



Leaban-*aithir* m<sup>o</sup>raimh,  
tabanta cum an  
**TEANGA SAEDILSE**  
a c<sup>o</sup>rnad *asur* a *raoiteuzad*  
*asur cum*  
F<sup>e</sup>n-ma<sup>z</sup>la C<sup>i</sup>m<sup>i</sup>d na h-E<sup>m</sup>eann.

VOL. 1.—No. 6.

MARCH, 1882.

Price, Five Cents.

Translation.—The Gael, a Monthly Journal devoted to the Preservation and Cultivation  
of the *Irish Language*, and the Autonomy of the *Irish Nation*.

M. J. Logan, Editor and Publisher, 814 Pacific st., Brooklyn, N. Y.



ՅՐԱՅԻՊԵՐ ՅԱԵՈՂՅԵ.

ՁԻՆ ՇԵՍԾ ՐՕՅԻՆՆ.

ՇԵՐԿՏ-ՏՅՐԿՅՕԾ.

(ԼԵԱՊԱՅՇԵ.)

ԲՄԱՅԻՅԻ ՈՒՆ ԼԵՅԿՐԵԱՇՇԻ.

ԵՂԱ ԲՄԱՅԻՅԻ ՊԱ ԼԵՅԿՐԵԱՇՇԱ ՄԻՊԻՅՇԵ ԱՊԻՊ  
ԱՊ ՇՄԼՇԱՕԾ ՐՕՅԻՆ Է ՐԵՕ.

ԲՄԱՅԻՅԻ ՈՒՆ Ե-ԲՕՅԱՐԱՅԻԾ.

ԵՂԱ ԲՄԱՅԻՅԻ ԱԵ ՄԱՐ Է, ՄԱՐ ՊԱԵ.

"	"	ՎՕ	"	Է,	"	ՎՕԼ.
"	"	ԵՕ	"	Օ,	"	ՇԵՕԼ.
"	"	ԵՄ	"	Է,	"	ԲԵՄԲ.
"	"	ԵԱ	"	Ե,	"	ՇԵՄԲ.
"	"	ՄԱ	"	ՕՕ,	"	ՄԱՊ.

ԲՄԱՅԻՅԻ ՈՒՆ ԵՐԵ-ԲՕՅԱՐԱՅԻԾ.

ԵՂԱ ԲՄԱՅԻՅԻ ԱՕՅ ՄԱՐ Ե, ՄԱՐ ԲԱՕՅԼ.

"	"	ԵՕՅ	"	Օ,	"	ԲԵՕՅԼ.
"	"	ԵԱՅ	"	Ե,	"	ԵԱՅՇ.
"	"	ԵՄՅ	"	Մ,	"	ՇԵՄՅ.
"	"	ՄԱՅ	"	ՕՕ,	"	ՄԱՅԼ.

ԲՄԱՅԻՅԻ ՈՒՆ Պ-ՅԱՐԵՄՅԱՅՇԵ.

ԵՂԱ ԲՄԱՅԻՅԻ Ե, ՐՕՅԻՆ ԱՅՄԵՐ Ա Պ-ՇԱՅԵՅ ԻՂԱ Ե.  
ԲՕՅԱՐԱՅԻԾ ԼԵԱՇԱՊԱ, Ա, Օ, Մ, ՄԱՐ "Վ," Ա-  
ՅՄԵՐ ՐՕՅԻՆ ՊՕ Պ-ՇԱՅԵՅ ԻՂԱ Ե-ԲՕՅԱՐԱՅԻԾ ՇԱՕԼ-  
Ա, Ե ԱՅՄԵՐ Ե, ՄԱՐ "Վ." ԵՂԱ Պ ՅՕ ՇՐԵԱՇ  
ԲԱՕՅ ԱՊ ՊԱՅԼՄԱՅԱՇՇՇ ՇԵՍԾՊԱ.

ԵՂԱ ԲՄԱՅԻՅԻ Է ՇԼՄԻՅԵ Ա Յ-ՇԼՕՇ.

" " Ե ԱՅՄԵՐ Յ, Ա Շ-ՇՄԵՐ ԲՕՇԼԱՅԻԾ  
ՄԱՐ "Յ," Ա ԼԱՐ ԲՕՇԼԱՇՇ ԵՂԱ ԲՅԱԾ ՇԼՄԻՅ  
ԵԱՅՊԱՇ, ԱՅՄԵՐ Ա Պ-ՇԵՐԵԱՇՇ ԲՕՇԼԱՇՇ, ԵՂԱ  
ԲՅԱԾ ՇԼՄԻՅ Ա ԼԵՅՅ. ԵՂԱ Բ ՇԼՄԻՅ; ԵՂԱ Բ ՄԱՐ  
"Բ;" ԱՅՄԵՐ Բ ԱՅՄԵՐ Է ՄԱՐ "Ի." ԵՐ ՐԵ ԱՊ  
ՊԱՅԼԱ ԵՐ ԲԵԱՐՊ ԷՅՅ ԼՊՊ Ա ԷՂԱԾԱՅԻՅ ԷՄՊ  
ԻՂԱ ՅԱՐԵՄՅԱՅՇԵ ՐԵՕ Ա ԲՕՅԼԻՐՄԱՅԱՇՇ, Ա ԼԱՐ  
ԱՅՄԵՐ Ա Պ-ՇԵՐԵԱՇՇ ԲՕՇԼԱՇՇ, ՅԱՊ ԲՅԱԾ Ա  
ԼԱԾԱՅԻՅ ԱՊ ԲԵՇՇՇԵԱ ԲԵԱՐՊԱՇՇ ԲՄԱՅԻՅԻ ԱՊ  
ԲՕՇԱՅԼ.

The language of the conqueror in the mouth of  
the conquered, is the language of the *slave*!

IRISH GRAMMAR.

TRANSLATION

FIRST PART.

ORTHOGRAPHY.

SOUNDS OF THE LETTERS.

The sounds of the letters are explain-  
ed in the Alphabet on the preceding  
page.

SOUNDS OF THE DIPHTHONGS.

ae	sounds	like	e,	as,	yesterday.
ao	"	"	e,	"	lime.
eo	"	"	o,	"	music.
eu	"	"	e,	"	grass,
ia	"	"	ee,	"	comb,
ua	"	"	oo	"	lamb.

SOUNDS OF THE TRIPHTHONGS.

aoi	sounds	like	i,	as,	think.
eoi	"	"	o,	"	flesh meat.
iai	"	"	i,	"	physician.
iui	"	"	u,	"	calm.
uai	"	"	oo,	"	strike.

SOUNDS OF THE ASPIRATES.

The sound of *b* before and after the  
broad vowels.— *a, o, u,* is like *w,*  
and before and the slender vowels, *i, e,*  
it sounds like *v.* *h* is governed by  
the same laws, and has the same sound.  
The sound of *c* is heard in stone; *o & z,*  
at the beginning of words, sound like  
*y,* they are nearly silent in the middle  
of words, and at the end are wholly so.  
*f* is silent; *p* sounds like *f;* and *h & t*  
like *h.*

The best rule we can give for the  
pronunciation of Aspirates in the Mid-  
dle of words is, not to sound them at  
all, but to make a pause in their place,  
as if one were about to draw his breath.

Send 60 cents to this office and the Gael will be  
mailed to you for a year; it will help to remove the  
slur inseparable from our boasted patriotism, and at  
the same time neglecting its very essence.

DR, GALLAGHER'S SERMONS,

Nj jonhḡaḡ ḡom, a ḡajrde, 30 m-ḡéj-  
 jr le aḡam žlórḡnar 2ḡujre é ḡéjḡ a ḡp-  
 uḡaḡ, aḡr rḡleaḡ rḡjle ó 'ḡ talaḡḡ 30  
 Kleaḡḡ, do bḡjḡ žur ḡéj-ḡjr le žaḡ Spjor-  
 aḡ, olc aḡur mājḡ, ḡul aḡḡ žéārḡ aḡm-  
 rḡre ó ḡrjḡ 30 ḡrjḡ, aḡur ó ḡeapḡ de 'ḡ  
 ḡoḡnar 30 ḡojḡe aḡ ḡejḡḡ eḡle. 2ḡḡ jr  
 jonhḡaḡ ḡom ḡaḡ ḡé mār b' ḡéj-ḡjr lejr  
 aḡ ž-ḡorḡān ḡrḡ bḡ ḡmḡjoll aḡ aḡama  
 reo, ḡul ruar aḡ bealaḡ ḡūḡnarḡ, ḡruaḡḡ,  
 žaḡ žleur jomḡajr. Jr ḡjoaḡḡb ḡaḡ ḡā-  
 uḡaḡ a žḡjḡeap aḡ ḡjḡ a bḡḡeap ḡrom,  
 aḡḡ jrḡuḡaḡ ḡum talaḡḡ. ḡaḡ eḡle, ḡaḡ  
 ḡé aḡ ḡjḡḡ aḡr a ḡ-deaḡaḡḡ aḡ ḡolaḡ  
 ḡaḡḡḡa ḡḡ 2ḡujre ó .ḡ talaḡḡ 30 Pāraḡ?  
 2ḡajrleaḡ, a ḡrjorḡaḡḡe, jomḡaraḡ aḡ  
 ḡorḡ žlórḡnar reo a ž-ḡójrḡe ḡr-bujḡe,  
 ḡrḡājḡḡe le ḡloḡa uajrle aḡur peurḡaḡḡ  
 ḡóḡr-ḡorḡaraḡa. 2ḡḡ ḡaḡ ḡé aḡ ḡ-āḡ-  
 ḡḡḡ a ḡḡeapḡ ḡjḡ ḡ' a ḡ-deapḡaḡḡ aḡ  
 ḡójrḡe reo? No ḡaḡ ḡjḡḡ ḡa ḡ-eaḡḡaḡḡ  
 bḡ '3 ḡarḡarḡḡe? 2ḡ ḡā, ḡrjorḡaḡḡe, deaḡ-  
 oḡbreaḡa aḡur deaḡ-žḡḡḡarḡa 2ḡujre.  
 Seo ḡéjḡ aḡ ḡ-āḡḡḡḡ ḡ' a ḡ-deapḡaḡḡ aḡ  
 ḡójrḡe ḡḡ, reo ḡa peurḡaḡḡ, reo ḡa ḡloḡ-  
 a uajrle ḡurḡ mājre aḡur ājle aḡr aḡ ž-  
 ḡójrḡe ḡḡ; reo aḡ žleur jomḡajr, reo ḡa  
 rḡjāḡāḡ a ḡrḡujḡeap žaḡ ḡaḡḡ 30 žeaḡa  
 Pāraḡ. 2ḡr aḡ ḡaḡ eḡle, žaḡ ḡurḡe  
 ḡallujḡḡe ḡaḡ ḡ-deunḡ ḡḡóḡ de ḡa  
 deaḡ-žḡḡoḡnarḡa aḡr aḡ ḡ-raoḡal ro, 'ḡ  
 ājḡ ḡrḡuḡaḡḡ ruar, ḡé ḡurḡḡḡ ḡjor žḡjḡ  
 ḡé, le ḡrom-ualaḡ a ḡeaaḡḡ, 30 ḡjor-  
 joḡḡar jḡrḡḡ. Nj bḡḡeapḡ aḡrḡuḡaḡḡ de  
 ḡójrḡe aḡḡe, aḡḡ ḡójrḡe ḡejḡḡḡ aḡur  
 ḡjāḡal jḡrjorḡḡ '3 a ḡarḡarḡḡe.

ḡurḡjḡḡ ḡjḡ aḡojr, a ḡajrde' ḡaḡ é aḡ  
 ḡḡeāl ḡójrḡe aḡḡ aḡ jomḡaraḡ ḡorḡ  
 žlórḡnar 2ḡujre, mār ḡo bḡ a deaḡ-oḡb-  
 reaḡa aḡur a deaḡ-žḡḡoḡnarḡa. 2ḡḡ ḡḡ  
 ḡjḡḡe 30 ḡ-ḡurḡeapḡ ḡjḡ ḡaḡ ḡjḡḡ  
 ḡa ḡ-eaḡḡaḡḡ bḡ '3 a ḡarḡarḡḡe? Sḡaḡ  
 ḡa ḡ-eaḡḡaḡḡ bḡ ḡarḡarḡḡe aḡ ḡójrḡe ḡḡ,  
 ḡa rudaḡleḡḡ ḡaḡḡḡa bḡ aḡ 2ḡujre; aḡur  
 aḡr ḡorḡ 30 ḡab ḡa ḡ-urle ḡḡeāl rudaḡl-  
 ḡjḡ aḡḡe a b' ḡéj-ḡjr a bejḡ a ž-ḡreaḡūr  
 ḡaḡḡḡa aḡr bḡḡ, aḡr ḡḡeud 30 ḡ-b' ḡéj-ḡjr  
 a ḡāḡ lejḡe žur ḡab ḡj aḡḡ a ḡḡóḡr-ḡjrḡe  
 lāḡ ḡ' jorḡḡarḡar, de žlāḡe ḡojḡḡarḡ ar  
 de ḡrābaḡḡ; žḡeapḡ bḡ ḡejḡḡe ḡrjorḡ ḡub

ājleḡḡ aḡe a ž-ḡéjḡḡ ḡo-jḡḡjrḡe, mār a bḡ  
 urḡlaḡḡ, žeaḡḡḡarḡeapḡ, ḡarḡeapḡḡ  
 aḡur ḡojḡḡo.

(Continued).

**ḡÓRURḡEAPḡ ḡJARḡḡARḡA 2ḡUS  
 ŽR2ḡḡNE,**

Na ḡjāḡḡ reo ḡo žlurajr aḡ ḡjr deaḡ-  
 laoḡ ḡḡ ḡóḡḡa, ḡ' ḡā3 ḡjāḡ a ḡ-beapḡḡ-  
 aḡḡ le ḡjorḡḡ, aḡur ḡjor aḡḡur ḡjāḡ a  
 ḡ-jḡḡeapḡ ḡó 30 ḡ-ḡajḡḡe ḡjāḡ 30 ḡeapḡ-  
 aḡr. ḡāḡa ḡjḡ Éjreapḡḡ aḡur ḡeapḡḡ-  
 ḡurḡe ḡa ḡḡe a ḡ-ḡājḡ ḡóḡḡa aḡr ḡjāḡ  
 ḡeapḡḡa, aḡur ḡo ḡurḡ ḡjāḡ ḡājḡḡe ḡóḡr  
 ḡojḡḡ ḡjḡḡ aḡur ḡjorḡarḡḡ, aḡur ḡurḡ  
 ḡjāḡ žḡóḡḡa aḡ ḡājḡ aḡr ž-ḡul ḡum ḡurḡḡ  
 a ḡajrbeapḡḡ ḡo ḡurḡḡe ḡjḡḡ aḡur  
 ḡjorḡarḡḡ. 2ḡḡ ḡḡ, ḡo žojr ḡjḡḡ ḡjḡ  
 ḡa ḡ-Éjreapḡḡ aḡr leaḡḡaḡ, lejr ḡéjḡ,  
 aḡur ḡ' jḡḡjr ḡé ḡó žur aḡḡ jarrurḡḡ  
 cleapḡḡar ḡo ḡjorḡ 2ḡac ḡūḡall aḡr-  
 reapḡ ḡo ḡajḡḡe ḡjāḡ aḡḡ ḡḡ.

Do labajr ḡorḡḡac, aḡar jr ḡé a ḡub-  
 aḡrḡe ḡé....“Nj 'l ḡac ḡjḡe 'ḡā ḡjḡ-ḡlaḡa,  
 'ḡā laoḡ aḡḡ Éjḡḡḡ ḡār ḡjūḡḡaḡḡ m' jḡ-  
 žeapḡḡ a b-ḡóḡaḡ, aḡur jr ḡorḡḡa a ḡā  
 ḡjḡleapḡ aḡḡ žaḡ ḡeapḡḡ aḡa 30 ḡojḡḡeapḡ-  
 ḡa, aḡur ḡḡ ḡjūḡḡaḡ ḡjre ḡoḡ ḡreapḡḡa  
 ḡjḡre ḡó 30 ḡ-ḡurḡḡaḡ ḡjḡ m' jḡḡeapḡ a  
 lāḡajr; ḡjḡ jr ḡeapḡḡ a ḡḡeul ḡéjḡ aḡajḡ-  
 re ḡā a bejḡ ḡjḡḡḡeapḡ ḡjḡḡḡa.”

Do žlurajrleaḡar ḡóḡḡa ḡa ḡjāḡḡ ḡḡ  
 ḡo 30 ḡ-ḡajḡḡeapḡ 30 žḡarḡāḡ ḡa ḡ-  
 baḡḡraḡḡa, aḡur ḡo ḡurḡḡ ḡorḡḡac aḡr  
 ḡolba ḡa leabḡḡa, a b-ḡozur žḡāḡḡe, aḡur  
 jr ḡé reo a ḡubajrḡe ḡé....“Seo, a žḡāḡḡe,”  
 a dejr ḡé, “bejḡḡ ḡo ḡurḡḡḡr ḡjḡḡ 2ḡjḡ  
 ḡūḡajl aḡḡ ḡeaḡḡ ḡ' jarrajḡḡe mār  
 ḡḡaḡ aḡur mār baḡḡ-ḡéjḡe ḡó, ḡḡeud é  
 aḡ ḡreapḡḡaḡ jr ājḡ leaḡ a ḡabajrḡe ḡóḡb.”

ḡ' ḡreapḡḡar žḡāḡḡe, aḡur jr ḡé a ḡub-  
 aḡrḡe ḡj....“2ḡā a ḡā ḡo ḡjorḡa de ḡjāḡḡ-  
 urḡ aḡḡ, ḡjā 'ḡ ḡāḡ ḡaḡ ḡ-bejḡeapḡ ḡjḡ  
 ḡjorḡa ḡ' ḡeapḡ aḡur ḡ' ḡeapḡ-ḡéjḡe aḡḡ?”

Do bḡḡeapḡ ḡārḡa aḡ ḡ-am ḡḡ, aḡur  
 bḡ ḡājḡ aḡur ḡleaḡ aḡur ḡeurḡa ḡóḡr  
 aḡa aḡr ḡeapḡ ḡa ḡ-ojḡḡe 'ḡar žḡarḡāḡ,  
 ar ḡojḡḡe žḡāḡḡe aḡur a baḡḡraḡḡa,  
 aḡur ḡo ḡjḡḡe ḡorḡḡac ājḡ ḡojḡḡe leo  
 aḡur le ḡjorḡḡe ḡojḡḡ ḡ' ḡ ojḡḡe ḡḡḡ, a  
 ḡ-ḡeapḡajr.

## The Gael.

A Monthly Journal Devoted to the Cultivation  
and Preservation of the Irish Language.  
Published at 814 Pacific St., Brooklyn, N. Y.

M. J. LOGAN, EDITOR AND PROPRIETOR.

TERMS OF SUBSCRIPTION.—Sixty Cents  
a Year, Five Cents a single copy.

Terms of Advertising.—20 cents a line. 25  
per cent discount to yearly advertisers.

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

BROOKLYN, N. Y. MARCH, 1882.

### THE REASON WHY THE IRISH PEOPLE SHOULD PRESERVE THEIR LANGUAGE.

In soliciting support for this journal a large number of persons ask the question, "What advantage is to be derived from learning the Irish Language, it is no business language and is only a waste of time to try to learn it." We admit that there is no money in it, but we maintain that there is an advantage in it to those who value their social character. The incessant throwing of dirt and filth at the Irish character by unscrupulous enemies needs something to wash it away. The Language and Literature of the country is that and the only thing to wash it away. If the Irish people had a learned and cultivated literature it is not in the power of envy to asperse their social standing. The mission of this journal is to prove to the world that the Irish had a learned and cultivated literature, and that it is not in the power of envy to asperse them, and we call on all our countrymen who value their social rights, to assist us in the undertaking, and that assistance will be best subserved by throwing the Gael broadcast among the people.

Some people who pretend to be tolerably well informed will ask, "Was there an Irish Language. Is there an Irish alphabet?" Now, what must the intelligent citizens of other nations think of us when our own kith and kin speak thus? They will certainly think (unless there be something to counteract it) that we have been as our enemies represent us—semi-barbarous. Those of our countrymen who think thus, impliedly declare their convictions, and have no incentive to lead respectable lives.

Hence the large number of drunkards which our people unfortunately produce. The Irishman conscious of his own social superiority would be too

proud to allow himself to become a beast (and a drunkard is no better). If the Gael succeeds, even remotely, in making the Irish element sensible of their social superiority over the nations of Europe—if culture and enlightenment be the criterions—and thereby lessen the vices generated by ignorance, we shall consider ourselves amply compensated for our labors, and the fact a sufficient answer to those who ask, "What advantage is to be derived from learning the Irish Language."

### THE ANCIENT ORDER OF HIBERNIANS AND THE SAINT PATRICK'S ALLIANCE.

Since the issuance of the first number of the GAEL a considerable number of the members of the above societies, with whom we are acquainted, suggested to us the propriety of soliciting their aid in the furtherance of our undertaking. We are perfectly sensible of the important aid which is in the power of these organizations to render, but being the founder and proprietor of this journal, we have some diffidence in appealing to them lest it might be thought that we were trying to draw water to our own well. We believe The Ancient Order of Hibernians and the Saint Patrick's Alliance to be the proper channels through which to propagate the language. They existed before we were thought of, and we certainly do not pretend to be more patriotic than they. A large number of them speak, read and write it, and by a little exertion on their part, there is no doubt but that they would make it a success. They may not attach the same importance to the cultivation of the language from a national standpoint that we do. Men may differ honestly on matter of this kind, we believe that the ignoring of the national Language is hardly compatible with true patriotism, because the language of any nation is the essence of its nationality, and because we would not want to be trusting to the language of our enemy to lisp our thoughts and sentiments—especially, when the language of that enemy is only a mongrel of yesterday compared with the purity and antiquity of our own.

However, so as to avail ourselves of every chance to promote an extended knowledge of our national Language, we make this proposition to the members of The Ancient Order of Hibernians, and the Saint Patrick's Alliance.—We shall send twenty or more copies to any division or branch of these organizations at three cents a copy, either to the private residences of members or to the meeting halls. This would be only thirty six cents a year on each member. We shall publish the names of the officers of such divisions or branches, and such changes in those offices as take place from time to time, provided we be advised of such through the proper authorities. If this course be pursued, and each member obliged to learn half a dozen

Irish words every month; (and that would be no heavy task) it would give an impetus to the Irish Language movement which would agreeably surprise its most ardent admirers. We then would urge these organizations to adopt this course and to exact a short Irish sentence, (not less than six words) through the sergent-at-arms, of every member on his entrance to the hall—the sentences to be changed every month. We would promise that this would create a source of amusement to the members and that it would be an important step in the right direction. Commence, then, in the name of Motherland.

#### THE FORMATION OF SOCIETIES FOR TEACHING THE LANGUAGE THE SUREST WAY TO SUCCESS.

We would urge on all who desire the cultivation of the language to form societies for that purpose in their various localities. Nothing tends to bind a people in social harmony so much as the formation of such societies—we have a personal knowledge of this from the Brooklyn Philo Celtic Society. We meet as brothers and sisters, having a common object in view, and if we miss a night through whatever cause, we think the time too long until the next meeting night. Our teachers are our graduates. Those who commenced last year can teach the primary classes now. We vary the monotony of class study with some patriotic songs after class hours, and once a month we have a reunion when the members and their friends assemble to enjoy songs, recitations &c., principally in the mother tongue. We permit no one having the slightest sign of liquor to our meeting, so that we are cultivating temperance as well as the language.

#### PROGRESS OF THE GAEL.

Some of our friends may desire to know how the GAEL is progressing through the states. We shall give a synopsis of it here. North Atlantic States—

It finds its way into nineteen cities and towns in Maine; Vermont, fifteen; N. H. seventeen; Mass. forty-five; Conn. sixteen; R. I. thirteen. Middle Atlantic States—N. Y. thirty; Pa. forty-five; N. J. eleven; Del. nine; Md. fifteen; Va. ten. Southern States.—N. C. seven; S. C. five; Ga. seven; Fla. eight; La. fifteen; Ala. thirty-six; Miss. twenty one. Western States—Minn. twenty; Wis. fifteen; Mich. thirty; Iowa thirty one; Ill. thirty five; Ind. twenty nine; Ohio thirty three; Mo. fifteen; Kas. nineteen; Neb. twenty four; Ky. six; Ten. seven; Ark. eleven; Texas twenty; Cal. thirteen; Mon. Ter. five; Oregon six; Col. five; and Wash. Ter. three. Pennsylvania has more readers of the GAEL than N. Y. state, Scranton Pa. ranks next to New York city in the number of Gaelic readers. Brooklyn has twice as many as New York. Philadelphia Pa comes next in order. Scranton, Mobile Ala., Boston Mass., and

St. Louis Mo, come next in order. Mr. Mac Guire of New York sent the largest number of subscribers, Mr. Gibson of Patterson N. J., Mr. Mac Cosker of Mobile Ala., and Mr P. J. O'Daly of Boston, Mass., follow next in order; to each of whom and to all the subscribers the GAEL returns its grateful acknowledgements. It has made its way into thirty seven cities and towns in Ireland exclusive of a large number of rural districts, also to Canada and Nova Scotia, and to a large number of rural districts in the United States not enumerated in the above.

#### THE GAEL'S FRONTISPIECE.

Some of our friends have objected to the grammatical construction of our title page, and maintain that the 2nd *an* should assume the form of the genitive feminine. This would be the proper grammatical construction if *teauga Gaedhilde* were of the feminine gender. *Gaedhilde* is derived from *Gaodhal*, a masculine proper noun, and is, like its root, masculine in conception, and takes the article common to it. No Irish speaking person would use any other, and all authorities agree that in such cases Custom is the surest guide. Objection is also made to *Cosnadh*, for preservation. The second objection should not have been made; the meaning of *cosnadh* is to defend, to preserve &c.

The third objection is to *Fein-riaghla*, our objectors say it should be in the genitive form. We make it a verbal noun, and its literal translation, selfruling; now, our objectors, by putting it in the genitive form, would make it *selfru'ed*, which is not its meaning nor that intended for it. If the reader will substitute *selfruling* for the word *Autonomy* in the translation on the front page he will see the point we desire to present. But why not, also, object to the grammatical construction of the English translation? We certainly ought to have a better knowledge of the construction of our mother tongue than of (to us) a foreign tongue. The reason is, that our readers can judge for themselves in that respect and that our objectors cannot impose on them. There are two omissions in the English translation, tolerated by usage. *Ta an gaodhal ann a leabar aithris*, &c., would be the full construction of the Gaelic part.

On the tenth page of the Third Book, by the D. S. P. I. L. under Exercise V. sentence 3, we find *teach* which (in the vocabulary at page 131) is defined a noun Mas. rendered *tigh* in the Dative case, sing. It is of the *first* declension, the same as *morcaich*. We would like to know under what rule or authority it has been so rendered? All languages have their peculiarities. "He was offered his liberty" is a form of expression commonly employed by well educated English writers, but it is not in accord with grammatical rules.

The GAEL has no objection to legitimate criticism by, and in presence of, competent authority.





ANSWERS to CORRESPONDENTS.

L. M. C. Memphis Tenn.—Anyone who speaks Irish can learn to read and write in about nine months; if he has a tolerably good knowledge of English Grammar, he can learn to write it in six months.

T. O'B, St. Louis Mo.—All school boys are familiar with the reply which Euclid is said to have made to Ptolemy Philadelphus, King of Egypt,—“There is no royal road to Geometry.” This is applicable to the learning of all the sciences, languages included; which in plain language means that nothing can be done without mental labor.

J. L. Milford Me.—These are some of the states under which Catholics suffered —

No Catholic should sit in parliament, vote at elections, or discharge any public office.

A Catholic could not be executor to a will, or guardian to a minor, or practice any liberal profession. No Catholic could form contracts, nor purchase or inherit lands.

Every Catholic who did not attend Protestant service, suffered banishment, and in case he returned, death.

Every priest, who, after three day's deliberation, did not apostatize, was hanged and quartered.

Every Catholic schoolmaster was accounted a felon.

A reward of £50 was offered for the discovery of every bishop, £20 for a priest, £10 for a schoolmaster; and these fines were exacted from the Catholics themselves.

If a Catholic possessed a valuable horse, any Protestant might take it, on giving the owner £5.

Marriages with Catholics were declared null.

A child or wife, on becoming a Protestant, was empowered to renounce the authority of the parents or husband.

Saying or even hearing mass, or the reception of the Sacraments according to the rites of the Catholic Church, were punished with a cruelty surpassing that of the pagan persecutions. During the reign of George, III., Bishop Talbot stood trial for his life, because he had celebrated the Holy Mass. They remained in force until the passing of the “Catholic Relief Bill” 1839—fifty three years ago.

J. M. Phil. Pa.—We believe the GAODHAL to be perfectly consistent with itself. We are a Land-Leaguer because we desire to assist any movement tending to our aim and aspirations. At the same time we believe if all the monies collected for Land-League purposes were applied in another direction that England would drop Ireland “like a hot potato. Many of our readers have seen a hot coal applied to the mouth of a bulldog to make him let go his hold of his weak victim. Irishmen should treat England like the bulldog. We have seen the declarations of English “noble lords” that they would not give such and such concessions to the Irish people. If Irishmen had the spirit of men they would not

the second time ask for any concessions at the hands of England. Providence has endowed every animal of the creative system with the means of defence according to his state. To the strong powers He has given breechloaders and Crupp Guns; to the weak, He discovered scientific processes by which to checkmate the inhumanity and the arrogance of the strong. The question is, are Irishmen going to avail themselves of the means of defence which Providence has placed at their disposal—remembering that a hair of a man's head cannot grow or fall without His consent? Since our youth we have witnessed the most heart-rending scenes at the hands of England (and what is it to that which preceded our existence?) We have seen the father of a man who lives in Brooklyn today, evicted from his home at the age of ninety! That we were only commencing our teens at that time, the moans and groans of that tottering old man; the large drops rolling down his furrowed cheeks, as he leant for support on the arm of his son, are vivily before our mind. At the same time and on the same occasion we have witnessed the eviction of a strong and industrious man, his wife and nine children—five daughters and four sons. The wife, though comparatively young, died of a broken heart. The girls, as fine a specimen of the human race as could be pictured, went to England to earn a living. What was the fate of some of these beautiful girls, as related to us by eye-witnesses? Reader, the contemplation of it is too shocking to relate! Why, dear reader, there are more human lives sacrificed in England for the last fifty years—the consequence of these evictions—than would be sacrificed in freeing our Country from the unhallowed connection. Yet, we must, our patriotic sentimentalists say, have honorable warfare!!!

Let England be given to understand that the Irish people are in earnest; that they are going to be a people, and with England's knowledge that Providence has placed at their disposal the means of freeing themselves, self preservation will cause her to let go her unrighteous grip. If she does not let the consequences be with her. He who parleys with a footpad is *particeps criminis* in that footpad's subsequent *depredation*—These are the GAEL'S sentiments.

Mr. M. J. Logan—Please inform me where I can buy a dictionary in the Irish language, and the price.—  
MAG.

If Irish American politicians took the same pains to elevate the moral and social condition of their countrymen that they do to hold them in hand for electioneering purposes, the epithet, Irish, would command more respect than is now being accorded to it. It is not possible to behold a more debasing spectacle than a boss politician surrounded by a lot of half-drunken men.

THE UNITED IRISHMAN, the organ of the advanced Nationalists, deserves support. It means all it says. ROSSA is its publisher, 25 Beekman St.

P. G. PORTLAND.— In our allusion to President Arthur in the first number, we did not eulogize him, we expressed a hope; we believe, in nominating Mr. Conklin, he has offered an insult to the majority of the American people, and we believe also that they (the American people) have manhood enough to resent it when the proper time arrives.

2nd.— We think the Democrats could not do better than support Mr. Blaine's candidacy for the presidency. He has proven himself a true American during his short official career, and that is the man to support. Had he remained, England should keep within her proper bounds—a position in which it would be to the interest of the Irish people to keep her.

M. O'B. Brooklyn, E. D. Tho' we voted against Mayor Low, we think his administration of the office, for so far, excellent.

2nd. We believe Mr. Shroeder would make a good official; we would like to see him governor of the state,

J. M., N. Y. —Call to 114 & 116 E. 13th st. or to 295 Bowery, on any Sunday, at three o'clock, where competent and affable teachers are always in readiness to impart instruction in the IRISH language.

S. Nearly all those to whom we appealed in the first number have responded; not only has Mr. Walsh of Elmira, responded individually, but he ordered the paper for friends in Ireland.

F. Carroll, Columbus, Ohio.—There are three translations of Emmet's Speech: one by T. O. Russell, published by the Irish-American at 10 cents; one by P. J. O'Daly, of Boston, published by the Irish World at 15 cents, and one by us, which will appear in the next issues of the Gael, to the exclusion of all other Gaelic matter except the lessons.

The Brooklyn Philo-Celtic Society elected the following board of officers for the year,—Mr. D. Gilgannon, prest.; vice prets., P. Morrissey, and J. Kyne; rec. secs., H. C. Finn, and P. Archer; fin. secs., J. F. O'Brien, and M. J. Heaney; cor. secs., M. J. Logan, and A. Morgan Deely; treas., Miss Nora T. Costello; librarian, Miss Maggie J. McGinley; sergeant-at-arms, P. Mahoney.

The Society's reunion and ball comes off on Thursday evening, April 30, at Uris's Dancing Academy, 611 Fulton st., opp. Flatbush Av.

Names of the subscribers sent by Mr. P. J. O'Daly, Boston, Mass., noticed in last issue;—M. B. O'Donoghue; J. L. Scanlan; P. M. Doran; J. G. Lane; P. J. Sullivan, J. E. Barrett; Annie Murray; M. O'Ruairke; J. J. Sullivan, and P. J. O'Daly.

Major Maher of New Haven, Conn., is doing good work for the GAEL. Among the subscribers sent by him is Mr. James Reynolds, famed in connection with *patriotic enterprises*; also, Capt. O'Brien, and Mr. T. Callaghan.

The GAEL returns thanks to the editor of the *A. O. H. Record* for his kind notice of it in that highly interesting journal.

#### A WORD TO OUR SUBSCRIBERS.

The GAODHAL will feel obliged to any of its subscribers who has not received his copy in due time to notify us of the fact. Mistakes are likely to occur both by us and the mail officials, and the nonappearance of the journal may create unfavorable impressions as to its stability. On this head we shall here state that its existence does not depend on any external aid or support. We do not publish the GAEL as a means of making our living. We are engaged in the Real Estate and Commission business for that purpose, and any man of ordinary intelligence can make a respectable living thereby. We publish the GAEL in the interest of our and our children's social standing. We do not desire to be classed as the progeny of semibarbarous progenitors, which we should be if our forefathers had no cultivated literature. The very existence of the GAEL shows that they had, and while we live in health, it will be published if it had not a single subscriber. So, we hope this explicit declaration will ease our friends' minds.

We have now in our possession the type and plant necessary to turn out these twelve pages; we set the type ourselves, we make up the matter and prepare it for the press, and all this is done after our regular business hours; so that all we should lose by the GAEL would be trivial, supposing even that it had not a single subscriber. But the contrary is the fact. As already noticed, it has subscribers from Donegal to Oregon. In this connection we may here say that we absolve all who signified their intention to become subscribers, and who have not paid in their subscriptions, if they have changed their minds in its regard. We will not wait on any one for his subscription. It would look too much like begging the question and, certainly, the spirit which moves us (nonprofessional in the publication line) to produce this journal, for its specific purpose, is not consistent with soliciting support for it from unwilling contributors. Therefore those who have been supplied with the paper and who have no inclination to continue it would confer a favor by notifying us of it.

Five thousand dollars have been offered to us for the purpose of enlarging the GAEL and working up a circulation for it. We declined the offer because we are able to produce it ourselves, and because those supplying the money would naturally expect a share in its control. This latter we would not yield. We have given it birth and we shall retain its control, and freely express our sentiments therein without fear, favor or affection, malice or illwill.

*We thank the proposers for their kind intentions; we shall give them control of its financial, but certainly not of its literary, matters:*

Every dollar that it earns will be devoted to its circulation. It will be published about the fifteenth of every month.



Στοιηαγ το β' ρέτορη 30 η-βιαό βηϋ  
 ρη 3-ααρη, το δέαρηαό αη τ-ηρηρη  
 τοη Ράρα αη ηςό ηαό ηαδ αηη α ρεϋδ  
 ρέηη, ηο α ρεϋδ αοηουηηε το έαηηε αηη  
 α έηαϋ ρηη ηρηρηαέτ ό ρηοη? αϋρη  
 υηηε ρηη, ηϋ ηοηηηεαγ 30 η-βυό αοηαγ  
 ηα η-έρηηαηη το ηοϋαέτ, 3αη αεαο το  
 όοέτρη Σαηαερηοη, 3αη άηο-ϕλαϋέ ηο  
 άηορηϋ υηηε ό αηηρηη Ραοηαϋ3 3ο 3αδ-  
 αταγ 3αη, αέτ αη Ράρα αηήαηη.

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 make them get it.

*How many of the men who paraded on St.  
 PATRICK'S DAY know the letters of their Alphabet?  
 Shame! shame!! gentlemen, learn something about  
 your native tongue, and don't be a laughing stock to  
 the universe. Does England hinder you? eh!*