

ՄԱՅՈՐԱՆ

ԿԵԱԲԱՐԱՅԻՆ ՄՅՈՐԱՆՈՒ
ԾԱԲԱՐՇԱ ՇԱԽԱՆ
ԵՐԱՆՅԱ ՅԱԵԺԻՆՅԵ
Ա ՇՈՐՊԱԾ ԱՅՈՐ Ա ԴԱՐՈՒՇԱԾ
ԱՅՈՐ ՇԱԽ
ԲԵՆ-ՄԱՅԼԱ ՇՈՐՊԱԾ ՆԱԿ-ՇՐԵԱՆՆ.

624-ձ ԲՈԼ.

ԱՅՈՐ 4.

ՏԵՂԵՒ. 211.

1887.

ՈՒՍԴԵՂԵՐ ՆԱ ՄՅՈՐԱՆ.

Ո՛ր յՈՐԱՆ ի յԵՐԱԵԼԱՅԻՆ ՆԱ ՄՅՈՐԱ ՐՈ
ԼԵ ՐՈԼԱՐ՝ Ա ՇԱԽ ԱՅՈՐ ՇՐԵԱՆՆԱՅԻՆ ; ԱՇ իՐ ի
ԱՅՈՐ ԱՅՈՐ իՐ ՇԱԽԵ ՇՈ՛ Պ ՕՐԺԵ Ա ՇՅԵԱՐ
ՈՐՈՅՆ ՇԵԱՐԱԾ ԱՅՈՐ ԼԱԵ.

ՇԵՐՈՒ ՇՈ՛ ԲՐԱՅԼ ՈՐՈՅՆՆԱ ՆԱ Մ-ԲՐԵԱՇՆԱԾ
ԱՅՈՐ ՇԱՐԾ ԱՅՈՐ Շ-ՏԱՐՈՅ ՇԼԱՐՇՈՅՆ. ԵՂ ՐԵ-
ՐԵԱՆ ՈՐՈՐ ՇՐՈՅՆՆԱ ՆԱ Ա ՈՒՄԱՅՈՐ ; ԱՇ իՐ
ՇԱԽԱ ԼԵՂԵ-ՐԻ ; ԵՂ Ա ՇԱՐԱ ԲԱՅԱՇԵ ՈՒՄ-
Ե, ԱՅՈՐ ԵՂ Ա ՐԱԾ ԱՅՈՐ ՇՐԵԱՆՆԱՅԻՆ ՇՈ
ՈՐՈՐ իՐ ՇՈ Շ-ԵՂՅԵԱԾ ՐԻ ՐՈՐ ԼԵ ՐԱՆԱԾ
ԱՅՈՐ ՇԱԽԱՅՈՐ ՆԱԾ. ԱՅՈՐ ԲՐԵՂՈՐ ՇՈ Բ-
ՐԱՅԼ ԱՅՈՐ ՐԱԾ ՇԵՐՈՆԱ ԱՅՈՐ ՈՐՈՅՆՆԱ ՆԱ
Մ-ԲՐԵԱՇՆԱԾ ՈՐԵԱ ԱՇ ՇՈ Մ-ԲԱԾ ՈՒՄ ԱՅՈՐ
ՐՈՇԱՐ ՇՈ ՆԱԾ Ա ԲՐԵԱՅԱԾ ԼԵ ՐԵՆ ՐԱՅ-
ԼԱ ՆԱ ԲԵՂ Շ-ՇՈՐԵԱՅՈՐ Ա ԲԵՂ ՇԱՇԵ
ԱՅՈՐ ԼԵՂ ԱՅՈՐ ՐԱԾ ; ԱՅՈՐ ՇԱՐ Բ-ԲԵԱՐ
ԼԵԱԾ ԲԱՅԼՈՐ ՆԱ ԲԵՂ ՇԱՆ ԱՐՈՐ ԱՐԱՆ.

ԵՂ ՇՐԵԱՆՆԱՅԻՆ ՈՒ ՐՈՐՈՅԻՆ. Ո՛ր ԱՐՈՐ
ՇԱՆՅԱԾ ՈՐ Ա Շ ՇՐՈՐԺԻՆ, ԱՅՈՐ, ՄԱՐ ՐՈՐ,
ՈՐՈՅՆՆԱՅԻՆ ՇԵԱՐԱՅԻՆ ԱՅՈՐ Շ-ՐԱՐՈՅԱՅԻՆ ՈՒ-
ՇԱ. ԱՅՈՐ ՐԱԾ ՐՐՈՐՈՅՈՐՈՒՆ ՆԱ ՏԱՐ-

ԱՆԱԾ ՈՐ Ա ՄԵԱՐՅ ԱՅՈՐ, ՇՈ ՈՐՈՅ, իՐ ՈՒՄ
ԱՅՈՐ Ա ԲԵԱՐԱՅՈՐ ՐԱԾ ՇՈ Շ-ՇՈՐՈՒՄ
ՐԵԱԼԵԱ ՆԱ ՇՈ ՇՈՐԱՅԻՆ ՇՐԵ Ա Շ-ՇԱՐ-
ՇԵ ՐԵՆ.

ԵՂ ԲՐԱՇԵԱԾՈՐՈՒՆ ՏԱՐԱՆԱՅԻՆ ՇՈ ՐԱՐ-
ՐՈՅ ՈՐ ԱՐ ՄԵԱՐՅ ԱՐՈՐ. ՇԱԾ Ե ԲԱԾ
ՇՈՐ Ա ՇԵԱՆԱԾ ԼԵՐ ? ՏՐԵԱՆՅԱՆ Ա ՇԱՐ
ՐԱՐ ՆԱ ՈՐՈՅԻՆ, ԱՅՈՐ ՐԵԱԾ ? Ո՛ր ՐԵԱԾ,
ԱՇ ՐՈՐ ՇԱՐԱՆ Ա ՇԵԱՆԱԾ ՈՐ ԱՐԱՐԱ,
ՈՐՈՐՈՐ Ա ՇԵԱՆԱԾ ԱՐՈՐ, ԱՅՈՐ Ա Շ-ՇՈՐՈՒՄ
ՇԱՐՇԵ ՐԱՐ ԱՐՈՐ ՈՐ ՇՈ ՈՒՄ ԲԵՂ ՇՐԵ ՐԱՐ.
ԱՇ, ԱՐՈՐ ՇՈՐ, ՈՐՈՐ ՇՈՐ ՇԵԱԾ Ա Շ-ՇՈՐ
Ա ՇԱՐԱՐ ՇՈՐ ԱՐՈՐ.

ԲԵՂ ՈՐՈՒՆ ԱՐ ՇԱՐՈՒՄ Ա ՇՈՐ ՇՈ
Բ-ՐԱՅԼ ՇԱՐ ՆԱ ՇԵԱՆՅԱՆ Ա ՇԱՐ ԱՅՈՐ
ՇՈ ՄԱՇ, ԱՅՈՐ ՈՒՄ ՇՐԵԱՆՆԱ ՐԱԾ ՈՒՄ
Ա ՇԵԱՆԱԾ, ԲԵՂ ՐՅԵՂԵԱԾ ՄՅՈՐԱՆՆԱ ԱՅՈՐ
ՇԱՐՈՒՄ ՈՐ ՇՈՐ ՇԵՂ ՈՐՈՒՄ ՇՈ ՇՈՐՈՒՄ.

ԵՂ ՈՐՈՒՄ-ՈՒՄ ՇԵԱՆԱԾ ԱՐ ՈՒՄ-ՇՈՒՄ ; ՈՒՄ
ՇԵԱՆՆԱ ՐՈՒՄ-ՐԵ ԱՅՈՐ ՇՈ ՇԵԱՆԱ իՐ ՈՒՄ-
ՇԵԱՐ ՈՐ ՇՈ Բ-ՐԱՅԼԱՅՈՐ ԱՐ ՈՐՈՒՄ ՆԱ
ՈՒՄ.

Philo-Celts.

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

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

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

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

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

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

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

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

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

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

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

Columbus—The CATHOLIC COLUMBIAN.

Leavenworth—The CATHOLIC.

Kingston—The CANADIAN FREEMAN.

New Orleans—The HOLY FAMILY.

Hastings—The STAR.

Cleveland—The CATHOLIC KNIGHT.

Omaha—The NEBRASKA WATCHMAN.

Scranton—The TRUTH.

Montreal—The EVENING POST.

St. John's—The GLOBE.

San Francisco—The MONITOR.

Chicago—The EMERALD.

Boston—The PILOT, THE ECHO.

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

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

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

PRAYER OF POPE PIUS IX.

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

URNUIĜE AN P'APU, PIUS IX

O m' Jora! b'ronn onraighn aon a'm-arc t'rocairead. Iompraib d'adairb a'm zae aon d'fion, a'ma' d'iompraib t' a'm b'eronjca e, ionnur zo d'feicfionn le n-ar r'ijib corporad e. N' f'ij r'ionn-he e. Z'et ionpraib d'adairb taob ne n-ar z-eroid'ib, ionnur zo m'b'f'ejon l'ion, an uain cu'ionnionn onra, neart do e'ar-ajh'z o'n tobar b'ioz'har ro----an neart a t'ad n'actanad d'ionn cu'ion t'roda na beada d'fulan'z.

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

Zi Sl'annu'z'eo'nn a Jora: 'Nuair a e'ionn d'eud'ion naon'eta a'm n-a d'orcu'z-ad le p'air, 'nuair a e'ionn do e'ionne naon'eta co l'ion de z'rad, z'laon'ion a d'focl'ajb naon'ion z'u'z'ur'ion: Zi U'z'ear-na Jora. buair a'm mo e'ionne cl'od do e'nead naon'eta, ionnur zo d'feicfionn a'm b'ronn a'z'ur z'rad: b'ronn----ionnur zo m'b'f'ejon l'ion zae b'ron d'fulan'z a'm do f'ion-ra; z'rad----ionnur zo m'b'f'ejon l'ion zae z'rad do e'ar'cu'ionn'zad a'm do f'ion-ra.

THE GAELIC ALPHABET.

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

THE IRISH-AMERICAN, T. O'N. RUSSELL
AND THE GAEL.

In the issue of Aug. 27 of the Irish-American appeared a Gaelic letter from us in reference to one from Captain Norris in the preceding issue. The type-setter made a lot of blunders in setting up our letter and, suspecting that the friends (?) of the Gaelic cause would take an undue advantage of such blunders to vilify us, we wrote to the editors requesting the correction of the most glaring of them. The editors did not deign to do so, but published on the front page of their paper a letter from T. O'N. Russell, ostensibly grounded on the said blunders—thus forcing the belief that they and the writer concocted the blunders in order to create an opening to abuse us, and through us, the GAEL. If this were not the object why did they not publish our corrections or say that they had received such?

The following is a copy of the letter in question.—

Երևան, 27 Երևան 1887.
Երևան, 27 Երևան 1887.
Երևան, 27 Երևան 1887.

Ձ Երևան, 27 Երևան 1887.
Ձ Երևան, 27 Երևան 1887.
Ձ Երևան, 27 Երևան 1887.

Յի՛ն 30 Երևան, 27 Երևան 1887.
Յի՛ն 30 Երևան, 27 Երևան 1887.
Յի՛ն 30 Երևան, 27 Երևան 1887.

Երևան, 27 Երևան 1887.
Երևան, 27 Երևան 1887.
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Երևան, 27 Երևան 1887.
Երևան, 27 Երևան 1887.

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

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

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

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

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

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

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

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

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

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

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

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

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

Տըրօճարդ լեյճեօյր Յաօճայճե շն-
այդդ և բարբաճո մէ լաճ ան մօժ ընթի-
նդդե ըստ շարտ.---

“Լա ըստ 'դա ծարարս մօրն ;
յի ծարարս ըստ ըստ.”

Շողոմար ան մօժ ընթեճաճ ըստ լե
բօլայն մայճե Յօ շօյթօնտա ; լաճ Բա
մայճ Լիդ լօր օ բօլայն ելե 'դա շի-
ճօլլ ըստ Բաբարճ ընթ բարբաճ ըստ
Ձիար ընթ, լա ըստ Բաբարճ Յօ Յ-ճիդդ-
բարբաճ ըստ Լա լեյճեօնտա անթ ան
Բաբարճ ընթ և Լա.

* Vide trial of Sergeant McCarthy, etc.

ԾՈՅՐԵ-ԱՅԾՐԱՅԻՆ.

(FROM THE TUAM NEWS)

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

ՏԵՂԱՊԱՏ.

Տընձալ մըր Եւսէ-Չիւնիյի ա'ր խալտե
մորա,
Տընձե ապշեաճ' ա'ր շլեանդա քառոյճ,
Օ Ծորեայճ զա յ-սաի յօ ծուլ-աճ' զա-
րուաճ,
Ա'ր շնչաճ աղաւ ցօ Յալկիյի աղի;
Շայճ մէ քի ընչե 'ի քօրօ ա յ-Շեանդ-
րայլե,
Այ ըփօր-Օլ զա յ-Շարճ 'ր աճ ընդիյի աղ
մօ քօր,
Ա'ր ընչայլ ծօ մօ շնչօ շեալ զի քաճայճ
մէ 'ի աղ ծ-քաճ ընդ,
Օ ծ' քաճայճ մէ զա ընչե քնձ Ծոյրե-
Այ-Յալիյի.
Եր աճա ! Անա, շնչայր շնչա իօմ-քա,
Ա'ր քաճ Պաճ-Շնչ աղ ա շնչ 'ր աղ ծ-քաճ
այճ;
Ոյ ծաճալ շօրճե շնչայճ զօ շալա ծն-
ծաճ ծայր,
Ա'ր յօ ծ-Շեանդիյի շնչ յօ ծնչճ ի մօ
քօրճե;
Քաճիյիյի աղ մօ շնչիյի ծայր-քա ի մն-
լաճ,
Ա'ր շեոլ յաղ շնչայր ծօ ընչիյիյի աղ
մօ քօր
Աճճ աղ ծնչ ծայր աղիյի շայր Շայրլոլ
Չիւնիյի,
Տնչ Օճ ի շնչայճ իաճ, ա Ծոյրե-Այ-
Յրայի !
Ոյ 'ի քօր ծայր զօ քաճա զօ մօ աղ ծիճ
ծաճ իլիք,
Օ Ծորեալ-Չիւնիյի յօ ծայր-լոճ-քաճ,
Քաճ ծ-Շեանդիյի ծօ մօ շնչօ շեալ
աղ աղ ծիճիյի աղիյի,
Ա իլիքայրաճ աղ աղիյիյի ա ծաճ շեանդա
քի մօ քօրճե;
Քաճ ծաճալաճ, ծօճ, ա ծաճ մէ, 'ր մէ
ա զալա ծայր իաճ,

Ա ընչ զա մ-քաղ մանկայճ, 'ր իաճ ա շայլ
մէ մօ շայլ,
Աղ մայրի լա ընչ 'ի քաճալ ծօ ընչ
մէ ի մօ շնչօ շեալ...
Օճ մօ շնչ շեոլ ընչ իաճ, ա Ծոյրե Այ-
Յրայի.
Անա.

Ան շեաճ աղ մօ ծիճ զաճ զ-Շայր-
իաճ մէ մօ շնչայլե,
Տնչ ծօ շայրաճ ա շնչիյի յօ Ծոյրե-
Այ-Յրայի,
Ա մ-քաճիյի յաղ ընչաճ ծիճայր ալ
քաճալ ծօրիյի ա յ-Շնչիյի,
Յաղ մօ աղ ծիճ ծօ ծօճ աղ ընչ ա
ա ծաճ;
Շեաճճ մըր լօրիյի ծօ շնչ ծաճալ,
ծիճալ,
Քաճ իլիքաճ աղ ծօր ծօճ ընչալիյի
քնձ ծիճ,
Աղիյիյի աղ յ-Շնչալ. շնչիյի ծօճ
աղ ծիճ,
Աղ ծայր ծայրիյի ի մ-ա ծ-Շայրալ աղ ա
իաղիյի յօ զա զ-Շոլ,

ՏԵՂԱՊԱՏ.

Եր ծիճիյի ծայր-քա ընչ շայրաճ...
Շաճ աղ շնչ աղ ծ-Շայրալ աղ.
Ա'ր ընչ ա' ընչ աղիյի զա ընչ-քաճ,
Շաճ աղ ընչ իաճ 'ր ա շայր
Ա' ընչաճ աղ ընչ շայր;
Աղ ծիճ 'ր աղ ընչ-քաճ;
Շաճ ծայր ալ աղ յ-Շնչալ աղ,
Շաճ ընչալ ալ աղ ընչալ,
Աղ իաճ ալ ընչալ աղ ընչալ;
Շաճ զա ծիճ ալ ընչալ աղ ընչալ աղ
'Շաճ ընչալ ա' ծնչ ի քաճ:
'Տ զաճ մօր աղ ծայր ընչալ ծիճ զ-
Ծոյրե-Այ-Յրայի !

Անա.

Քաճ ծիճիյի ա'ր զաճ ծօրաճ ա ընչալ
քնձ զա ընչալ,
Ա'ր յաղ ընչ աղ ծիճ 'ի աղ ընչ ընչ ծօճ
քաճա ընչալ;
Ոյ ծիճալիյի աղիյի զօ ծիճ ընչ զաճ
քաճ զօ աղ ծայր,
Ա շեաճալ ընչ զաճիյի ընչ աղիյի աղ
քնձ;
Շաճ ծիճաճ զաճ-քա ընչալ ծօրաճ աղ
քնձ ծօր զաճ զ-Շայրալ,
Շիճաճ աղ ընչաճ 'ր ա ընչ 'ի զաճ-

ԱՌ ԱՅՐ ԶԱՇ ԵԱՅԻԺ ;
'Տ ԶԱՐ ԵԱՅԻԺ ԵՅԹԵԱԾ ԶԱՊ ԵՅԼԼ Ա ԵՅԶ-
ԲԱԾ ԵՅ ԲԵՅՆ,
ԵՅԵ ԵԱՐԶԱՐԵԱ 'Ր ՊԱ ԲԵՅԻԵԻԺ ԲՅՈՒ ԾՈՅՆ-
ԱՅ-ԾՐԱՅՆ.

ՏԵԱՄԱՐ,

ԵՐ ԶՈՅԻՅՈՒ ԱՊ ՊՅԾ Ա ԵՅԵ ՄՅ ՊԱ ԵԵԱԼ-
ԵՅՆԵ,
Ա ՊԶԵԱՊԵԿԱԺ ԱԼԱՅՆ' ԲՈ ԾՈՅՆ-ԱՅ-ԾՐԱՅՆ
ԵՅԵԱՊ ԲԵՐ ԲԱԾ 'Ր ԲԱՐԱԸ Ա'Ր ԵԵԱՊ-
ՊԱՊԱՅՆ ԵԱՊ' ԱՊ,
'Տ ԵՅԵԱՊ ԼԱԸՐԱ ՊՅՐ ԲԵԱՐ ԱՊ 'ՊԱ
'ՊԱ ԱՅԵ ԱՅԵ ԲԵՐ ԲԱՊ ԵՅՆ ;
Օ ԵՅԵԲԱՐ ՊԱՅԵ 'Պ Ե-ԲԱՊԱ ԵՅԵԱՊ
ՊՅԵ ԲԱԾ 'Ր ԵԱՊԵ ԱՊ,
'ՏԱՊ ԲԵԱՐ ԵՅԹԵԱԾ ԱՅ ԼԵԱԾ 'Պ ԵԱՐ ԱՊ
ԵՅՆԵՈՇԱԾ ԲԵ 'ՊԱ ԲԱՅԵ ;
ԲԱՊ ԵԱՐ 'ՊԱ Մ' ԲԱՐԱԾ 'Ր ԵՅԵԱՐԲԱՅԾ
ՄԵ ՊՈ ԼԱՊ ԵԱՊ,
ԱՈՊ ՊՅՅՈՒ ԱՊԱՅՆ ԶՈ ԵԱԸ ՊԱԸ Պ-ԵՅԵԲԱՅԾ
ԵԱ ԵԵ ԵՅՐ.

ԱՊԱ.

Ա ԵԱԸ ԲԵԱՐԱՊ ԱՊԱՅՆ ԱՅ ԵԱՐ ԱՊ Ե-
ԲԵԵ,
ԵԱՊԱՊ ՕՐԱ 'Ր ԵԵՈ ԱՊԱԸ ԵԵ ՔՈՅԵ,
Ա'Ր ԼԵ ԵԱՊԱՅԾ 'ՊԱ Ա ԵԱՅ ԲՅՈՒ, ԵՒԱՐ
ՊՅՐԵՅՈՒ ԵԵԵԵ,
ՕՐ ԵՅՈՊ ՊՈ ԵՅԵ ԲԵՅԾ ԵԱ 'ՊՅՐ 'Տ Ա
ԵԱՅԾ' ;
ԱՅՐԱՊ-ԲԵ ԲԵՅՆ ԵՅՐԵ ԱՊԱԸ ԱՊ ԵՅ ԶԼ,
ՊԱՐ ԲԱՅԱՅԾ ՄԵ ԱՊ ԲԱՅԱԸ, 'Ր ՊԱՐ ԵԱՅ-
ԱՅԾ ՄԵ ԵՅԵԸ
ԶՈ Մ-ԵՅԾ ԵԵԱԸ ԱՅԱՊ ԲԵՅՆ ԱՅՐ ԶՈ
ԲԵԱՊԱՐ,
ԱՅՐ ԵՅՈՇԱՊՅՆ ԵԵԱԸ ԵՅՅՈՊ ԲՅՐ ԱՊԱՐ ԱՊ
ԵՅՆ.

ՏԵԱՄԱՐ.

ԵԱՅԾ ՄԵ ԵՅՆ ՊԱՅԵ ԱՅ ԵԵՇԱՊ-Պ-ՊԱՅԵՅՆ
ԱՅ ԱՊ ԱՅԵՅՆ ԵԱԾ 'ՊԱՅԵ ԵԵ ԵՅԼ-ԵՅՐԵ ;
ԱՊ ԵԱՐ ԲՅՐ ՄՅՐԵ ԱՊԱ, ԵՅԵԱՐ Ա Ե-ԵԱՊ-
ԲԱՐ,
ԵԱՅԾ ՄԵ ՊԱՅԾ' ԱՊ Ե-ԲԱՊԱ ԲԱՅԵԸ 'Ր
ԱՊ ԵԱՅԵ ;
'Պ ԱՅՐ ՊԱԸ ԱՅՐ ԲՅՅԱԾ ԵԱ ԲԵ ԵԱԼ ԵԱՊ
ԲԱ,
ՏԵԱԲԱԾ ՄՈ ԶԱԪԱԵԱՐ 'Ր ԵՅԲԱԾ ՄՈ ԵՅՐ
Ա'Ր ՊԱԲԱԾ ԱՅՐ ԶՈ ԵՅՆ ԲԱԾ ՊԱ Ե-ԵՅԵ,
ԱՊԵԱՐՅ ՄՈ ԲԵԱՊ ԵՅԱՐԱՐԱՊ ԶՈ ԾՈՅՆ-
ԱՅ-ԾՐԱՅՆ.

ԱՊԱ

Ա ՏԵԱՄԱՐ Օ ՊԱ ԲԱՅԵ ԲԱՊ ԲԵՅՆ ԶՈ ԼԱ
ԼՈՊ ;

Ա'Ր ԵԱՐԱՅՆ ԼՈՊ Ա' ԲԵԱՊԱՊ ԵԱՅՈՅՆ
Ա' ԵՅԵԸ,

ԱՅԵՐ ԵՅ ԶՈ ԲԱՅԵԱՊԱՅ ԶՈ Ե-ԲԱՅ ԵԱ
ԶԱՊ ԱՐԱՐ,

'ԵԱԸ ԵՅԵ ԵԵԱԵՅՆ ԶԱՊ ԱՅԵ ԱՅ ԵՅԾ
'Ր ԱՊ Ե-ԲԱՅԱՅ ;

ԱՊԱ ԵԱ ԱՊ ԲՅՈՊ ԱՊ Ե-ԱՅ ՕՐԱՊԱՊ ԵԱ ԱՊ
ԲԵԱՐ ԶՈ Ե-ԱՊ ԶԱՐԱՊԱՅ,

ԵՅԵԱՐԲԱՅԾ ԲԵ ԵԱՊԱՊ ԱՐԱՐ ԲՅՐ ԱՊԱՐ ԱՊ
ԵՅՆ,

'Տ ԶԱՐ ՄՅԼԵ ԲԵԱՐ Ա ԶԵԱԲԱՐ ԵԱ ԵՅ
ԲԼԱՊԱ ԱՊ,

'ՊԱ ԵՅԵ ԵԱՐԶԱՐԵԱ 'Ր ՊԱ ԶԵԱՊԱՊ ԲՅՈՒ
ԾՈՅՆ-ԱՅ-ԾՐԱՅՆ.

A Voice From the Old Sod.

ԱՊՅ ԼԱՅՊԱՐԱ, 31-ԵՅ ԼԱ, 1887.

Ա ՏԱՅ ԵՅՐ :

ԵԱ ԵԱՐ ԱՅ ԵՅՐԾ Ա Ե-ԵԱՐ
ՊԱ ԵԵԱՊԱՊ ԵԱԸԱՐ ԼԵ ԲԱԾ, ԱՅԱՐ ԲԱՅ-
ԼՈՊ ԶՈ Ե-ԵՅԵԱՐԲԱՅԾ ՄԵ ՄՅՐԵԱԸ ԵԱՊ
ԱՊԱՐ, ՄԱՐ ԵԱՐԱ ԶՈ Ե-ԲԱՅ ԲՅԵԱ ԴԱՅԾ
ԱՅԱՊ ԱՅԱՐ ԵՐ ԵՅՈՒ--ԶՈ Ե-ԲԱՅ ԶՅԵՅՈՊ ԱՅ
ԱՊ ՊԶԵՅԵՅ Ա ՄԵԱՐՅ ՊԱ ՊԶԱՅԵԱԾ Ա
Ե-ԵՅԵԱԸ ԲՅՐԵԱՊԱՅ Ա ՊՅՐԵ ՊԱԸ Ե-ԵԱՅԼ-
ԲԵԱՐ ԱՊԱՐ ԵՐ ԼԵ ԵԵՈ ԵԱԸԱՊ ԵՅԼԵ, Ա
Ե-ԵԱՐ ԱՅ ԵՅԾ.

ԼԵ ԵՅ ԵԵԱԾ. ԵԱԪԱՐԲԱԾ ԵԱՊԵԱՐ Պ ՊՅ
ԵԵՈ ԲԱՅՅԵԱՐ ԵՅԼԵ ԱՅ ՊԱՊԱՐՅՈՐ ԱՊԵԼ-
ԵԱՐ ԱՅԱՐ ԱՅ ԲԵԱՅՈ ՊԱ ԶԵՅԵՅԵ 'ԲԱՊ
ԵԱՅԵՅ ԲՅՈՒ.

ԵԱ ԵԱ ԵԱԼ ԱՅ ԵԱԸԱՅԾ ԶՈ ՄԱՅԾ, ԱՅԱՐ
ԶՈ Մ-ԵԱԾ ԲԵԱԸ Ե-ԲԵԱՐ Ա ՊԱԲԱՐ ԵԱ
ԱՅԱՅԾ, ԵՐ ԵՅ ՄԱՊ ԵՅ ԵԱԾ,

ԶՈ ՄԵԱՐԱՊԱՅ

ՊԱԸԾԱ.

[We anticipate pleasant papers from Mt. Mellory]

ԱՅՐԵԱՐ ԱՅԵ-ԼԵՅՅՈՊ

ԱՅ ԲՅՅԼՈՊ ԶԵՅԵՅԵ.

(ՏՅՐԵՅԵԱ ԼԵ Ե-ԱՅԱՅԾ ԱՊ ԶԱԾԱՅԼ.)

"ՊՅՐ ՊՅՐ ԵՅ ՊԱԸ-ԼԵՅՅՈՊ ԵԱԼ ԱՅ ԵՅԾ-
ԵԱՅԼ ԵՅՅՐ ԱՅ ԵՅՅՈՊ, ՊԱՅՐ ԱԵԱ ԵԵԱ
ԱՅԵ," Ա ԵԱԪԱՐԵ ԵՅԱՐԱՐԱ ԼՈՊ ՄՅ Օ
ԲՅՈՊ.

"ՊՅՐ ՊՅՐ, ԶՈ ԵՅՅԵ," ԱՅԱ ՄՅՐԵ,
"ԱՅԱՐ ԶՈ ԵՅՅՈՊ ԵԱ ՄՅՐԵ ԱՅ ՊՅԵԱԸ"

The Gael.

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IS THE IRISH LANGUAGE WORTH PRESERVING?

(Continued from page 716.)

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

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

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

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

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

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

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

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

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

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

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

P. A. YORKE, C C.

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MR. YORKE'S LETTER.

St. Charles' College, Ellicott City, Md.

July 21, 1887.

To the Editor of the GAEIL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. "Most of the old futures in *e* have in the latter language changed this their characteristic into *eo*: Modern Irish *eibéolad* I will die, Prest. *eiblim*.....*coiseonad*, I will maintain, Prest. *cosnaim* *coingeobad*, I will hold, Prest. *congabhaim*.....*freigeorad*, I will answer, Prest. *freagraim*. This formation is adopted by the verbs in *igim*, and other denominatives and by some dissyllabic verbs in *-il* *-in*, *-ir*, *-is*.....*Ceingeolad*, I will bind, Prest. *ceanglainm* from O. I. *cengal*, a tie, *foillseocad*, I will show, Prest. *foillsigim*, (from *folllus*, plain, open, clear." (From Windisch §281) cf. MSS, Mat. p. 624, where Oisín says, "Inneosad dhuit seal go grinn." The change of *gh* into *ch* is regulated on that general law in Mod. Irish by which back consonants with back vowels and front consonants with front vowels, e. g., in the decl. of *marcach*, &c.

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

I remain, yours truly,

Peter C. Yorke.

Κο δευηαῖς, ἐπνεηηαῖς, δεαηηαδ
αηι εῖρη διρ ο-τεαηαη. Ἰρ ῖς αη ε-αοη
οῖορεαδτ ἀηῖαη ῖ ατὰ ῖαῖαδ αῖαηη
λε ῖααααδ ο'αη ῖηοετ. Ἰε ῖρ ῖορ
αη οῖορεαδτ ῖ ῖα δρεαδτῖηαηηηηηη
αηηη ῖαη ῖρ εῖρη---οῖορεαδτ ῖαε ῖεῖο-
ηη λε ῖαοηη ῖαοῖαεα α εαηηαε---οῖη.
αηα ῖηοηη ῖηαηαεαη αη ῖ-οηηαεδ! ῖρ
ῖορ αη οῖορεαδτ ῖ: Κοῖηαεα οο διρ ῖ-
εαηηη ῖ.

Oil City, Pa. July 24th, 1887.

Editor of the GAEL,

DEAR SIR:—

Through diffidence of my own slender abilities, I have hitherto withheld myself from entering into the learned controversy which has, for some time past, been going on in the columns of your journal; but having recently discovered that a learned Celtic philologist has delivered his opinions, the fears which I had of stultifying myself have greatly vanished; for my convictions tell me that, as well as others, I may be able to offer some useful hints in reference to the matters in dispute. With regard to the verbs *ól* and *cear* I am persuaded that the latter has a false orthography; and I am led to this conclusion by the fact that, in the West of Ireland, the diphthong *ea* has always a short sound as in the words *lean*, follow, *rean* old, and *ceao* leave; but when these sounds require to be lengthened the said diphthong is changed into *eu* as *leun*, *reun*, and *ceuo*: But on the contrary in Leinster and Munster the said verb is always written *ceir*, and is followed in the spoken Irish by the demonstrative pronoun *ri*, which, in the South, follows words with attenuated vowel terminations. Now, as Father Bourke has, very properly, pronounced the "fiat" of his disapproval against making monosyllabic Gaelic verbs have their future tense endings in *éad*, it is not

necessary for me to offer a single word in support of so manifestly correct a decision; but when he avers that it is proper to give derivative verbs the condemned termination I altogether disagree with him; because the paramount law of the Irish language which is that of euphony would be greatly violated by such a course; for then we would have permanently established in our tongue those unsounding, barbarous crudities known as double gutturals, than which there is nothing in a language more inelegant; and I may mention some of these as, *beaéteoéad*, *boéteahoéad*, *erfoéhoéad*, *doéteoéad*, *doiréteoéad*, *maéleoéad*, *rimaéteoéad* and *rihaéteoéad*: With such uncouth and almost unutterable sounds remaining in our dialect it would be inconsistent to ever boast of the Gaelic language as an idiom of mellifluous sweetness and rare euphonic perfection. The custom in the South of Ireland is to change the *é* guttural of the last syllables of such words as these into an aspirating *í* which is a letter of the same vocal organ, in order that the sound of the preceding broad vowel *o* should be more easily heard in the penult. And if this be allowed without any objection in the past and present participles, it is perfectly logical to make a similar change in the verb itself, and consequently I am thoroughly convinced that the said adventitious *ch* should be altogether eliminated from verbs in the connection

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

AUTHOR

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

as flat, vulgar, and unfit for lyric poetry. To deduce this term from the Latin *atque*, is an unwarranted freak of derivative conception, which philology could not for a moment sanction. *21ch* has no literal congener in Greek or Sanskrit; its nearest equivalent in Latin is *ac*, which, however lacks the final "t," and is not guttural; but its exact cognate must be sought for not in a mutilated shape but in the concrete form in Hebrew in whose Pentateuch we find it in such expressions as 'ach Noah," but Noah, "ach Mosheh," but Moses. Now, as to myself I must candidly declare that I have no special predilection in favor of any particular dialect; but I wish to see the language spoken upon Irish soil by at least sixty generations of my maternal ancestors brought to an unequalled degree of phonetic polish and perfection: a task which can never be accomplished if its lingual vehicle should come to be run upon the rugged road of rude, ill-sounding and obsolete forms of speech.

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

Yours truly,

Wm. Russell.

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

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Nac mairis nac b-fuill fíor aís t-o N. aín cónhusté na t-teađar fíú fíuar. Dá m-beidead beidead ré rímfodad é-ca loctužad an 3aodas, mar rímfod ré do 'n t-Saoi 21ac21áin. beulfarca.

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

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