

Լեւան-Ալեքսիս մյօրանալ,  
Շաքաճա շուման  
Եւանջա Յաւիւն  
ա շորնաճ <sup>աշուր</sup> ա յաօրնաշաճ  
<sup>աշուր</sup> շուման  
Բեռ-մաշա Ըմիճ ղա հ-Էմբան.

621-րդ Բօլ. Լիւն 1. ԵՐԵՎԱՆԻ 1887

ԽԱՅԺԱՇՏ ԽԱ ԶԻՅՈՍԱ.

Խի՛լ մյօրան աշխատած ա ղա՛յօ ղա հ-Էմբանի օ ղշրիօճաճար շեան. Ձե՛ տա իւր ղա ղբնիւ աշ շեալած. շեալած ծե ծիշ Յօ Բ-իւլ ղա հ-Էմբանայ՛ ծա ծ-տաճ-այր ղբնի ղաօլ ղ-ժեարած. Եա ղբնեա-ւ՛ ծա ծեաճտ յօղղա. Բօլիւշեանի է ղեօ Յօ ղօլեւրի ա Բ-Բլեճելփա աղ լա շեան, ղաալի ա ղաալ ղա Յ-շիղղե ծ'ղ Յ-շեալի ղա հ-այրժեաճօղղե ղօճ ծօ ծի մարնաշաճ ա ծ-տիւ. Իր շօրանաճ է մա ղեանի ղա Տարանայ՛ ա մարալօճե մյօրան ղիօր ղիւժե Յօ ղաալիւշեար աղ Էմբ յաճ ղե աղղղ ղիօր շիւայժե աշուր ղիօր ժեղղե 'ղա ղիճեաճ լօճեա, Յիճ Յիւր շիւեւիշ ղա հ-ւիճ-եաճ էմբեաճեա Յօ ղեօր.

Իր մայե աղ ղիւայժեաճտ յ ղեօ աշուր մյօրանաշեանի միւժօ աղ ղեշեճեօղղե աղղի.

Իր ղե ղաօճիւշաճ ղա շեանաղ ա ծա շաճայր աղ ղիօրայժօ ղեօ ծօ ղա ժաօղղի-լօ: Աղղ աղ աճճար ղիղ, Իր շօլղ ժիղղաղ

ղ-ժիճեղղ ա ղեարնաճ ղիղ ա ղաօճ, աշուր Իր ղե ղօլղ-լեաճիւշաճ. յօլղեաճ մար աղ Յաօճալ աղ ղեարնաճ Իր էմբեաճտիժե աճա ղիղ աղ Յ-շիղղաճտ ա ժեղղաճ.

Ժեղղ շիւժ ծե ղա Տարանայժե Յօ Բ-իւլ ղաղղղղ 'ղա շեղղղեօլղ; ժեղղան իաօշ-ալ աղղ.

Իժեաճ աղ ղիւայղեաճ ղեօ աղղ ծեւ 7 ա ղ-ղղղղղղղ շաճ Էմբեանայ՛: Տաօղղղղղղղ ղա հ-Էմբեանի շաղ շաղղար մար ղեղղղղղ, աճ ա ղաօղղղղ աղղ աօղ շօր.

Եա ղա Տարանայ՛ աղ շ-ղղղա մա ղաօլ ղեան ղիւժ Յօ Յ-շօղղճեայժ ղիւժ ղա հ-Էմբեանայ՛ ղաօլ ծիւժօ մյօրանի ղիօր ղիւժե.

Եա աղղ մայե աղղ ղա ժաօղղղղ աղղղղ.

Ձիւր ծօ ծիմար ա շիժօճիւշաճ ղա ղշրի ծիղղղ ղօ ղիւայղեաճար յղ շիղղղ ծա աղղղղ ժեւշ ծ'ղ Տաօլ Ձիւր ղիղղղ, աշուր ժեղղ ղե ղաճ ղաճօլայժ ղե ղօ Յօ ղ-իւայղղղղ ղե 'ղ Տաօլ Բեղղղղ. Ձեճ շաղղար ծ'ղ Տաօլ Բեղղղղ ղիւղղղղ.



## Philo-Celts.

Mr. T. Erley, one of the organizers of the Gaelic movement, pays for ten copies of the GAEL monthly and sends them to friends in Ireland. If all who took part in the movement persevered like Mr. Erley, the GAEL could be a daily paper now.

We would direct attention to Mr. Wm. Russell's poem on another page. It is as fine as was ever written on the subject by any man.

Brooklyn P. Cs, please remember that the hours of meeting are from three to five o'clock every Sunday.

Our Boston friends had a successful anniversary on May 5.

The N. Y. P. Celts' Moore anniversary, at Clarendon Hall, should be well attended.

No Irishman should patronize any vessel under the command of that little bigot, Cap. MacMickan, of the Umbria.

We had some hopes the other day, that our fellow townsman, Counsellor John C. McGuire, would be appointed to the Supreme Court, and a worthier man does not fill the position.

As all our principal cities are recognizing the rights of Irish-Americans to an equal share in the honors of municipal government, we hope Brooklyn will not be wanting in that regard. We have had Yankee, English-American, German-American, etc., mayors of this city—but an Irish-American, never. 'Tis true we had an Orangeman who hailed from Ireland, but Orangemen are not Irishmen. There are Irish-Americans in the city as respectable as any who have yet filled the chair. There is ex-Senator Murtha, James McMahon and scores of others. And be it remembered that the Irish American element is fully one-third of the population.

We would advise our Republican friends not to coddle with would-be sumptuary law makers. Remember that the element which composes this tyran-

nical clique does not number 3 per cent of our population. There is nothing a self-respecting, independent man abominates so much as a busy-body, and, owing to the coddling referred to, one of the most popular men in the state, Gen. Tracy, was buried under a thirteen thousand indignation vote at the last election.

The times of witch burning are gone—never to return. We always shall have parties, and the parties of personal freedom shall prevail in this age of enlightenment.

Independent citizens will never submit to a covey of busy-bodies who would fain dictate the manner in which one should cut his hair or sit at table. Our citizens should see that no sumptuary laws should be effectual until the people vote on them. This is republican.

How can Henry George prevent poverty if there is no work for the thousands who are idle in the cities? He and his party can prevent poverty by joining the CELTIC HOMESTEAD LEGION, whose object is to place the people on the land, now lying waste, so as to support themselves. It is impossible to put a thrush out of a bush where there is none. Any man placed on a 100 acre farm with means to raise his first year's crop, need not want. This is the solution of the labor problem, but those who deal in impossibilities are either fools or frauds.

As there are now only three or four hundred Englishmen to fight—Generals Salisbury, Baltour, Hartington and Chamberlain and their commands, the Irish ought to be able for them. Why don't these four generals challenge four Irish generals, and decide the matter by a personal encounter?

Σ210021JL ! cast your eyes on the back of your little journal and if you see anything advertised in it which you may want, let the advertiser have the preference, provided the articles are equal to those to be had elsewhere. This is your duty.—all do it.











Conditional, Analytic form.

Ծիմքե՞ծ մե, I should play.  
 Ծիմքե՞ծ Կ, thou wouldst play.  
 Ծիմքե՞ծ Բ, he would play.  
 Ծիմքե՞ծ Դ, she would play.  
 Ծիմքե՞ծ Դիդ, we should play.  
 Ծիմքե՞ծ ԴԻԻ, ye would play.  
 Ծիմքե՞ծ ԴԻԻԻ, they would play.

The following list of Interjections, which he gives shows his thorough knowledge of the language.

Ա! ah! ԱԲԱ! hurrah! for ever; ԱԲԱԲԱ! said in case of accident, etc.; իոօօ! said to frighten children, etc. ԲԵ, shame ՎԱՐ ԲՅԵ, indeed! Ծիմք! indeed! ԵՅՐԷ! hush! Է! what! ԲԱՅԻՅԱՐ! alas! ԲԵԸ! behold! ԲԱԸ! bah! ԲԱՅԵԼՅԱ! bloody wars! ԶԺԸ! said in coaxing a child; Օ! oh Օ! ah! ՕՄ! oh! grief, sorrow; ԴԱԸ! dirt! ԴՅՐԷ! filth! ԴԱՐ! stench! ՄՅՈ ԴՐՅՈՂ! my sorrow! ՄՅՈ ԸՐԵԱԸ! my booty! ՄՅՈ ԸՐԵԱԸ իմայիմ! my early prey! ՄՅՈ իմար! alas! ՄՅՈ ԼԵՂ! to my sorrow! ՄՅՈ ԼԵՂ ԶԵՐ! to my great sorrow! ՄՅՈ ԲԼԱԸԸ Ա! decent! ՄՅՈ իմօրիմ! my darling! ՄՅՈ իմօրիմ ԵՅԻՐ! my darling love! ՄՅՈ իմֆԵ ԴՅՐՅՈՐ Ա! my treasure! ՄՅՈ ԶԻԱ Ա! my love! ՄՅՅՅՅՅՅ Ա! bravo! Ա ՁԻՅՅԵ! Ա ՁԻՅՅԵ! Mary! Mary! Ա ՁԻՅՅԵ յՐ ԵՐԱԱ! pity. Օ Վիրգին! յՐ ԵՐԱԱ ՁԻՅՅԵ! Virgin's sorrow! Ամայիմ! Ամայիմ! mother! mother! յՐ ԵՐԱԱ ԶԵՐ! I wished to god. Օ ԸՅՈՂ! my sorrow! Օ ԸՅՈՂՕ! in yawning. ԻՅՅ! hallo!, in answering, ԻՅՐ! in driving a horse, ass, etc. ԻՅՈՂԱԸ! in driving cattle. ԻՅՐԱՅՐԷ! in driving cattle. ԴԵՈՂԱՅՐ, ԴԵՈՂԱՅՐ! in calling sheep. ԲԱՅԱՅՐ, ԲԱՅԱՅՐ! in calling pigs. ԵՐԱՅՐ, ԵՐԱՅՐ! in calling cows. ԲԱՅՐ, ԲԱՅՐ! in calling calves. ԵՅՅԸ, ԵՅՅԸ! in calling porklings. ԲԻԱ, ԲԻԱ! in calling turkeys. ԲՅՅՅԸ, ԲՅՅՅԸ! in calling ducks, ԲԵԱՅՅԵ, ԲԵԱՅՅԵ! in calling geese. ԵԱՅԸ, ԵԱՅԸ! in calling hens. ԲԱՅՐՅՐ, ԲԱՅՐՅՐ! in calling cats. ԸԶԱՅՐ, ԸԶԱՅՐ! tee, tee! ԲԱՅՅԸ, ԲԱՅՅԸ! take care, take care! ԴԵԱՅՅՐ, ԴԵԱՅՅՐ! mind, mind! ԶՅՅՅՅ 7 ԸԱՐԱՅՅՅՅ Ա! god bless us! ԵՐԵԱԸ, ԵՐԵԱԸ! god bless us, sneezing.

The names of animals can be changed

into interjections by putting ր before hem; as, ԴԵԱԸ ԱՐՅՅՐ! cat! ԴԻԱԸԱ! dog!, ԴԱԸԱ! in setting a dog. ԴԵԱԸԱ! ԴԵՅՐ! ԴԵԱՅՐԱ! ԴԻԱԸ! ԴԵԱՅՐԸ ԱՄԱԸ! ԴԱՐԱԸ! &c. &c. These are said in turning them away, or in setting a dog at them.

His grammar is the nearest to the spoken language of any grammar we have yet seen—in fact it is the spoken language of to day.

ՇԱԽԱՅՐ ՇԱԽԱՅՐ,

ՁԻՅ ԻԱ ՁԻԱՐԵԱ, 1887.

Ա ՇԱՐԱ ԾԼԵԱՐ: ԵԱ ԲՅՅՅՅ ՕՐԻՄ ԲԵԱՅՐԱ ԸԱՅՐԵ Ա ԴԱԸ ԼԵԱԸ ԵՄԵՅՅՅՅ ԱՅ ԶԱՅՅԱՐ, ԱԸԸ ԱՅ ԱՅՐ ԴԱ ԲԱՅՐԱ Ա իՅԱՐ ԵՄ, ԸԱՅՐԵՅՅ ԸԱՅԱԸ ԴԱ ԲՅԱՅՐ ԴՅՐԵՅՅԱ ԱՅՐ ԲԱՅՐԵԱ: Ա իՅԵ իմար Ա ԸԱՅԱԸ Ա ԲԱՅԼԵ ԸԱՅՅ ՄՅՈ ԸՅՅՅՅՅ, Օ իմ օԲԱՅՐ, ԵԱԸԱՅՐ ՄՅՈ ԲԵԱՅ: "Ա ԲԱՅՐԱՅԸ, ԵՐ ԲԱՅ ԸԱԸԱ ԲՅՐԵԱ, ԱՅՅ ԴՅ Օ ԸԱՅԱՅԻ, իմ ԵՅԵԱՅ Ա ԸԱՅՐԵԱԸ ԱԸԱՐ ՕՐԷ." ԼԵՅՐ ԴՅՅ ԵՅՐ ԴՅ ԴՅ ԱՅ ԶԱՅՅԱԸ ԸԱՅԱՅ. ԵՅ ԲԵԱԸ ՄՅՈ ԸՐՅՅԸ յՅՅԱՅ ԼԵ ԼԱԸԸԱՅՐ ԱՅ ԱՅՐ ԵՅ ԸՅՅԱՅԸ իմ ԱՅ ԵԱՅ ԵԱՅԱԸ ԲԱ ԶԱՅՅՅՅԱՅ ԱՅ ԲԱԸ, ԱՅԱՐ ԵԱԸԱՅԸ: "Ա ՁԻԱՅԵ, ԴԵՅ ԱՅ իմ յՐ իմար իմ ԵՅ ԲԵԸԸՐԵԱ." "ԸԱԸ ԵՅ իմ?" ԱՐ-ԴՅ, "ԱԸԱ ԱՅ ԶԱՅՅԱԸ ԶԱՅ ԱՅՅ ԲՅԱԸ ԲԵԱՐԼԱ ԱՅՅ." "ԸԱՅ իմաԼԵԱ," ԱՐ ԴՅ, "ԲՅՅԱՐ ԱՄԱԸ Ե, ԱՅԱՐ ԸՅՅՐԱ ԸԱԸ ԱԸԱ ԱՅՅ." ԵՅ իմար իմ: ԱԸ, ԲԱՅԱՅՐ! ԵՅ ԵՅ ԱՅ ԲԵԱՐԼԱ ԱՅՅ իմար ԲԱԸ ԶԱՅԸ. ԱԸԱ ԴԱՐ ԼԵ ԵՅԱ ԱՅԱՅ, ԴԱԸ Ա ԵԱԸ, ԶՅ ԵԱՅԸԱԸ ԱՅ ԶԱՅՅԱԸ ԶԱՅ ՕՐԵԱԸ յՐ ԱՅՅ ԲՅԱԸ ԱՄԱՅ ԲԵԱՐԼԱ ԱՅՅ, ԱԸԸ ԶԱՅՅՅԱՅ ԱՅՐ ԲԱԸ, ԱՅԱՐ ԴԱ իմաԸ ԸՅՅԱՅԱՅ ԱՅՅԱՅ ԱՅ ԵՅՐ ԴԵՅ ԱԸԱՅՅԱՅ ԱՅ յ ԵՅ ԼԵՅՅԱՅՅ Դ յ ԵՅ ԸՅԸԸՐԵԱ ԸՅ իմաԸ ԱՅԱՐ ԵՅ ԸԱՅՐԵՅՅ ԲԵԱՐԼԱ ԱՅՅԱՐ.

ԲԱՅԱՅ իմար յՐ ԶԱՅԸ, ԵՅ ԲԵՅՅՅԱԸ իմ իմաԸ,

ԲԱՅԱՅ ԶԱՅ ԵՅՅԱՅ.

We very much regret our friend, McIniry's disappointment.

ԱԸ, Ա ԸԱՅԱՅ, ԵՐԵՅՅԱՅ ԶՅ իմաԸ ԵՅ ԶԱՅԸ ԲՅՐ. "ԵԱ ԲԱԸ ԱՅ ԼԱ ԵՅԱՅԱՅ ԱՅ ՕՐԸԸ."

The Gaels of Philadelphia deserve the warm thanks of their kindred over the world. The revival of their language invigorates them. God speed it!







մայր---Այս ի՞նչ էլ չալլ զո ծայրե Բարսիայի  
 և Եթէ Այս---Յո Բայլ Երկրի ի՞նչ Այս  
 Տաճարի Բար, Այս Յո ի՞նչ ի՞նչ և Եթէ  
 ի՞նչ մար ի՞նչ Այս Երկրի ի՞նչ ի՞նչ  
 Այս Բայլ ի՞նչ Երկրի ի՞նչ և Եթէ  
 Եթէ ի՞նչ և Եթէ ի՞նչ ի՞նչ ի՞նչ  
 "N. L." Այ ծալ և Երկրի ի՞նչ ի՞նչ  
 և Երկրի ի՞նչ ի՞նչ ի՞նչ ի՞նչ  
 "Home Rule" և Երկրի ի՞նչ ի՞նչ ծալ և  
 Երկրի ի՞նչ ի՞նչ. Եթէ Քարի Երկրի, Այս  
 Երկրի ի՞նչ ի՞նչ Երկրի Այ Քարի.

Այ ծալ և Երկրի ի՞նչ Երկրի ի՞նչ  
 և Երկրի ի՞նչ. Եթէ Երկրի ի՞նչ ի՞նչ  
 և Երկրի ի՞նչ ի՞նչ ի՞նչ ի՞նչ ի՞նչ  
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Յալ ի՞նչ ի՞նչ ի՞նչ, և Տալ, ի՞նչ ի՞նչ  
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Եթէ ի՞նչ, ի՞նչ ի՞նչ ի՞նչ,

ՏԵՂԻՍ Ե. ՄԻՍ ԵՂԻՍ

We print Mr. McCauley's letter just as he sent  
 it, and we must say that his first effort is highly  
 creditable to him.

He states what every sensible Irishman thinks.

ԱՌ ՄԱՆՅԱՐԵ ՏՆՅԱՐ.

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We have received an excellent copy of O'Don-  
 nell Abu, in the key of C, for the pianoforte, in  
 which the words of the song are given in full  
 both in English and Irish. This grand Irish  
 march is now very popular, and will no doubt find  
 its way to the music stand of every Irish family. It  
 is published by the Messrs Ford, 17 Barclay St.,  
 N. Y., price 40 cents.



ԵՐԵՄԻԱՆ ԱՊԻՍՏՈՍՈՒԹՅԱՆ ՏԱՅՆԵ.

Mr. J. J. Lyons, of Phila. Pa. sends us this song from the dictation of Mr. Daniel Connolly.

Air—Youghal Harbor. ?

*Carraigín an tSúir.*

Ա ծրայի Զիյ Տայնե մօ ճիյ քո լան  
ծայր,

Իր քար է քո խնայի 'ր քո քանդի լիլ;  
Բութ քայքայե քո շրմած 'դա դա լորձ չայն-  
օն, [Երգիչ.]

'S քո ծիլ քո ծրայի 'դա դա քանդած օ'դ  
Ա քո քանդած քանդի քո ծիլ քանդի դա  
քանդ,

Ա քանդած քանդի 'ր քո ծիլ քո ծիլ;  
'S քո քանդած քանդի միլ 'ր մօ քանդ քո  
քանդ,

Լե քանդ քո ծիլի նի քանդ մե քո.

Ա ծրայի, քո քանդի, քո քանդի քանդ մ'  
քանդի,

'S մօ քանդ քո ծիլի քանդի մօ քանդի;  
Ա ծիլի քանդ քանդի քանդի քանդի քանդի  
քանդ,

'S քո ծիլ քո քանդի քանդի մօ քանդի;  
Լե քո քանդի քանդի քանդի քանդի քանդի.

Ան. քանդի քանդի, քո քանդի քանդի;

'S քանդի քանդի քանդի քանդի քանդի, քո քանդի  
քանդի քանդի քանդի քանդի քանդի,

Քանդի քանդի քանդի քանդի քանդի քանդի  
քանդի.

Ա քանդի, քո քանդի քանդի քանդի քանդի  
քանդի,

Քո քանդի քանդի քանդի քանդի քանդի  
Քո քանդի քանդի քանդի քանդի քանդի  
քանդի,

'S քանդի քանդի քանդի քանդի քանդի:

Քո քանդի քանդի քանդի քանդի քանդի  
քանդի,

Քո քանդի քանդի քանդի քանդի քանդի  
քանդի քանդի քանդի քանդի քանդի,

Քո քանդի քանդի քանդի քանդի քանդի  
քանդի քանդի քանդի քանդի քանդի.

Քո քանդի քանդի քանդի քանդի քանդի  
քանդի.

'S քո քանդի քանդի քանդի քանդի քանդի,  
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քանդի,

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Քո քանդի քանդի քանդի քանդի քանդի  
քանդի,

Քո քանդի քանդի քանդի քանդի քանդի  
քանդի քանդի քանդի քանդի քանդի.

'S քանդի քանդի քանդի քանդի քանդի;  
Քո քանդի քանդի քանդի քանդի քանդի,  
Քո քանդի քանդի քանդի քանդի քանդի.

## AN IRISHMAN'S DAUGHTER.

Air—"Seaghan Buidhe."

Written by Wm. Russell for the GAEL.

Though lovingly smile in the Emerald Isle,  
The shamrock and dell-decking daisy;  
Illumined by Sol's eye, when he peers thro' the sky,  
With vision not clouded, or hazy;  
Yet the blossom, that gleams in the Eden of streams,  
On the vesture which Flora has wrought her,  
In whose petals unite, most the rose flush and  
white,  
Is truly an Irishman's Daughter.

She's the crimson-fleck'd flower, of love's airy bow-  
er—

The full-tufted apple tree, blooming;  
She's the dawn's mellow light, thro' the portal of  
night

When Phoebus his throne is assuming.  
She's the planet that glows, when late hesperus  
throws

Its beams, on the blue billow'd water;  
And her line, without fail, to the kings of the Gael,  
Can be traced by an Irishman's Daughter.

Though bright be the roses that summer discloses,  
I deem them but baubles of nature,  
Whose beauty ne'er vies, with the lustre of eyes,  
When intellect lightens each feature;  
And tho' mild be the sheen, of fair Luna, the queen  
In the beam by a borrow'd blaze brought her,  
Yet imaged to me, in her mirror I see  
The face of an Irishman's Daughter.

Oh! would you but hear what has made her so  
dear,

So charming, so lovely, so gaining:  
So cherished, so prized, and so much idolized—  
My soul to her spirit enchaining;  
It is not for blushing, with beauties ripe flushing  
My heart has instinctively sought her;  
But that shined in her core, is the truth I a-  
dore—

Endearing an Irishman's Daughter.

Full oft when the mild light, of eve's flitting twi-  
light,

The curtain of night has unfolded,  
And the pure, azure robe, that includeth the globe,  
With star-dusted spangles is golded—

A shape meet to shine, in the concave divine,  
'Mong symbols celestial, I've thought her,  
To bless with her smile, that sweet bloom-breast-  
ed isle

Whose pride is an Irishman's Daughter.

With the fervor and zeal, which the virtuous feel—  
A Celt as has willed her Creator;

She prides in the brave who would wield valors  
g alive,

Despising the coward and traitor:  
And clear of the flaws, in humanity's laws—

This maxim her honor has taught her:  
To more precious hold, than earth's coveted gold,  
The fame of an Irishman's Daughter.



# The Gael.

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

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

Sixth Year of Publication.

Published at 814 Pacific st., Brooklyn, N. Y.,  
M. J. LOGAN, - - - Editor and Proprietor.

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*Terms of Advertising*—10 cents a line, Agate.

VOL 6, No. 1. MAY, 1887.

## THE IRISH RACE IN AMERICA.

BY CAPT. ED. O'MEATHER CONDON.

The above is the title of the 7th number of *Ford's National Library*, and is a volume which should be read by every Irishman.

It is the laudable ambition of the average parent to educate his children and to provide the means of placing them in honorable positions in society, and the parent who does not endeavor to do so is hardly deserving of the title.

Families who attain to wealth and public prominence have been known to expend large sums of money hunting up their old family records—and even some whose family records were lost or melted away in the mazes of time have been known to claim relationship to some distinguished family bearing their name, without a scintilla of evidence to support such claims, and though our republican institutions absolutely acknowledge no personal or family pre-eminence, yet it would be the height of folly to assume that the idea does not obtain to a very large extent in this republic. "The Puritan Fathers," "The Great Anglo-Saxon Race," &c., are daily dinged into our ears, as the founders and preservers of all that is great and grand in our institutions, and not only that, but the claim is put forward that this "Great Anglo-Saxon Race" is the moral instructor of the whole civilized world. This idea, then, gaining a footing in the minds of the general public, carries with it a sense of superiority in that race and a corresponding sense of inferiority in the other races which compose this great cosmopolitan republic.

It is then the bounden duty of the parent who is not so fortunate as to belong to this "Great Anglo-Saxon Race" to tell his children what they are, from whom descended, and what authority exists for assuming social superiority for their fellow citizens of the "Great Anglo-Saxon Race." This moral duty of the parent is, perhaps, of greater importance to his offspring than the providing of wordly means, because a sense of social inferiority begets in man envy, hatred and revenge and their concomitant evils, whereas a sense of social equality generates affability of manner, friendship, openhearted-

ness and the true enjoyment of friendly intercourse.

Hence the duty of a parent to his offspring is as important in a social as it is in a material point of view.

Of what elements, then, is this "Great Anglo-Saxon Race" composed? Let the reader get the above volume, and it will tell him.

In a description of Britain, written by Ptolemy, in the second century, he states that, before the Roman invasion, it was divided among seventeen tribes who were in the rudest and most primitive state, as regards the arts of life.

From the invasion of the Romans, until the latter part of the fifth century, when Vortigern purchased the aid of the piratical brothers Hengist and Horsa, nothing particular occurred in the position of the tribes found in the island by them. But in a few years after the advent of Hengist and Horsa to the island a considerable change took place. By a union of the followers of these Saxon pirates, and of another people who occupied the borders of Scotland (North Britain) the other tribes were brought under subjection. This other people are called Angles, and it is this union of the two people which has given birth to the name, Anglo-Saxon. The fact that the Angles got precedence conclusively shows that they were the more powerful tribe, and the leading feature of the coalition, as we would say, the Rasso-German alliance, the Franco-Russian, &c.

Who were the Angles? Dr. Mackay (an Englishman) quoted in the above volume, the subject of this article, proves to our satisfaction, and to the satisfaction of every unbiased mind, that they were the *An Gaels*, a portion of the original Celts or *Gaels* who were driven to the Northern part of Britain by successive invaders, as their brethren in Ireland were driven to Connaught by Cromwell, that they invited the followers of Hengist to join them in subduing the common enemy, as the *Gaels* of Ireland would to-day coalesce with any power who would assist them to overthrow the Anglo-Saxon regime in their country.

*Angael-Saxon*, then, is contracted into Anglo-Saxon, is this "Great Anglo-Saxon Race," and the name, England, the *Angaelland* is derived from the *An Gael*, a contracted form of the heading of this journal.

We do not claim this relationship for the purpose of adding to the prestige of the Gaels of Ireland, for that is a foregone conclusion with us, but we mention it to show and prove to our posterity that this "Great Anglo-Saxon Race" is merely an inferior offshoot of their parent trunk, and also that their brethren, the *Angaels* of England, have no more right to dictate to them, politically, than John Smith, in the County Armagh, has to dictate to his brother Tom, in the State of Ohio, the manner of cultivating his farm.

As Britain, as well as Wales, Ireland and Scotland was first inhabited by the Celts or *Gaels*, and as the term Angles is not known any where outside of England, or there until the fifth century, and as the union of the article *An*, (the), and the noun *Gael*, make up the term *Angael* (Angle) there is no room for doubt in relation to the source of the word Angle. And it being conceded by all writers that Britain was inhabited wholly by Celts or Gaels on the arrival of the Romans, and that the country was known to them as *Anglia* as well as



Britannia. There can be no question as to the root of the word Angle. Besides the word *angle* is a dissyllabic—the gentile name, whereas the race-name is a monosyllabic primitive word.

When we started this journal and entered it at the Post Office, it was over twelve months before the officials could spell its name rightly. We entered it *An Gaoahal*, and in our receipts for a long time the name was variously spelled, *Ango'a*, *Angeil*, *Angeal*, *Angale*, until by repeatedly telling them that *An* was the article (the) and *Gaodhal*, the name of the paper, they came to write it correctly, and it was in this way that the *An Gael* of North Britain became *Angle*—the transposition of letters in Gaelic being common, as *fogus*, near *nios foisge*, nearer.

It might be interposed as an objection to Dr. Mackay's statement that successive historians did not mention *Angles* as a branch of the Celts. In reply to such objection we would say that modern historians were generally inimical to the Gaelic element, and even if they were not, that they followed in the footsteps of their predecessors, without taking the trouble of examining the true state of things. No one can say that O'Molloy, Dr. O'Donovan, Prof. Joyce, were not friendly to the Irish language. Yet, by not taking the proper steps to inform themselves, they died under the impression that the Gaelic monosyllabic verb was, by very great odds, more numerous than the other verbs. Well, the readers of the *GAEL* know now—it is no statement, it is a fact which the dictionary proves—that the other verbs which these professors believed to be only insignificant exceptions are just ten times more numerous than those which they called the verb. There are new discoveries every day—so simple that people wonder why they were not made sooner. But, Providence did not ordain it. That's all.

The Irish-American parent who takes no pains to instruct his children on the foregoing matter is not doing his duty as a parent. Let him instruct them in the fact that the "Great Anglo-Saxon Race" is merely a mixture of a few Saxon pirates, and the rag end of his own element, the *An Gaels* of North Britain; that the very name, *England*, is a corruption and contraction of *Angael-land*, and his children in future ages will be more grateful to him than if he left them millions of wealth.

Some years ago when the British offered a title to The O'Connor Don, people were surprised that he did not accept it. What would he accept? and from whom? A title from the rag end of his own tribe!

Our British "friends" want to make it appear that they govern Irishmen because of their superior intelligence and civilization. The reverse is the fact. It is in the power of Irishmen to raze every city in England with the ground to day, and it is their superior intelligence and civilization which make them shrink from the horrors which such wholesale destruction would inevitably entail—a humane consideration which never stood in the way of their British "friends." Let them take care that they do not strain the humane sentiments of the Irish Gaels too much.

Now, thanks to Fords' Library, a little light has been shed on the scene. We do not belittle our British brethren, we want them to take their hands off Ireland, and then, notwithstanding former persecutions, we shall live in friendship and amity with them.

We are very proud of this little journal and of the happily chosen title given to it, *AN GAODHAL*—

*AN GAEL*, the universal name of our race. Will it ever come to pass that it will be the universal daily organ of the race? Of that we have not the shadow of a doubt, and were there five hundred such Irishmen as Mr. M. A. Feeney, of Virginia City, it could be that to day. No one can imagine the extent of the service already rendered to the Irish element by the publication of *AN GAEL*, and that service will increase with its circulation. Hence, it is the duty of every Irishman to circulate it—not, if you will, to gratify the laudable pride which its editor would naturally feel at such increased circulation, but to advance the social status of himself and his posterity.

The *GAEL* has readers enough now to make it a weekly journal in less than six months if they will it so.

We have found from our experience in canvassing for the Parnell Fund that two men going together to canvass for such purpose will accomplish more than a dozen working separately. Let, then, the readers in the various cities and towns, during their leisure hours, go in twos and make a thorough canvass, and if some feel diffident in canvassing themselves, let them enlist the co-operation of even non-readers possessed of a fair "cheek." If this be done energetically, *AN GAEL* can be seen weekly on every news stand in the Union, increased in volume, and with the genuine stamp of the language before the admiring gaze of an exultant Irish-American populace.

#### NEWSPAPERS IN 1887.

Geo. P. Rowell & Co., of New York, issued on Monday May 2nd, the Nineteenth Annual edition of their standard publication, the "American Newspaper Directory."

The new volume contains an exhaustive list of all Class Publications so admirably arranged that any one of the three thousand papers represented there can be readily referred to and all important facts concerning it, together with its circulation, rating, easily obtained.

The Newspaper Directory will be used principally by Publishers, Advertisers and Advertising Agents, but the vast fund of information it contains makes it valuable to persons of almost every trade and profession. As a Gazetteer alone it is well worth the price charged, \$5.00, for it fully describes every town in which a newspaper is issued, and few people care to know about any place where one is not.

The number of papers published in the United States, Territories (including Alaska) and Canada is put at 15,420; an increase of 581 in one year.

The growth of newspapers in some of the Western States would be a matter of wonder, if it were not that this year is no exception to the rule. In Kansas the increase is 89, and in Nebraska 64; while the Keystone State shows a smaller increase of 35 and the Buckeye State of 30. Pennsylvania exhibits the largest increase in dailies, 17; Kansas in weeklies, 81; and New York in monthlies, 42. Seven States show a decrease; the most prominent instances being New Hampshire and Virginia, six each. The whole volume shows that great care has been taken to sustain its reputation as the most comprehensive work of the kind yet published, and to insure accuracy in every detail. Anything less than a complete compendium of American newspapers and periodicals would surprise those who are familiar with the former efforts of this firm, who are so well known as the oldest, largest and best known of all the American Advertising Agencies.



The readers of the *GAEL* will find the following course of lectures, by Mr. Peter C. Yorke, of St. Mary's Seminary, Baltimore, Md., interesting.

### I. INTRODUCTORY.

To beginners there is hardly anything more discouraging than the preliminary pages of an Irish Grammar. If they know English they will not be much surprised at the mere spelling of the words and may have a kind of Dido's pity for such uncouthness, but when they are told that for the greatest part, Irish is pronounced as it is written, it would be no wonder if they grew skeptical as to the existence of varieties. Yet when the consonant miraculously disappears and the sweet sounds come tripping forth, they wonder and admire; and meditate on the seeming perversity that has hidden such jewels in such caskets.

Again they go a step further; they enter on the thorny road of Aspiration and Eclipses, and if they turn not straightway back, they think what in the world could have tempted a people to maul their words so. They are told the same things happened in French and English\* but they reply that is now a matter of ancient history—why has not Irish done the thing at once, and got rid of it? Then steps forward Euphony, and like charity covereth a multitude of sins; but the discontented learners plod wearily on, thinking what a strange people these Irish were, to evolve such a language.

As long as Irish remains what it is, these difficulties will remain the same. There is no royal road to Gaelic, and the only way is, to go right on. Still there is in all men a tendency "beneath things to seek the law." We would know why these rules are so, and not otherwise. They may appear arbitrary, but in the language, there is little, if anything arbitrary. Language was not made in a study, and then imposed upon a people; it is the growth of time, and bears on it the marks of its growth. These strange looking words, therefore, must have a history—every useless looking consonant tells a tale. These initial changes are the results of some force, and like all force-phenomena, follows a law—what this history is, and what this law will engage our attention now. We shall strive to trace these words through their devious wanderings and search for the hidden clue. We shall see if after all these initial changes may not open up to us a sight as wonderful as that which greeted the eyes of the first diggers of Pompeii, or met the astonished gaze of the delvers in the sands of Nimveh.

Besides, however, the pleasure this investigation will bring us, I think it will not be without its use. We shall know as far as it may be known the reason for these seemingly arbitrary rules, and if such reasons make not the retaining of them less difficult, it may conduce to making the understanding of them more easy.

Before we commence our task it may be well to know precisely what the Irish language is and what is its relation to other languages. Passing over the ridiculous theories, that Adam spoke it in Paradise, that it is near akin to the Hebrew and American Indian or that every other spoken language is derived from it, I will state briefly what are the conclusions of modern philologists on this point. All language is generally divided into three classes, Inflectional, Agglutinative and Monosyllabic. I-

rish being an inflected language belongs, of course to the first. This class consists of two large groups, the Aryan and Semetic. Briefly stated the distinction between the two is this, that in Semetic the *Root*, that is, the original portion of the word in which the idea dwells, is composed of three letters and these always consonants, while the Aryan or Indo European the roots are monosyllabic, the vowel is an essential constituent, and the number of consonants is variable, thus, I is the Aryan root of Latin *ire*, to go; while H, L, K, is the root of the Hebrew, *Halak*, he went. Indo-European has given birth to many languages. What they are and how their relationship came to be known is best told in the words of Max Muller: "The world had known Latin and Greek for centuries, and it was felt, no doubt, that there was some kind of similarity between the two. But how was this similarity to be explained? Sometimes Latin was supposed to give the key to the formation of a Greek word, sometimes the Greek seemed to betray the secret of the origin of a Latin word. Afterwards when the ancient Teutonic languages, such as Gothic and Anglo-Saxon, and the ancient Celtic and Slavonic languages too, came to be studied, no one could help seeing a certain family likeness among them all. But how such a likeness between these languages came to be, remained a mystery, and gave rise to the most gratuitous theories, most of them, as you know devoid of all scientific foundation. As soon, however, as the Sanskrit stepped into the midst of these languages there came light and warmth and mutual recognition, they all ceased to be strangers, and each fell of its own accord into its right place. Sanskrit was the eldest sister of them all, and could tell of many things which the other members of the family had quite forgotten. Still the other languages too, had each their own tale to tell, and it is out of all their tales together that a chapter in the human mind has been put together, which in some respects, is more important to us than any of the other chapters, the Jewish, the Greek, the Latin or the Saxon.\*

This sisterhood of languages comprises seven members:—Sanskrit in India, Iranic in Persia, Greek, Latin, Celtic, in Western Europe, Teutonic and Slavic. Nor have these been sterile for each of them has been the parent of many tongues, thus you all know that Latin produced French, Italian, Spanish, &c. Teutonic, German, the Scandinavian dialects, and through the Anglo-Saxon, English. Celtic broke up into two great divisions, one of which is represented by Welsh; the other by Irish, and from Irish has come the modern Irish-Gaelic, Scotch-Gaelic, and Manx together with the transition between Old Irish, and the modern tongue, called Middle Irish; therefore, to paraphrase the words of Muller in the lecture quoted above, Irish-Gaelic is an Aryan or Indo European language it belongs to the Celtic branch, and this Celtic branch together with the Italic, Greek, Teutonic, Slavonia, Iranic and Indic branches, all spring from the same stock and form together the great Aryan or Indo European family of speech.

Having seen now the position of Irish among the other languages, I will briefly state the changes it has undergone itself. There are three periods—Old Irish, Middle Irish, Modern Irish; The literature of the first period is represented by MSS., extending from the 8th to the 12th century. Middle Irish MSS. begin at the 12th century, and Mod-

\* O'Donovan, p. 41, apud, Bourke.

\* India, what can it teach us? Lec. I.



ern Irish appears to have been evolved about the 15th. To give an example of the changes undergone it will be sufficient to say that they are of a kind, with what the modern Romance languages underwent. Thus the neuter gender has disappeared, the accusative inflection has been lost, the conjugation of verbs has simplified, and so on. The changes have been more numerous in Scotch Gaelic, but still these two languages are substantially the same.

This much I have thought it well to say about the philology and history of Irish in order that you may understand the terms that may be used hereafter in these lectures. I have said it in as few words as the subject would permit, and hence they can give you but a faint idea of its vastness and of its beauty. When fifty years ago it became first known it was as Muller says, "like the opening of a new horizon of the world of thought," and I cannot close this lecture in more fitting terms than the words he addressed on this matter to his hearers at Cambridge—"The stories they (words) have told us are beginning to be old stories now. Many of you have heard them before. But do not let them cease to be marvels because they happen every day, and do not think there is nothing left for you to do. There are more marvels still to be discovered in language, than have ever been revealed to us: nay there is no word, however common, if only you know how to take it to pieces, like a cunningly contrived word of art, fitted together thousands of years ago by the most cunning of artists, the human mind, that will not make you listen and marvel more than any chapter of the "Arabian Nights."

#### LECTURE II. ECLIPSIS.

In my introductory remarks, I showed you the position of Irish among the languages of the earth: and I sketched the changes it has undergone during the past thousand years. We shall now in the light of this knowledge study a few of the hard points of modern Gaelic Etymology. Aspirations and Eclipses are, I remarked, two great obstacles to beginners. We shall see what light Ancient and Middle Irish and the Aryan languages throw on them. In this lecture I shall treat of Eclipses. There are three books, two of which at least I will suppose you to have. They are 1. The Preservation S's Primers, 2. Dr. Joyce's Irish Gram., or 3. Canon Bourke's. As far as I can, I will confine myself to the "Second Irish Book." Open, now, this Second Book at Part II. and you see there a very lucid statement as to what Eclipsis is, and then a table of eclipsed consonants, that is, the sounds which the various initials receive in certain circumstances. If we examine this table, which you will remark, is here in alphabetical order, we shall find that these initials do not change according to the same law. Four of them, namely, c, f, p, and t. are flattened into 3, b, v, and d, such a change is very natural and very common, and if you take notice of any of your German friends speaking English you will find them making it constantly. The formula, however, η-ο is not of this class, because here a flat letter becomes a nasal, the same is true of b eclipsed by m. Again the flat letter 3 does not disappear but with η forms a nasal sound distinct from both, and if we turn to Rule VIII. for eclipsis, we find, "that in every in-

stance where an initial consonant would be eclipsed words beginning with a vowel will take η before them." This rule, the case of η3 and the occurrence of m-t (because before this letter η becomes m,) would seem to point to the fact that the change of 3 into η, etc., is not an internal change like e. g., the change of b into v, but the result of some external accretion. Lastly, at the end of the table we have r becoming c. This small table of eclipsis, therefore, contains three classes of changes which I will tabulate as follows:—

#### I. Nasal Eclipsis, - -

η-b, e. g. Δη η-bάτ.

η-ο, " Δη η-οπαρ.

η-3, " Δ η-3αδαρ.

η-vowel, e. g. Δ η-ευταδ.

#### II. Flattening.

3-c, e. g. Δη 3-ceαρτ.

b-f, " Δ b-fuyl.

b-p, " Δη b-pάjrce.

ο-t, " Δ ο-tjr.

#### III. τ Eclipsis,

τ-r, e. g. Δη τ-rλατ.

Starting then from this, we shall enquire, 1st as to the origin of the nasals. 2nd of the flat mutes. 3rd of τ.

#### § 1. NASAL ECLIPSES.

I might remark in the beginning that this term "Nasal Eclipsis" was first given by Zeuss to this class of changes which we are now going to consider, and I make use of it here as the most fitting term to express such changes. First let us turn to Rule VI. of the Second Book (p. 96 American and 72 Dublin Edition.) It runs as follows:—The Cardinal Numbers, 7 εαδτ, seven: 8 οδτ, eight ηαοj, nine: and 9 δεjτ, ten: cause eclipsis, etc., e. g. Σεαδτ η-βλjαδθη, seven years, Δεjτ η-δαοjη, ten men, ηαοj η-3εjηεαλaj3ε, nine generations, ηαοj η-οjητ, nine sledges. Knowing, as we do know now, that the English through its parent Anglo-Saxon is kin, if Irish through the Celtic, knowing too, that the names of numbers would be likely the oldest words in any language, we might conclude that numerals in the Irish and the numerals in English would bear some kind of family likeness, and this conclusion is borne out by the facts, as the very first three numbers prove, e. g., Δοη, one, τΔ, two, τηj, three. The curious student will find in Canon Bourke's Grammar, p. 89, materials for farther comparison. Looking at this rule, then, with this fact in our minds, the suspicion would naturally arise, that



perhaps the  $\eta$  of  $\eta\alpha\omicron\iota\eta\text{-}\omicron\iota\mu\omicron$ , had something to do with the  $n$  of nine, and that the  $\eta$  of  $\rho\epsilon\alpha\tau\tau\ \eta\text{-}\beta\iota\lambda\alpha\tau\eta\alpha$ , and the  $\eta$  of  $\tau\epsilon\iota\tau\ \eta\text{-}\tau\alpha\omicron\iota\eta\eta\epsilon$ , might be connected with the finals of seven and ten. This suspicion would gain an element of probability when we learn from philology that in the primitive Aryan these numbers had a nasal, and therefore in primitive Irish, which nasal is still retained in Latin, *septem*, *novem*, *decem*. German, *sieben*, *neun*, *zehn*, etc. etc. Hence we are not surprised to find that  $\tau\epsilon\iota\tau$  has come from  $\tau\epsilon\tau\eta$  as the French *sept* has come from the Latin *Septem*, and when we say  $\tau\epsilon\iota\tau\ \eta\text{-}\omicron\iota\mu\omicron$  we bring back the original  $\eta$  which was lost thousands of years ago: By itself, the stem of the word was unable to suggest the last syllable: but on the approach of the noun the  $\eta$  sounds forth its Harp-of-Tara like protest to show that still it lives.

Such might be our surmises, let us examine the other rules and see how far they are borne out. Turn back a page to Rule IV. "The prepositions  $\Delta$  or  $\gamma$  in:  $\gamma\alpha\rho$  after and  $\eta\gamma\alpha$  before. . . . causes eclipsis." For the first preposition there can be no difficulty, it is manifestly for  $\eta\eta$  or  $\Delta\eta$  and therefore  $\gamma\ \eta\text{-}\epsilon\eta\eta\eta$  is for  $\eta\eta\ \epsilon\eta\eta\eta$  in Erinn for the other two we have to consult the ancient language, and there we find both of them ending in  $\eta$ .\* The Same search gives us,  $\Delta\eta\eta$ ,  $\beta\alpha\eta\eta$  or  $\rho\alpha\eta\eta$ ,  $\Delta\eta$  for  $\Delta\eta$ ,  $\beta\eta\eta$ ,  $\Delta$ , and thus the first Rule p. 92, bears us out too, for the ancient  $\beta\alpha\eta\eta\ \epsilon\eta$  becomes modern  $\beta\eta\eta\ \eta\text{-}\epsilon\eta\eta$ . Three of the six rules of eclipsis support our theory, and we go more confidently to attack R. II. "Eclipsis takes place in the genitive plural of nouns when the article is expressed." Before questioning the ancient tongue to tell us the secrets of  $\eta\alpha\ \eta\text{-}\beta\alpha\tau\omicron$ ,  $\eta\alpha\ \eta\text{-}\gamma\epsilon\alpha\iota\iota$ , etc. we will see if some other of the seven sisters cannot suggest us the key. Anyone who has only looked into a Latin or Greek grammar will have seen at once that the genitive plural of all the declensions ends in a nasal  $m$  Latin,  $n$  in Greek. Anyone who has heard the priest say at mass, *per omnia sæcula sæculorum* has an example of this for the last word is the genitive plural of the second last. Hence we would not be surprised to find in Irish the same termination to the genitive plural, and so we do. The modern  $\rho\epsilon\alpha\rho$  of men, is represented in O. Irish by  $\rho\epsilon\eta\eta\eta$  and as the article is declined too, we are not taken much aback When we find it as  $\eta\eta\eta\eta\eta$ .

(To be continued)

\* Windisch, §99. (6), (McSweeney's Translation)

Capt. Fgan, of San Francisco, has sent \$5 towards buying Gaelic type.

Brooklyn April 13, 1887.

To the Editor of the GAZET,

Dear Sir—The N. Y. Sun, April 11th says: "The reports from Europe are that immigration to this country, which had fallen off greatly in 1885 and 1886, is very likely to rise during the present year, to very large proportions."

Even now, emigrants are arriving in thousands almost daily; but they come without their pastors, and in their struggle for a living in this country, I am not surprised to know that nearly half the children of the poor catholic emigrants lose the faith of their parents, on account of the want of a clergyman who could speak their various languages and attend to their spiritual welfare. You are already aware of the great inconvenience the French, Spanish, Italian, and Irish speaking people have to endure, when they wish to have their confessions heard in their own familiar language. Instead of building German, French, Italian, Polish, Bohemian and other churches for foreigners, why not have services in all Catholic churches where such services are needed, for the benefit of all foreigners, and where they can hear the Gospel preached to them in their own tongue?

The great John MacHale says:

"On Tiber's banks no tongue is strange,  
Rome's faith and tongue embrace earth's range,"

Why is it that nearly all our churches and school are built for the English speaking portion of the people? With the exception of the great Dr. England, Bishop of Charleston, and Frederic Reze, Bishop of Detroit, and Andrew Byrne, Bishop of Little Rock, the Catholic hierarchy of the United States have made but little provision for the vast emigration to this country. Many Catholics will recollect the great benefits the visit of Mgr. De Forbigne Janson, Bishop of Nancy, conferred on the French Catholics of this country. Father Reze aroused the attention of the hierarchy to the wants of the German immigrants in America; and Bishop England, besides speaking and lecturing to the French Catholics, in their own language, was a member of the Hibernian Society of Charleston, and used to converse with the members, occasionally, in the Irish language.

Great praise is due to Bishop Becker of Savannah who, though born in Germany, has learned the Irish language: also to Bishop Ireland who was mainly instrumental in establishing the "Mission of the Rosary," at the first landing in New York City, under the care of the benevolent and patriotic Father Riordan, who intends to build a church in his parish, whose spire will gladden the hearts of the emigrants coming up the bay.

It is not long since Father Bohier accidentally came across a Bohemian settlement comprising about fifty families, on Long Island and though they were all Catholics, they attended no church on account of their ignorance of the English language; but they were regularly visited by Bohemian Protestant ministers, who spoke to the children in the Bohemian language. These facts were made known to Bishop Loughlin, and Father Bohier, though unable to speak the Bohemian language, was authorized to collect funds for the building of a church on the settlement. But for the accident of Father Bohier's visit, it is plain that in a few years, but few of the two hundred children on the settlement would belong to the Catholic church.

There is a great leak in the church for the want







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(The cost per line in this Directory is 10 Cent, or \$1.20 a year; This, also, pays for a copy of the G&L, monthly, during that time.)

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We have just issued a new edition (the 161st) of our Book called "Newspaper Advertising." It has 176 pages, and among its contents may be named the following Lists and Catalogues of Newspapers:—

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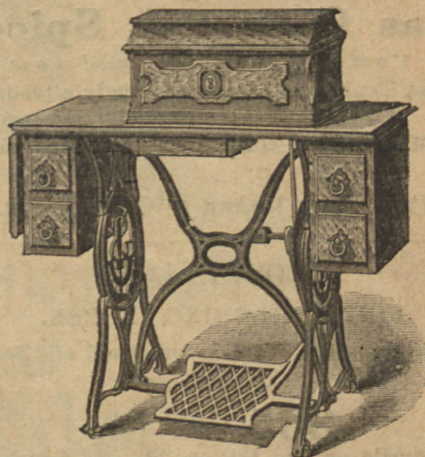
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