

An Claidream Soluis

Uimh 881. CLÁRUIGTE MAR PÁIPÉAR NUABÓICTE.

FEADÓRA 13, 1915.

Pinginn.

CÚRSAÍ AN tSAOŠAIL.

"CULTUR."

Na Laidneoirí.

Focal is ead é seo a chiallaíod trádóir air go minic le déanaí. Is focal roir-náisiúnta é mar tá sé le fáil i ngach aon teangaim, go so litirgeann sae aon náisiún do réir a n-osa féin é. Tigeann sé an tairín aet má tigeann féin is dóca go bfuil sé "sa balle" níos mó i nGearmáinis ioná i n-aon teangaim eile. 'Sé an céad ruid a déarfad Gearmánaic agus é as molaó a teangán féin gur "Kultur-sprache" nó Cultur-teanga í. An an tsaob eile leirgeann na Fraincis orca ná fuil aon cultur ar bit aet an "Cultur Laidneac" agus go bfuil na Gearmánaic, na Sasanaic, na Rúisic agus a lán eile na ndoime piadna-moiu mar is dual dóib, agus mar a di a n-aitheaca i n-amsir na hImpireadta Rómánaic. Aontuigeann na hIodáilic agus na Spánuic leis na Fraincis, ruid náoiúca, mar labramm siad teangta Laidneaca com maic; agus ruid níos greannhaire, tá doime ann ná fuil aon eall aca don Cultur Laidneac so agus aorann siad com maic le na Laidneoirí féin é.

Na Beilicic.

An éirí is mó de muintir na Beilice ní labramm siad teanga Laidneac bráicre na nGearmánaic is ead iad cé an t-oid an beirte fili is clumala i nEorup moiu, b'féidir. Maecertlinck agus Verhaeren. Is Fleimeannais iad (do réir ainme), agus tá siad as mastú a tceangán féin, lena mbeaíad agus as cur na luige orca féin agus ar sae aontuine eile ná raib 'na sinsearaib féin aet doime piadna neam-ghlana san eiall san creiream san ceart. An té a labarfaid an Flemis i n-meao na Fraincise beaó sé "as dul ar ais go tóin babán." Nil aon mórdáil go mórdáil an "Laidneora" (na Fraincise). Aet b'fuiris dul eun cainnte leis moiu muna mbéad na Rúisic agus na Sasanaic piadna.

Cultur Saedail.

Aet má trádóir an Cultur ná fuil an tCultur féin agaim? Ná fuil cozaó na tCultur sa t-oid i nEorup mar san mBeilic? Tá go deimhin, agus tá nambe na Saedilic sa mastú annso, agus ead aca atá n-éaglae an tSaedilic féin do mastú cáro as mastú luic a cosanta, ó Cúno Mérebeaí agus. Cúrean dom féin ná fuil móran misic as na Laocra so a mastuigeann fear atá trí míle míle uata; ní deas-comarta é go bfuil an Cultur ceant aca, mar tá mé eimne ná fuil aon baint roir an tCultur agus an claidreac. Aet nil sprio ná péca san fíos a cúise féin aise.

Noam feicimid muintir na hEorpa as vortad a t-oid' fola ar son Cultur éomio an méro sume a churtar ann. Tá doime i nEorup a creiream ná fuil i tceangán náisiúnta aet saes eulaic éadac, mar aetarfá, agus gur cuma eiaa Saedilic nó Déarla a labartar i nEorup, ní déarfad sé aon vortuicé. Ni mar sin a ceapann na Fraincic ná na Gearmáic; tá fíos aca-som go maic go ndéannann an teanga dultais vortuicé. Na doime macánta so agaim i nEorup a ceapfaid an tSaedilic

* La barbarie Anglaise est connue. J. J. Rousseau.



baile áca hí pá uisge.

— "Irish Life."

1, 2, 3—Tighe Luic Oibre. 4, 6—Teac na Cúire. 5—An eadú ós comáin tige an tOictóra ó Néill. Tá an bearta as cur éan bhuac anic agus tá móran áiteann i gCúlaire pá uisge.

amae an t-oidus as an am céadna atáir as iarrad Rialtais Dúicais v'fagáil v'Éirinn. Cúreann siad i t-Éirinn dom an buacail san t-Éirinn ná glacfaid an t-oid an mmaoi nasat aet an t-Éirinn bân. Ba deas an maiceas v'Éirinn Rialtais Dúicais ná aonru eile má coimeaveann an t-Éirinn a t-Éirinn an t-Éirinn na t-Éirinn, má leanamur mar atáimur as léirgeam leabar agus páipéar an t-Éirinn, as seimín a ead' amraí agus as foilium a t-Éirinn-béas i ngach aon t-Éirinn eile. Má feicimid an méro sin moiu beir corad an t-Éirinn agaim san buirdeacas v'aonru beo. Agus má tá aonru ann fós a ceapann gur péirín náisiún do déanam v'Éirinn san teanga mar bun na hoibre—as méro do eiall beir aise!

An Obair is Mó.

'Sé mo tuaim féin ná fuil aonru fú trádóir an t-Éirinn anois aet ghnaiseac na

Saedilic. Nil aon náisiúnta agaim mar atá in sae aon t-Éirinn, agus ní beir nó go mbeir ar tceanga náisiúnta dá labairt ó t-Éirinn an t-Éirinn. Aonru na creiream é sin tá an t-Éirinn sae aon t-Éirinn aise. Is léir v'Éirinn go léir ná fuil aon vortú ná beaca in aonru a pásann suas i nEorup ghailta. Di móran cainnte uam ar an tCeltic Note agus Amarcclann na Mamiscrae agus an t-Éirinn licaeada a baint leis. Cá bfuil na "Celtic Notes" nó na "Irish Notes" moiu? Dubairt Liam U. Yéats tamall maic ó poim go raib t-Éirinn fear ós as pás suas i tCeltic Note agus b'Éirinn dóib teicead as an t-Éirinn mar lisen. Is dóca go bfuil brón croide air féin agus an an t-Éirinn moiu i t-Éirinn neam-fume ná doime. Níor cúreac éin an t-Éirinn iad fós in aonru. Is deas-comarta é ná beir aon vortú ná licaeada i nEorup go vortú nó go mbeir siad i nEorup. Ni beir aon Cultur ceant san t-Éirinn muna Cultur Saedailic é.

Tá páipéar nuabóicte agaim sa t-Éirinn. Má's maic leat é a buaib tabair lán conzanta dó.

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Feabha 13,

AN CLAIRÉAM
soluis

1915.

SCÉALÁDÓIR mBriotáin.

Dá méir de dhá an éagard a bhíonn mionnair na Briotáine níos as cur suas dá n-iarraicéir ar son a dteangan féin. San amuis tá uimhir na bpeoir as oibair ar "páirce an áir," aet na mna agus na seantóirne atá sa baile comhghrú siad an croir ar súbal eun coitrim na féinne a foláir don teangan dútáis. Agus tá as eirige leo go maí.

I measc na n-óirne d'eirige amas i dtósaic an éagard, do bi ar gearna Japprennon, fear eagain "ar bobl" agus Louis Herriou, file agus fear-meoir. Táir siad arson n-a mbeatair pös. I dtuiscceant na Fraincée nó sa Deits atá Japprennon. Di scéala agaim uair an lá pá d'eirigead, agus deir sé go bfuil súil as gae éinne go dtiocfaid siotáin san moill. Tá sé as gurde beata agus slánte dá cáirid go léir i néimn.

I n-áit éigin i gceannair Rénme atá Herriou. Tá sluaigce Briotáinac i n-éirigead leis amasú agus is a dteanga féin a labairt siad i gcomhruide.

Puamair leirir an lá pé d'eirigead ónar gearna Pierre Moezer. Tá seisean sa Briotáin i gcomhruide as soláir don arm. Aet i dtuiscceant na h-óirne nae fúlair a dteanam d'osain, d'eirigead sé a dteall ar son na Briotáinise. Dób iongnad leis a f'eirigead go rabadar na páipéir laetóimla i néimn as cur suas den gaeirige. Deir sé gur deat do mionnair na gaeirige croir a cur ar bun agus an scéal som do léigead. Do tugad pön gaeirige óatóna sa Briotáin; aet d'eirigead na óirne i gcomhruide na bpáipéir agus d'eirigead f'eirigead ar luic a stóirigead soláir do réir a ngusair don teangan dútáis. Dób deat d'óirne óirir ar mionnair na Briotáine, agus f'eirigead eirige ná d'eirigead don óir ar bolls ar an n-gaeirige i néimn.

Tá Pierre Moezer tar éis leabar beag do scríobad ar "Ordeas na Teangan i Scéallamair na Breatain," agus deir sé dá cur i gcló san moill. Teasgigead uair mionnair na Briotáine a cur as maetnam ar a laigead perim a baintear as an dteangan dútáis i scéallamair na Briotáine; agus iad do ghrúad eun a cirt d'fágail di na measc, perim mar do gaeirigead an Breatainis a ceart féin i scéallamair na Breatain.

Agus tá leabar eile dá scríobad aise leis, i mBéarla. Tá sé as cur le céile ceacta Briotáinise i gcló na óirne nae fúlir don Frainceis aca. Níl son deacta Briotáinise sa Béarla, agus níl punist do d'óirne an teanga son d'fóglum mara mbead an Frainceis aise roim ré. I mBéarla a d'eirigead Pierre a mionnair agus a gramair i slige go d'eirigead gae d'óirne insa Trí Ríogaeirige go bfuil an Béarla aise iad a tuisceant. Deir páitce agaim go léir roime.

Nuair a d'eirigead ar a d'eirigead as cogairigead sa bFraince, agus an slóirigead atá ar fearad na tíre sin, níl perim san iongnad a d'eirigead dá d'óirne a leanad mionnair na Briotáine don tsaotair ar son a dteangan féin. Táir na pön go léir m'eirigead eun croir. Táir m'itce agus gae saes cionnseair ar scad, aet amáin beagán eirigead d'eirigead. Aet n'óirne cáim aon maotú ar g'óirne na croir ar son na Briotáinise.

Tá ceact le fóglum agaimne ó mionnair na tíre sin. Níl aon cur istead oraimne pös i néimn, ná n'óirne cáim p'eirigead na slóirigead i ngaeirigead "scréad asail" d'óirne. Agus n-a d'óirigead f'eirigead an fáilige agus an neam-puim a curim i gclóir ar dteangan féin. Don teat is curia tinn ann nó as i, agus an caetam a bionn agaim i n'óirne t'óirne agus n'óirne an eact'annair. Mara d'eirigead eirige d'óirigead an lá n-a mbeirigead as "fearad cluicé" caomne na gaeirige. Agus n'óirne d'iongnad liom dá n'óirne curi de sa Briotáinise!

—TOMA.

3AEÓIL ÓSA BAILE ÁTA CLIAIC.

Do t'iongnad céirir eile i ndáiríre an Connarce Dia Domnair seo caite i gclóir na bpáirí go bfuil an gaeirige aca ó'n gclóir. Níl raib an lón ceatóna laetead is bi an Domnair roime sin coise a d'óirigead is bi an amsin, ad an méir do cáim bi gclóir is s'óirigead aca go t'iongnad. Bi amáin is n'óirne is ceatóna ar súbal aca, agus do d'eirigead go léir go rabadar lán-ceatóna. Bi a n'óirne na n-óirne aca, n'óirne ná iongnad roir c'isic is t'óirne is m'itcead. Má leantair de'n oibair seo níl foláir nó go dtiocfaid m'óirne, cáimre as.

Ná teandáil atá as fóglum na gaeirige i gclóir an éirigead. Bi céirir aca leis an t'iongnad ceatóna. Bi seata m'óirne laetead, agus níl m'itce a ráid ná go raib spóit is g'leo aca. Féirir mionnair Uí Dóirle ré n'óirne an f'eirigead.

Dubair seirigead éigin an lá pé d'eirigead ná f'ulir de curam ar luic an Connarce pé láicair ad na páirí agus cluicé cáiric! Curaim san i gclóir d'óirne go mbeirigead eirige a "25" ar súbal i ndáiríre na gclóirigead an Domnair so eirigead an a seact um t'iongnad, agus go mbeirigead eirige eile (Winst), pé curam na n-óirne-crairigead i lár an mí seo eirigead. Níl n-aon

d'iongnad do d'óirne cluicé cáiric a d'eirigead aise anois is áir, go m'óirne m'as gaeirige a bionn ar súbal le tinn na himeantá.

RISEÁDÓ MAC COITIR.

miceál ó lomsaig

COIS NA LAOI.

Tá áir coisre nuad as an gclóirigead i gclóir Concarce i m'itcead. Seoirse Mac Moeair, M.A., an t'iongnad; Séamus Mac Maetóna, an t'iongnad, agus Liam de Roiste, an t'iongnad.

Bi aca eadú ar gaeirigeoirí an ceatóna an m'itcead páirigead i n'óirne-cáirigead, aetóirigead an coisre l'annair.

Táir as m'itcead ar f'agairigead an ceatóna seantamóir, páirigead, agus amáin naia a d'eirigead in gaeirigead sa ceatóna i le páirigead. An ceatóna Séamus ó Laoirigead, S.P., Inseirigead a ceatóna an t'iongnad uair n-áir eirigead Concarce an lá uir.

Cuicéad r'um i b'p'óirigead as an áir coisre as l'annair ar Osláicad na h-éirigead congnam a ceatóna d'óirne i n-óirne na gaeirige.

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FEABÚRA 13,



1915.

SOMETHING TO START ON.

People who refuse to consider, and in consequence fail to respond to,
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often on the fact that it is not plain to them that the nationhood for which
we appeal has any capital or resources on which to start. The "National"
Board, and all the other boards, have left the present generation ignorant
of the ore that lies undeveloped in our history and literature, and language.
What is more disastrous, the boards have made our people incapable of
recognising at sight the varied resources of Irish nationality. Some recent
publications, such as the work on Astronomy edited by Professors O'Connell
and Henry of Belfast, and "Toraidheacht air Lorg Chríosta," edited by An
tAthair O Tuathail, furnish splendid additional proofs of learning
amongst the Gael. Every old book republished furnishes evidence that is
more convincing to the popular mind than the best propagandist speech
and that the project of reconstructing Irish nationality is a feasible thing, and
the record of the Gael is surely sufficiently varied and glorious to give the
new project attraction to all who love the adventure of noble achievement.
We have got piles of capital to start on, and we must go on adding to our
resources, and to the occasions and means of propaganda. Our gluaisceacht
shall not be in full swing until the heaven of the Irish Ireland gospel has
leavened and given new life to all our educational systems, to all our
institutions, to our social life and organisation, until the whole nation
recognises the goal of true nationality and is working towards it.

Clair an Oireachtas is now ready, and two active committees, one in
Dublin, and the other in Dundee, are busily engaged in preparations
for the League's annual festival. Every achievement of our forces in
literature, in the demonstration of better methods for education or
industry, makes good propaganda, just as every work attempted but not
carried to noble success, tells against us. This plain truth should be
remembered by all our workers.

In the way of achievement nothing could easily surpass the success
of the historical tableaux produced by the Dublin League at the Abbey
Theatre on Monday. They provided a surprising lesson in the scope of our
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and appealing way, of that subject. The tableaux gave not only life but
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for some time as the editing of this version of the *Imitation*, and we welcome
its final appearance with great pleasure. The history of this earliest Irish
translation of Thomas A Kempis' famous book is quite a romance. Written
in 1762 probably by some priest of the neighbourhood of Downpatrick,
two copies of it are now in existence. In 1878 the learned Monsignor
O'Lavery found one among some other old manuscripts on the Quays of
Dublin. This copy eventually went with other belongings of Monsignor
O'Lavery to St. Malachy's College, Belfast, the other lies in the Belfast
Museum. It has been seen in MS. form by several competent judges of
Irish literature, and been much praised for the vigour and purity of its Irish.
An tAthair Domhnall O Tuathail has placed the Irish-reading world under
a great debt of gratitude for the care and devotion he has spent upon the
editing and publishing of this work. It is well printed, and of most
convenient size. The language of the version is naturally the Irish of
Ulster, but not so exclusively so as the work of most modern writers of
Ulster Irish, and it will present no difficulties to any reader of the language.
Written at a time when Irish was still a cultivated language, and in full
vigour, it represents a piece of real literature in the old language, untouched
by English influences either in style, idiom or vocabulary. We believe it
will become dear to many, both for its language and its theme, and be to
Leath Chuinn what Canon Laoghaire's noble version is to the South.—E. C.

*TORAIDEACHT NA BPIREUN AIR LORG CHRÍOSTA. SAGARÉ ÉISIN I N-SÍCE LE
DÚNPÁTRÍAC A D'ÁISCRÍG 1762. DOMHNALL Ó TUATHAIL, SAGARÉ, A CUR I N-AGAR.
SILL AND SON. 1s. 6d.

REVIVAL WORK IN CILL MANTAIN.

A general Gaelic revival has manifested itself recently in County
Wicklow. The "Wicklow Press" has offered prizes for best essay on how
to promote the Irish language in the schools, and the "Wicklow People"
publishes weekly an Irish column.

On Sunday last a very successful meeting took place in Wicklow
town, when the Very Rev. Canon Staples, P.P., V.F., presided. Addresses
were delivered by Messrs. Michael Smidie, B.A., B.L., who attended
Sec. Co. Council; W. Carroll, Chairman U.D., and others. Arrangements
were made for a further meeting in the Secondary school on Monday to
elect a committee and arrange for classes.

It is hoped to start another branch in Tinahely next week, where an
Irish class for teachers has been already started by Mr. Tom Fleming.
Mr. D. Keohane who has charge of the classes in Rathdrum is also arranging
for a special Saturday class for teachers. In Wicklow town two Irish classes
Dominick, Superior Brother of La Salle, already well known in the West
for his enthusiastic support of the language cause. With the advent of the
new branch, great things are expected.

How many of your friends have never heard of "The Claidheamh"? Send this copy to one of them.

Do not think of the Gaelic League as a mere
club. It is a great and noble work.
etc.

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SLÉO NA SCÁT.

La Fheile Padraig.

Further meetings of the Dublin Coiste Ceanntair and Coiste an Bhailighthe have been forwarding arrangements for collection work. Stiophan Bairéad is taking up the secretaryship of Coiste an Bhailighthe, which Seosamh de Brun has vacated after two years of good work. Padraig O Dalaigh, the Ardrunaire, is undertaking the organisation of the Language Fund Deputation, in order that Seaghan Mac Enri may be left at Organisation work in the country. We trust that the lesson of the activities of the Dublin League will not be lost on branches elsewhere.

In the Schools.

The celebration of La Fheile Padraig in the schools and colleges should be taken in hands at once. The raising of funds is not our only object. We want to have the meaning and purpose of nationality brought home to the younger generation. Plays, music tableaux, storytelling, should all be employed to make the school generation Irish in heart and mind.

The City Council and Kuno Meyer.

We understand that a section of the Dublin City Council are determined on having the name of Kuno Meyer removed from the roll of Dublin Freemen. The thing cannot be done without reducing the Council to the methods and level of English public bodies, and it will but tend to show the subservience of Ireland to English public opinion, which never concerns itself about anything Irish save when moved by hatred or selfishness.

An Ard Scoil Rinnoo.

The National School of Irish Dancing which since its foundation in September, 1914, has been quietly successfully and steadily working in the cause of our national dances, is now preparing for an interesting display which will be held at St. Francis Xavier's Hall, Upper Sherrard Street, on Monday next, 15th inst., commencing at 8 p.m. A short address by the Principal of the School, Seosamh O Dunlainge, will be followed by numerous illustrations which will include some dances new to Dublin, collected by him during the recess. An exceedingly interesting feature of the display will be a Violin recital of Irish National Dance Music, by our greatest exponent of Irish national music, Mr. Arthur Darley. Mr. Darley will give illustrations of all classes of Irish Dance music from reels to planxies covering in all some 24

tunes. 14 dances will be exhibited by skilled dance exponents, and in addition appropriate vocal items will be rendered by the Misses Nora Fitzpatrick and Jessie Byrne.

OIREACHTAS FUND.

	£	s.	d.
Already acknowledged by			
Dundalk Coiste	59	11	0
John B. Hamill, Dundalk	1	1	0
Very Rev. Fr. Collins, CSS.R., Dundalk	1	0	0
Rev. Bro. Edmond, De La Salle Monastery, Dundalk	1	0	0
Berd. Hamill, J.P., Co.Co.	1	0	0
Peadar O Murchadha	0	5	0

Further subscriptions will be received and acknowledged by Rev. M. J. Quin, P.P., Carlingford; Rev. P. Lyons, Adm., Dundalk; Jos. T. Dolan, Ardee; A. G. O'Lochlainn, Castlebellingham; W. Bradley, M.D., Drogheda; Chas. MacAlester, Dundalk; H. G. Tempest, Dundalk; or Rev. J. Quinn, C.C., Ballybarrack, Dundalk, Hon. Sec. to Oireachtas Committee.

At the Louth County Convention of the G.A.A. on Sunday, Mr. J. Ward moved that the Congress authorise the County Committee to extend all the support in their power to the Committee of the Oireachtas, and to give them every assistance possible. The G.A.A. and Gaelic League were, he said, kindred associations, and should help each other when the occasion offered. Mr. J. McArdle seconded the motion, which was unanimously passed.

AN CRAOIBHIN IN THURLES.

Small Nations.

Father Michael Ryan, Adm., presided at the Gaelic League meeting in Thurles on Sunday.

The Rev. Chairman said the Gaelic League platform was one upon which all Irishmen could unite without any distinction of political party or creed, and it was upon that understanding that he was presiding. They recently heard a great deal about small nationalities and their rights. And they had rights. Nationality was a great power and factor in promoting the higher civilisation, the happiness and the prosperity of a people; and in the opinion of leading men of all nations the cultivation of the National language and literature was of prime importance. One great fact was recognised by patriots—that it was not upon guns and bayonets alone that they could build up a nation. It was necessary to have a national tongue and a national literature which gave scope for the development of the spirit and the genius of a people. It was due to men like Dr. Hyde in other nations that there was awakening among their people an interest in their national tongue and literature. Dr. Hyde's labours would be adequately appreciated by future generations. An interest in their national tongue would be a bond of union between all the children of Ireland. He had the honour of introducing to them Dr. Hyde.

Above Party.

His Grace Archbishop Harty wrote to Sean O Murthille, organiser of the meeting—

"Dear Sir—I wish success to the Gaelic League meeting which will be held in Thurles to-morrow. The Irish language enshrines the thought of the Irish race, and its study enriches the mind with Irish ideals. We ought to love it as the language in which

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The Corporation of Dublin is prepared to receive Tenders for the Supply of the Undermentioned Stores and Articles for Twelve Months, ending 31st March, 1916—

- 1.—Iron, Ironmongery, Mats, Baskets, Brushes, Mops, Bed and Bedding, Shovels, Spades, Picks, Tin Goods, etc., etc.
- 2.—Small Metal Castings, Street Surface Boxes, Tramway Wagon Wheels, Incandescent Electric Street Lamp Pillars, etc., etc.
- 3.—Plumbing Work, including Brass Fittings, Hand and Stand Pipes, Lead Pipes, Solder, Block Tin, Plumbers' and Labourers' Services, etc., etc.
- 4.—Timber, Ladders, Watch Boxes, Wheelbarrows, etc., etc.
- 5.—Oils, Colours, Disinfectants, Glass, Grease, Pitch, Tar, Petroleum, Soap, Starch, Matches, Sponges, Wallpaper, etc., etc.
- 6.—Ropes, Twines, Canvas, Jumping Sheets, Lifebuoys, Taraulins, Waterproofs, Roofing Felt, Chamois, Cotton Waste, etc., etc.
- 7.—Leather, Indianrubber Goods, Asbestos, and Hoos.
- 8.—Caps, Hats, Clothing Materials, Bathing Drawers, Towels, Floorcloths, etc.
- 9.—Tailoring Requirements.
- 10.—Shoefindings.
- 11.—Veterinary Attendance.
- 12.—Bricks, Stoneware, Sewer Pipes, Slates, etc., etc.
- 13.—Portland Cement.
- 14.—Paving Sets (for 1, 2, or 3 years).
- 15.—Asphalt and Bitumen.
- 16.—Gravel, Sand, etc.
- 17.—Bicycles, and Component Parts.
- 18.—Redwood and Jarrahwood Blocks for Street Paving. (Tenders to quote alternately for a one, two, or three years' supply).
- 19.—Cast Iron Water Pipes, Valves, Hydrants, and Special Castings.
- 20.—The Keeping in Repair of Corporation Weighing Machines.
- 21.—Removal of Waste Paper.
- 22.—Galvanised Ware, including Dust Bins, etc.
- 23.—Old Building Materials (removal of).
- 24.—Public Lighting Requirements, including Gas Mantles, etc.
- 25.—Bill Posting.
- 26.—Saddlery Requirements, including Leather, Saddlers' Ironmongery, etc.
- 27.—Arc Lamp Carbons.

Specifications and Forms of Tenders may be obtained at the Offices of Mr. Michael J. Buckley, M.C.E.L., Borough Surveyor, 28 Castle Street, Dublin, on payment of One Shilling for each Form, and 6d. for each duplicate copy of same.

Standard Samples of the Articles specified may be inspected by tenderers at the Corporation Stores, Winetavern Street, and Workshops, Stanley Street, and the appointed Contractor or Contractors shall be bound to supply the goods fully equal in every respect to the standard samples.

No Tender will be considered unless it is furnished on the Printed Form. NOR WILL ANY TENDER IN WHICH ANY ALTERATION OF THE FORM HAS BEEN MADE, nor unless the person tendering undertakes not to withdraw his tender within three months from the date of its delivery at the Town Clerk's Office. All Tenders must bear the genuine signature of the tenderer, and also of his agent, Contractors shall, if required, enter into a regular Sealed Contract, and pay the expenses thereof.

Contractors shall be bound, as far as possible, to supply and use articles of Irish manufacture in carrying out their Contracts. AND THE ATTENTION OF THE TENDERERS IS PARTICULARLY DRAWN TO THE FACT THAT NO TENDER WILL BE CONSIDERED WHICH DOES NOT DISTINCTLY SPECIFY IN RESPECT OF EACH ITEM WHETHER OR NOT THE GOODS PROPOSED TO BE SUPPLIED ARE OF IRISH MANUFACTURE.

The Contractor shall, at all times during the continuance of the Contract, abide by, perform, observe, fulfil, and keep all and singular the conditions following that is to say—

(a) The Contractor shall pay every workman employed by him, whether in or about the execution of the Contract or otherwise, wages and wages for overtime respectively, at a rate not less than that recognised in the district where the work or any part of it is

done, as the standard rate of wages in such workman's trade.

The rate of wages for ordinary and unskilled labour to be paid by the Contractor shall not be less than the average paid by other contractors and the Corporation for similar classes of work.

(b) The Contractor shall observe, and cause to be observed by each workman, hours of labour not greater than the hours of labour and also the conditions of labour, usually observed in the trade of such workmen in such district.

(c) The foregoing conditions shall not apply to any trade or trades during the existence of a general lock-out in such trade or trades. The authorised officer shall be the sole judge as to whether such a general lock-out exists.

(d) The Contractor shall, to the satisfaction of the Corporation, provide and keep proper books in which shall be correctly and promptly entered from time to time the names of, the wages paid to, and the hours of labour observed by all workmen employed by him, whether in or about the execution of the contract, or otherwise, and shall, from time to time, when required by notice (in writing under the hand of the Town Clerk) produce the same or any of them to him or the authorised officer, who shall be at liberty to inspect and take copies of or extracts therefrom.

(e) The Contractor will, whenever required so to do by notice in writing (under the hand of the Town Clerk or authorised officer) attend himself and procure the attendance of anyone employed by him before the Corporation (or any Committee thereof) to give such explanation and information with regard to the observance of or non-observance of the conditions herein contained as may be required of him or them, but it shall not be necessary for such Corporation (or Committee) to require such attendance, explanation, or information before determining the Contract, if they decide to do so, in the manner hereinafter mentioned.

All work executed by the Contractor under the Contract shall be done entirely by Trades Union Labour.

The Contractor shall permit the workshop or workshops, factory or factories, or other places used by the Contractor, or in the execution of the Contract, to be inspected at any time during working hours by an officer of the Corporation or by a duly authorised representative of any trade affected by the Contract upon the production of a permit signed by the Town Clerk or other officer appointed by the Supplies Committee.

The Contractor shall, in engaging workmen during the continuance of the Contract, give preference, as far as possible, having regard to the nature of the work to be performed, to any ratepayer or inhabitant of the County Borough of Dublin, who may, at the time the Contractor is engaging workmen, be personally seeking work. The work executed under the Contract shall be done entirely by local labour, and where this is considered impracticable, the Contractor is to apply to the Municipal Council for permission to have the work done by other than local labour; and the Municipal Council, having considered the statements submitted by the Contractor, shall, by resolution, determine whether the work is to be done by local labour or otherwise. The Contractor shall be bound by such resolution. Local labour means the work of tradesmen, artisans or unskilled labourers, who have for at least six months before the date of the Contract been resident within the County Borough of Dublin. This Clause shall not apply to any work ordinarily carried out by the Contractor at any manufactory or works elsewhere than in said County Borough where the said Contractor has no manufactory or works within the said County Borough.

The Tenders must be enclosed in a Sealed Envelope, addressed to "The Chairman of the Supplies Committee, City Hall, Dublin," and must be delivered at the Town Clerk's Office, City Hall, on or before Thursday, the 18th February, 1915.

The Corporation does not bind itself to accept the lowest or any Tender.

(By Order).

HENRY CAMPBELL, Town Clerk,
City Hall, Dublin.
4th February, 1915.

our Faith was taught. For us it is a relief of Ireland's greatness, and we ought to venerate it with the practical devotion which is worthy of its history. "I hope that Thurles will bid an Irish welcome to Dr. Hyde, and will insist with him that the Gaelic League in Tipperary will be kept outside the turmoil of politics. Any other course of action would alienate the support of many friends of the movement, who are anxious to do their part in reviving the study of our ancient language."

Oraid an Chraoibhin.

Dr. Douglas Hyde, in the course of his speech, said Ireland had been passing through fire, but she had left her worst days behind her now, please God. The religious question which bulked so big in the beginning of the last century, and which paralysed everything for two centuries before, was settled; the land question was in a fair way of being settled; and the Home Rule question would, only for this appalling war have been in a fair way of settlement too. Now the smoke and the dust and confusion of those past wars had cleared away, and they understood to-day a thing that they did not understand before—that nationality did not consist in the reduction of rent, or in getting half-a-crown a load for their turnips; it consisted in something much higher and nobler than mere material considerations of that kind. And so soon as the Home Rule question was settled, and Ireland began to put her house in order, the very first question that she would be confronted with was this: What was she to do to become an Irish nation? That was the first question that would confront an Irish Parliament. For the sake even of any ragged, rugged dialect peoples had been found making great sacrifices. Irish was no such language. Irish had left behind it the most luminous track of any vernacular in Europe except the language of Greece alone. This movement was not founded on hatred of England. It was founded upon love of Ireland. It was not too late, he hoped, to warn their teachers and their priests, that in Irish Ireland ideals they had the best and the surest bulwark to foreign inabilities, foreign crudities, foreign irreligion, and foreign doctrinaires.

Teamhair na Slua.

Referring to the indignation aroused a few years ago by the excavations at Tara, Dr. Hyde said he could not mention Tara without a thrill of pained amazement that a distinguished Scottish nobleman should have so acted in regard to that name. To anyone who had read Irish literature, to anyone who knew what Tara stands for, and had always stood for in the minds of Irishmen, the fact that, now, as a title, it would rank behind a second-rate Scottish town—well, it almost ceased to be painful in its ludicrousness.

An Ghaedhealtacht.

Referring to the Irish-speaking districts, Dr. Hyde said they wanted them preserved for ever as a national preserve. It was useless to look to the Government, or to the Education Boards to preserve these districts for them as Irish-speaking districts. The Irish people must look to themselves to do it, and at their own expense. Three-fourths of the money of the Gaelic League was spent by their organisers in those districts. But they wanted more money and more men.

These men were doing national work, and ought to be paid by the nation. That whole County of Tipperary sent them in 1913, £102 for this work. He did not know how much of that came from Monsignor Ryan, and his parishioners in Tipperary, but a big lot of it did. Would it not be possible to make a collection for the Irish language in every parish in that great Irish County of Tipperary, even if it had to be made at the gates of the churches? He hoped that the good work that the schools in Thurles were doing would broaden out, and that no school manager in the County of Tipperary would appoint a school-master in future who would not be able to teach the national language. The times were big with great events. But whatever happens Ireland must so comport herself to-day that she need not be afraid to look Europe fairly and squarely in the eyes to-morrow.

School, Church, and Parliament.

The Rev. M. K. Ryan, C.C., referred to the potency of the Irish language in the past as an agent in helping Ireland to assimilate the English settlers and convert them into Irishmen. He hoped the National language would spread through their schools, their churches, to their market places, and to their Parliament, and that the Ireland of the future would speak to the world in the language which was hers in the days of her glory, and not in the language which was forced upon her in the days of her bondage.

Schools in Tíobraid Árann.

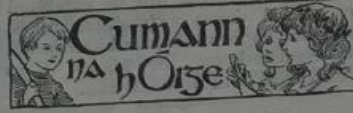
The Right Rev. Monsignor Ryan, P.P., V.G., Tipperary, next addressed the meeting, and paid a warm tribute to the work which Dr. Douglas Hyde had done for the National language. He spoke of the necessity of paying attention to the teaching of Irish in the primary and secondary schools, and said that he held that it was the duty of every manager of a National primary school in Ireland, when he got an opportunity of appointing a school-master or a schoolmistress, to appoint one who was able to teach the Irish language. He was very glad to be able to tell Dr. Hyde that since he last saw him he had been able to promote to the charge of one of the schools in Tipperary one of the very best speakers and teachers of the language in the whole country. The pledge in reference to the Irish language administered to the children at the demonstration held in Tipperary on St. Patrick's Day last year had been substantially kept. They had now six different schools in the town in which Irish was taught systematically, and to which the local Gaelic League gave substantial prizes. Monsignor Ryan bore testimony to the Gaelic League as an agency in promoting temperance. Wherever the Gaelic League had made its foothold, temperance, he said, had flourished. The young men of Irish Ireland, respecting themselves, have been ashamed to be seen under the influence of drink.

Padraig O Dalaigh, Sean O Murthuille, and Mr. Hackett, M.P., also addressed the meeting.

IS MICK McQUAID REALLY DEAD?

See

THE SPARK
Sunday, Feb. 14, 1915.



PÁTORAIS BÁN ASUS A BÁIRDE.

FUAOAC LEINÉ.

At-insint é seo ar sgeat d'insint
ois taiméad i n-áitíar cáirdre blianta
a poin.

Trádhóna breas samhail do cuairt
an leabóir—Coisínín Ó Donabáin—ag
siubail tamall o'n oisí mar a raib
comharde ar péin agus ar a mhuintir
ag bun Choc Camta Caob le Loc adáin.
Do cuairteagad soir siar do ar fear
cri lá, ac ní bfuarcas e, agus ní
féacatas o poin e. Chro na daoine
sa ceannair siar na na daoine maice
o'pharais e; agus teigeas curd acu
orta gur áiriseagad o'fear-uraoi de
bume éian aosta san áit conus mar
a carla do'n leabóir agus car e an
comrád do vein se péin agus teacáire
an tsuagáir síde le céile.

Do bris an fuaioac san croide
muintire an leabóir agus níor maireagad
i bpat na d'áirí sin.

An tAglallam.

An tSroedg.
Céad páirtí romat a leabóir óis.
Do'n cumar ceolmhar, sgeolrós, slas so;
na soil aon veor, as tiubair póis
Duit-se as ór a scóirín cáilce.

An leabóir.
Leabóir mé a d'áirí ar sgeat
a' seolfa mé pé vein mo bairé?
Cá rís beas síle ag bun an tsleide,
Agáin mar sgeitean an caol car
cárrais.

An tSroedg.
A bpeiran cá a leabóir bairé,
Mar nícean srúil trí lúb na leacan?
Ánnsan cá an bail is áine ar doimhan
Car tiom ann 's ní tom a caspar.

An leabóir.
Táim ró-ós, a bume dóir,
Cúin dul ró-mór ó creio mo bairé;
Níorb eol dom sius éin casad áris,
As veir na h-oróide éin so sáirí.

An tSroedg.
Seo can siubail cu a páisíoe a róm
as naíam le poin anonn do'n leacain
Mar sgeolseimín an sean ceol síde
Sá feimín so binn as bairéanta leabóir.

Cíeam sluas na síde so suame
as léime so buacab naíreac taparó
Cíeac síoda orta so crúinn
as brósa breas' de bláta an áitinn.

Bláta an fhaic mar éúdaig cinn
Orta biann 's is dinn mar maróir;
as brob beas péir i láim sáe aon
Do'n tsuag so téir a' veanam cleasa.

Drosguig tuim, a páisíoe anonn,
Sgeolam ann tiom pé eubar a's bainne;
Rairse uball veir acu dáinn,
Caora cúmarca 's síuere ceannoi.

Ní veir ort brón áris so veor,
Níam éolseimín ceol ó'n sílós sa leacain;
Seo leat so luat anonn ar cuairt
a's seolseimín buairt le fuaioacáirinn.
(so leat, a hóer).

ÁRD-SÓIL Rinnce.

Display of the
NATIONAL DANCES OF IRELAND
By Seosam Ó'Duinníne.

Recital of
IRISH NATIONAL DANCE MUSIC
BY MR. ARTHUR DARLEY

St. Francis Xavier's Hall, Up. Sherrard St.
On Monday, 15th February, at 8.0 p.m.

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seáinín.

Nuair d'fás Seáinín an cos aomair
i scoimhú d'oras tige Seáin úrú
bí sé anailuá ar maróin. O'mitig sé
leis an fearó na sráide as siubail ac
nóir buail aomne leis—biotar uile
go sám socair 'na leabharú suáin.
Do-éaró Seáinín go tici an cúinne agus
bí sé a guala leis an bpalla, ac
an cuma éigin ní raib aon tsáam beir
as cúinne an trát sin de 16. Bíonn
am áirigce cun fad aon rúo agus dá
mbeirceá as iarrad an rúda san a
véanam aon uair eile de'n ló ac 'na
uair péin, ní b'fága aon blas air.
Tá am speisialta cun seasmán as cúinne
sráide, agus is móir an t-aoidheas
beir i véannú an fálla le n-a linn.
Ac má sead ní ar a cúis a éos ar
maróin é. Sin é ceap Seáinín leis,
agus do bús sé leis anis, agus do
siubail síos i tceao an cólarú. Do
fúro sé an éioceal mór téarúin do
bí san. Do bí an maróeán go h-aoidhin
ar fad ac ní móir an taitneamh a bí
ar Seáinín. Do bí sé leat-tinn o'n
mbrúg a tús Cos Máire do i tóig na
bó. D'féoir na n-úisigearó Seáinín
ná beóin péin ar maróin agus ná
mbeo cupán deas té óica aige agus
sál deas tobac té éiteamh aige—
b'féoir annsan go raigad aoidheas na
maróine i b'féoir an agus go t'abairfá
sé molaó agus burdeas do Dia
mar ba éarú. Ac is baogál gur
tús Seáinín nae aon rúo fóganta a
bí tuille as Dia uair péin an maróin
sin. Tuine nios diaó ná Seáinín ba
deacair leis beir burdeas ar son
easnaóaca brúigce agus soile san
lón agus tuirín san ac bolat an
tobac minci.

Nóir ic Seáinín aon rúo ó mbe
noime sin, agus dar veimín is beag
an maró a dem biad an lae sin péin
do leis an gcaillfá a fuair sé ó

munntir an "Tige Oibre" agus leis
an t'ídeacán agus an aomair a
fuair sé o'n lúban. Nuair a bí sé na
fúro ar an t'ídeacán do buail mian
bí sé. Is breag an rúo mian bí do
tuine go mbionn biad aige, ac sé an
mian t'ubaisceac é nuair a bíonn
tuine fann fá lón. Do bí Seáinín
boct as cumineam an na piosai aráin
do euiread as léimrig ná malainn le
lunn a béile veirú san Tis Oibre.
Do cumil sé go eueasca an áit 'na
buail an lúban é leis an gcaill
bulóige. D'féac sé suas go uóir
ar éitacín an éuic mar a raib an
Tis Oibre agus táimig nae ocras
air nuair a cummíg sé go raib an
lúban ann na fúro as an mbóro
agus saspán mór té aige agus leat-
bulóis aráin creasna a béil aige.
Nuair a éuair an t-aer láirú o'n
b'fáirge ídeacán san bpollamas a bí
iscig i Seáinín do méatúig sé go mór
tinnéas an ocras a bí air. D'féac
sé na timéall. Ní h-amair a ceap
sé go raib bulóga aráin agus siúsi
bagúin ar leac an báro ac is munc
a éipeá tuine as véanam rúda mar
sin. Ceap sé go mb'féoir go b'fáirge
sé rúo éigin a euiread a aigne i tceao
an bí. Ac uob' oic an áit 'na raib
sé. Ní raib cuma nó-biaómar an aon
rúo 'na aic. Ní pára gur tús sé
péin gurab amair a biotar as cur
ocras air. Do bí seana-báro ar a
aigad anonn agus a éitacín briste
agus cuma m-misneamair an an rúo
boct. Nuair a éannat Seáinín na
h-easnaóaca briste a bí innte
cummíg sé ar a easnaóaca péin agus
táimig tinnéas ionnta. D'féac sé ar
rúo éigin eile. Ceap cloide uob'
eao é cun aréar a éangal de'n
calat. Cuir an rúo san i scoimne
do Seáinín gearán do dem tuine
éigin sa bióla—ní raib cumne nó-
cruinn aige ar an tuine—o'iair aráin
agus ná túsad do ac cloid. Do siubail
a púil o'n gceap go tici cain mór
meingead a bí camall beag uair. Ac
ba measa é sin ná an ceap cloide.
Sé rúo a bí ann ná baéad fearó de
flabra ianainn agus annaie mór

bas leatán. Biad an rúo veimneac
a éuiread an i neolas do tuine.
Do bí an sgeál go tona. Uéimig sé
de'n rúla céarúin agus do siubail
sé leis amad go tici ceann an ée.
Do bí seandú iascaig le h-aic an ée
agus poll innti. Nuair tásag an
caoirde fúci ní euiread si de uas
uici péin snám. Do leigead si do'n
uisce uil ídeacán rúo an bpoll. Sa
táig céarúna nuair o'mitigead an
caoirde do leigead si an t-uisce amad
rúo an bpoll agus ceap Seáinín go
raib si ana-fásta beir mar bí si na
luise ídeacán ar a leatcaob i scoimh
an ée pé man beao cion an voman aic
air, agus bí si leat lán de laeig agus
de élocaib. Ní raib Seáinín go
nó-béimigead na maró an rúo beir
to' fean-báro iascaig. Bíonn saogál
biomair aca san aon amras agus ní
uóig go mbionn aon ocras orca.
Siubail sé leis amad. Ar baill táimig
sé go tici áit 'na raib long mbe noime
sin. Gráinne buide a bí innti sin i
scoir an muntinn. Bí curo de'n Gráinne
buide ar an t'acal. Do baig
Seáinín naime agus do bí a éoagant.
Ní h-aic an rúo Gráinne buide—ná
mbeo muntinn aigat. Ní raib aon
muntinn as Seáinín ac an ceann a
tús Dia do. Ná mbeo ar Seáinín
burdeas do éabairt o'ainne—rúo
ná tús rúo—ní uóig gur uo Dia
do bearpad sé burdeas nae feabas
an muntinn a tús sé uo. D'icir
ganó' fearn an éoagant a bí aige ná
as an meall briste cloid a bí as
Domnall na mbóire. Ní éiríonn é
sin amad.

Is bóca gur é an Gráinne buide a
cuir aigne Seáinín ar bócan bí. Bí
sé as éoagant agus as péacant ar an
geuan. Do bí na báro iascaig go
léir mar do beao sgata faoiteán as
péacant sa tceao céarúna i scoimh
na scoite. Do bí a geuro seolta go
léir pille agus do ceappá orca ná
raib aon ceann aca as uil éin páirge
an tá san. Do builead ídeacán i n-aigne
Seáinín, ac ní ná móir an tsum a cuir
sé ann ar uéim, gur bóca go n-éann
iascaid biad leis agus go mbionn sé
ins na bároib aca. Nuair ná fuair
sé é péin ná lionat go mór leis an
Gráinne buide do cuir sé breis sume
i geurú bí na n-iascaid. Ní pára
gur ceap sé nárb' aon uóigbáil
cuatad pé sgeál é.

Do bí na báro iascaig ceatna
míle amad o'n gcaill ar snám. Do
bí snám as Seáinín cun mar le naon
fear bán agus do bí an t-ocra a
grúoac cun gníomair a móra a véanam.
Ac do bí fuat as Seáinín do'n uisce,
go mór mór o'n tá noime sin. Rúo
eile leis, tús sé go raib siúg éigin
seacas snám as na h-iascaid cun uil
ar bóro a geuro lungeas agus cun
teacé asca. Táimig fuair i Seáinín.
Cuatúig sé timéall an ée agus na
crúga. Fuair sé báro beag ac ní raib
aon maróe náma innti. Fuair sé
ceana eile ac ní raib aon maróe innti
sin ac cun beag. Fuair sé timéall
pice báro beag ac ní raib maróe náma
i n-aon ceann aca. Uair le Seáinín na
mór an mío-tuine do na h-iascaid
sin san maró náma o'fáigant na geuro
báro—ac b'pós aia beao ar a lóig.
Uéimig sé suas amead na uéigce as
cuatad. Bí morán de fean-bároib
briste annsan agus de spairi agus
de éleacada agus de lionta iascaig
agus de giuntúir eile i geuro báro.
Connat sé ná maróe náma. Rúg sé
leis ceann aca. Cuir sé ceann de na
bároib beaga an snám agus seo amad
leis go tici na báro iascaig. Do bí
sé as mbeacé leis go uéimig sé cun
pava le báro mar mór. Rúg sé an
éitacín innti sin. Ceap sé gur
uóigce biad beir i mbáro mar mór ná

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