

Am Claióeam Soluis

Uimh 875.

Clárúighis mar páipéar nuachtá.

Eanáir 2, 1915.

Pinginn.

EADTRAÍ ZIOLLA LE ZAEÜILZ.

nó
Saojal Muinteóra Taiscil.

"S. Mac S." do aicris.

Báire is Nóm Rúl—Tuairmí Dan—
Shó Cearc—'Mór-is-piú' is breall
an—fearamlaet! An Cairbrineac.
—Inmheact agus Sásam.

Do bí muintir ná paróiste úd ana
tusa do cúrsaí spóirt so mórmór
don báire. Ní raib ag déanam tinnis
do sna buaictillí aó é. Dá bpaná ag
an scroisair iscoróde ag éisteach le
sarna díob ní cloispá go veó malairt
comráit aca aó cúrsaí báire. An
comórtas ba déanaige a deimabar péin.
nion muintí díob ag tráct air 'ná an
báire éigin d'imir a n-aicreaca a naoi
nó a veic de bliantaib roimis sin.
Nóm Rúl nó báire,—nion airis éoin
a malairt de cúrsaí camnte ag an
scroisair 'ná ag seata an tséipéil,
le linn a óige.

Mi feroir sé cat air ba shátaige do
sna mnaib tige veit ag tráct, aó is
mnie a cuata sé iad ag teact ear
báire, aó sásta is aó tuigseonac is do
véanpá aon fear nó buaictill é.

"De, ná breag an fear, Taos
Mór. Dia á deannaca?" arsa bean
aca, lá. "D'fearr eun báire é, tra,
ná aon trair de sna súmair fear atá
anois ann!"

"Sead ceana, muise," arsa bean
eile á freagairt. "Ar nód, ná ar
feabas a cur báire ó pós Nóra é!"

"Ní feabar," arsa an trionú bean.
"an molann sí a margad anois?"

Agus mar sin díob; aó féad ná
féadparois leanamaint den scéal, so
mnie, san nite nár bain leis do
canraing anuas!

Do veimead mionmuinteoir de Eoin
sa scoil, aó nion fan sé ann aó an fear
da blian. Níord fearamail leis mar
cénté é. Bí fuinneam mór colna ann
agus d'fearra leis go mór saotar
seus is eunleann ná obair maigistir
scóile. Do teascas uair veit ma
saba. Bí duine saothar leis ma
saba is ba breag le héoin veit as
lámheal úir is casúir, ar nós a
duine muintearta; aó ní leifpá
a muintir do veit ma saba. D'fearr
le cur aca é veit ma clémeac nó
ma eirde scóile. Ba leatcuma leis
an seoir eile, aó leifpá do a roga
rua a déanam.

Do eait sé tamall ma clémeac
i n-oipis na Comante Cúndae. Do bí
a lán buaictillí eile ma téannat anso,
agus ní hobair abí ag véanam
tinnis díob. Tar éis tamall do
Eoin ma véannat sá, ní cúrsaí
oipis abí á bodra, aó na nite
céanta abí ag véanam buarta díob
sin—ceól is caiteam amaire. Do
bí potcúme díob ann a mbíob tairt
air.

D'imigis leo, aonlá so mbead
báire nó peit an mubal, san piú slán

páisint ag an seann. San tráct
ar a ceat do lorg. Uatad clémeac
a bí san oipis sin agus do réir an
teasca isead díolci leo. Má díob
Eoin agus oéar nó naonbar eile ag
véanam caiteam amaire díob péin,
is iad péin a díob tair leis nuair a
easat an Sathar. Do mionigis
an péca ana-éatorm aca!

Do bí an t-ardéiteac aó cráite
sin sa veire aca san veim sé väreas
díob do brise amac aon tSathar amáin.
Bí Eoin an an nuaréas san.

Meas cur aca so seaitpéat an
ceann pios do cur ort aó lén aris
nó an oipis do tóuad. Díoban
lámhemiteac de so mbead obair
na Cúndae ma scat so veí so seuirpí
pios ort péin aris. Nion curcad
aon pios ort agus ní táinig scat
ar bí i ngnócaí poblairge na Cúndae!

Ag fear misteán-do-veanam isead
bí Eoin ag obair maigistir san. Bíob
sé ag ceannac ubal, go sa bpanar
agus i bpeigil scór is leabar an cur
eile den bliam. Cois bliana a eait
sé i véannat an duine úd. I seann
na seúis mbliam, bí sé ma fear. Do
bí an bliam is píe de aois aige agus
meas sé nárb fearra do ruo a
véanpá sé ná eirge ag an bpost san.
Có mar, do veim.

"Sin gníom fearamail véanta agam
pé scéal é!" ar seisean leis 'péin.
"Is mór a' fearamail d'aoime pana-
mairt rópaia ag aon maigistir."

An fear is a bí sé ag obair aige siú
topglum sé anacur Saevitge ó sna
táimicidib. Sean daoime ab ead an
cur ba mó díob san agus bíob ácas
mór ort Eoin a veit ag labairt
Saevitge leo. A' Saevitge is ead
veimead sé fac uile díme d'obair
an laé, so minic. Ba minic don maigistir
agus seam aige 'a véanam an clóisint
na Saevitge do; aó níorb fearra le
héoin ag sáirí é.

Do téisead sé go veí an scoil a
bí ag Connar na Saevitge sa baile
mór aó ba mall leis mar a bí an
scéal anso agus do scat sé de.
Do téisead sé ag trall ar fear
daomib anso is anso ar fuar na
paróiste, cépta ordé sa tseactam.
Do bí cur aca san go níhair eun
Saevitge. Siú is go raib Saevitge
aca so a bí i veis a acar, ba díasta
fé do le héoin an pocal do clóispead
sé ó'n duine ná raib saol nó comgas
aige leis. Sin é dála a lán daoime,
is fearr leo dul tamall ó baile, ag
solácar an ruo a bíonn so flúisead
ar an oicneán aca péin.

Cois teime, ag searús le duine
eriona isead seobta Eoin, agus
buaictillí eile ag mirt cántaí nó ag
runne, nó b'feroir ag sunige! Bí
ananeas riach aige ar fearaoimib.
Ba ró lén do iad san a veit i bpan
nion muintearta ná an vream ós,
agus ná mar a céite in aoncor an
sažas meoin a bí ag an dá ead. Bí
an vream ós anacúga do beusab
na nálmarae.

Pé mar a bí Eoin ag dul i bpeabas i



snúctán sléibe.

"Irish Life."

otaob Saevitge isead is fearr a
eaitnead eaitneam is euidéaca na
sean daoime leis.

Do bí sé anamhinearta le Bean an
Rianais. Bí aise leatcéat blian
ar an saogal sara rugad Eoin. Díob
sé ag léige scéatca is pírbéatca bí.

"Muise sonuacat eúgat-sa, a mic ó,
agus trócaire eúgamsa," adeimead sí
leis "agus léig a' scéilin sin aris
uom. D'fearra tiom ná ruo mar
mór go bpeapainn Saevitge a léisead."

Do bí duine eile sa comarsanae so
mbíob Eoin coicanta ma tís iscoróde.
Fear ó ducas Cairbre do ead é agus
is aige a bí an teanga Saevitge, agus
pónn a labanta i commarde air. Duine
misteamail ab ead é, is nion bpearra
leis spórt ná veit ag cróda seoinní
i otaob Saevitge. Ní ró-mór an meas
a bí ar Saevitge an uair úd, aó díob
sé siú 'a rava le fac sažas duine,
an duine ná raib sí aige aó mar le
Saevitgeoir. Ba cuma leis siú
vramú seacas fáine.

"Teanga mo éine péin, a duine
croide 'stis!" adeimead an Cair-
brineac. "Cat eile cat a véanpáin
aó veit 'a labairt?"

Saevitge is mó is ead labarad sé
istis ma tís péin. Ní páisint san go

raib Saevitge go mar ag fá clann
ná meas uirde aca. Bí cur díob
so neotásac mustanae i otaob
Saevitge is bí veit ann ná raib
puinn eolais ná póc measa aca uirde!

Ar an gCairbrineac a díob an
t-atas Eoin veit ag teact a péacaint
is ag véanam seanaeas leis. Bí

aitéon sa ball úd aó mar le fac
aonball eile agus is é veirvois ná
sur ag sunige le duine de clann an
Cairbring a díob Eoin. Do curcad
san ana náire an Eoin an oéas aó ba
leatcuma leis créis tamall. Nuair
ná bliom aonbunús leis an magad, n
luigean sé ró-mór an duine. Is minic,
ám, a cosnultar nó tuat ar an
bponóir is an a ball nuair a bead eus
ann eirge, ní véantar in aon cor é!

Is ann a bíob Eoin ag obair an
tráct úd, i n-oipis Ceannaróe. Bí sé
ma fear eúntais is ma fear uairde-
eimead aige. Den vream pior fátua
an ceannaróe sin. Do curcad sé
smúle air péin le mifairneam nuam
a clóisead sé Saevitge an mubal ag
Eoin agus an luac ceannuigeacta.
Ba breag le héoin so n-abrad an
maigistir ruo éigin eun go mbead
ma tróir eadanta; aó ní abrad sé
sin aon ní aó an smúle a véanam.
(Ní enioe.)

Tá páipéar nuachtá agam sa veim. Má's mar leat é a buanad tabair lám conzanta do.

CONAMARA.

Le Pádraic Ó Dóinnalláin.

(ar leanamaint).

LOC COIRIB.

Mi-poigeadh an ead? D'eile, seo i Loc Coirib. Is gearr go radamar ar iomlucth air. Deun ar t-aghaid eadl díreach anois go dtí an eadl. Cuminnis ar na slúnaib a fíudal annseo rómat. i. Tuata De Danann. Fir Dols, Clann Mitho. Danann, Normánaib, Saitl. Ná deun dearmad ar fad ar fúlais an bun ó'n ar páis. Bí bródamail pá fad a ndearnadar. Cuminnis do fad is do fíon! Don éann amáin os do domair. Cumise báb beas mar a gceutona. Fear ó'n nglacáin! Deifir orc, nó déromro mall. Atá an falcán ar tí a curais do cur de. Isteac leat go deifreac. Deaman móran nár págáir sinn "lén ar meur i n-ár mbeul" mar adúbairt an té adúbairt é.

Seo sinn as gluaiseacht. Seo é an "pádraic, naom" a térbas go Cunga fad ré lá. Tugann sé iomlucth do daoimib agus d'earraibí agus is mór an soigleas do fíon do'n limistéir tíre úd ó fíonm go Cunga. Nac réir roigin an gluaiseacht atá fíonm agus nac ciúin atá an t-uigse? Agus nac aoirbinn an radare atá ar fad eadl dínn? Mága maiseacá, réirde, mine. Coillte go fairsing agus an t-ór as croit leis an nglas ar an duilleabair. Sé an crádhóna gréine buide é go cinnte. An speur fíonm-ghlan san smál. An fíonm as imeacht siar tar Choc an Dúna agus uac an óir mar ní-fáinne timéall urri. Na faoiléin as eiteall go h-aoibneac doib féin: na lacham 'na sguaine ar an adainn. Na ba as canáil na tíre doib féin pá sgáe na gearann. Lac fíonm do sganmruigeacó as imeacht mar fíonm fíonm as na fíonm. Páisoi beaga as chuasacó bláe doib féin ar imeall na haibne. Nac breas breacnuigeas an seilscrúm sa fíonm beas annsin coir? Agus níos fíonm uac ó beas atá an fíonm doib go fíonm acó ar na sléibí. Cugacó anois báirín donraic. Fear ós as iomram ann agus plannuóg beas ar scíth. An sean-sgeul ceutona áca nac mbéir sean go beo. Salair a cláirdeas a lán é agus doctúirín na cruinne, ní ionnta é do leigheas.

Ní mé ar eadlais riam

Don Eud Dóirde.

"Lá dá raib maite Alban as ói
as clann lúisín dár cón chon,
O'ingín Tigearna Dúin bláe,
Do tug Naoise gráó san fíonm.

Do éirí éirí eadl baóe,
as lúisín as lúisín ren a cois,
as do fad sé éirí ar eadl
as fíonm ó fíonm Inbír Nois.

Mar do eadl mise sin,
lúisín mo ceann lán do'n eud,
cuireas mo cuircán ar tuinn,
'S ba cuma lúisín beo no eud.

"Leanadar mise ar an t-snáim
amnte as árdán nár can breus,
Dóilteadar mise leo isteac,
Dias do cuireacó cat ar ceud.

"Tug Naoise a bríacáir fíonm,
'S do lúisín fá trí i b'pádraic' arm,
Nac fíonmpeacó sé orm-sa fíonm,
go déirdeacó ar fíonm na marb.

"Tug an bean sin ó Dúin bláe
a bríacáir lán 's a móro mear,
Muna sgaracó sinn an t-eus,
Nac fíonmpeacó sí féin le fear.

"Ué! dá fíonmpeacó sise anóc
Naoise beir go baóe i gcré,
Do fíonmpeacó sise go baóe
'S do fíonmpeacó sé pó seacó léi."

Nac iongantacó an dán é sin? Dár lúisín
féin gur deacair a fáirí d'páis. Nac ann
atá an dómneacó bróin. Is gráó bíe-dúis
san teora!

"Do fíonmpeacó sise go baóe."

"'S do fíonmpeacó sé pó seacó léi." Déirde
baóe an mí-áda. Truag! an cinneamain a
bí i ndán duit!

An sean-cláirdeán sin an ead? Atá sé
ar na cinn is sine i gConnacáir. Deut-ráó
daoimé gurá lán Clann Riocair do cóis



LOC COIRIB.

lomda sgeul fá'n fíonm ceutona—Clann
Riocair as a cosaint agus na fíonmearcaib
as iarracó an lán i n-uacacó d'páis. Orra.
Cá raib Cláirdeán na fíonm? Sin ceist
gur deacair a sgeolacó. "As bun adainn
na fíonm" seacó atá sa seacó agus is
feacó sinn gur míl is gur creacó Turgesius
baile mór na fíonm sa mbliain 835. Atá
crutá agáinn in a ceann sin gur cóis Clanna
fíonm cláirdeán bliadanta sul a dtáimic
Normánaic anall eadl riam,—gró gur
ceapacó a malairt. Ba maí an ceacó fíonm
do ráó i dtáirde síme de na Normánaib ceutona
i. an dróis úd a raib an baic ba mó áca le
Connacáir, i. na fíonm.

[leanpar de seo.]

TÍR DÓNAILL ASUS DOIRE.

Bí cruinní mór as áca a' Corann roim
Novlaib faoi i scíthacó an áca Mac
Capparaic. Tug an cláirdeán Mac a' tSaoir,
timéiré Crann Éiríne, oráir do'n tglacó a bí i
lúisín, labair an Sagart Paráiste i n'fíonm
fíonm, agus mol doó ó Dúisín doib an
cómairle maí a tug an cláirdeán Mac a' tSaoir
doib a fíonm, agus Crann Éiríne a eir síos go
lúisín sa cláirdeán, agus leasó maí a eir
leis sa crut go mbeacó coracó air amac annseo.
Labair S. Ó Dóinnalláin fíonm. Tá obair mór
dá véanam as an áca Mac a' tSaoir fíonm
Tír Dónaill agus tá as éirge leis go maí.
Tug doó cuairt ar eir maí de na scoileanna
'sna Rosair, agus ar eir de na sagairt, agus
fíonmpeacó eirle.

Bí cruinní airge tamall gearr ó fíonm de
eiracó an tSrácáin le hagaró rang a eir
ar bun faoin Département ar an baile sin.
Bí se i n'Dóire as amac fá'n obair ceutona.
Tug sé cuairt ar scoileanna Naom Eóin i
n'Dóire agus buail sé asceacó eir scoileanna na
mbrácar, agus Coláiste Naom Eadannáin as
Lúisín. Tá sío as véanam go maí
sna scoileanna seo, agus tá spioracó fíonm-
fíonmpeacó i gcomnuir i gColáiste Naom
Eadannáin.

MALAI BANA.

(Aistriú ar "Homage" le Seamus O Sullivan.)

Umlúgeann craoba roim an nglacó
'S umlúgeann eir roim sinneán:
Truaslúisín duit-se mo éirde
Nuair smaomúisín orc, a Malai bán.

Tugann someann, lagacó fíonm,
Iméirgeann sinneán féin ar ceal,
Éirgeann eir ó n-a lúisín
'S crainnte seacó díreach seacó.

Déanamann craoba malairt caracó,
Ní cummín le eir an sinneán,
Ac tá mo éirde as preacó duit
go siorradó, a Malai bán.

an bláe bán.

Cia Treabfaid Feasca?

Cia treabfaid feasca
'San b'fíonmpeacó san m'breacó
'San fíonmpeacó, fíonm,
Is na suaircfeir marb
San preacó san anam
Do fíonmpeacó talam,
Is do fíonmpeacó capall,
Is do fíonmpeacó maise
ar éluam 's ar maí?
Cia eirde creacó ceacó
ar an tsiopa coracó,
'San cláirdeán nómair;
Cia fíonmpeacó coiste
Nó carr ar bóir?

—an cláirdeán pádraic ó Dóinnalláin san
"leaver."

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CONAMARA.

Pictiúirí ó "Irish Life."

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CANAIR 2, **AN CLAIÐEAMH** 1915.

IRELAND'S PLACE IN IRELAND.

We give in our present issue an extract from the admirable article in *Studies*, by Rev. Professor Corcoran, on "National Purpose in German Education." The article should be read by everyone connected with Irish education, not because it is desirable to arouse admiration for Germany, but because it is most desirable, as it is urgently necessary, to give national purpose to Irish education. Those who direct German secondary education, while they take the surest means of creating an informed German patriotism, appear to be opposed to Democracy. In that Ireland will not agree with them, for the Gaelic tradition, as well as those traditions that have derived directly from the Roman, is essentially Democratic. We do not mean that Ireland hungers for Socialism, or any panacea, but that to us the welfare of the tribe, or classes of the nation, is of more importance than the aggrandisement of capitalists or government. To give to our educational systems the purpose of creating an intelligent and generous patriotism, founded on knowledge and on respect for all classes of our people, should surely be the duty of those who will have the determining influence in directing Irish education. We give in the extract to which we have referred Father Corcoran's comment on the absence of national purpose from the curriculum of our own secondary schools. In Germany the enthusiasm of youth is fed on the knowledge of German literature, of national legend, and national history, ancient and modern, of industrial resources and possibilities. The fact that Polish nationality is repressed with the utmost vigour need not blind us to the wisdom of the main features of the German system of secondary education. There is in German secondary schools no excessive admiration of Greek or Latin, but the German language and German literature are given the greatest attention. Every German passing through the secondary schools knows his Fatherland in song, and story, and history, and is proud of it. This is as it should be. Whether we approve of the German war policy or no we cannot withhold approval of a system that aims at creating an informed and lively patriotism. Our Irish system of secondary education is not entirely without purpose, but its purpose is a negative one. It aims at the gradual extinction of Irish nationality and patriotism, not by direct teaching, but by a system of selection and exclusion of subjects. Irish history is about the least important subject in the curriculum, and the history of pre-Norman independent Ireland is forbidden. It is thus taught by implication that Irish nationality never flowered into nationhood. The history of Irish literature is entirely neglected, and the heroic literature, which even English scholars admit to be second only to that of Greece, is not supposed to have any existence. The Irish language is less favoured than German, and even English literature is not supposed to know of Mangan, Moore, Ferguson, or Davis. Starvation is a simple but sure means of killing a man. The Intermediate system would starve Irish nationality. It is encouraging to find a man of Father Corcoran's position and ability condemn the starvation system of Irish secondary education. His article in *Studies* may have the effect of setting the directors of our colleges thinking. Thought precedes the will to act, and the will to act precedes performance. Ireland's "place in the sun" is as yet an indefinable thing, but we all should attempt to understand and secure Ireland's place in Ireland.

NATIONAL PURPOSE IN EDUCATION.

CHRONOLOGICALLY speaking, the German boy and the German girl traverses the whole field of history three times in the nine years of the secondary course. Within the first and also the second group of three years there is a complete and self-contained course, which serves at the same time as a "core" round which the next period will be lapped. The first triennial period presents national legend and national heroes. The second recommences the task, which is now so fashioned as to include wars, international politics and social progress. The third devotes special attention to the aspirations, colonial, industrial and economic, of the Germanic peoples. All three periods begin in the reign of ancient history, and so make of that field not a classical preserve, but the common educational source of historical ideas for all secondary schools, classical, semi-classical and non-classical alike. All three periods reach down, in their final year, to the present day, its great figures, its great upheavals, its economic and industrial outlook. Most particularly in this final period is history linked with geography, and attention forcibly directed to the hopes and claims of the new "world power" which has been seeking for means of self-realisation ever since the veteran pilot was dropped more than twenty years ago. This recurrence to present-day history and especially to German history and geography, in the thirteenth, sixteenth and nineteenth year of the scholar's age, with an outlook ever expanding and ever appropriately varied, has not failed to produce its full effect. Far different is the planning of the so-called curriculum in Irish secondary education. The knowledge given in our schools of modern Irish history, of Irish geography, of Irish economic and industrial problems and their bearings on national life remains in a condition suited only to those who think the things of the child. These topics, if dealt with at all, are treated at an elementary stage of mental development in Irish schools. When maturer years come the scholar's thoughts are directed carefully to the ends of the earth—and nowhere else.—T. CORCORAN, S.J., in *Studies*.

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SLÉO NA SCÁT.

An Bhliain Nua.

What will the new year bring to Ireland? We have not the gift of prophecy, but it is safe to say that by loyalty to Gaelic League aims we may bring about greater prosperity and a more vigorous national life. By extending our organisation, by multiplying activities in the shape of classes, feiseanna, and entertainments, by taking advantage of every opportunity for promoting the teaching and the use of Irish, we may strengthen our grip on the national mind and make more secure the life of the Irish language. And we might with advantage remember that it is much more beneficial to work for our own small nation than to talk about others.

An Bh-fuil Connacht in a Duiseacht?

Craobhacha in Acaill and in an Clochan have been busy with Irish plays and entertainments. Irish is making headway in the technical classes in Muigheo, but what of the craobhacha in the towns? Gaillimh and Sligeach, as well as many smaller towns, appear to be taking both work and play indifferently. Tuam and Bealanaslua have done good work, and we trust them to keep up to their good record. What of Gort and Baile Loch Riabhach, and Bleanriogh? Not a town in Muigheo but has had a big Feis hosting. What of revivals for the coming year? Now is the time to publish programs.

The Gaelic League Exhibition.

Neill Ni Bhiriaín states in a letter that the Gaelic League Exhibition, which now includes art and industrial exhibits, has raised immensely the reputation of the Language movement amongst Irish-Americans. She and Fionan Mac Colum, and their assistants, are kept very busy in fulfilling engagements, and all have been working at high pressure for several months.

Craobh Chillsgire.

Craobh Chillsgire, which had been wrongly accused of using the League platform for political purposes, has, in order to clarify matters, passed the following resolution:—"That we, the Kilsberry Branch of the Gaelic League, are utterly opposed to the introduction of politics into the work of the organisation, being convinced that such a departure from the constitution would end in wrecking the movement."

A Vigorous Fighter.

At a time when several newspapers are excluding Irish from their columns acknowledgment of its good work for Irish Ireland is due to *The Leader*. An t-Athair Padraig O Duinnín continues his Irish column, and his dán in last week's issue had a welcome freshness in Irish verse. The editor is re-publishing his vigorous articles on "The Philosophy of Irish Ireland," which did excellent pioneer work when originally published.

The Dublin League.

Dublin Coiste Ceannair has completed collection work for the present year and accounts are now being audited. A new craobh will soon be at work in Rath Maighnais, and hopes are entertained of setting

classes going in Cill Maighneann. Beann Badair has no craobh but it is understood that there is good material and also some earnest workers in the town. Arrangements for a football tournament in aid of the Language Fund are in hands.

Irish Tableaux.

Cumann na Siamsai, which has undertaken the revival of the best traditions of Irish Ireland entertainments and the raising of funds for the Gaelic League, promises a concert and tableaux for the early days of next month. Already a number of artists are engaged in selecting tableaux and in designing costumes. A large number of actors have been found willing to assist and others are working on the costumes. Among the tableaux to be presented are Macha Mhongruadh, Brighid, Mairiad Ni Chearbhaill, Grainne Ni Mhaile, Lady Tyrconnell and King James, and Ann Devlin.

The Captious Critic.

"An Leprachán," who contributes the Gaelic Notes to the *Weekly Freeman*, seems to have nothing better to do these times than assisting the *National Volunteer* in the attempt to prove that the Gaelic League has been taking part in politics. The publication in the *Weekly Freeman* of a weekly article in Irish (even in an *Litrín Simplí*) would render much greater service than captious criticisms and searchings among back numbers of AN CLAIRÉAMH.

Dublin College of Irish.

The certificates awarded to the students of last session were presented to the successful students, 5 full teachers' certificates, and 22 interim certificates. At the conclusion of the presentation a meeting of the students was held under the presidency of Miss Treasa Nic Colluim and a Students' Union was established. A committee was appointed, with Mr. Breandain O Haodha as hon. sec., to prepare a programme of meetings, entertainments, etc., to be held under the auspices of the Students' Union.

Oireachtas Doing in Louth.

Louth Gaels are organising a big County cúlaidh for Sunday 17th January. The cúlaidh will be held in the Mayoralty Rooms, Drogheda, and it promises to be one of the most brilliant functions which has ever taken place under League auspices in the "wee county." Already a number of Gaels from Lusk, Slane, and other places outside the County proper, but within the Oireachtas radius, have intimated their intention of being present. The proceeds will be devoted to the Oireachtas Fund, and tickets at moderate prices can be obtained from the Oireachtas secs., St. Leonard's, Dundalk, and from Peadar Mac Bhlosaigh, Drogheda. Application should be made immediately.

Although no appeal has yet been made in respect of the Oireachtas Fund, the Committee at Dundalk have received upwards of £30 in subscriptions. Sir Henry Bellingham, Bart., in forwarding a cheque for £5 to the President of the Committee, Rev. P. Lyons, Adm., states that he will do everything in his power to make the festival a success. A formal appeal will be made in the course of a few weeks.

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Ireland's Food in War Time.

This pamphlet, No. 1 of the miscellaneous Publications of the Plunkett House Co-operative Reference Library, is well worth a careful study. The authors, Messrs. Smith-Gordon and Cruise O'Brien, have gone very thoroughly into the numerous aspects of the question, and made an exhaustive study of all the pertinent official publications and statistical returns. The little volume (75 pages) consists of three parts: the first deals with the Irish food-supply as a general matter, the normal sources of it, etc., the second treats very fully indeed of the effect of war on this supply, dislocation of trade, effect on prices, consequences in Ireland, remedies, etc. Ireland's position is peculiar in that, as an agricultural country if she were left undisturbed either by force of arms or of economic pressure from England, she ought actually to gain by the war. The produce of the farm cannot diminish in value whatever happens to all other forms of produce: armies, as well as individuals in time of peace, must be fed. Therefore, it is our plain duty in Ireland to increase our chief industry in every possible way.

But it will easily appear to the reader that Ireland is not in a position to derive the benefit she should from the war: the actual facts of Irish agricultural produce do not fit in, and in the event of Ireland coming under the closest pressure from the war she will be hard put to it to feed herself. This will be only possible by an immediate and thorough over-hauling of the means of distribution. The question is treated by the authors, but their argument only emphasises the economically false position of Irish agriculture.

Part three is an Appendix consisting of a series of very instructive reprints of leaflets published by the I.A.O.S. Department of Agriculture, etc. The first of these is particularly worthy of notice: it is a reprint of an I.A.O.S. poster on "The War and Food Supplies," to the Organised Farmers of Ireland.

On the whole, the little book, which may be purchased for 3d., at any booksellers, is an invaluable handbook on the economic condition of Ireland in the present crisis, and will prove very instructive to any Irishman concerned for the economic welfare of the country.

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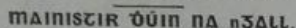
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AMORIAS AGUS DOIMNIC:
Beir príntiseac i dtús Taos.

EIBLÍN:

Ingean Taos.

Cumann na Saoir-éadóir so léir.

An Ceastamán Sníom.
(Ar leanamhaint.)

AMORIAS—Nílim, a Doimnic éoróe,
nílim. Cosar . . . bíonn na
naomne i scóinnúirí ag maíon agus
ag fáiríde fúm nuair a cionn siar
mé agus, dá bhris sin, is mór an
soilgeas a déanfaid tú dom aet mo
berólin a tabairt leat i n-éiríocht
le do ceann féin. Déan an méad
seo ar mo shon, nae n-éiríocht! Tá
'fios agam go bfuil aithneala ort
fá'n scuma ar éirí tú liom ó
éianab beag, agus, ar ndóig, ní
fada uair seo go dtí an halla.
(Deireann AMORIAS a lámh do
Doimnic. Deireann Doimnic uirtí
so fáilligeac agus a cúl le
AMORIAS.) Nae n-éiríocht an ruo
seo orm?

Doimnic—(So mall.) Déanfaid.

AMORIAS—So raib maíon asat, a
Doimnic, a cara. (Iméiceann
Doimnic amac agus an dá berólin
ar iomcúir leis.)

AMORIAS—Tá sé déanta. Is maíon
an hisneac. (Labrann sé le Taos.)
An é nae bfuil ag dul le com-
háirídeas a déanam le do daltá,
Doimnic, ar a beir buadac do 'son
scómórtas?

Taos—Anois ar an bpoinnte. Nílim
Doimnic buadac fós. Cá bfuil
duit nae asat féin a beo an
buair? Nae bfuil tú com cliste
agus com scuamda leisean, nae
bfuil?

AMORIAS—Nílim aon sóir agam air, tá
'fios agam.

Taos—Nae neam-suimeamhail an
maise duit é! nae ead sin, aet

nílim póc o'á milleán agam ort, nílim
sin. Tá 'fios agam nae bfuilir com
vireac le voruga, tá 'fios sin, aet
mana bfuilir féin ní miste do aet
oibre sin. Agus uar bfuil an
pórtúis, má éirígeann leat ní
bripiú mise mo mórt!

AMORIAS—A mágaistí.

Taos—Ná labair, avertim. Táim-se
sáir-éiseac so leor, agus 'sé mo
baramhail so n-éiríocht fear maíon,
pocamhail, clogbasac tise. Nuair
a buail mise ar an saogal, agus mé
fá'ó com sean is aetir-se anois, ní
rabas com breas feicealaic sin, aet
an oiread. Diabál a raib
caillte díom, tá 'fios asat.
beagáinín rucac, tá 'fios asat. Ní
raib mo bean aet so hárt ins na
béagáir, aet níor fás sin i san a
beir oile i scóinnúirí spatúreacá,
tá 'fios asat. Is iomra sin
racatóir rábac a tisead ag
sáiríneacá léite, tá 'fios asat.
D'ionnoamhail so mbloa na cneam-
aíri i scóinnúirí ag buadac timéall
an tise de ló agus o'oróe, tá 'fios
asat. Cumuigeann Dia an éneas-
taet, tá 'fios asat. Ar fear an
lae dínn ag díol leis na cleitíní
bratúacá úr agus ag déanam
brabais ortú. Agus ins an oróe
agus mé go sócamhlaic sám fán
bpluio ag éiseacáic leis an corann
taob amuis ba rimeadac an mac
mé nuair a smaoinn go raib ar
mo éumas mo bean a éosaint ar na
ropairí oróe úr agus mo
sáiríneacá a déanamh ortú 'san tráic
céadna. Aet, tá an diabál agus a
máitair orm, tá sin. Is beag nae
n-éiríocht dearmad ar an scómórtas.
Mo maíon. . . . Déan mall com
cinnce is atá fós ar préacáin.
(Iméiceann sé amac ar taob na
láime deise.)

An Cúigeac Sníom.

AMORIAS—(Agus é ina aonar) D'fearr
liom ná go leor dá mbead sé tair.
(Táim Eiblin istec ar a cúl;
clóca agus leabair urnaigce ar
iomcúir léite.) 'Si atá ann aistí!
Eiblin—Ag taet ar ais ó'n séipéal
atáim, a AMORIAS. Ná mómaird orm
é . . . bíos le turde ar a fon . . . bí
brón mór ar mo éoróe. Nuair
a éuadac ar mo glúim i bpiadnuise
na haitóira buail smaoinéad eile mé
—nár ceart dom ruo ar bit as
bealac a iarrad ar an Slánuigceoir.
Cé bí aige a béas an duais anois ba
ar do fon-sa, a AMORIAS, a dubras
an paróir. Deannac leat go fóill.
(Iméiceann sí amac ar an taob eile.)

AMORIAS—Mo brón! nae aet atá an
sean agus an cion air. Á! ná
mbeinn-se com hurruadanta agus com
sáiríneacá leis-ean nae aet a beo
an sáiríorm!

Doimnic—(Ag bit istec go tapad) A
AMORIAS! a AMORIAS!

AMORIAS—Céart seo ort? Na deora
fá'ó púil agus meacan an gola
'do glór! Cad éirí an dáic bán-
sneacáic sin ar do shúis? Céart
a tála duit?

Doimnic—Tá sníom náireac. . . . Is
biceamhac crutannac. . . . Ó! maíon
dom, a dearbhráicair, maíon dom!

AMORIAS—Mise! . . . Ní tuisim céart
atá uair ná céart atá i scéist asat,
a cara.

Doimnic—Bí an iomarca ceana agam
uirtí. . . . Bí rún paitanais agam dá
cótúgáic mo éoróe. Ní raib aon
fúlaingst agam tuine ar bit eile a
beir com maíon liom féin. . . . Tá
an beart mí-náireac déanta. . . .
agus an ruo a seall sí dom. Is
biceamhac mé; is cláidre mé; is
cneamhac éadmar mé. Nuair a bí
do berólin-se liom agus mé ag dul
go dtí an halla—ba truailligce
sáiríneacáic an sníom é, aet éuad
ag an scótúgáic orm. Bí mo éoróe
d'breoúgáic le canntaet díogá-
tais. Ar sáic an balla i n-áice leis
an ngeata atá ag ceann na sráide
o'fósglúigce na bosgaí agus o'ais-
trigceas na beróliní—éirídeas do
berólin-se i n-ionad mo éinn féin.
Ní féarad saoirde níos mó a
déanam!

AMORIAS—Tusa?

Doimnic—Tusa 'san rioc sin iad
i láicair na móltóirí. Nuair a
háirígead na cláir, á! níor féarad
an báire a feasam. Táim annseo
anois ós do cómair-se agus bíod
do pásam féin asat agam. Ná ceil
ar neac an dóir a rinneas. Aet,
imigim tú agus ná clúnead Eiblin
uair é go fóill. Sgríobfaid síos mo
éiontaigil duit ar páipéar, agus
ansin sguabfaid liom go tairan-aetir
éigim 'san áit nae gléispeir fá mo
bás. Ná déan, á! ná déan mé a
náirígead os a cómair. (Téigeann sé
ar a glúim i bpiadnuise AMORIAS.)
AMORIAS—A Doimnic, a mic, ní gá
dom-sa aon tsáam a bannit asat.
Ní beag duit do éiontaigil féin do do
smaetúgáic agus gan mise an
tsaíom a teannad ar do éum.
Doimnic—Céart atá i scéist asat?
Ní tuisim tú.

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