

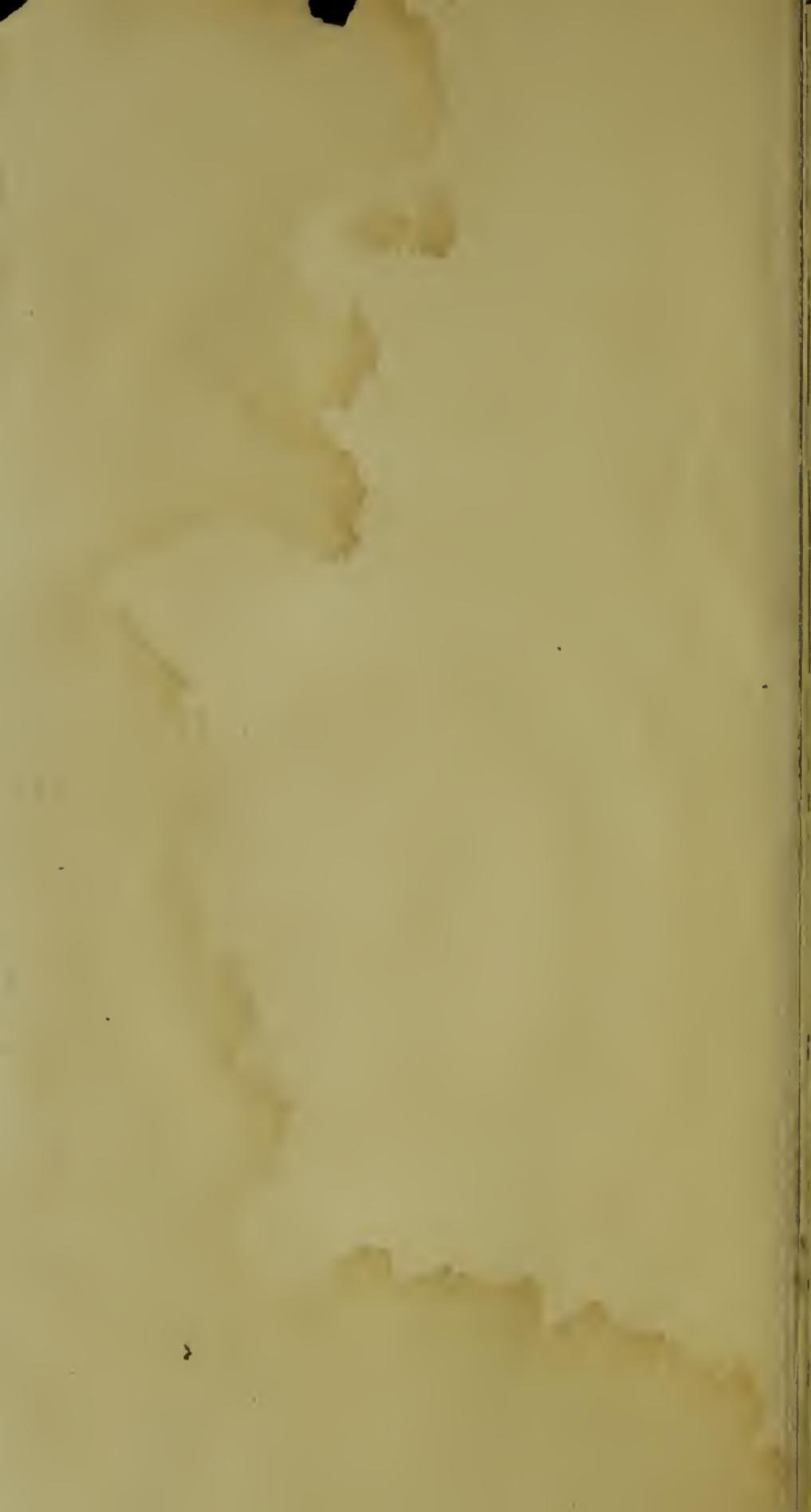
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The
Irish Vindicator
Both of
Race and Language

AN APPEAL TO THE IRISH RACE
TO SAVE THE IRISH LANGUAGE

BY

P. J. O'DALY


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PREFACE

*A dhaoine ghabhan sios agus suas thar an ait seo.
Breithnighidh an long so air a' bpoll ni'l bao'al bathadh
Beidh Aelus da saora o stoirm an ghala,
Agus Teitis a'reidheatach na d-tonn le mordhail di.*

FREE TRANSLATION.

Terambulating bipeds let your minds ne'er alter,
Into fear, that this ship will ever sink in the water;
As Aeolus will there save it from the rage of the
storm,
And to harmonize waves for it Thetis won't falter.

The above four Irish lines, in the artistic Irish letter, without a translation, appeared on a miniature ship, in a window on Federal St., Boston, several doors north from Kneeland St., on the eastern side, in 1872. Not only the artistic letter in which these lines were penned, but also, the language in which they were written, was a mystery to the crowds that collected at that window from time to time for a few days after the lines being placed there.

The first passer-by who read the lines was Mr. Jeremiah Shaw of So. Boston then, now of Brighton Dist. Boston; and possibly the only man then in Boston, outside of the writer, P. J. O'Daly and one other man, who could read them.

This incident brought together, the reader of the lines and the writer thereof, and a few others, friends of both, who had an idea of what Ireland had suffered under English misrule; as well as of her ancient greatness, ages before Englishism had any existence in the world.

This little crowd, whom the above Irish lines

were instrumental in bringing together, were practical speakers of the Irish language, fully familiar with its idioms and peculiarities—familiar with Tadhg Gaedheadch's *Piuos Miscellany*, and also with much of the compositions in the Irish language, of the Irish Bards of the last few centuries—included Michael C. O'Shea, the leading light of the Irish language in his day. He has written pamphlets tracing English, Greek and Latin to their original roots in the Irish language. Mr. Jeremiah Shaw also, has now, as the result of many years of research, a pamphlet consisting of a few thousand words in English traced to their roots in Irish.

This bunch thus brought together accidentally knew Irish history, and some of them had been in the premature Rising of 1867 in Ireland. At social meetings thereof, the affairs of Ireland were often discussed, and particularly the Irish language received a share of attention; as it was clearly demonstrated that the slanders heaped on the Irish race for centuries could never be refuted without the revival of the Irish language, and familiarity with Irish literature. As a result of these meetings from time to time, there came into existence in Boston, in April 1873, the Philo-Celtic Society, for the study of the Irish language.

Since that time the Irish language movement has spread all over the world. The Philo-Celtic Society and other Societies and schools which sprang up afterwards for the study of the language in Boston and vicinity have been trying, when reporting their schools or classes in the newspaper, from time to time, to put forth the claims of the Irish language to antiquity; and also its utility from an educational point of view.

The newspapers, as well as the general public being unacquainted with the value of the Irish language from any point of view except the value

placed thereon through English literature for centuries, that of a jargon, with no literature worthy of the name, considered our claims extravagant, and therefore refused to give them (our supposed extravagant items) publicity.

Owing to the absurdities which crept into the story of the "Travels of the Gaels," by Irish writers in embellishing the relation thereof, having followed Grecian literature before the geography of the world became generally known; Irish historians who wrote in English since geography became known, were timid about asserting themselves regarding the value of the Irish language, as they did not understand it; or the antiquity and civilization of the ancient Irish either, as they knew not the history thereof, being unable to remove the "absurdities;" and as a consequence the slanders of English and pro-English writers on the Irish race, had the field to themselves, and have still. As a result the masses of the Irish people wherever located, as a rule, take the writings of English and pro-English scribes regarding Ireland and her people in days gone by, as Gospel Truth, thus far.

When I read Keating's History of Ireland in my boyhood days, and found the "absurdities" in connection with "the Travels of the Gaels," the idea struck me that there was an explanation for them; and I never lost sight of that idea until I discovered the fact.

After coming to Boston when opportunity offered I found myself consulting the English translation of the Topographical Dictionaries of the Countries of Continental Europe, Western Asia and Northern Africa. I met a few points in Topography that strengthened my original idea regarding the "absurdities," but made no headway in accomplishing the ends aimed at, until the fac-similes of the great Irish Manuscript volumes from Dublin,

Ireland, arrived in our public Library of Boston, some years ago.

With the aid of these books, and the knowledge I had of the Irish language, particularly, the spoken language, I removed some of the "absurdities," from the "Travels of the Gaels," years ago; and the others have been yielding by degrees, so that at the present day I am in a position to assert the great antiquity of the Gaels before their arrival in Ireland, and am prepared to prove the same in their "Travels," which will be published in 1911.

Having this knowledge regarding the Irish race and ancestors, and seeing how they have been maligned and slandered by English writers in the far back past, and lately by writers in general:—any Tom, Dick or Harry, "who would write himself into a degree of notoriety, or favor, by effusions of the most consummate ignorance and contemptible Scurrility," in reference to the Gaels;—I deem it my duty to lay the facts before the Irish race, and let that race take action thereon; particularly the organizations thereof.

Even Irishmen and women today, impelled by these misrepresentations, which are nigh universal at present, are losing the self respect and independence which characterized their race in times gone by, when they knew their history through their ancestral language. Hence "The Irish Vindictor Both of Race and Language," is published to sound the warning note to the Sea-devided Geals, and all others who may feel interested.

The few samples given in the foot notes in this little book, to prove the value of a knowledge of Irish as a living language, will convince the classical scholars, that there is a wide field to labor in yet, in the etymological, philological, historical and mythological lines: and that the only laborers that can

be successful in these lines are the practical speakers of the Irish language.

It is the duty therefore of the classical scholars of the race and all others interested, be their nationality what it may, to aid and encourage by every possible means, the movement for the preservation of Irish as a living language, so that this great field of general knowledge, neglected so long, may be thoroughly cultivated, and the "acme" in education, otherwise impossible, reached thereby.

Among those who read my manuscript of "The Irish Vindicator both of Race and Language," and made some suggestions whereby I profited, both in arrangement and revision I shall mention Rev. James I. Maguire, S. J., of Boston College, E. A. Grozier, Editor and Publisher of the "Boston Post;" Patrick Ford, Editor and Proprietor of the "Irish World," N. York. Rev. Philip J. O'Donnell, Pastor of St. Philip's Parish Boston; Rev. D. J. Toomey, D. D., and Rev. F. A. Cunningham, Editor of "The Pilot," to whom I hold myself under obligation; particularly the latter who read the proofs, as they came from the Press.

To the matter of Financing the Publication, I am indebted to Rev. Philip J. O'Donnell, Pastor of St. Philip's Parish Boston, who became responsible therefore and for which I am sincerely thankful to him.

The subject being of such a peculiar nature—out of the ordinary course of publications, and in fact, that such was possible, incredible to the masses of the Irish race—I deemed it advisable to handle the publication myself.

That such an undertaking required some cash is evident to every individual who has any conception of the business; and of those to whom I explained my lack of equipment in that particular line, E. A. Grozier Editor and Publisher of the "Boston Post,"

was the only man who responded, with an order for cash on his bank, without bond or security, to be paid at my convenience; an act which I shall never forget.

P. J. O'Daly.

Boston, November 26th, 1910.

POST SCRIPT.

"The Irish Vindicator, both of Race and Language," is an entering wedge for the vindication of the Irish race, a subject too long neglected; and the scholars of the race may be depended on to drive it. However an Irish language "ollord," alone, can force it to the extend of bursting the plank it has entered, the plank which has been placed between the Irish race and the light of their ancient civilization, for centuries; and in order to place the book within the reach of the masses of that race, it will be sold at 10c a copy. Well bound copies, 25c.

P. J. O'D.

DEDICATION

To the Organizations of the Irish race all over the world. "The Irish Vindicator Both of Race, and Language," is dedicated by the author.

The Organizations of the Irish race, wherever located, although their objects may vary, have in common, pride of race, and love for the Emerald Isle, the land of their ancestors for three thousand six hundred years; and the ardent degree in which they possess these characteristics depends as a natural consequence, upon the historic knowledge they have of their ancestors.

That knowledge has been denied the Irish race for the last seven centuries by the English government having suppressed the civilization of that race, a civilization that was not surpassed in the world, as Irish literature and Irish Laws, will prove to-day; nor equalled in point permanency, and all they know as a rule, of that civilization at present is a faint tradition. And were it not for the advanced state of cultivation to which the Gaelic language had reached ages before the Anglo Norman invasion, and the copiousness and variety of its literature, which absorbed the foreign element, as it came, by degrees, for a long time, despite the laws enacted by England to check such a course, there would not be even a "faint tradition," of that civilization among the masses of the Irish race at the present day.

The ignoble work of maligning and slandering the Irish was commenced by the English nation in the 12th century, A. D., and continued ever since, but in latter centuries in a more modified degree. A sample from Hume the English historian of the 18th century is, in substance, that "The Irish from the commencement of time were steeped in ignorance and barbarism."

But the English nation did not confine itself to

slanders and misrepresentations of the Irish race all these centuries; the more effective deeds of blood thirsty murders, extirpation and annihilation of that race, both lay and clerical, young and old, male and female, were resorted to.

As was natural to expect, things grew worse after the reformation, particularly after Queen Elizabeth having ascended the throne; it was then that the clergy were expelled and the images removed from the churches. "All through her reign bishops and priests were slaughtered in great numbers." In 1602 Elizabeth issued a proclamation that all priests should leave the country, and to enable them to do so, she promised them a free passage, 51 monks accepted this offer, but when they reached mid-ocean, having sailed from Limerick city, they were flung into the sea, in accordance with private instructions from the Queen (Elizabeth.)

The Puritans were followers of John Calvin, the fanatic of Switzerland who protested against the authority of the Pope as did Henry VIII of England and others. They came into power in England and Scotland in the reign of Charles I., who ascended the English throne in 1625. Lord Clarendon says that the Puritan leaders "had sworn to extirpate the whole Irish nation," and Carte affirms that "the lords justices had set their hearts on the extirpation, not only of the mere Irish, but likewise of all the English families (in Ireland) that were Roman Catholics." Butchering by wholesale in Ireland, commenced under the leadership of Sir Charles Coote. Three thousand men, women and children were put to death in one night by the Scotch garrison of Carrickfergus, which came upon them suddenly in Island Magee., on the coast of

THE IRISH VINDICATOR.

Antrim in Ulster, Nov. 1641. This Coote declared that he would not spare even "a babe though it were but a span long." This state of affairs in Ireland brought into existence the organization known as "The Confederation of Kilkenny," which embraced the Anglo Irish as well as the native Irish Catholics. This Confederation to some extent checked the whole sale slaughter, and gave something to do to the government, which was now in the hands of the Puritans; and would in all probability succeed in subduing the Puritanic power if they stuck together; but the Anglo-Irish element of the Confederation became somewhat lenient towards the king, and, as a consequence the Puritans eventually succeeded.

Here are samples of the entreaties that appeared in a political pamphlet published in London in 1647, calling for an expedition to deal with the Irish in Ireland. "I beg upon my hands and knees, that the expedition against them may be undertaken while the hearts and hands of our soldiers are hot, to whom I will be bold to say briefly: Happy is he that shall reward them as they have served us, and cursed is he that shall do the work of the Lord negligently. CURSED BE HE THAT HOLDETH BACK HIS SWORD FROM BLOOD; YEA, CURSED BE HE THAT MAKETH NOT HIS SWORD STARKE DRUNK WITH IRISH BLOOD: * * * *Let not that eye look for pity, nor that hand be spared, that pities or spares them, and LET HIM BE ACCURSED THAT CURSERTH THEM NOT BITTERLY!!!!*"

In two years after these blood-thirsty entreaties in August, 1649, Cromwell the Puritan general went to Ireland with 14,000 men to put an end to the struggle that existed in the country

by killing and banishing the Irish race from the island. History tells his career after landing, being remarkable for the amount of blood which he caused to be shed there in a few months. *60 Thousand*

"Thus at Drogheda, although quarter had been promised, the work of slaughter lasted 5 days, and the 2000 men composing the garrison were put to the sword, together with 1000 unresisting victims who had sought refuge in the great church. The few who escaped death were sent as slaves to the Barbadoes, Sept. 11th.

In his letter to parliament relative to this massacre, Cromwell calls it "a righteous judgment of God upon the barbarous wretches." and says, "Our men were ordered *by me*, to put them all to the sword. "

"At Wexford the enemy broke into the town during a truce, and 'no distinction,' says Lingard, 'was made between the defenceless inhabitants and the armed soldiers, nor could the shrieks of 300 females who gathered round the great cross, in the market place, preserve them from the swords of these ruthless barbarians.

"The clergy of every grade and order were driven by the law into perpetual banishment, and if they dared to remain in the kingdom, or return to it again after the first of February 1652, they were condemned to be hanged till half-dead, then cut down alive and beheaded, their heads put upon poles on the highways, and their hearts and entrails publicly burned. A price was set upon each head, (it was the price of a wolf's,) and the money was paid when the bloody evidence of the murder was delivered."— (*Irish Martyrs and Confessors.*)

The blood money in those days was £5, which was then equal in value to about \$200 of the present day money. This made non-Catholic

informers numerous in the country, even history tells us that Portuguese Jews came to Ireland making money as Priest-hunters. Besides the number slain of all ages, in Cromwell's time in Ireland, there were from 60,000 to 100,000 including the military age, boys, girls and women sent into exile. Many of these were sold as slaves.

Notwithstanding the wholesale slaughter and banishment of the people by Cromwell, the population was still large; so the Irish government, controlled by the chief officers of the regicide party, thought of another plan, to get rid of them at least to remove them from the best lands of the country, and make room for the foreigners. The plan is told by Lord Clarendon, thus:—

“They found the utter **EXTIRPATION** of the nation (*which they had intended*) to be in itself very difficult, and to carry in it something of a horror, that made some impression on the stonehardness of their own hearts. After so many thousands destroyed by the plague which raged over the kingdom, by fire, sword and famine, and after so many thousands transported into foreign parts, there remained still such a numerous people that they knew not how to dispose of; and though they were declared to be all forfeited, and so to have no title to anything, yet they must remain somewhere. They, therefore found this expedient, which they called an *act of grace*: there was a large tract of land, even to the half of the province of Connaught, that was separated from the rest by a long and large river, and which by the plague and **MANY MASSACRES**, remained almost desolate. Into this space they required all the Irish to retire by such a day, *under the pe-*

nalty of death; and all who should after that time be found in any other port of the kingdom, man woman, or child, SHOULD BE KILLED BY ANYBODY WHO SAW OR MET THEM. The land within this circuit, *the most barren in the kingdom*, was, out of the *grace and mercy* of the conquerors, assigned to those of the nation as were enclosed in such proportions as might, with great industry, preserve their lives.” (“Clarendon’s Life;” vol. 2, p 116).

The 1st of May 1654, was the date on which the Catholics of Munster, Leinster, and Ulster such of them as then existed — were forced to cross the Shannon into “hell, or Connaught,” as the Cromwillians used the phrase. The total amount of land confiscated from the Catholics of these three provinces, was 7,708,237 acres.

Even in the latter half of the 16th century when the wars of the Earl of Desmond against the government of Queen Elizabeth in Ireland, were over, the country was in a desolate condition. In the words of Edmund Spencer the English poet, Munster was reduced to “a heap of carcasses and ashes” This was not surprising when we find the English soldiers in the country in those days getting orders “to kill, burn, and destroy without restraint; and so eager were these minions for slaughter, that they spared neither man, woman, nor child, but all were committed to the sword.”

In those days, “unheard of cruelties were committed on the inhabitants of Munster by the English commanders. Great companies of these provincials, men, women, and children, were often forced into castles and other houses, which were then set on fire. And if any of them attempted to escape from the flames, they were shot or stabbed by the soldiers who stood

guard outside. It was a diversion to these monsters of men to take up infants on the point of the spier and whirl them about in their agony apologizing for their cruelty, by saying that if they suffered them to live, to grow up, they would become popish rebels."

After such atrocities in the 16th century and continued by Cromwell in the 17th century with increased bitterness and inhumanity (if such were possible;) and the introduction of the "penals laws," in the 18th century, to get rid of the Irish race in Ireland; it was realy miraculous to find any Irish people in existence, anywhere, at least in Ireland, afterwards.

After Cromwell's time and the restoration of the Stewarts, the slaughters were not so common as before; but no stone was left unturned by the government from time to time, to get the leaders of the people, who were advocating their rights, into conspiracies for their ruination. We have samples of efforts in this line by the English government, in Ireland, in the case of O'Neill of Ulster, when the "anonymus letter" was dropped in the Council Chamber of Dublin Castle containing charges of high treason against him and O'Donnell, Earl of Tyrconnell, on the ground that they had attended a meeting of Catholic gentleman." As a result these leaders fled to the continent in 1607, knowing what was in store for them. This incident is known as, "The flight of the Earls."

In the case of Titus Oates of England, an infamous perjurer who charged the Catholics of that country with conspiracy against the king and the protestant religion in 1687, we have another sample; and Ireland had to suffer for this conspiracy said to have been planned

in England; as the following paragraph will show:—"Although knowing them to be innocent, Desmond, at once disarmed the Catholics (of Ireland,) closed their chapels, suppressed their schools, and commanded all priests to quit the island by a certain day."

After the unparralleled efforts in the 16th and 17 centuries, and I may say the 18th, to wipe out the Irish, it is nothing short of a miracle to observe how they multiplied, so that in the first half of the 19th century, they enumerated between 8 and 9 millions. But the hand of the despoiler came again in the same 19th century, a woman ruler, Queen Victoria, in whose reign 1,225,000 of the Irish people died of starvation; and at the same time food stuffs enough to support double the population, leaving the country, to make the rent for the landlords; and over 4,000,000 of the population emigrated —fled from starvation!!!

But if the race is not in Ireland, it is abroad all over the world, in both hemispheres, north and south; and the universal multiplication today, of the Irish race, which went close on extinction as late as two centuries ago, may be an indication that they are destined for some important mission in the future, both at home and abroad. They have a record in the far back past that no nation in the world thus far, is able to produce; and "No people can look forward to prosperity who cannot often look back to their ancestors."

With the Irish language revival Ireland will become again the School of Europe, as it was before for ages anterior to the Anglo Norman invasion.

There is a future for the Irish race abroad also, provided that they follow in the footsteps of

their ancestors whose name and fame shall yet shine before the civilized world, through a knowledge of their language and literature, which is absolutely necessary from an educational point of view.

Those slanders and misrepresentations of English writers have permeated the masses of the Irish race who believe them facts at the present day *in the absence of any effort by the Irish race to refute them, for the last 3 centuries.* When Camden's Compilation became public property in 1602 the following Irish writers refuted the slanders; Dr. Keating the historian Dr. Lynch, Rev. Father White a Jesuit, and Philip O'Sullivan of Bere Haven. The former wrote in Irish and the latter three wrote in Latin. This list of Irish vindicators upholds the assertion that the descendants of the foreigners in Ireland, "become more Irish than the Irish themselves;" as the former 3 names are descendants of foreigners.

In their works of refutation those Irish writers were successful; but unfortunately for the diffusion of the knowledge which their writings conveyed, the Irish language was then banned and proscribed by English law in Ireland; and the Latin language intelligible only to a few comparatively; and to add to these disadvantages the tyranny of the English government in the country, in those days, as shown in these pages, was so severe that as a result, the efforts of those Irish champion vindicators of the Seventeenth century were lost sight of.

Now, "The Irish vindicator Both of Race and Language," makes its appearance in the tenth year of the twentieth century, to spread the light among the Sea-divided Gaels, through the medium of the English language which they

know as a rule — I am sorry to have to say — better than their ancestral tongue. And as the misrepresentations are so long in existence it will take an organized effort to supplant them with the truth.

Happily, however, there is no need of new organizations for this important mission. In every community in which the Irish are factors thereof to any extent in any country, there is an Irish organization; and the assertion that love for Ireland and pride of race have a place in the memory of the members of these organizations is very clearly demonstrated on each recurring anniversary of Saint Patrick's Day, St. Bridget's Day, and the 4th of March. Also, May Day, Midsummer's Day (transferred to St. John's Festival) and All Hallow Eve, are beginning to be observed; particularly the latter.

The observance of remarkable anniversaries of their ancestral land by the organizations of the Irish race in foreign countries is peculiarly characteristic of that race. The "faint tradition" of the name and fame of their race, in the far back past is clinging tenaciously to the mind; and as the light which has been checked for centuries is beginning to gleam, and the truths which have been smothered for ages, are beginning to be proclaimed to the world, the organizations, now in existence, of that race, maligned and slandered, butchered and banished for centuries, by the English nation, may be depended on to become the main instrument in the accomplishment of the work so long delayed — the vindication of their slandered sires; and thereby place their race for ever more in the proper light before the world. Hence this publication is dedicated to these organizations by the author.

P. J. O'Daly.

RECAPITULATION.

In recapitulation it can be seen that the criminal acts of the successive governments of England for centuries, in Ireland, have no parellel for severity in the history of the world.

It is safe to say that the persent English ruler, George V. is not aware of a twentieth of the inhuman attrocities of his predecessors in Ireland and that when he becomes cognisant of samples thereof, he will be seized with pangs of remorse, that will give him no peace of mind until he relaxes the political grip by which Ireland is suffering still at the hands of his government; and thereby atone to some extent for the acts of his predecessors; some of whom were of his kindred.

The value of a knoledge of the Irish language is such that it will enable the scholar to reach the "acme" in education, a stage which never can be reached, if that language were allowed to die. Notwithstanding this fact., the English government in Ireland, through its West British, and Seoinin (show-neen) elements, is opposed to the Irish language revival—that ancient language, the loss of which would be irreparable to the literary world. Thus the English government stands an abstractionist to advancement in education. Will the English Crown head bear this serious charge, before the civilized world?

In fine, the claim of the English Crown head, to govern Ireland, is based on lies. First, the misrepresentation of Ireland to

the Pope of Rome, by Henry II. King of England, who was himself accessory to the murder of Thomas a Becket, Catholic Archbishop of Canterbury, England, and Next, a *spurious* Bull, which he claimed was given by Pope Adrian IV., to maintain justice in Ireland, from political and Catholic religious standpoints. There is food for thought here for his Majesty George V.

THE IRISH VINDICATOR.

BOTH OF RACE AND LANGUAGE.

An Appeal to the Irish race in general to save the Irish Language.

CHAPTER I.

Slanders of the English nation, on the Irish race; their object, nature, and universality; refutation thereof by Irish writers.

After the failure of Henry II, king of England, to subdue Ireland by force of arms in the 12th century, it was considered good policy to make it appear that the Anglo Norman invasion of Ireland was justified in order to civilize the country. With that object in view, Geraldus Cambrenses, called by the eloquent Dominican Father Tom Burke, "Jerry de Welchman," the right hand man of the king, came to Ireland with the King's son John, and commenced to write "The Topography of Ireland," which he finished in 3 years; in a couple of years more he wrote a "History of the Conquest of Ireland," in both of which he has slandered and misrepresented the Irish race, most foully; and made it appear as best he could, that the invasion would be a benefit to them.

Dr. Lynch in his "Cambrensis Eversus," says of these works: "The virulent calumnies levelled on the Irish, in these productions, drew down some censure on the author immediately after their publication";

As an example of the slanders, he (Geraldus Cambrenses) says that the king of Kinel-Connail, the O'Donnell, used to be inaugurated in the following manner:

"All the inhabitants of his territory being assembled on a high hill in his domains a white mare was killed

and put to boil in a large cauldron, in the middle of a field; when it was sufficiently boiled, the king used to lap up the broth with his mouth like a hound or dog and eat the flesh out of his hand, without using a knife or any other instrument to cut it; he then divided the rest of the flesh amongst the assembly and afterwards bathed himself in the broth."

Dr. Keating, after quoting this in the Preface to his History of Ireland, continuing, says: "This is plainly an impudent falsehood of Cambrensis, for the annals of Ireland explicitly record the mode of inaugurating the kings of 'Kinel Connaill.' The ceremony was performed thus: 'The king being seated on a hill, in the midst of the nobility and gentry of his own territory, one of the chiefs of his nobles stood before him, bearing in his hand a straight, white wand, which he presented to the king, telling him, at the same time, 'to receive the Sovereignty of his country and to preserve equal and impartial justice between all portions of his dominions.'"

Every century since the 12th produced English writers who followed the example of Cambrensis, and embellished his stories to suit their own prejudices; but the writings of all were confined to manuscripts, till the 17th. century, at the opening of which Camden, an English writer, published a compilation of all the English scribes, who preceded himself; Cambrensis included,

This work, entitled "Our Ancient Historians," (English historians,) contained all the slanders heaped upon the Irish race, as well as the other writings of the slanderers. It is safe to say that Camden omitted none. Owing to the scarcity of literature in those days; and Camden having a reputation through Europe, as a scholar, this compilation of his, written in Latin, was translated into all the languages of continental Europe; and thereby the slanders penned by English historians, on the Irish race, from the 12th, to the 17th, century, were placed before the eyes of the European Continent; and as a consequence they have been ever since, preju-

dicial to the interest of the Irish race wherever located; and will be until such time as they are refuted.

The publication of this work by Camden even, did not prevent the slanders from still making their appearance; for we find Hume, the English historian of the 18th, century, contributing his mite in substance thus: "The Irish from the commencement of time, were steeped in ignorance and barbarism!"

Camden's Compilation was published in Frankfort in Germany in 1602 A. D., and as soon as it made its appearance in Ireland, Irish writers took up the pen in defense of the ancient Irish, and wrote books in refutation of the slanders.

Dr. Keating, the Herodotus of Ireland, wrote a history of the country in the Irish language* and in the Preface he makes the assertion that he would never have undertaken the work except for the express purpose of proving the civilization of the ancient Irish race; and thereby refute the slanders of English writers.

Dr. Lynch wrote his "Cambrensis Eversus," in the Latin language; and therein he proves "Cambrensis" a falsifier.

Enough had been said by Dr. Keating in the Preface to his history, regarding the slanders, to move the Gaels, with a fair share of the spirit of their race, into activity, (in the refutation thereof;) but the Irish spirit, seemingly, had weakened, and continued weakening ever since, or the Irish language would not be allowed to decline as it did, after Keating's time; and although his history was translated into English over a century

* Here will follow, in foot notes, samples of proof of the assertions made herein regarding the value of a knowledge of the Irish language, from etymological, mythological, and historical points of view.

It may not be generally known nor believed, that the Gaelic language (now known in Ireland and among the Irish race all over the world, as the Irish language) was the first language of Europe; but the analyzation by that language of ancient topographi-

ago, yet, not one in 10,000 of the Irish race today, knows it; and fewer still of the race, have even heard of the elaborate work of Dr. Lynch; notwithstanding the fact that it was specially written in vindication of the Irish race, and translated into English over half a century ago.

It is not to be wondered at however, that the Irish spirit weakened in Keating's time, and before and after it; for such acts of tyranny as were then practised on the people of Ireland, for the express purpose of wiping them off the face of the earth, were never known in the world. Even the severity of English tyranny in Ireland in those days, will never be known in its entirety. Consequently there is a reason and a strong one, for the inactivity of the people of Ireland in those days, concerning the Irish language; it was banned and proscribed by the English government; and the people hung, butchered and banished for no crime only for being in existence. Therefore it was not of the preservation of the Irish language they were thinking in those days.

There is however, no excuse for the Irish race today, for their inactivity in the Irish language movement, at least in free America.

cal names of that continent, what no other language can do, proves the assertion.

Example: "Trianacia," the ancient name of the island of Sicily in the Medeterranean Sea, means the country or island of the three points; from "tri," three, "ac," a point, and "ia," a country, or an island. "Aicia" (aikia) which means the country or island of the points, was used as a name at first; and eventually the number of the points was designated; and therefore, it was called "Trianacia.

Freeman, who wrote a history of Sicily, is at a loss to know what

CHAPTER II.

The value of a knowledge of the Irish language, and familiarity with its literature, from the standpoint of the Irish race; and also from an educational point of view

By means of a knowledge of the Irish language and familiarity with its copious literature, it can be proved that the ancestors of the Irish race, long before the coming of the Milesian Colony to Ireland, laid the foundation of Seythian, Egyptian, and European civilization, ages before the Greeks, had an existence—that Ollamh Fodla (ol-lav foa-la) the great Irish legislator, established a senatorial form of government in Ireland, in the 14th, century, B. C., ages before Solon or Lycurgus, was born to Greece; and before Romulus and Remus came into existence.

Through a knowledge of that same language and literature, the unaccounted for percentage of the vocabularies of the English, Greek and Latin languages, can be explained etymologically—the percentage of the vocabularies of these languages with false etymology, can be corrected—the mystic veil can be removed from Grecian and Roman mythology—items of so-called ancient history and geography, rectified—the light of ancient history shed on the era of civilization that preceded that of the Greeks, and the history of the Irish race and its ancestors, can be proved the most ancient and authentic in the world.

rought the letter “n” in the middle of the word; but if he knew Irish he would know that by a grammatical principle it was placed before the initial vowel “a” of “aicia,” when the other part of the compound was placed before it.

Another example is “Lacedaemonia,” a long valley surrounded on three sides by mountains, in the south easterly district of Greece. It is much in the shape of a bowl, “hollow,” but somewhat elongated. The name took different forms such as Laconia, Laconica etc.; but Lacedaemon was the original form, being that used by

Thus we find the ancient Gaels of Egypt, and of continental Europe, were pioneers in civilization from time immemorial; and the civilization of their descendants in Ireland, in the days of "Ollamh Fodla," and for ages afterwards, had reached a stage that was never equaled in the world; as Irish literature and Irish laws will prove today.

In "O'Harts' Irish Pedegrees," appears an article on "Ollamh Fodla" (ol-lav foa-la) the great Irish lawgiver, who flourished as Monarch of Ireland in the 14th, century B. C., and who established a senatorial form of government in Ireland, the only country on the face of the globe where such a form of government existed then. In comparing the government of "Ollamh Fodla," with that of the Grecian lawgivers, the author (O'Hart) has the following comment:

"It is remarkable how much men are misled by names of authority; for instance, the ancient lawgivers of Greece have been extolled for centuries as the greatest sages of the world; and every portion of their labors minutely investigated and explained through the accident of their language and philosophy having been studied by the Romans, who led the mind of Europe so long before and after the Christian era; while such characters as that of "Ollamh Fodla," have been neglected and despised through the same caprice of custom. Those who are best acquainted with them contend that the Irish Annals are far more perfect and trustworthy than those of the Greeks and yet they are utterly unheeded.

Homer. "They (the names) are usually derived from a mythical hero, Lacon or Lacedaemon; but some modern writers think that the root Lac is connected with Lakos, Lakkos, Lacus, Lacuna and was given originally to the central district from its being deeply sunk between mountains."

The component parts of the word are Irish; "leaca," is the cheek, or a slope of a mountain, "doimhain," or "doimhin," deep, and "ia," a country; meaning the country of the deep cheek, or slope of a mountain. The Greeks gave the aspirated "m" in the Irish

"If we were to compare the labors of 'Ollamh Fodla,' with those of Lykourgus (or Lycurgus) and Solon (who came into existence 5 or 6 centuries later) we think it would not be difficult to prove their great superiority in all that is truly estimable. His system of government was as remarkable for its enlarged liberal and gentle adaptation to the wants and interests of the people and its encouragement and cultivation of their highest qualities, as theirs was for an arbitrary, limited and harsh policy, which aimed at repressing the most amiable attributes of man's nature and only fostered his sterner and least estimable feelings. His was fitted for all mankind; theirs, but for a small community.

"Owing to the internal dissensions of the state, the operation of his system was interrupted for some time after his death; but was revived in precisely the same form, and continued unchanged in its chief points for many centuries: thus excelling even that of Greece in point of permanency."

Nevertheless, owing to the slanders of the English nation since the 12th century, the universal belief today is that the ancient Irish were barbarians; and *in the absence of any effort by the Irish race to refute those slanders, since Dr. Keating's time, the masses of the Irish people themselves, at present, and for some time past, as is natural to expect, take it for granted that English writers told the truth regarding the Irish race!*

Is not this a deplorable state of affairs; the masses of the Irish people, wherever located, believing in the calumnies heaped upon their ancestors for centuries,

word for deep, its radical sound.

Also, another example is "Charybdis," a name in Grecian literature for a whirlpool near the east coast of Sicily, which was considered very dangerous to boats in the palmy days of Greece and Rome. It is derived from two Irish words "caire," a cauldron and "badh" (bau) a bay, or arm of the sea. In this whirlpool the water is agitated the same as boiling water in a kettle or pot; so that it got a suitable name, "bay cauldron."

Take the termination "is" which is peculiarly Grecian from

and the same idea still prevailing in consequence of their own unnatural indifference towards the language and literature of their race.

the word and you have "charybd," "bd" of which is contracted from "badh," a bay; the "d" final of "badh" having got its radical sound, and the "a" being omitted. The English word "bay", an arm of the sea, is an Anglecised form of the Irish word "badh" (bau) "y" being used in place of the "d" aspirated, or "dh" in the Irish word. But English lexicographers say it (bay) is contracted from the root of Sax. "bygle," an angle. This is an example of how English etymologists deprived the Irish lan-

CHAPTER III.

An appeal to the sea-divided Gaels, to vindicate their slandered sires, by the perservation of the Irish language — to the existing organizations therof, to take the initiative steps therefor. English educationists supporting the slanders of Cambrensis and Co. Gaelic mainly instrumental in building up the English vocabulary.

Let there be a halt called to this, though non-cognisant, slavish course of the race. *Let the sea-divided Gaels, wake up to a sense of their duty towards the vindication of their slandered Sires — towards the removal of the stigma resulting from the calumnies of the past, from themselves and their descendants; and towards the educational advancement of the nations with whom they have been identified; while the means wherewith to accomplish these ends, are still at their disposal — the Irish language and its literature.*

Let the existing organizations of the race throughout the world take the initiative steps in this laudable movement — let them make the movement what it should be, as they are equipped for the work, being orgainzed — let them show their patriotism and pride of race; and prove them, by flinging the banner of “vindication” to the breeze, and let the wealthy and well to-do elements of the race, outside of organiza-

guage of the credit due to it for building up the Anglo Saxon tongue and its superstructure the English language.

The ancient language of the Gael had received cultivation before it came to Europe, and when the dialects which sprang from it eventually, in that coontinent, commenced to receive cultivation they did not adapt themselfes, as a rule to the aspirate, or secondary sound system of the ancient alphabet, which consisted of 16 letters; and later 17, by the addition of “p”—closed f — to the

tions, see to it that the practical workers for the ends aimed at, do not stand in need of any financial aid.

Even the educational department of the English nation labored strenuously to support the historical department in multiplying the slanders on the Irish race, and in maintaining them as truth, and they have well succeeded so far.

When the Anglo Saxons came to Britain in 449 A. D., they were illiterate, and the Irish being far advanced in civilization then, took compassion on this unlettered people, to the extend that they taught them the alphabet the Irish alphabet — and educated their youth, and the literary inclined of their race, for several centuries afterwards, in the institutions of learning in Ireland. free of charge.

During those centuries that the Anglo Saxons, and also the early English were educated in Ireland, by the thousands, they were borrowing from the copious vocabulary of the Irish language, to supply the deficiency in their own limited vocabulary. We may infer from this fact that the Gaelic, or Irish language was mainly instrumental in building up the Anglo Saxon tongue, and its superstructure the English language during the greater part of the "middle ages."

No such intercourse, as that with the Irish, existed between the Anglo Saxons and early English, and any other people, that spoke Latin and Greek either as living or dead languages, except the intercourse they had with these tongues, in the Catholic Church, as dead languages; and that naturally limited the bor-

original number; and as a consequence new letters were invented to represent the secondary sounds of the nine mutable consonants of the original alphabet.

Then came into existence "v", "w", "y" etc.; in the languages of Europe. The loss of the Irish language — the only language which has preserved the original alphabet — would therefore be detrimental to all the languages of Europe; more particularly to the English language, whose vocabulary was mainly made up from it; during the major part of the "middle ages."

rowing power of the Anglo Saxons and early English from Latin and Greek, to church literature.

Notwithstanding these facts, English lexicographers have votunleered the information that the English language was mainly made up from Latin and Greek. This was part and parcel of the slanders inaugurated by Geraldus Cambrensis, in the 12th, century at the instigation, it is said, of Henry II. King of England.

The Gaelic was the first language of Europe; and as a consequence all the languages that sprang up in the European continent, since the advent of the Gaelic thereinto, are dialects thereof. The Greek and Latin, therefore, being dialects of the Gaelic, contain, as is natural to expect, a large percentage of the word-material therein; So English etymologists, in arranging the etymology of their own language; with their minds made up to misrepresent the Gaelic language, and thereby support the slanders of Cambrensis and Co., gave to the Latin and Greek, the credit due to the Gaelic, or Irish language, for building up the English vocabulary.

It does not require a great amount of reasoning power to understand the invalidity of English etymologists, in thus exposing themselves to criticism, by giving credit to Greek and Latin, in the absence of any intercourse by their people with those who spoke Greek and Latin, except through the medium of the Catholic church; and then only with those who spoke them as dead languages; while their intercourse with those who spoke the parent of Greek and Latin, as a living language, was to the extent that they were educated therein for several centuries in Ireland.

From facts already stated; it must be admitted that all words in the English language which contain any of these new letters, require explanation as to the form, or value of the letters that originally held the places which these modern letters now occupy. Here the English etymologist is at sea without a knowledge of the Irish language; and hence the false etymologies so common in the vocabulary of the English language.

There are today over 5000 words of the English vocabulary unaccounted for by lexicographers; and perhaps as many more among the doubtful, and also a large percentage with false etymology; and why should this be so, if the English vocabulary, as they tell us, was mainly made up from Latin and Greek? The fact is, the literary world has been deceived by English educationalists in their efforts to support the slanders of the English historians, regarding the Irish race, and as a result the onward march of the Gaelic, or Milesian civilization has been woefully retarded for seven centuries.

Following are samples of words in use in the English language, with false etymology, or with none at all; or only partially explained:

“Academy” a school of education, which the Greeks tell us, is derived from “Academus,” the owner of the grove in which Plato instructed his pupils in Greece, in the fifth century B. C. The name cannot be analyzed in Greek, nor in any other language except in Irish, which is a strong indication that it came originally from that source. It is from “acaidh,” an abode or habitation; and “damh” (dauv) a learned man; or of learned men, being a

CHAPTER IV.

Condemnation of the false doctrine of English etymologists. The duty devolving on the organizations of the Irish race, to save the Irish language; and also on the representative press of the race. The indifference of the Irish towards their language and literature, is criminal.

¶ It is about time, that this false doctrine, which has been promulgated so long, and so far a barrier in the way of progress in the educational line, in the world should be condemned; the truth proclaimed, and this venerable language of antiquity, recognized and encouraged.

Under such circumstances, as herein developed so far, *can any organized body of the Irish race point out any object other than the one by which a livelihood is obtained that should take precedence of that for the vindication of the race to which its members belong; and whose foul misrepresentations are spread all over Europe, within the last few centuries?* Let each organization of the Irish race, wherever located, answer this question for itself.

The indifference of the Irish, as a race, towards the preservation of the Irish language, concerning which there is so much at stake from the race standpoint, is, not only a shame and a disgrace, it is a crime. This indifference is growing stronger every day; the Irish

noun of the first declension. Both words compounded make “aca-damh” (akadauv,) the aspirated “d” of ‘acaidh” being eliminated — meaning the abode or habitation of a learned man; or of learned men.) By giving the “m” its radical sound, and adding the termination “ia,” we have the Latin form of the word, “academia;” and by adding “y” we have the English form “academy.”

The Greeks, a long time before this, have been accused of inventing the names of persons, places and things from which to derive their language, when the language itself was unable to make the analyzation.

language is fading fast; and its loss would be irreparable to the vindication of the Irish race: and the elevation of nations from an educational point of view.

Therefore, let the organizations of the race, all over the world, be a party to this indifference no longer; let them proclaim the slogan for the preservation of the Irish as a living language; let them devote a portion of the time at meetings, for obtaining by all possible means, a practical knowledge thereof.

Let each organization of the race, wherever located, appoint an Irish language Committee of 5 members, to conduct the language movement for the body; with power to add to its number from time to time; those best calculated for aiding the movement; let a portion of the time at regular meetings be devoted to the language; and meetings held oftener by the committee in the interest of the language as soon as advisable.

Let a special fund be established by every organization, and placed in charge of its own Treasurer, for the use of the language committee only; and let the committee report progress, quarterly, to the organization. Some Societies may not have Irish speakers, or Irish scholars among them, but they can be secured by paying them for their services.† This is partly what the "special" funds are for; and now comes the

† The absence of practicle speakers of the Irish language in societies and communities, for teaching Irish is now happily supplied by the Irish-speaking phonograph established in the College of Irish Gaelic in Sqranton, Pennsylvania, last year,---1909; and another by the Gaelophone Co. of New Haven, Conn.

"Amazon," is another word to which the Greeks gave a false etymology: "a" without, and "mazos" the breast; meaning without a breast. A legend was coined which stated that those Amazons, or women soldiers, destroyed the left breast, in order the better to be able to shoot the arrow therefrom; but the legend was exploded a long time ago, as the Amazons are represented by the artists of their day, as perfect as any other women. The Century Dictionary says it is a foreign word of unknown meaning; that is its etymology. It was derived from "amus" an Irish word for

field for the utilization of the practical speakers of the language; and the opportunity for placing a value on a knowledge of that language which has been banned and proscribed for centuries, and for demonstrating the patriotism and pride of race of the contributors to the funds as well as the members of the organizations.

This action of the organizations of the Irish race, in place of being any barrier to the original objects threeof, will demonstrate their usefulness; and as a consequence, their ranks will swell with the element heretofore indifferent concerning them; and thereby their energies and usefulness will increase all round.

The vindication of the race so much maligned and so long neglected is a Sacred duty. Now is the time for millionaires of the Irish race or of any other race to immortalize their names by contributing freely as plenty of financial aid will ensure success in the preservation of the Irish language.

How can the Irish be preserved a spoken language in communities where only a few comparatively are able to speak it? Answer. By utilizing that "few" by every possible means in transmitting a knowledge of the language to others; and securing an Irish-speaking Phonograph where Irish speakers could not be had.

The masses of the Irish race heretofore, have been careless concerning the Irish language, for the reason that they knew not its value from any point of view, nor the duty that devolved upon them in connection therewith. Now that some light has been shed as to the value of a knowledge of the language, let the re-

a soldier; and "bean," a woman. In the union of both words the initial "b" of "bean," became asperated, and eliminated; and the "s" made "z" by the Greeks to suit the legend.

"Bacon", the flesh of Swine, cannot be analyzed in English. The great London Dictionary, on Historic Principles, commenced half a century ago, and is not half finished yet, says it is to be found in English literature of the 13th, or 14th, century, in the form "bacoun;" but knows nothing of its derivation. It comes from 2 Irish words "bac" a hog, and "un" flesh "bacun," hog flesh.

presentative press of the race everywhere, advocate the language movement, and enlighten the people as to their responsibility relative to this national heirloom of their ancestors; the only means left them for the vindication of the race and the preservation of Irish nationality. And as a knowledge of the Irish language is of inestimable value from an educational point of view, it is the duty of the American Press in general, to aid and encourage the movement.

The papers that want to advance this movement will publish simple lessons in Irish, at least once a week, for the use of the "language Committees" of the organizations, and *have them in the every-day letter which every one knows.*

To commence with, let the names of objects, small and large, in a household, be collected, and a short phrase framed around each, as, for example, "Ta an bord fada," the table is long. "Las an lompa;" light the lamp. A beginner can thus talk intellegently about "table," and "lamp;" and so on with all the other objects, by coining a short expression for each.

Let School Children be assembled Saturday afternoon, for an hour or longer, in the parochial School, the public School, or in a hall, and let a practical speaker of the language read these short Irish expressions for them from the paper, and they wont be long picking them up.

No person can say that the course outlined here is impracticable, All that is necessary is some practical speakers of the language and some money. The former

It has been the tendency in all languages to supply the softer consonants for the harder ones of the same class; so for a long time "g" has taken the place of "c" in this word among Irish-speakers and writers—"bagun."

"Cadmus:" this is the name of the man who is said by some to have brought letters into Greece, from Phonecia; others say from other places; neither can those so-called ancient writers agree as to the period in which this man flourished. He is said in Irish

are to be had in all large centres of population throughout the United States, Canada, Australia, South America and wherever Irishman are to be found, or get an Irish phonograph; and the latter can be had through the "special" funds of the organizations. It is needless to say that the "special" funds will be swollen not only by those of the race that can best afford it, and whose business may not allow them to be otherwise active in the vindication movement; but also, by all shades of worthy American citizens.

Let those unable to speak Irish, but who desire to become practical speakers thereof, make themselves thoroughly familiar first, with the assertive forms of the verb to be, present, "ta, is; past, "bhi" (vee,) was; and future "beidh" (b e-i) will be. It must be borne in mind that the verb begins the sentence in Irish, as a rule. As soon as an assertive idea in English, strikes the mind, they can use "ta", "bhi," or "beidh," to start with, for a translation, according as the idea is present, past, or future.

To render the English expression, "the day is fine," into Irish, it can be seen that it is the present tense, therefore, "ta" or "is" must be used and it begins the translation; next comes the definite article, "an" and the noun "day," "la" follows, and the qualifying word "fine," "breagh" after it; so the translation is "ta an la breagh." By a careful examination of these simple expressions it can be seen that by taking the Irish first, there are certain rules governing the construction of the English translation. The definite article

History to be the chief druid or high priest of the Gaelic colony that came from Egypt to the island of Crete, South of Greece, a few centuries before 2000 years B. C.

The Irish language gives a plausible derivation of the name "cad" means high, or holy, and "damh" (dauv) a learned man. In the union of both the initial "d" of "damh," becomes aspirated and eliminated; and "m" gets its radical sound, thus: "cadam." This compound, with the classic termination "us," and contracted a little, becomes "Cadmus," which mean high,

if expressed in the original, comes first, next the noun, then the verb, and the qualifying word or words after. Thus by degrees and by careful attention, non-speakers of Irish can become practical speakers thereof.

There are two forms of the verb to be, assertive present in the Irish language; "ta" and "is." This second form in Irish is the one used in English. Of the two Irish forms, "is" is the more assertive.

or holy, learned man, a character which he must possess in order to be chief druid.

"Cover;" something placed over an object to conceal it from view. The Great London Dictionary occupies over two pages in trying to explain it, etymologically; but knows nothing of its component parts. The word is from the Irish "Cob," a pall or cloak; and from "bàr," (baur) an Irish word for top, or upper part.

In the union of both words the "b" initial of "bàr," becomes aspirated, taking the sound of "v," or "w," and "b" final of

CHAPTER V.

Regret that the Romans did not invade Ireland. Suppression of Irish civilization by the English nation. Embers of that civilization yet existing in every tongue that speaks the Irish language. A suggestion to collect them together in their respective communities, and lay the foundation for the resuscitation of the grandest civilization that ever existed in the world. Duty of Irish-speaking parents to use the Irish language in the household. Prizes in money to children who can talk the Irish language; and to others for proficiency in a knowledge thereof.

The Irish take pride in being able to say that the Roman legions did not set foot on Irish soil, although being in Britain for over 400 years. It may be a cause of regret, however, and loss to the literary world, and to civilization in general that Agricola, the Roman general of Britain did not invade Ireland when he prepared for it in the first century of the Christian era; for it is natural to expect that the Romans would have done in Ireland what they did in Greece, to encourage the study of the language and literature of that country.

This demonstrates the civilization of the Romans when they invaded Greece; but unfortunately for Ireland, and for progress in civilization, the invasion thereof was reserved for a people who were so barbarous

'cob' is eliminated. Then we have "cobar," with the aspirate mark on the "b", and by using "v," in place of that "b," and making "e" of "a," we have the word as used today in the English language.

The fact that the old Spanish and old French languages have "b" in the middle of this word, sustains the Irish derivation.

This vocabulary could be continued in alphabetical order, and multiplied; for it is safe to say that on an average, every alternate folio of the English Dictionary, can supply material for revision;

that they did not appreciate the value of the civilization they found therein, and as a consequence, they commenced the suppression thereof.

But although it is 7 centuries since the suppression of Irish civilization was commenced by Henry II, king of England; and his successors ever since, up to and including the present government, have followed in his footsteps to complete the suppression, yet, in spite of their endeavours for 7 hundred years, there exists today warm embers of that civilization in every tongue that speaks the Irish language. Let the Irish race therefore, bring these embers together in their respective communities, foster them, and lay the foundation for the resuscitation of the grand civilization of their ancestors — the grandest that ever existed in the world and thereby vindicate the race and elevate, educationally the nations with whom they are connected, to a stage which they could have never reached otherwise.

The most valuable members of the Irish race today, for the accomplishment of these ends, are the Irish-speaking parents; on them alone, with the other custodians of the language, depends its preservation and the salvation of the race. *Let that element therefore, be utilized by every possible means.*

This important duty, inaugurated in the 17th, century, by Drs. Keating, Lyuch, and others, has been delayed for 3 centuries, owing to circumstances; but now it calls on the race for a united action before it is too late. Will any member thereof be found wanting?

Let Irish-speaking parents wherever located, com-

but our limited space here, calls for some of the most important Samples.

“Academy,” and “Amazon,” have a false etymology; but the Greeks are responsible therefor. They are not, however, responsible for numerous false etymologies we have in our English Dictionaries, one of which is that of “woman”; also “Soldier,” two very common names in the world; and to make a trio, will add “man,” a name that is also very common on this round shell of the universe. But the derivation of it is not known by our scholars, because they know not the Irish language.

mence with the new year (1911) and continue henceforward to make general use of the Irish language in the household, so that their children will become practical speakers therof. By this means these children will produce successful candidates for High Schools and Colleges, and for Hibernian Scholarships, and eventually will produce the element that will revise and correct our dictionaries of the English, Latin, and Greek languages — that will explain the secrets of mythology, and correct items of history and geography in the ancient world.

Let the "language committees" give small prizes in money, quarterly, to the children of members, under 7 years who can talk the Irish language, prizes semi-annually, to higher grades for proficiency in the language; and annually, for proficiency therein in each district of a city or town. There is no better way for encouraging the movement than these prizes; so that the contributors to the "special" funds may consider themselves of great value for aiding in the preservation of the language.

"Mo" is an Irish name for man. By using the possessive pronoun singular 'mo' my, before it, the initial "m" will take a secondary sound, that of "w," as for example "mo mho," (mu woa) my man, or husband. A feminine termination in Irish is "mon," corresponding with "ess" in English; as in princess, the female of prince; so by adding "mon" to "wo," a man, we have, "womon," the female of man. "Mo" aman, is the root of the Latin "homo,"

"Soldier," a man who serves or fights for pay; and is so-called,

CHAPTER VI.

Irish writers in embellishing the story of the travels of their ancestors, from Scythia to Ireland, before the geography of the world became, generally known were led astray, by following Grecian writers. Absurdities crept into the "story" in consequence thereof. Samples of the "absurdities." The "absurdities" caused the Irish race to lose faith in their ancient history since the geography of the world became generally known. Removal and explanation of the "absurdities," through a knowledge of the Irish language, in "The Travels of the Gaels," not yet published. A knowledge of the Irish language and literature will revolutionize the literary world and place the Irish race foremost in civilization, in by gone days, with the history of that race, and ancestors, the most ancient and authentic in the world.

Irish writers — those who wrote in the Irish language in Ireland, during the centuries from the 10th, to the 15th, compiled elaborate books, collecting therein various subjects, and scattered manuscripts, that had been written for centuries past. A number of these books still exists, such as the Book of Ballymote; Book of Leinster; Book of Munster; Book of Leacan; Book of the Dun Cow; &c. Some of these great books were published through the Photo-zinco-graphing process,

we are told from "sol," or "solidus," a coin among the Romans, in which the Roman soldiers were paid. It must be borne in mind that men fought for pay ages before the Romans had an existence. The first fighting outside of the hand to hand fisticuff, or missiles, was arrow shooting; and this system was in vogue thousands of years before Romilus and Remus were born.

"Soighead," is an Irish name for arrow; and "Soigheadoir" for the man who shoots the arrow; and he was the first fighter that did service for pay, ages before the time of the Roman Empire

at the expense of the British government; but no translation of them.

Among the ancient documents inserted into some of these books, was the story of the travels of the Gaels before coming to Ireland. Ollamh Fodla, the great Irish legislator, who flourished in the 14th, century, B. C., is said to have written this "story" with his own hands. So also did other Irish leaders in Pre Christian Ireland.

The compilers of these great books, undertook to embellish the "story," by following Grecian geographers and historians, and that at a time before the geography of the world became generally known. As a result of taking as authority Grecian writers who did not exist for a thousand years, or more, after the time of the Gaels in Scythia, and Southern Europe, Irish writers went completely on the wrong track; and as a consequence, "absurdities" crept into the "story."

A sample of the "absurdities" was that Asia (the continent) was circumnavigated by the Gaels. Another was that the Gaels, being in Southern Europe, in the neighborhood of Italy, traveling in boats, are placed in the next breadth, in the Baltic Sea, in the North of Europe.

It is safe to say that those "absurdities" met with in Keating's history of Ireland after the geography of the world became generally known, discouraged Irish writers from prosecuting the refutation of the slanders on the lines laid out by Drs. Keating, Lynch, and others; or on any other lines; and as a consequence the labors

and its coins. The ancient French language has no "l" in the word; so that English etymologists went out of their way to give credit where it was not due.

"Man," the male human being; where was the name found; or where did it originate? The London English Dictionary devotes 5 pages to the name, but does not know where it came from.

This longstanding prejudice against the Irish language, through English literature; and by those who can give no valid reason therefor today, only that it exists, has placed a barrier in the way of

of those able champions in the cause of the vindication of the ancient Irish, was lost sight of altogether. Hence, the indifference of the Irish race, as a rule, outside of Ireland (and there are too many indifferents there also) to language and literature, vindication and education; from the Irish view point.

Let it be borne in mind nevertheless, that the same slanders and misrepresentations which aroused the Irish champions in refutation thereof. in the 17th, century, are still on the pages of European literature and *oday* more universal than ever before, through the migrations of some of the different peoples of Europe; *and being so long in existence, it will take a determined effort on the part of a united Irish race, to supplant them with the truth.*

The time has arrived however, for starting the settlement of these questions relative to the "story" of the Gaels. The writer of this pamphlet, whose researches, in this particular line, for the most part of two generations since he read Keating's history — has succeeded in remoivng the "absurdities," and in explaining them, in "The Travels of the Gaels," which will reach the publisher's hands before 1911 is past.

The discoveries which paved the way for the removal and explanation of the "absurdities," and which could never have been made only, through a practical knowledge of the Irish language, enhance the value of that language, to the extent that a living knowledge thereof, and familiarity with its copious literature will revolutionize the literary world, and place the Irish, or Gaelic

progress in the educational line for centuries. This old language was the first language of Europe; a cultivated language coming there, It is the parent of all the other languages of Europe, living and dead; it is an older sister than the Sanscrit as internal evidence in both proves; and it is a living language today, although its younger sister was dead two centuries before the Christians era. *Is it not natural to expect, therefore, that anything we are ignorant of in the literary line, ought be sought in that language and for the sake of knowledge bury the prejudice?*

race, in the fore front of the nations of the earth; with their history or "story", the most ancient and authentic in the world.

"An," is an Irish name for man, the male human being, and by placing the possessive pronoun singular "mo," my, before it, we have "m'an," what a woman would say in Irish, speaking of her male companion, or husband — "man," my man, or husband — the mark of the elimination of the vowel "o" of "mo," having disappeared long ago.

The vowel "a" in "man," a male being, is pronounced, as a rule, like "a" in "fan;" but in the Irish expression, "man," my man or husband, the "a" has the sound of "a" in "than;" and

CHAPTER VII.

The duty that devolves upon Board, sand Committees of Education, in their respective communities and districts, concerning the Irish language.

Opposition to that language caused by the slanders of the English nation on the Irish race. The duty of the Irish race in their respective localities where they are in the majority, relative to their ancestral language. Boston is to set the example as it did before. Value of the Irish language for the vindication of the Irish race, and from an educational point of view. Necessity of preserving the Irish language abroad, rather than be sending students to Ireland, to the National University to learn it. The utilization of facilities for learning Irish and thereby move on the onward march of civilization retarded for centuries. A weekly publication the best means for advancing the Irish language movement.

A knowledge of Irish and familiarity with its copious literature, being indispensable to the explanation etymologically, of the unaccounted for percentage of the vocabularies of the English, Greek and Latin languages — indispensable to the removal of the mystic veil from Grecian and Roman mythology — to the correction of items of ancient history and geography handed down by the so-called ancients — to the shed-

a Lowland Scotchman in using English will give “a” in “man,” a male being, the same pronunciation as in the Irish expression.

“Hyperboreans;” who these people were, and where located, has been and still is, a disputed question. Webster in his Dictionary, says: “The ancients gave this denomination to the people and places to the northward of the Scythians, people and regions of which they had little, or no knowledge. The Hyperboreans then, are the Laplanders, the Samoiedes, and the Russians near the White Sea.” They are not. The Irish language will settle this disputed question.

ding of the light of ancient history on the era of civilization that preceded that of the Greeks; it is the duty of all educational Boards and Committees throughout the English-speaking nations, at least, to interest themselves in the spreading of a knowledge of that language in their respective communities.

The opposition to the Irish language in all educational bodies, has been, and still is, the result of the slanders of the English nation. Let the Irish race, all over the world therefore, make explanation and argument in their respective communities, in favor of the language; and where they are in the majority break down, if occasion requires, those false barriers, by demanding a recognition of this ancient and valuable language from this forth; at least in the higher grades of public Schools, to start with.

Let Boston which started this present movement for the study and spread of a knowledge of the Gaelic, or Irish language, and the literature therein, 37 years ago, set the example for the race throughout the country; and elsewhere.

Let each Section of the City — Charlestown, E. Boston, So. Boston, Dorchester, Roxbury, Jamaica Plain, Brighton, Back Bay, and Boston Proper, call for an Irish language Class, in its Evening High School, at least one evening in the week for a commencement; and insist on getting it, as a knowledge of that language is necessary, not only for the vindication of the Irish race, but also for the advancement of the American nation from an educational point of view. This will

No one disputes that "Hibernia" was Ireland, according to the Romans; but the component parts of the name are not so well known. "Ibh," means a country, or tribe of people in a country. "Eire" is an Irish name for Ireland, and "Eireann" the genitive form thereof; join "ibh", and "Eireann," place the aspirate "H" before them; the Latin termination "ia" after them; and give "b" in "ibh" its radical sound and you have "Hibernia," which means the country of Ireland.

"Hyperboreans" is the Greek form of the same Roman name

set a value on a knowledge of the Irish language, and encourage the societies of the race, to study it, and also, its copious literature.

The Irish element being in the majority in Boston, these classes will soon be established, provided that they desire to vindicate their race, and elevate the American nation educationally.

As the new National University of Ireland will impart a thorough knowledge of the Irish language and its literature to its students; and thereby elevate them in the educational line above those of any other institutions where such knowledge is not imparted; Americans cannot afford to be behind their kin and cousins of the British Islands, in the literary line; and they need not be, while the same facilities are here in Boston, and also in other places throughout the Union. So the sooner we commence to utilize these facilities, which have been ignored through prejudice, and ignorance and which as a consequence, stayed the onward march of civilization for centuries; the sooner will we reach a stage in education which will demonstrate the great value of a practical knowledge of the Irish language to the literary world.

Even with the Irish classes established in the Evening High Schools, and the Irish Societies active in the study of the language no real headway can be expected without a weekly publication in the interest of the movement, with lessons in conversational Irish every week, and reports from school and classes in Irish language.

of Ireland; (but the Greek term was in use long before the Roman term) with the exception of using "y" in place of "i" after the aspirate "H" and using "p" in place of "b," as the Greeks did as a rule; and "bor" was added as a characteristic of the people of the country; the meaning of the term being, great, noble, or wealthy. So the "Hyperboreans," according to the Greeks, were the great, noble, or wealthy people of Ireland.

Now let us deal a little with mythology.

"Athena" was one of the Great divinities of the Greeks from

However, invaluable as the preservation of Irish as a living language is to the Irish race, and to advancement in education, to which the race have been devoted from time immemorial, until their progress in that line was checked by John Bull, whose forefathers they elevated from illiteracy and barbarism which they brought with them to the British Islands; yet there are today of the race, only a few comparatively, here and there, in the countries where they have settled since they fled from starvation and misery, manufactured by that same John Bull, that show any interest in the Irish language revival.

Even in Ireland, the fountain head, and home of the Gaels, and their language for 3,600 years, the Gaelic League, which is in existence for 17 years, and led by "the noblest Roman of them all," Dr. Douglas Hyde, is yet in the minority, not only in the Anglecised sections of the country, but also, in the Irish-speaking districts; and it may be inferred from the following extract from an editorial in the "Claidheamb Soluis," of Dec. 10th. 1910, what elements of the population of those districts, where the language still lives, and where the effort to preserve it can be successful, are remiss in their duty towards its preservation, in order thereby to save the race and nationality:— "We must by a gentle but strong pressure force Irish upwards in the schools and Churches of the Irish Speaking districts, or we shall fail altogether. If the teachers and priests of these districts realized the power they might wield in saving the language we feel sure that they would be more active, and earnest in its cause. A forward movement within the teaching body, and a similar movement among the clergy in Irish Speaking districts would by force of example alone save Irish amongst the people.

whom the city of Athens, the capital of Greece, was called. She is represented as the daughter of Zeus, the chief of the gods; and that she was born from his head.

The Irish word "aithne" (aih-in-ne) means knowledge: it was deified, and given as a name to this woman who was remarkable for her knowledge and wisdom; and as we are told in mythological literature that she was born from the head, the seat of knowledge, it does not require much reasoning power to conceive the idea that Athena, the Greek deity is aithne (knowledge) personified.

"The League must continue to strengthen and perfect its organization, and the individual member must become the active, untiring missionary. It is the spirit that tells in the end. The proper spirit will make us aim at perfect organization and propaganda, but it will also compel us to give the Irish language the place of honor in our homes, in our Churches, in our Schools, and in our tongues at all times. The loyalty of the individual Irish speaker to the duty of using Irish in public and private, will save the language. It is the opinion of Eoin Mac Neill, that Irish should be as universally spoken 10 years hence, as it was 50 years ago."

From the above extract it is plain to be seen that after 17 years of existence and active work by the Gaelic League, to wake the Irish race in Ireland to a sense of their duty towards the preservation of the Irish language for the vindication of their slandered sires, for the removal of the stigma resulting from the slanders of the past, from their race of the present day and of the future, and for advancement in education, there are still some of the most influential classes of the race, giving the Gaelic League and its appeals, a deaf ear, and the percentage of those classes doing so, is in the majority.

Do the individuals of this majority realize the slanders heaped on their race for centuries by English historians; and do they realize that a refutation of those slanders would be an impossibility if the Irish language were allowed to die? "A forward movement within the teaching body, and a similar movement among the clergy of Irish speaking districts, would by force of example alone save Irish amongst the people;" and those classes in Ireland, or the majority thereof yet on the fence, or rather on the offside yet, will not make that move for saving it!

"Volcano," a burning mountain, is from "failc" (fauilk) a chasm, or opening; and "ten," fire. In joining these words, "t" initial of "ten," takes an aspirate sound, and is eliminated, leaving us "failcen" in the compound; meaning the "chasm fire." In the dative case, the initial "f" in Irish, is eclipsed by "b," aspirated, which takes the sound of "v;" so in the phrase "on bhfailcen," from the chasm fire "f" is entirely eclipsed, and the phrase is phonetically, "on vailcen;" and vailcen, made volcano, with the Greek termination "o" is volcano a chasm fire. The term

*Mo naire dhearg e, a Clanna na Tire,
 Oidi 'gus Sagairt a d'easgair o Mhile,
 Ca bhfuil bhur meannain preabaidh'go leidmheach,
 Saoraigh' d'bhur m-Buime an FineachasGaedhealach.*

Ireland in bygone days, rebuking her children, for their indifference towards the language and literature of their ancestors, will apply now to those "yet on the off side of the fence." Here is the substance of it in English:—

I ask thee Munster of druidical boasts,
 Heber's great offspring of grand heavy hosts;
 When withered and faded my fame you saw,
 Why then did you wean and from me withdraw?

Answer my grief noble Connacht the grand,
 Of the smooth green plains and the sweet-toned band;
 Why so little known of thine olden tales,
 Thro' Meabh's gaily Cruachan of the fine dales?

Determined Ulster, for red battles famed,
 In which Emania's hosts of yore were trained;
 Did not those sheddings tha thave chilled thy might,
 Prejudge of the fame of each Red Branch Knight?

Proud Linster of plains and of vales of green,
 With the gems of the bards of old thou'st been;
 Have not you forsaken those mental lays,
 Of Tara of the Kings in ancient days?

My heart, my chest oppressed, my waist and bones,
 My eye, my side, my harpstrings feel my moans;
 My foot, my steps, my leap, my strength—they all!
 My Gaelic spouse, the free, the fair, the tall?

Me hath shun!— and my loving lays of old,
 My noble men, to them, in books, seem cold;
 Yon stands the Gaelic lore, a bard's desire,
 Unsought, unread, and ready to expire!

vailcen, or vulcan, was deified, and known in mythological literature as the god of subteraneous fire; also, known as the smith of hell.

"Cyclopes," these are vulcan's workmen, said to be giants with one eye only in the middle of the forehead. Take away the termination "es;" from "Cyclopes," and you have 2 plain Irish words; "ce," the earth (the Greeks have "ge" for the earth;) and "clab" an open mouth; the compound "ceclab," therefore means an open mouth of the earth. The Greeks used a "p" in place of the "b" in the Irish word; as in Hyperboreans; and 'y'

My prolonged wail, I pray thee, cure dear clanns,
I'm weak and aged, gray from myriad banns;
A nation's speech, her soul and grace, once fled,
Strife, stealth, and blight and blindness reign
instead."

Under existing circumstances in the Emerald Isle, it appears that the salvation of the spoken Irish is not secured, although the Gaelic League is doing herculean work for its preservation, English influence is telling against it. Can the Irish race in general realize how readily the arm of the English law could be brought *heavier* on the Irish language movement, in the home of the Gaels, at the whim of John Bull? In the event of such coming to pass, which might be possible at any time, what remedy could the Irish race abroad apply to save the language and literature, and thereby the race from extinction, as the Gaels at home in such a case, would be powerless.

There is one remedy in the hands of the Irish abroad, at least in the great American Republic, for the preservation of Irish as a living language. That remedy is, to organize Irish-speaking Colonies of the race, for settlement on sections of the unoccupied lands in the West and Middle West, where those Colonies would grow up bilingual and where John Bull and his West British influence could not interfere.

In every large centre of population throughout the United States, such as Boston, New York, Philadelphia, Chicago, San Francisco, Philadelphia and in Canada, and South America, such a Colony can be organized, and in addition to saving the language, the literature, and the race, by doing so, the scheme would place the colonists themselves, in an independent position, take them from where too many of the race, are already in poor circumstances, with very little hopes of better-

instead of the "e", These "Cyclopes," are the volcanoes—open mouths of the earth—and when they emit fire, or smoke, they are, as it were, blowing the bellows for the man below—vulcan—and therefore, they are his workmen; and stout men at that;—giants—and the crater or "clab" is the "one eye," in the forehead of each.

"Annals," histories digested into years, is a sample of the percentage of words in use in the English language, and also in other languages, which are only partially explained, etymologically, and cannot be fully without a knowledge of the Irish language.

ing their condition, and advance education to a stage which it could never have reached otherwise; and eventually Greater Ireland would become a reality in the Western World. This Scheme is for getting the upper hand of John Bull without firing a bullet at him; for he does not want the Irish language revived.

When the Irish language was sanctioned in the public Schools of Ireland, 29 years ago, for which credit is due to Mat Harris, that noble Irishman from the West of Ireland, the English government had no idea that it would be a success; and the men at the helm in Ireland had then, the same idea. That the government did not want it to be a success, is proved by the fact that not many years ago, when the progress that was being made in the language movement, through the instrumentality of the Gaelic League, was observed, the financial support was withdrawn from the Irish language movement by the English government. Does any individual want any stronger proof of the unfriendly feeling of the English government towards the Irish Language, than this? However, fearing the criticism of continental scholars who know the value of Irish from an educational view point, the financial support was eventually returned; but the conduct of the government officials in Ireland to-day, towards the Irish language, proves conclusively that the government is opposed to the language revival — that its desire is to kill it. Then the Irish would be West Britons in Ireland and Anglo-Saxons abroad, whether they like it or not.

Now is the time to place a check on this long design of the English government, by establishing those Irish-speaking Colonies abroad. The thinking and influential elements of the Irish race be they Irish speakers or not, will take a hand, in

English etymologists tell us that the English word "annals", is derived from the Latin "annus" a year, but know nothing of the latter part of the word.

It is from the Irish words "an" a year, and "dala" historic relations, "andala," in Irish, therefore, means yearly historic relations. In the union of these two words the "n" of "an" eclipses the "d" initial of "dala," so that the combination "nd" in the compound approximates to the sound of "nn;" hence the double "n" in this word in all the languages of Europe except the Irish.

their formation, in their respective communities, and by doing so, the preservation of the Irish race and all it stands for is secured. Nobody knows how things may turn in favor of the idea. There is money enough among the Irish race in America to settle some such Colonies, on unoccupied lands. Agitation in connection with the scheme, may develop matters to the extent of making the idea a popular one. It is feasible; and it is a necessity, not only from a race standpoint, as no one knows when John Bull may call a halt to the Irish language movement in Ireland, but also, it is a necessity from an educational point of view.

Let all Irish speakers married and single wake up, for their own interest, and utilize the language for the future, and thereby prepare themselves for bettering their condition by getting on the land.

However, those on the firing line in Ireland, must not be forgotten while John Bull allows them to work for the language preservation, they must be upheld from abroad.

With this word so common in Irish literature from time immemorial, is it likely that the Anglo Saxons educated in Ireland from the middle of the fifth century, long before they knew any Latin, waited to get this word from the Latin language to use it in their own?

"Science," this word which means "knowledge," cannot be analyzed by our English lexicographers, with all their knowledge of the classics; but our English etymologists tell us it is derived from the Latin "Scio," to know; and Noah Webster says in his Dictionary that "Scio is probably a contracted word."

"San" is an Irish word meaning "self," and "fios" is another, meaning "knowledge;" Sanfhios, (sanios) therefore means self knowledge. This is the word presumably, that was corrupted a little in its spelling and made "Science;" for the knowledge must be possessed by the individual; no hearsay "knowledge."

Through a knowledge of the Irish language we find that when the Gaels came through Europe, on their way to Ireland—the promised land—Mount Vesuvius in Italy was in active operation; and afterwards there came a lull, and a long one during which the cities of Pompeii and Hereulaeum grew up at the foot of the mountain. And that lull continued so long that trees of the largest size were growing in the crater, or "clab," when it broke out again and destroyed the above cities in the first century of the Christian era. There could be no better proof of the antiquity of the Gaels in Europe than this fact about Mount Vesuvius.

APPENDIX

Of all the samples of proof of the civilization of the Ancient Gaels, given in "The Irish Vindicator," both directly and indirectly, the following, relative to the Sepulchral Mounds of the era of civilization that preceded the Grecian era, may be as convincing as any:—

ANCIENT IRISH CIVILIZATION PROVED BY IRISH RECORDS.

Ireland leads the world in the antiquity of Systematic records. In ancient times, before Grecian civilization, nations honored their great men, whether legislators, warriors, sages, or men of literary genius, by erecting after their death, Sepulchral monuments to their memory, in the shape of Cromlecas, Barrows, Dolmens, or Cists.

Those Sepulchral monuments can be seen throughout all the ancient European countries at the present day, but not a nation of Europe has kept a record of any of them, except the Irish nation. I will quote in reference to the Irish National Records and the mound-raising period, the History of Ireland, by O'Grady, who even questions if there was a nation in the world so far as can be ascertained, that was as systematic as regards its National Records, as the Irish nation.

He says, "I think Ireland alone among the nations of the world, exhibits as to its history, the same progress from the mythological and heroic, to the mundane, not even excepting Greece which comes next. In the history of Greece there occurs between the two regions an era of mere barren names, which indicate that here is debatable and uncertain land. On one side is the purple light of imagination, amid which loom and glitter the heroes

and the gods — a land illuminated by the mind of Hesiod and Homer, and the tragedians; on the other the clear light of history prevails. We see clearly that one is history, and the other fiction. But in the progress of the Irish National Record, the purple light is never absent. The weird, the supernatural, the heroic, surround characters as certain as Brian Boru-events as trustworthy as the Norman invasion. The BARDS never relinquished their right to view their history with the eyes of poets to convert their kings into heroes and adorn battles and events with hues drawn from mythology; hence the great stumbling block (in separating history from mythology) in Irish literature.

"Scattered over the surface of Europe may be found sepulchral monuments, the remains of prehistoric times and nations, and of a phase of life and civilization which has long since passed away. No country of Europe is without its Cromleacs," 'Dolmens,' huge earthen tumuli, great flagged sepulchres, and enclosures of tall pillar stones; and no country of Europe has kept any record of any of these except Ireland, which by virtue of a marvelous strength and tenacity of the historical intellect, and of filial devotedness of the memory of their ancestors, there have been preserved down into the early phases of mediæval civilization, and then committed to the sure guardianship of manuscripts, the hymns, ballads, stories and chronicles, the names, pedigrees, and even character of those ancient kings and warriors, over whom those massive 'Cromleacs,' were erected, and great 'Carns' piled.

"There is not a conspicuous sepulchral monument in Ireland the traditional history of which is not recorded in our ancient literature, and of the heroes in whose honor those monuments were raised. In the rest of Europe there is not a single 'Barrow,'

'Dolmen,' or 'Cist' of which the ancient traditional history is recorded. In Ireland there is hardly one of which it is not. And those histories are in many cases as rich and circumstantial as those of men of the greatest eminence who have lived in modern times.

"Foreigners are surprised to find the Irish claim for their own country an antiquity and a history prior to those of the neighbouring countries. Herein lie the proofs and the explanation. The traditions and history of the mound-raising period have, in other countries, passed away. Foreign conquest, or less intrinsic force of imagination and pious sentiment have suffered them to fall into oblivion; but in Ireland they have been all preserved in their original fullness and vigour; hardly a hue has faded, hardly a minute circumstance, or articulation been suffered to decay."

The reader may be led to infer from this quotation that the Gaels in Ireland had not the use of letters, until "the early phases of mediæval civilization," but the fact is that the Gaels had the use of letters from the time of their great ancestor Fenius Fearsa, King of Scythia (not the Scythia of Herodotus), who is said to have invented the alphabet, and established Gaelic schools in his Kingdom 2500 years before the Christian era.

They held these letters during their sojournings in Egypt and Europe, and brought them to Ireland 1699 years before the Christian era. Being isolated by themselves in the Emerald Isle, they progressed rapidly in civilization, as their literature and laws will prove; so that they were always able to keep records, and in the third century after landing in Ireland, there was established under the leadership of Ollamh Fodla, a Senatorial form of government, a system not yet improved on in the world.

The ancient literature of Ireland in which the

history of those mounds and of the personages over whom they were erected, are to be found, has been for the last two or three centuries, like "sealed books, in the keeping of the Irish language." there being only a few comparatively able to read them; owing to the fact that the national language of Ireland and the literature therein, were banned and proscribed by English law in the country for centuries; so that the exact location of any particular monument is a difficult task to discover at the present day.

In the neighborhood of 50 years ago, however, an Inspector of National Schools in Ireland, named Eugene Alfred Conwell, interested himself in this particular line, and as a result of his labors discovered at Loughcrew Hills, in Co. Meath, the monument, or mound, erected to the memory and over the remains of Ollamh Fodla (ol-lav foa-la) the great Irish lawgiver, who established at Tara, in the 14th century B. C. a senatorial form of government, the first of its kind in the world, presumably, at least in Europe, being 500 years before Lycurgus, the first Grecian lawgiver, was born.

The various summits of Loughcrew Hills, also known by the Irish name of "Sliabh na Caillighe," (sliav na kail-lee,) hags mountain, for two miles in extent, are studded with the remains of ancient carns, or tombs. This district was known in ancient times as the Pagan Cemetery of Tailte.

A variety of inscriptions — a cypher system, presumably — is on a number of the flags in Ollamh Fodla's tomb; but the key for deciphering the inscriptions is not yet discovered.

Following are extracts from Conwell's book on Ollamh Fodla's Tomb: — "The original shape of this carn still remains comparatively perfect, consisting of a conical mound of loose stones, nearly all apparently fragments of the native rock, Lower

Silurian grit. It is 38½, yards in diameter at the base, having an elevation of 21 paces in slant-height from base to summit. A retaining wall, consisting of 37 large flags laid on edge, and varying in length from 6 to 12 feet, surrounds the base externally; and on the eastern side, this surrounding circle of large stones curves inwards for a distance of 8 or 9 yards on each side of a point where the passage to the interior chambers commences.

"The interior of this carn had been so well plundered at some former period that no remains of the actual mode of Sepulture were found in it; but, judging from the quantities of charred human bones, broken urns, inscribed bone flakes, polished stone balls, articles of bronze and iron, bone, glass and amber beads, etc., collected from the other carns during our examination of them in September, 1865, two important facts would appear to be clearly established therefrom, viz: that cremation of the dead was practised on Sliabh na Caillighe up to the Christian era, at the commencement of which, as previously shown, the use of this cemetery was given up; and that, during the period the cemetery was in actual use, the people must have been acquainted with the use of articles made not only of stone and of bronze, but of iron, glass, amber and bone.

"If, however, nothing has come down to us immediately associated with the remains of the original interment in this carn, future history may have something far more interesting to record, when some successful student in archaic Sculptures shall have been fortunate enough to discover the key for interpreting the meaning, whether ideographic or symbolic, or merely ornamental, intended to be conveyed by the curious, and at present mystic characters inscribed upon the stones forming the interior chambers. There is little doubt that

should one of the old sculptors of these devices, by any possibility be able once more to 'revisit the glimpses of the moon,' and be confronted with an inscription on one of our modern sepulchral monuments, the reading of which to us is so plain and simple, and so conformable with the science of grammar, he would be as much puzzled, probably more so, to make sense or meaning out of our characters, as we are to-day out of his!

"A basaltic slab, not 3 feet square, turned up near Rosetta, on the western mouth of the Nile, by a French officer of Engineers in the month of August, 1799, at present preserved in the British Museum, and now commonly known as 'The Rosetta Stone,' has, from its fruitful contents, led to the deciphering and reading of what had then become mystic characters on the pyramids of Egypt."

There is proof in this APPENDIX of the advanced state of civilization of the Irish race in Ireland; in fact that they led the world in civilization in the pre-Grecian era; and yet they are the most abused and maligned people in the world to-day, and for centuries past, in books, in papers, magazines, annals, encyclopedias, etc. To give a sample of the slanders, let me quote from the "New Standard Encyclopedia," published in N. York City, 1905, by the American Magazine Association, by which it was Copyrighted in 1903.

This work was edited by Wm. A. Colledge, Dean American School of Correspondence, Armour Institute, Chicago; and Editor Technical World; and Nathan Haskell Dole, A. U.; Editor American Dictionary and Encyclopedia.

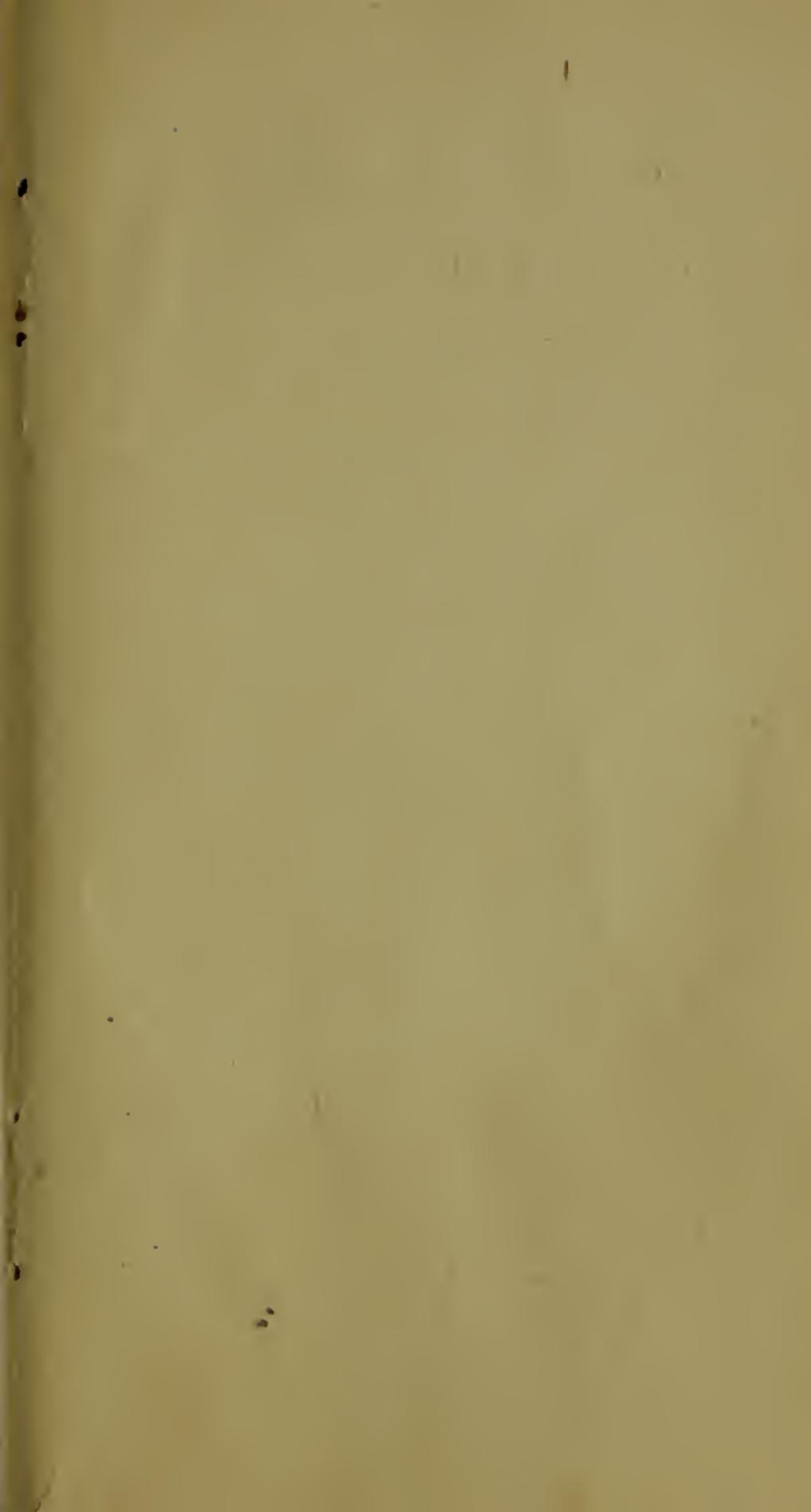
"The beginning of the history of Ireland is enveloped in fable. Among the ancients it was known at least as early as the time of Aristotle (in the 4th century, B. C.,) who calls it Ierne, yet the information

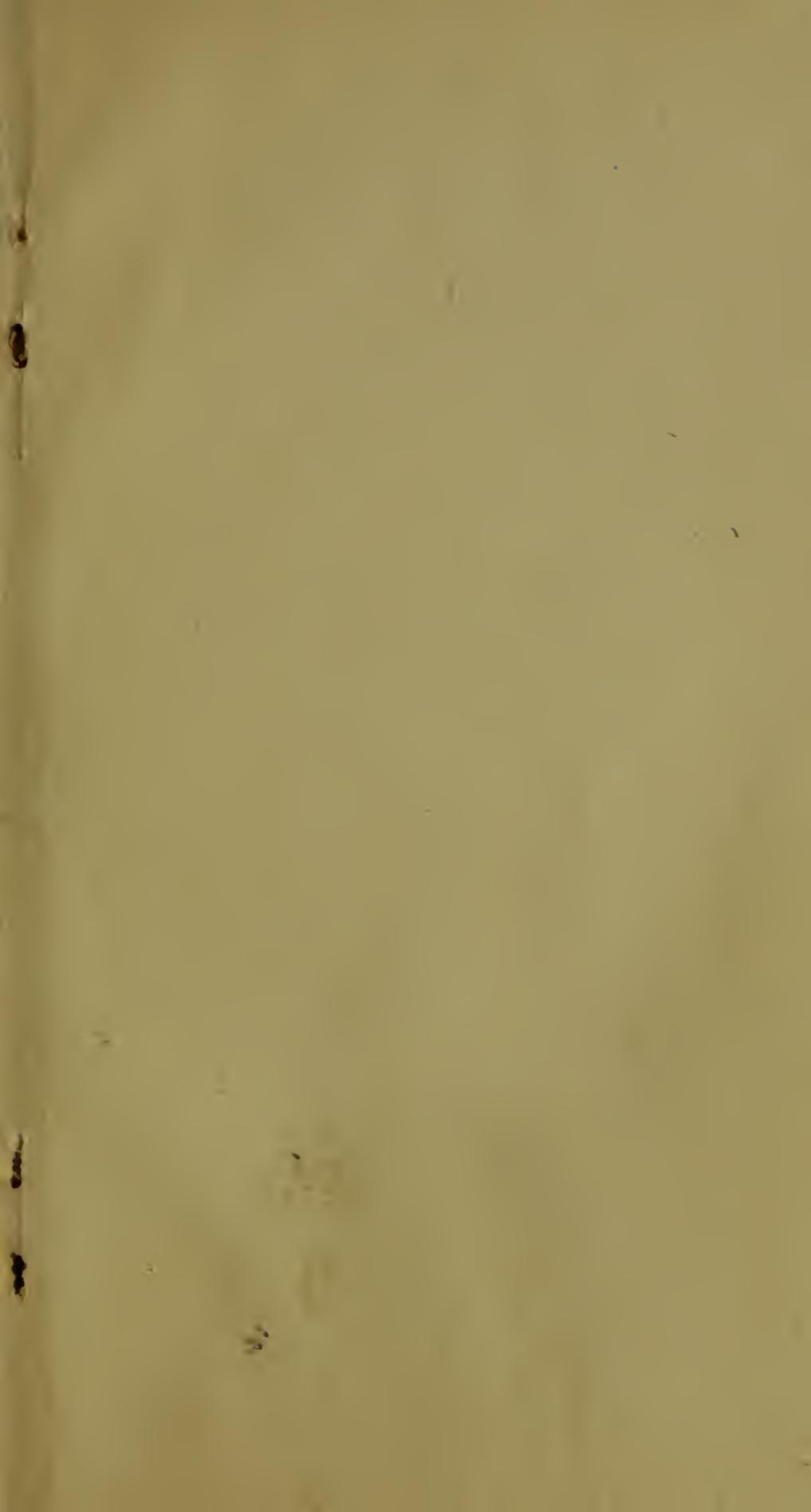
to be found about Ireland in the works of the ancient geographers and historians is altogether very scanty.

The vernacular language of the Irish proves that they are a part of the great Celtic race which was once spread all over Western Europe. The oldest and most authenticated Irish records were written between the 10th and 12th centuries; some of them go back with some consistency as far as the Christian era; but there is no evidence that the Irish had the use of letters before the middle of the fifth century when Christianity and Christian literature were introduced by St. Patrick."

Men and women of the Irish race, don't blame yourselves for not being in arms in refutation of those wilful slanders, because, as a rule, you did not know that they existed, nor did you know that your ancestors were so remarkable for their advanced state of civilization in the world from time immemorial. Now you are convinced of both, so you will wake up and do your duty towards yourselves and your descendants —also your ancestors, whose spirits seem to appeal to you from their ancient cities of the dead, to refute the columnies heaped upon them for centuries, by placing before the world again those grand heirlooms handed down by them to you, their descendants, to care for and cherish --- the Irish language and Irish literature, and thereby place your race in the proper light before the world; and elevate the nation with which you are identified, educationally, to a stage which it could never reach otherwise.

The best effort must be directed towards utilizing the Irish speakers in their respective communities, and giving prizes in money to small children who can talk the language. If you cannot talk Irish and are in a community where there are no Irish speakers, you can aid in securing an Irish phonograph.







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