

Pinzinn.

Ἡ ἀντίφρασις ἀποκαλύπτει τὴν ἀντιπαράθεση τοῦ ἀντισημιτισμοῦ καὶ τοῦ ἀντιχριστιανισμοῦ. Ἡ ἀντιπαράθεση ἀποκαλύπτει τὴν ἀντιπαράθεση τοῦ ἀντισημιτισμοῦ καὶ τοῦ ἀντιχριστιανισμοῦ.

"Ó bheanbhainn fánaict ann" an Cárann. "Mí iongnas ar bit é, agus có mar a mbíod Tuata De Qanann agus Píobais; mar a mbíod Manannán Mac Lir as crocad seolta de fán-bhéir le saot, agus go mbéaraict sin preis as Ruairrí Ó Conchubáin. Ní, agus as flataib agus amhinnigib naé hé! Níor léigeadar do na maruib lothóir na crogaib. Aí Maírcín, bail ó Dia orraib! So héirí anois! Cas iscead annsin ar an ngob sin i. Racaduirt i dtír annsin."

Agus seo é Oileán an Fáilí óráibéig anois aghaid. Truag san seanúis iomlán an oileáin seo aghaid. Ós mbeic, do b'éad aghaid na h-Éireann ain, agus eolas níos fearr aghaid orainn féin. Mí seas cé hé an "Fáilí óráibéig" ó'n an h-annúisead é. Aéc is fearad naé eisean amáin an t-aon tuine beannúige in a coollad ann, buathimis iscead éin na roilge agus cuairtúimis é. Is iomra sin sócrad do eigead ann tráit. B'ao m'iairid báir, agus a b'p'oneadé as caomead go cúmad ceol-bhinn amail do-ro-féinne na b'fian ar eus a gearad. Naé isicis annseo acá an cúineas mór? Cráimne móra, fada éant le cladaé as tabairt postad de'n fáidee isicis. San le cloistead aéc siosmarnad na sooirte trío an tuilleadab agus ravad ná deoinn ar an tráig. Adáimio as an roilge fá deoir. Fásad! Neannúga, briseoga, copoga. Naé aiscéad é, com fáilúgead is b'ios Clanna Fáil i dtáirid uigéanna a n-áicnead. Caomtear iad, agus cummúgtear orra, aéc

de ceannab i gcuma-roct tuine, diad indiató orra: na colúnn agus an aghaid ceolna le n'áicne fáta. Aéc leacra le steasa an balla agus canraingeadéad com h-ionganadéad sin orra is acá le fáil. Aéc an t-úgáin, an Róire Liam Ó Flacáin, gur ab obair glan-faéadéad an vánaict seo, agus gur ceannab i sul ar cáine na Normáingis go n-éirinn iac-glais riann. Maic an ceare aghaid bróo agus nimeu do beic aghaid as na h-áicneadab ó'n an p'olúing. Mí luic fogla, nó d'eam d'abardó, áineadé do rúne leabair ceannabais. Caile áro maca, Dóran Dóllóis na Teannac, Sgrin Maol Búige, Sgrin clais Pádraic, nó na ceurda de p'eadab eile dá b'p'it aghaid m'iairid b'io gur ábair áicis agus glonúadab d'áim iad seo as fáil agam, acá ábair b'ioir agus b'ioirid ceurda annseo mar a b'p'it in ar seasaib. An Teampall Alúinn, ársa seo as tuitim ó'n a éile, an t-éidean as pás so p'adab agus as s'g'itcead na seolac ó'n a éile. Neannúga agus copoga sráite, briseoga agus p'eadabab as pás ar an áicne anois. É san éile, san díon. An doineana, is an fearadain, is na clada-sneadé as m'ilead na seolac n-óráibéad sin. Naé h'iair Clanna Fáil acá fáilúgead ann? Agus cé'n doicéar aéc an eigeanna and leis an áit in a rúire caoraé—fear m'iairid punt é, agus ní caitead sé cúpla ceur de caoi 'gus slac do éir ar "p'otarác polam san áir!"

Da sear linn fáilúgead annseo as éiscéad le ceirleab eun agus monabair conn—an loé mar fáil caoraib féin agus an toman mór, as maicéad is as smaimead ar coraib an t-saogail, as deacra ar an ngráib as éirge caob toir de éne mead ar maruib, as breabán ar na reitcaib san oróde, as eir is as eircaib linn féin fá m'iairid de agus as m'iairid a m'iairid. Aéc ceana, "ní mar áicneab h'icéar" agus "an uair is cruaid de'n eiricis eirce ní rú." (Leapad do seo).

INSEAN MANANNÁIN.

(Leabair a dó).

CLAN Ó CINNÉIDE DE CUM.

III.

(An leabhairm).

"S b'ionn m'ácam 'sá m'iair Steannúraib 's b'ur saotair,

'Sá ráo gur é beangán nua-beatad na h-Éireann é.

Ceapann iomarca faéadéad gur cneal aosta p'eadab iad,

Measann sib-se go cuigead gur innead, ós sib.

Is aghaid an fáil—car riomad na cúrsaí

Acá n'iairid fáil ngráib a's i réaltanna rúnda.

Dá b'ionn sin is tuat váirid beic buain-b'ioisac fáilúgead

(Mar is cóim do fáil tuine sa scrúinne rí-áicneab).

Aéc tá orca-sa go fóill aon m'iairid aghaid

'Tá as m'ilead do beatad: baot-faigla roim gráid glé.

Cneit uaim—mar an gráib do'n pláinéir: sin

so fáilúgead

An gráid glan do'n áicne, as fáilúgead so

sin leis.

San gráid i n-a éiríde, áir, ióad, a's réir-glán,

A's é uil is bráicé de, tá sé fáilúgead as éinead

Sa tsaogail beic as ceapad gur 'na beatad váirid

A b'ionn sé aon uair dá éinead a's saotídead é.

Fion-cuigead fáil ngráid, fá n-a cábaot a's a naomídead,

Ní na fáilúgead so fóill roim ógláig 'gus fáilúgead.

(Ins na fáilúgead fáil ó mar is eol tuic uaim ceana)

Ní fáilúgead searad fáilúgead an fáilúgead.

Tá fáilúgead sa uil agus saotídead i seomúirde

Gur náiread, áicneab, baicéad an m'iairid.

Agus measann fáilúgead eile, luic fáilúgead 's fáilúgead.

Sunad iomann a's eiríde le ceannad m'iairid glé.

Ní fáilúgead ar fáilúgead a leasa éiríde éinead

So fáilúgead an n'iairid an m'iairid éiríde.

Saotídead na fáilúgead, is fáilúgead fáilúgead é,

Saotídead na m'iairid, fáilúgead sé le fáilúgead.



COIR ALAINN, CONAMARA.

ni consúigeadar bail nó slac ar an ngráib as a seom. Aéc an mó' b'p'it naé fearr ar bit é. Mí ins an saogail seo aéc seo.

Lia os leacé! Acá ann agus ceann de na eun is sine i n'Éirinn annsin os do comair. Aécnead go m'iairid sin leis an seicéad aois. Acá si ar deunab coise ó'n ngráib anuas, aéc so b'p'it si ceannúgead. Tuitéad dá éirge so teit si os eun talman, agus na fáilúgead "Le Lugaéon, mace Lemeneh" gearad ar a fáilúgead. Measann gur mac deirb'p'it de Pádraic, naom, Lugaéon seo. Tráicann Ruairrí Ó Flacáin, an Oonabáin, p'eadab agus uigáin naé h'iairid i dtáirid na leacé seo. Tá éirid ar fáilúgead fáilúgead an áicne an t-aon ó fáilúgead, ní aéc ceann sin sin; agus uair té'n a fáilúgead fáilúgead an t-aon seo u'iairid fáilúgead na Róire, comairid eile ceirde com searad. Acá fáilúgead fáilúgead eile annseo preis a. M'iairid Ó B'io, áro-easbog Tuama, u'iairid sa m'iairid 1128. Cummúgead sin is eirid an don fáilúgead u'iairid fáilúgead an saogail seo, agus eirídead an na Teampallab.

Mí mar a éile deunab agus m'iairid an fáilúgead. De deunab na sear-eun ó'n uilúin is eirid Teampall na Naom. Mí óráir, ná fáilúgead, ná fáilúgead an bit as fáilúgead leis. Fáilúgead fáilúgead san searad, san doiga ar. Is fáilúgead gur fáilúgead é do nó fáilúgead deirb'p'it fáilúgead an fáilúgead Teampall fáilúgead. Caitead fáilúgead fáilúgead fáilúgead le fáilúgead fáilúgead. Fáilúgead an an fáilúgead agus fáilúgead so cé'n fáilúgead agus fáilúgead acá as fáilúgead leis. Fáilúgead in fáilúgead fáilúgead. Fáilúgead fáilúgead.

Aéc saotídead an éiríde, 's fáilúgead an an fáilúgead—

Mar is móir tuic m'iairid so fáilúgead sa fáilúgead.

"A fáilúgead an aois a fáilúgead so fáilúgead, i n-áicne móir fáilúgead, ó do fáilúgead sa fáilúgead,

Do to agus u'iairid ó fáilúgead i Maí-fáilúgead

Is eol tom nua-aicneab i fáilúgead fáilúgead

Aéc 'na fáilúgead sin, 's fáilúgead: naé fáilúgead so fáilúgead

Aéc fáilúgead fáilúgead an fáilúgead 's na fáilúgead.

Is fáilúgead móir, fáilúgead an fáilúgead do fáilúgead,

Agus fáilúgead an fáilúgead an fáilúgead naé fáilúgead fáilúgead.

Rinne fáilúgead fáilúgead—acáir fáilúgead fáilúgead.

Fáilúgead, 's fáilúgead fáilúgead fáilúgead i fáilúgead,

Is fáilúgead na fáilúgead fáilúgead an fáilúgead fáilúgead,

Deirb'p'it fáilúgead na fáilúgead, fáilúgead fáilúgead

's fáilúgead.

A's le fáilúgead ná fáilúgead ní fáilúgead fáilúgead fáilúgead

San a fáilúgead i fáilúgead fáilúgead le fáilúgead

Siomúirde.

Tuitéad an fáilúgead ins an fáilúgead i fáilúgead,

A's fáilúgead fáilúgead fáilúgead a's fáilúgead fáilúgead

Liairde

Ma's fáilúgead le fáilúgead fáilúgead fáilúgead i fáilúgead

Liairde so fáilúgead fáilúgead fáilúgead fáilúgead.

Anois 'na fáilúgead fáilúgead, so fáilúgead, so fáilúgead,

Liairde.

Tá fáilúgead fáilúgead, é fáilúgead fáilúgead fáilúgead

áirid i fáilúgead fáilúgead fáilúgead fáilúgead

Mar fáilúgead 'gus fáilúgead a's fáilúgead fáilúgead

Aicneab le fáilúgead fáilúgead fáilúgead fáilúgead

A's fáilúgead fáilúgead fáilúgead fáilúgead fáilúgead

Na fáilúgead fáilúgead fáilúgead fáilúgead fáilúgead

Do fáilúgead fáilúgead fáilúgead fáilúgead fáilúgead

An fáilúgead 's an fáilúgead fáilúgead fáilúgead fáilúgead

se.

"Fáilúgead fáilúgead fáilúgead fáilúgead fáilúgead

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MÁRÇA 27,

AN CLAIÖEAM

1915.

LUÖT MÁRÖÇA NA SAEÖILSE.

Creáto é an dream is mó atá ag marbhad na Saeöilse fá lácam agus as
a eür ó beir to labairt agus dá sgríobad? Ní tigró na hughdair le n-a céite
pán sgríobad sin. Is é rud aoir dream aca n. gur ab é Ríagaltas Sasana atá
as a véanam. Dein dream eile gur ab i an chlar agus dream eile gur ab iad
luet teagais na sgró is cionntae. Is péir eür ve'n firinne to beir as
sac dream díad som aet is é mo baramail péin nac bpuil aon dream ann is
mó atá ag marbhad na Saeöilse fá lácam ná luot labarta na Saeöilse ó
vúccas. Cionnus som? Tá sean-pocal ann—"mot an óige agus tiocparó
si" aet, maron le Saeöilse, is é leagan atá an an sean-pocal as Saeöilse
—"Cán an óige agus n tiocparó sí." Má tigró beartion istead i n-aon áit i
nóirinn ní tugtar pá deara a eür bearta agus n cáinteac é, dá vónaet an
bearta atá aige nó dá aistige an blas atá air. Aet. an tceact do dhine
de luot postlúnta na Saeöilse i meass na n-Saeöilse, ní baileac a bíos a béal
postlúntae agus pocal Saeöilse labarta aige an uam bíos cannteoir éigin ó
vúccas as tabairt mastair agus asmuicán do nó as véanam cruaise do pá
n-a vónaet is tá an Saeöilse aige. "Ara, an vóis leat-sa go bpuil Saeöilse
asat?" "M'anam nac bpuil agat-sa aet Saeöilse bpuile." "nÓmnae,
ní béró Saeöilse asat-sa go deo." "Maise, níl an Saeöilse ceart agat-sa i
n-aon cor." "Tá canamaint ar do eür-se Saeöilse." Agus mar sin de.
Sin é an port a bíos aca agus muna dhine vaineac vana an mac léiginn is
searr go mbanteac an eüróe agus an misneac as agus go n-éirigeann as an
n-Saeöilse an fáo. Ní páigteac aon luot i n-a eür bearta agus ní man leis
beir i n-a ceap magadó ná i n-a díol cruaise as Saeöilse. Is iomda dhine
vúccasac v'éirig as an n-Saeöilse an an sódar som. Agus tar éis an tsaogail
is minic is as an mac léiginn bíos an ceart. Is iomda canamaint atá ar sac
pocal nac mórféur aca ceart agus eür aca bun ós cionn an fáo le sanasán
agus lúingac an pocal. Aet an cannteoir ó vúccas. a cannteac sa
mbairt san baint aige le minnir na gcúig eile agus atá ameoac i léigead
agus i sgríobad na Saeöilse, measann sé nac péir aon canamaint do beir
ceart aet an canamaint atá i n-a baile vúccas péin agus ní binn leis aon
pocal nó leagan do eür aet na cinn atá aige péin. Tá bríg sin is minic
a cáinteac sé an mac léiginn boet mar seall an pocal nó an leagan atá i n-a
lám-beart as an mac léiginn agus bun ós cionn an fáo aige péin má tá sé aige
an cor ar bit. Cúreann sin i gcumme dom tóimre do Connad na Saeöilse—
toíga Saeöilseora is eür é—a bí as cannt as eüringac i gcummeac nac
connteac vúccasac do. Do bair sé go leon úsáde as an bpocal "preisin."
Ní raib an pocal som as minnir na háite agus b'ín é an pocal ba mó tugatar
pá deara san óráio agus v'a báir som ba hé a mbaramail nac raib Saeöilse
ceart as an tóimre agus caillteac a éúir agus a cáil mar Saeöilseora san
áit sin! "Dúbratar gurb i sin an "Saeöilse nuad" do bí na sgróirí a
véanam i mbairt áca Clac!

Na Sunnai Móra.

Aet is véacain mlieán do eür an dáoirib san móran eólais agus an sgró
céavna an súbad as sgróilúid maite, as ollamhail agus eile. Ní véanam
an vónig nó fáic eür sgríobad na Saeöilse do eür eür cinn. Léigro a sgró
go socair sásta nó go bpuil sé de vónaetac as dhine mío-ádmair éigin
leabair Saeöilse do eür amac. Amsoin is eür dhóigas naio as a suat.
Beirio ar an leabair. Go móir móir m'a's i gcumamaint nac canamaint vóir péin
atá sé sgríobad ní putáir leo léir-meas cáinteac do sgríobad n-a caob.
Léigro leacnac nó do agus tá sódar léir-meas aca! Tá aird na smaoinic
atá sa gcum eile de'n leabair, dá feabas an móir sgríobad, dá clústeac an eür
a bpuil an sgróirí eür de céite, is cuma som uile ná sgríobad an t-úisde
"a bí" i n-ionad "do bí," "cáing" i leabair "cáing," nó "éig" i n-áit
"tóg." Cáinteac é agus amsoin is vóca nac mbéró sé de misneac aige aon
leabair eile do sgríobad.

Cúreann nós na dhóing sin i gcumme dháin na poela do sgríob an
Céiteannac as eür síos do an luot cáinte na hÉireann agus as a sgróir
i gcumpráir leis an bprompiollán—"leac, iomorra, is nós do'n bprompiollán
an can tógas a ceann i san sanair, beir an poluamail as mteacac, agus
gan cromad an mion-sgróir v'a mbi 'san masaire, nó an blát v'a mbi i lúigort,
gemaad rós nó uile uile iad, aet beir ar fuaroad go vteaginnail buaireac
do nó oírac capall nús, go vóir v'a upairt péin ionnta." Mar sin do
luot cáinte na sgríobad Saeöilse mar an gcéavna. Ní cromad an áitneac
an leabair nó an na h-áitneac atá ann do-gnó aet ní putáir leo luot
v'páigat i bpuine beag gramataige nó i leagan éigin nac vóingear i na
móirac péin, as tabairt feabas an leabair i vteamair. Sin é an vóis an
cumeac sear beagac do sgríobad na Saeöilse mar ní tugat le Céiteannac
an síoc ná beir n-a stáicín áitneac os comair an tsaogail, bíod go vóimleann
nó nac vóimleann sé an magad. Tá a pios agam dhine a bpuil leabair amair
Saeöilse le ceol réir aet le eür amac aet ní péir léi dhine v'páigat leis
na poela Saeöilse do eür i n-eagan an eagla an luot cáinte do.

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minic bíos aige i mbéiríneac. Tá dhine ann do beag as treabhad na taimn
muna mbéró Saeöilse do beir aca agus a bpuil postai móra agus tuarascail
mar aca v'a báir som agus pocal Saeöilse ní labrócaois an bás an domair
le n-a dhóimail minnteacda péin. Ar n-a eür som do na dhóimil boeta ní
hiongnad go n-áitneac—"Tá Saeöilse sácaic mar v'péar an dháin aet, 'an
nóis, níl sí sácaic mar v'ollam Saeöilse na do dhóimil léigeannta."
Is iontúige é an méir atá ráioe agam gur ab é an cannteoir ó vúccas
an náma is mó v'a bpuil as an n-Saeöilse an an amair seo. Tá sé as éirge
as an n-Saeöilse do labairt agus as eür sear do dhóimil eile. Sá labairt agus
sá sgríobad. Tá sé as cógat a clainne gan Saeöilse agus ní hé sin amair
aet le vóac-meis uiré. Ní bionn meas aige uiré aet de réir mar tá amgeac
le baint aistí. Tá mbéad an spiorad ceart an móir péir le n-aigaltas
ná le heaglais ná le sgróirí b'áitneac an an tsaogail go deo.

coitrom na péinne.

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GAELTACHT.

The fact that the champions of Kultur and Civilisation are engaged in blood strife has not made Gaels forget their duty to Gaeltacht. (The Irish word Gaeltacht it may be necessary to explain is equivalent in its true meaning to all that is good in Irish civilisation.) La Fheile Padraig was again the occasion of many Gaelic League meetings and celebrations, and the Irish Language collection appears to have made an encouraging start. The Dublin Collection Committee reports that the collection has already made good progress, and branch collectors state that the box collection has been unusually good. The Cork city League reports:—"The Irish Language collection opened on Sunday outside the city churches under very auspicious circumstances. The Cork Branch collected at SS. Peter and Paul's, St. Augustine's, and St. Francis', and the amount realised over £12, which was in excess of last year's results. The South Parish Branch were in charge of St. Fin Barr's, Holy Trinity, St. Patrick's, St. Fin Barr's West, and St. Joseph's, Mayfield, and the collection was over £18, which exceeded the 1914 returns. The O'Growney Branch were collecting near St. Mary's Cathedral, St. Vincent's, St. Nicholas', Blackpool, and St. Mary's, and they received nearly £12, which was more satisfactory than the previous figures." The Belfast League celebrated La na Feile at a big social gathering in Ulster Hall. Peadar Mag Fhionnlaoich was amongst the visitors. Condae Aondroma contributed, last year, the substantial sum of £100. The League is not less strong this year, nor less enthusiastic, and Belfast workers are as much alive to the needs of the hour as those of any other centre of League activities. The Dundalgan League always makes a systematic collection. The big meeting there, addressed by An Craoibhin, on La na Feile, has given a big push forward to this year's effort. Close on £100 has already been collected locally for the Oircachtas Fund. Droichead Atha, which now has two craobhacha, will raise a good contribution for the Gaeltacht fight. Tiobruid Arann workers sought no excuse either to postpone a collection or to hold up League propaganda. Canon Arthur Ryan presided at a big meeting which was addressed by Colonel Moore, Mr. Mansfield, Sean O Murthille, and others. A concert and play followed. Cathair na Mart had a big procession and meeting. Many Irish-revival speeches were listened to. The League entertainments at night were well attended. The clubs and societies of Beal Atha Luain joined in a large Patrick's Day procession. The Gaelic League concert and play drew a crowded audience in the Father Mathew Hall at night. A newspaper report states that the procession and meeting in Portlaine were attended with great success. An tAthair Mátiu O Riain's parish has already forwarded a sum of £16. Luimneach had a city feis a few weeks ago. Last week the city craobh initiated the annual Language collection. An Craoibhin's appeal made at the Mansion House meeting, and his speech at Dundalgan, have already borne good fruit. The collection has made a good start. It needs but pains and perseverance to make it a success. The success of the collection is necessary for the work of the League. The League is the guardian and champion of our Gaeltacht which for us means our national existence.

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Tá an Galltacas go crén arís le tamall agus tá meabairt ar doimhne i dtreo Saebéatá. Ac ní bíonn crén buan agus ní gá d'ádh deir droc-misneach. Nuair a dtiocfaid an tsiocáin ar ball beir an Saebéatá go láimh is go buacac má leanann anois dá ngnó. De mar in tabairt amac a bí as tuot na Saebéitge Lá Péite pádraig. Tiar tuam agus teas bí bratac na Saebéitge as potumam i n-áirde agus sa seacáin annso i mbaile áca. Cliaic bí an bairú gá vóamam as Saebéatá tise vóreacáca. Tá cús mar vóamam ac ní mór leanamant vón obair go dtí go mbí deire éinnighe.

Tuad comairle d'ádh san a iarrad as beir carat Lá Péite pádraig. Nuair a tugtar comairle ar an seama sóin is cosamant go mbíonn gá leis nó siltear go mbíonn. Do réir mar aobair an Saebéitge Lá Péite i nDúnéatáin mór éir do tuine de tuot na Saebéitge deir as pléide le potitíreacac éir ar bí muna mbeac sé ar don áirde agus ar don focal le caoisig an tsáir. Mí tighmí leis an Saebéitge Lá Péite sa méad sóin ar éir ar bí. Má toméirgeann tuine é péin go cús sa ngluaiseacac go gáin-ne, agus má vóirgeann sé é péin le linn do beir as obair pá gáit an Connarta, ar obair na Saebéitge amáin ní beir don loic agáin ar an vóirge sin. Má bacann sé le potitíreacac éir amú de gluaiseacac na Saebéitge ní bacann sin linn-ne. Is córa do beir as pléide le potitíreacac ná do'n glais Saebéat ná do'ruit an ceangla Saebéitge áirde agus na do'ruit an vóreacac Saebéatá go crén ann. Táim ar don áirde leis an Saebéitge Lá Péite i dtreo doime acá pá cuarastal as an sConnar. Mór éir vóir bacac le potitíreacac n'áir tsaas.

Connat Ó Mórda a bí as loic agáin an Connarta as canne do i vóirgeann áirde lá na péite, cum sé na leir gur vóirgeacac tuot na crionnacta de'n Coiste Snóca. Mí vóirge linn gur vóirgeacac an Connat péin. Doime nár coasac as an áirde péis mór éir vóir éirge fear i n-obair na Saebéitge. Is péir le tuine linn éirgeacac a cabair do'n Saebéitge san beir ma ball de'n Coiste Snóca. Bíonn doime ponnmar éir vóir an an sCoiste Snóca. Nuair a cuirar ar an sCoiste iad ní déimí breis oibre. Tá mórán de ballar na catrac nac do'ruit pártacac i n-obair na sCoiste, ná i n-obair an Coiste Coannair, ná i n-obair an Coiste an tAilgíge, ná i n-obair na péise. Mí cloisreacac go mór iad ar éirgeacac púirde. Is mar an áirde go éirgeacac cinnir agus caoisig éirgeacac éirgeacac a beir orainn. Leanann an cumacac an clú agus an éirgeacac, agus ar an caob éir. Mí péir an éir ar pá a cur ar an sCoiste Snóca. Ám, agus de réir mar péirgeacac vóir-ne éir le tuine beir ar an sCoiste san mórán a déanam fear na bíraína.

Go an loic acá agáin péin ar ar vóirgeacac vóir as agus sean, nac do'ruit vóirgeacac. Is cumacac a beir ar an sCoiste Snóca ná san a beir. Míor beir a ráo go do'ruit ar páo fear ná leam. Tá an Craoibhin agus doime nac é as obair go crén, ac ná mbeac

ar seasm ar éir de na caoisig beir sé tiar orainn an Saebéitge do fábar. Is mó a beir acá tuot oibre de bí orainn ná caoisig. Muna vóirgeann doime cabair vóirne ní bí bíorán iad ar an sCoiste Snóca. Is péir cabair go cumacac leis an ngluaiseacac san beir ar an sCoiste. Snóin an éirgeacac ar Ó Rian go crén é. An Connat péin tugann sé linn éirgeacac vóirne amannac agus ní sé ar an sCoiste. Déanamais ar ngnó go vóirgeacac agus ná cumacac bac ar éirgeacac acá vóirgeacac cabair linn. Is cumacac éirgeacac ná céir potitíreacac acá áirde.

An Craoibhin's Appeal.

Speaking in Dundalgan on St. Patrick's Day to a public meeting, An Craoibhin made a special appeal for funds to enable the League to maintain organisers in Dun na nGall, Omeith, Ciarraige, Coreagh, Portlaurge, Gaillimh and Muighéo. It is useless to expect the British Government to become less stingy in the matter of grants just now. We have not organisers in all these places at present, and it is most important that we should, for the Irish-speaking districts must be preserved. Money alone enables the League to employ the organisers, and the necessary amount can and must be raised.

City Branches.

An inter-Branch meeting will be held in the rooms of Drumecondra-Glasnevin Branch on Friday evening at 8. Sean O'Ceallaigh will lecture on "Éire Oide Shuasna."

Clair an Oireachtais.

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JOHN KILLIAN, C.C.,
Hon. Sec.

AN IRISH REVIEW.

The current number of "Studies" (The Educational Company of Ireland), has many live articles dealing with Irish problems, and exhibiting careful

and candid criticism. Professor J. M. O'Sullivan opens an article in this fashion—"Some readers may be familiar with Mr. Fletcher's qualities as an historian. In an introductory *History of England* he devoted some space to Ireland, and was guilty of almost incredible inaccuracy and carelessness. Now he is undertaking a task much wider in scope, but the result is not a whit more satisfactory." The extract is indicative of the sceptical attitude of mind with which Professor O'Sullivan approaches an English writer of History. This scepticism in an Irish reviewer is welcome for it is rare. If you wish to see the fudge which passes for reviewing in Ireland, turn to the *Irish Times* on Friday, or to the *Freeman* on Saturday, and read the review of the latest novel from the London press. The aforesaid Fletcher has now given the world a book on "The Making of Western Europe." The volume was "set up" before the outbreak of the present war. It appears that the impartial author had sacrificed the "barbarous" Slavs who for centuries have been contending with German domination. He had justified the perfecting policy of the imperial German race. He did all this in the most impartial spirit of a Froude or Carlyle. But the war came and Mr. Fletcher's book had to be marketed. So he wrote a preface in which he apologises for the nice things he had said of Kultur and expresses regret for his infamous treatment of the Slavs. (Mr. Fletcher admits the infamy). Poor Fletcher gives the game away. Like most English historians he is but a political pamphleteer. He has been caught in the act. Mr. A. J. Rahilly's article, "Ideals at Stake," is very discursive, but has nevertheless some wholesome "meat." Father Corcoran contributes an article which deserves careful study, on "State Monopoly in French Education." The second part of Mr. W. F. Butler's "Confiscation of Irish History," helps to explain to the observant many things in the Ireland of to-day. Father MacSweeney contributes an article on "Poverty in Cork City," where the average income of a big section of the people ranges from fifteen shillings to thirty per family. Anglicisation and Imperialism bring no ships laden with gold to Cork.

Professor Clery in a short article, courageously champions Democracy of Dialect. There is no tyranny, he says, so despotic as the literary tyranny of the arbitrary systems of education, and he is right. The tongue of the man whose speech is dialect is "treated as filth," and every available means is taken to suppress it. "The literary tyranny is too strong" for the poor. "They are educated or intimidated" by snobbery. "Humour," says the Professor, "has always been the first defence against tyranny," and he draws a bow against the arbiters of dialect. An tAthair Peadar and indeed most of our Irish writers have helped to destroy the literary tyranny in Irish. "The language of the market place" is as important as the man of the market place. He is endowed with a soul and destiny no less important than those of the "educated" man who possesses the "hall mark of culture." To belittle the language of the former is to belittle himself and his place in the scheme of things. To deny him access to the truths in which education deals is to tyrannise over him in the worst way.

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priosún éalúis uaigneas agus brón
mór ar a éiríodh. Ní raib don uaigneas
air i n-uairt Cos Maire ná Captáen
na "Cuaise" ná doinne eile de a
bacadh. Is minic a bionn uaigneas ar
duine i n-uairt duine eile san don
cúis go b'páirfead é, ainmnú. Ní
raib Seánín mar sin. Do bhí cúis aige
beir brónac. Do bhí an bacadh buidé
sa priosún agus ní raib a cúro t'airgead
an bairle pácta a's Seánín. D'in ní
an cúis do bhí aige, agus cá beag san.
Do bhí oile aige dún na b'páirle a dún
a duine féin uairt go ceann ráite.
Do d'annair sé ar mnaoi an bacadh
buidé. Do d'annair sé mar a raib s'
féin agus a clann agus a h-asal, agus
do dún sé a dúnair i n-uairt u' agus
t'áitín sé a cúro airgid. De mo téim
do d'ós sí na h-éiríge air agus do
searad sí go m'innacáid, agus do d'annair
sí ar a saolta dún an naspín a d'innacáid
uairt do dún a fear m'innacáid
b'priosún agus do dún i féin agus a
clann dún fuairt is dún páin. Do
d'annair sí orrad san caismearca gur
deap Seánín boct, ar nós na caillig
páid, gur b' fearu rit maic n'
uairt-fearann. Do d'annair sé an rit sin
agus coise go raib tóin na mbaca
agus luot suibalta róu éiríann n'
uairt, do d'annair sé rit maic, agus b'
perom a dos do d'annair sé slán uairt.

Do bi Săminia 'na ōvine sonam
amnas agus nā rāb pios aize tot
șac ē țiar cā bșagat sē biaz agus
potain. Sin ē an uair a cūmniș sē
an a mățair agus gur mior do cūm
a țabam mior ē pōșante cionus
a bi si n-a saogal is n-a slānce. Is
mior an rūb do ōvine mățair a bșic
aize. Do ceap Sămin gur mior an
tuscint a bi ag an tē a ceap mățreacă
ar ocūs. Ōb' i a mățair an mă
mior a bi ag Sămin nuar a țeșcă
an saogal so lēir n-a cōmib. Sūo
lēis cūn a mățar. Do bi si isci kome
agus mālā de prācāt vēnce aici a
bi si țar ēis a bālu an lā cēzōnā
cimecāl nā țuarē. Țāniș Sămin
15066.

"Cioannus tãnn cù. 'mãcann ?" an
seisean.

"Is beag dá éinneas ort," ar siar
 Lé do bhí Seámin lán-éapaire an
 muinnteardas a déanam. "Bfuil
 don teine ašac, a máimí?" ar
 Seámin.
 "Tá," ar siar, "na Cruaca Duba
 ašus maol ort."

Tuig a mac sr'óac as na bréire
sin na ruid adbar teine aici. O'méig
sé, leis sin, agus do shuid sé bosca
mar a mbíod laeáin na scomairde as
péis neacum, agus dem sé teine as
mácam. Do bh'ceann'nes na laeáin
as déanam glóir cáinte i ucasóir
ceisicín do réabód agus do bair éannín
an ceann'ni, agus taise gur mór an
truaig leis go n-íosod na saóin i
rus sé leis an lae agus 't sé réin.

Tar eis b'io do b'raic sé gur mór
an feabhas ar an scéil deoic mar a
do éirí san de, cé gur iarr sé go
b'os agus go éirí ar a mátar
fúca na díge a éabair do. Ili éig,
agus tar eis cúpla muga brúce a bi
sa t'is a éiríocht éom mar le sa-
leabair a mátar d'éirig Seánín
agus do bi ag m'asannais eois na
teime.

Timceall a veic a éolais isteach
táinig tuine éigin as an ndoras agus
do bí as iarrad é cur isteach le nuair
nā raibí an doras isteach do bualadh
cic air. Do preab Seámin.

“Cia tá annú? ” ar seiseán.
Dubairt an fear annú go raib sé
féin ann.

"Dar piopăn an Șantovail!" arsa
Șămin, "să mădăc ată ann. Năra
căto gălto noimă."

Saighinníob' ead Marde sin, an
trúicéad ba'pne a' di a'g Seannin; agus
mar ba' dual 'o'fear co'gaid, tuine
croacá, o'icé mór-brúicéad 'oob' ead
é. Thubairt se' anis leo an 'o'icé
'o'oscailt ar easla brúicé a' muned
agus a' Seannin agus a' Seorp uile, mar
súil' é sin a' t'is agus a' t'icéad
f'inn; agus t'is se' co'gacéad p'ur-
ceaca croicéacá o'icé so léim, a'
nion bo'gaid an 'o'icé.

Leis sin do cummigs Martoe ar a
 sail agus ar a saileis péin agus ar a
 gníomhartha móra troda a veim se nien
 i n-aghaid na b'fear n'fórm san a'fraic
 gur éirís a bris agus a bionnadh agus
 do seagail sé pé'n uorras cum e caiteam
 itead ve neart a cump. Ad do bi an
 tseanteadar 'na coinnid ó'n tsead
 iteig agus nuair na fear Máire aon
 b'ead sa uorras do bi sé as lorg a
 malairt ve cleas cogair. Do b
 fhuinnéigir beas sa tís. Do cum

Maròc anapán cloide iscead trío. Da
 máir an cleas, nar leis, an tús a
 lionar na cloidib. Da bi pórtas tige
 an aghair na fuinneoige, agus cosnag
 sé ar a imeall 'a caiteam iscead trío
 an bhuinneois; ac t'èinig sé as an
 sclas san nuair a bainead chagannas
 as a easnada péin le cloic aca amac
 trío an bhuinneois, nar a éurpéar i
 n-ail vóinn gur tús Seánin go ceann
 na cleasa cosnais is fearr i scoil.

Annas t'óimís Máirde le cradócaib
feirse. Fuair sé píce agus anáirde
ar an tóg leis agus 'oo cior ar an
tíon a ríveaó annas. Ní mór ar fáil
an tuisce a bí ar. Nuair táimís sé go
tí an scráitín fé'n tuisce, cior sé
an píce fé agus 'oo bí a leagó annas.

Ní raib píos as Seáinín ead a bí ar
stabal annas go breaca sé na réitíní
as féadainn annas ar tne ceann an
tíse agus fear an píce os a cionn
anáirde agus an féadé lúistear tó

marde agus an gearrteasc cluiscar tu.
 Leis sin do thuig Seánán go raib
 an tóin fobda agus go raib buaid
 casta le Marde. Chom sé léidear
 ar an nuoras do réiteasc dún ceoide.
 Sraic sé an tseantleabair ar an tsáige
 agus leis an tóiréasóir a fuair sí
 sin tuig sí as a céile. Do chur san
 moill ar an nuoras agus i lár an
 gheiteleáin tuig Marde agus a píce
 annas crío an bpoill—raib a méadóir
 an buaireoir. D'oscail Seánina an
 doras an éidean agus do fuic, ac
 nuair a b' an máicán ag teoideas 'na
 diárl, tuig sí éar an gceodais tuige
 agus scrúiní a d' as an nuoras, agus
 do léonad an bean boer.

Sin é an uiair a táinig na constáblaite.
 Do Veim Seánna gearla leo agus do
 cuairt eun Maire do gabáil. Do
 gabáil é, cé go raib an fear do-ghair
 go mór 'n-a aghaid sin. Veim sé a
 díceall, do auaire do bi lám duine aca
 buaite agus saib bainte as an dara
 duine aise. Táinig seiseair eile ó'n
 mbeirne agus do gabáil eun
 Maire a d'berceall é agus mar sin
 buaitear Maire go n-áir an oisne.

To şoail an tain agus an tairneane
 sin so mór ain, agus dá bhris sin to
 cáit sé an oróide sin so martha as
 glaotha ar don pitear "puitheas"
 aca toaite agus "é cástail" leis péin
 v'péacaint ciaca v'péann v'péar; ac
 v'ir pósta tob' ead na constablaite ar
 ead agus v'oblaer an taisece.

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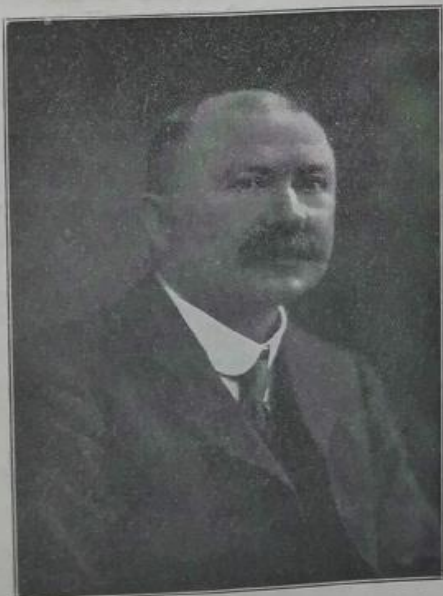
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"IS DIAL A' PHRÍNSÁIL COS É SIN ACA," ARSA SEANA LIAM, FEAR A RAB AN RINNEC GO NÁLUINN AIGE. "MÍ FEADAR 'N DORMAN CÁ DPEICID AN RINNEC SA RUC SAN.

IS É MÓ CUAINN LÁIRIR, A MÓ Ó, NÁ FUIR ANN AC LEICSEACAL.

"MÍ RAB DON CRACÉ AN AN CAGSOS SAN LE LINN C'ÁIGE-SE, IS DÓCA," ARSA EOM.

"DE, LEIS DÓM, A CUIRDE, CUIREANN AN SÓRT SAN FÁILÉALA AGUS COS-AR-EASAIR BREICTEACÉ OM!"

DO DÉIM COM A SCAR PÉIN ANN. MÍ CUGAD PUINN SOSA NÁ SUAINIS DÓ. DO BÍ RÓINTE CAILINÍ ANN GO RAB SÉ MUIRTEACCA LEÓ AGUS DÉIM SÉ RINCE PÁDA NÓ RINCE SÁIRIR LÉ SÁE N-SON DÍOD. DO BÍ AIR CÁPÁ DABCA DOPHIN DO DEANAM MAR AN "LONNOD" IS "Napoleon's Recreat from Moscow." 76. MÍ HAMÁIN SUIR CUIREAD NA COSA AIGE GO GNÓCÁD AÉ BÍ AIR A BÉAL DO DOGAD GO MINIC DÓIB. AG DEANAM SCARIDEACCA IS ADRÁN. IS MAIRIS A BÍON ANNI RINCE NÓ CÉIL AIR!

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"DE, AN TUSA SAN, A PÁDRAIS," ARSA EOM. "SEAD, CÉANA, MUISE," AN SEISEAN GO CANNACAR, "AGUS IS GÁLANTA NA DAINNE UASILE SIB NÁ TADARPAD PINEA A BÉIT DO UINNE DÓCT A BÍ AR A DÍCEALL AG SEINNT DÍD I RUC NA HORÓDE!"

"AGUS NA FUIARIS AON CÚPÁN CÉ UACA," ARSA EOM.

"TÉ!" AR SEISEAN, "DÉRA, DHEIRIM DÓD NA SEACT DHEAMHIN DEAS A DPUIL DE CÉ IS DE CORCÁINAC CÉ I NÉIRINN. TÉ! CIA AIRIS CONTRACÉ NIAM AR CÉ MAR DEOC O'FEAR?"

"CÉANAM ORC CÚN NA SRÁIDE, A PÁDRAIS, IS LEIGSEAPAM É MAR SCÉAL."

"BAILIG LEAT," ARS AN DAIL, "IS NÁ BAC LIOMSA. RACAD DE FUIBAL MO DÁ COS ISTEAÉ CÚN SRÁIDE AN OILEÁIN AGUS FÓGRÓCÁD ANN SIB MAR LUÉT OCHRAIS. BAILIG LEAT, IS NÁ BAC LIOMSA!"

DO BÉ DÍCEALL EOM É DOGAD LEIS. SEAN-UINNE ANA MALLAITE GO LÉIR AB' EAD É. DO BÍOD SÉ AG DEANAM CÉIL SA CEARU MAR FUS BEACA, IS CÉ GO RAB PÁS NA HORÓDE GO MAIC AIGE, NÍORB AON CÉADAR É SIN NUAM NÁ FUIAR SÉ AON DRAON DE "FUS NA HEORAN."

B'PIN AONNE AMÁIN NÁ RAB AON NÓ-MEAS AR CONNACD NA SAEÓILIGE AIGE AGUS A RAB 'A DEANAM ACA I SCÉIMHIB AN OLAICÁIN!



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