

Ушба 884. СЛАВУЏЕ МАК РАЊЕАН ПУДОЏЕА

ΜΑΡΤΑ 6, 1915.

PINGIION.

CURSAÍ AN tSAOŽAIL.

SEACZAIN NA ZAEÖILZE

COIR CAZA.

3aC éireannaC.

Садбир до Луџ на Задолге.

This cutaway illustration provides a comprehensive view of Fort Mifflin's interior. On the left, a large gun is mounted on a carriage within a gun emplacement, with a soldier standing nearby. Below this, a 'COUNTERMINE SHAFT' is shown with a person inside. The central part of the fort features a large, dark, irregularly shaped structure, possibly a magazine or a large barracks. To the right, a long, narrow building is labeled 'BARRACKS'. Further right, a 'GARRISON' is indicated. The fort is situated on a rocky island, with the 'SCHUYLKILL RIVER' flowing around it. In the background, the 'UNION PARALLEL' and 'FORD' are visible, along with a 'RAILROAD' crossing a bridge. The overall scene depicts the fort's strategic location and its internal defenses.

Trinnsi aa agarò a cèite, os ciom a cèite agus pà n-a cèite.

"trash life."

ÉIRE nó IARÉREATAIN.

SAN AÓ TEANGA AR SCÓMARSAAN GÁ LABAIRT
EADHAINN, AGUS AN CÓMARSA SAN A' PAIRIE AR
COR COISE DO LABAIRT DÚINN, BÉIRTE?

Teastuigeann ambeart ón gComharb go fear
 éun san leigint de'n gnó acá déanta againn
 tuil cun deirid agus cun tuille do déanam.
 Tá fíos againn go bfuil páigil ar ambeart a
 nEirinn do mórán rudaí. Is éacac an méid
 acá bailíge le leit-dliam de mar cabair
 doos na náisiún beaga. Níl aon náisiún san
 Eiróip is mó acá a ngáir péacait na viaro
 ná éine péin. Muna bpeictar éinde slugan
 i, múpan i, hápan i. Cuirfean pé clo bréagac
 i, agus bainfean lan-breathain uinne má
 bailleann si a teanga. Tá ár saighinreac
 péin le déanam i nEirinn againne anois. Agus
 tá fear gao le cón cata do chnasaio ann.
 Ba cón go ndéanpán na Saedh a tuigse ar
 gnó so dian-lamact éun an beirtheán do éun cun
 cinn. Bionn an ionar acu ag brac ar a éile
 cun na hoirbe déanam, agus ag paraimant
 go ucosnugeard duine eam eile. Bionn an
 ionar acu ag fimeac si, ochsgeard teactaire
 speisialta ón gComharb na uceao. Bionn
 curu acu gá éur ar ar-lá uponn tuil ón
 nouad, nó coiss gur dóig leo ná bionn breis
 airgid sa ceannairc i mí an Márca. Is uis
 leit-gead do ceaps ad na raoppan leit-geata
 an teanga. Cúin leanam de'n obair teas-
 tuigeam an Comharb uaim, agus ní péim
 leis an gComharb páinn a déanam san sparán
 teann. Cúinnig an uis a Saedhgeom, a
 éoribe agus cun tá péin i geom cun saoir.
 Is fearu uaim lá 'le páinnig.

"CROM ABU."

CONAMARA.
Le PÁDRAIZ Ó Domhnailláin.

Caisleán Ácair an Iubair.

• COUTURĂ SĂMĂȘAGĂRII CĂMĂȘII. Sgeul as vunde
le h-șagău an dume eile an mardin so raib
A leiteru de deo de brioncloru arge pēit.

"Deșănțat a lăsat de coșleaș de conștient
cusa riam is. de conștient mise," ar Cămin.

"Oar liom-sa," ar an fear eile, "so rabas
péin ar taobh locha i scom stéirte agus sídeoga
an domhain i mo timcheall."

Mo cúir péin te'n sgeut: mé imeasg na neull úr as iarrad na bealaí go geimín go cum Tír úr na Tonnúine. Nac aisteac é an coitlad, agus nac air iad na smaointí rídeas tré 'n tinnín fear na n-óiré? Cúir aca go sona, suaire, solbhr. Cúir eile go dona, duaire, doibhr. Díot aca! "Céard aca fúe go geimín iníu?" ar tusa. "Aca fúinn cuairt go Eadair ar Cisteán déar an lúbair, an daincean ba léire ag na flóir-beartaí, an uair go bíodar go cumasac agus a n-áiréim. Míne feasta uínn ag trádóir ar an tuing sin. Mór a gcáil is a gólú. Treun a maite agus a míli. Calma a d'fheir agus a d'fheiríocht. Léigeannta a tuet leabair go sgríobad. Díleas 'n t'inn a n-íbhíonóm. Píor-beagán feallacda ag bainc leo."

“Teirims ann,” ar cusa. Tós do moire
 troigim i do lám agus baim as. Siúbal ná
 míle romham. Síos tríd an tScoil, áit-commuine
 in fharbeartaí na h-amaine seo. Amac im-
 áirí-beanna agus soir trí Sean-teaca’ pobail.
 Iompa fear cróas agus bean mánta sinse pá’n
 b’pós sa roilig sin. Saéilgeomí binne, blasca,
 veas-labana b’eod iad. Do-áinmíge na
 sgeulta, is na h-amáin do tucamar leo san
 uirth. Mo éreac moirne seun, iad in a tinge
 annam agus sinn v’a n-éasmuis. Mar a seasan
 ac son Cheirim agus Tíre. Mar man do
 cosnugeamar Sáo ar baim le’n a seana-
 Cúemac do bi pá’n a n-éasmuis. In fear
 dáinn an dpeirí cé mar atá an saolal afus
 pá lágair? A thóc as chrísean Sáo beus is
 nós na tuat dóib. Teanga Sáo a námas so
 céam i sgeinleannad agus i sgeinmígeib.
 Saéacal. Má éir na beannacac acáir.
 Dúónac, tuairc, bólasac dóib. Clama
 Sáoil as veannam bearmam ar a n-gail is a
 ngníom! Sonar uata! agus fonoir uaca
 anis eile! Cé’n mí-dó, nó cé’n clamar veas-

NUAIR A' CÈANNUICÈANN DÙ AN CLAIDEAN CÀBRUICÈANN DÙ LE CÙIS NA SAOBHILGÈ. TÀ DO CÀBAIR UAINN ANOIS.

sin orra? Mo leun! na caoisig fá'n bpóo, is beas má acá oigre in a bparrao! Hea! feuc naic an sean-caisleán as bagair a éinn sa spéir. A Dair lán an leabair! cupeann an fuil in ár gcuisceadair an uair éios sinn a leideir. Seuram saic-suibal go sróimmo é. Léim car claidhe is gonnas. Sin é! ná bac leis na uiriseosa. Seo bur sean-donnóg ear an díos seo. Mo cuac sib! claidhe eile agus béróim istig i gCaisteán ádair an ludair. Acáimur ar páisil fá deiread. Doct féin an saogal é, san flaithearcad ann le fáite do cur nomh faeadealaid. Fuar, palam do balla, a Caisteán ádair an ludair. Doirig, duaire an cruic sin ort. Uaigneac acáin!

"Eróneán as eascar os do stuaig, Neannóg rua ar d'uráir úr. Tapann caot na seannac seans, As crónán na n-eas i do clúir."

Sgeut ná sguan níl le cloisteál annseo ionu i ucaoir Dómnaitl an doigair, nó Múrcada na uCaig; fá Cumonn Láirín, fá Ruairín; fá Aod; fá Sárinne ní Máille; ná fá na ceuntaib eile de fearairib treuna do fuair vódean is pásgad go mon mimic fá'n a vóin. Fíabait is plit ar do fleasair. Na butáin— agus cé'n uócar aot butáin na n-alpáir ar emín ar urlár do próinn-tíge. Náine go deo ar an slíocht naé gcumhingeann ar a seanaib. Níl móán uóir aot ballaí fuara, páin, agus seacrán an t-saogail. Díogaltas! Sead, baimeann an buacail báire sin, an saogail díogaltas amac, agus is searb do díos sé de gnac. Caisteán mór áro do bi ann. Do bi 178 croig de fáro paol, agus an mór ceantógas seo acá in a feasam 60 croig ar aoirde do bi ann. Do b'iomra sin oireagal agus árus do bi ann, agus daingean ina gceann. Agus is tig linn do ráo go raib pios a gceirde as na saorair v'póingis. Fad i leir, go dpeicir na fuinneosa. Tabair fá deara com min is com liomta is acá a scuaga. Do bi obair gheannta agus carraingdeoraora orra naé raib a fára, ní hé amáin i n'chúinn aot i n-migeán. An lá gur caitead an oiread sin uóiracra as glaná, as mína, is as liomad cloic, crutugeann sé cé'n cuibhacrao do bi le'n ár sinnaib, agus naé croig is ár do díos ar bun i gcóinnirde aca. Aoirbinn do beir i ndéad an ludar amsear posa agus plóeána. Tír ní-áluinn carc timceall air—cúine, sléibde, mága, rosa, coillte, agus loc mór, fáda, fannig, oirdeanao Coirb. An tóir is an fáro, an cearo-praiois is an fearóg, an gírraio is an gí-píadain, an bradóin is an breac, san cróat ar iasg na fairge sa gcóinnirdeanao. Níl is uacair, is im, is peoil, is beoir is uisge beata ann. An flaithearcad féin is a caoisig cruinn ann agus iad uile agus a gceirde as deunair go sógac so-meanninao ann. Da breagán an peir iad lá samraio, timata treuna gabta, sleusta ann. Maá uairte áirne a raib iomdur, agus léigean orra ann. Seancraoche agus ceolcúin ann. Tigeannai óga as surge le maráin maiseamla, meróreaca ann. Duao so-blasta ar boro agus deola sáineamla mar aon leo. Dáiteamain as preascat ann. Coirne is cóinnio ar bun. Siomannao agus gáin ar bun. Slánci as á n-óil ann. Slíomáca as á n-áirín ann. Féisse as á deunair ann. Ross-eaca ná d'flaithearcad as imcead ar an ngeoir! Ar maráin, fádao, agus fian-cosagair, nó seolair an an loc. Caple as á ngleusaio, beuthnag as á ngeatú. Teanncáin as á ocaannao. Caicraí as prinnceam. Cúdar le'n a mbeul. A bpoláirí leacta le díogair éin seirge. Tairm na geon—ceolmar a mac-alla, do ba geat le cluasa óisín do cloisteál. Maragá as léimng 'na uallatocadair. Fáin buabail agus 'Teatú nó!' ar an ngeoir. Ní mór buir do slúcas agus do cúro Gleacuir-béad anois, a fionnais rua. Tabair aine maic do do sguatib, nó is seairt go raibair d'a uimeadair. A san iad na gceorad-an-áirde as gceur dancaca sa n-eas. Mo cuac iad! is naé iad fa' cuireas glionnair ar mo éoride! An bpeicir anois iad, sin é an áir a bfuil an coimhinn. A Maic iad, tóir uóir is fáin, aot uar bris an leabair! acáin uile go léir góirde

as an seapail-glas. Cá n-iongha so ucais an fire an craob'oo tarta uile!—

"Se an t-eac glas naé measa tréit ar rás. Car Cuiraio lile do aircead mar faoc lá Máir. Do beunad buair san duao ar an sceat is fearn. 'S a pamaic ar an toman ní geadair go brát."

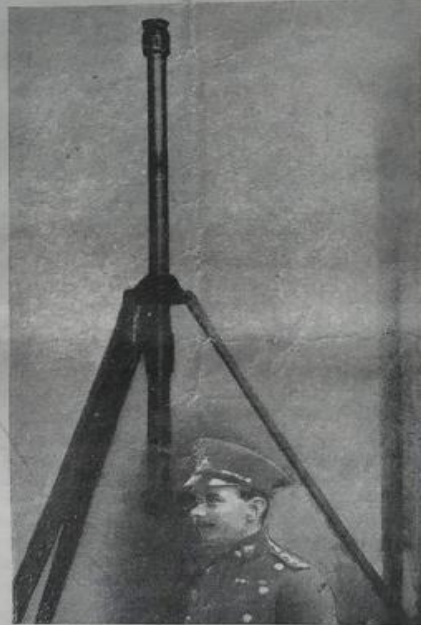
Susan binn na seirge, aoirbinn linn é, geat le'n ár gceirde é. Ionngantac emne an long acóir, ionngantac an gluaisteán, ionngantac an rocar féin, aot is mó é ár meas ar capall maic, agus ná raib éire go deo san tream a mbéir sean aca sin, agus a beuras coctom uó.

Flait nó ban-flait seancraoche, nó ceolcúin, capall, nó cá, níl aín anois fainóir! Níl le cloisteál ann aot "Sá, sá" an preucáin moir, agus meirgeallac na ngear fá'n érean!

"Aot níor imis cá fáic d'a feancús uóinn go fóill," ar Cúmin. "Breac bán uóinn, má sé do coil é agus sgaol eugáin é."

"Fóirio, a Cúmin, ar chualais riám gur 'i n'olair a céile, sead uemtar na caisleáin."

(Leanfar de seo.)



"Irish Lipe."

Glome é seo a Caisteánáin uó'n fear acá díos ins na trinnisib aon cor a cuireann an náma de.

INSEAN MANANNÁIN.

(Leabair a uó).

CIAN Ó CÚMMEIDE DO CUM.

1.

Cois Lipe gceim-oróide i uigis geat faodlac di Colm as cráic le uáin a's eisce. "Is neas," ar páorais Mac Plámáis, "sinne a beir mar cáimur, ró-ácas ionann. Cúinear i gcúinne uóin bris na n'óiseac, suab geat gCua, i Muman na péite. Aot uemim go rána gur b'ádar caoi uóin ár seoir, ár gceim, ár meróir, ar flúge. Níl agáin rá mbáir fion-páisan amma, feallsamnao ná saoirdeac éin sídosta banban."

Fad fáme An Craobín aoirbinn léitireac, O'féac Tarógin éigis go haereac gáirdeac, di coamhlac ionngair ar gúis an laoiris. A's Dubairt Conán "ní miltéin go uci seo." "Díoró réro, a cáimur," ar páorais Mac Plámáis, "a's cuiread i gceill mo sgeat san spás uoirb."

AS cur car maol díos mo éoride le n'ó-guá. Do fáite na fneirge 's u'óise na fóola. Tá platon 's homéros mar saolta gúirde uóin, Sean-eatáir na hAicne as caicneam go síor liom; agus éire na b'páin is gnaoi liom fós i. Éo mór leis mo fneagais a laocra éroca. Aot na faedil ionu—is cruas an smaoine—is boct a saoirdeac, ní ionngairde a n'ghlómá. Platon a's óisín uóin mbéirís i n'éirinn. Dar nóis b'áir fuara a ucairín fá faeadeala. Aot is eol uóin ár n'aoine beir díogac cráideac.

Spiorad an fáite i n'ghlómá 'sus sgláburde. Tá bris sin is ionngair naé cúmaoac a saotar, a's co breas le sean-teamair, Cois-fairge 's na téiseaca.

AGUS maróir linn féin; báir, tréim-fir, caoisige.

Díoró go meróreac, cainceac, gluaireac. Aot u'ois an áirneáin, de báir ar mbriatár. Ní tigeann úr-smaoine ná bris fíreacra. Ar nem-mó téirdeann, san éipeac, ár gceimráo.

Mar deatac cobac amac sna uóirne. D'éirig díospóireac go beorac na díoró sin, b'í baráirín na móin naé cráic fíreacra. Naé péir saoirdeac, saoirdeac, áille. Beir i bpeirín go fóill i b'póla mío-ácas. Agus spiorad na tíre co claidheac breoite. A's na faedil co simplíre, neam-fúiseac, m'íreoraic.

"Aot ní sinne ar an stáir sin," ar páorais Mac Plámáis.

"Dair linn féin bream léigeannta, laocraio áis sin."

A's buir breas sin go léir beir co saotrac saoirdeamail.

Le marce na fenne 'sus fneagais sean-aoiseann. Duir coir uóinn oibria le páirne an Craobín. Sna laete 'nar báirig sé iol-taisce na n'aoine. Duir ceart uóinn uile beir co fúineamail éacrao.

Go pomeann ár mbeata le fear ceapta sgoit éanna."

"A fíne uí Plámáis," do ráo An Craobín, "is cusa tá scúirde eug cúmao a's saoirdeac."

Naé com a beir sásta le lágac a's cráideac ná uóirdeac a's péite na n'faeadeal go brátac? Tá fá a's ciall le fáic nio sa gceimne, le piopa cobac co maic le Sinus.

Ar flúge tá siuasao co ionngantac le cláirig, agus níl sa b'páir aot deardbráic an sgláburde.

Is geat liom Platon a's Ceann a's Néget, aot tá iomra feallsam measg tinnceir.

Le neirid uíla is ual uóinn claidheac, a's is péir beir móra ar bóirín.

Dubairt Colm: "Is péir, san breas, a Craobín,

aot níl sa méir sin aot caoi de'n fáre.

Ní sna bóirín a díos an móirdeac,

agus níl si le páirín ins an áir is glóirne, aot 'nar spiorad féin, 'nar méim, 'nar léargus

(agus ionta súr tá iol-cúmao díos maorá).

Is áir an cráic díos do gnac as faeadeala.

Ar ruoiá n'ó-uíla na cuairte saogailta,

'Sá muiad go háro a's áir náir mian leo don atri do deac ar a n'oreac ná a mbriis díos.

Buir ceart uóir éirge a's oibria go trénao.

De na neirid uíla neirde nua do deann,

Níl ionta mar táro aot ádar saotar.

I n-ionta beir slóirde mar fáirleann faeoir."

"Dair fáir!" ar Tarógin go meróreac lágac.

"Tair niois uacáirge 'na páorais Mac Plámáis.

Buir gnaoi leat an faeadealac féin d'áirdeamail."

"San áirdeamail go síor ní fion an faeadealac,

Níl inde aot cabail san meadair san cádao, san pás san sonas," ar Colm go láir.

Ar an Craobín: "Mo léan! San faeoir beir sásta

le simplíreac a's uílaoac a n'óirdeais áisa."

"A cáimur, má's coil linn," ar Colm go gáirdeac.

"Níl teora le faeadealac ná méir ar n'ácas

is uóinn ar n'úirdeac aot oibria go saotrac

a's san a beir sásta le práca 'sus caorós."

MÁRÇA 6,

AN CLAIÒEAM

1915.

ARÁN FACAÍ.

"Cácar as magarú fá na Gearmanais fá go bfuilte ag déanam arán de facaib agus gur mílú leo an cineál sin arán," arsa Lloyo George an lá éana. "Trois go bun searó an trois seo agus an t-arán facaí seo as na Gearmanais taisbeánann sé an manac atá ionnta. Is mó go mór m'eaigla roim an manac soim," ar seisean. "ná roim a ngumnaib ména agus a sub-maintinib. Troispró sío go bun; sin é an manac atá ionnta; crutúigeann an t-arán facaí gur manac cruad seasmac a manac sío agus cóspair sé bliantanta iad a élaoró. De claoúpar iad," ar seisean. "mar go bfuil Dia linn-ne sa gcógaí so. Tá a lámh san obair agus déanpar brúgar den Gearmanac craosac go fóill." Má's pór an gceat go bfuil Dia ar taobh Sasan sa gcógaí so is mór an t-ionghar na mbearó na Sasanais péin burdeac de as uic a cónganta. An lá céana a raib Lloyo George as cannt an arán facaí cum sé i leir luic oibre go bfuil cuio aca dom tugsa do'n ól is naic uicis leo a gcuid oibre a déanam, agus dubairte gur mó an gnios a bi déanta onta as an olacán ná as loingeas cogair na Gearmanie. Bi an tsibialtaic ag curim ó na céite, ac ba cúma sin te luic, maime agus luic oibre Sasan. Bi aicne aca lobta te nól agus an dá aicne aca i sgórnais a céite i uicab áraib páige. Bi airgead agus árodrabac te déanam as amáit mar go bfuil sío ag coasáil go sear ó'n bpraimne is ó'n Róis. Ac b'feann te luic oibre plúcaib a sgóise nó peomling áraib ma bpáige ná can-te-céite nuair acá an páillaca. Ceapáirde, ná mbeaó lámh de san obair, go scrúdaíre cúrsaí na hImpireacra de réir a tola ac is baogalac naic minne a réoitegeann cúrsaí Impireacra, ná peabas é, agus blige de te na céite. Mi árodrabáin naic bfuil an omeao de'n éant sa gcógaí so as Sasan is atá ag aon éumacé eile aca, ac is soiléir naic deag-fómpla d'aon éinead ar toman munice Sasan pá lácar. Féac Lloyo George agus ainn de 'na déal aige go mion is go minic, agus a croirde gá brúg as an eagla roim an namhar; agus féac an stuag mór ag tabairt cuil do Dia. Mi naon gceat nua as na Sasanais a teicéir sin. Ba minic dóib beir craosac agus neam-fumeamail i nDia, ac ní rabadar ariam san tream deas guscalac te n-a tceoróir. Glacadar i gcomharde leis an tceoróir. Cuirpró Lloyo George an t-olacán pá cois agus cuirpró sé talac ar luic oibre out ar ais i néadan a ngnóca agus coimeodan an Impireacra te céite sear eile. Go bfuilpró Dia ar doaimh na hImpireacra, roir iseat is uasal. Naic léir do'n uall péin naic bfuilpró sío-réagáirde maime d'aon éinead uasal. Mi aon baogal nios fearr gá cur rómpa dóib péin as na Sasanais. Tá an tSamnt ina rug ar leat aca agus an doctanais ina rug ar an leat eile agus an Craos 'na árois onta go léir. Agus scrúdaíreann na Sasanais an Impireacra, sinn-ne is na hálbanais is na Breanáis is na hIndiagis. Sío ar goimní iad, príom-éinead na hImpireacra sear iad uic leo péin. "Leannar ar lorg agus beir lib," ar sío. "Mi ac seapóir beir ag iarrar an tsean-geabóis a coimeáit beo. 'Se an dearla príom-téanga an doimh. Déanaró Dricons víob péin nó ní éireodar lib." Agus an bfuil ag eirge leo péin? Go sabáit Dia sinn ón tsibialtaic má's é Sasan tonad agus barr na sibialtaic. Agus ná donacé iad is mó a déanpas sío na sinn-ne. Tá an manac cruad ionann agus cleadacó agaim an arán facaí leis na éiantaib ac ní an t-éireadacó agaim, ná an cur te céite, ná rugálas te n-ar scrúdaí. m.

SAGART PARÁISE AN SPRIÓIL.

Tá cáirde an átar Tomás Mac Giolla Seannais a casad leis agus a cuir aicne air i gColáiste an Spriocáir car éis bronntanais a tabairt do. Bi ceao mór as an ácair Tomás agus bi an tead sin ar beagán trossán nuair a táinig an sagart paráise nua ann sa samrad. Cuig a cáirde an t-easnam pá deara agus éinneadar ar é a leigeas. Tá an leigeas deana go marit anois aca. Sé an t-ácair Tomás pean na deannan cé gur sa Spriocáir a com-nurdeann sé. Mi baogal go leigpró sé do'n Sáltaicac uil siar Cois-fairkse.

Céirde na leanbái.

Tiocparó na leanbái te céite aús Dia Donnais seo éugaim a. Iad lá. Deró rinnci, násaí, greann de 'eurté porc ar sibúal ón a 4 a ólos go uic 7.30. Baic ceant do cósmúgeoirí Darte áca Cuat a bfuil cloinn acu ábalca ar an ngeabóis a tabairt, na páisí cur go uic an céirde seo as 25 ceannós páimail.

Cois na Laoi.

Tácar as cosnugáir anois i gCorcais éim soerúge i uicab bairtúge Seacóhain na Saerúise. Tá trí craobaca annso agaim, Craob thí Snamma, Craob na Paróiste Teas, agus Craob Corcaige, agus 'ca an ácair go léir roimne eacorra. Minna n-deanar cuio marit airisú a bairtúge i mbliadna ní ar na Craobaca ná ar an áro-coise a toicé.

OIREACHTAS FUND.

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bí ULLAM.

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MARCA 6, **AN CLAIRÉAMH** 1915.
RECRUITS AND SUBSCRIPTIONS.

In the least organised of nations there is voluntary and co-operative effort for the common weal. National government and national institutions call forth such effort; but it often springs into existence through the very absence of national government and institutions. It is then the offspring of necessity, and in such circumstances it wins greatest laurels. The Gaelic League came into existence not to carry out what should be the work of the systems of education, but to make the Irish people realise the vital necessity of preserving their language and literature, and thereby prevent the perpetration of the last conquest. To set up new and independent systems of education has not been shown to be a practical problem; but it has been shown that the League, in addition to organising teaching schemes when and where it can, is capable of doing most useful work by directing public opinion against the boycott or exclusion of the National language, and of kindred subjects, by the official systems. That useful work must be continued, and, therefore, the Gaelic League must continue to exist. Besides the work of criticism, teaching activities shall wisely be multiplied, for apart from the necessity that exists for the teaching of Irish almost everywhere, voluntary effort is good in education. It brings education to the door of the worker, and gives their real value to subjects that official programmes regard as being relatively unimportant. The prestige, if not the rights, of the State—the foreign State in our case—is likely to become an obsession, even when subjects so dear to us as our history and language get but little attention. Voluntary and independent educational work destroy the obsession of red tape and programmes. The Gaelic League will continue to perform its two-fold duty of teaching-work and of criticism.

Seachtain na Gaedhilge is approaching, and we are reminded that the Language Fund for another year must be raised. Money worries are generally unpleasant, but there is joy in raising funds for the Gaelic League. In collecting for the Language Fund you get much more than the amount subscribed in hard cash. Every subscription is a guarantee that the giver will take a further interest in the League work, for the subscriber is also a part-proprietor, and ownership is an incitement to defend what is owned. It is better, therefore, to raise 100 subscriptions of one pound, sterling, each, than a single subscription of £100. It is better to get twenty subscriptions of a shilling each, than one of a sovereign. "A man's a man" in the League, whatever his wealth, and we want men and women much more than we require subscriptions. The worries of the collection could be lessened, and the joys multiplied if our collectors would remember that recruits are as important as subscriptions. We want men and women of every class and creed to join in the work of giving back to Ireland her own language, and of winning for her thoroughly national systems of education that will enable us to preserve in vigour our own culture and nationality. The League is not a high-brow organisation. It is good enough for all—it may even be too good for some. Besides calling on us to stand by Irish Ireland it gives us an opportunity of doing so. It shows us the direct road to nationality, and helps us to find companionship on the journey. No cabinet minister supports the League's programme; no crowned head patronises the movement. The League, nevertheless stands for nationality, and for the essentials of Irish nationality more truly than any other body in existence.

DAIL NA NDEISE.

Padraig de Bret presided at a meeting of Deise Gaels held in Carraig na Siúire last week. The meeting was representative of the three Deise counties, delegates being present from Cluain Meala, Caiseal, Portlairge, Cairlean Nua, Baile Mac Cairbre, Bearnas na Gaoithe, and An Charrig. A permanent committee named Dail na nDeise was formed for the purpose of forwarding Gaelic League work in all parts of the Deise. Such a committee will find wide scope for its energies in the Irish-speaking Deise. One of the first actions of the Dail was to appoint a deputation to represent to Dr. Sheehan, Bishop of Waterford, the need of Irish in the schools and churches. The Language Collection was discussed, and a serious effort will be made to reach all districts of the Deise this year. A series of tableaux will figure in the La Fheile Padraig procession in Portlairge. Feis Portlairge has been announced.

SEACHTAIN NA GAEDHILGE.

The timthri and many voluntary workers are busy arranging for Seachtain na Gaedhilge. Dublin craobhacha promise well. Prepara-

tions are well advanced in the Deise, in Ciarraghe, Clar, and Muigheo, and in parts of Gaillimh. One hour's work before La Fheile Padraig is worth a week's effort when that day has past. Collection literature may be had for the asking from the central office.

COINNÍ.

- Oireachtas, July 25th to 31st,
in Oimheagan.
I.—Feiseanna whose dates only have been sanctioned.
May 30—Lios Tuairil.
II.—Feiseanna whose syllabuses have been approved by the Oireachtas Committee and whose fixtures are fully authorised.
May 15 to 17—Lunnasá.
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June 26 and 27—Feis an Cláin.
June 27—Mulleann Ceann.
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SLEO NA SCAT.

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An tAthair Tomas Mac Gearailt, lectured on Sgealaidhe Chonnacht at the National Literary Society on Monday.

The stock-in-trade of the Sgealaidhe, he said, included things preternatural, supernatural—as a rule the farther from the neutral the better. Funerals, fairies, fortune-tellers, graveyards, and cats, priests and parsons, bailiffs and landlords, and the diabbail himself who usually came in for hard knocks. The rent had been an ever-verdant topic. Now that the buying out of the landlords had just put an end to the usual form of rent-paying, an important ingredient in the story was missing. For inspiring surroundings for the folklore story they required a thatched house and a turf fire. There was something sociable and comfortable about a turf fire, something which recalls the bog and the heather, and the happy days of turf-making. Its smoke gave an unquestionable flavour to a story which coal smoke never yet gave and never would. The Sgealaidhe, generally speaking, was a poor hard-working man or woman who had several Irish stories by heart. These stories had in many instances come down from very early times, many of them belonging to the heroic period. They told of battle, and of fairies, and of love. Their language was simple, was idiomatic, in a word, was true Irish. The story-teller was a welcome guest at the fireside of a winter's night when the day's work was over and the wind was howling outside and sparks like tiny armies were flying up the chimney. There was no native speaker of note who had written books in Irish, or who was fluent on the platform, who was not under great obligation to the Sgealaidhe. The Sgealaidhe was his first, his best teacher. From him he had learned his art of happy expression, his turn of phrase, which differentiates the real Irish from what is modern man's invention. The Gaelic League, by discovering the story-teller, by bringing him forward

to public notice, by showing esteem for him had done a great day's work for Ireland. And Dr. Hyde, by taking down numbers of stories and songs, which would otherwise have perished, had done invaluable service to the language movement, and made the present and future generations of Irish people his debtors. Those who had read or heard the usual stories of Connacht must have remarked that they were amusing and innocent. At least they were harmless. This could not be said of some of the novel and novelette literature which was dumped on their shores day after day, which was dangerous to the minds and hearts of youth, which it tarnished and poisoned. He had heard it stated that some of the older written tales in Irish were coarse, that was, judged by modern taste. It was absurd to apply such a slander, inasmuch as coarseness or bluntness or outspokenness representing the tone of thought of a given age did no harm at all to the people who lived at that period. Their, perhaps, prudish refinement today was offended at much that was quite innocent and harmless in itself both in English and in Irish. It was the double-entendre, the veiled insinuation that imparted the virus to injurious literature and makes it deadly to inexperienced readers. There was none of this in Irish of any period, above all, in the Sgealaidhe of modern times. The Sgealaidhe was a very agreeable, unobtrusive, well-mannered person, and very entertaining. The genial Sgealaidhe had brightened many dark hours in the lives of toiling people, and alleviated their burden of sorrow and care; he had gathered into the storehouse of memory precious traditions of their race; he has, as it were, wandered by the sea-shore and picked up the plants and wreckage and saved them till better times might see the reconstruction of the ship called Erin. And for these reasons their feelings towards the Sgealaidhe of Connacht were those of admiration and gratitude.

The Boy and Education.

Rev. T. Corcoran, S.J., in an address on "Education for Working Boys," referred to the great work done sixty years ago in Dublin by Newman. Putting aside the narrow Oxford concept of education in 1855, Newman associated for the first time in modern Europe the idea of a University with the technical and constructive arts and sciences. Ever since his time this broad view had made progress elsewhere; it was not yet sufficiently attended to in Ireland. For the money spent on them, and the interest taken in them, we had both elementary and secondary schools that were as good as any in the world. But their work failed to yield full results because of want of connection between these schools and the daily lives of our industrial classes. Coming towards the end of a primary course, a scholar's aim in life should be clearly fixed. For urban areas this required a local educational and industrial census, giving full and clear and specific information. Compulsory attendance at a full primary course and at a long continuation course after it was essential for the industrial well-being of a nation—most of all for a poor country such as Ireland. They had to recover the national position in the industrial world, and could do it only by a thorough dose of practical education, one that would rid them of the widespread want of respect for

agriculture, for trades, for doing plain practical work themselves. Such a change of national temperament had been effected in Switzerland, in Denmark, in Roumania, in Austria. It should be undertaken at once in Ireland. The lecturer then sketched in outline a provision of after-primary education for unskilled and for skilled workers, insisting that at all stages religious and moral education be given in connection with a knowledge of contemporary industrial and economic questions. History was a good subject for general education, but it had been too much about the past, and too little about the present. For skilled labour the school could be only a supplement to, and not a substitute for the workshop. The need to keep technical teaching as practical as possible made a special training for the technical teachers an indispensable step in the immediate future. Secondary schools in this country were far too uniform in type, and too abstract in their relation to the life of the country. They did nothing to provide the thinking farmer and the alert industrial worker. The controlling force that prevented variety of type must be broken. Schools for the advanced training of actual workers, so as to make them organisers and developers of industry were needed. The reorganisation of education in this country had the first claim on their energies and on their pockets in the next couple of years. Financially there might be a tight fit in other directions. There must be no such idea as regards education in Ireland. It must be their chief source of strength. It had been starved in the past. Finally, the lecturer commended the practical efforts of the Catholic Working Boys' Technical Aid Association. It will do the indispensable work of the people until the people awoke to its own imperative duty towards its own children.

THE GAELTACHT.

A chara,

As one of the ardhthimthiri referred to in your note under the above heading in this week's "Claidheamh," permit me to say that since my appointment as ardhthimthiri I have had no headquarters; but almost constantly moving from place to place, wherever I found work to do, over the wide area placed in my charge—except the time taken up with the Language Fund Deputation in Dublin.

As I am dispensed from the latter work for this year, I have just mapped out a programme of work for the next four months, which takes in a big slice of each of fourteen different counties.

If, however, the Coiste Gnótha should consider that I would serve the interests of the Organisation better by taking up headquarters in Gaillimh, as you suggest, or in any other part of the Gaedhealtacht, I shall be very glad to do so, on receiving their instructions. I write in Béarla as your note was in that language.

Is mise,

SEAGHAN MAC ENRIGH.
Droichead Átha,
28.2.15.

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seánín.

D'éirigh an t-Sean go h-árd na pinniminte anáirde agus d'éirigh na fuiseoiríní agus na smólaigh agus na lum cuirseach de'n ceol, do bhí na beacaí go saothraí agus fuadaí meala agus céaraí as blácaí na dtor agus na príompaíam as crónán go trom leis-geamail trí an aer, ad' do d'adail Seánín sa lios mar do beaí tuine ag feiceam le trúmpa deire tohnaí, agus san aon corinne aige leis go ceann na mílte bliadán. "Do bhí dá ruv gurá" féirum le Seánín iad a véanam com mait le h-aon fear bán. U'féadfaí sé cáir pórtair do gaoilteas síos na scóiríghí san anáil a tarrac agus do véanfaí sé corlaí go véanfaí sé míscailt—ní dóiseoat sé féin go deo. Do lean sé air dá drúg sin sa lios agus ní raib an vacac búrde ná a bairrle ná na ráiseanna ag cur cinuis air.

Do bhí saobh ag an mbacac búrde. Míl a fíor agam-sa car é an saobh é ná car é an tóicéas a bhí ann agus ní dóis liom, leis, go raib a éraoda geimealláige ná eolas na ngeabán ó véanigh go ró-éirinn ag an mbacac búrde. Ad' d'áirdeoin an easnamh sin ní raib a fáir de matura ag bacac riam. Tabairfaí sé aise do'n cruceall agus do sna páistí beaga mar do véanfaí tuine. Do sciobfaí sé ceare ó bean feimeora, nó dá h-abruighinn é sé; agus ní h-annam a tusaí sé páimairé shirpiaró leis cé naí dóis liom gur ve corlaí a reaca a beirtead orca de gnat ad' de corlaí an tóicéas agus na lábairéaca a bhí na éiríde.

Nuair a táinig an bacac búrde agus a asal agus a saobh ar páire na rás, do scuir an fear an t-asal agus do érom ar a bairrle agus a ionas saothair agus gnóca d'ullmú. Bhí raib aon tsuim ag an matura insna gnócaí sin—iomad de'n aithe do bhí aige orca, is dóca. Dubairt sé leis féin ná raib aon gnó annsú aige féin. U'féac sé na ceirne áir na timpeall u'féacairt cá h-áir ba dóiríge do piadaí agus pionna cosgar do véanam. Connaic sé an t-áir os cionn na páimé. Siúo leis agus níor fás sé ná beannacht ag an bpean búrde. Táinig sé ar an áir an éimais na ráicmíge. Do éir sé a fíon san aer agus do bhí ag bolaitémeacé. Annsan do fhuais sé leis timpeall i dtreo go raib an lios uir é agus an ngeat. Ní fada gur scap sé. Fuair sé bolait ad' b'áir leis

annsó é agus b'fearr leis bolait shirpiaró go mór is go fada. Do éir an bolait sin doiscin ar an matura. Do leis sé kraoí as agus do cumil sé a fíon uir a dá lapa tosaí. Annsan éir sé éirinn víreac ísteac sa lios agus fuair sé Seánín. U'féac sé air agus do éir sé leat-éann am féin agus leat-éann leis san aer. "Dof!" arsan saobh.

Níor corruig Seánín ad' srann a éir as. Do ceap an saobh gur éirge féin an srann.

"Dof! dof!" ar seisean agus táinig sé níos fíorra do'n doilacáac. Do éir Seánín srann míscailt agus do corruig sé. Do éir san insneac ar an matura agus do lean sé de'n sabaíghí go raib cubar le clatánab a béil. Do míscailtígeat Seánín agus u'oscail sé súil. Do scap an saobh.

"Tu clatáac go véanac!" arsa Seánín ad' is amháir a éir an saobh a téanga car clatán a béil agus bhí sé ag tarrac a anáil níos réirde. U' eirigh Seánín amair agus u'féac uair síos ar páire na rás. Do bhí a lán daoine bailtíge. Do preab Seánín.

"Dar piopán an t-annóil!" ar seisean. "Ní fadaíac car a éirge?"

"Dof!" arsan matura agus bain sé crocáac a éirball le muiníteacaras. Ad' do éir sé an t-éirball i bpolac lairéac uir a dá dóis agus éir sé clatíe an teasa amad de nuair a rug Seánín ar éirde. Níorb' áil le Seánín muiníteacaras a véanam le saobh.

U'irígh Seánín síos agus ní fada go fhuair sé an vacac búrde agus a bairrle i bfeannas aige. Do bean míscailtígeat féin dá éirle ins na bréiríe blasca do bhí aca. "Seo," arsan bacac, "isteac leat."

"Ní raib," arsa Seánín, "go bpaíge deo."

U'féac an bacac air. "Máimus go scuirid sé ort," ar seisean.

"Ní éirpeac," arsa Seánín, "ná píce deac aca."

Fuair sé an deo. Annsan do éir sé mar a raib deime agus corlaí an an tóime. Do cumil sé a lán do'n corlaí caoí amúic agus annsan do cumil an lán dá agair, i dtreo gurá iongnac leat an saobh Seánín do bhí ann i fíonín trí nóimeacáil. Annsan do éir sé sa bairrle.

Doir loim féin is móir an tóicéas agus an fuat acá ag na h-annóiríbh go léir oramíne na daoine. Tá cuis mair aca éirginn, pé agat é, agus is deimeacé dá tóicmíghis iad gur suarac an tóicmíghis acá aca ar an nuinne. Míl ad' dá annóirde ar an saobh gur mair leo iad féin a páirid agus vac a éir iad féin

beacac an vac a éir Oia orca. An muc agus an tuine a véimeann é sin. Do bhí sé mar éleas ag na h-annóiríbh paró cloisim agus ag na fíor véanaga sa Doman Tiar, agus cloisim leis ós íseal ná bíonn cur de na míla sásta uairéannas leis an vac a bíonn ar a fíoríu fíuairge ná ar a leicmí. Ní h-iongnac go mbéar na h-annóiríbh ag seicneacé fíinn. Cía connaic riam cat ná saobh ag vac a éirí fíuairge? Cía connaic riam asal ag cumil síte dá agair éirí na h-annóiríbh gur asal é. Ní fadaíac doime riam. Tá an cat agus an saobh ró éirínnac éirínnac a véanam uir féin mar sin. Tá an t-asal ró uasal éirí féin a ístíu mar sío i lácar an tsaogail agus do fíorab sé bás de náire dá fíuimíle síc an a agair agus ar a éimeacáil.

Ad' ní i vacac na n-annóiríbh is mó acá tóicéas na h-annóiríbh eirle tuille agam. Is iad na rúdaí suaraca míscailt a éirínnac a éirínnac an tóicmíghis ar fíor orca. Tugaí buaró uirínnac ná tugaí uirínnac féin ad' ní raib aon annóirde riam aca san com h-éir ná com suarac ná com tóicéas leis an tuine. Iteann an tuine fíac aon annóirde eirle beagac agus an méir ná h-éirínnac uirínnac ceangluiréann sé iad agus smactíngéann sé iad agus buairéann sé iad. Ba cuma mar fíall ar na h-éirínnac sin dá mbéar sé féin go mair ná go h-úasal. Míl sé uasal téirgeann sé uairéannac éirínnac a tanc a mícáac ad' ní bíonn sé de éirle aige uairéannac scap de'n ól go n-éimeann an deoí breicte é. An bpeacac doime riam cat ná asal breicte le h-éir? Ní fadaíac. Tá éirle uirínnac agus tanc ag an asal. Agus rúdaí aige eirle véimeann tuine. Téirgeann sé amad os comair na n-annóiríbh eirle agus éirínnac sé cuma com suarac, com h-éirínnac ar féin ná líonn aon píce de maíoracé uirínnac an tuine ann. In-ionas éirge éirge agus é mairí mar ba éirínnac a véanam tóis an mairí a bíonn aige dá tabairt do éirínnac an tuine, is amháir a bíonn na daoine eirle ag fíuairde agus ag véanam fíuair de. Sin é do bíonn uair. Cún go mbéiríbh ag mairí pé a éirínnac an tóicéas air féin. Naí suarac an rúo an tuine? An bpeacac doime riam asal ag mairí pé asal eirle, nó an bpeacac doime riam asal a véanam rúda ad' an rúo ba éirínnac u'asal a véanam? An bpeacac doime riam asal ag uirínnac a véanam riam asal ag uirínnac a véanam riam asal eirle ag tabairt píngne do'n asal a beaí na bun ad' ceo a deir aca trí uirínnac a éirínnac le na n-annóiríbh sa bairrle? Sin iad na smactíngéat uirínnac féin a bhí ag uirínnac a éirínnac asal an vacac

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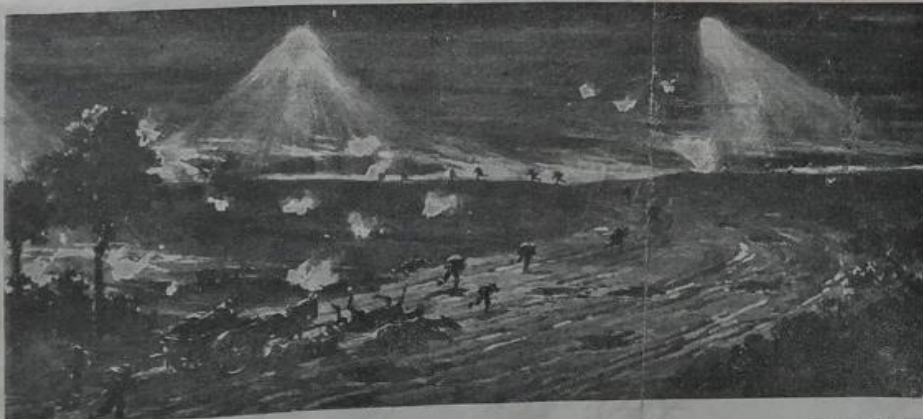
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