

An Claidream Soluis

Uimh 883.

CLÁRUITHE MAR PÁIPÉAR NUADACTA.

FEADÚRA 27, 1915.

Piaginn.

CÚRSAÍ AN tSAOŠAIL.

AN FOCAL MÓR.

An Leitsgéal.

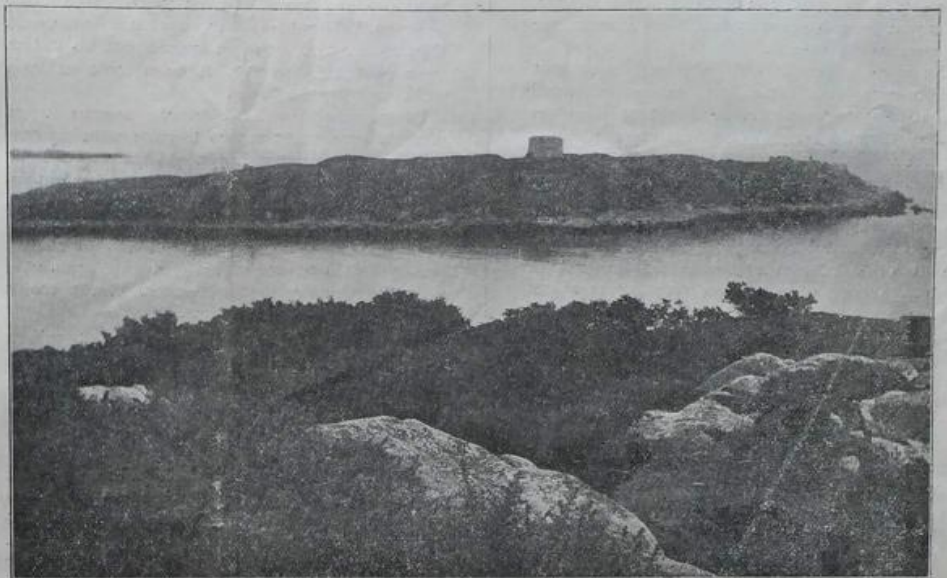
Is iongnantaí de'n tsaogail an spéis a bhíos i ráiméis ní héadó as daoine amháin a dtéas náisiúnaid móra. Ní tuisge térdéas tiri cum cogadó ná bionn focal mór eicint as luét an riasaillais. Is mian leo an éluain do éur ar a muintir péin i tsaod aóbar an comlainn. Cor leis sin is maí leó meas u'páigil ó na tíoréad naé bfuil as troit leó. Is maí agus is nómaí atá fíos aca goíré an fíoréad an atá leis an tsaogail aet is fearn leó leitsgéal breas eile u'púagairt éar amuig le folac do éur an tucúigil atá an síubal aca. Vad iad an t-éad agus an tsaint agus an uúil i geuro an fír tall vad phiomáóbar le gac uile cogadó do bí riam ann ó tosac an domain. Dar ndóig ní tuigean sé le náóúir go ucuisead Sasana, ná an Phruis, ná riaslóir na Rúise brig na bpocal gránóas úv. Ní bionn éad ná saint aca. Ní raib a leitéirí riam aca. Ní deacard a súil riam car a geuro. Ní péirí ruid ar bit de'n tsórt sin do éur n-a leir agus iad as bagairt báis an náisiún eile naé bfuil com mór ná com láirir leópa péin. Cairpíó síad leitsgéal maí eile do glacac euca péin fá'n obair atá an síubal aca. Cairpíó síad pocal mór u'páigil cum téasca cadairt do na seanmóntuicéib Dóimnaig agus do na fearaib onóráca a sgríobas aisti na bpáipéar nuadacata.

An tSiótéad.

Síad impirí agus ríge na héorpa go náirre a mbionn focal mór de'n tsórt úv ar a mbéat aca. Ní bionn fear leat-trum san leitsgéal. Tímceall agus leiréad bhiadain ó póm vad é an trionad Napóleon, Impire na bFranciaé, an fear vad mó dá raibí georón san Roinn Éorpa. Vad é pocal mór do bí i geom-nurde ar a déat aige-sean ná. "An Impireadé, is ionann sin agus an tSiótéad." Uúin cogadó do sgaor an t-impire céatóna an náisiún eile naé ndéanna sé óráir i tcoisead as cur síos an an tsiótéad. Nuair éur sé uúplán fá'n bPhruis san mbliadain, 1870 níor fáillsóir é u'a éur i geóill uo'n tsaogail suib i an tsiótéad vad aóbar leis an troit. "Atá ceapca asam," ans' é, "siótéad síorbuan do éur an bun san Éorop." Atá fíos asam go éur naé raib i Napóleon III. aet fadurde san náire agus feallaire fuircead. Do bair sé a coróin ríogda amaé as deargfuir muintire páris car eis uó beir as luat na mionn go tscosóeac sé an cinead Franciaé an ionsurde éinne déanfá cur istead ar bit orta. Do tús sé a coróin ríogda uat i lácar phionsa von Bismark an maíaire an áir i ngar uó baile mór Sepán agus na saigóirí tona as spalpaó na mílte mallacata an a éann fealltóra. Di vad na póla air ó tús veireac a deacard aet vad i "an tsiótéad" an pocal do bí i geom-nurde an a éangadó.

"Civilization."

Is maí is eumín leis an bparasbáir agam an troit do bair Sasana as na Doerib atá éúg bhiadóna déas ó póm. Dar ndóig níor é ór ná cloca luachara na Transbaala uó bí ó na Gallab. Ní raib tiri ná calam as téascáil uata, atá fíos agam. Aóbarait i gearna Salisbury péin nar fanchúg an tDreacain mór



W. Ane.

Deirgimis, i geuan baile áca eliac.

— "rush life."

Tá sean-noilg an an oileán, agus longport na mbíod gunnaí móra as Gallab tá tamall ó póm.

a túillead talman. Ní raib de bit an na Sasanaig aet brig an "civilization" do éur i geóill uó pól Kruger agus u'a éur Doerib. An Civilization, seao i sin é pocal mór cinró an tSaesbéarla. Is maí atá sean-eólas agamne i héirinn an brig an pocal. Sé civilization Sasana an civilization is fearn agus is orainn péin atá an milleán muna bfuil an lántsáit agamne de. Is pór go bfuil an cinead fadéac sgaipre an fuo an domain bionnaig. Is pór go bfuil ceangas agus sean-nósa agus deagbéasa na héiréann i geoncadairt báis. Is pór go bfuilmo fá smact fall i geom-nurde san burdeas uo'n "aet" iongnantaí atá geallca uúinn com tús gear agus béas Seán Duiré réir leis an gKaiser. Is pór go bfuil aos ós na tíre as mteacat agus as sig-mteacat agus san aon stao leis an míre. Is pór an méir sin go veimín agus a lán eile, aet an an tsaod eile de'n sgeal atá civilization Sasana agam. Is amhar atá a rian le cadairt fá veas an gac leir. Atá uúge na mbóat agamne agus atá jerry hats. Atá góileanna "náisiúnta" agus carcaí pósta sairseamla agam. I teabard tígce cinn túge atá corrusacac iron ó Birmingham agam. Atá tucúirí éuráiré ó Glasú crasna na srúit i n-ionad uúicéad cloirce. Atá siopaí breagta galanta fallda agamne agus blúsaí ban, ó Manchester agus stocaí síorá ó Coventry agus bróga ó Northampton ionta agus iad uile an feabas. Vad deare uúinn beir sáste le n-aer geuro péin de'n civilization Sasanaé!

An Cúitúir.

U'eile ní' cogadó an bit u'a ndéannann Sasana naé mbionn an pocal so. "civilization" an báir a uceangadó as na daoine. Sáiteann síad ópúim na hionda síos istead i ngeile na Síneac, aet, a gacó i ní mór civilization do múnéac uo'n fear burde! Dúiseann arm Sasana tuam an mharó san tSúidán n-a

smúirínib. Sin civilization. Má milleann náisiún éicint eile árdteampull Rems san bFrainc, sin—sin sgeal eile an fáv! "Civilization" na Sasanaé agus "Kultur" na bPhruiseac is u'a mar a éile iad. Si an "cúitúir" so (má's ceauigce uom pocal fadéilge do déanam de) pocal mór nó almuís cainte na náimánac. Is amhar atámuir bodac, naé mór, ó beir as éiscead leis. Ní térdéann na náimánac cum cogadó déinte go mbainpó síad piosa eile talman ó na Franciaig. Ní teastuigeann corineacata nó cataópuirte fainrge nó cuhaet annmór ó élanarib Wilhelm. Ní teastuigeann uata aet a geuro cúitúir do teatad an fuo na bpuo mar si cúitúir na sean gearmáine an cúitúir is fearn. San amhar an bit atá bolad an púdar as baite leis an geóitúir so an an sgaor naé ucaitúigeann si le gac aon uúine. Ní taitúigeann cúitúir na Phruise le plémeannais na beirge go náirre. Ní' na daoine úv só-comaitéac. Do bfeann leópa go mór seancúitúir lóabán ná an cúitúir úv nua atá eúrca an bun as von Kluck agus as na háromóntuicéib eile san áit sin agus i n-áiceacab eile i bPlónnóras. Ní taitúigeann cúitúir na bPhruiseac leis na Pólarig uúimúntce, uall inleacacata, agus ní' aon iongnat aet an glonn atá as na náisásais i n-ágar na cúitúir céatóna. Dream contráite atá ionta agus a ráv gun fearn leo cúitúir na bFranciaé "meacca" ná an cúitúir do tús Berlin uo'n áisás agus uo'n Lórrain le carream ceirre a's uáiréacata bhiadain. Ní áimim muintir na Fraince atá as foglum eúitúir an éimó álmánaig an loimán a uúicéil fá lácar agus bróga móra na bPhruiseac agus na mbabarac u'a spreacacó éurce.

Is cuma cao é an pocal curcar mar áim an, sé an ruo céatóna é agus impireacac mór as troit le náimín deas. I n-áimín cogadó fúitcar troit agus goíré agus uúis agus murtat agus obair ípúinn an fáv fá leitsgéil

Tá páipéar nuadacac agamne sa doire. Má's maí leat ó a buapad cadair láir conganca uó.

Ta obair Coisce Mac Léighinn an Coláiste seo ag teacht dún cinn go maic. Cuirtear Cúlú ar dún an 3ú lá de Mí Eanáir. An 5ú lá feabtra tionlacra cruinneogas na Mac Léighinn dún eile na bliana '00 teagad amaibí an cruinneogad veirionnais acu Oileádaigh, an 17ú lá feabtra. An 3ú lá de Márta beo díospóirteas acu i veaol "Cate an t-am is fearr i saol an duine."

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FEABRA 27,

**AN CLAIRÉAMH
SOLUIS**

1915.

IRISH A TEACHING MEDIUM.

Amongst the forces that have made themselves felt in matters
educational in this country, particularly during the last decade or so, all,
even its most uncompromising critics, must grant those of the Gaelic
League and kindred associations a prominent place.

The League as such is primarily concerned with the preservation and
cultivation of the national language, and the cultivation of a modern literature
in that language, but the interdependence of these aims and a truly national
system of education is apparent to even the most casual observer. The
teaching of Irish in our primary schools at present falls into two distinct
branches. First: Irish as an extra or ordinary subject of instruction,
and secondly as a medium of teaching where it is supposed to be put on
a level with English and go to make bilingual teaching.

Educational authorities agree to the absolute necessity of using the
home language of the child as a medium of instruction. The following
opinions regarding this are worthy of recall. In a memorial, in which a large
number of managers of schools in Irish speaking districts put before the
Commissioners of National Education, previous to 1900, their desire to
introduce Irish as a medium of instruction they say:

"We are convinced that primary education in our respective districts
has hitherto been rendered gravely defective, and that the best results of
education have been thrown away by the neglect to utilise Irish systematically
as a part of the pupils' knowledge, and as the natural medium of their
instruction."

In another part of the memorial they go on:

"We consider it to be a radical error on the entrance of the children
to the school to completely ignore the natural foundations thus laid, and to
commence de novo their education in an unfamiliar language."

Sir Patrick Keenan, even so far back as 1855, said:

"Many good men . . . seem to me to forget that the people might
know both Irish and English, and they also forget that by continuing to
speak Irish and learning English through its medium the latter tongue
would be enriched by the imagery and vigour of the mother tongue."

Again he says:

"The shrewdest people in the world are those who are bilingual;
borderers have always been remarkable in this respect. But the most
stupid children I have ever met with are those who were learning English
whilst endeavouring to forget Irish."

He also states:

"It is hard to conceive any more difficult school exercise than to
begin our first alphabet, and first syllabication and first attempt at reading
in a language of which we know nothing, and all this without the means
of reference to or comparison with a word of our mother tongue."

But it is worthy of note that after his appointment as Resident
Commissioner in 1871, Sir Patrick did practically nothing to give effect
to these views.

Dr. Robert Atkinson, who was professor of Sanscrit and of Romance
Languages in the University of Dublin, who cannot certainly be accused of
having been in favour of Irish teaching, and who gave evidence before the
Commission on Intermediate Education in Ireland, said in reference to
bilingual children: "If he thinks in the Irish language let him be taught
in the Irish language, or if he mainly thinks in the Irish language let him
be taught in the Irish language."

Arguments even more strongly in favour of using Irish as a medium of
instruction in Irish speaking districts at the present time are put forward
by the Gaelic League, Catholic Clerical Managers, and some very repre-
sentative deputations which waited recently on the Commissioners of
National Education.

Despite the fact that very many years have elapsed since the authorities
withdrew their opposition to bilingual teaching, and the educational
advantages to be derived from its adoption it must be admitted that the
number of bilingual schools is very small. But when we consider the
difficulties which confront the teacher about to introduce bilingual teaching
and which eclipse to a certain extent its educational advantages, we will not
be surprised at his being rather wary of adopting it.

Teachers are educated and trained for work in monolingual schools.
The teacher in Belfast or Dublin has had exactly the same training as the
man who takes up duty in the Irish speaking districts of Donegal, Connemara,
or Kerry. Through all his course English has been the one and only medium
recognised by those in authority. How would the parents in Belfast or
Dublin like to see a person whose only language was Irish undertaking the
"education" of their children? Yet the children in many of these districts
are as Irish speaking as the children of Belfast are English speaking.

Whilst the writer doesn't venture an opinion as to the Irish Training
Colleges remaining independent of the National Board, one cannot close
one's eye to the fact that certificates both bilingual and ordinary have been
given to undeserving candidates. The standard required for the National
Board's certificate should also be raised. Up to recently it was quite
common to meet persons certificated for bilingual teaching who were unable
to make themselves intelligible, orally, in Irish for five minutes, whilst the
compositions written by some fluent native speakers could be improved on
by a good senior standard pupil.

Again, after the teachers qualifications come those of the Inspector.
If a good oral and literary knowledge of Irish is essential for the teacher
it is none the less necessary for inspector or examiner. We want not inspec-
tors who merely tolerate the system, but men who are genuinely sympathetic
and anxious to help the teacher in what we must as yet regard as "pioneer
work." It is gratifying to know that the latter class, though few, are on the
increase.

Arranmore.

PATRICK MURRAY.

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RÚNÁIN, INNIS CORAÍO.

SLÉO NA SCAT.

Language Week.

Arrangements for Language Week occupied the attention of An Coiste Gnotha at the meeting held on last Saturday. A great football tournament in aid of the Language Fund has been arranged for, Louth, Cork, and Kerry teams having offered to play. The Coiste urges on the craobhacha the wisdom of completing arrangements early, so that the collection may be taken up during Language Week, if possible.

A vote of sympathy expressed the appreciation of the League of the services to Irish Ireland of the lamented Una Ní Dhubhlaoich, and the sorrow of those who knew her, at her early death. Padraig O Dalaigh has been deputed to visit Cork and Kerry to make arrangements for muinteoiri taistil. It was announced that Oircachtas arrangements are going ahead, and Cardinal Logue is being invited to open the exhibition.

The Popes Prayer for Peace, an Irish version of which was published in our last issue, was read in Irish, it was stated at the meeting, in at least two parishes, an Spideal and Gort a Choirce.

The editors of several provincial newspapers wrote promising to give Irish a place in their publications. An Craobhin presided at the meeting.

The Irish Colleges and the Gaeltacht.

In a report of a meeting of the Committee of Management of Colaiste

na Mumhan it is stated, in denial of statements made by some members of the Committee, that the full amount promised by the Coiste Gnotha to the Beal Atha an Ghaorthuidh teaching scheme, has been paid in full. This is satisfactory, and we are glad the Committee has denied baseless assertions that could only tend to engender illfeeling between the College and the League. It is, of course, most regrettable that the Coiste Gnotha is unable, for very obvious financial reasons, to support teaching schemes throughout the Gaeltacht. But if the Coiste Gnotha funds are limited, some of the Irish College committees have big banking accounts, and why should these bodies, now waxing fat, not take up the work of supporting the muinteoiri taistil schemes. The colleges are not commercial institutions, and they must not be turned from their original purpose, which was the saving of the Irish language. The Gaelic League founded the colleges, and subsidised them for years. The colleges are now independent, and as their growth has absorbed energies that were the strength of the Gaelic League it is but reasonable to expect them to extend their activities and take up Gaelic League teaching work. There is work for many muinteoiri taistil throughout the Gaeltacht, and the flourishing institutions, the success of which the Gaelic League made possible, should be glad to take up propagandist and teaching work in their own districts.

Meetings and Classes.

Padraig O Dalaigh and Pilib O Bhalldara promise us a big propagandist meeting for March 7th in Caislean Riabhach. An Craobhin will speak in Dundee next month, and he is expected in Roscommon early in April. Tuaim Gaels are preparing for a public meeting, a concert, and a collection. The Clochan cluicheoiri are rehearsing Irish plays. The Galway College students have announced a play for La Fheile Padraig. The classes in Cathair na Marth and Coslocha are well attended. Coiste Chondae Mhuigheo meets in Clár Clonne Mhuiris on Sunday. The Department classes for Irish are attended by 110 Muigheo teachers. Coiste Feise Mhuigheo meets at an early date.

Cill Mhainin.

A district committee of the Gaelic League for Cill Mhainin is being organised. A preliminary meeting was held in Rathdroma last week, and a further meeting is announced for March 13th. We understand that the principal teacher of Carnew school has no use for Irish, although his assistant is fully qualified to teach the language.

The Gaeltacht.

We trust that the two ardhimthiri of the League may soon be able to move to new headquarters near the centres of the Gaeltacht in Mumhan and Connacht. Cillaime and Gaillimh are the most central places for organisers wishing to keep in close touch with the people and teachers of the Gaeltacht.

LA féile pádraig	ROTUNDA RINK. March 17.	National Holiday Concert.
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Small Nationalities.

THE SUREST MARK OF NATIONALITY IS A NATIONAL LANGUAGE.

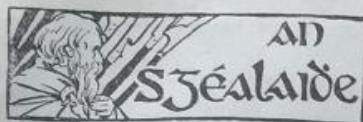
"A PEOPLE WITHOUT A LANGUAGE OF ITS OWN IS ONLY HALF A NATION. A NATION SHOULD GUARD ITS LANGUAGE MORE THAN ITS TERRITORIES; IT IS A SURER BARRIER, A MORE IMPORTANT FRONTIER THAN FORTRESS OR RIVER."—Thomas Davis.

THE GAELIC LEAGUE is trying to preserve the **National Language of Ireland**. It is trying to promote the use of **Irish Manufactures**. It is developing in the Irish people a spirit of initiative and self-reliance. It is concentrating their thoughts and energies on their own country and native interests. It encourages a feeling of self-respect, and thereby helps **the cause of Temperance**. By awakening in the people a sense of duty to their country, by endeavouring to create employment for them at home, and by encouraging the revival of native pastimes and amusements, it is helping to **stop emigration**.

The League now appeals to the sea-divided Gael for their support to carry on its work. **Will you help? If you will, now is the time.** The Collection for the Irish Language National Fund will be held in connection with the **Festival of our National Apostle**—during the week 14th to 21st March—and everybody willing to co-operate is requested to kindly communicate with **the General Secretary or Treasurer—**
25 Parnell Square, Dublin.

"Oh! Irishmen be Irish still, and save the dear old tongue. Which, as ivy to a ruin, to our native land has clung; Oh! pluck this relic from the wreck, the only and the last. And cherish in your heart of hearts the language of the past."

CÁ PLÁIRÉAR NUAIRDEACHT AGAIRN SA DEIRE. MIA'S MAIR LEAC Ó A BUANAÓ TÁBAIR IÁIN CONZANCA DÓ.



seáinín.

Nuair v'fás Seáinín Captaen na Cuatée as eassamrúe 'na sonar agus as pógaire pionósá móra oileá ar an té v'fóis a curó té agus bíó agus a fóro a bároin, ní n-ár an sealaó a tús sé agair ar aon cor. Do éuaroais sé áit uaigneac éun dui i tóir i bpaó ó luóe báo. Cuair sé dá míle síos an cuan agus táinig sé cun puirt ann. Do bí sé i bpaó ón sealaó agus dá bris sin ní deaó aon iascáirí droc-ámrásáca ann cun sáam a báire ve i tócaó bíó ná báro agus an bára ruo do bí an áit i n-aice le páire na rás. D'imhíne sé an tráis agus an port ar eagla go mbeaó tuine éigin ar a tí caob tair ve éarraí ná ve cor, ac ní feacáir sé ann ac bó bán agus asal agus ó ceap sé gur luóe shótéana agus soeraóca iad san vo cuair sé i tóir. Is dóis gur breis cuisgiona i tócaó báro do bí as teacó do Seáinín óir an curus so vo puair sé téaróan an báro agus vo ceangail ve éarraí é. Tar eis feacáint a tábairt amac ar an tCuair agus slán v'fágáint 'na aigne péin leis an lón breas bíó a bí innte v'imtí sé leis isteaó i lios a bí an énoacánín os cionn páire na rás. Bí raiteaó breas áro as pás ann agus an grian go breas te anoir agus vo cum san mian sáamín agus luíge ar Seáinín. Do tús sé sa raiteis agus vo vein sé neao vo péin innte. Ní mór an coitlaó a vein sé an oróce roime sin i v'fóis do Seáinín Uiric, ac ní raib Cos Máire ná aoinne eile sa lios raiteis éun v'fógháil coitlaca a véanain vo. Tuit a coitlaó ar Seáinín doct agus vo bí na fuís-aorígní os a cionn sa spéir agus na lunn agus na smólaí ar na toraib na timéall agus gabáir ceol sáim suannar síde vo. Do bí Seáinín as véanain ceoil, leis, ac bí sé roinnt fáro.

An fáro a bí Seáinín na coitlaó go sáim sa lios vo bí an bacac burde istig sa tsráro agus é go piacáil ar a lóis. Timéall a vein a élog vo bí cruir ná ceacraí as an gcúinne. Táinig an bacac burde éaca agus vo cum sé tuairisc Seáinín orca. Ní raib ann Seáinín aise ar cor ar bí ac bí a tuarascabáil go soiléir aise agus nuair vubairt sé "firin beas go v'fóil soc sróna an" vo dos fear aca é péin agus tós sé a láma as a póca agus vo cum v'fóil-fáire as.

"Dar muine!" ar seisean "ní tu amáin acá a lóis san. V'fearr le Cos Máire bualaó leis anois ná ruo mar."

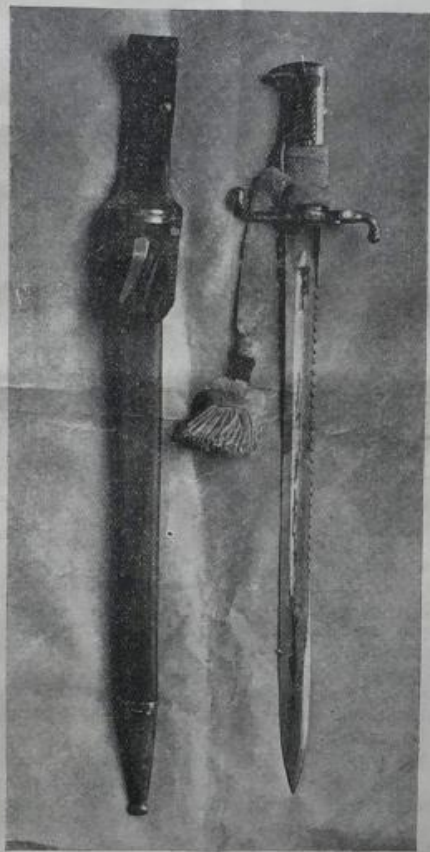
"Cao éise?" arsan bacac burde.

"S amlaó v'fóis tranglam eacorta i tócaó na leabán agus tús Cos Máire an tiabál ve brúgaó vo'n fear beas gurú éisean vo teirceao. Ac ní folam a v'imtí sé; nuair táinig an lá ar Cos Máire ní raib aon tuairisc ar a éis admaro ná ar a marce croise. Ní raib aon ámrás agam péin cao a vein Seáinín leo go bpeaca as v'fóil go v'fóil an bearráic ó éainib iad as Pus Dub an píleat ós. Tá Cos Máire istig leis mar nuair a bí Seáinín breac as bagair na bó isteaó sa éro camall ó fin seo éise amac Cos Máire ar leac éis agus é as eos-a-bpocóro v'fárraó an lána a báire amac. V'fóil le maura Seáinín Uiric é agus níorb fára an móill air cabairt fé. Do bí searóin buite air sin sara v'eáing an fáro ac nuair a bí maicín ve maura as iarráó na h-aon coise a bí aise a báire vo v'fóis sé cun éine ar fáro. Do veannas sé go raib an éis admaro le imtíge uair, agus táinig sé ar an ngead le h-iarráó ve oic vo éimpeaó seacó léis amac sa bparáige é. Ac vo feacáin an fáro ar a píleat. Crom Seáinín breac agus é péin ar a éile agus is searr gur cruinnis an báile agus táinig na píleat agus rugaóir leo Cos Máire i tócaóil asail. Ní h-ionghaó gur marc leis bualaó le fear na sróna."

Da mór mar vo éarín an agáil san leis an mbacac burde. Do ceap sé gur marc an fear báire a bí aise san aon breas, agus vo

brostuí sé arís ar a lóis. Ac vo bí an v'fóis a fároir i n-aiscear aise óir ba ró-veacáir an gnó a fáro sé ar lann an fear sa lios v'fágáil sa tsráro. Is bóca ná v'fóiseaó sé a veacra so n-éireoacó sé as níos túsge ná mar vo vein. Níorb tús.

Ar veine tair tall v'fóis an bacac burde as an lóiseaó. Do gléas sé an t-asailín agus vo gluais leis i tócaó na mna éun páire na rás. Sa bóca mar a searceao na daoine gabáil cun na rás v'fás sé veine éoinne leis as lóis veine ar agáil veit na v'fóiseaócaó dóir. Is peilmeanta veineaoar gnó v'fóiseaócaó. Do bí a málaí sa éro ó rugaó an tuine v'fóise aca agus vo marb ropair píleat a n-áir lá sonais, agus bí paroreaca aca—v'fóir sa gairt. Fuairéar a lán airgí. V'fás sé a beaí as seata na páire agus leimín na bacáilín aici. Cleas na hainnece veine a bí aici sin. A fear vo marbúgeaó bliadain roime sin agus v'fás i le fuacó is le fán san tús ná tús ná veine aici péin ná as a curó páistí. Do bí paroreaca aici sin leis—paroreaca breágea veas-móreaca a mearpaó, dar leat, na grásta agus na marceasal móra orca péin anuas agus ar vo píleat agus an fuacó vo píleaca go veine an domáin.



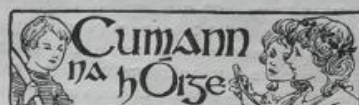
— "rush life."
baignet gearmánae baignet innealtóra
é so.

Do bí a lán eile ar an mbócar sa túsge amac go v'fóil na ráiseanna agus a málaí péin ar fáro aoinne aca. Do bí fear ann agus san ac leat lán air. Marnealaó ab' eao é sin uair agus rug míolmór ná ruo éigin an lán eile vo. Do bí an fear céanna i mbuigín an grádhóca céanna agus tús sé an v'fóis veit a lann vo veine cuisneóir. Cloispeá an enas a báiread a v'fóir veas as corán tuine aca. Is eosaíall gur cúlcaínt a vein sé ar an míolmór vo.

Tuine eile a bí ann agus ba mór an cruas a veinead vo. Bí sé dall a v'fóiseann tú. Bí cára ar crocáó le na muneat agus é agriobca ann gur púit píleat vo píleas roim an amoir gur ceart vo píleasó agus gur caoacó dall an fear doct. Vein Jimín Máire Cairis ná raib sé v'fóil i n-aó' éor. Cairceao

Jimín bliadain as páire an bacacac agus túsge sé pé meara a lán. Vein sé gur tuit pinginn ó'n dall agus gur tuit si síos an bócar. Tá mba aon farsúin eile a deaó ann ac a corp vo preabpaó sé agus vo seobacó sé an pinginn sin vo'n dall doct. Da marc le Jimín ántac a feisicín cionnus a seobacó an dall an pinginn—sin é mo tuairim péin. Vein Jimín guráí amlaó ná tús an dall uain vo cun an gníom muinnteacóis sin a véanain—go raib an pinginn páca as an ndall cun cruinn báileac agus v'fóiseaócaó gairéao seobacó a lán na páirge. Ní feara-sa. Níorb marc liom ámrás éitig a cáiteam an aon farsúinín, ac tá's agam an méro seo ántac go raib an dall ar páire na rás agus gur cum sé geall ar fáro náis vo níteaó ann. Do bí sé anáirde ar an sealaó as f'fáireao na seapall as ríe. Nuair a téigeao an capall go raib a geall air cun tosais v'fóiseaó sé go marc é. Tuit capall uair "Ó!" arsa na daoine. "Ní vubairt an dall aon "Ó!" "Mo érore n' tiabál!" ar seisean, "Sin coróin eile imtíge ar seana-scaisín glás Seámais na Móna."

an seabac.



PÁORAIS BÁN AGUS A CÁIRDE.

DUAIS-LICIR.

Licir Cailín.

Sgoil na gCailíní,
Cunrao Paor,
Dún na Sgiat.
Tíobrao Ártann.

A cara dílis,

"Teacó an éarraí!" Ó, an t-áras a éineann na focail seo ar mo érore. "Se mo tuairim ná fuil tuine, ós ná aosta, ná éineann acriuáó an éarraí ácas ar a érore. Tá ruo éigin ins an aér san éarraí ná fuil ann aon tráic eile 'san mbliadain. Mothuigeann tú ruo éigin a éimpeas iadail ort a veit greammair a san pios tuit péin."

As so amac veit na h-éin as ceolcóreacó; tá an lóntuó agus an éineacó agus an spíreós péin as eiceall v'fóil péin le nácas, agus ní pára go mbeo go gnóacó as véanain a neao; veit as solácar ar fear an lae.

Ar ball veit an grian as cáiteam níos monea agus an t-aer as v'fóil i mbuige agus ar an ádhar sin tagann na v'fóileoga beaga amac ar na éarraib, tósuigeann an fear as pás agus ní pára go b'fóisann na bliacanna ar na cladaóca.

Mar vubairt éana éineann an t-ácriuáó seo gné spíre nuaó ionnat péin agus i ngeac nírb v'fóil timéall acó is beas náir véannas me an peimeóir. As so amac veit na peian-eóirde an-égnóacó ar fáro (agus nac breas an túsge beaóac acá acu san amuir fáro aor úr gac lá) as ollmúgaó na talman éun siot vo cum. I tócaó an éarraí bíonn siot as éarraí an aóis is a leaóac agus as túsge na talman éun é vo bógaó acó ní tagan an éarraí a san pios vo m'fóil an túsge; mar an fáro a bíonn na píra as ollmúgaó amuc bíonn si go éarraí sa báile as ollmúgaó cun na píre vo gearraó.

Anois, ba marc liom go mór tú vo veit anuas 'san v'fóir ar fear camaitín 'san éarraí, agus vo beaó eolas agat ar an oíar a bíonn 'sa véanain anso an uair seo vo'n bliadain. Tá gac míle nírb mór v'fóiseaó a cun i n-áir v'fóil gurú é eimacó an éarraígeaó a vein gac nírb agus dá v'fóiseaó geallam v'fóil go mbeaó ácas ar vo érore veit anso i n-éin i n-éin veit car sáile. Á! is túsgeacó an agáil é cáilín agus buacailín ar v'fóil naomta v'fóiseicín as m'fóiseacó go tóircaó eile, b'fóir san teacó car n-aís.

Slán agat go fóit.

Mise, agus meas mór agam ort,
cáit ve leis.
Do éirín ní v'fóir.

INSEAN MANANNÁIN.

DÁN A BAINNEAS LE N-ÁR N-AIMSIR FÉIN.

CIAN Ó CUMHÉIRIE DO CUM.

IV.

Cuir sí na bóina i n-eol dá anam
 Naé raib na spiorada ar muir 's ar talamh
 'Sá sear cún cuile na síloma sílne
 Do ceap na véite mar faotar aís dóib.
 "Dúo duat do thóime beir gnomac meannmáe
 Agus iad i n-éirinn cibé a seasna.
 Ó bliain go bliain a gceiríde níos laeóda
 Sí na mbead a scolna dá uccumáin pá éisean.
 Annsin ar ceacht sa gcear-neam v'éis bás dóib
 Bead a n-anama go briomair, lán-lionta v'áscas.
 Deois réir roim saotar a's raon búr fionda.
 A's fonn orca triall pá iol-fúge síonnúide,
 An gno na véite ó réal go fódan
 Th bead son dian-cosc nó moilleadóimeas;
 Bead an ní-brig ceart i mbeatair éineam,
 'S an réim na diaro bead si briogac, caetad.

"Is mór iad na faeóil i véite 's i véreanas,
 So seasmac dian, aet casadóeac, saogalta.
 An loet is measa dóib: casbarí fion-léanguis:
 Rán-beata na smaointe ní gnaoi leo saotrú.
 Dá bris sin v'éis éas sa saogalta de gnát iad,
 Gan i n-ann beir go vérean sa réim spioróda.
 Do'n Céar-neam péin ní téibeann a lán dóib
 Aet pánarí faoi léan i gcéin ar uroc-stáda.
 A's i n-am 's i véreac, go cráide buacá,
 Pilleann ar ais na caiseaca buairce
 Pá aic-breic i n-éirinn 's an aet boet céana:
 Neam-ameacas, léan, a's créime gan éipeac,
 I sceit a ní-créite ó faogal go saogal.
 A's ní beir ar beatac a leasa coróide
 Go mbeir a n-éirí go buacáe diada.
 Gan eagla ar a gceiríde roim panta 's cónaéca
 Ar a mbionn érot créine sa gnát-faogal neam-
 buain.

Th aet crut sa tsaogeta úo cibé a mórdaet,
 Th buan aet meannmáe—bun na beatair mórdae—
 'S anam a's spiorad: iad uile ó'n éin-brig.
 Agus tá orca triall ar na sígce síonnúide,
 'S is neamac na hiongancaide gur duat dóib
 éiríochú.

Is péirí le cáe gac lá go bás dó
 Beir na beatairí gnoide sa nigeac spioróda
 Cibé a raon nua tsaogeta mío-ádmair.
 Sin i bun-píre pá rianac na bpánuide."

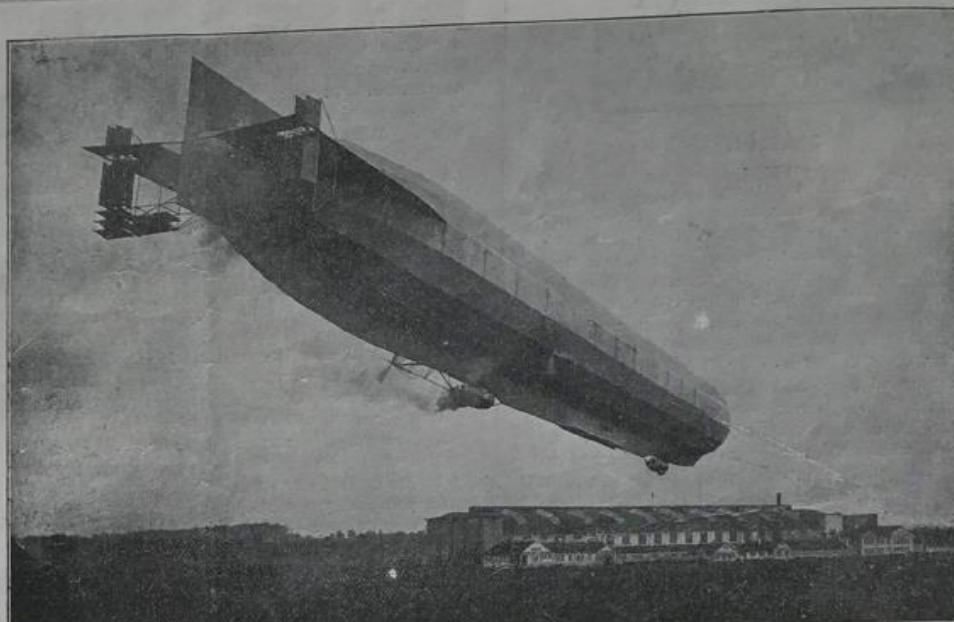
Do b'i an cónaite ceap an t-óglac seanmair:
 Pilleann ar fórla i gcéin ní-faotair.
 A's co luac a's smaoin v'éalúg saoté a's véreac
 Agus Meag-Mell mónda ar nós síde gaoite.
 A's do buail sé anis pá tús na n-áscóeac;
 Fuair sé a cáine lán v'áscas a's éirídeac,
 Saot síd nán triall sé aet pá taobh an tsleibe,
 A's cumad pírbéacac ar fúge na héigse.

V.

Dar le Colm Ó Dóinnall ba mór na véirí sin
 Do tá a's v'oríde aoinneac éineam;
 Fion-brig na neice, spiorada na n-áscóeac
 Ba hion na léir do pé raon an triall sé.
 Do cum sé v'anta lán sílme, aoinne,
 Do gcaip nán-eolas éin bróir an faote,
 Áro-móla móríde 'na laote beoda.
 Fuair sé nán náscóeac ar fuair na fórla,
 Aet síd gur áit leis cráde go briomair
 Ar a raib de breagacac beacac sa uclín,
 Do éin sé i n-éirí do'n síuas i gcóinnúide
 Gur beag a bi si i mbríg a's beodaet
 I gcóinn-meas le hálite, nán dóib uile
 Aet a gcomac péin do faotóir le punneam:
 Do bionn naomta, nán-faogalta, síonnúide,
 A's Neam i n-a meas le ceact éin crice.
 "Tá cónaitecas nánna 'oir pírlín agus réalca,
 Thir thóime 'sus Manannán 's anam na saogal;
 Tá oit-faotar roim cáe, a's ó fáile go spéarac
 Is maetanae aoinneac, dian-laoeas, bríg
 naomta."

* Sé sin, is péirí le tóime beir a's obair
 san tóime spioróda buair a díos sé 'na
 cónnúide sa n-áscóeac péin. Is péirí le
 n-a meannmáe agus a anam beir a's vérean
 oibre móire i gcóinnúide.

(Críoch).



—hush type.

zeppelin uib. a hoet. brisead dá zeppelin an tseachtam seo caite.

SARSFIELD.

Lest We Forget.

An tAthair R. Fullerton, B.D., lectured before a large gathering of students and friends of An Ard-Sgoil Ultach last week.

The day after the Battle of Bachelor's Walk, An tAthair Fullerton said, he found himself holidaying on the storied ground of Garryowen and Limerick of the sieges. Volunteering was in full swing in the city and throughout the country and reports of gun-running all round the coast threw his thoughts back to the wars, and fabled reveries of the great days of Limerick's glory. In spite of the fateful last stand of the Irish ere the Wild Geese sailed away, Ireland had again an army on the march with arms, and with national aims. Thus it was, at least to his thinking, last July.

His thoughts went back to the battle of the Boyne. There Sarsfield held only a minor post, and had he been in command the tide of battle would have turned in another direction. When the worthless Stuart ran away Ireland's hopes were centered in Sarsfield. The retreat to Limerick, the first siege, the glorious dash to Ballynecity, these were plumes in Sarsfield's cap. If only he had been in command at Athlone and Aughrim history would have been different, too.

Fr. Fullerton told in detail the story of the violated treaty, the state of the city, the circumstances which compelled surrender on terms, and the terms offered and taken. Then as the French ships arrived Sarsfield's sense of honour would not permit him to break his word. But the enemy suffered from no such scruples. Once the Irish army was out of the way an amending bill changed the terms of the treaty, and the shameful breach left Ireland a hundred years of tears and blood, sorrow and persecution such as no people before or since had ever experienced. Sarsfield had put too much faith in English honour and English promises. Eoghan Ruadh would not have erred in that manner, nor Aodh O'Neill, nor Shane. And Ireland paid the full penalty of her faith and trust in foreign honour and foreign aid.

These things he was asked to forget. But how could he forget them? How could Ireland forget the dark night of the penal laws, the bitter Gethsemane of the race? Ireland's history had many bright and glorious pages, and amongst the brightest was Limerick. They could not forget those memories whilst Irish nationality was a living memory, and their history an inspiration. It were criminal

of them to fail to cherish them or barter their nationality. They who held by the Irish nation, with its language, literature, and civilisation, would never sell their right to nationhood at the demand of the only enemy their people ever had.

These were the thoughts that came to him by Limerick's walls. Within the next month that Volunteer army had been split. But the nation had survived and would survive. They had the seed of its growth in the language, and as with the language, so with the nation, neither he nor they would cease to stand up for its rights. If within the past six months some people had changed their views to suit newer times, he had not changed.

Seaghan Mac Maolain spoke in Irish of the memory of Sarsfield that still lingered in the Gaedhealtacht. If *Briseadh na Boinne* seemed to the Gaedheal to end for ever his hope of control in his own land, yet in Sarsfield and Limerick he felt a natural pride, tempered with sorrow for his fate. As evidence of that was the song he had heard in Tir-Chonaill where it was handed down from generation to generation, from Sarsfield's day to their own. Caitlín Bean Mhuic Dhaibhidh and Cathal Ua Seannain also spoke; and from the chair Roisin Uí Bhreathnigh thanked an tAthair Fullerton for reminding them in such expressive words, of the history of their people. Thinking wasn't fashionable in these days, when many didn't think for themselves, but took their opinions at second hand. The study of history would do much to restore the true balance of outlook, and its lack was keenly felt. Their education was responsible for that. They must set themselves to remedy that state of affairs, for with the language was indissolubly bound up their history.

Here I might be allowed to make a suggestion to the Committee of an Ard-Sgoil Ultach. An tAthair Fullerton should be asked to give a course of popular lectures in Modern Irish History to the Ard Sgoil before the close of the session. Thursday's lecture was a good beginning, and would serve excellently as a model for a weekly or fortnightly series.

SEAN ATHAIR.

"CIMÉIREACAC CÁRTAL."

Tionólaí "Ciméireacac Cártal" nó "Whist Drive," i "Conarchy's Hotel," Ceannóg Párlaimint, an lár de mhárta. Tá ticeití, 2s. 6d. an ceann, le páigil a's áras na h-áirde-craoide. Duaiseanna breagta.