱՅԱՄ ԵԼԱԾԱՆ
ԵՅԼԵ. ՏՅԻՍՕԾ ՇԱՅԱՄ ԱՐԻՐ,

ԾՕ ՇԱՐԱ,

ԱՅԱՐԻՐ Օ՝ ԾԱՅԻՆՆ.

ԱՅՕԵԼԵ, ԱՆ 28ԻՄԱԾ ԲԵԱԲԱԾ, '85.

ՇԱՄ ՇԼՈՒԾԱՅԻՆ ԻՆ ՇԱՕՈՒՆ.

ՁԻ ՏՏՕԻ ՕՏԻ:— ԵՂԱՄ Ա ՇԱՐ ԱՕՆ ԾՕԼԱՐ
ԱՐԻ ԲՕՆ Miss Ellen Finch, ՇԱՄ ԾՅՕԼ ԱՐ
ԱՆ ԻՇԱՕՈՒՆ. ԾԵՐ ԲՅ ՅԱՆ ԱՆ ՇԱՕՈՒՆ
ԱՅ ՇԱՐ ԻՅՕՐ ԻՍՕ ԵԵ ԵՐԻՅ ԻԱԾ ԲԵՅՕՐԻ ԼԵՅ Ա
ԼԵՅՅԵԱՆ, ԱՅԱՐ ԻԱԾ Ե-ԲԱՅԼ ԱՕՆ ՅԻՍՕ ԱՅԵ
ՇԵ. ԱՂԱ ԵՂԱ ԵԱՅԼԵ ԱՅ ԵԵԱԾՇ ՇԱՅԱԵ ԱՐԻ
ԲՕՆ ԱՆ ՇԱՕՈՒՆ ԾԵՐ ԲՅ ՅՕ Յ-ՇԱՐԲԵՅԻՇ ԲՅ
ՇԱՅԱԵ Է.

ՆԱ ԻՄԱՅԵ ԼՅՕՆ ԵԱՐԲԵԱՆԱԾ Օ ԲՂՂԱՅԼ
ԱՅԵ ՇԱՅ Է ԾՕ ԵՂԱՅԻՆ ԵՅ.

ԾՕ ՇԱՐԱ,

ԱՂ. ԱՂԱԾՅԱՅԻՆ.

(ՅԱՅԵԱԾԱՐ ԾՕ ԱՂԱՅԻՐԵԱՐ ԲՅԻՐԻ ; ԾՂ
Ի-ԲՕԾՕՇԱԾ ԲՂԱԾԱՆԱԾ ԱՆ ՇԱՕՈՒՆ ԼԵԱԾ Ա
Ի-ԵԱՐԱՅԵ ԾՕ ԵԵԱԾՇ ԼԵՐ ԱՆ ԻՄԵԱՆ ԱՐ-
ԱԼ ԲՅՆ, ԾՂԵԱԾՕՇԱԾ ԲԵ ԵԱԼԵ ՇԼՕԾ ՇԵԱՆՆ-
ԱԾ ՅԱՆ ԱՕՆ ԲՅՅԻՆՆ ԱՐԻՅԾ ԵԱՐԻՄՅՅ ԱՐԻ
ԵԱՐԱԾՇ ԱՅՆՆԵ. ՇԱՐԲԻՄՆՕ ԾՂ ԱՅԻՐ ԵԵ

ՇԱՕՈՒՆ ԻՄԱ ԻՅՅՕՐԱ ԲԵՕ ՇԱՅԱԵ ԱՅԱՐ ԵՅ
ԼԵԱԾ ՇԵԱՆՆ ԱԾԱ ԵՂԱՅԻՆ ԵՅ ԻՄԱՐ ՇՕՆԵԱՐ-
ԱԾ ԱՅ ԱԾՆԻՅԱԾ Ա ԵԵԱՅԱՐԱԾ, ԱՅԱՐ ՅՕ Ե-
ԲԱՅԼ Ա ԲՂԱԾԱ ԲՕԾՇԱ ՅՕ Ի-ԵՕՄԼԱՆ.— Բ. Յ.).

(These letters from Rev. Father Horrigan and
Messrs. Diomeen and McSheeey were mislaid
and did not turn up since their reception till now).

ԾՕ՝Ն ՇՐԱՇԱՇ.

(Complimentary to Mr. McGrath.)

ՁԻ ՏԵԱՅԱՆ :

ԵՅՅՕ ԲՂԼԵ ՅԵԱԼ ԱՐԻ ԲԵԱԾ ԻՍՕ ԲԱՕՅԱՐԻ,
ԲՕՆՆ ՅԱԾ ԾԱՆՆ ԱՅ ԵԵԱԾՇ ԱՅԵ ԲԵՅՆԱԾ,
'ՏՕ 'ՏԼԻԱԾ ՅԵԱԼ ՅԱ ԲՅԱՅ ԵԱԾ ԻՄ ԲԵՅԼԵ
ԱՅ ԻՄԱՐ ԼԱԾՇ ԾԱՆԵԱ, ԾՐԱԾ ԱՐ ՇԼԵՅԵ."

ՆՕ ԾՕՅՅ ԼՅՕՆ ԲԵՅՆ ՅԱՐ ԵՂԱ ԾՕՅԱ ԻՄ Ե-
ԲԵՅԼԵ

ԾՂԱ ԻՄՅՕԾ ԱՅՆ ԱՅԱԾ ԱՐԻ ԲՕՆՆ ԵԵԱՅ
ԵԱՅԵՅԵ,

ԾՕ ԵԵՆԱԾ, ԱՐ ՇԱՐԱՄ ԾՕ ՅԼԱԾԱԾ 'ՅԱՐ
ԻՆՆՅՕՆ

ՇԱՄ ԾՕ ԵԵԱՆՅԱ ԲԵՅՆ ԱՅ ԼԵՅՅԵԱՆ 'ԲԱՅ
ԲՅԻՍՕԾ.

ԻՆ ՇԱՐԲԻՆՆ Ա Ե-ԲՂԱՐ ԱՕՆ ԲԱՕՇԱՐ ԻՄ
ԾԱՅԻՇ,

ՇԱՄ ԱԾԱՐԱ ԵԵՆԱԾ ԾՕ ՇՐԱԾՅՅ ՏԼԻԱԾ
ՅԱ,

ԱՂԱՐ ԵՅՕԱՐ ՇԱՅՇԱՐԱ, ՇԵԱՆՆԱ 'Բ ԵՂԱ-
ՆԱՐ,

ՇՕՆԱՐԲԱՆԱՆԱՅԼ, ՇԱՐԵԱՆԱԾ, ՇԵԱՐԵԱ 'Բ
ՅՐԱԾՆԱՐ.

ԾԱՕՆՆԵ ԲԱՐԲԱՆՆ, ԲՂԱԼ, ԲԵՅԼԵԱՆԱՅԼ,
ԱՂԱԾԱՆԵԱ. ԲԵՅՆ ԱՅԱՐ ՇՐՕՇԵԱՆԱՅԼ,
ԾԵԱՐԵԱՅԼ, ԻՄՆՆՆԵ 'ՅԱՐ ԾՕՆ ԻՍՕՇԱՅԼ,
ԼԵ ԻՄ Ե-ՇՕՆԱՐԲԱՆ Օ 'Ի ՏԵԱՆՆԱ-ՇՕՇԱՅԼ.

ՆՕ ԵՐԵԱՅԱ ԼՅՕՆ ԲԵՅՆ ԵՅԵՆ ԻՆ ՇՐԱՆՆ ՇԱԼ,
ԾՂԱ ԻՄՅՕԾ ԲՅ ԲԱՕՐ Օ ԲԵԱԾՇ ԻՄ ԻՅԱԼ,
ԱՂՕ ԵՐՕՆՂ ԻՐ ԲԱԾԱ 'Ի ՏԱՅՐԱՆԱԾ ԵՂԱՐ 'Բ
ԾՕՇԱՅԼ,

'Տ ԱՐԻ "ՕՅԼԵԱՆ ԻՄ ՌԱՕՆՆ" ԱՅ ԵԵՆԱԾ
ԲՕՇԱՅԼ.

ԵՅ ԱՅ ՅԱՅԵ ՇԱՄ ԾԵ ՅԱԾ ԻՄԱՅՕՆ 'Բ ՕՏՇԵ,
ԱՅԱՐ ԵՅՅՕՇԱՐԱ ԼԵԱԾ ՅՕ ԵՐԱԾ ԱՐ ՇՐՕՇԵ,
ՇԱՄ ԻՄ ՏԱՅՐԱՆԱՅՅ ՕՏԻՐԵ ՅԱՆ ՇԱՐ 'ԱՐ
ԲՂԼԵ,

ՇԱՐ Ի-ԱՐ ՅՕ ԾԵՕ ՅՕ Ի-ԵՆՆԱՐ ԲՂԱԼ.

ՏԵԱՆ ՇՕՆԱՐԱ, Օ՝Ն Ե-ՏԵԱՆՆԱ-ՇՕՇԱՅԼ.

PROF. ROHRIG on THE IRISH LANGUAGE,
(Continued from page 485.)

The Irish *bard* is possibly related to the Sanskrit *bharata* which, besides bearer, carrier, has also the meaning of *poet, songster, juggler, actor*. The Irish word *san, sean*, (old), which we see also in *sen, sinin, senan*, Kymric *hen* (old), *hyn* (older) *hyuaf* (eldest) in the Irish *sen athir* (grandfather) Kymric (Welsh and Cornish) *hen-dat sen-mathar* (grandmother), Lymric *hen-man*; in the Irish *sen-chus* (old history, antiquity, law). is related to the Sanskrit *sanas* (old), Zend, *hanu* to the Lithuanian *senis* (old age), *senis* (old man), to the Latin *senium* (old age), *senex* (old man) *senatus* Council of the Elders. It appears in the Gothic *sineigs, sinista* (oldest) in the Old High German *sni skalkus* (oldest servant of the house, marshal) in *senechal*, etc. As a title of honor (like the word *Elder*), it appears in *senior*, Span. *senor*, Portug. *senhor*, French *seigneur, sieur*, English *sir* and in compounds such as the French *Monsieur* etc.

We meet, however, in the Celtic also with another, apparently quite heterogeneous non-Aryan element which has hitherto, received but little attention, if it has not even been altogether overlooked and neglected. In the first place, the simple Conjunctions are few in Celtic, and in that respect it bears some resemblance the Turanian, especially the Ural-Altai languages. The Pronoun may be combined with Prepositions, and this is said to form one of the principal characteristics of the Celtic tongues: and it has, furthermore, been asserted that by this peculiarity they differ from the Indo-European family, since it is in the Ural-Altai or Tartar-Finnish languages that Prepositions are thus combined with Pronouns. But this is not really the case. In these languages the same combinations as in Celtic occur, viz., Preposition > Pronoun: but in all other instances the Prepositions are placed *after* and not before the noun, and are thus, real prepositions, — it being one of the special features of these languages to arrange governed words before those governing them, and the determining elements before them determined.

We may compare the Irish combinations such as *agam, agad* etc., with the Hungarian, where *am* as a suffix for the Possessive Pronoun, *my*, and *ad* for *thy* (or in soft sounding words *em, ed*), in combination with Substantives: and for the Personal Pronoun (*me, thee*), when combined with Prepositions. Examples of the latter construction are *rolam, of me; rolad of thee; rola of him; benam in me, bennad in thee, benne in him*, with Substantives, as *uram, my master; urad thy master; ura his master; kertem my garden; kerted thy garden, etc.* Similarly, in Turkish *evim my house; eva his house; anam my mother. etc.* But also in

Semitic and several other languages, we can observe something very similar to these constructions. Thus, in Hebrew we have in:parable Prepositions with pronominal suffixes e. g. *lanu to us; lakoen to you; lo to him etc.* and in Arabic *lana to us; lanum to you; li to me; minni from me; minkum from you; minhum from them; fikum in you; alakum on you, etc.* Also in Persian we have the affixed form of the Pronouns *am*, for the first person *a'* for the 2nd etc. In the Latin *mecum, tecum, secum*. We have indeed a similar combination of Preposition & Pronoun; but it differs in placing the Pronoun first and the Preposition last: while in the Irish, *agam agad*, etc. and the other forms above alluded to as occurring in various languages, are just the reverse in the mode of combination.

A most interesting phonetic peculiarity occurs in the Celtic where it is stated in the words of an old familiar rule, "*coal le coal, leathan le eathan,*" that is, *narrow (slender) with narrow, broad with broad*. It lies at the bottom of many grammatical processes, and affords a foundation for correctly pronouncing and spelling the words. The meaning of this rule is that in one and the same words, homogeneous (broad and slender), sounds or vowels must stand before and after—that is on both sides of—a consonant—while, on the other hand, vowels of a different class cannot follow one another, or stand in successive syllables of one and the same word. Thus, for instance if a slender syllable is added then, the preceding syllable must be made slender likewise, and thus become attenuated e. g., *cailleach, genitive, caillíche, etc.* Here the addition of the slender vowel (*e*) causes a corresponding change in the syllable which precedes,— something perhaps to be in a measure at least, compared with what the Germans call "*Umlaut*" in their language. Now, the law (narrow with narrow and broad with broad), exists in its completeness and integrity to the fullest extent, as a fundamental principle in the so-called Ural-Altai or Tartar-Finnish languages, and is termed the law of *vocalic harmony* or the law of *harmonic sequence* of vowels. The vowels are there also divided into strong (broad), *a, o, u*, weak (slender), *e, i*, (sometimes with additional shades or modifications of the same nature, represented by *a, o, u*, in the German transcription), the general rule being that all the syllables of a word must have vowels of the same class, either *strong* or *weak* or what is the same either *road* or *slender*. Accordingly, only vowels of one and the same class can occur in the same word. The added syllables must correspond with the vowel of the root or radical syllable, so that the whole word be brought into harmony by harmonizing the vowel of every following syllable with that which precedes it. Thus, in the Hungarian we have such forms as *ismert tek* ("you have known") where all the vowels are slender, and *varandanak* (they will wait?)

where every vowel is broad. In the Turkish if we take the root *sev* (to love), we have for example, *sevildirememek* ("not to be able to causes oneself to be loved"); and *bashlaya namak* ("not to be able to begin"). In Yakootic the vowel harmony is very strictly observed and more developed than elsewhere as the broad and slender vowels are there, again subdivided into heavy and light, which makes the harmonization of the syllables very complicated, but most rigorously fixed and determined in every case. In all these languages, it is invariably the stem which dictates the nature of the vowels that are going to stand in the suffixes. The principle of *vowel-harmony* constitutes one of the chief distinguishing features, one of the most striking peculiarities of this far-spread family of languages; and where this law is disregarded, it must be considered simply as the result of phonetic decay; while we see it most strongly showing its power where artificial influences, such as writing and literature, have least interfered. In the same way, we find that in old Irish there was a time when this rule, (narrow with narrow, broad with broad), was not called into action. So we have in Mongolian a first step towards a loosening of this principle in the fact of *i* having become neutral, either broad or slender. Other languages of that class have a hard *i* (represented in transcription by *y*) and a soft or weak *i*; the hard or broad is wanting in Mongolian, hence no further contrast exists in relation to that sound, and it has become neutral and apt to follow any syllable whether broad or slender. Also in the Moksha-Mordwin tongue we find the vowel-harmony imperfectly and inconsistently applied, probably the consequence of its having been hindered in its full development, or its being counteracted by long continued foreign influences: although also there the rule is, generally speaking, that the stem vowel should take the lead and determine the class of all the following vowels in the same word, e. g., *sivel* (meat), genitive, *sivelin*, *sedî* (heart), *sedida* (from a heart), etc.

In Scleremisian we find that there are two dialects among that tribe which live in the governmental districts of Viatka and Kasan. These two dialects are divided by the Volga river. On one side the language has the law of vowel-harmony, while on the other side of the river this law does no longer exist. Also in the Telugu language, traces of vowel-harmony are found. Thus, the copulative particle is *ni*, after a preceding *i*, *i* or *ei* but it is *nu* when *u* or hard vowels precede. The Dative participle *ki* in the former case, and *ku* in the latter. So in the declension: e. g., *katti* (knife), Plural with the ending *lu* becomes *kattulu* instead of *kattilu*: Dative *kattiki*, but in the Plural *kattuluku*. So in the verbs e. g., *kalugu* (to be able), Aorist *Kalugudu* (all broad vowels), but Preterite *Kaligitini* (with the slender vowels)

As to the consonants there are in the Ural-Altai languages only the gutturals that are double in nature and receive a double form according to their being broad or slender: the former requires hard vowels, the latter slender vowels. Such is the case in the Tartar-Turkish languages, in Mongolian and Tungusic, also in the Ostyak something similar is observed. In the Arabic where we have no vowel harmony, there are, nevertheless, to a limited extent, it is true broad and slender vowels; in the pronunciation of a word, it depends on whether the leading consonants be hard (broad) or soft (slender, narrow), to have the accompanying vowels pronounced with a hard or soft sound, that is broad or slender. Thus *s, d, t, z, h, k*, are pronounced when marked with *fatha*, as *e*, while the emphatic consonants *s, a, y, th, bh, g*, with *fatha* are pronounced as *a*. The application of this law of vowel-harmony takes, moreover somewhat different forms in the several branches of these languages: as we see, likewise in Irish that the addition of a slender syllable produces a corresponding change or attenuation in the one that precedes; this is just the reverse of what takes place in the Ural-Altai languages. There occurs in fact something similar to what we have seen in regard to the initial consonant, changes in Celtic when compared with the terminal changes in the Sanskrit and other Aryan languages; the phonetic influence in Sanskrit going always back to the preceding part of the word or to the preceding word, thereby moving as it were, in the opposite direction of what it does in Celtic. Thus, also in the vowel-harmony in the Ural-Altai languages moves onward from the root or stem to the termination; the vowel-harmony in Celtic moves backward from the ending. Another difference is—in the former language it runs through the whole word, forming a homogeneous chain or series of syllables to which the key-note, so to say is given by the root-vowel; in Celtic it only affects the preceding, contiguous part of the word. It is also worthy of notice that in the suffixes which we add to words or stems in those Ural-Altai tongues, only vowels of one and the same class, as that of the root, or as that of the last syllable of the root (if there are more than one) are also allowed to occur. Hence, every such suffix presents a double appearance, or has two forms, in which the consonants remain the same, but the vowels are of different class; so that one form is with strong or broad vowels, and the other form with weak or slender,—either of which is used as circumstances (resulting from the nature of the root vowel or the radical syllable), may require. Thus, we have in Hungarian the endings or Genitive and Dative *ang, nak* and *rek*; accus *at* and *et*, the endings of the comparative are *abb* and *ebb*, the pronominal suffixes *am* and *em* (my), *ad* and *ed* (thy), *a* and *e* (his), *atok* and *etek* (your), *ok* and *ek* (their), etc.: in Turkish, we

have the endings of the plural *lar* and *ler*: the Ablative ending *dan den*, the Preposition *in* is *di* and *d*. Gerund *ip* and *up*, Infinitive ending *mak* and *mek*, Future tense *jak* and *je*, etc. Similarly in Mongolian, and to some extent, in the Finnish tongues.

We have opened a Business Directory on the inside of the back cover of the Gael.

The cost per line in this Directory will be ten cents, or \$1.20 a year.

Every name appearing in the Directory will be entitled to a copy of the Gael monthly, so that the real cost of insertion will be only sixty cents. We hope by this inducement the friends of the Gael will be enabled to secure a large number of subscribers. It is natural that persons engaged in promoting the interests of a movement dear to them, should look with favor on those who render them an assistance— Then, by this arrangement the names & business of those affording such assistance will be always before the reader, so that the friends of the Gael will give them a preference in their dealings— This is Human Nature. The increase in circulation of the Gael which this system should undoubtedly compass will add to its value as a Directory. It will also be a standing memorial, in ages yet to come to those who actively supported the Gaelic movement.

This directory will be open to all who comply with its terms whether subscribers or otherwise. Those who have subscribed for the year already can have their names and business addresses in it for an additional sixty cents. Subscriptions to this will of course, be as usual, in advance.

Our object is to circulate the GAEL, and therewith the Gaelic movement, every dollar it earns will be devoted to its circulation, so that the greater the number of subscribers, the larger will be its circulation, and the largely increasing support it has lately had encourages us in our efforts to place it at no distant day in the hands of every Irishman and woman in America, as it

should be. Then let all our subscribers try and get names for the Directory.

We have made arrangements to publish for the future statistics of various kinds which will make the GAEL valuable as a reference, apart from its own proper object.— the cultivation and preservation of our native language, which will make it the cheapest journal ever published considering the value of the matter which it contains.

A Dictionary of Cant Names given to States and Cities in America.

- Acadia, Nova Scotia.
- Badger State, Wisconsin.
- Bay State, Mass.
- Bayou State, Miss.
- Bear State, Ark.
- Blue Hen, Delaware.
- Buckeye State, Ohio.
- City of Brotherly Love, Phila.
- City of Churches, Brooklyn.
- City of Elms, New Haven Conn.
- City of Magnificent Distances, Washington.
- City of Nations, Boston.
- City of Rocks, Nashville Tenn.
- City of Spindles, Lowell Mass.
- City of the Straits, Detroit.
- Columbia, America.
- Corn cracker State, Ky.
- Cradle of Liberty, Faneuil Hall Boston.
- Creole State, La.
- Crescent City, New Orleans.
- Dark and Bloody Ground, Ky.
- Diamond State, Del.
- Empire City, New York.
- Empire State New York.
- Excelsior State, New York.
- Fall City, Louisville Ky.
- Father of the Waters, Miss R.
- Flour City, Rochester N. Y.
- Forest City, Cleveland O.
- Ereestone State, Conn.
- Garden City, Chicago.
- Garden City of the West, Kansas.
- Garden City of the World, the Valley of the Miss
- Gate City, Keokuk Ia.
- Gotham, New York,
- Granite State, New Hampshire.
- Green Mountain State, Vermont.
- Hawkeye State, Io.
- Hoosier State, Ind.
- Hub of the Universe, Boston Mass.
- Iron City, Pittsburg Pa.
- Key of the Gulf, Cuba.
- Keystone State, Pa.

SMALL TALK

Ταρ α βαλε, come home
 Β-φυλ ρυαετ ορη, are you cold?
 Τα υπραρ ορη, I am hungry.
 Ταδαρη θεοε θαη, give me a drink.
 Ρερερη ε, I see him.
 Οεη σερετ, do right.
 Β-φυλ ρηαρηε θεο, Is Mary living?
 Κα β-φυλ τομαρ, Where is Thomas?
 Τα ρε ηηεηεε, He is gone.
 Οο ρηαηε, your health.
 Ιρ ρεαρ ηαηε εϋ, you are a good man.
 Νο καηη ε, do not dispraise him.
 Τα ρε ρεαη, he is old.
 Τεηε εηηε, go to him.
 Ροηηο, a magpie.
 Τηηαλλ ηα ζ-σεαρε ζο η-αηβαηη. "The
 hens' jonnrey to Scotland."
 Σεαη ραηεε, old sayings.

PROF. ROEHRIG is going to Europe, and will pay the Dublin societies a visit. His eldest son, a graduate of Cornell University, is established as an architect at 111 Broadway N. Y. We wish the learned professor a pleasant journey and a safe return.

There are over sixty Philo-Celtic societies in the United States

At the Philo Celtic picnic in Schutzen Park on September 3rd, President Gillannon will deliver an Irish address at intermission and the Society will chorus O'Donnell Aboo. It is expected that all conversations will be in Irish, and we hope to see all the Irishmen and women in the city there.

The McHale School conducted by Mr David O'Keeffe in St Patrick's Academy should be well attended—Mr O'Keeffe being one of the best Irish teachers in the country.

We have a lot of Irish matter held over this month from Messrs Wm Russell, O'Keeffe, Ward and our Maynooth friend.

Can there be a more pitiable object than an Irish man or woman who stares at you in stolid ignorance if you address them in the speech of their forefathers? The question is, can such persons (critically considered) be termed Irish

Had the Dynamiters made a few more exhibitons recently the Russians would be now in Herat and possibly in Cabul. Neither the Mahdi or the Czar can honestly be credited with the humiliation of England—tis the Irish who kept the British troops at home. The Irish are slaves no longer unless they will it so, but when we see them remaining slaves in speech it can hardly be expected that they will make any effort to free their limbs tho' they have the means at their feet

v and η sound like w when followed or preceded by α, ο, υ, as, α βάρω, his bard, pronounced a wardh; α ηάρω, his beef or ox, pronounced, a warth; and like v when preceded by ε, ι, as, α βεαη, his wife, pronounced, a van, α ηηαη, his desire, pronounced, a vee-un
 Ο and ζ sound like y at the beginning of a word; they are almost silent in the middle and perfectly so at the end of words. Ć sounds like ch; ρ, like f; ϕ and ε, like h; and ϕ is silent.

Sound of the Vowels—long--

λ sounds like a in war, as βάρη, top.
 ε " " e " ere, " céηη, wax.
 ι " " ee " eel, " ηηηη' fine.
 ο " " o " old, " όη, gold.
 υ " " u " rule, " úη, fresh.

Short----

α " " a in what, as, ζαρ, near.
 ε " " e " bet, " βεδ, died,
 ι " " i " ill; " ηηη, honey
 ο " " o " got, " λοτ, wound.
 υ " " u " put, " ηυτ, thing.



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The Irishman who reads "Goldsmith's Deserted Village" unmoved by home sentiments is hard-hearted indeed—

SWEET Auburn! loveliest village of the plain
Where health and plenty cheer'd the laboring
swain

Where smiling spring its earliest visit paid
And parting summer's ling'ring bloom delay'd.

Dear lovely bowers of innocence and ease
Seats of my youth, when every sport could please

How often have I loiter'd o'er thy green,
Where humble happiness endear'd each scene!

How often have I paus'd on every charm—
The shelter'd cot, the cultivated farm,

The never-failing brook, the busy mill—

The decent church that topp'd the neighb'ring hill,
The hawthorn bush, with seats beneath the shade
For talking aë and whisp'ring lovers made!

How often have I bless'd the coming day
When toil remitting lent its turn to play.

And all the village train from labor free,
Led up their sports beneath the spreading tree

While many a pastime circled in the shade
The young contending as the old survey'd,
And many a gambol frolic'd o'er the ground

And sleights of art and feats of strength went round
And still as each repeated pleasure tir'd

Succeeding sports the mirthful band inspir'd
The dancing pair that simply sought renown

By holding out to tire each other down.

The swain mistrustless of his smutt'd face
While secret laughter titter'd round the place,

The bashful virgin's sidelong looks of love
The matron's glance that would these looks reprov.

These were thy charms sweet village! sports like
these

With sweet succession taught thee en toil to please
These round thy bowers their cheerful influence
shed

These were thy charms—but *all* these charms are
fled.

* * * *

In *all* my wandering round this world of care—
In *all* my griefs—and God has giv'n my share—
I *still* had hopes my latest hours to crown
Amidst these humble bowers to lay me down.

Some time since a Prussian lady asked an Irish lady why she did not speak Irish, her national speech. Oh, said her Irish friend, 'Tis only the *low* Irish that 'spakes Oirish, w^o *high* Oirish 'spakes' nothing but English—sure it was English St. Patrick and St. Bridget spoked." "How can that be—there was no English language in *t'air* time," said our Prussian friend. The *high* Irish lady waddled off with a gait which would lead one to believe that bird-lime was stuck to her heels.

Quite a number of Irish persons display their ignorance and want of patriotism in the same unworthy manner. We cannot conceive how any intelligent Irishman—educated or uneducated—can help to bow his head in shame when he has to avow his ignorance of the language of his country before any educated foreigner. What must such foreigner believe of his patriotism? Why—that he has none!

Persons such as those described above should permit their sires to rest in peace and not make them parties to their own social degradation by the common excuse "My parents did not teach it to me" etc. for that Irishman unable to understand the national speech of his country (and that speech understood and practised by one-half of his countrymen) is, indeed, socially degraded.

We have met men who presumptuously called themselves Irishmen boast of their acquaintance with the Classics and yet avowed that they never *saw* the Irish *Alphabet!* what they could buy for 5 cents. It is difficult to classify such men.

Rev Father Fitzgerald of this city delivered a lecture in Irish in St. Patrick's Church (Father Hennessy pastor) Jersey City Heights, on the evening of June 16, which was an immense success

βέρο αν ζαοτάλητε ραοι ημεαρ ρόρ,
In Ελληνη γαράλ, Ιηηηρ ηα ρζζ!

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