


Leabhar-aistí nua móránach,
 tabairtá cumhach
 TEANZA SAEDILGE
 a corrad ^{asur} a raoncužad
^{asur} cum
 Fein-maíla Cuid na h-Éireann.

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 and the autonomy of the Irish Nation.*

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Fifth Year of Publication.

Philo-Celts.

The following were elected officers of the Philo-Celtic Society for the ensuing year. President Daniel Gilganon First Vice President M Crean Second Vice President Nora T Costello Rec Sec J mullanney Fin Sec P M Cassidy Cor S M J Logan Treasurer Miss Guiren Librarian Miss Kate Ward Chaplain Rev thos J Fitzgerald

A lecture by Hon. Wm. A. Robinson, under the auspices of the Philo C Society, will be delivered at Jefferson hall, cor. Adams and Willoughby sts. Easter Sunday evening. All who desire to hear an interesting and able discourse on the present phase of the English political horizon, and select Gaelic music, will be made welcome.

Up to twelve parishes were represented at a great "Gaelic" demonstration in Oranmore last week. T NEWS.

To the Editor

Dear sir,—In a recent issue of the Gael you call attention to the word *níre*, giving its meaning, and remarking that it was not to be found in O'Reilly's Irish Dictionary. The word was usually written *níreab*, meaning seriousness, earnestness. It is now obsolete as a substantive, but is still commonly used with the prefix *da* in an adverbial sense, as in the example given by you in the number of the Gael referred to:—*da bfuil tú da níreab*. It is even written *da níreab* in Exodus 9th chap. 5 verse, Irish Edition 1848 published by the then existing Gaelic Society of Dublin, Ireland. It also occurs beautifully in a moral maxim which I often heard in the north of Ireland: *da fúzmad na da níreab* *h'ceart ríjs aji na bocta*—in jest or in earnest it is wrong to slight the poor.

Respectfully,
P H O'DONNELL
Vilianona College, Delaware Co Pa

P. S. *Da níreab* is given in both Cooney's and O'Brien's Irish dictionaries—

P. H. O'DONNELL.

(Mr Dodd, N. Y. pointed out our error immediately. Our only excuse is that our sight is experiencing the ravages of time—Ed.)

*Feac Raibeann
L. 146 * anac Caom.*

bujntreac a5ur 2uaj5oeun.

*bajntreac a5ur maj5oeun mé a fá5aó
30 h-ó5;*

*2i cómhurrahaide ar éualao ríj 5ur
báiteab mo ríor:*

*Dá m.béjónh-re aji an t-rá5 an lá ríj
'r mo dá lájín 'ra muijín h'óir,
Dearbajm tuic, a Ra5jíl5 5ur majé a
le5ear'íj to b'óh.*

*2h cújính líb an lá ríj b'í an t-ríá5
reo lán de fearaib;*

*b'í ra5ajic a5ur b'íáire an a5ur íao
a t-ráct aji an m-bajífeir;*

*b'í ríorl c'ujín aji clár an h'ran cláir-
reac dá ríreabao,*

*'S dá-neu5 ó na m'á m'á le mo
5rác-ra éujín a éoíao.*

*H'íor h'áir' h'om c'íoré c'íáice bejé a5
to h'áíeíjín 'r a5 ó' áíeíj.*

*'S a5 bajáicra na 5-cíóa báha b'íeab
a táil oic 'r tú to leab;*

*Do beah p'íreab, h'íle ríoríjín, h'á'í ó-
m'í5 m'áin to leabujó,*

*2h t-rá íj íj óul to' p'í5aó 'r aji to
éíreab b'í 'h bajífeir.*

*H'íor h'íor óam tuic, a Re5jíl5, bejé to
cláabajín a5 a' íj5,*

*'S párlúr 5eal 5lé5eal an eucan to
éj5e,*

*2h a5oeun cújín ómra bejé réjíteab
to éjín;*

*'S ó éu5 mé mo 5eah 5o léjín tuic, 'r
t-ríá5 5ur euj tú le mo líjín.*

*Tá to cújín a5 na p'íre 'r to b'íjín
a5 na p'íreáín,*

*'S to dá lájín 5eal 5lé5eal faoj 5eup
r'máct na m-b'íreab;*

*Cújín h'íle p'íre to beupfáíjín 'r p'í5 ó'
fá5ajl ó mo 5eah 5rác,*

*2íct ré mo cújín r'íreab c'íáíe éú,
a 2hájíjín h'í c'íreáín.*

Prof. Lovern has sent us this sor known also as *2hac Cuan*. We oft heard the song, the subject; a young couple having got married and on the groom's escorting some of the wedding party across the lake got drowned.

Mr. Ward left a lot of Gaelic songs with us before leaving for California.

*See page 625.
Anac Cuan is another song
See "Irish-American"
Gaelic Journal xii p. 104*

THE GAELIC ALPHABET.

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

SECOND BOOK (Continued from p. 477.)

EXERCISE XX.

dhíjio, silver, money; dóib, to them.
leat. with thee; tú, thee.

1 Do dóib ré é, 2 do dhíjio ré dóib.
3 do dhíjio dhíjio dhíjio. 4 dhíjio.
dhíjio leat. 5 dhíjio ré dhíjio dóib. 6
do dhíjio dhíjio. 7 do dhíjio ré é.
8 do dhíjio dhíjio dhíjio. 9 do
dhíjio dhíjio dhíjio. 10 do dhíjio dhíjio
dhíjio.

1 He kissed him. 2 He forgave
them. 2 They came there. 4 I would
walk with thee. 5 He gave money
to them. 6 Thou wouldst come here.
7 He loved his country. 8 He learn-
ed Irish. 9 Ye bought a book. 10
I would strike thee.

Obs.—When the pronoun is expressed as in the
above instance, “dho bhi me,” in all the Examples
hitherto used in these books, the verb is in the an-
alytic form of conjugation, and does not change in
person or number. When the pronoun is not ex-
pressed, but is included in the form of a verb, as in
the above instance.

do dhíjio dhíjio,

the verb is in the synthetic form, and changes in
person and number. This remark is made here to
account for the verbs hitherto used not having
changed in person or number.

The sign do is often omitted, as in
some of the above Examples. tú (t
dotted) is the accusative case of tú
(thou); é of ré, he; dhíjio of dhíjio, we; dhíjio
of dhíjio, ye; dhíjio of dhíjio, they. These
forms are often used as nominatives
with the verb dhíjio. See Obs. page 17,
First Book.

EXERCISE XXI.

Examples of do.

do enters into the composition of
the following particles which precede
the perfect tense of verbs. It causes
aspiration of the initial following it.

dhíjio, whether, in past tense, compound-
ed of dhíjio and do.

dhíjio, that, in past tense, compounded of
do and do.

dhíjio, unless, in past tense, compound-
ed of dhíjio and do.

dhíjio, which not,, that not—in

time past, compounded of dhíjio and do
dhíjio, whether not, (interrogative) did
not, compounded of dhíjio and dhíjio.

dhíjio, not, in past time, compounded
of dhíjio and do.

dhíjio dhíjio, whether struck I.

dhíjio dhíjio tú, that thou struck.

dhíjio dhíjio dhíjio ré, if he did not strike,
unless he struck.

dhíjio dhíjio dhíjio dhíjio } that we did not stri-
dhíjio dhíjio dhíjio dhíjio } that we may not/ke.

EXERCISE XXII.

dhíjio té, he who; dhíjio, bless
dhíjio, I struck; dhíjio, cease,
dhíjio, I showed; dhíjio, came.

1 dhíjio dhíjio? 2 dhíjio dhíjio ré.
3 dhíjio dhíjio dhíjio. 4 dhíjio dhíjio tú é
5 dhíjio dhíjio dhíjio dhíjio. 6 dhíjio dhíjio
dhíjio. 7 dhíjio dhíjio dhíjio dhíjio. 8
dhíjio dhíjio dhíjio dhíjio. 9 dhíjio té dhíjio
dhíjio dhíjio. 10 dhíjio dhíjio dhíjio dhíjio ré dhíjio é.

1 Did I strike? 2 He came not.
3 If I have not shown. 4 Did you
strike him? 5 You did not bless me
6 We did not cease. 7 The door which
I did not shut. 8 A book which I
did not give. 9 He whom I did not
love. 10 That he may not put it down.
or, did he not put it down?

We have received the yearly report
of the Dublin societies but too late for
this issue. Let them see that the lan-
guage will be in every school in the
land under the new regime.

Our New York friends are to have
a big Féir Céol in Steinway Hall on
Easter Monday; these are the people
who circulate Gaelic literature.

一

1875

easy and O'Mally entered on several smuggling expeditions. This song is a review of one of his exploits with the noted bark Seafair when he outwitted all his pursuing foes.

Martin P Ward

Several Gaelic contributions are unavoidably held over this issue.

Home Rule and the language in the schools is the Gaelic motto.

Colonization,

AND THE

KNIGHTS OF LABOR.

All fair-minded men must feel pleased at the partial success which has attended the efforts of the Knights of Labor. But suppose there are 60,000 laborers in this city and only 40,000 channels to receive them, what will the Knights do with the remaining 20,000? Will the Knights wait until capitalists provide work for them or will they provide the work themselves when it is in their power to do so? If one of these 20,000 idle laborers has a wife and six or seven starving children staring him in the face are the knights justified in preventing him from earning even a pittance to keep the soul and body together in his starving family? The Knights can provide their idle brethren with employment—and lucrative employment if they only make the attempt—and if they will not make the attempt how can they blame the opulent for not doing it. God helps those who try to help themselves.

There are millions of acres of the finest land in the world lying idle and unimproved throughout the country, and if the Knights of Labor make but a slight exertion they can place their surplus labor on these lands, and leave those who remain in a position to demand a fair remuneration for their labor. Let the Knights of Labor join

THE CELTIC HOMESTEAD LEGION

who propose to place any industrious family on a 100 acre farm of good land: give him a horse and cow: build him a house and sink him a well; provide him with seed and farming implements, and food, and other necessities until he raises his first crop, with the privilege of paying the price of the farm and other advances made in very easy installments.

The very great success of the Benevolent Legion induces The Celtic Homestead Legion to follow in its footsteps as regards organization.

The plan is this—To form branches in every city and town, each branch to elect its own officers and to be the custodian of its own funds. In commencing colonization all the branches should together have 100 colonists to place together, so that they would be company for each other, after that individual colonists might be forwarded. In all cases homes to be ready to receive them before they move.

Those who advance the money to be paid 6 per cent interest and the particular farms occupied by the colonists of a particular branch to be held as security for the investors of that particular branch. We suggest this plan because the local branches are the best judges of the character of their neighbors, and no funds being in the central treasury the treasurer or manager cannot do away with it.

This casts no reflection on the integrity of any man or set of men but it will be a safeguard against a possible "Grant and Ward" transaction: it will inspire confidence and will give the local branches the right to manage their own monetary affairs and thereby beget a laudable rivalry in the different branches of the Legion.

The obtaining of as large tracts of land in the one location as possible is desirable because the settlement of a large colony would enhance the value of the circumjacent lands. When the location is decided on the number of colonists from all the branches should be ascertained and the amount of money necessary for preliminary arrangements should be contributed by the different branches in proportion to the number of colonists to be sent by each. Of course, the colonist ultimately has to pay all the expenses, but if after 9 or 10 years he has succeeded in having a hundred acres of good land, free and clear to call his own, he has succeeded well. Other colonists who have money and can pay for their farms outright will take advantage of the benefits offered by settling in a location which is about to be thickly peopled.

Brother P S Graham, one of our Philo-Celtic members, suggested this plan five or six years ago in connection with the preservation of the Irish Language. He is on a farm out west now.

It is a fact that the Irish language is lost much more rapidly in large towns and cities—like many other traits peculiar to the race—than in the country. Hence we hope that those who take an interest in the language and in the welfare of the race will organize to carry out this purpose effectually, and if anyone says that it is not feasible and to the interest of the Irish race we shall resist from the further agitation of the matter.

Then, to effect such organization, we will take the liberty to name the following gentlemen to organize branches in their respective localities; and so as not to make invidious distinction (as we do not know more than half a dozen of them) we name them—one from each town, in their order of seniority on the Gael's subscription list.—

Ala., Mobile, F. S. M'Cosker, Whistler, J. Barter.

Ark. Black Rock, P. B. Scanlan.

Cal., Capt. Egan, Mr. McGreal &c. of San Francisco, Hollister, H Bamber, Merced City, T. Flanagan, Modesto, T. Hennelly, Petaluma, E. R. McCarthy.

Conn. New Haven, Major Maher, T. O'Callaghan &c., Naugatuck, P. M. Coen, Hartford, P. J. Dugan, Rockhill, C. Clancey, Fort Trumbull, J. Heavey, Fair Haven, J. O'Regan, Williamantic, T. O'Regan.

Colo., South Pueblo, M. Dolan.

D. C. Washington, H. Murray, M. Cavanagh.

Dak., Lead City, P. Clancey, Greenfield, J. J. O'Connor.

Ga. Savannah, J. B. Killoguhrey,
 Ind. Washington, E. Brady, Towler, J. P. Doyle
 Munsen, G. L. Nagle, Bloomfield, P. D. Neidigh,
 Petersburg, T. Shay.
 Ill. Chicago, we would suggest Counsellor Mc-
 Dermott and Messrs Hagarty, Leonard, &c., New
 Berlin, M. Corbett, Paunee, O. Foley, Courtland
 Station, P. W. Gallagher, Amboy, J. Kennane.
 Idaho Ter. Forrest King, P. Moriarty,
 Iowa, Sioux City. Hon. Judge Brennan, Bur-
 lington, J. Hagarty & J. Sheedy, Vail, T. M. Pow-
 er.
 Kas. St. Mary's, T. J. Fitzgerald, Hamlin, T.
 King, Homer, M. Lewis, Scammonville, J. Mc-
 Laughlin, Laclede, J. O'Sullivan, Oneida, T. J.
 Sweeney.
 Kv. Nicholasville, P. Birmingham, Shelbyville,
 J. M. Casey, Somerset, J. H. Jordan, Flemings-
 burg, C L O'Brien, Portland, M. Heffernan.
 La. Franklin, J. A. O'Neill, Tangipahoa, H.
 Durbin.
 Md. Baltimore. T. Knox, M. McDonough, Pekin
 J. T. Sullivan.
 Mass. Boston, P J O'Daly and the members of
 the P. O. S. Quincey, J. Collins, Abington, E Carey
 Easthampton, P Flynn, Worcester, R O'Flynn &c.
 Lyon, T. Donovan, Lawrence T. Griffin, Holy-
 oke, C. D. Geran, North Brookfield, T. Keohane,
 Randolph, P. Linnier, North Andover, W. Leahey,
 Springfield, J. J. Murphy,
 Me. Houlton, J. Hackett, Lewiston J. Hearnne.
 Minn. St. Paul. M. Conroy, Minneapolis, P. R.
 Howley and M. F. McHale, Hancock, E. O'Rior-
 dan.
 Mich. Detroit, D. Tindall, Hancock, Dr. Scallon,
 Buchanan, T. Dolan, St. James, J. E McCauley
 Mo. St. Louis, G J Joyce, messrs Finncran &c.
 Fulda, M. Spelman, Pierce City, M. O'Brien, Lib-
 erty, Counsellor Fraher, Kas. City, E. Cunningham,
 Moberly, W. O'Leary, Avalon, P O'Reilly, Rock-
 port, M. Riordan, Warrensburg, J. Sullivan.
 Mont. Butte City, P. S. Harrington, Dillon, J.
 Cosgrove.
 Neb. Sutton, D. Cronin, Omaha, J. Hickey,
 Fairfield J. Meehan, Tuscarora Capt. J P Sullivan.
 Harvard D A Coleman.
 Nev. Virginia City M A Feeney, Gold Hill, M.
 Crowley, Reno, D Hurley.
 N. J. Patterson, J. Gibson, Jersey City J Cole-
 man, Millham J Deasey, Center Pl. J Horrigan,
 Trenton, M Jennings, Union Hill J Walker.
 N. Y. Whiteport, J Burke, Cohoes, J Barnes,
 Albany, J Carroll Rondout, P. Fleming, Syracuse,
 P Hughes, Binghamton P J McTighe, Buffalo M J
 Sullivan and M J Walsh.
 N. C. Marshall, J McCauley.
 Ohio, Seneca, D Cahill, Cincinnati, M O'Byrne.
 Berea T Donovan, Shelbyville, E S McGinnis,
 Kelly's I. E McMahon, Zaleski P O'Donnell,
 Oregon, Fort Stevens, C O'Neill, Harrisburg J
 Sullivan.
 Pa. Phila. We would suggest J. Lyons, A. P.
 Ward, T. McEniry P. McFadden, J. J. Wall &c.
 Sharon, P. Duffy, Oakdale, D Carr, Plains, J.
 Mitchell, Dunmore E Coleman Beavermeadow P
 J Cole, Scranton Messrs Lovera Walsh and Jordan
 Oil City M Egan, Archie W Russell, Rap. M
 A Gallagher Freeland T W Gibbons, Bradford P
 McKevitt, Centralia A McAndrews, Pittsburg, T J

Madigan, Hazelton H F O'Donnell Ashly M Ward,
 Rew City M A Weaver,
 R. I. J Kelly.
 N. H. Nashua, P Niland.
 Texas Torbert, J. Clifford, Clear Creek, M.
 Donahoe, Fort Worth. M Casey, Mineola T Mon-
 ahan, Fort Mead, D O'Keefe, Coleman, P Noon-
 an.
 Tenn. Memphis, P. Halley, Clarksville, M. Gin-
 ley.
 Vt. Northfield E. Ryan.
 Utah Ter. Promontory, E F Delahunty.
 Wash. Ter. Fort Ludlow, F. Dunlevy.
 Wyo. Ter. Laramie City P Cronin, Washakie,
 M Moran.
 Wis. Union, N moore, madison D. O'Sheridan,
 Rockland Centre, N. J. Walsh.

To organize—Now gentlemen, to commence or-
 ganization, speak to a few of your friends; discuss
 the matter between you, and when each of you
 has succeeded in enlisting the cooperation of half
 a dozen or more, call a meeting of such; elect your
 officers, and choose them—not on account of per-
 sonal friendship—but on account of their competency
 to discharge the duties creditably. Let each take
 at least one share (the shares are at \$5) which your
 treasurer will place in bank, to the credit of your
 branch.

As this scheme is to benefit the labor element
 —which element, whether for weal or woe, is
 largely composed of our countrymen, the Knights
 of Labor, who are now well organized in all the
 states must join you, for the unemployed must get
 something to do, and where, except in this scheme,
 we cannot well conceive. We have not named any
 of our neighbors in New York City and Brook-
 lyn, because we intend to personally canvass them.
 We hope all our Gaelic societies will take the mat-
 ter up with a will. Mr. McCosker and others have
 already referred to it, and we hope by next issue
 that those gentlemen whom we took the liberty of
 naming will advise us of the prospects in their
 several locations.

The great barriers heretofore in the way of col-
 onization were the want of transporting facilities to
 those parts of the country suitable for agricultural
 purposes and where the land could be had at a nom-
 inal price. The barrier *now* is the want of an or-
 ganised movement to send colonists in groups where-
 by the objections to settling in sparsely settled lo-
 cations could be met. Where land can now be
 bought cheaply along the Railway lines every al-
 ternate section belongs to the Government and to
 the railway companies. These sections contain one
 square mile or 640 acres. The government land
 can be settled under The Homestead Act at a mere
 nominal figure, and the railway land can be bought
 at a few dollars an acre, so that nothing is wanted
 but proper organization to place our surplus labor
 on these lands.

ORIGIN OF THE FRIENDLY SONS OF ST. PATRICK OF THE CITY OF NEW YORK.

(In future issues we shall give the history of the Society in this country, and it is so pregnant with facts which tend to cast a halo round the Irish character in the dark days of Tory ascendancy that no Irishman should be without a copy of it.)

At the annual dinner on the 17 of March 1884, given at the Brunswick N. York, in commemoration of the 100th anniversary of the Friendly Sons of St. Patrick, Chief Justice Daly, the president of the society, gave the following account of its origin and subsequent history ;

We are not the oldest society in this city, the St. Andrew and the Marine Societies being older ; nor are we the oldest Irish society in the United States for the Irish Charitable Society of Boston was founded as early as 1737.

As I have mentioned Boston, I may with propriety, on this occasion, recall an early instance of Irish benevolence in connection with that city. In 1676 there was great suffering in Boston in consequence of the Indian wars, and the citizens of Dublin sent out a ship with a full freight, the proceeds of which, £980, equivalent in this day to at least \$30,000, was divided by the captain among 116 impoverished families of Boston. We date our society from 1784, but the organization of which it may be said to be a continuance, can be traced as far back as 1762, the earliest date that I know a commemoration of St. Patrick's Day in this city. All the records of the society were destroyed by the fire in New York in 1835, and what I have been able to gather from other sources of its origin and early history I will briefly state. In the year 1762 Broadway extended no farther than Reade Street, the further progress of the street there being interrupted by a broad and very high hill called Mount Pleasant, from the top of which there was an extensive view of the bay, the harbor, the North and East Rivers, and the surrounding scenery. Upon this eminence there was a well-known tavern kept by an Irishman named John Marshall and here, on the 17th of March, one hundred and twenty two years ago, the Irish residents of the city celebrated St. Patrick's Day by a public dinner, which was the initiation of an organization formed shortly thereafter for social and benevolent objects, called the Friendly Brothers of St. Patrick. I do not know the exact year in which it was established, but it was in existence in 1776.

There was a great disposition in the first half of the last century to form secret societies, a period during which the Masonic fraternity was greatly expanded if it did not, in fact, then come into existence. Their objects were social and benevolent, the social feature greatly predominating. In 1740 a society of this description was established in

Dublin, composed chiefly of military men, called the Ancient and Most Benevolent Order of the Friendly Brothers of St. Patrick. Like the other secret societies, its objects were benevolent and social, and though in its rites, ceremonies and secrecy it greatly resembled, it was not of the Masonic fraternity. In the beginning of this century it was changed into a club, and is still in existence in Dublin, having its club house in Sackville Street. The Society of the Friendly Brothers here was modeled on this one in Dublin, being like the parent body, composed chiefly of military men. At the time of its institution New York was a little garrison town of about 12,000 inhabitants, and was the chief rendezvous for the British forces in North America and in the British West India colonies. There was always one, and generally two or more regiments here, in which the Irish, who have always been a fighting race, were largely represented. Two of these, in fact, were Irish regiments—the 48 and the 88 or Connaught Rangers.

It was, however, in the 16th and 47th Foot that the Society of the Friendly Brothers of St. Patrick was formed, probably by officers who had been members of the parent society, and the military officers and a few leading Irish civilians, among whom were Hugh Gaine, the principal bookseller and publisher of the city, and Daniel McCormick, the leading auctioneer, kept up this body until 1782, and gave it its political character of unswerving loyalty to the British Crown. In fact all its members, whether civilians or military, were during the American Revolution loyalists, and indeed all the Irish residents, who were tolerably numerous, for Lord Rawden, better known afterwards as the Earl of Moira, raised a regiment in the city for the service of the crown, composed exclusively of Irishmen, that was six hundred strong. In contradistinction to this Tory body, the leading Irishmen who had espoused the American cause founded a society in 1771 in Philadelphia, and to distinguish it from the Tory "Brothers" in New York, they called it "The Friendly Sons of St. Patrick," of which body General Washington was made a member by adoption. I have had a great deal to do with making adopted citizens from Irishmen, but this is the only instance I know of in which an American was made an Irish citizen by adoption. After the Revolution some members of The Friendly Sons of Philadelphia, together with members of The Friendly Brothers here, who had given in their adhesion to the American Government, reorganized the New York Society under the name which it now bears of "The Friendly Sons of St. Patrick," the 100th anniversary of which we celebrate to-night.

But the connection of the Irish race with this country extends far beyond the existence of either this or the Boston Society. It may surprise our New England friends, who generally embody their

idea of the settlement of this country in two events—the landing of Columbus, and the landing of the Pilgrims—when I state, upon very respectable authority, that the Irish were in America before either Columbus or the Puritans. The Irish were at a very early period, navigators and explorers; for when the Northmen discovered Iceland, in the 9th century, they found, as appears by Icelandic records which are still in existence, a Christian people there, who afterwards went away, leaving behind them Irish books, bells and croziers, showing that they were Irish, and had among them ecclesiastics. It appears further by these Scandinavian records, that in the 10th century, after the discovery of America by the Northmen, a fact generally conceded, that south of Vineland, to which the Northmen came, and which is supposed to have been in the region of Massachusetts Bay, there was another country called in the records “White Man’s Land or Great Ireland,” toward which an Iceland chief in 982 was driven by a tempest, and where he remained. And another Icelandic writer of the 10th century records that about 30 years afterwards, a vessel with a mixed crew of Irishmen and Icelanders was carried off the west coast of Ireland, by an easterly wind, to this western land, called in the record of “Great Ireland.” That they found a safe harbor, and to their great astonishment, a people who understood the Irish language, who were ruled over by this Icelandic chief who had been away so long. Professor Rafn fixes the “Great Ireland” referred to in these Scandinavian records as south of Chesapeake Bay; and Rask, the great Danish archaeologist and scholar says that the writers of these records in the 10th century could have had no motive to fabricate this account about Great Ireland. That there is nothing impossible in it, as at the time when the Northmen visited Vineland the Irish were far more advanced in learning and civilization, and why, he asks, should they not undertake like expeditions? But whatever may be thought of what is found in these early Scandinavian records, it is beyond question that the Irish race participated with Columbus in the discovery of America. Before his return from his first voyage Columbus built a fort upon the Island of San Domingo, where he placed thirty-seven men and three officers to await his return, and when upon his second voyage he returned to this spot, he found that the whole garrison had been killed and the fort destroyed. When Narvete was searching for the documents in the archives of Seville for the great work which he published in 1825, he found one containing the names of the 40 persons that Columbus had thus left, which document he incorporated in his work. It appears by it that all of these persons, except two were Spaniard or Portuguese, and of these two that one was an Irishman. The entry is as follows,—“*Guillermo Ihres natural de Galway in*

Irelanda”—William Eyres, native of Galway in Ireland. So that an Irishman was among the first of civilized races that took up a permanent residence in America. If very little has been said heretofore upon the subject, it must be from the modesty of our race, for in this respect we differ from our Eastern brethren, who are constantly anchoring all American history to the Rock of Plymouth. When our Society was organized in 1784, among its objects was to find employment for Irish emigrants coming to this city and to relieve them by pecuniary aid in sickness and want. It did this work very effectually until about forty years ago, when the great increase of Irish emigration rendered it impossible to carry out all the purposes for which it was organized, and in consequence after a great deal of discussion and deliberation, two institutions were formed from the society—the Emigrant Industrial Savings Bank, and the Irish Emigrant Society, both of which, upon their separate organization, were composed exclusively of members of the Society—since which period the Society has confined itself solely to discharging, to the extent of its limited ability, the purposes for which it was organized, and celebrated each year by a public banquet its own and the anniversary of the Patron Saint of Ireland.

NOTE.—The leading men of the Irish race, by birth or lineage in the city of New York, have always been largely represented in the Friendly Sons of St. Patrick. Among its deceased members are found the names of Hugh Gaîne, Daniel McCormick, James A. Constable, Gov. Geo. Clinton, Jas. Duane, Alexander Macomb, Gov. Dewitt Clinton, Dr. Wm. Macnevin, Thomas Addis Emmett, James McBride, William Sampson, Dr. Chambers, Jacob Harvey Campbell, P. White, William Reybarn, T. S. Brady, Dr. Busie, Dr. Hogan, Chas. O’Connor. Judge Robert Emmett, Robert J. Dillon, James T. Brady, John L. Dillon, Thomas Francis Meagher, Joseph Stewart, William Whiteside, William Watson.

Gladstone and those who think with him are the most patriotic of English statesmen. The Tories are the *Rule or Ruin* element of the people. Gladstone and his party see that the Irish are not mere worms of the earth. They see the finger of fate pointed in a certain direction and pursue the only course open to them to avoid a calamity. The Tories are so blinded by bigotry that they do not see the impending catastrophe. They cannot see that their wooden walls are no longer a barrier to modern science. Even Gladstone’s scheme does not go half way and we would like to see it defeated, because the police and customs in the hands of England turns the idea of Home Rule into a farce—England will not drop her hold until she is treated like the bull dog and the sooner it’s done the better

PROF. ROEHRIG on the IRISH
LANGUAGE.

(Continued from page 570.)

Sometimes, however, the reverse takes place so that *e*, *i*, have the power of significance of *a*, *o*, *u*, and *vice-versa*. So we see that the Mantchoo exhibits still other traces of this law of polarity, at least in the roots of words; e. g., *bime* (to be), *bume* (to die), *k'ank'an* (a strong spirit), *kenken* (a weak spirit), *vasime* (to descend), *vesime* (to ascend), *fusikhon* (vile, abject, low, contemptible), *vesikhon* (high, elevated, precious), etc. This principle is so deeply felt that the Mantchoo interpretation of Chinese philosophy, expressly says; "Tumen jaka-i sekiven damu a-i ashshan ekiska debi", i. e. the origin of all things is founded merely on alternate movement and rest of the two principles *e* and *a*. In the Hungarian tongue, vestiges of this law are discoverable in such couplets as *fu* (tree) *fu* (grass); *all* (standing) *ull* (sitting), *ott* (there) *itt* (here); *az amaz* (that one) *ez emez* (this one): *o lu* (on that side) *ide* (on this side) etc.,—respectively to denote the remote and near object, in a similar manner as the English those and these. Let us turn in the next place to the Turkish language, with its almost innumerable dialects which are found dispersed over Tartary and the Russian Empire,—from Willna in the West nearly to the limits of Eastern Siberia, and from Tiflis in the South to the very borders of the Polar Sea, where 80,000 people of the Yakoota tribe speak a highly interesting and (if perhaps, excepting the still older Akkadian language of remote antiquity) probably the most antique dialect of this wide spread language. Among numerous illustrations of this law of polarity which this language affords, we select the following, viz.; *olmak* means to become, to be; while *olmek* is to perish, to die: *durmak* to remain to stay, *durmek*, to move on—somewhat similarly as the English stop and step (Anglo-Saxon *stepe*, *stæp*), *av* (the hunting ground), *ev* (the interior of the tent, the house), *ace* (to open) *ich* (concealed, inside, inward); *ard* (behind), *ird* and *irt* (before): *kor* (blind), *gor* (seeing). We have furthermore, in Turkish and its dialects, *kalmak* (to remain), and *gelmek* (to move on, to come), *g* and *k* being interchangeable and sustaining to each other the same relation, as for instance, in Irish the *ch* and *gh* (with slender vowels), In Tartar-Turkish, we meet not only with *sevmek* (to love) but also with *savmak* (to hate, to live in discord, to quarrel). Still another evidence of this law is afforded in both the Mantchoo and other Ural Altaic languages, by the peculiar manner in which they indicate the distinction of gender, in the instance where this distinction is made. This they effect not, as in the languages of modern formation, by the use of certain terminations, but by a change in the body of the word itself,—in its radical vowel. And it will

here be again seen that the change is always from one to the other class of vowels the broad vowels being appropriated to the masculine, the slender vowels to the feminine. The same phenomenon is exhibited, to a certain extent, and in a somewhat modified manner, in the Celtic tongues. Thus in Irish, there are many words which are changed from the masculine to the feminine by the insertion of the slender vowel-sound *i* after the radical vowel; e. g. *lot* (lot, wound) is masculine, *loit* (loit), feminine: *mod* (mod, tribunal) masculine, *moid* (moid) feminine, *dul* (dul desire), masculine, *duil* (dui) feminine, *foth* (fat heat), masculine, *faith*, (fait) feminine, *mung* (mung name), masculine, *muing* (muing) feminine; *fasc* (fasc, bond), masculine, *faisg* (faisg) feminine. Also other couplets exist in Irish, such as *sios, suas*, *anios, annas*, denoting opposite direction, (*sios, suas, anios, annas*.) etc.

When we now direct our attention to those languages which were moulded by the intellects of more cultivated races than Tartars and Finns, and which are exceedingly complicated in their structure, we cannot expect to find many clear traces of this primitive law of formation. Yet even here evidences are not wanting. Thus in Hebrew and Arabic, we have *hu* he, *hi* she; in Hebrew we find correlative modes of action expressed by such associate forms as *piel* and *pual*, *hiphal* and *hophal*, etc. In Greek the correlative of *makr-os* and *mikr-os* is suggestive. The relation of *Ares* (the god of war), and *Eris* (the goddess of discord), is worthy of note. Observe, too the distinction of gender in the article, *ho* the masculine, *he* the feminine, and so on; which reminds us again of the above Irish mode of formation to express the difference in gender. In Latin we have *cal*-(idus) warm, *gel*-(idus) cold, [*k* being softened into *g* and rendered likewise slender, as it were], and a beautiful illustration we see in relation of *homin*—(homo) man, and *femin*—, woman implying *hemin*— (*f=h*) as in Spanish *hombre* and *hembra*, the letter *f* being but a modification of the simple aspirate. In the verb, the change of vowel in passing from the Indicative to the Subjunctive (the Subjunctive or contingent mood may, indeed, be considered as the feminine element of the verb, the negative pole, while the Indicative is the strong masculine mood—the positive pole) may be instanced, as when the Latin *sum* becomes *sim*, *sunt* becomes *sint*, *das* becomes *ds*; *dat*, *det*, etc.

[To be continued]

Father Nolan's Prayer Book is out of print, also part II of Keating's *Farrer's feasa*, and the price of Bourke's Easy Lessons, raised. We have one copy of the prayer book which we want to keep so that we may print it when we get a little more Gaelic type. It would be a pity to stop the circulation of the book so that our subscribers ought to try and extend the Gael that it may be in a position to republish it soon.

An incident which has caused a great deal of gossip and aroused considerable interest among the residents of the Thirteenth and Fourteenth Wards happened in D. Beekman's store, at 151 Grand street, on St. Patrick's day. About four months ago Mr. Beekman purchased a boa constrictor measuring eleven feet and placed it in a case. The reptile was much admired by patrons and the owner was very proud of it. Men around town and promenaders on Grand street had often seen the serpent in the store window and regarded it as a fine specimen of its species. A clerk in the store, Patrick Moran, did not take very kindly to the reptile, and often referred with pride to the fact that serpents could not exist on Irish soil since the time of their extirpation by St. Patrick. He was firm in his conviction that if a serpent was placed on Irish soil it would expire and attributed the supposed virtue of the soil in expelling the reptiles to the presence of the shamrock. He secretly determined to get a shamrock imported directly from Ireland for St. Patrick's Day and placing it on the serpent. He accordingly wrote to his relatives in Roscrea, Whitepark township, near Nenah, County Tipperary, over a month ago with a request that they should send him a shamrock. He received a bunch Monday, and on St. Patrick's morning he obtained permission from Mr. Beekman to place a small portion of the triple leaved sprig upon the boa constrictor. The shamrock was placed upon the serpent's body, and a few minutes later, the clerk asserts, it turned a round uneasily in the case, and the sprig fell off its back. Patrick positively asserts that the reptile then put its mouth towards the shamrock, but instantly drew its head back, coiled up its body and straightened itself out. Moran thought the movements of the serpent significant, and triumphantly exclaimed, "There's something amiss with it; it dare not put its mouth near the sprig."

Mr. Beekman merely laughed. The serpent continued its contortions, and it is certain that a couple of hours later in the day it perished. Patrick was jubilant and triumphantly proclaimed the virtues of the shamrock. The death of the big serpent, occurring at the time it did, caused Mr. Beekman to now believe as firmly as his clerk that the shamrock as such, or as a product of Irish soil, is possessed of certain properties fatal to snakes. The dead reptile is now in a bag in the store, and has been viewed by hundreds of people, including two Eagle reporters.—*Brooklyn Eagle*.

We copy the following items from the Brooklyn Eagle,—

The echoes of the St. Patrick's day parade still reverberate around the municipality, and many amusing stories are told concerning the happenings of the day, but the story which provokes the heartiest laughter is that told of Mayor Whitney and Corporation Counsel Jenks. His Honor, the Mayor reviewed a parade of the Ancient Order of Hibernians

for the first time yesterday. As the first of the line passed the City Hall the Mayor turned to Corporation Counsel Jenks, who was standing beside him, and said:

"These gentlemen in carriages are an imposing set of men. Who are they, Mr. Jenks?"

"They are the wholesale liquor dealers," said the Corporation Counsel.

"And who are these gentlemen following on horseback" asked his Honor. "They have a very martial bearing."

"They are the retail liquor dealers," responded Mr. Jenks.

"And the men now approaching?"

"They" said Mr. Jenks looking along the line as if to be sure of the accuracy of his answer, "they are the consumers."

It is hardly necessary to add that this was said in jest and not by way of description of what was one of the finest processions ever seen in Brooklyn.

The great trouble is that the appearance of these little fighters (the sparrows) in one's neighborhood is the means of driving away the more desirable song birds, and something should be done to lessen this evil.—*Utica Observer*.

Is that a fact? Did you ever see a sparrow in the act of driving away desirable songsters? Long Island sparrows dwell in perfect amity with other birds. They are the Irishmen of the feather race—what they most enjoy is a row among themselves.

Mr. Jenks had the manliness to indignantly disavow the insulting remarks attributed to him, but the "Sparrows" were availed of in a later issue to give the "Irish" another "lick." But we have the consolation to know that the snake is never so innocuous when it hisses.

A puzzle for Young Folks.

Two little girls got 60 orange—30 each—for sale every day from their father, a fruiterer, for pocket money. The elder little girl sold her oranges 2 for a cent; the younger one sold hers 3 for a cent—the older girl realizing 15 cents, and the younger 10 cents, making 25 cents between them. It happened one day that the younger little girl took sick, and, to do a sisterly turn, the elder one undertook to sell her sister's oranges along with her own. She took all the oranges in her little basket but instead of selling them 2 for a cent and 3 for a cent, she sold them all at 5 for 2 cents; but when she came home to pay her little sick sister her money, she found that she had only 24 cents for the 60 oranges instead of 25 cents. How was the cent lost?

(We have asked the question of "How was the cent lost" of a large number of persons without a reply. Now, we think the readers of the Gael the most intelligent of our countrymen, and we hope that as many as are able to find where the penny went will drop us a postal to that effect. All of those whom we have vainly interrogated are of more than the average intelligence, so that we will be in a position to make an estimate for future reference. Ed)

ԵՐԱՅԱՏ ԱՎ ՊՈՐԱ ԱՅՐ ՏԵՂՅԱՆ
ՊԼԱԿ ԿԵՂԼ.

ԲՈՂԻ—ԱՆ Ե-ՏԵՄԻՐՈՅ.

I

Օ! մարգար ծայր
Օ զօժած ա'ր բառ
Ան Ե-բան իրաւ իրաւ, բառ իրաւիցե!
Պոռաւա՛ր! զա ինչ
Այժմ ի՞նչ զա
Յան բառ! Տե՛ս ինչիւն.
Ան ինչիւն
Այնքան ինչ ինչ,
'Յար լաճիւն մար ան ինչիւն,
Շուն ինչիւն ինչ
Ո՞ր բառ! ինչ ինչ
'Յար ինչ' իրաւ ինչիւն ինչ ինչիւն.
Օ! ան ինչիւն!
Ի՞նչ զա ինչիւն, ինչ;
Ան ինչ զա ինչ
Լե ինչիւն ինչ,
'Տ ինչ 'իոյն ինչ ինչ, ինչ.

II

Ինչ ինչ ինչ ինչ
Ան ինչիւն ինչ
Շո ինչ մար ինչ 'ան Ե-բան-ինչիւն;
Ինչ զա ինչիւն ինչ
Ինչ ինչ 'ան ինչիւն--
Տե՛ս ինչ, ինչ, ինչ ինչ.
Ինչիւն ինչ ինչ ինչ
Ենչիւն ինչ ինչիւն,
'Տ ինչիւն ինչ ինչ ինչ ինչ
Պոռա՛ր ինչ ինչ
Ո՞ր ինչ ինչ ինչ
Այն ինչիւն 'ան ինչ, ինչ ինչ.
Օ! ան ինչիւն!
Շո ինչ ինչ ինչիւն ինչիւն,
Ինչ ինչիւն ինչ
Ինչիւն-ինչիւն ինչ
Լե ինչիւն ինչ ինչ ինչ.

III

Ա ինչ-ինչ ինչ
Ա ինչիւն ինչ
Լե ինչիւն ինչ ինչ ինչ,
Ինչ ինչ 'ան ինչիւն
Լե ինչ ինչ ինչ
Շո ինչ ինչ ինչիւն ինչիւն,
Ինչ ինչ ինչ
Ո՞ր ինչ ինչ ինչ
Ո՞ր ինչ ինչ ինչ ինչ;

Thomas Moore and John McHale.
Air— The Shamrock.

[Translation.]

I

For us, oh, chime
That harp sublime
Those chords by time half Sundered.
Alas! unstrung
Those chords had hung
Through winters long six hundred;
When, by the touch
Of hands like such
As break the clutch of tyranny,
That harp was strung,
Those chords were rung
To that old tongue of Erin aye.
Oh! the wild harp!
Its chords were torn and tangled;
But wreath it round
With flower and frond—
Ne'er let its sounds be jangled.

II

That glorious speech,
Whose records reach
Through change and breach adventu-
Back to the wan (rous,
And early dawn,
When first began the centuries.
Long live that song!
Long may that tongue,
When Ireland's wrongs amended are,
In Ireland praise
Those bards whose lays
In helpless days defended her!
Oh, the Gaelic!
'Tis like a mountain fir-tree—
Unbent, erect,
That grows unchecked,
Unfading decked with verdure.

III

Anacreon
Of Ireland's song,
Thou cheer'st our long night's tedium;
Thy deathless strains
Shall soothe our pains
Till Ireland gains her freedom.
Long, long in fame
Survives the name
Of him who framed our chorus;

'S mar tuair mairdear
 bairt tuama, bidead aitar
 'Sur cróin na flatair go rforruide!
 O! a éirigh!
 Ní 'l cuimair go leor a η-δαοιρε
 Le rtaoηad rruit
 Zlr 3-ceoir, ar ηγuit,
 'Droηη opriaiηη Neaiη le raoiure!

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Persons sending for the Gael should name the Post Office to which it is to be sent. Several Gaels have been returned from time to time, the postal authorities notifying us that there are no offices in the places named.

This being the busy season in our private business a lot of Gaelic matter from several contributors has to lie over to some future issue, as we have to pay personal attention to it.

And Heaven illume
 His crown by whom
 The name of Tuam is glorious!
 Dear old Ireland!
 From thee no power can rend us;
 Thy tongue shall live
 Till we retrieve
 That gift which Heaven sent us.

L. M. BALDWIN.

Reader, help to promote the spirit which gave birth to the great Gaelic demonstration at Oranmore, county Galway, the other day, by distributing the Gael and other gaelic literature. Sixty Cents a year will not be missed by any one, and the man who would not give it to help to preserve the language of his country, it is a matter of indifference to what country he belongs

An acquaintance with ancient Mythology being now considered indispensable to polite literature, we shall give a chapter of HORT's Pantheon in each succeeding issue. HORT's being used in the nuns' higher schools and academies in the Old country will cause it to be a welcome guest with the intelligent readers of the Gael.

"Sentiments of our subscribers" in next issue.

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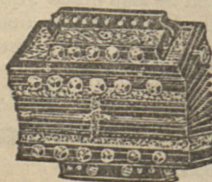
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