

# AN GAODHAL.

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## THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
ḁ	a	aw	ḡ	m	emm
b	b	bay	ḡ	n	enn
c	c	kay	o	o	oh
ḉ	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			

ḁ and ḡ sound like w. when followed or preceded by a o u, and like v, if preceded or followed by e and i; ḉ and ḡ, like y; f and ḉ like h; ḉ like ch; ḡ like f; ḡ is mute, and all the aspirated letters at the end of words are nearly silent.

## THIRD LESSON.

ADOPTED FROM BOURKE'S.

	Pronounced.
ḁḡḡ, and,	agg-us.
ḁḡ, time,	aum.
ḁḡ, slaughter,	aw-ur.
bāḡ, white; a paddock,	baw-un.
bār, death; to perish,	baw-iss.
bḡḡḡ, harmonious; respect, binnh.	
ḉḡḡ, the open hand, a slap.	buss.
bḡḉ, garment; flag,	brawth.
bḡḡḡ, sorrow,	bro-un.
cāb, the mouth, lips,	cob.
clār, a table, a board,	clawr.
car, a friend; a trick,	carr.
cor, the foot; consideration, cuss.	
ḉāḡ, a poem,	dhawn.
ḉḡḡḡ, the fist clenched,	dhurn.
ḡḡḡḡ, blue,	gurm.
ḡḡḡ, a field; hunger,	gurth.
mār, thigh, flank,	ma'w-iss.
mḡḡḡ, sweet,	mil-ish.
mḡ, or mḡḡḡ, a month,	mee.
olc, bad,	olk.
ḡḡ, gold,	ore.
pur, the closed lips protruded, puss.	

ḡḡḡ, a rose, ro-iss.  
 ḡḡḡ, secret; beloved, roon.  
 ḡḉ, filth, sall.  
 ḡḉ, the heel, saul.  
 ḡḉ, a rod, yard measure, slath.  
 ḡḡḡ, heavy; rebuke, thrum.  
 ḡḡ, fresh, oor.

1. 2ḡḡ ḁḡ ḁḡḡ ḡḡ. 2. ḉḡḡ ḁḡḡ cor
3. bāḡ ḁḡḡ ḡḡḡḡ. 4. bḡḉ ḁḡḡ ḡḉ
5. mḉ ḁḡḡ ḡḡḡ. 6. mār ḁḡḡ ḡḉ.
7. mḡḡ ḁḡḡ ḡḡ. 8. ḡḡ, olc ḁḡḡ ḡḡḡḡ
9. ḉḡḡ ḁḡḡ ḡḡḡḡ. 10. pur ḁḡḡ cab.
11. ḉāḡ ḡḉḉ bḡḡḡ. 12. mḡ ḁḡḡ mḡḡ ḡḡ
13. ḡḡḡ ḁḡḡ bḡḡḡ. 14. lā ḁḡḡ mḡ
15. mḡ olc; ḡḡḡ bāḡ; ḡḡ ḡḡḡḡ; ḁḡḡḡ ḁḡḡ corḡ; mḡḡ mḡḡḡ, mḡḡḡ.
16. bḡḉ ḡḡḡḡ; mḡ ḡḡ, bāḡ ḁḡḡ olc, ḁḡḡ ḡḡḡḡ.
17. clār bāḡ, bḡḡḡ ḡḡḡḡ, ḁḡḡ bār olc.
18. ḁḡḡḡ ḁḡḡ corḡ, bḡḡḡ ḡḡḡḡ, ḡḉḉ.
19. ḡḉ ḁḡḡ bḡḉ; ḉḡ ḡḡ ḡḡḡḡ, bḡḉḉ ḁḡḡ ḁḡ m-bḡḡḡ. 20. ḉā mḡḡ mḡḡ mḡḡḡḡ.

In last month's issue we gave the sounds of the vowels, diphthongs and aspirates. Aspiration is noted by placing a point over the aspirated letter, or by placing an h after it.

The euphonic laws which govern the Irish Language require the suppression of the sound of certain initial letters, rendered harsh by government, and their substitution by others of a more agreeable sound. This elision is called Eclipsis. b, in bḡḡḡ, a table, is eclipsed by m in the Datve singular; ḁḡḡ ḁḡ m-bḡḡḡ, on the table; bḡḡḡ is pronounced mḡḡḡ. The eclipsing letter takes the initial sound in such cases, while the eclipsed letter is retained to preserve the proper orthography. The rules which govern eclipsis will be given in a future lesson.

Back numbers can be had at this office at all times.



# ԱՅԺՐՅՏ Օ՝ Ն ԵԱՐԺԱՐ.

ՇիշաՅՕ, աղ ԵԱՅԵԱԾ ԼԱ ԵԱՅՅ ՕԵԺ.  
ՆՅՅՐԱ, 1881.

ԵԱՅՏ ՆՅԼԵ ԲԱՅԼԵ ԲՕՆՅԱԾ-ԲԱ ԱՅԱՐ ԱՂ  
ՅԱԾՕԾԱԼ! ԵԱ ԲԱՅՆՅ ԵԱ ԵԱՅՏ ԱՅԻՆ  
ԵԱՅԱՂ ԱՂ-ԵԵ, ԱՅԱՐ ԵԲԵՅՏ ՆՅԵ ՅՕ ԲԱՅԺ ԼԱԵ.  
ՅԱՅՆԵ ՆՅՕՐ ՕՐՆՂ ԵԱ ԲԵԵԵՐՆԵ, ԱՅԱՐ ՅԵԱԼ.  
ԱՂՂ ԵԱՅԵ ՅՕ Ն-ԵԱՅՆԲԱՅԺ ՆՅԵ. ՅԱԵ ՆՅԺ Ա  
ԵԱ ԵԱՂԱԲԱԵ ԼՅՂ, ԵԱՅՆՅԱՂ ԵԱ ԵԱԵԱՅՆԵ  
ԵԱՅԵ ԱՂՂ ՅԱԵ ՆՅՕԺ ԵՐ ԲԵԵՅՆ ԼՅՂ.

ԵԵՅԺ ԵԱ ԼԱԵԺԱԲԱԵ ԼԵ ԵԼՅՐԵՂ ՅՕ Ե-  
ԲԱՅԼ ԵԱՅՐ ՆԱ ՅԱԵԺԼՅԵ ԵԱԼ ԱՂՂ ԱՅԱՅԺ ՅԱԵ  
ԼԱ, ՆՅ ԱՂԱՂ ԱՂՂ ԵՅՆՂ, ԱԵԵ ԱՂՂ ԲԵԱԺ  
ԱՂ ԵԱՂԱՂ ՆՅՕՐ; ԱՅԱՐ ՆՅԱ ՆԱՅԺ ԱՂՂ  
ԲՕՂ ԵԵՐԵ ԲՕ ՆԱ ԵԱՂԱՂ, ԵԱ ԵԵՅԵԱԺ  
ԲԱՅԲԵԱՐ ՅՕ-ԼԵՂ Ա Ն-ՅԱԵԺԼՅԵ ԱԵԱ ԱՂՂ  
ԱԵ-ԵԼԱԵ ԱՂՂ; ԱՅԱՐ ԵԱ ԵԱԵԱՐ ԱՅԱՂ  
ՅՕ Ն-ԵԵՅԺ ԱԵԱ ՅՕ ՅՕՂՂՕ Ե.

ԵԱ ՆՅԵ ԵԱՅԼՅ ՆԱԵ Ե-ԵՂ ՅՂՂ Ա ԲԱԺ ՅՕ  
Ե-ԲԱՅԼ ԲԵԱԵԱՐ ՆԱ ՅԱԵԺԼՅԵ ԵԱԼ ԱՂՂ Ա-  
ՅԱՅԺ ՆՅՐԱՂ ԲՕՐ ԱՂԱԵ ԱՂՂ ԲՕ ԱՂՂԱՂ ԵԱ-  
ԵԱՐ; ԱԵԵ ԵԱ ԲՂՂԵ ԵԱՐԵԱՂ ԱՂ ՅԱԵԺ-  
ԱՂ ՆԱՅԵԱՐ ՆՅՕՐ ԵԱՂԱ, ՕՂՂ ԵԱ ԵԱ ԵԱՂԵ  
ԱԲԱԼ ԲԱՂ Յ-ԵԱԵԱՂ ԲՕ Ա ԵԱ ԱՂՂ ԵՂ ԵԱԼ  
ԵԱ ԲՕՅԼՂ; ԱՅԱՐ ԵԱ ԵԱԵԱՐ ԱՅԱՂ ՅՕ Ն-  
ԵԵՅԺ ԲԱՂ ՅԱԵԺԼՅԵ ԱՅԱՂՂ ԱՂՂԱ Յ-ԵԱՂ-  
ԱՂՂ-ԱՂՂԱՂ-ԵՅՆԱՂԱԵ (Irish American  
Club) Ա Յ-ԵԱՂԱ ՆԱ ՆՅՐԱ ԲԵՕ; ԵԱ  
Ն-ԵԵՅԺՂՂ ԲԵՂ ԱՂՂ ԲՕ Ա Յ-ԵԱՂԱՂԵ, ՅԵԱ-  
ԼԱՂ ՅՕ Ն-ԵԵՅԵԱԺ ԲԱՂ ՅԱՂՂ ՅԱՂ ԲԵԱԺ.

ԵՐ ԵԱՂԱՂ ՅՕ Ե-ԲԱՅԼ ԵԱՂՂԱ ՕՐԵԱ Ա-  
ՅԱՐ ԱՂՂ ԵԱՂԱ ՅԱԺԱՅԵՅԵՂՂ ԵԼԵ ՆԱ  
ՅԱԵԺԼՅԵ ՆԱՐ ՅԵԱԼ ՆԱԵ ԲԵԲՕԵԱՂ ՆՅՐ  
ՆՅՕ ԵԱ Ն-ԱՂՂԱՂ-ՅԱԵԼԱԵ, ԱԵԵ ՆԵԱ-  
ԱՂՂ ԱՂ ԱՂՂ Ա Յ-ԵԱՂԱՂԵ ԲՂ ՆԱ ԵԲԵԱ-  
ԲԱԵ, ՆԱԵ Ն-ԵԵՅԺ ԱՂՂ ԼՕԵ ԱՂ ԱՅԱՅԵԱ-  
Ա ԱՂՂ ՆՂԵՂՂ ԱՂՂ ԵԱՂԵ.

ԵԱ ԲՅՐ ԱՅԱԺ ՅՕ ԲԱՅԺ ՆՅԵ ԱՅ ԲՅԲՕ-  
ԱԺ ԵԱ Ն-ԲԱՅԲԵԱՐ ԲՂ ԵԱՂԱԵ ԱՂՂ ԲԵԱԺ  
ԵՂ ԵԼԱԵԱՂ; ՆՅՐ ԵԱԼ ՆՅԵ ԱՂՂ ԲՅՂՂ ԱՂ  
ՆՅՐ ԲՅԲՕՂՂ ԵԱ, ԱՅԱՐ ՆՅՐ ԲԵԱՂԱՅԵԱՐ  
ԱՂՂ ԲՅՂՂ Օ ԲԵԱՐ-ԵԱՂԱՂ ԵԵ. ԵԱ ԵԱԼ  
ՆՅԵ ՆՅՐԱՂ ԲՅՐ ԲՅԲՕՂՂ ԱՂՂ ԲԵԱԺ ՆԱ Յ-  
ԵԱՂ ՆՅՐ ԵԱՂԱԵ ԵԱՂ ԲԵԱՐ-ԵԱՂԱՂ ԱՂ  
ԲԱՅԲԵԱՐ ԲՂ, ԵԱ ԵԱՂԱՅԺ ԵԱ ԵԱ ԵԼՕԵԱԼ-  
ԱԺ; ԱԵԵ ՆՅՐ ԵԱԼ ԲԵ ԱՂՂ ԲԱՂ ԱՂ ՆՅՐ  
ՅԱԺԵ. ԵՂ ՆԱ ԲՅՐԱ ԵԱ ԵԱԼ ՆՅԵ ԵԱՂԵ  
ԲԵԱՂԱԵ ԵԱ ԲԱՅԲԵԱՐ; ԵԱ ԱՂՂ ԱԵ ԵԱՂ-  
ԵԱ ԵԱԺԱ ԱՂԱԵ ԼԵՂ ԱՂ ԱՂԱԵԺ ՅԱԵԺ-  
ԼՅԵ (Gaelic Union). ԵԱ ԵԱՂՂ ԵԼԵ ՆՅՐ  
ԼԵԵՂ ԵԱՂ ԱՂ ՕԼԱՂՂ ԵԱԵԵ, ՆՕԵ ԵԱՂՂ  
ԵԱՂԱ ԱՂՂ. ԵՐ ԵԱՂ ԼՅՂ ՆԱ ԵԼՕԵԱԼ.

ԵԱՂ ԲԵ ՆՅՐ ԲՅԲՕՂՂ, ՆՕ ՆԱ ԵԱՂԱՂ ԲԵ  
ԱՂ ՆՅՐ ԵԼԵ, ՕՂՂ ԵԱ ՅՕ ԼԵՐ ԵԱ ԲԱՅԲԵԱ-  
Ղ ԵԼԵ ԱՂՂ ԱՂՂ ԱՂՂ Ա Ե-ԵՂ ՆՂՂ ՅԱԵԺ-  
ԼՅՂ ԵԼՕԵԱԼԱԺ.

ԵԱ ԵԱՂՂ ԲԱՂ ԵԱՂԱՂ ԱՅԱՐ ԲԵԵԵԱՐ  
ԼՅՂ ՆԱԵ ԲԵԵՂ ԼԵՕ ԵԵԺ ԵԲԵԱԵ ՆԱ ԲԵԱՐ-  
ԱՂԱՂ ԱՂՂ ԱՂՂ ՆՅՐ ԵԱ Ն-ԵԱՂԱՂ ՆԱԺ.

ԵԱ ԲԵԱՐ-ԵԱՂԱՂ ԱՂ ԲԱՅԲԵԱՐ ԲԵՂԱՂԵ  
ԱՅ ԵԼՕԵԱԼԱԺ ԲՅՐ ՅԱԵԺԼՅԵ ԱՅԱՐ ԵԱՂԱ-  
ԼԱ ՅԱԵ ԲԵԱԵԺԱՂ Օ Ն-ԵՅՆԱՂԱԵ ԵԱ ԵԼԵ-  
ԵԼԱԵ, ԱԵԵ ՆՅ ԵԵՂ ԲԵ ԵԱ ԵԱԵ ԱՂ Ա Ե-  
ԵԱՂԱՂ ԲԵ ԵԱԺ. ՆՅ Լ ԲԵՕ ԵԱՂ ՆԱ ԵԱՂ-  
ԱԵ, ՆՅՐ ՆՅՐ ԵԱ Ա ԵԱԼԱԺ ԵԱ ԵԼՕԵԱԼԱԺ  
ՆԱ Ե-ԵԱՂԱԺ ԲՅՐ ԵԼԵ ԵԱ ԵԱԼ ՆՅ ԵԱՂԵ  
ՅՕ ԵԱՂԱԵ Ա Ն-ՅԱԵԺԼՅԵ ԱՅԱՐ Ա Ն-ԵԱՂԱ-  
ԼԱ. ՆՅ ԵԵՂԱՂՂ ԵԱՂՂ ԵԱՂԱՂ ԱՂ ՅՂՂ  
ԲՕ ՆՅԱ ՆԱՅԺ ՅՕ Ն-ԵԱԵԱՂ ՆՅ ԵՕ ՆՂՂԵ  
Ա ՆՅԱԼԵՅԱՂ ԱՂ ԱՂՂԱՂ-ՅԱԵԼԱՂ  
ՅՕ Ն-ԵԵՅԺ ՆՅ ԲԵՂ Ա Յ-ԵԱՂԱՂ ԵԱՂԱ-  
ՂԱՂ ԵԱ ԵԱԵԱՂԱՂ ԲՅՐ ԵԼԵ ԵԱ ԵԱՂԱԺ  
ՆԱ Ե-ԵԱՂԱՂ ԲՅՐ ԵԼԵ ԵԱ ԵԱՂԱՂ ԵԱ  
ԵԱՂԱՂ ԲՅՐ ԲՅՐ, ԱՅԱՐ ՆԱԵ ԲԱՅԺ ԱՂ ԼՕԵ  
ԼՅՂԱ.

ԵԵՂ ԼԱԵԺԱՂ ՕՐԵ ԼԵ ԵԼՅՐՂ ՅՕ Ե-ԲԱՅԼ  
ԱՂԱՂ ԱՂՂԱ ԼԵԱՐ ԼԱՂ-ԵՅՐԵԱՂ  
(Public Library) ԱՂՂՂ ՆԱԵԱՂԱ ՆԱ Ե-  
ԵՂ ԲՅՐԱ-ԼԵԱՐ ՅԱԵԺԼՅԵ, ԵԱԵԱՂ, ԼԵԱ-  
ԱՐ ՆԱ Ն-ԵԱՂ, ԼԵԱՐ ԼԱՂՂԱՂ ԱՂ ԼԵԱՂ  
ԱՐ ԵԲԵԱԵ. ՆՅ Լ ԲԱԺ Լ ԲԱՂԱՂ ԱՂ ԱՂ  
ԱՂ ԵԺ ԵԼԵ ԲԱՂ ԵՂ ԲԵՕ.

ԵՂ ԲԵԱՐ ԼՅՂ-ԲԱ ՅՕ ՅՕԵԱԼԲԵԱ ԱՂ  
ՅԱԵԺԼՅԵ ՅՕ ԼԵՂ Ա ԼԵՂԱՂ ԲՅՐԱԵԱԺ; ՆՅ  
ԲԵԵՂ ԱՂ ԲԵԺՂ ԲԱՂ ԲԵԱՂ ԼԵՂԱՂ ԱԵԵ  
ԼԵ ԵՂՂ ԼԵԱԺԱՂԵ ՆԱ ԵԱՂԱՂ; ԱԵԵ ՆԱ  
ԵԱՂ ԱՂՂ ԲԱՂ ՆՅՐ Ա ԵԵՂԱՂ; ԵԱՂ ԱՂԱՂ-  
Ե ԵԱ ԼԵՂԱՂ ԵՐ ԱՂ ԼԵ ԵԱ ԼԵՂԱՂԱՂ.

ԵԱ ԼԵՂԱՂ ԱՂՂ ԱՂ ԵԱՂ ՆԱԵ ԼԵՂԱԵԱԺ  
ԵՂԱՂԱՂ ԱՂ ԼԵԱՐ ԵԱՂԱՂԱԺ ՅԱՂ Ե  
ԵԺԵ ԵԼՕԵԱԼԵ ԲԱՂ ԲԵԱՂ ԼԵՂԱՂ ԵԱՂ-  
ԱՂԱԺ, ՅԺԵԱԺ ՆԱԵ ԵԱՂԱՂԱԺ ԱՂ ԵԺ  
ԵԱԺ, ՕՂՂ ԵՂ ԲԱԺ ԱՂԱՂ ԱՂ ԲԵԱԺ ԵԱՂԱՂ  
ՅՕ ԵՂ ԱՂ ԲԵԺԵԱԺ ԵԱԺԱԺԱՂ ԵԱՂ, Ա-  
ՂԱՂ ԵԱ ԵՂ ՆԱ ԼԵՂԱ ԵԱԺԱԺ ԵՅՐԵԱՂ  
ՆՂՂ ՅՕ ԵՂ ԱՂ ԵԺԵԱՂԱԺ ԵԱԺԱԺԱՂ  
ԵԱՂ.

ԵԱՂԱՂ ԵԱՂԱ ԱՂՂԱ ԼԵՂԱ ԲՕ ԵԱԼ  
ԱՅԱՐ ԲԵԵ ԲՅՂԱՂ, ՆՅ ԲԱՂԲԵԲՕԵԱԺ ԱՂՂ  
ԵԼԱԺԱ ԵԱ Ն-ՅԱԺԱԺ: ԱՂ ԵԱՂԱՂ ԵԱՂ-  
ԱԺ ԱՂ ԵԺԵ ԼԵԱՐ ԵԱԺԱ ԱՂԱԵ ԼԵՂ ԱՂ  
ՅԱԺԱԺ-ՅԱԺԱՂ, ԵԱԺԱՂ, ՅԱԺԱ-  
ՅԱԺԱՂԱՂԱ ԲԱՂ, ԼԵ ԲԱՂ ՅՕ Յ-ԵԱՂ-  
ԱՂ ԱՂԱԵ ԵՐ ԲԱՂ ՅԱԺԱԺ.

Ե. Օ. ԲԱՂԱԺ.



baile Séarluir, Dear Capolhna, an t-  
Oéit-mhár lá Deu3 de Oéit-mh, 1881.

21 Mhairsiurcín Uí Lócháin.

Ceud mife fáilte roinn an Gaodal  
bea3; fuair mé é aéirúat hé, a3ur d3  
átar mhóir orainn faoi na coimharr. Táir-  
beán mé dá 'n 3-cu3deacó é a3ur éean-  
u3 cú3ear aca na cú3 páirpéir a éuir  
tú cú3am. Be3ó mé cu3i cú3ad 3-coinnhe  
cu3o dom rénn a3ur an mhuircín e3le an  
t-reacóimharr ro cú3ainn. Ir bea3 é an  
rinnuagheacó a d3 a3am oéit m-bhacóha ó  
roinn, nuair a d3 tú rerróbaó 'ran Doim-  
an Gaodalac a bhorróú3ad na n-tao3he  
éum cumainn Gaedó3e a éur a3i bun,  
3o m-be3deacó ré an n do éumarr páirpéir  
a éloóbualacó 'ran rean tean3ain, acó  
bui3deacóir do ója 3o d-fu3l tú ionan a  
deunacó. Mharr duabaircín tú, tá ré bea3,  
acó muna n-deunfarró éinnean3a3ó mhóir é,  
n3 f3ú iad áir reartá a3i an 3-cu3innhe.

Rinnhe turá do roinn rénn 3o fearain-  
a3l, a3ur ir linnhe anoir an éur e3le do  
deunacó. Cu3u3ín cú3 Dolla3i cú3ad ó  
ar 3-cumainn. 3o 3-cu3ineacó ója áó a3ur  
ronnar a3i a3ur orera, 'ré ar b-pa3o3i.

Do éainnó ó3l,

S. Ó'DÚ3ÁIN.

Mhó3le, Alabama,

21 t-oéit-mhár lá 'r f3e d' oéit-mh '81.

21 Saoi Ionhúir, -

Do fuair me d' a3éir le3r an  
d3 h-u3b3i deu3 de 'n Gaodal a d' or-  
u33ear a éur cú3am, a3ur cu3u3ín reacó  
Dolla3i cú3ad. le a3u3u3d na 3-caéru33-  
éoracó a3ur an áir a 3-coimharró3o.

Fáilteimho le luacó3áinne mhóir táir-  
beánacó an Gaodal, a3ur dóécaru33-  
mu3o 3o iad bu3deacóir a3i do ó3é3oll  
a33 rábá3l ar t-tean3a nárru3nacó ó dár.

Ir m3re, anoir an áóbaí m33é,

Fé3u3 S. Mhac Orca3i.

Reader, don't smile at the size of  
The Gael. The first numbers of the  
Herald and Tribune were not as large.

We do not desire to go beyond our  
depth; it rests with Clan-na-Gael to  
enlarge it.

## LETTER FROM MR. WALSH.

Scranton, Pa.

21 f3eacó lá de m3 de33neacó an f3ó3-  
mharr, Mh3le Oéit 3-Ceud 21on a3ur  
Ce3ne f3é3o.

21 Čara Ó3lir. -

Ir m33é hom 3o d-fu3l m33neacó  
oré éum do obair a deunacó, a3ur ir ré  
mo dóéur 3o d-fu33eacó tú cú3u3harr éum  
reara ar rean tean3an leacóu3ad.

Tá m33e fáirtá aon n3ó acá a3i 3-  
cumarr dom a deunacó, acó ir baó3al  
hom 3ur bea3 é r3u3.

Faóru3e 21. b3eacóharrac.

## THE LAST GLIMPSE OF ERIN.

33ó ro m' a3harr de33onacó a3i é3u3inn a  
éoróce,

3eabfarró é3ne 'n3 3acó t3i 'm-be3ó cu3r-  
le mo é3oróce:

Be3ó d' uéit m3i éacó-ó3o3i, a é3le mo  
élaon.

Ir do ro33 m3i reult eoluir a n-3eurr-  
bhurr a 3-éan.

3o éuan u33neacó fárra3ó, n3 éuan  
co3u3éacó 3or3,

21n3 n3acó f3é3o3i lé 'n ná3harr ar 3-co3r-  
cé3u3 do lo33,

Ealóéacó lé mo éu3l'ionn, 'r n3 a3neóca3ó  
mé an r3on

Óo 3eurr le3r an ná3harr, tá dá 'n n-ó3b-  
u3e ar ó3on.

Dearrfarró a3i ór-fólt, tu3 fá3neacó do  
é3u3.

Ir é3rrofeacó lé ceoltarró do éla3u33e tá  
bh3u3.

3an e33la 3o rerró3fearó an Saranac  
tean3i,

21on ceud ar do é3u3e, n3 aon élaó3ó  
ar do éean3i.

A Gaelic publication company has  
been organized by the P. C. S. for the  
purpose of publishing cheap literature  
in the Irish Language. The Shares are  
only Five Dollars each. Those willing  
to promote this worthy object may com-  
municate with the Secretary, Gaelic  
Publication Company, at the office of  
this journal.







# The Gael.

BROOKLYN, N. Y., NOVEMBER, 1881.

M. J. LOGAN, EDITOR  
NOLAN BROS., PUBLISHERS

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## LABOR.

For some (to us) unaccountable cause the mass of the Irish people seem to fancy that certain kinds of employment to earn a living are more honorable than others. These erroneous ideas should be discarded, as many suffer dire privations by indulging in them. The only difference we see between any industrial pursuit is the degree of remuneration which they yield. We throw out these timely hints, because many of our country people coming to these friendly shores, and who were reared in comparative opulence at home, suffer many privations because they do not wish to engage in any occupation which to them would seem undignified. This supercilious notion of dignity permeates the social system in the old country to such a degree that a shopkeeper would not be seen to sweep the sidewalk before his store door, and those unable to pay help to do it would be seen to watch the street to see that no one was in view to observe them while they did it themselves. We would, with all the vehemence of which we are capable, explode these pernicious and unmanly ideas. When Providence announced that man should earn his bread by the sweat of his brow, He drew no distinction between the kinds of labor necessary to produce it. Some of our high-toned countrymen would think it horrid if we asserted that peddling matches or pins to earn a living would be as honorable as any other kind of employment. Yes, we assert it—if it yields a sufficient remuneration. If it be honorable to engage in the manufacture of these indispensable articles, we cannot see how it could be dishonorable to sell them. The position of the pres-

dent of a bank, who draws ten thousand a year, is not a whit more honorable than that of the porter who keeps it in order at five hundred. The maid who cooks and washes is as honorably employed as her mistress, who serves the public from behind the counter of some of our large stores. The only difference is that some receive a larger compensation for their labor than others. The little urchin who peddles this journal for a living is as honorably employed as we who produce it. We have known young women doing general housework in this city, whose ancestors were of the most respectable families in the old country. Does the nature of their employment detract from that respectability? Certainly not. True dignity consists in an upright and cultivated mind. The possession of wealth, or the wearing of fine clothes, does not confer dignity. True dignity is inherent in the Celtic nature, and all that is required to make it visible is a little polish. Therefore, we would urge our countrymen to avail themselves of the opportunity now offered to attain that polish—an opportunity which an alien and relentless power denied them for centuries—and of any and every honest employment that will be remunerative. Peter the Great did not think it undignified to labor at the anvil and in the ship-yard.

The following letter from Dr. Heinrich Zimmer, Professor of Sanscrit and Comparative Philology in the University of Berlin, to the Secretary of the Dublin Society for the Preservation of the Irish Language, will be interesting to Gaelic readers:

DEAR SIR: I have, in connection with the studies of the Aryan languages, devoted some years to the study of Celtic, especially to the Irish. Although it is the more ancient period of this language that occupies my attention yet, having determined during the summer just past to betake myself, for the advancement of my studies, directly to the place where the sources of the language of this period most abound, and to spend my holidays in discovering some of the treasures which lie buried in the libraries of the Royal Irish Academy, Trinity College, and the Franciscan Convent. I doubted not for an instant that I should, to a certain extent, succeed in acquiring a knowledge of the spoken language by means of ten weeks' intercourse with the people.



To my query, "*An labhrann tu Gaoidheilg?*" I invariably received the answer, "I don't understand you." I spent two days endeavoring to find an Irishman who understood his mother tongue. In the course of conversation with persons here I find there is a notion that ancient Irish is totally different from modern Irish, and therefore scholars who devote themselves to the old Irish deem the modern unworthy of their consideration. I need not remark how erroneous is this notion. The more I studied the Irish language of the ancient MSS. the more indispensable I found a solid knowledge of the modern Irish. It affords me great pleasure, then, to observe the efforts of the gentlemen who constitute the Society for the Preservation of the Irish language, and whose united energy is accomplishing the work which the Rev. Ulick Bourke labored at for almost a quarter of a century. It would be a shame for the rising generation of Irishmen if they failed to spread the Irish language, now existing in the remote districts of Kerry, Galway, Mayo, Donegal, &c., and from the grade of a *patois* to raise it anew to the rank of a cultivated language, which, from the evidence of an existing copious literature, it held for more than a thousand years. Permit me to evince my interest in the happy results of your work by forwarding the enclosed yearly subscription as a member of your Society.

Respectfully yours,

DR. H. ZIMMER.

Mr. J. J. MacSweeney, Secretary  
of the Society for the Preservation of the Irish Language.

#### "OUR HISTORY."

As the article in *THE GAEL* of last month, entitled "*AN CINNE GAODHALACH*," will not, unfortunately, be comprehensible to many of its readers, a few words on the same subject, namely, the Origin and Progress of the Irish Language movement in America, written in the language which sheer necessity, not love, makes us adopt, may not be *mal apropos*. It is therefore with pleasure I accept the invitation of *THE GAEL*'s patriotic editor to perform that task. Before I proceed, however, I will say this much: It is my fixed opinion, formed after much thought and careful consideration, that the present generation of Irishmen do not appreciate the full significance of this movement. (Most of them will

not stop to think much about it, or indeed about anything else. Were they capable of a little cerebral concentration, they could hardly fail to see all that is implied in the proposed change from English to Irish.) It is my opinion that the Irish people never will be really free from England while they allow the English language to pass their lips in preference to their own native tongue—while they interpose no barrier between their descendants in this country and the demoralizing influence of the malignant falsifications of vicious, malicious liars—literary bohemians who, for British gold, prostitute the abilities with which God and Nature endowed them in a base and cruel attempt to traduce our name and race. I repeat, the present generation of Irishmen do not appreciate the full significance of this movement—that it is an antidote for those evils. Indeed, many of them may sneer at me for what is here said, but that is a matter of indifference to me. I am getting so used to their sneering, that it makes about as much impression on me as water on a duck's back.

I have here merely indicated my belief, without arguing its correctness. At some future time, with your permission, Mr. Editor, I will give reasons for the faith that is in me.

From the present generation, then, we can expect but little. It is on the "rising" generation (who, both here and in Ireland are, I am happy to say, devoting considerable time and effort to the movement) that we must rely; and it needs not a prophet, nor the son of a prophet, to perceive that the future men who shall build up and develop this movement are the boys now learning the language in the Irish National Schools, for they will teach it as they are learning it—systematically. And all our experience has demonstrated that, however intense the patriotism of those engaged in the task, to be taught thoroughly and correctly, a language must be taught systematically. But, to quote Shakespeare, "this talk is awry," so to my task.

The question of preserving the Irish language was first brought forward and ably discussed in a series of letters to the *Irish World* from the pen of Mr. Michael J. Logan, under the *nom de plume* of "Gael." Others took up the question, and it continued to be discussed with increased zest, the patriotic editor of the *Irish World* generously throwing open its columns. The immediate result of this was to arouse an interest in the subject among the



numerous readers of that paper, and soon an Irish language class was organized in Brooklyn by Mr. Logan; and owing greatly to the exertions of Mr. P. J. O'Daly, to Boston fell the honor of organizing the first association for teaching the Irish language ever formed in America, the Boston Philo-Celtic Society. It is now, I believe, in a prosperous condition, and has caused to be made mattresses and punches for making Irish type, and from a font of their type the Gaelic matter in *THE GAEL* is printed.

The class established in Brooklyn, coterminously with the Boston Society, on account of the paucity of the requisite elementary books, made no appreciable headway, and finally disbanded. But Michael J. Logan was not the man to be discouraged, even by these very discouraging circumstances. He set zealously to work, and two years later (1874) had gathered together a class of about twenty-five, who met in his office in Atlantic Avenue. Owing to the same cause which brought failure before, they made but slight progress. However, they organized the Brooklyn Philo-Celtic Society, with Mr. John Bullman as President, Mr. Patrick Carrick, of the *Irish World*, as Vice-President, and Messrs. M. J. Logan and Robert O'Brien, Secretaries. They kept the organization intact until the Society for the Preservation of the Irish Language was formed in Dublin. This Society compiled and published an entirely new and original series of elementary books, comprising an Irish Copy-Book, First, Second and Third Irish Books, etc. The publication of these much-needed works gave to the movement everywhere a new impetus. The resultant increase in the membership of the Brooklyn Society made a removal to more commodious quarters a necessity, and the hall, No. 365 Fulton Street, was secured. A call for a public meeting was then published in the local Irish papers. As a result, at our next meeting the hall was crowded with Irish and Irish-American men and women, boys and girls, all anxious to begin the study of the language. (A very remarkable peculiarity of this assemblage was that they were all thoughtful, intelligent-looking people—the class you will always find enlisted in any new movement.) Many could hardly credit the evidence of their senses that a way was really open to them to learn their native tongue by becoming members of the Brooklyn Philo-Celtic Society at

the insignificant expense of twenty-five cents a month! (And let me here say, that Irishman whose "patriotism" cannot rise to the extent of twenty-five cents monthly is a sad commentary on the boasted "chivalry" of his ancestors.) Fifty names were added to our roll at that meeting. Meetings continued to be held, each bringing new accessions to our ranks, until the membership began to reach up among the hundreds, and so we were compelled to move to the still more commodious hall, Nos. 353 and 355 Fulton Street.

About this time (1878) a number of our members resident in New York City—notably Messrs. Ward, O'Neill, Ryan, McGuire and Egan—expressed a desire to have a class formed there, and one was accordingly organized at 214 Bowery. Thence they removed soon after to 96 Bowery, where they organized the New York Society for the Preservation of the Irish Language, in affiliation with the Brooklyn Philo-Celtic Society. This Society now meets at Clarendon Hall, 114 and 116 East Thirteenth Street. The zeal and ability displayed by its organizers and leading members have won for them the admiration of all with whom they have come in contact, and for the Society a foremost place among the literary societies of New York City. It has done more for the cultivation of Irish music—vocal and instrumental—in connection with the study of the language, than any similar organization in this country.

Meanwhile, the movement continued to advance, spreading over the whole country. Schools and societies sprang up everywhere—from the Mississippi to the Atlantic, and from the Great Lakes to the Gulf of Mexico—those already organized giving encouragement and good cheer and all possible practical assistance to others wishing to emulate their example. The only regrettable thing was and is that a regular correspondence could not be maintained. Such correspondence would, I think, tend greatly to establish a community of interests among those engaged in the movement, thereby developing the hardly-to-be-estimated possibilities which to my mind this movement presents.

Looking back to the time when Mr. Logan, who truly deserves the title of "Father of the Movement," struggled alone—unassisted—hoping almost against hope—it cannot be denied that great progress has been made during the past few years. Yes, much has been done, but much, much more remains to be done. To this work *THE GAEL* is consecrated. If Irishmen will remember the words of the illustrious Archbishop of Tuam, "If you wish to have an honest press, you ought honestly to



support it," THE GAEL may soon be made a power for good in the community.

I will conclude by praying (a sort of Doxology) that the mass of the Irish people may even yet arouse from their criminal apathy—arouse to a realization of the fact that he was more than a mere rhetorician who said, "The language of the conqueror in the mouth of the conquered is the language of a SLAVE."

Respectfully,

A MORGAN DEELY.

### POLITICS.

This Journal will be independent in politics—favoring no section or party, but will honestly exercise the right to criticize when deemed necessary. We favor such conduct of the political system as will give every citizen an equal share in its determination. We believe that every citizen should have a direct voice in the appointment of all governmental officials, and that the influence which the Governor of a State or the Mayor of a city may wield, through the patronage of appointing subordinate officials, is subversive of freedom, and a pregnant source of begetting rings, bosses, &c. It is an insult to the intelligence of the citizen to say that, though he is qualified to elect his Mayor or Governor, he is not qualified to elect minor officials. The whole secret of this is, that if all important officials were elected by the people, the occupation of the kid-gloved politician would be gone.

### PERSONAL.

James M. Shanahan, Esq., of the Board of Education, is an enthusiastic admirer of THE GAEL.

Counsellor John C. McGuire, at the Academy of Music, eloquently defended the stand taken by the executive of the Land League in Ireland.

Mr. D. Gilgannon, President of the P. C. Society, is another warm supporter of THE GAEL.

Mr. Higgins, formerly a teacher with the Franciscan Brothers in Butler Street, is now with Appleton, N. Y.

### ANSWERS TO CORRESPONDENTS.

BROOKLYN.—"I have noticed the terminations *an* and *ly* to many Irish names. Can you give their origin and meaning in the next number of THE GAEL?"—*Enquirer*.

[It seems to us that these terminations are an Anglicization of the genitive case of the various names from which they are derived. Thus, Gabha is the Irish of McGowan, and Gabhan is its genitive case. Sheanlaoich is the Irish of Shanly, the genitive case of which is Sheanlaoigh, and by syncopation we have the Anglicized form Shanly.]

READER, do you believe that the people of any nation ought to know something about the language of that nation? If you do, buy THE GAEL, show it to your neighbor, and make him buy it also. The cost of it is only five cents a month, or sixty cents a year—a little over a cent a week. We have heard many Irish people say that they never saw the Irish alphabet. Will they, now that they have the opportunity, try to get a knowledge, not only of the alphabet, but of the language also, Or will they give their children the opportunity which the force of circumstances denied themselves, by getting THE GAEL, and by making them study it? There is no other people on the face of the globe to-day that do not know something about their native language but the Irish alone! Will they not make some effort to wipe away that slur from their otherwise fair fame? We appeal to the learned of our kindred, the patriotic of our kindred, to wipe away this stain. We appeal to the members of the Ancient Order of Hibernians and the St. Patrick's Alliance to take this matter into consideration, and to assist in the movement for the preservation of their mother tongue. We call on the clergy, who have been the leaders of the people whenever their honor or welfare was at stake, to come to the rescue of this one remnant of their ancient autonomy.

THOSE of our readers residing in New York and Brooklyn, who cannot master the Gaelic matter in this journal, will receive all instruction gratuitously by attending the meetings of the various Irish Language Societies in those cities. The Brooklyn Society meets at Jefferson Hall, cor. Adams and Willoughby Streets, Thursday and Sunday evenings at 7½ o'clock.

The New York Society for the Preservation of the Irish Language meets at Clarendon Hall, 114 and 116 East 13th Street, Wednesday evenings at 7½, and Sundays at 3 o'clock.

The New York Philo-Celtic Society meets at 295 Bowery on the evening of Thursday at 7½, and Sunday at 3 o'clock.

At all those places competent teachers are always ready to impart all the necessary instruction—gentlemen and ladies whose only compensation lies in the consciousness that that they are discharging their duty to mother land.