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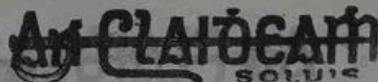
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1915.

WHAT DOES CARLOW MEAN?

The Irish language in Carlow was proved by the Registrar General, over ten years ago, to have been dead as the tongue of Babylon. The latter survives in some inscriptions on buried walls, and Carlow Irish remained only in some stray manuscripts of which the Registrar General took no account. The revival of the Babylonian dialect has produced much enthusiasm in the half-alive research societies of London, Oxford, and Berlin. Tens of thousands have been spent on expeditions to the valley of the Tigris and Euphrates, and the world of learning has been made more interesting. That sort of work is excellent in its way, for it is important to have the facts of the history of ancient and distant lands.—historians have begun to learn facts from the grammar and philology of languages. The scholars, however, have neglected Carlow, and the language which it spoke for centuries has got little care from them; but the people of Carlow have set about reviving their dead tongue. They have generated a big enthusiasm, but not the sort of enthusiasm you find among the scholars. The intensity of the latter quality is in direct proportion to the distance in time and place of the subject. Carlovians, on the other hand, have developed a passion for the most modern form of Irish they can find. They are leaving philology, and research, and controversial scholarship to others, and have set about introducing the modern Irish language into their schools and daily lives. They believe in Carlow that a live dog is a greater force than a dead lion and they have plumped for the pup. The Feis which has been announced for the end of June will demonstrate to the multitude which usually shrinks away in sheer humility from educational things, great and small, that education can be democratic and Irish and that it is not a science for the few, as the doings of the druids of Tyrone House lead the ordinary man to believe. There is scope and system in the Carlow scheme, and it is plain that its organisers had an eye on the whole field of education. The competitions cover language, literature, history, music, dancing, drill and dress. Carlow, plainly, has set out to develop a system of national education, and national purpose is the directing force of the system. The Feis is but the annual flowering of solid educational work that is being carried on the whole year through. The teachers, primary and secondary, have been organised for Irish instruction. The best instructors have been employed, and numerous scholarships, tenable in the Irish colleges, have been established. How does this work of Carlow Gaels affect the druids of the official systems? It affects them not at all in their official work. They still go on refusing to train teachers in a second language. They still insist on maintaining English as the teaching medium. They are as dark and obstinate and pretentious as the long beards whom Patrick confounded at Tara. But Carlow will yet confound the druids of Tyrone House. Their bogus and foreign prestige must soon be shattered.

THE DUTY OF COLLECTING.

Dear patriotic reader, look down the list of contributions acknowledged by the Gaelic League Treasurer this week, and see whether your name, or that of your branch, is recorded therein. If it is not you will know what to do. The nations, we are told, are at war for the rights of small nationalities, but we know that no nation save our own will war or strive for Irish nationality. We do not sneer at men on any side who are giving blood and life for their convictions, but we have no use for the Irishman who has ever a tear in his eye for what he regards as a lost cause, but never a hand to lend. "Civilisation," and "Kultur," have strong champions, but Gaeltacht has no organised defence, and no champion, save the Gaelic League. The Irish public, we are delighted to see, are realising this fact. From all sides reports reach us to the effect that wherever a collection has been made, the subscribers have been many and generous. The Dublin collectors encouraged by their success in the city, propose to collect the many small towns within a ten or fifteen mile radius of the capital. Many populous centres and wide rural districts have not been collected at all. The tide is with us now, and we should endeavour to raise such a fund as will enable the League to place organisers and teachers in every county of the Irish-speaking districts. Helping the central Fund should give no set back to local effort. Dublin, Belfast, Luimneach, Cnoc a Bhille, Cill Sgíre, Iar-mhíche, Clar, and other places contribute generously to the central Fund, and they are the most active centres of Gaelic League work. It would be disastrous to allow the Language movement to slacken in the Irish-speaking areas. Every influence, almost, save that of the League is, in effect, against the language. The League must continue the fight it has made its own. Success depends at the present time more on the efforts of those within the organisation than on those who are not of it, for members of the League know the needs of the situation, and know how to act.

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SLEO NA SCÁC.

Summer Work.

Not since the two years of the victorious fight for Irish in the University has there been such enthusiasm in the Gaelic League as Language Week has aroused. The enthusiasm has affected the public, and has reached even their pockets. Let us prepare to give the public value for their money. Summer is approaching. It is the time for outdoor propagandist work. The feis and the aeridheacht are not outworn, and every village is anxious to be entertained and instructed. Coiste na Siamsai is preparing to give Dublin a big aeridheacht in early summer. Now is the time to prepare. Those centres that possess active craobhacha should find no difficulty, and centres that possess no organisation should not be neglected. A single optimistic worker with an eye for organisation can work wonders. We notice that race companies are paying dividends. Why should Gaelic League committees not bid for the public favour. We have much better value to offer than the dope of the racing gentry.

Dundalk Collection.

The Language Collection was taken up in Dundalk at the church doors on Sunday, 21st ult. Many causes tended to operate against the success of the collection this year, notably the number of local collections, and the fact that a considerable sum had already been raised in aid of the Oireachtas Fund. The work, however, was entered upon with customary earnestness, and at the meeting of the Committee of the local branch during the past week, the secretary was in a position to announce that the collection this year was £5 in excess of that of 1914. In many cases the subscriptions were doubled this year. The people of Dun Dealgan ascribe the phenomenal success of this year's collection to the visit of Dr. Hyde a few days previously.

Two Irish Mothers.

We deeply regret the death of the young wife of Aodh O Dubhthaigh. Those who have met her children know what a faithful Irish mother she was. Death has been a frequent visitor to Aodh's household, and we sincerely sympathise with him in his present great sorrow. Colm O Gaora has lost his mother. She, too, was proof against an Galldachas. Solus na bhFlaitheas go raibh aca aron.

Craobh na gCuig gCuig.

All classes will continue as usual during Easter, with the exception of those on Holy Thursday and Good

Friday. There will be no Ceilidh on Saturday 3rd.

On Saturday, May 1st, the Branch will hold a Ceilidh Mhor, and produce a new Drama by Una Bean Uí Díosaigh, in the Gaelic League Hall, 25 Parnell Square.

The Ardchraobh acknowledge a contribution of £4 collected for the Language Fund by Seamus O Cleirigh of the G.P.O.

Clair an Oireachtais.

The following competition has been added to the printed syllabus.

The Best Choir of at least fifteen voices (part singing). Test song—“Caitlin Ní hUallachain” (Hardebeck). A second song of choir's own selection. Prize, £4.

Clair an Oireachtais will be sent free on application to An Rúnair, 25 Cearnóg Pharnell.

The Coiste is anxious that competing choirs would prepare “Go Mairidh an Gaedhlig Slán,” and “O Domhnaill Abu,” so that they may be able to assist at the Prize Winners Concert.

THE IRISH LANGUAGE NATIONAL FUND, 1915-16.

The following additional subscriptions have been received and are acknowledged with best thanks. Remittances should be sent to the Treasurer, Gaelic League, 25 Parnell Square, Dublin.

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Craobh Inse Siórcaim tre Conchubair Ó Corraí, Rinn	1	5	0
An t-É. Tomás Ó Maoilómhánaigh, Baile na Ráe	1	0	0
An t-É. William Ó Cáráin, Rágnallá	1	0	0
The Antoine Ó Monacháin, Coláiste De la Salle, Portlargo	1	14	0
Lorcán Mac Coluáin, Tulach Ó Bhrádaigh	1	0	0
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L. H.	2	0	0
A. P. O'Connell	3	0	0
Tre t-É. Ó Cáráin, Sheppeto			
O. Ó Cáráin	5	0	0
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St. Brendan's, Loughrea, 26.3.15.

Dear Mr. Barrett,
I have great pleasure in sending you my annual subscription, £1, for the

Irish Language Fund. With all best wishes.

I remain,

Yours very faithfully,

T. P. GILMARTIN.

33, Carr-de-la-Croix, Dublin, 23.3.15.

A. C. A.

Please find enclosed P.O. for £1, my subscription to the Language Fund.

Of recent years I have devoted money of this kind to private endeavours to foster the language in this district, but I rather think now that this is a mistaken course of action. We must keep the League alive and strong, for if the League fails the language runs a very serious risk of failing with it. No number of “individual enthusiasts” will in my opinion succeed by their disunited efforts to save the language. We must have a strong organisation at our backs. If we have faults to find with the League—and what human institutions is there in which these are not to be found—we must do what we can to remedy them, but in the meantime we must not allow it to fail. In accordance with this, I have stand, divided we fail.

Misc. Le pion-meas, William S. ua Cáráin, Sep.

Clostoken, Loughrea, Co. Galway, 22.3.15.

A. C. A.

I enclose one guinea postal order as a little subscription to the Language Fund.

Wishing the Gaelic League redoubled success this year in its efforts to make and to keep Ireland Irish.

Misc. Le meas mór agus le míle beannacht.

T. Ó Maoilómhánaigh, C.C.

OIREACHTAS FUND.

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AN
SZEALAIÐE

SEÁINÍN.

Lá ar na máiread do bí an éirte ann. Do bí súil as Seáinín go gcuirpí Máire go ceann tamail i n-áit ná bainfead sé don díon de'n tíg, ac nuair táinig sé eun a máicir agus go ndubairt síse leis go raib sí fhortuighe, bascaite agus ná féarfaid sí out go dtí don éirte táinig drocmisneac air. Ceap sé mara tóirgead a máicir eun piadnaise a cabairt i na gairí Máire go mbead an fear colóirdeac cois ar sin eúca cráchna agus go ndéanfaid sé seos nime orca. Do éirí sé a máicir anís eun siubal a bainc aisei, ac do-éirí san oi. Do bí na cnáma nócin ann aoi ó araeir roime sin.

"Oar piópán a' fannóil bric!" arsa Seáinín, "mara fcuirtear Máire fé glas, beir cuirp agann." agus do bí sé as macónaí go dian. Tar éis tamail a caiteam as gabáil do'n seál na aigne, táinig solus an réirdeis éirge. "Oar piópán a' fannóil!" ar seisean agus v'mitig as cuardac. Sin é admead Seáinín i gcomhairle nuair a corruigead don ruo a aigne go mór. Ní fearar-sa cat é an fannóil seac is a céile a bíod i gceist aise, agus ná bítear as cur a cuairisce orn, ac gur mar sin admead Seáinín.

Fuair sé píosa téadán agus siú leis suas an eilicán an Cairn, cnoc beag atá i naice na sráide. Cumín isead an Cairn. Má cá don eolas agat-sa, a leigheoir, an cummínd tá's agat fé'n vtrac so cat a bí i gceann Seáinín. Ní bíonn ac don gno amán as vime eun out ar cummín. agus sé gno é sin ná ar lorg asail. Is peilmeant an áit cummín eun asail. Bíonn na píoróí asail ann agus iad as béirig agus as ríe, agus 'a n-omlase péin.

Ar lorg asail do bí Seáinín. Rug sé ar fean-asail glas go raib ciall casarte le n-ais do, agus rug sé leis abarte é. Ceangail sé de'n ursain é. Annsan éirí sé istead agus cóis sé a máicir ar a daclainn agus nior scad léi gur duat sé anáirde ar úrom an asail 'n-a surde i. Scailt sé an t-asail agus do sciúruig sé síos an tsráid é agus greim aise ar a

máicir an easla go ndéanfaid sí annas de'n eac.

Ní fada gur casnuig na daoine ar iad to leanamaint. Ar dtús ní raib ac beagan ann, ac bíteas as teac ac na tigríú díl agus as béal na lánai. Bí eun aca roim an asail agus eun aca na díaró agus eun aca orca agus iad as fánirde agus as déanam ionganais de'n seál go léir.

Mar sin do frotéadar tís na cúirte. Doras mór do bí ar sin agus bí sé oscailte. Do scad an t-asail as an nóras ac tús Seáinín síne dá glúin do: "Eac amac," ar seisean.

Do faih an t-asail an doras istead agus an tseandean ar a mún agus greim as Seáinín uirce. O'iompuig luét na cúirte go léir nuair éualadar "clic clic" as cúirte an asail ar leacacáir an úrlair.

Do bí sairsint mór ann agus ceap sé go raib ruo éigin as out amúda. "Cúnas" ar seisean agus bain sé macalla as na pracaicir leis an mbéir a cur sé as. Tá mb'áil leis "Glór" a rá do bead ciall éigin leis an fceann, óir do bí sac aoinne sa cúirte, roir dhise agus cúirdeis, as sceartaigil fánirde. Do brúro na daoine i leactacóir agus nior scad an t-asail go raib a pus ar éirí éirí na cúirte. "Daoi," arsa Seáinín annsan agus vo "baor" an t-asail.

Do bain Seáinín a caipín de agus é as coimead a máicir leis an lámh eite.

"Mbeannuigí Dia daoib, a daoine baiste," ar seisean.

"Cia h-é tusa?" arsan fúiscis. "Mise Seáinín," ar seisean, "vrit-eáin do Máire."

"Agus cia h-é Máire?"

"An fear a leas an tís orainn?" arsa Seáinín. Ní raib don eolas ar an seál as an fúiscis ac tar éis a lán cogarnaige vo curread i n-úil vo gurb é Máire an slúire fada go raib easós stracáide deas air a bí 'na peasam roir beir píleíní. Tar éis tamail do glódaic an éirí.

"An tusa máicir an príosúnaig seo?" arsan fúiscis leis an tseannmáor ar an asail.

"Mise croide, is mé," ar sise, "ac ní liom a cuair sé ac le n'atam. Go ndéanfa Dia crócaire ar na máirb v'pás sinn, agus ar anam marb an domain go léir ac a bpurgatóreac, ac ní raib leicéirí 'Donnda de mac amheasca niam i n-éirinn. Ní túsge bíod sé as príosún ná bíod sé istig anís, le meisce nó le brúigín. Agus

a croide, ac ná déanfaid é, is minic a túsad sé vnoó-usáir dom féin leis, nuair a bíod braonín beag óile aise. Ac b'féirín ná bínn féin ó mílleán, a laos. Deirtear 'Donnda go mbíod mo ceansa ar siubal a sus is oile an ruo é sin, a croide, ná mbead leigheas aise vime air. Ac go máirí Dia mo peacáir dom i vtaob a beir as eil éirint ar 'Donnda boic. Go ndéanfa Dia crócaire ar a anam. Ní bíonn aoinn-ne 'Gaimn san . . ."

Do bí an fúiscis cróide aic. "Imis so dom, a bean," ar seisean léi go gúirgeac. "Ar eait Máire cloca istead tús an b'púineois?"

"Mise 'croide liom é, a vinn' uasail, eait," ar sise, "agus píce cloac v'óle a ceart do san agus a máicir istig. I b'pocraig tise seana-bíl Dála isead fuair sé iad. Na veas an vime boic seana-bíl, go vteusad Dia an beacáir shoráide ná anam, an cumhín leat é, a vinn' uasail? Do bíod sé as vól éise as an fceann, agus cia go raib sé i mbéala' voraís agann ní féarfaid tús leatpúine a ráid niam na coime agus ní mar sin do tuitle aca, siad an vream ná feardre . . ."

"Ráide príosún," arsan fúiscis boic agus rug sé ar a hata agus vo beir sé an doras eil amac.

an seabac.

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Tá píccíúir veas ins an "leaver" an tseactmáin seo agus vón píirbeacra vo mólac céirde na bpáisíóí. Ní péirín an iomarca mólac cabairt vo na céiríóirí seo, siú go mb' éirir gur fearr san iad to mólac. Is cuar agus suacantas iad ar obair

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