## AN GAODHAL.

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	THE	GAELIC ALPHABET.			
sh.	Roman.	Sound.	Irish.	Roman.	Sound.
	a	aw	111	m	emm
	b	bay	11	n	enn
	c	kay	0	0	oh
	d	dhay	p	p	pay
	е	av	11	r	arr

c d dhay p p pay
e e ay p r arr
r f eff γ s ess
5 g gay c t thay
1 i ee μ υ οο

to and in sound like w. when followed or preceded by a o u, and like v, if preceded or followed by e and 1; to and 5, like y; r and to like h; to like ch; to like f; r is mute, and all the aspirated letters at the end of words are nearly silent

## FOURTH LESSON.

## ADOPTED FROM BOURKE'S.

Pronounced. All a cliff. aill at, a brood, awl. ol-lah ala, a swan, aw-urdh. áno, high, At, a swelling. oth báo, a boat. bhawdh. bann, top; consideration, bhaw-ur. bow(arrow). bó, a cow. bug. boz, soft, bots, belly, bellows, bullug. cam, hooked, bent, cawm. caw-iss. car, case, oall, blind, dhall dhill. vill. fond, beloved, out, black, dismal, dhuv faudha. FADA, long, 54ηη, scarce, ghawunn. 34μ, near, gawr. Jar, a stalk. goss. 5lan, clean, glaun. 5lar, green, gloss. lhawn. lan, full, tonz, a ship, lhung. long, track, lhurg.

mall, late. mahulh mam, mother, maum mor, manner, mo-iss muc, a pig, muck ηόγ, fashion. nho-iss 65, young, o-ug. onc, prince' urk ono, order, urdh pir, pease, pish pont, tune, harbor, purth. 11/5, king, ree. norz, eye. ro-usg conn, wave, thunn.

1. άι ός, αια δάη, ατ άμτ, δοίς πόμ αξιτ δό τιδ. 2. cár cam, δάμπ ζίας, δάτ γατα, ομε ταίι, παπ τίι αξιτ ξατ ξαη. 3. ίσης πόμ, ίσης ξίαη, μίζ όζ, μοτς ξόμη, ομτ άμτ, τοηη άμτ αξιτ ξατ δος. 4. ρομε δίηη, τοηη άμτ αξιτ ατ πόμ. 5. πμε τιδ, δό ζίας, μοτς δος αξιτ δότς πόμ. 6. αια παίι, άι ξάηη, ξατ δάη αξιτ δάμμ δος. 7. ρίς ίάη, μή, αξιτ ξας cam, όμ τρομ αξιτ μός μή.

## DR, GALLAGHER'S SERMONS,

## (Continued).

Τειξελημιο α Ιεαδαρ ηα ριζόε το ησελάλο απ θαμηρίζαη θεσταδέ το μαρικό αξάμητο αμρ α πας Solam, πας
Ολιβιό. Ν'μαμρ α άμαλατό απ ριζ γ΄ βεις τεαός, άμαμο απη α η-αρακαίτ το 
Ιμαό-ξάμρεας, ριμηε μπιλιξό απτ οποίρι 
όι, αξυγ άμη αμρ α δεαγ-λάμη απη α άκταομι ριοδόα γ΄ ; συδαμτ λείτ, τας ητό 
α τεαγταίο μαίτ μαριαίο το σάμα αξυγ 
ηλό η. σιμιταό γ΄ βαρι α πάταμι, όμι ηί 
δ- κυί γε σεαρτ το το σουμτιμη ποίγια 
αμρ το ζημιγ.

21/αρ αη 5-сенτηα ταρ έργ 21/μηρε δαίη-Τίξεαρηα ταίτεατ α τέαρηματ αίρι αη τ-γασξαί γο, αξιιγ το τίημα το η α η-21οη 21/ας α δρείς τίηξε γέηη 50 ράρτας, ταίημο γε αηη α η-αρακαγ, αξιιγ γιμαίξτε

#### 21 R O e 21 5 6 0 5 र ú 21 21.

21 พ-ชล์ ล 5-селирина 10ทุพแท, ชา-Ιγ, Άρο Θαγθυίζ δύηλ, τά ά όθαρ θρόιη η- 5 Δο ό Δί Δ η- ο μι. Τά Δ η- Δο σό το ε τη ε μηήραρ, ηερήθελ τίησε 'γρη μαιό έμαρ, όμηη! 21η τιά α δί άρουιτά απη α γαορόλη le τηί κιόιο βιαόλη, ηί είμηреар аруг 30 h-еиз é. 215ur 30 móр món a b-ruil átban cúma azur caome ΑζΑΙηηθ - τά ΑΙΣ ΙΔημιιό Αη τεληζα ηοί το constait reirion beo a learut'o -'ran 5-caill a tainic oppainn le bar An o-taca. Cajnic rzeul a bajr 30 oub, υπρας ομμαίημα κέιμ, σία σόσας καοί μα lesseann ar an 3-cinn nac 3-cluinfimus o a jut reapainail, cinealta 30 deo, 10 ηλό η-Δημεόμμηο Ιελζαη α Ιάιμε Δημ Δη 5. σεληη; ηείτε ηού το δί ζηλτλό Δηη Δη ŋ'ój5e.

Νί της ιηη πόμλη α μάο αποιτ: τά μ 5-chorde πο ίσητα le jomájo πα caille α ζά ομηληηη. Ιαμμαμμίο αιμ ήμηηcin na h-Cíneann, ais admáil a mear a'r α η-5μά τό, σίτισο beaz a σεμηασ α พ-ชนทุธล์เทรอ ลก ทุโซ ทุจร ชนซ ทุ-เอทุทนเท lejr a cojijeuo-ré rjy, n-ojajo raocajn A 01713e δεληπιήτε, τελητάη A τημε.

Deun é reo, ασυς σά γιηη σιησε 30 mbejo τέ τευς της απαγ ομη αρη η α Flaicir-n-aic, ní 'l amnur onnainn, a τά Δ Ιόμτοίη— 50 ταμτηρελήμας, τράτας.

21347 γαηπαιημίο Δοηλόο Clay-ηλ-1-5000al ran surve rualinnear rianujoe azur zlojn na b-flajtje zo rejlbjoe cú, san comar, a Seristin enac ejl! 21mén.

21n 19ao tá Samna' .81.

O'Fean-easain an Saodail.

Tá mé bhónac zun caillear mo hoh cum an Ollaim blacie, act tabaintio mé ב דעטר באוחה בחסוד.

Ο' ταρη τό αρη, α έσαο αξυγ α έμηξατη το ταθαμτ σο-έπιμημιταό η τιαό α τά rożlumia 'ran n-Jaeojliz, ann albajn ασης απη εγγηη, το σαιριη με céile ασης ιτομισαό δαθότισε Εμερομή ασμή Alban Alnn utle cearmán τη αμό σο'η σ γαοξαί, σο δηειτ γαοι αση ημαζαί. σο ταιγθεάηar do nac hald monan oitrine eloin an

σά τελησα, ασμή 30 παιδ πα σιτήπε α τά eaconna 'noir deuncat le daoinit olca σαοδ αγσίζ σε ceuo bliacain 10nnur 50 m-bejoead reaps agur ameolar am a céile ais clannait aoin matan, eadan, Jaodajl na h-Cjneann azur Alban, 'r jonημη 30 η- δερθελό Αξ ηλ Sacranajo ηίση ηό cúmaco le mażluż' o azur le rmacouż-Αό Δη σά cine; ασμη ηας παίδ αση ceanzal do lájojn azur do olút ejojn σαοιηίδ α' τ τά селησαί τελησαή τοιτέελημα.

Do comantit mé aon uitin vaoineat TO teact o Eminy agur o albam agur σό ηο τηί ό ζελητηλίη, λόμη δάς сејго σιμόροιι Ισμιέτε αξυγ σμαμμεσμα ησ τελητάη, το δείτ γοςμιίζτε le τοξά, αη ċιιτο ης τη αξιαξιαξαό 3-cómημη το.

Do cumear an lith centra cum reaneasain an vorcon Piloc, act níon b' ail lejr í clóbualað. Ellá tá cineál daman-TA AIR TRUIM HA TALMAH, TIAT FIR-EATAR' na b-pappeun Emennac ra m-baile azur a 3-cjan. Ní teunfajo fean aca aon nio ain ron na Jaeoilze act nio nac réloir leir α γεασηλό. Τά κιογ αξατη cheuo τά ομ τα; τά εασία οπτα 30 ο-τημεκαιό αη сομpujõe ro cimcioll na Jaeoilze cum cinn lá ejzin co luat azur τά an ceirte ro na calinan rochujšte, azur 30 m-bejo ré ημαίσαη ας τόμο α b-ράμρευμα είσουαλατ 30 leatac no b' réjoin 30 léin a n5aet-113, Azur ní mian leo rin, óin ní 'l rean aca tujzear aon Zaetilize att Rorra Ainajn.

Ní ruil son loco asam le rásail annra 15aodal, act 30 b-full 10mancad beupla azur no-bez de Zaediliz ann.

Do cana.

T. O. Rujréal.

## म्थारिक या उंथठ्यार.

Ceuo míle ráilte a n-váil an Baodail, Uzur zujojm zo áno lejr áð jr buað réjn;

50 b-rejojo an lá leo' cumar fin cájo, A11,

Fé τρασαμ γα τεαηταίη σου άργα.

Ιτ bρόρο le μάτο é a 3-cár η α η- 3 Δοταί, 50 b-ruiljo le rpar, 1 n-inneall man 11.415

Čum ταιαμή 'γ τάμη, 50 δηάς 5αη ηαοί, δεις γεαγοα '3α 3-ςαμαμο α 3-Cιάμ ιμης.

Ιτ σεαμό σα δάμη ταη σμάς σαη δέμη' 50 δ-τειςημής Clán lujng άμτα α μέμη... 21 clanna le σμάς, σο σεαησαη ηα δ-τάις,

Oa leata, jr oa nát le zájnoear béjl, 50 z-cajtrean í rzajne zan rpleátačar.

Οο τυσασααμ Clanna Jall, πο πα Sacγαμη σαμουμγηθ ασυγ παγία σά 'μ 6-ρόμ le ceudajo bljadan, σά μάσ σμη σασίηε ηελή-ήμίητε Δη γίηγην-- την ταλό-όλητ αμ ο-σελησα---ασηγ ηά 'μ δ-γρά ε αη lejzεληη Α δί 1ηησε δεις 'ηηΑ ΟΙΑΙΣ! Τά Αη ajtir atur an marla ro chaobrtaoilte αιμ τεαό αη σοήμαιη αςα, ομαίη-ηε, ήηα leab' μαιδ έιζίζ, ζιδεαό τά α έιος αζαιηη --- be α 5 άη α 5 α γη α ή ά γη --- 50 b- τι γι η ίοτ ησ ίείξηη α γεαη ίεαθ μαίδ απης απ 3 Δε όρις 'η ά α η-αοη σ-γεαη σε αη σαιη 'γαη Εσμαίρ, αξαν απ Ιαίσιου γα ξιμέιξην σο cujn cujze; ασυγ σά 'η ηjό ceuona ασmajote ajo cujo de na roolajnijoe jr ιέιζεληπολ γλη Εομλίρ κέιη-- Σελμηλη-Δ13, Δ547 man rjn. 21ct ca b-ruil a tajnbe a Fjor ran a bejt ajz beazan azajn-ne, ασυγ α15 θεασάη σε σαοιηίδα ηλιγιμηαίδ ejle, ομη ατά αη ἐοιτείοηηταέο τά 'μ bρόμ τέιη, ασμη το ταοιηίο eile an τοή-Δηη Δηηθερογαί Δηη? Cá b- τιι λαη b- τραύησιγε сит α син α сијуги η η α τη α τα μάιόσε αι 5 δαι ΙΙ ηλ υμελσαιημέ, το δί, λσυγ ασά, α τοσαοθ αρι γίηγεαρι, αρι το. σελησλη λουγ λη ιέισιηη λολ ιηησε? Νίι για όπαιτε ιαπ bic acc an σεαπτα τέιη aσυγ αη ιέιζεαηη ατά ιηητε. Τισεασ συμ πόη τά 'η ίξιζεληη το γζηιογατί θο δλη-Δητ Δ3μγ Jallajd réjn, le mópán ceudajd bljadan, cámujo cjnce 30 b-rujl njor mó αξαιη le ηοίσα τός σε, τε γιη le μάτ, α θαιηθαν ίθιν απ μέ ποιή σιοην τη ασ οίο σθυαί' ό 'γαη Θομαρρ , ηά '3 αση ηάργρίη ele innce; azur ca ré adinuizce z beaz-Δη σοιήμη γζοιδημισε (συμ σοιό 30 6- κυμι A FJOT ACA), 30 b-Fujl 'η ομμελο léjzjηη 'ran Jaeosle basnear lest 'n he hesinμάροσε 'συν σά 'σ ηάργιμη' δ uple η Δ η-Coμαίρε σπέα η ασημές, σε η με σεποημ.

Mac bun or cloud in chace to, leir in ο-σαμουίτηε 'σης 'η αίζις ομαορέσαοίς 'n Zaodlajd, a leadhajd Sacron le ceud'd bliadan. Cao buailfear 'n 3-cul 'n c.éjteat ajtireat ro? Ní 'l nío 'n bit cum γηη το το το Δος το Δησα 'συγ léjteann na n-Jaodal apra do cabajne poiblive or comain in domain uile. Leir rin ciórean 'zur veinneótrean zo naid léiteann 'zur eolar 'mearz na n-Jaotal 'nuagh ha hast ceactan ofob 'mears ha Sacron, act 'ηηα η- buan' b για τάιη e, ταη eolar 'n legegn 'n bje, 30 v-cj zun iguggελολη ηλ 5λοφλί λ Ιεσίη κέιη σοίρ: τροηγραηασαρι εμίογολή Ιλέο ημαι 'η 5ceuona 'nna mearz. Nac maje 'n ojol α γιαμεασαμ ήπα η-μησο το: 3αά σαμcujrne, zur marla σά méjo σο ταθαμιτ τόιδ. Cá b-ruit 'η η ραό το ρόμ η α η-3αούαι, αρμ léjż'o, ηο αρμ clojrojn 'η σμελές το, ηλ Ιλγλά Α Ιηησιηη 'συγ Α chojoe, cum a cabanta, 310 be beat no ηόρ ί, ταθαιρτ μαιό όμη ηα γιαθηαιγίθε γο--- τελησα 'συγ ιέισελη ηλ η- 5λουλι--σο ταθαιμε α Ιάταιμ 'η σοιηαιη, όμη σεαγ-Day na n' Jaodal do cornain?

Sé πιο ήφας παό δ-κυμί 'η ηφαό τηη αηη. τά το τιμβραό 'η σάς α 3-σεαμτ; αότ γέ 'η κάτ 30 δ'κυμί αμ η-σαομης όσ παιι κός, το ταοδ πα σεαηβαη, πιαμ παό δ-κυμί κιρος πα τιβτημε ασα, 'βυς 'γέ με μοπόμιδια τό τόμδ το τυμβρας έ, σμαοδεβασμίε το το το τιβτημε όσι πιημις 'βυς με κέμτις τη δειτό 'ς πιρομίς 'βυς με κέμτις τη δειτό 'ς πιρομίς 'ς τιμβρης 'ς τα ιξήθε σεαμτ, η-σιαμό α σέμιε. 'βυς αδ ομβριμό,' το 'α αση τομί το το παρίζεια, αματια σμακότα ομέα 30 παρίζεια, αματια τη παριι το τιβτη τη τημαμησε γιη σαμαμή 'η ματιη το ιεαπας:---

Sj 'η γερατ τογαητό le cun ομαρηη-ηε δ ταμουργηε η αη-δαίι,

Oo cozajn rjn zan oojlbear jr o' fáz janrina onajni man žeall;

Οο ζαθαμις γοιαγήμαμ, clo-ογχαμίσε, πμαμ γλοήμαγε το η το ήμαη,

2100 be213.

Szeulca o 'n t-rean Tin Δοηήμα τηί τους, 1881.

Failce, ceut mile railce to 'n 540tal. γά σειμε, ημαρ σειμ σά, σά ράιρευμ rjon-3ae ο 113e ασαμη, ράμρευμ τίπεα c αηη ζας céill de η b-rocal, páipeun a спероват, азит зо труппелс, зипав еззηη αη τεαητά ξαεόμε το έσμησιο έμη Δη σίμξηλολό ξαθόμξε το comeur.

21ηοιτ πά 'τ άιι ίσας δευμτάο, παμ Foillritear ceann mo licine, beazan ce τσειίταο ο 'η τ-Sean τίμ; ο' jompuj aμιάτη Δητ Δη σμοιτε 3Δετιίζε le σιοη έζοηθική. Τά κρος αξαίηη απηγο α η-लीमामम उठ ठ-टाउ रामम ठठटंवर व टंमम व उ-Clann η α η- 3 αο τα ι α η όμι ροιρίζεση η α η-յар, το δηίζ, ημαρ ουδαίριο Seázan bnaoc, "Linuajn jannar Ejne cabajn a'r σοέατ, jompujžeann rj 30 jrljužao na σμέρης." 215ur jr ré το 'η ητιμιζατό ηα зперпе зотријзеат грп, еднеапрајзе, аησης сит αη μύη γεαμαίμαι το γάζαι α दर्व हीउन चर्माम्म माठिए माठि निमर्व 45 40म Ajmrin ejle a rcajne 'n o-cine.

Unir, camujo lam azur lam azur azαιό αξητ αξαιό lé η Sacranaib. Ir ré Δη γελη compac cenona, Δημη τά γιογ Δ13 η α ο Δο 1η 18 ξαο τία τα η 21 η εμις α Jupab flat capat floptilit Sacragais апп га сји тео а паващито аз сотμας αμη τεαό αη σά διμασαμη α όμαμο τάμτ, άξης τά η- βάτ γέρομ ίηη αη ojšeannač a ronjor, an rin, ní b-ruil Δη lá τΑΟ ό τοιη Δη μαιμ τις linn buille τρεμη το διιαλού αρι τοη γαορέα η ή-Ειμεληη. Τά γιος αξαίδ το μοιηλίζ λίμ ηλ ηειτίδ λ σεμηλό λ η-Ειμιηη λιμ κελό Δη caocajojr a cuajo ajn ball cape, ajn jabail raoj oliže ajinoeonoa oo'n Saoj Papinell, ασμη αίμ αξζαθαί η παρι απ 3сепона σο 'η Saoj O' Οιιήριη, leanca le 3 α βάλα το η α Saojte Sjrnán, 0' υμαη, בשנד וואו דוון.

Leagar η α ξηγοήματα το le τοι ll τρεκό τε απ α δί αγ α lacaje τα ά άδαρ cóje. olujcceanzal na calman leir an neac 

σο έμη καοι όλας ηα σαοιπε α όπασμίσ 21τα-Čίρατ, αη ceaτρατηρό lá σε 'η Ε΄ρρε 30 παρτ ασμη 30 μησιγτερί, ης DAOINE A rabluit Cine agur to cuin aημά το 'η όμιμη η η η η η η η η η η η η ο ι ή ο συγ αη ujle ölujčće αησαί α сијпе α ό αιπ buŋ ċum ηα σασιηε α rlánuzao. Ní 'l άιτ α 3-c10ηαίρ σαοίμε μα μ-Είμεαμή σο 'n m-beanplota Sacranait. Ní 'l Flor All pic alubere againg. It cama ling i. Δές ζά γιογ αζαιηη αιμ όλυιτές απζαί ηα ταίτηση. Τά γιοτ αξαίτητε αιπ an maic Δ μηηηε ré, 310 30 b-ruil ré aináin ain υμη Δημ γελό τά υιρόλη, Δζης το υείσead τέ ejzjη σύμηη Δη 3-cjηη το τούμτ γιογ α δείτ αξαιηη αιμ αση ήμαιτ α μιηηε τί σύιηη αρη τελό ηλ селταρ αρη селтπαέα βίια ηα α δ-γιιί γί αιμ έα έα οιμ πιος.

> Τά θρόο ήρορ ορη ο 'ηηηγη 30 δ- τιιί βαίι αίμ κομκοσμας ας ισμαίς μα 11-Αιτρελό ζαη Αοη όγος Α ταθαίρο το τίζeaphad ha calman. It rion é hac d-ruil Unvertos an Carril linn, a'r 30 b-ruil Thoearboz an Tita-Cliat als a obajn rein αμίτ, j, ας τομίου τρουσυμέσα απη A η-ΑζΑΙΌ. 21cc cao de γηη? 21/Ap σύδ-AIRT PATRAIC ÉZAN, TO CUIREAT AIR bun cuju aju 3-cúl, azur aju an áöban rin, cjor, azur 30 cince, nj 1 ré coin anoir to 'n Apoearboz Chóc; má'r man leir ηρίς μα η-Ειμεληη, σελμηλο σο δείς λίμ ηρη ηραξαία δυησυγαία αη σίμιτι εαη-3411. Τά θρόη ορη σ' ηηη τ τυρ διά ταιδ αη coincorp αηηγο γαομέα ηα catanac ro α ζαθαίμε το μα Saojejb Pannell ασμη O' Oilinan. Oo ninnead an caingrin leir Δη SΔΟΙ 3μέ Δ3μγ το consat ruar tí le this coorainlast an isigo. Do corroead if legran apploin ceuona, agur bi Δη σοξαό μύηας legr Δη 21/éaμαό Δηη αξαιό η α σαμησηρήμα. Τά γεαμς αμηγο 4547 मध्म 415 म्य DAOJIJB DO cun Ajn leat-ταοδ, αηητ 3Δc άρτ ητ τέρομ leo, 3ac γεαμ a cojr3 an σαμετή, ασμη 3ac

beiö ក្នុង ៥០ភ្នំជំងំ ងក្នុងក្រក្ ងក្ ក្ស័ rin ain b-fuil for 30 léin ais Éineann-ro, asur cuintean ain riúbal na caoine αρθ καοι αιηιη "bucreot" (γ κεάμι é σαη μαιτίε α cojtσ αη Saoi δμέ. καη σο an rocal rin o' apropilizad ), azur ajz rójl, deunfamujo díożalcar milyr oppia Despie na fostlyste nadar of na focla, 30 h-usle, osotatar ann a mearfamus "Όμα γάθάμι απ δεαπ μαγαί." Ναό οπού- πε απ παγιαό παπ α δεμό σεμπτα σο

# The Gael.

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### THE GAEL'S SUCCESS.

We are proud to be able to announce to the lovers of the Irish Language Movement that present indications point to the complete success of The GAEL. We are being in daily recept of substantial encouragement from not only all parts of this country, but from the old country also. Hence we are led to believe that the seeming apathy of the Irish people to preserve their language is not real, and that the only thing necessary to attain the end is a thorough organization, and an assurance to those ignorant of the existence of a cultured literature that they had Gaelic From our own experience in ordeceived. ganizing Gaelic classes we would suggest this mode both in cities and rural districts: Let two or three who can speak Irish and who can read English get a few copies of the First Book, published by the Dublin Society for ten cents, or a copy of The GAEL. Let them come together and go over the first lesson, etc. After a week they can master the First book. Let them then continue their own studies and at the same time induce others who have no knowledge of the language to commence its study. After having induced half a dozen thus, organize into a society. Any one who speaks Irish can learn to read and write it tolerable well in six months. We believe if all who speak the language in this country acted as above indicated the circulation of THE GAEL would reach one hundred thousand before five

We exhort every one who sees The Gael to try to get his neighbors to take it. The cost is so small—five cents a month, or a little over a cent a week—that no one will miss it, and at the same time in a year or two, he will have a nice Gaelic library. Then send sixty cents in postage stamps or otherwise to this office, and The Gael will be sent to you every month for a year.

LAND AND LANGUAGE.

This heading should be the battle cry of the Irish people. The land and language go hand in hand; they are the connecting links which bind a people together, and, without a fusion of both, the cry of nationality is only a sham. It could not be expected that a people who suffered their language to perish would have energy enough to wrest their independence from England, and without force it will never be attained. Let then, the Irish in this country organize a military force, say, 100,000 strong, which could be easily done, and watch that opportunity which is sure to come. Let it be a condition of membership in this organization that each member shall study the language, then true men will come forward and prepare to do battle for the freedom of their country. For it would be hard to expect that the man who is too lazy or indolent to study the national language would endure the greater hardships of the battle field. Then, we are told, "of what use is the language." We say, if it be of no use, why do the conquerors of nations suppress the language of the conquered? We answer, because no nation is conquered while it retains its language. We place these matters for the consideration of those of our truly patriotic countrymen.

#### THE LATE ARCHBISHOP McHALE.

It is with sincere sorrow and regret that we have to record the death of his grace, the illustrious John of Tuam-the father and the preservator of the movement which has given birth to this Journal. In the death of Dr. McHale, the Irish people have lost the greatest champion that ever spoke, or wrote or labored in their welfare. The present encouraging status of the language of Erin is due to his indomitable exertions in its perservation. When old age made it plain that a coadjutor in the diocese was a necessity, we had hopes that the learned and patriotic Canon Bourke would be exalted to that position; we were disappointed. We felt assured that if the Rev. U. J. Canon Bourke were raised to the episcopal chair of Tuam, the Irish language would not suffer by the change. But Providence ordered otherwise, and we bow with resignation to its dictates. We now appeal to all who revered and loved the illustrious old man to demonstrate their reverence and love for him by preserving and perpetuating that which was near and dear to his heart, and for the conservation of which he had labored for the last seventy years—the language of his native land. We appeal to his successor to follow in his footsteps. We feel some warmth in this matter, being reared under the care of the illustrious dead. Requiescat in pace.

Don't forget the 18th.

#### DR. GALLAGHERS'S SERMONS.

SERMON 1-ON THE ASSUMPTION OF OUR BLESSED LADY, THE VIRGIN MARY, MOTHER OF GOD.

Pray for us sinners now and at the hour of our death.

Words of the Holy Ghost, spoken by the mouth of the Catholic Church, and which constitute a portion of the Ave Maria.

From this short prayer, which the Catholic Church utters, it is quite easy for you to understand how great is the confidence which she has in the intercession of the Virgin Mother.

As long as a person is in the vale of tears on this earth the flesh is continually drawing him to evil, the devil and the hosts of infernal spirits daily lay snares for him. "He goeth about like a roaring lion seeking whom he may devour." 1 Pet., c. r, ver. 8. Man is subject to many wants in regard to his soul and body. It is beyond the power of any person to obtain by his innate strength, mastery over the inclination, and the fondness which man with his bodily passions has for the world. There is not on earth any power that can, without the grace of God, obtain victory over the devil. How, then, Christians, is it that we can obtain those graces which are so essentially necessary for us, in working out effectively the spiritual advancement of our souls? We ourselves are not worthy of obtaining grace; we in whom there is nothing which springs from the fountain of nature but evil and inordinate desire; we who are every day violating God's cammandments and His law; we who are covered from head to foot with the leprosy of sin-how can'we go and ask these graces of Him whom we are daily exciting to wrath? Oh! what can be done? Who is the friend or the relative to whom we can turn, since we have made an enemy of our dear friend, Christ? Oh! there is one, my friends, the Virgin Mary. It is in her hands is placed the power of wresting from us the chastisement which our sins deserve. It is through Mary's hands every aid and assistance comes to us from God. She is the stream out of which flow in torrents to us the waters of the fountain of grace. It is for this reason the Church enjoins on us to repeat that prayer frequently.

(To be Continued.)

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mid of evo. City Brush of the iterrible affliction with which are spected contributor to this Journal, and a patriotic drishman J.A. O. Niell, Esq., of munder of his son. We appy from the Reviewa

been perpetrated in St. Maryothersthe brutal letter in another column.

murder of young Richard Kane O'Niell, fourth son of John A. O'Niell, Esq., of Franklin, our much respected Parish Treasurer, which occurred Wednesday forenoon last, near the railroad water tank on the Bayon Choupique, a short distance above Franklin.

The child, not quite fourteen years old, had gone out with a gun to shoot birds, and when found he was dead, with two gun-shot wounds in his back, and had been frightfully pounded over the head, probably with his own fire-The feelings of all who have heard of this terrible affair are so intense it is impossible to fully describe them. Sympathy for the stricken family is unbounded.

A few days ago we received the annexed letter from Mr. O'Neill, with whom we sincerely sympathise in his great affliction-

Franklin, La., Nov. 17, 1881.

M. J. Logan, Esq., Brooklyn, N. Y.

Dear Sir-I herewith send you 60 cents in postage stamps, in return for which please send me The GAEL for one year.

Whatever I can do to promote the circulalation of this curious little journal, shall be

Our countrymen are not numerous in these

Trusting that this patriotic undertaking may be blessed with success and good results.

I am, dear sir, your obedient servant,

JOHN A. O'NIELL.

WE give this month the translations of the Fables which appeared in the First No. and also, the translation of Dr. Gallagher's sermons, and some of the letters which appeared in the last No. Our reason for not giving the translation in the same number is, to give students time to exercise their linguistic canabilities. The Rev. U. J. Canon Bourke's revision of Dr. Gallagher's Sermons, with his idiomatic translation, we give in this Journal. This invaluable work should be in the hands of every Gaelic reader. The reason that we do not give the translation of the songs is, because they are to be found in all editions of "Moore's Melodies." We intendimmediately to commence the Search of Dermott and Graine-a tale which will be very interesting to Gaelic readers, in a modernized verbiage with the translation in each succeeding num-We have secured correspondence from all parts of Ireland, which will appear from time to time in our columns. We invite short -Murder of respect of the horse of Niel, communications in Gaelic from all sections of of Franklin.—No more horself crime or one this audithe old country. We would call atcommunications in Gaelic from all sections of more shocking to the human mind has ever tention to nour Dublin contributor's patriotic

#### THE BELLY AND THE MEMBERS..

In former days, when all man's limbs did not work together as amicably as they do now, but each had a will and way of its own, the Members generally began to find fault with the Belly for spending an idle, luxurious life, while they were wholly occupied in laboring for its sures; so they entered into a conspiracy to cut Irishmen? off its supplies for the future. The Hands were no longer to carry food to the Mouth, any country are the standards by which the nor the Mouth to receive the food, nor the Social status of a country is measured. Teeth to chew it. They had not long persisted in this course of starving the Belly into subjection, ere they all began, one by one, to fall No. and flag, and the whole body to pine away. Belly also, cumbersome and useless as it off as being English? seemed, had an important function of its own; that they could no more do without it than lauguage and literature of their country. it could do without them; and that if in a healthy state, they must work together, the tyranny of England. each in his proper sphere, for the common good of all.

#### THE FALCONER AND THE PARTRIDGE.

A Falconer having taken a Partridge in his net, the bird cried out sorrowfully, "Let me go, good Master Falconer, and I promise you I will decoy other Partridges into your net."
"No," said the man, "whatever I might have done, I am determined now not to spare you; for there is no death too bad for him who is ready to betray his friends."

#### THE EAGLE AND THE FOX.

The Eagle and a Fox had long lived together as good neighbors; the Eagle at the summit of a high tree, the Fox in a hole at the foot of it. One day, however, while the Fox was abroad, the Eagle made a swoop at the Fox's cub, and carried it off to her nest, thinking that her lofty dwelling would secure her from the Fox's revenge. The Fox, on her return home, upbraided the Eagle for this breach of friendship, and begged earnestly to have her young one again; but finding that her entreaties were of no avail, she snatched a torch from an altar-fire that had been lighted hard by, and involving the whole tree in flame and smoke, soon made the Eagle restore, through ear for herself and her young, the cub which she had just now denied to her most earnest prayers.

The tyrant, though he may despise the tears of the oppressed, is never safe from their vengeance.

Mr. P. C. Gray ex-Vice-President of the Philo Celtic Society, has moved his business from 786 Fulton St. to 26 Flatbush Ave.

#### PERSONAL.

The preservation and cultivation of the Irish Language indispensable to the social status of the Irish people and their descendants, and therefore, of vital importance to Americans of Irish descent.

Why is the cultivation of the Irish Langusupport, and ministering to its wants and plea- age of vital importance to the descendants of

Because the Language and Literature of

Can the people of any country be civilized and enlightened without a cultured literature?

What is the reason that some Irish people When the Members were convinced that the and their children would fain pass themsolves

Because such people are ignorant of the

What is the reason that the Irish people; they would have the constitution of the body are ignorant of their language? Because of

Why so

Because the English government, by an edict passed in the city of Kilkenny, made the speaking of the Irish language a felony.

What was England's object in doing so? The better to subjugate the Irish people for no people are wholly conquered whilst a remnant of their language remains,

Is there a historical parallel to England's cruel conduct towards Ireland in this respect? Yes, but in a milder form.

#### YORK PHILO CELTIC THE NEW SOCIETY.

It has been incidentally conveyed to us that some of the members of of the above-mentioned society are displeased with The Gael on occount of the article in its last issue over the signature, A. Morgan Deely. We think that THE GAEL should not displease any one by fhat article. The sentiments expressed in it are Mr. Deely's. The Gael has reason to believe that it has warm earnest friends in the N. Y. P. C. S., and we avail ourselves of this opportunity to declare that these amicable sentiments are reciprocated to the fullest extent. THE GAEL published the article in question as it received it. Mr. Deely is the oldest active member of the Brooklyn Philo Celtic Society; he is responsible for the article, and not we. Since certain elements which we concieved entertained sentiments inimical to cherished Irish ideas, have been eliminated from the New York Philo Celtic Society, we accord to its officers and members the highest praise for their laudable exertions in extending a knowledge of our mother tongue.

Our saccess is assured.

We have received numerous encouraging that has been shown to it, it is steadily adspondence.

A concert of Irish music by the Philo-Celtic Society, followed by a lecture entitled "Land and Language," by Mr. T. O'N Russell, will be given at Jefferson Hall, corner of Adams and Willoughby streets Sunday evening, December 18, 1881. Proceeds to buy Irish type to promote the extension of the language.

Professor Egan of New York will discourse National music on the Irish pipes at intervals. Tickets 25 cents. Exercises commencing at eight.

New York, November, 1881.

To Editor of "The Gaodhal."

Sir-When I took the first number of the "An Gaodhal" in my hands, those beautiful words of Moore instantly recurred to me:

I saw from the beach, when the morning was

A bark o'er the waters move gloriously on; I came, when the sun o'er that beach was de-

The bark was still there and—buidheachas le Dhia—the waters were not gone.

How typical of the Irish Language Movement is this metaphor? Four years ago that gallant old bark was launched, yet although we thought to see her on the bleak shore alone, she still moves gloriously on. And the waters (fit emblem of the people) rise around her with ever increasing volume, and now we see her borne on each wave that she danced on at morning to Hy-Brasail — the Isle of The Blessed. But for four years she has sailed rather slowly; her sails were tattered and torn, and her rudder weak and useless. Thanks to your untiring energy, she has been provided with a new rudder, and it is our earnest hope that it will guide her straight to the hearts of her negligeut people. An organ which will state, support and mitigate, as far as it is able, the wants of the movement, has been a long-felt and wished-for necessity. Very little assistance has been given this most estimable endeavor to propagate the Irish tougue, by the majority of the race, who should by right know and speak it well. While, be it ever to their shame, some of the Irish leaders have passed it by coldly and with distrustful glance, as unworthy of their sympathy and acquiescence. But notwithstanding the indifference, neglect, and in some quarters the hostility

and highly patriotic communications during vancing, and like the cloud that at first is the the last month, and we regret that the space size of a man's hand, but spreads until it overin The Gael precludes their publication. casts the heavens, so shall this grand effort Among the writers are Cornelius D. Geran, spread until it envelopes the whole Irish firm-Holyoke, Mass.; Counselor Peter V. Cothrell, ament. In ringing tones from across the sea comes its protest against the oblivion to which quonock, Conn.; D. Tendall, Detroit, Mich., and H. Bryant, Shackleford, Mo. We hope it. And in cheering response comes the analysis of the state of the stat the time is not far distant when we can enlarge swer from America—east and west, north and THE GAEL so as to be able to publish our corre-south; the lingering echo of that voice rolls along, saying, Its country's language must and shall not die. Ireland can well lay claim to the brightest of poets, the most eloquent of orators and eminent jurists the world over. Yet it is a mystery to us that with all their bright genius and sweet flowing poesy, they saw not the beauty, the grandeur and sublimity of their mother tongue. With what soulstirring beauty it would have infused their verse; and the elegance and fascination of their oratory would have dimmed even the lustre of Cicero's profound name. In the exquisiteness and pathos of its songs how truly hath the poet wrote:

"It will waken an echo in souls deep and

Like voices of reeds by the summer breeze fanned;

It will call up a spirit of freedom, when only Her breathings are heard in the songs of our land.

And oh! with such a language, can a country be content to live beneath the thrall of its oppressor? No. A thousand times No, let the answer be to each question

"Awake, my dear country, and dry up thy

Deep grief unavailing too long has been thine;

Oh! heed not the minstrel who fosters thy

And bids the dream of thy freedom resign.

It is our earnest wish, and the wish of every sympathizer of the grand movement, that complete and lasting success shall be yours in your new and glorious crusade for the regeneration of the Irish people, both in a mental and physical sense—the complete autonomy socially and politically from its traditional op-pressor. That, I believe, is the principle on which the "An Gaodhal" is founded For if we are to rescue Ireland from the cruel bonds that bind and keep her from enjoying that God-given inheritance to man—Freedom—let us not forget to unlock the door of her intellectual and moral prison, in which the murky darkness of knowledge glooms the light, and shed upon her the refulgent beams of liberty. learning and language.

Yours truly, P. M. TRAHEY, Cor. Sec. of N. Y. S. P. I. S.