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BACK TO O'GROWNEY!

By **SLIABH BLADHMA**

THE new number of "*Féile na nGaedheal*," issued by the Gaelic League of London, contains a short Irish article on Father O'Growney, arising out of a recent lecture by Conchubhar O'Brosnacháin, the honorary secretary. The writer has a good word for "*Gaedhilg Uí Ghramhnaigh*," or "O'Growney Irish," and declared that if everyone in Ireland had acquired it our struggle would have succeeded ("Bhéadh an báire linn.")

For my own part I can read (or listen to) any and every kind of Irish with interest, but I am not much concerned with theories about it. Some of them seem to turn on catchwords. Our old friend "caint na ndaoine" appears over-done. The distinction between "native speaker" and "non-native speaker" is largely unreal. Anyway, there is immense work to be done, and it will be time enough to theorise in a large way some fifty or a hundred years hence.

BUT I certainly think we have cause for pride and brilliant hope in "O'Growneyism" and "O'Growney Irish." I often taught O'Growney classes, I knew hosts of O'Growney students, in early years of the century. It was all an illuminating experience. The best of the students were like An tAthair Eoghan himself in that they had found a great impulsion and a new vision.

They were not interested in the philosophy or ultimate essence of language, but something in the simple Gaelic they learned touched their hearts and seemed to lend them into a *patria* that was romantically old yet perennially alive and new. And for that Ireland they burned to do a great deal that was not at all linguistic; they wanted to exalt her in all senses: social, national, creative, spiritual. Not a few of them made noble contributions to those ends. Some of them made the ultimate sacrifice in 1916.

IN truth for a number of us, Back to O'Growney, Back to all O'Growney stood for, would be an admirable motto to-day. In town and country the work is waiting for us. And though much has been won on certain lines, the situation seems darker in some respects than when the O'Growney gleam first appeared.

Even the writers, including not a few of the best or most popular, have something to learn from the O'Growney example: the virtues of sustained simplicity and sincerity, the avoidance of all ostentation or showmanship on the one hand, of wandering and obscurity on the other hand. Some at times spoil their precious gifts.

IN truth I have thought sometimes that our foremost or favourite writers, in ardent days, were affected unconsciously by O'Growneyism: Pádraic O' Conaire, An Craoibhin, Pádraig Mac Piarais, "Beirt Fhear," An tAthair Peadar himself. The naturalness, simplicity and clarity of O'Growneyism had become part of the mental and spiritual atmosphere, and so influenced all of them.

The greatness and magic of simplicity are among the supreme discoveries we make in literature, sacred and (more or less) secular. The Gospel according to St. John is in simple Greek—indeed scholars used to claim that while it was grammatical it was not idiomatic. It is one of the world's very greatest spiritual documents.

DANTE'S "*Commedia*" is in the front rank of poetical creations. It contains thousands of lines in which the language is of the simplest, and these include, I think, the most remarkable lines of all. Some are almost startlingly simple. An interesting article could be written on the "O'Growneyism" of Dante.

The writer in "*Féile na nGaedheal*," justly links An Craoibhin with

An tAthair Eoghan in the saving pioneer work for Gaelachas. Like all the great pioneers Dr. Hyde has never been able to feel that the work is finished—far from it. His "*Ocht Sgéalta ó Choillte Mághach*," just to hand, is a natural continuation of the long line begun with his "*Leabhar Sgeuligheachta*," published forty-eight years ago.

THE eight stories were taken down from Tomás O' Cathasaigh—aged 80—as recently as 1935. Whatever they lack in formal grammar, and other things, they have Gaelacht traits. The first throws a novel sidelight on our fairy world, the "Good People" giving trouble to the narrator because he had been concerned in the disposal of diseased meat!

I find such glimpses of interior Eire—I have mentioned only the starting-point—more interesting than most matters that are broadcast from Ath Luain and elsewhere. The radio, to be sure, is a notable achievement, but Nature and the powers and beings beyond her are always broadcasting things far more subtle and wonderful, though most of us remain quite unaware of them.

IT is stimulating on occasion to see how Gaelachas strikes a sympathetic spirit from overseas. A special example is "*Dear Dark Head*," the "*Intimate History of Ireland*" by Miss Helen Landreth, published by branches of the McGraw-Hill Book Co. in New York and London.

When she first saw Cobh on a voyage from New York to Liverpool in 1925, Miss Landreth knew nothing of Ireland. Only one ancestor, a great-grandmother, Kathleen O'Kelly, had been Irish. Yet she felt a sense of home-coming. Indeed in her auto-biography, like Dante's, there might have been written: "Here beginneth the New Life." One outcome was an intense desire to understand and interpret Ireland. The volume crowns the exhaustive studies of a decade.

THE insight, sympathy, and frequent charm of the records from remote times to our own days were

long to illustrate. The friendly candour at stages is not the least acceptable element.

Last year Miss Landreth returned to Ireland, and again at Cobh, "some mystic tie tugged at my heart," she says. In the summing up of her experiences she notes: "Unhappily there are those in Ireland to whom their racial inheritance means nothing, or who have bartered their loyalty to it for earthly things. 'Voices of the dust' *Æ* called them. I found them, speaking insistently and with English accents, within the walls of Trinity, in the Dail, at social gatherings of every sort. But their insistence, it soon became obvious, was that of weakness and wishfulness."

FURTHERMORE, "every day it became more and more apparent that in Ireland at the present . . . there are only two divisions of thought: that which wishes to maintain the imperial connection, and that which hopes ultimately for an independent Irish Republic; and of these the first is small and weakening, and the second large and ever increasing." And its strength, in one way or another, as the drift of the book indicates, is Gaelachas, explicit or implicit.

"Dear Dark Head" should have a chastening effect on the disillusioned, unhappy brethren who have lost the O'Growney Gleam and who try to believe that Irish history began with Swift. The chastening might mean a step towards recovery.

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AR mbuideoas san roinn dóib san a chuir fáilte roim an gcéad eagrán pé'n sgéim nua so Gaolunne againne. Cúis misniú tuinne a molaó san. Is maol guala san brácair, agus ní féidir le sgéim de'n t-saasas so dul cun cinn san veas-méinn agus cabair an pobail. Tuairim an luét léighe ar na h-aité Gaolunne annso ba mó ba mian linn o'páigail pé látair-Mara mbeaó ann aó a teasbáint tuinn so raib spéis dreaama ar bit linn, ba móir an tógáil inntinne tuinn é. Scríob cun "Luét Eagair na Gaolunne, an Gaebéal, 5-7 Sr. Uí Conaill Uacht."

* * * * *

SÉ ar bpríom-éuspóir annso scríobáó na Gaolunne mar meán noctuiúghe litríócta do fíomáó agus do saotóir. Ar an inntinn sin cuirimid fáilte pé ádas roim "Pádrais Ó Conaire agus Aistí Eile," le Seosam Mac Grianna, agus "An Fiannuirdeacht" le Cormac Ó Caoláig, M.A., dá bun-leabhar atá curta amac le déirdeanaige as Oipis na b'fóillsiúcháin. Molaimid do gac doinne a chuireann don spéis i ngluaiseacht na teangan an dá leabhar so o'páigail láitreaó mar 'siao an dá leabhar is tábaéctaiúghe litríócta a fóillsiúghe le blianta. Ní'l don nio dá páigail againne as an molaó so. Agus is móir is córa ar gcomhairle do glacaó dá bitin sin.

* * * * *

1 S pado ó léigheann don leabhar is mó a tairn linn ná "Pádrais Ó Conaire agus Aistí Eile." Cú na litríócta é. Tá draoideacht na filiocta ins gac aiste ann. Agus tá aigne an file le motaéctail ins na h-aistí stairiúla go móir-móir. Maidir le h-ealaóan na sgríobhóiréacta is goire an t-ugóar so do Sean-Pádrais Ó Conaire ná uógar ar bit eile Gaolunne. Seasuiúghe a mbeir ar plána ar leit leó péin. Agus 'sa leabhar so sáruigheann an deiscioibul an maigisteann 'nár tuairim-ne. Tá neite 'sa leabhar gur b'fearr de é san iad. Tá ponn ar an uógar a curo tuairimí do teitgeaó eugainn le droic-meas-glacaimis iad, nó páigaimis ar noiaó iad. Tá poa nimé ann pé mhuineadaib. Muimnuig sinn péin, agus caiteam a domáil go bfuil nios mó ná smuta de'n ceart aige. Aó is fearr neite mar sin ar

lár, i saotóir de'n tsórt so. Má tá seite olúé orainn ní fearr beir linn! Mar focal sguir, is móir an náire do'n luét fóillsiúghe an croc ainveis atá ar an leabhar saimeamail seo. Oroé-clúdaó, cuma saor, agus clár an leabhair cun tosaiú ar a tíoda!

* * * * *

FÉ mar beaó an ním ar an aigne fóillsiúghe "An Fiannuirdeacht" le Cormac Ó Caoláig ar don linn leis an leabhar tuas. Saotóir Muimnuig san amras é seo. Tá an cruinneas, an veas-croic, an léigheann, an cinnteacht eolais ann is dual do'n mhuinead. Is minic a samluigheann tuinn gur ceart sgríobáó poelóra, fóillsiú sean-sgealta agus saotóir dá leitéir o'páigaint pé'n mhuinead agus ceapaó úir-sgeit nó filiocta nó obair ar bit samluiocta pé'n Uacht.

* * * * *

1 S léir gur toraó saotóir na mblianta é seo, ó'n scroic agus ó'n eagar atá air. 'Sé an focal veirio go oí seo é ar an gne so de'n litríóct Gaolunne. Agus is pado sinn a' feiteam le'n a leitéir—cúntas iomlán fírinne i nGaolunne ó taob luét na Gaolunne ar an b'fiannuirdeacht. Ní gáó tuinn feasta beir a' brat ar innsici béarla Standish O'Grady, Eleanor Hull, Joyce agus a leitéirí eile cun an fiannuirdeacht do tuisiúghe. Agus ní a' loctú a saotóir san atám, aó aistriúcháin iad, agus i n-aistriúcháin ar sheana-sgealtaib is minic naé léargus fírinnead a tugtar aó tuairim neam-cruinn an aistriúgheora. Táir na sgealta anois againn 'sa bun-Gaolunne agus féadpaimid an taódaó a véanam tuinn péin.

* * * * *

Ó S a' tagairt do leabhair tuinn go oí seo panaimis leó tamall eile. Is maí linn a feiscint go bfuil dúiseacht éigin tagairt ar luét "An Fúm." Tá dá sgéim molta le déirdeanaige 'na otaibdarpar duaiseanna maite aigro do'n té sgríobfáir bun-taotóir, sgealta oireamnac do páistí, nó úirsgéal genearálta ar bit. Tá suas le £200 mar duais. Tá ar mío-póirne leis "An Fúm" maidir le ceist na n-aistriúcháin a' méadó ó lá go lá ó tosnuig an

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Cumann Mná: Liric.

"Ní'l malairt slíge," adubairt sí liom aréir,
A's do muid an gáire caoin i sguimais a béil—

"Ní'l gar as mhaoi aó súd ó tús an t-saógaíl—

A croide san roinn ar fear, cé púdar dí é.

nuair conhairc déirdre dearg na scaor i gneas

An tí sin haoise, a's a fólt ar scrae,
Do éiorrbuig o'adonoiré sháite a saógaíl—
do seas

An éinneamain taob nia, aó níon b'easgal léi.

Mar cumann fíir ní téigheann tar mian a súl:
An bláé má éréigheann tiz neaimmaire dá élóó;

Aó páiré na mná go h-éas san fíar is dual:
A croide má briseann péin, ní doirteann deón."

—Craiptine.

sgéim. Ní'l am loét againn ar aistriúcháin—má's aistriúcháin maite iad. Aó má's roga é roir bun-leabhar agus aistriúcháin, ar ngné-na i gcomnuirde ar taob an bun-leabhair. Agus sgéim aistriúcháin "An Fúm" an cúis is mó leis an mead atá tagairt ar ceapaó bun-leabhar. An té sgríobfáir bun-leabhar ní'l an t-aigsear aige cun dul i muinigin a fóillsiúghe. Aó tá £1 an míle focal le páigail ar aistriúcháin. Cé bacpaó le sgríobáó bun-leabhair agus an sgeal amlaíó? Tá súil againn go leigsiúghe sgéim nua so "An Fúm," curo de'n díógbáil atá véanta go oí so aige.

* * * * *

Ní'l spás páigta an mí seo againn cun ceisteanna tábaéctaiúghe eile do pléirde aó "beró mí eile as an b'paoaó." Ruó amáin eile. Da maí linn tuairisg o'páigail ar imteacta don cumainn atá as obair pé brataó na Gaolunne. Da móir an áis agus an comaoim againne é dá sguireaó rúnaróte na gcomann san cúntas eugainn ó mí go céile. Ní h-acpuinn tuinn 'staff' nuairdeacta do díol le cur a' cuardac tuinn.

CIARRAÍDE

Conus éireochar le Ciarráide i gCais-leán a' Varráig? — Sin ceist atá i mbéal gac Gaebéil ar puair na h-éireann i látair na h-uair. Tá móirán ar taob muigheó agus dár leó buairéir na conn-aéctaiúghe bog go leór aó ar an otaob eile. Tá roinnt eile agus doime iad leis, a tuisgeann a bfuil le tuisiúghe i taob peile agus dár leó súro véanparó Ciarráide an beart. Mar sin víreac atá an sgeal againn-ne leis. Tá a fíos againn-ne cá bfuil an brós as luighe orainn-ne. Tá

a fíos againn go léir go dian maí nác bfuil an fíreann leat có-láirín ná leat có maí agus ba maí linn-ne é. Ní'l sé nó-fuirist i-n-aon éor cúis-veas sár-imirteóirí o'páil sa connrae pé látair. Pé imirteóirí a tóspar véanaó gac mac mátar aó a lán víceall agus ní beró don cúis gearáin as doime againn pé ar doime é.

I gcaitir Uib-Rátaig a bí an comóáil bliantamail i mbliana. Ceann des na harúntaéctaiúghe is stairiamla agus is saotóaláirde o'á bfuil i gCiarráide sead uib-Rátaé. Tá stair agus béaloipeas

as gabáil le gac enoc agus le gac enocán ann ó Gleann Veiré siar o'í Ceann Volais. Tá an stair sin as gabáil siar o'í amsir fíin míc Cumáil péin agus o'í amsir Oisín-mac leis nuair a gab sé tré bealaó Oisín ar a tinas o'í Tír na-n-ós dó. Maidir le cúrsai péile ní'l uib-Rátaé ar eúl aó co beas agus is ar éigin go raib fíreann Ciarráide riain ó amsir na Laune Rangers i leit san fear nó do ó uib-Rátaé beir ann.

Tá seana-laoé eile linn ar lár—acair "an t-Seabaic" beannaó de le-n-a anam. Cailliúnt móir do cúis na

nGaobal sead bás gac seancardé, ní h-amáin a bfuil le Gaobólunne aige aó de-báir a bfuil de Gaobólacás agus ven t-sean-amsireact as gabáil leis có maí. Ní beró a leitéirí súro againn go veó aris, mar cé go bfuil roinnt maí Gaobólunne as an aos ós atá as éiríbe suas inu, is baógal liom go mbíonn an Gaobólacás ar iarrató go minic.

Véanamid co-brón le n-a élaínn agus tar ceann gac Ciarráigis amuig is as a baile aóirimito—go noéanaró Dia tró-caire ar a anam.

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II.

Nuair a tugann duine iarraíocht ar amhrán gráda agus liricí simplíde na Saolúinne do meas ní foláir dó beir ana-cúramach. Ní h-é cúram atá i gceist agam ná cúirpíó sé táirge 'sa mbeo i n-úine éigin gur ionann filíocht na Saolúinne aige agus an díobla, firinne na gá a fíomh, aet cúram go mbeir firinne agus cóimréir 'sa meastúcan aige. Mar ní l' aon loet is mó ar léirneascóirí na filíochta Saolúinne fé láthair ná an ró-molaó agus an ró-cáineadó.

Do luadad ceana an sahas filíochta atá i gceist 'san aiste seo—na liricí beal-ordeasa dá leicéirí súo in "Amhrán Gráda Cúige Connacht," agus na céadta eile dá sahas a ceap an file dard' tioral do "ní fios cé deim":—"Róisín Dub," "Máirín de Barra," "Dean an fíor Ruaird," mar somplaí.

Feabhas na n-Amhrán san.

Fíor-liricí iad san go léir. Tá an paisiún agus an corruigeal aigne, an anáil pearsanta agus an déine motúcaín ionnta, agus 'na dtéannta san an tsimplíocht fhíochail is dual do'n bfiór-liric. Tá daoine ann a veir gurb' é curó is fearr oár litríocht fíleachta na liricí beal-ordeasa san, mar go bfuil na tréite atá luadad tuas i n-easnamh ar saothar na móir-fíli, 'sé sin iad san go dtáinig a n-aimneacha agus cunnas a n-imteachtaí 'sa beal-ordeas éugainn. Nuair infíochtar saothar na móir-fíli san, saothar an file oipigiúil mar adéarfa, cíoitear go mbíonn an sgéal ró-genearála go coitcheanta aca, go mbíonn easnamh na pearsanachta ar a gcuid, easnamh na liriceachta seolta san a sáiteann sinn le'n a teachtachtaí mar a dtéanfaid saigeadó, agus go mbáir-tear sinn fé truíme an léiginn agus mí-luas an fhíochail aca.

An file an-áineo agus an file oipigiúil.

Má's fíor a bfuil ráirde tuas téigeann craob na filíochta dos na fíli an-áineo. Nac so agaim an t-simplíocht, an liriceacht, an sgaoil-teacht agus an t-saoirse adubramar 'san aiste veirid a veir i n-easnamh ar filíocht na Saolúinne i gcoitcheinne? Aet scrúduimis an sgéal go bun. Cé ceap na n-amhrán seo? Fíli an-áineo, fíli nárb' fíu do'n pobal a n-aimm do luadad i dtéannta a saothar. An raib na fíli san riam fé meas i meass an pobuil, nó an raib a ndánta fé meas i meass an luét léiginn? Ní raib, agus a crutú san ná maireann agaim a n-aimm ná a gcáil, ná fios na cúise a sprioc. Cum ceapda filíochta iad. Ní maireann agaimne aet ainmneacha agus beata-sgéal na bpií san a bi ceangailte a beas nó a mór le srut an léiginn. Leis an mbéal-ordeas léiginn ná puair bás fíu nuair scriosad a taca ar imteacht an córuis dútcasáig riagluigte t'reis 1600 a.o.; fíli go raib baint aca le sgoit éigin filíochta nó rud éigin a seas i n-ionad na sgoit san 'san 17ú agus 'san 18ú aois.

Ní crutúigeann san gur fearr o'fíli iad san go bfuil a n-aimmneacha agus a gcáil agaim na iad súo nac bfuil agaim aet saothar a lám amáin. Aet crutúigeann sé go soiléir gur ceap an luét léiginn agus an pobul com maic gurb' fearr o'fíli iad na fíli léigeannta agus gur b'fearr a saothar. Is le bróo agus mórtas a aicrisiú cainnteoirí dútcas na Mumán filíocht léigeannta casta litearda dotháim Uí Ráthille agus Eogáin Ruaird Uí Súileabáin. Tá "Róisín Dub" agus "Éamonn an Chúic" agus "Máirín de Barra" leis aca, aet an eol dóib feabhas na n-amhrán san? Nac gcanann siad iad gan smaoinéam a caiteam leo? Nac é cúis gur maireannar i n-aoncor toisg gur ceanglad le

srut an ceoil iad, gur cuiread fúinn leo ionnus gur cuiread ar lámh sábhala go deo iad. Ní h-é bris an aiste seo a teasbáint ná fuil liriceacht agus simplíocht, tairneamh, síle, éadtruime, nádúrteacht, ar cumas na Saolúinne a noctad i bfilíocht. Aet is é is mian liom a noctad go bfuil na tréite sin in a n-ionlán i n-easnamh ar an bfilíocht Saolúinne a cumad fé anáil an luét léiginn ins gac aois; agus má táir na tréite san le págail ar na h-amhrán atá luadad tuas níor tugad aiteantas riam dóib ag pobul ná d'ám, agus gur fás na h-amhrán sin i n-aimdeoin namaduis na dáime agus oitireachta an pobuil. Is iongantac é gur págail fé na "geocais" agus na fíli an-áineo cumas liriceachta na Saolúinne do crutú.

Teorannacht na liricí seo.

Anois ó tá a surdeam maidir le filíocht na Saolúinne i gcoitcheinn cinnce agaim, níor misde scrúdu beag a dtéanamh ar na h-amhrán seo i leir a dtreite saimeamla féin. Dá feabhas iad mar liricí tá loet mór amáin ort a baineann go mór ó'n dtairneamh ba chóir a págail aca. Táir ró-teorannacht mar táir ró-áitíúil, agus dá bárr san ní tugad a mbriú do'n pobul uilg ar an gcéad léigean. Simplíocht agus soiléire, sin iad príom-tréite ba cheart veir ar liric ar bit i leir a fhíochail. Tá an tsimplíocht gan amhras ionnta, aet ní l' an soiléire. Ní h-eol dúinn an bunús firinne a bi le'n a bfuirid: an sgéal atá caob éir oíob, agus is mearaíde is mó a tagann orainn ós na leat—tagarfa a dtéannan an file dá sgéal. Tagruíonn siad do neite áitíúla, do daoine ná fuil de éuairis agaim ort aet an t-aimm a tugann an file dúinn. Ní l' an universality san maidir le'n a dtéachtachtaí ionnta ba chóir a veir 'sa liric. Tá an file á gcumad do luét a aiteantais féin—tá an sgéal ceana aca san—agus ní l' seisean aet á cur pé érot filíochta dóib. Ní sinne luét a com-aimsire, ná luét a com-áite, agus is fíor-beag dá sgéal is léir dúinn. Dá bris sin tá eodair an amhrán cailte agus i n-aimdeoin a dtéachtachtaí agus a áitíúil fíleachta is rud leat-marb, leat-balb é, ná tugann dúinn aet an loimhir is laige de'n solus síleimeac atá foluigte ann.

Fíli ulaíó pé'n solus san.

Sin é teorannacht bunaró na n-amhrán de'n sahas atá luadad agaim. Agus sin é teorannacht fíli ulaíó 'san 18ú aois. Tá an universal appeal i n-easnamh ort; tá an iomaí de'n élaonad áitíúil ionnta; táir ró-pearsanta. Ní h-é seo an áit cum a dtéannan san do tabairt, aet is léir gurab' é príom-éús a bi leis ná na fíli san a veir sgarta le srut léiginn na Saolúinne, go raib cailte ort a beal-ordeas filíochta náir maic gan brisead i n-éirinn aet 'sa Mumán ins an linn do. Ná tógat as so go bfuilim do' iarraíó compráir filíochta ar maic le fíli na Mumán do tarrac as san. Mar éuair príom-loet filíochta na Mumán—príom-loet filíochta na Saolúinne i gcoitcheinn ó tús aimsire—sa t'reo eile ar pad: 'sé sin an teachtachtaí a veir ró-genearála, ró-neam-pearsanta ann, agus 'na dtéannta san an stíle agus an móo 'na noctúgtear an teachtachtaí san a veir ró-litearda, ró-léigeannta, ró-nalaghte leis an sgream léiginn a táinig mar oitireacht d'áirís ós na h-aoiseanna roimis sin.

Aet-éimne.

Mar sin ná tugaimis ró-molaó do saothar fíli ulaíó na ró-cáineadó do saothar fíli na Mumán. Scríob an file Mumneac do réir nós agus beal-ordeasa bunaró an-aois léiginn ó tús aimsire i n-éirinn. D'áirís an file ulaíó leis an nós san, agus pé aca an maic nó nac maic linne é, sgríob Catáil dúirde agus Art Mac

Príór na Saolúinne

"CARRAIS" DO SCRÍOB.

II.—An t-Oileánac. Tomás Ó Críomhainn.

"Is beag má tá a leicéir eile de leabhar in diaíó a samail de duine le págail 'san litríocht, agus is dearb ná fuil sin i litríocht na Saolúinne." Sin mar a labair an Seabac 'san brollac a cuir sé leis "An t-Oileánac," agus is fíor an cainnt do i. Ó'n am a cuiread an leabhar i gcló 'sa bliain 1929 is mór an t-ionrad atá cloiste air, agus cá h-iongnad go dtabarpad Saolúil aiteantas do saothar a págail a rian ar saothar na nua-litríochta agus a maicpíó an fáir agus is fíu le duine Seéal éimí Saolúil do meas.

Na h-Oileánaig agus an Sean-Chinead Saolúil i nós.

Duine neamhoitcheanta ísead an t-ugad, duine nárb' eol do an saogal mór agus nárb' riam, ar éigean, tar an bloscaíó amac. Níor ráinig oideachas riam é, fé mar is eol do luét scoile i, aet do bronnn an nádúr n-a dtimceall a éion o'á h-oideas féin air, agus n-a dtéannta san do ráinig lán tairbe oíois beil na tíre seo é, mar do maic an sean-cultúir 'sa bloscaíó nuair a bi sé bánaigte ar na maicairí agus truailligte imeas na sléibte. Do b'fíu go mór tuiscint o'págail ar an gcómluadar beag so a bi com gairid pós i nósmaireacht o'ár sinnsear, fíu agus ná beas aon tairbe ann aet o'foillsiú staire fíre na tíre seo. Do tug Synge eolas do'n saogal ar na daoine seo, éuair sé in a meass, agus ba beag a bi in-a saogal a bi ceilte air, aet do dtéannad sé go raib aigne aca nac féirid leis an súil a éirad agus ná raib cómbáir aige leis an aigne sin. Tugad tairneam do'n méir a scríob sé n-a dtéad. 'Sead! tugat tairneam do cuntas ar t'reabaca barbaró na n-oileán 'san áirgean téas. Is ró-annsa le daoine an nro suaitinsead 'sa litríocht.

Firinne agus loime.

'San "Oileánac" labraim duine oíob féin agus noctam sé corruige a aigne dúinn in-am an amhráir agus in-am an gac-gáire. Tá an tabairt fé n-deara go láirid ann, agus nuair do cuiread in-a luige air go mb'fíu do páisneis a beata a scríob; ba maic an sás é cum a luét aiteantais do meas agus peitíúir lom-firinneac ar a dtreite do cur ar pár. Níor ceit sé an firinne maidir le braca agus mí-áó a teaglaig féin aet oiread le fúntas agus neam-fúntas a comarsan. Níor beartuig sé clú a tarrac ar féin ná pós níor samluig sé a luét léigte agus iad ullam ar scéal daitte do glacad uair com maic le fomhóir a dtéanam páoi aon gne o'á saogal a beas bun ós éionn le siadialteacht an lae nroiu. 'Si an firinne lom agus a gontact a noctam sé i an buad is mó atá 'sa leabhar.

Síle na h-óige agus buaird na sean-aoise.

Is iongantac an neart atá 'sa cur síos ar a beata féin ó laeteannta geata a óige go dtí go raib blianta na sean-aoise sroiste aige. Drait-imíó i dtéasac an leabair mar beas an fear ós i ngníom áirís n-a steille beatair dúinn, a aigne glan ar buaird an t-saogail, beag-beann aige ar an gconntabairt a bi roimis ar muir agus ar tír, agus náir léir do gannéús agus annró n-a dtimceall. "Do ceapaimis-se gur o'neam do bíod an beata ag teact éugam..." mar adubairt sé féin. Aet tagann an t-áirí aigne go

h-obann ar pósad do. "Táinig áirí an uair sin ar gac níó a bain liom. Is mór an rud pósad i saogal duine. Áirígeann a meon agus a tuiscint i dtéad a lán rudáí agus tar gac níó eile cuireann sé faobair cum an t-saogail air." Tá cúram mná agus éionne glacta aige ar féin agus ní beata aoinne amáin atá o'ionntaíó leis a tuille aet beata liontíge. Imtígeann an giteacht agus an neam-spleáchas aigne. Tá faobair cum na seilge air. Tá doiceall air roim an bpiíle agus a curó raiméan. Is ró-léir do go sílpró sé na dtóra alluis a' solácar bíó o'lá go céile o'á muirginn. Ní roga leis anois seactain seactain agus ragairne do caiteam o'baile. Bíonn beirt ban a' peiteam go neam-socair ar fíllead an báir agus ní mór do fhíochail ar a gcompóro súo—suaimneas aigne com maic le coitú an cúirp.

"Deicnuibair clainne aet níor lean an raet iad."

Saogal d'ian é fíu agus rit an ráis o'érige le duine, aet go luat taréis a pósta do leagad lán na cinnemna go trom ar Tomás: "Do saolúigead deicnuibair clainne dúinn aet níor lean an raet iad san, go bfuirid Dia orainn. An céad duine riam a baistead dom bi sé a seact nó a h-éot de blianta nuair a cuic sé le fíall agus marbúigead é. As san amac níor capula duine orainn ná oinn. O'imtíge beirt leis an mbuirtínis agus ní raib galar dá dtéad ná beiread duine éigin uaim. Dáó Dóinnall o'íarraíó an bean-uasal a tabairt slán leis ar an tTráig Báin. Do bi buacail breas eile agam, ag tarrac éugam. Ní ró-pada bi an t-am gur tógad uaim é. Do foill buairt na neite sin go léir ar an máicair boict agus tógad uaim i. Ní rabas dall ar fáir go dtí san. Nárb' dallaró Dia sinn. Bí naorínead beag n-a dtéad—ac go raib cailín beag pásta suas a tug aige o'í—ní raib sí aet pásta suas 'san am gur glaoíó uirí com maic leo. An cailín a tóg i sin do pós sí 'sa Dún Mór. Cailtead i sin, leis, agus o'pás seisear leanb' n-a dtéad. Buacail amáin atá panta param annso 'sa baile. Buacail eile i Meirice. Sin é críoc o'imtíge ar mo élaime-se. Deantac Dé leo— a bfuil 'san uair aca—agus leis an mnaoi boict gur bris a misneac o'á ndeascaib'."

Ní nós le Tomás oclán o'áiríac a' caoine báis a éionne. Noctam sé imbeagán pocat an brón dubac atá a' luige go trom ar a éiríde ac a brúgaró sé pé o'áim stíre. Tuigeann sé a cailíúint agus tagann cumas agus gontact na teangan i gcaibair air cum an t-uallac do bogad o'á éiríde, a brón do cur i gceill agus annsan stao. An cursíóis annso i gcorp an leabair ar mí-rac a teaglaig, tá roga a bfuil scríbe aige le págail ann. Is ann leis atá neart agus creideam dútcasac an Saolúil le peiscim. "D'é Toil Dé é" gac a dtáinig de'n mí-rac, agus daingníonn an maingín láirid sin as Toil Dé é ingear-éuadcan. "Ní coitúigeann an té imtígeann an té fanann," ar seisean, "agus doob' éigean dúinn-ne, leis, ar maidí a cur amac arís agus veir ag t'reabac linn" agus tug a ágaró ar muir áirís a' brúgaró an droc-misnig faoi.

Mórtas leanabairde an t-sean duine.

Annsó agus annsó braitimíó mar beas sahas mórtas leanabairde

(Ar lean ar l. 9)

Cobcáig agus fíu Séamas Dall féin, ar áirís na ngeocac fíli. Agus is fearr de filíocht na Saolúinne gur deim. Aet deimimis deim de, má tugad an liriceacht, an t-simplíocht, an sgaoilteacht leo atá i n-easnamh ar filíocht na Mumán, an leór an méir a tugadad leo le cur 'sa méad i gcoimhíó an méir a

o'págadad 'na ndíaró—an cruinneas cum, an liteardaet fhíochail, an cinnceacht léiginn agus eolais, an saróbreaís órnáirde, gan tráct i n-aoncor ar an gceolmaireacht iongantac san is príom-buad i bfilíocht ar bit. Im' éuairim-se do bi an léim ró-obann agus an corad ró-shuadac.

AN STÁISIÚN FÓIRLEATA

MRS. DARMODY—It did my heart good to hear Cu Uladh on the Radio the other night! I won't worry about those critics any more who complain that Irish is not revived—and never will be. Just think of the advance made on the Irish front during that man's life time!

EAMONN—But so much more *could* be done. That is the real cause of complaint. Boys and girls learn plenty of Irish in the schools. They have a vocabulary fit to carry them through any ordinary business when they leave school or outside schools hours—and yet they don't use it.

MICEAL—I blame the shops a lot. Now if the Gaelic League would influence the shops to hang up in every department a list of the goods in Irish with the English translation, it would be a step forward.

MASTER—As the President of the College in Galway said the other day: "Irish must be made fashionable."

EAMONN—How about "Let ye spake English and be dacent!"

MASTER—A friend of mine speaking in Irish asked for socks recently, in a leading store in Dublin. The young lady behind the counter shrugged her shoulders and intimated that she did not understand. Finally she sought the help of an elderly man who carried the transaction through in Irish.

MR. DARMODY You must not attack the young people. Remember the rising generation, the youth from 15 to 25 years of age, are the outcome of a revolution. You can't judge them by the standard of any other generation within our memory.

MICEAL—They are spoon-fed. They make no effort, because they have nothing to fight against.

MR. DARMODY—Things have moved so fast since 1916 and are moving so fast that these young people can't see the tree for the wood. Wait till there is a greater number of Irish speakers released from the schools and colleges, and you'll see good results.

EAMONN—If there was a good virile movement set going, into which all the ex-scholars from the Grade A schools could be enticed, some good would be done. It would be better than those "Past Pupils' Unions" which are "seoinin" and out of touch with Irish-Ireland for the most part.

MRS. DARMODY. No movement will ever be successful here unless there is a genuine national punch behind it. For my part, I bitterly regret the day that the Gaelic League proclaimed itself a non-political association. It fell at once from Pearse's ideal. It lost its backbone. I might say too much if I said more.

MR. O'RUAIRC—I had the pleasure of seeing a moving picture show of Irish-speaking boys and girls last week in Dublin, and I wish it could be shown in every school in Ireland! It was a "silent" picture, but it spoke for itself. All the letter-press was in Irish, of course. The success of a summer camp in the Gaeltacht was a revelation. There was swimming, fishing, turf-drawing, paper-chases, ceilidhe, etc. I was wishing myself a young fellow again.

MICEAL—That was the *Clann-na-*

hEireann camp. All young fellows should be made camp out for a couple of weeks every year.

MAIRE—I hear that all the schools are to start bands now, mouth-organ bands and bamboo-pipe bands and percussion bands. Won't it be fine to have so many ceilidhe bands of our own.

PEG—It is the best thing done yet. I listened-in to the broadcasts for schools last week, and I think the ceilidhe band was a real treat. Besides, it will save the old dance tunes. The turn of the tunes was great. Some of the local fiddlers mix up the airs. It should help to kill jazz, too.

LARRY—I got a grand old book of Come-alley's here, and I am waiting on a lull in the talk to get singing some of them. Here's one of your old favourites, Eamonn, "The Maid of the Sweet Brown Knowe." Sing it, for sake of the old days in our camp—in Tintown!

EAMONN (sings)—

THE MAID OF THE SWEET BROWN KNOWE.

Come all you lads and lasses,
And listen to me a while.
I will sing to you a verse or two
That will cause you all to smile,
Concerning a young man
I am going to tell you know,
Who has lately come a-courting
The Maid of the Sweet Brown Knowe.

The young man says "my pretty maid
Will you come along with me,
We will both fly off together
And married we will be;
We'll join our hands in wedlock bans,
As I'm speaking to you now
I will do my best endeavour
For the maid of the Sweet Brown Knowe."

This fair and fickle young thing,
She knew not what to say,
Her eyes did shine like diamonds bright,
And merrily did play.
She says "young man your love subdue,
For I'm not ready now,
I will spend another season
At the foot of the Sweet Brown Knowe."

The young man says "my pretty maid,
How can you answer so,
See down in yonder valley
My crops do gently grow.
Down in yonder valley,
Where my horses, men and plough,
Are at their daily labour
For the maid of the Sweet Brown Knowe."

"If they're at their daily labour,
Kind sir, 'tis not for me;
I've heard of your behaviour—
I have, indeed, said she.
There is an Inn where you call in,
I hear the people say,
Where you rap and call and pay for all,
And come home at the break of day."

"If I rap and call and pay for all
The money is all my own,
I will never spend your fortune,
For I hear that you've got none;
You thought you had my poor heart won
By meeting with you now,
But I'll leave you where I found you
At the foot of the Sweet Brown Knowe."

And here's another old song I have not heard for years:—

THE STAR OF DONEGAL.

One evening fair, to take the air, alone
I chanced to stray
Down by a lucid silvery stream that ran
Along my way,
I spied two lovers talking, seated near a
ruined wall,
And the young one's name was Mary, or
the Star of Donegal.
The young man said "My charming
maid, at home I cannot stay,
To Californian gold-fields I'm bound to
cross the say,
To accumulate a fortune, to build a
splendid hall,

The Swaying Struggle

Prohibition of English Newspapers and Magazines Demanded

Gael versus Gall! A struggle of over 700 years duration. One of the mightiest struggles between two civilizations that can be recorded in the world's known history. And in this year of our Lord 1937 the grim swaying struggle proceeds, the weapons being fashioned after the manner of the times we live in, an age when craft and camouflage have been brought to a fine art. And whither tends this struggle to-day? Let us examine full well the forces behind the alien civilization which seeks to overwhelm us: for the first law of war is to test well the strength of the enemy.

The Heavy Guns in the Fight.

The science of warfare teaches that an opposing force must first be reduced in strength by batteries of artillery, and by bombardment from the air before the infantry, bearing small arms, can be brought into play. To-day Britain thunders at our cities, towns and villages with the artillery fire directed from her well-organised Press. Into every hamlet in the country that great battery of guns—*The Daily Mail, The Daily Express, The Sunday Dispatch, Reynolds Weekly* and all the others in the line—pour their withering fire: the precious heritage of a nation's culture being the objective of the well-directed barrage.

Here with all the craft of modern journalism the English newspapers make our native customs and culture appear commonplace and backward compared with the licentious form of civilization which it depicts. With all the brazen effrontery of an outlook sunk in materialism, the ordinary morals of decency are flung aside and in news and special article columns, in advertising columns and in pictures, is displayed the cult of modern English civilization, this strange new cult which dispenses with common decency as something belonging to the days of "Mrs. Grundy."

In this outlook is epitomized everything that is a complete subversion of the Gaelic ideal. Again our games and pastimes are attacked in the same sinister fashion. Here the games and amusements of Imperial Britain are mirrored before the readers surrounded with all the tinselled trappings of materialism. Commercialised British sport is heralded with much trumpet blowing as being the radiating centre of sport and athletics for "the whole English-speaking world." While the various forms of amusement at present being enjoyed across in Britain are featured in the English papers, all bearing the imprint of the new "freedom for sex" doctrine.

To elevate the rank and state of the Star of Donegal."

She raised her lily hands and said "This castle in its day
With all its plains and fair domains from Lifford to the say
Belonged to my ancestors, with many splendid hall,
And if my father had his rights, he's lord of Donegal."

The young man said "My charming maid the time is drawing near
When the Irish will return after their long career
To this lovely land, by God's command, the fairest of them all,
And Heaven will see old Ireland free, bright Star of Donegal."

She raised her hands and said "God grant that I may see
St. Patrick's lovely Isle of Saints great, glorious and free;
If that were so, there's none would go to New York or Montreal,
But cultivate and decorate the lands of Donegal."

The Small Calibre Guns.

This daily bombardment is accompanied by a battery of guns of a smaller calibre. These constitute an array of weekly twopenny magazines which are directed at the boys and girls of Ireland. Here is depicted the uplifting glamour of underworld life in London, the deeds of daring of true Britons, the confessions of film stars and a general medley of prattle of the type associated with a diseased materialistic outlook.

Our cinemas and dance halls as has been stressed before in AN GAEDHEAL form the front line in the English fortifications which have been set up here; the fire from the British Press campaign batteries ensuring that the fortifications are not alone left undisturbed, but reinforced and made the stronger.

In face of this powerful combination of forces one is driven to ask, and what of the forces on our side? Well, outside of the sturdy little paper AN GAEDHEAL, I know of no other journal which has entered the fray definitely on the side of Ireland. And I pen this article in the sincere hope that it may generate an effort to challenge the presence of the present British drive here. The large sums of money being expended in the sustained effort to drive up the circulation of English papers here is eloquent of the force behind this imperial British thrust, and I suggest that if real national progress is meant, the Gaelic League, the G.A.A. and kindred bodies will have to set themselves to silence the present British bombardment which is allowed to go on here practically unchallenged.

A united demand that complete prohibition of English newspapers and magazines be enforced would, if backed by the Irish-Ireland bodies here, awaken the country to a sense of this growing peril. Foreign goods have been prohibited in Ireland to make room for the development of Irish industry. Surely the time has also come when foreign reading matter which threatens to enslave the minds of our people should also be brought to a halt. The language (and everything that it stands for) strives to emerge to-day from the well-nigh darkness of the grave. Let us in God's name give stern challenge to anything which would impede it.

NIÓCLAS DE FUIEOL.

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Ó Cúis Árdaib na h-Éireann

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A FRIEND of mine, whose sound opinions on current affairs I do not hear often enough, tells me that the rising generation is almost completely out of touch with what the older crowd called "The Movement"—or, in other words, "The Cause."

It needs, he says, to be enlightened about the meaning of "Irish-Ireland and in an intimate way. It needs to be enthused with the fervour of the workers who made glorious for all time in Ireland's history the years from 1916 to 1921.

In short it needs to understand what Pearse's dictum regarding an Ireland "not free merely but Gaelic as well, not Gaelic merely but free as well" meant to the generation which proclaimed the Irish Republic by force of arms and established it by the majority vote of the nation.

Just as the Young Irelanders preserved the continuity of revolutionary ideas and republican policy of the United Irishmen; just as the Fenian Movement of '65 and '67 was inspired by the Young Ireland tradition; just as the Rising of 1916 was the deliberate holocaust of men "who had been re-baptized in the Fenian faith and had accepted the responsibility for carrying out the Fenian programme"—so the young Irishman of to-day, who seeks to serve his country in accordance with the glorious tradition of high-souled patriotism handed down to us, must avow himself an Irishman of "one allegiance only."

TO quote again from Pearse we of to-day "are bound together and must stand together henceforth in brotherly union for the achievement of the freedom of Ireland. And we know only one definition of freedom: it is Tone's definition, it is Mitchel's definition, it is Rossa's definition."

To-day we add: "It is Pearse's definition," the definition which AN GAEDHEAL has striven and is striving to hold before its readers.

There are many who get tired of keeping that definition unchanged—many also who try to whittle it down to suit passing circumstances—but we should not let the rising generation accept any alternative or amended definition.

"I believe," declared Pearse, "that if we who hold the full national faith have but the courage to step forward we shall succeed more easily than most people suppose in gaining the people's adhesion to our ideals and our methods—lesser ideals having proved unattainable and wiser methods more foolish."

IT is not by compromise, not by being falsely broadminded, not by misplaced tolerance that we can get the young people in Ireland to-day to help in the work of completing "the unfinished task."

Look around you and see how much the "lesser ideals" are in evidence and how far the "wiser methods" have prevailed.

It is not for me to point to particular conclusions. I am reminding you of the symptoms which are generally evident. All I can appeal for is earnest thinking and a revival of that intense enthusiasm which alone can generate the courage "to step forward."

In this talkie and jazz-ridden age there is danger of youth losing its ability to follow unselfish ideals unless a mighty effort be made by all "who hold the full national faith."

The annual concert of the London Gaelic League on St. Patrick's Night will this year be staged in the Covent Garden Theatre, and a record attendance is expected to enjoy the excellent programme arranged.

ONLY one who has spent some time in exile in London can appreciate what an event the St. Patrick's Night Concert is in the lives of the Gaels in that city.

What enthusiasm greets the songs and musical items! What pent-up emotion bursts forth in thunderous applause when some lines from an old ballad stir the audience! What inexpressible liveliness (even to the much-to-be-condemned stamping of feet!) when a sprightly hornpipe or frolicsome jig is played!

The old songs and the old melodies take on a newer and more inspiring attraction when one shares them with thousands of enthusiastic Gaels—and in that spirit of joyous fraternity the great brotherhood of Gaels in London celebrates the National Festival in a manner which many of us here at home could do well to imitate.

Now is the time for the earnest workers in the small towns and villages to make preparations for St. Patrick's Day.

Start the day well with the traditional language collection. Get a collecting box from the nearest branch of the Gaelic League and help in the cause as others have done before you.

TRY and get an Irish-Ireland concert in your district on that night. Do not leave the organising to people who will spoil everything by the introduction of "Stage-Irish" items or worse.

If possible, organise a ceilidhe after the concert. Get a few reliable workers to help you. Remember this: there is no use in complaining about the apathy in your area, or the anglicisation of the people there, if you do not make an effort to counteract such alien influences.

Act! Do something! Get some sort of a Gaelic activity going. Another year is going by and try and remember how many years you have been complaining about the backward state of things in your district.

Look how much can be done in one short year—yes, and how much can be missed through neglect or lack of initiative.

REMEMBER that in 1914 Redmond was getting recruits for the British Army—and twenty months afterwards a new life was given to the nation by the Rising of 1916.

Action is what is wanted. Do not wait for others or be depending on possible big things. Play your part now in the small things in your own town or parish—and the big things will (when they come) be the bigger for such effort.

The period around St. Patrick's Day is always a significant time for sowing seeds of nationalism. Do your ploughing now. Examine your own area—see its weaknesses—search out dependable workers—plan a campaign of Gaelicism.

Oh, there are so many things to be done—things that young lads just left school would share in willingly. And one enthusiast in each parish could give the lead!

AGAIN I appeal to those of my readers in the towns and rural areas to organise either a concert or a ceilidhe for St. Patrick's Night—if for nothing else but to show that we can celebrate our National Festival in a distinctively national manner.

But out of such an effort must come greater good and more extensive activities. Take a pride in your local traditions and remember tradition is always in the making. Let the generations of the future be able to look on your district as a stronghold of Gaelicism. Act now!

Cuir Céilríe Rós Cré macalla éart éiméall na tíre, agus, go mór mór, na hórdaí a d'fheall séumas fáirtíneir agus an t-áitir ó fósartais. B'féidir gur b'é an macalla san a múscail na puameanna Gaedhealaca a cloistear com ceoilmar i láitir na h-uaire.

Tá dócas ag éirge i sco. thuigeo leis. ar céilríe sgoil fáirtíneir, i ub-airt Tomás Ó Donnaiil "go mbíod seoiníteacht dá cleachtas ag breamanna éagsaíla, ac beaó an buairt ag slíocht Gaedheal dá n-áitíneir." agus 'siao na breamanna eile, b'féidir, ná na breamanna go mbíonn suaitíneir ar a b'fósarí aca. B'fuil ceao aca comáct oiríseamail a oibriú i scoimníb an Gaedhealacaí?

TUS Craob Baile Breacáin Céilríe nóilas do éire ó na h-ite. nós bliadantamail atá aca annsan agus molaim go crannaib na sréine é.

ar céilríe an fáinne i b'portláirge bí raome i láitir ó éarraí, ó éill comnais, ó'n rinn agus ó 'óin fárbán. cur le éile dá léitíro sin a cuiríro na Gaedil i n-uachtar.

i sco. donora, ar céilríe mór leis, bronnaó corn camógúíocht agus bunna peile. is deas an sompla é do áitíeaca eile. O'feadpáinn a lán a séimín faoi sin.

Bí Starlights inis éortáir ag iarratí smaect a cur ar camógúíocht. Cad 'na éaoí nár léigear dóib—i nínis éortáir.

Bí Connraó na Gaedilge agus a scéilríe mór i seilb halla na Castra i s'corraí le déanaí. Tá súil againn go n'beunatí siao an daingean san a fárbail mar a fárb na laisníe Teac an árd-maoir.

feicim go b'fuil Gaedhealáirí T.O., pádraí ó h-óráin ag aratí na tíste ceann tuíge Gaedhealaca a íosaint i scoimníb tíste céimseata íasácta na n-óllscoileanna. go nearcuíro dia a láma.

Tá na fáill agus a n-fallatíeas ag teact aníos ére b'ort-láirge, slíge á éáimíeacatí go minic. ac tá raome de muínitíir úí 'óimíeacatí sa fáill san anois, raome a tuígeann na fórsaí ag teact éirge. léis an breit a éus sé ortá an comóáil b'ortláirge.

The Craob Móibí hope to have their usual successful céilríe in the Teachers' Hall on March 5th. It won't be the Geraldines' fault if there won't be a crowd.

I heard glowing reports of the Thurles Gaelic League Concert and ex-graduates of Newbridge will be pleased to know that the evergreen Paddy Kinane was as lively a dancer as ever he was in "Bothan na Gaedhilge."

But where were all the G.A.A. stalwarts that night? Why do not some of those who prate so much about the "Gaelic" side of the G.A.A. support the Gaelic League concert? Some of the Thurles "Gaels" were very prominent by their absence.

But isn't North Tipperary doing great things with the G.A.A. Ceilidhe? Roscrea and Nenagh broadcasts were excellent and an inspiration to the towns. All honour to Frank McGrath and his co-workers!

KNOW I can appeal with confidence to Dublin Gaels to attend the ceilidhe in the Mansion House on February 20th in aid of the Flanagan Relief Fund.

It will be on a Saturday night from 8 p.m. to 11.30 p.m., and the music will be provided by the Colmcille Band. Admission is only one shilling.

I told you in December why this Relief Fund was opened—to succour the helpless

dependents of the late Commandant Paddy Flanagan.

Commandant Flanagan fought in the 1916 Rising and was the officer in charge of the I.R.A. Active Service Unit in Dublin during the Black-and-Tan fight. He gave a life full of service to Ireland's cause.

His untimely death has left his widow, five young children and his aged mother wholly unprovided for, and his old comrades-in-arms are endeavouring to raise funds on their behalf.

Do a small share to help so worthy a cause by attending the ceilidhe on February 20th.

WASN'T I a lucky old bird not to have been in Kenmare the day the "friendly" was played.

I mean the one which was afterwards described at the Co. Board meeting as a "holy fright altogether."

I made my way to Tralee, though, for the Church Renovation Tournament between Rock Street and Killarney, and all I can say is that Kerry football is coming back.

I missed a spin in a car coming back from the match and all the satisfaction I got from Jack was: "And are you suffering from 'co-lao' s'fírtín' too?"

More than one old Corkonian will be glad to hear of the revival of the Cobh G.A.A. Club. May the new members show some of the fire and spirit of the old "Forties."

BUT what is coming over gallant Clonakilty that they are letting the G.A.A. club die an ignominious death there? Surely after so many years the Gaels in the old fighting town are not going to go "defeatist!"

It may be true that they run nothing but a ceilidhe in Edendork but they attend dances in Dungannon. Am I right, P.P.?

How is it that St. Patrick's Hall in the "town of the Volunteers" cannot be made available for any Gaelic function? Is it because the man with the veto power is a West Briton in outlook? And when will the Dungannon Gaels take direct action?

Many complaints have come in recently about the inability to get AN GAEDHEAL in newsagents' shops. Even if you do get your copy regularly, it would help us if you made enquiries in other shops regarding the sale of the paper.

Impress on the news agents the fact that they should order extra supplies through their wholesalers.

See that the poster is displayed, and try and get new readers who will place regular orders.

REMEMBER that AN GAEDHEAL is the voluntary organ of the voluntary workers in the cause of Irish-Ireland. Play your part in helping the paper to get more readers every month.

The excitement of forty-two suspensions in Dublin for infringement of the "Ban" rule has prompted a reader to send me the following verse:—

MAC DOMHNAILL ABU!
The Chairman of Dublin the fight is extending,
Backed by each true and truth-loving man;
Forty-two on one night by Rule 12 he's suspending,
Who'll dare now declare 'tis a "dead letter" Ban?
Many a heart did quail
Before this avenging Gael—
Deeply the Soccer and Rugbyites did rue,
When on their ears did fall,
Paddy's accusing call—
And his dread sentence! Mac Domhnaill Abu!

An Gael

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EDITORIAL NOTES

The Gael "Keeps a Firm Grip on his Homestead."

THE evidence of the conventions supports the view that the Gael is remaining and the alien-minded emigrating. It is an important matter for all to consider, all who wish to keep the young life away from the big cities. "There were in Clare," Father Hamilton told us over the wireless, "more teams playing Gaelic games than ever before"; and opening up a new aim, he added, "it must be nearly true to say that Clare had a greater percentage of manhood on the Gaelic field than any other county in Ireland." That Gaelic uprise in Clare is repeated eastwards in Tipperary. In West Tipperary, in the Chairman's words, "the games have extended into every corner of the division." In Mid-Tipperary the number of teams has increased from 32, in 1935, to 39 in 1936; and in North Tipperary the remarkable number of 62 teams has been affiliated. Northwards, Longford has a club "in almost every parish"; and, in Mid-Roscommon, "the number of clubs affiliated is a record—the division has practically a club in every parish." We have not definite particulars from Laoighis or Mayo, but their performances in the championships are sufficient; while in West Galway, 15 junior hurling and 13 junior football teams have been reported, with, in addition, the news of "great interest in football in Connemara." Southwards, Limerick City had a record—19 clubs affiliated and 350 games played. East, Kerry they had 15 teams in senior and junior competitions; while West Cork, which has been particularly affected by emigration, have reported an increase of 4 clubs. Mid-Cork has had the most successful year since the formation of the division. South East Cork "had the largest gate ever taken in that division in a junior championship"; Cork City "showed an improvement," while Duhallow, East Cork and North Cork received still more encouraging reports. Duhallow's referred to "the splendid support given by the public," North Cork's to the fact that "every town and village had its hurling or football club," and East Cork's to the fact that "districts hitherto lying dormant are now active participants in our games," and that "a new spirit had arisen amongst youth." West Waterford presents the only decline so far reported, a decline from 46 to 40 teams. Wexford has over 70 clubs and 100 teams. While Wicklow, with a decrease in clubs, shows an increase in teams from 69 to 72. Incidentally, we have to visualize all these numbers side by side with the fewness of the 12 senior soccer teams and 27 senior rugby teams, the totals for the Free State and all Ireland respectively, which receives so much publicity, publicity adverse to the interests of newspaper shareholders' and favourable to penetrative alien industry.

Reports from the North are not to hand as we write, but there at the Ulster Camogieocht Convention the Secretary reported that "Great progress had been made in the Province since the first Convention in 1934. Clubs were in existence all over the North and the Association had gained a firm hold in Ulster." At the Leinster Camogieocht Convention it was reported that "Considerable advance was made in Dublin," and that "there was a record number of junior teams." The Camogieocht Colleges League has also gained strength and "one of the most pleasing features was that the Camogieocht Primary Schools League had now 23 teams." The number of camogieocht clubs registered in Leinster totalled 182, more than the total of rugby clubs, including school clubs, in all Ireland—and again compare the publicity.

In hurling and football, too, the secondary colleges reflected the general trend; the Munster Colleges Council show teams affiliated from all parts of Munster, while the All-Ireland Colleges Convention reported that "affiliations (61) covering the four provinces are up to last year's record total." They report also "increased gate receipts," i.e., from the better-off classes that support the secondary colleges, a matter for advertisers in foreign sports papers to note, with the corresponding particulars for camogieocht and G.A.A., in preparing their advertising estimates.

G.A.A. and Camogieocht Impelling the Ceilidhe Movement.

All these facts and figures record deeds, and *deeds not words* are what we want to keep the people in Ireland. We have further deeds in the increased ceilidhe movement among the G.A.A. and Camogieocht, a timely movement against the attacks of the foreign dance halls and the foreign picture houses. We have had these ceilidhes under county and larger district auspices in Clare County, Mid-Tipperary, Cork County, Duhallow, Fingal, Louth, Donegal County,

Tyrone County, Lancashire and London; and in some places with attendances of four, five and six hundred. Generally the ceilidhes have been associated with conventions and distribution of cups and medals, and in this and in their atmosphere of Irish dance and music, have done much, including that over the wireless, to waken the feelings of the people for the "Irish life" of Pearse's writings, the feelings that counteract the drift to the bed tenantry of the big cities. And, speaking of the wireless, we are glad of its new effort to educate the feelings of those in their early teens, the feelings that are at present being destroyed by the nation's admission of these young people into the picture houses of a pagan and greasy civilization. We ask that this should be stopped, and that the children should get fair play to develop their native emotional equipment in their early teens, the supremely formative period of life. We ask, too, in the interests of youth, for an increased support for Feis Atha Cliath this month; and for increased co-operation with the voluntary workers in Dublin who begin the feiseanna of the year, the feiseanna that do so much for the revival of the "Irish life."

The Language.

Nor do the G.A.A. or Camogieocht forget the language. Practically every convention stresses it and all that Gaelicism and nationality stands for. Cork and Dublin lead in giving effect to this spirit; the former, in its Eastern Division, recommending the formation of Gaelic League branches in all clubs, the latter, in its City League and Minor Boards convention, deciding that all weekly meetings be conducted in Irish. Generally the standard of debate, and particularly in regard to sincerity, at all these conventions, gives a headline that alien-constituted bodies should endeavour to imitate.

Gaelicism and Celticism versus Foreign "Isms."

We have had our Welsh Celts, during the month, stressing from 2 R.N. the struggle of their Celticism and nationalism against these alien-constituted things, in the forms of Fascism and Communism. We suggest that it is for us both to continue to rely on our Gaelicism and Celticism or, in a word, nationalism. All these latter from A.D. 432 onwards developed a system of things that we have inherited with other Gaelic and Celtic peoples in a condition of arrested development; yet, still, a system of things that holds within its life more human hope, for Gaelic and Celtic peoples, than any other "ism." They provide for us in Ireland all that develop the spiritual, the mental and the physical. Even in the economic sphere, the sphere of "ducats" that almost entirely occupies the attention of these foreign "isms," we have things of the past that revived and adapted to to-day might go far to solve the problem of "distribution" and the paramount problem of the family. The words of our Welsh friends recalled some reference to their early social system in the writings of W. F. T. Butler which led us further to the writings of Prof. MacNeill and we cannot help quoting his references to laws affecting "succession" and consequently "distribution" and family in early Ireland. "The *derbfine*," he tells us, "consisted of this family head, his sons, grandsons and great grandsons—four generations. . . . When a man died, all the living members of the *derbfine* to which he began became his heirs, and the inheritance, if capable of division, was divided among them in proportions fixed by law. . . . There were larger family groups of five, six and seven generations. It was among such groups that property was held in common, when it was property that did not lend itself to sub-division in accurate proportions." We suggest that Prof. MacNeill or the Galway University should set a question on that law in relation to the £200,000 estate in discussion in Galway. Such law, apparently helped to solve the problem of "distribution" and the problem of the family in early Ireland and early Wales. It would be well if some within our Gaelic movements would enquire into such features of our ancient social system and give us the benefit of their research. We may write off the universities as a bad debt, and consequently we want from Gaels "deeds" of that kind to supplement the work of Connolly in his masterly enquiry into history, enquiry which led him to write that the "recoil of the Irish character from the deadly embrace of capitalist English conventionalism . . . will in all probability lead to a restudy and appreciation of the social system under which the Gael reached the highest point of civilization and culture in Europe." We want such restudy to unfold to us the past not only in terms of our religion, philosophy, language, art and athletics, but equally in terms of our law, science, politics and economy. We want this for it is out of all these things of the past that the spirit of the conventions must regrow the Gaelic nation of the future, the nation of Pearse's and Connolly's vision. Further, neither our nation nor any nation can redevelop otherwise than by redevelopment out of the past of the period of its freedom, physical or spiritual. All other alleged development is that of parasitic forms of life, the forms of the coffin.

GAELS & GAELDOM

A CAUSERIE ON CURRENT CONCERNS

By Vigilant

"Knowledge and Organisation will set Ireland free and make her prosperous."—DAVIS.

"The true test of civilization is not the census, not the size of cities, nor the crops; no, but the kind of man the country turns out."—EMERSON.

"We cannot carry on the education of a soul and a body separately. It is the whole man we want to develop."—MONTAIGNE.

Fifty Years After.

The projected All-Ireland Central G.A.A. Club for Dublin was first discussed among some earnest members of the Gaelic Athletic Association a little more than fifty years ago, but the split in the ranks towards the close of 1886, which was so fiercely intensified by the "Constitutional Party" and their felon-setting tactics, throughout the following year, completely swamped the proposal out of existence. Some years ago I gave the history of the originating of the idea in the columns of AN CAMAN, forerunner of AN GAEDHEAL. It is good to know that the project, which was revived some time ago is at present in a very healthy state of activity, and that with a continuance of the same spirit which animates its promoters, there is no reason why "Arus na nGaedheal" should not be brought to successful fruition within a reasonable time.

A Defect and an Example.

One of the worst defects in Dublin Gaeldom is the lack of Club premises. Very few clubs in our city or county possess suitable headquarters such as would enable them to cater properly for the social needs of members. Everyone admits that such a rallying centre for members and prominent supporters of hurling and football teams is a mighty asset to the club's benefit; yet they do nothing towards the providing of such desirable places, and matters of chief importance to club welfare are discussed in most unsuitable places. A brilliant example in the right direction is the splendid headquarters of the St. Laurence O'Tooles Football Club at Seville Place.

And the Result.

There is more of an atmosphere of fraternal comradeship and cohesive club feeling among the "O'Tooles" than there is to be found among the members of any other combination of Gaels known to me in Dublin or throughout the country, and even the casual visitor to the clubrooms cannot help being impressed by this very evident and pleasing distinctiveness of the "O'Tooles" and their headquarters. Such club premises, conducted with the same efficiency enable members to get full value out of the Gaelic Athletic Association, and to realize with increasing satisfaction that there is a pleasant social side as well as a robust healthy outdoor attractiveness in the G.A.A.

Waste Energies and Worse.

If every club in Dublin had its own club premises on the same lavish lines as the O'Tooles Club, there would be more substance behind the mere sentiment so often expressed about the "Brotherhood of the Gael." There would be more

lectures and discussions on important phases of Irish history, and of the solid concerns which give young men an abiding interest in the country and in all that gives distinctive character and strength of purpose to a people. As matters stand at present among the masses of our Gaels, there is far too little interest in the things of real importance and there is, unfortunately, too much waste of energies. The result is that despite many years of Irish Ireland propaganda, and a period of glorious history making for real nationalism, we are still very largely a country of echoes mouthing ready-made opinions, and in many cases utterly unable to differentiate between real national issues and mere ephemeral politics.

Numbers Not Strength.

The annual conventions are proceeding apace, and in all cases the reports are excellent. I am one of

real Gaels, however small the number, than seeing it carrying the big numbers it does to-day who care nothing for either the constitution of the G.A.A. as a National Association, or for the rules agreed to and sanctioned for its progressive welfare.

What Matters.

Men of character are the conscience of the organisation to which they belong. Every Gael in Gaeldom is supposed to live as far as possible in the spirit and in the tradition of the old Fianna of Eireann with truth on their lips and strength and swiftness in their hips. What sort of "men" are these self-alleged Gaels—and they are in large numbers—who go to county executive meetings and with lying lips defend the most reprehensible conduct? These brazen liars and prevaricators are no use to any honourable organization, and are nothing short of a positive disgrace to the G.A.A., in whose character and constitution they are prepared to wipe their feet as often as they can, in their own peculiar brand of language, "get away with it." It is, unfortunately, nothing uncommon to find even men in official positions, and members of the higher councils prepared to condone and abet in this sort of conduct. Verily indeed the G.A.A. could well afford to-day to do without a lot of self-alleged friends. Again I repeat that no club or no man, be his position what it may, is above the Association. On the

distinctive national civilization were of no avail, so in later generations less drastic but very sinister methods were brought into use, and the West British ascendancy cast in Ireland and its dependents and hangers on, did everything possible for the fostering and encouraging of Britain's games among our people. When a little band of patriotic Irishmen openly stood up and manfully challenged this progressive march of Anglicisation at the close of the year 1884 by founding the Gaelic Athletic Association, there was no language too hard to use against them or their patriotic work. During the fifty odd years of the G.A.A.'s existence many attempts have been made to disrupt and destroy the organisation. Despite all the attempts of false friends, renegades, and open foes, the Association has survived as a virile national asset. The latest attack on a vital principle of the G.A.A. is led by a Cockney journalist imported from across channel to teach Irishmen Irish nationality in sport, Gold help us!

A Bounder in Buckram.]

Every seoinin who has found his way inside the ranks of the G.A.A. is behind this Cockney, whose capers in Irish sporting journalism are the laughing stock of Dublin. His Cockney audacity has now reached a high point of absurdity, when he, under the pen-name of the locality in which he lives, thinks it can be seriously regarded as adviser-in-chief to the Gaels of Ireland. Even if I had space at my disposal I would scorn to use much of it on the caperings of this cockney and his "truth in the news" pretensions. To our West Britons the rule known as the "Ban" has been always as vexatious as it is to the genuine Britons who feel that the "Ban" is a hateful obstruction to the march of Empire sport in Ireland.

The "Ban" and Its Object.

Now what does this much discussed "Ban" do? It simply does nothing more than aim at consistency of conduct among members of the G.A.A. No Irishman of principle would agree to the fostering of foreign games in Ireland while he belonged to an organization for the fostering and spreading of Irish games. The late Maurice Davin, famous athlete of his time, and first President of the G.A.A., had no prejudice against British forms of football games, either Rugby or "Soccer." Neither had Michael Cusack, who played the Rugby game before the formation of the G.A.A., but Maurice Davin felt and suggested that in international football games between Ireland and Britain, the Irish football game should be played every alternate year. Of course the mere suggestion of any such recognition of an Irish game was too much for the sensitive superiority complex of the Saxons, so they treated the suggestion as a joke. Ireland was always the mother of great athletes, Our land was always the superior of Britain in athletics; why then should she take her football codes from a second-rate people. No country in the world ever held a longer or cheaper record as an athletic country than Britain. It was all newspaper propaganda with nothing behind it, but it lasted until the re-establishing of the Olympic Games exposed the hoary fallacy to the world.

(Continued on page 8.)

KERRY TRIBUTE TO "AN GAEDHEAL."

At a convention of the North Kerry Hurling Board on Sunday, 24th January, 1937, at Abbeydorney, the Chairman, Mr. J. J. Rice, referring to the social side of Gaelic activities, said there was an Irish Ireland paper published weekly until recently, now monthly. He thought it was a paper that should be read by every Gael. They were fairly lucky in Kerry with regard to the Press, which gave them a good deal of space and did not flagrantly feature accounts of foreign games, as the National dailies did.

"An Gaedheal" gave them accounts of old games and present games, and items of general interest. There was an amount of Irish in it, and Club Secretaries of the division should be asked to further the sale of the paper. Nationalists as they presumed to be, they often heard travelling to Dublin or Mallow, some imbecile music imported from New York or London, instead of rousing National songs. This little paper catered for these old songs. It would help them along and give them a better National outlook.

The winning of games on the field was not the final object of the Association. He had told the Convention last year when talking about winning All-Irelands that he would much prefer to see evidence of Gaelic activity in every parish, and he was glad to see such increased activity in several areas. He would again appeal for the support of "An Gaedheal."

Enquiries were made re newsagents, etc., and the Chairman gave information on the matter.

The Kerryman.

those with very little respect for "the strength of numbers" about which many people are so much inclined to grow enthusiastically eloquent. I am long enough in the world making a close observation of men and matters to thoroughly see through the fallacy of mere numbers. A great churchman once remarked with profound truth that it was always the few who moved the world. The Gaelic Athletic Association was founded by seven men about fifty-three years ago. The Gaelic League was founded by seven men some years afterwards. Some of the greatest events in the records of human effort had their origin and early development in small numbers. In nearly all cases these early pioneers were humble men, but richly endowed in the qualities that make for character and success. The Gaelic Athletic Association is a very large organisation to-day, but there is much—rather too much—to convince one that its real strength is not in mere numbers. Personally I would prefer seeing the Association composed of

contrary, the more important the man, or the club, the more imperative is it to show a high standard of conduct entirely intolerant of every shade and form of petty meanness injurious to the prestige of the G.A.A.

The Capers of a Cockney.

Some years ago a prominent sporting member of the British nobility publicly declared at a sporting function that the popularising of Britain's sports and pastimes in other countries was a sound and profitable branch of British Imperialist policy in the fostering and developing of the goodwill of outside countries towards Britons and Great Britain. No doubt Lord Lonsdale was thus voicing what British Statecraft has consistently regarded as a truism, and one that every observant Irishman and woman is only too well aware of ever since the enactment of the infamous "Black Statute of Kilkenny." The methods of barbarism by which British statecraft tried for centuries to wipe out every vestige of our

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"Glaine an gcoirte
neart an ngeas, is
deart do héir an mbriathar."

A5 Tosniú Anís.

Níor imirgead mórán cluicí d'aon t-saighas i measg ós nó docta i rit na míosa seo caite de beirdear a5 tosnú anís go gearr, toisg go bfuil na laeantna a5 dul i bpaio agus an uain a5 dul i mbuige leis. D'imirgead roinnt maic cluicí ar fuair na tíre roimí noolaig agus pé mar a tárluigeann i scoimniú buair curo agus cáill curo eite. Deró roinnt cluicí eite le h-imirt a5 luic buairte ac cad mar geall ar luic caillte, an-n-eireodair siad an as ar fad anois. Uaireanta éirigeann, ac an méir a5aib a éiríoe óga atá i noáiririb amac is amac tá a fíos a5am go dian maic go ra5aio sib-se ar a5aib leis na cluicí. Tá misneac a5aib-se agus ceann des na deas-tréite a 5abann le Clanna Saodal sead misneac agus 5arsun 5an misneac ní h-aon lab é i-n-aon 5luaisead.

Pé mar adubaireas lib go minic anuiró sé imirt na 5cluicí an nio is tábaictaí agus ní h-iao na cuirn ná na buinn a bíonn i 5ceist ó am go h-am.

Déanfaio Céarmaí Simplí an 5nó.

I dcoas na bliana caitead-sa tagart a déanam do ceist na 5aodluinne ar páirc an báire agus sib-se a spreagad agus a 5riosad uair eite-uaireanta págar ceist na 5aodluinne pé na h-imirteoirí ac ní ceart san. Is annam i-n-aon éor a labaireann na h-imirteoirí bíonn siad san ró-5hóac, ac 'siad luic leannanna a déanam an éinne go léir. Anois a éiríoe óga más ruo é go mbeirí doinne a5aib-se "ar an 5claire" nó ar an ocaob-line i rit na bliana déanair bur 5comrádaite a 5riosad i deanga na n5aodal. Déanfaio céarmaí simplí an 5nó, céarmaí mar seo, "mo 5raio go péo tá a 5eain," nó "go maic, a 5eain," "Téir istead air a 5aio," "Cúil nó cúilín an turas go a 5muir," "Anois a páraig tá seans a5ac.—Níl cearmaí den t-saighas san ró deacair, go mór mór oib-se atá-ins na meadon 5goileanna ar fuair na tíre. "Óe an marceas oib beic a5 gabáit dos na danta casta le h-5o5an Ruad agus le h-5o5agán más ruo é 5ur dearta 5eainín 5urde a bíonn 5a spalpaio a5aib ar páirc na h-imearca Ceappa 5ur i 5coir 5grúdaite agus

i 5coir post a muintear an 5aodluinn. Cad a labaireann an Sasannac ós agus a cluice Rugbí 5a imirt aise ac teanga a tíre péin nó cad a labaireann an Franncac ós ac a teanga dúctais péin mar a 5ceatona. Pé leat-5geal atá a5 na daoine pásta níl aon leat-5geal i-n-aon éor a5aib-se a buacailli. Tosnuigro ball díreac agus labairíó cúpla abairt pé 5geal é. Do béinn sásta le sin mar tosnú tá's a5aib.

na muinteas a5 ullmú éun Caia.

Tionolaó crumniú de 5goileanna agus de coláisteacha na muinteas i má5-ealla i rit na míosa 5ab éakann. Ceapamar go mbead a 5paio éakann. Ceapamar go mbead a 5paio níos mó 5goileanna páirteac ins na comórtaisi 5óisireaca i mbliana. Níl ac ceirre 5goileanna éun beic páirteac ins na comórtaisi iománfocta cuir i 5cás. Ní mórán san, go mór mór i 5cuige muinteas tá daone i-n-éirinn i lácair na h-uaire píu amam agus tá an iomao trioblóite a5 gabáit le cluicí dár leis na daoine seo. Tá daone eite ann agus níl sé de misne acná d'anam aca fuireann a éun ar an bpáirc ar eagla go mbuapáí orra. Is minic a bíonn daone den t-saighas go 5oh-ion-ganaic ar fad éun cur síos ar cluicí,—an loic go agus an loic óu—a éabairt pé noeara nó muinteas an 5.A.A. a éamead is a loicú, agus iao a éun i 5comparáio le muinteas na 5cluicí n5alta—sead, an pocal móra agus an 5nóim beas.

Ar an ocaob eite traosluigim leis na 5goileanna agus leis na coláisteacha ar fuair na tíre atá oibis dár 5cluicí náisiúnta, blian i noiaio bliana. Tá siad san i lom dárbusaio san i lom tá tá 5ac 5aodal i-n-éirinn mórdalac asta.

What the G.A.A. Means to You.

It is right that in our school-days we should learn to know what the Gaelic Athletic Association stands for so that we may cherish the Gaelic ideals and be loyal to the Gaelic cause in after years. We should have admiration for the hurlers, footballers and handballers, who in their physical fitness and with their scientific skill give such thrilling exhibitions of our native pastimes. They represent all the manly attributes of our athletic race, and they are worthy of our emulation.

In the days when Ireland needed stout-hearted men to stand in the *Bearna Baoghail* against her ancient foe, the athletes of the G.A.A. were ready and willing for the noble service: aye, indeed, and gloriously prepared to make every sacrifice, even unto death, that Ireland's soul might live. How well indeed did they prove true to Pearse's estimate of them when he wrote: "Whenever Ireland wants men to fight her battles she will find them among her hurlers and footballers."

Think on the inspiration there is in an assembled hosting of Gaelic Athletes, such as on the occasions of the All-Ireland Hurling and Football Finals. Think on the surge of exultancy that sweeps over those vast throngs when the players are lined out and the band plays the National Anthem! Who that has a drop of Irish blood in his veins is not thrilled at such moment! It is on such inspiring occasions that popular enthusiasm is captured for every Gaelic activity. No wonder then that Douglas Hyde should say on a recent occasion: "The *camán* and Gaelic football have done more for the Ireland of my time than almost any agency I know." We can appreciate the truth of that assertion when we witness the mighty concourses of Gaels at the All-Ireland Finals.

Know ye, then, young readers, that you have a duty to perform in preparing yourselves worthily to carry on that proud and manly tradition. In a few years' time you will be the men of the G.A.A., to whom in turn the schoolboys will look for inspiration. Strive to be worthy of that privileged duty, so that in your time and generation you may do the share that falls to you in making Ireland as Pearse would have her: "not free merely, but Gaelic as well; not Gaelic merely, but free as well."

GAELS AND GAELDOM

(Continued from page 7.)

A Sad Defect.

I do not think that this latest wave of West British indignation against the consistency of the G.A.A. is in the least likely of any fruitful results for the gratification of West Britain. Of course Ireland as a whole suffers badly from the fact of having no Nationalist daily newspaper. The *Irish Independent* that has the audacity to call itself a national newspaper is the same West British Imperialist imposter that howled frantically for the blood of Irish Nationalists and that repeatedly referred to our brave soldiers facing overwhelming odds as "assassins," amid the applause of every Briton and West Briton. On the other hand the paper of the political party in power, that promised so much, is even worse, and under the tutelage of a Saxon sports editor does more to propagate Britain's sports and pastimes than it does for the games racy of the soil.

A Little While and Then No More.

For a short space Ireland had a genuine National evening newspaper. The daily *Sinn Féin* set a real headline for what a nationalist newspaper should be just as *The United Irishman* and subsequently *Sinn Féin* showed the way for Nationalist weekly journals. Foreign sports in Ireland like advertisements of foreign-made goods and etc. were all ignored by the evening issues of *Sinn Féin*. Griffith, the ablest Nationalist journalist in Ireland since John Mitchel, concentrated all his attention on the essentials of Irish nationality and on their spread and development. I worked with him in those years as a contributor, and I know how unselfishly the man toiled in the face of immense opposition to bring into being an Ireland of clear thinking men. I only had one difference with him during a friendship of about eighteen years, and that difference was about the "Treaty," but I never forget or deny the great services he rendered during his lifetime to Ireland's cause, and that he suffered the pangs of poverty and humiliation while on his merits he could have had the affluence his talents could so well command. To-day Ireland is full of the voices of humbugs and petty time-servers destroying the national vitality of the country with cheap cant and clap-trap in a mad scramble for place and preferment, while the conquest—the last conquest, perhaps—economically and nationally proceeds apace.

Men That Matter.

While undoubtedly there is much that is heartening and wholesome in the proceedings of many of our county conventions, there is still far too much of the opposite qualities in evidence to convince us that the G.A.A. is not near as thorough-paced as it should be in the development of the ideals and character it set forth to achieve more than fifty years ago. Nevertheless there are still hundreds of honest straight-thinking, plain-speaking men of character in the ranks capable of doing immense work in the right direction. These men are not in the limelight of publicity or among the cliques of molly-coddle, mutual admiration, but they are the men of real worth.

Kilkenny.

Mention of conventions reminds me that the regrettable cause of the postponement of the Kilkenny County Convention has brought many expressions of deep regret to the very efficient Secretary, Liam Cody, on the death of his much esteemed mother. There is not a more sincere Gael in Gaeldom to-day than Liam Cody, whose father was one of the pioneers of the G.A.A. in Kilkenny county. As a racing cyclist in his day his fame travelled far outside his native

county. The postponed convention is fixed for February 14, when the year's work in the county of coal and marble will be reviewed.

The "Kickhams,"

Referring to the "fighting days of 1886-7" and the fact of the Dublin Kickhams being in the news, through their victory over Sean McDermotts, reminds me of the great and manly part played by the old Kickhams in that fierce crisis. The Kickham Club was founded on Easter Monday 1886 as a football club, but it soon had added to its ranks a very formidable hurling team. Both the hurling and football team was largely recruited from assistants in the Dublin drapery houses. The Kickhams Club was not very long in existence when the "Constitutional" Nationalists were planning to drive the Fenians out of the G.A.A. some of the most prominent men like the late Pat Hoctor and P. J. O'Reilly on the Fenian side were connected with the Kickhams, and so the Club that stood true to the principles of its patron, Charles Joseph Kickham, came in for a persistent torrent of abuse and misrepresentation, and was openly felon-set as "a nest of Fenians," "a secret society," etc., etc. Notwithstanding all, the Kickhams survived. One of the last conversations I had with the late Pat Hoctor a short time before his death was of these days and how completely the "factionists" and "rascals" have since been vindicated and their principles accepted generally.

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RESERVE FUND	1,000,000

DIRECTORS.

EDMUND BYRNE DILLON, Esq.
JAMES CHARLES DOWDALL, Esq.
THOMAS DENNEHY HALLINAN, Esq.
Rt. Hon Sir STANLEY HARRINGTON.

JOHN MAHONY MAXWELL, Esq.
CHARLES EUSTACE MURPHY, Esq.
ALFRED ROBINSON MACMULLEN, Esq.

REPORT OF THE DIRECTORS TO BE PRESENTED AT THE ONE HUNDRED AND SECOND ORDINARY GENERAL MEETING OF THE SHAREHOLDERS, TO BE HELD AT THE HEAD OFFICE, SOUTH MALL, CORK, ON WEDNESDAY, THE TWENTY-SEVENTH DAY OF JANUARY, 1937.

The Directors herewith submit to the Shareholders a Statement of the Bank's affairs for the Half-year ended 31st December, 1936, with a copy of the Auditors' Report on the Accounts and Balance Sheet.

The Profits, after deducting Expenses, providing for Interest on Deposits, Rebate on Bills, and for all Bad and Doubtful Debts, amount to	£68,727	0	0
To which has to be added the balance from the last account	43,257	0	8
Making a total of	£111,984	0	8

The Directors recommend the payment of a Dividend for the Half-year at the rate of 12 per cent. per annum free of Income Tax	£45,000	0	0
And after transferring to Contingencies Account	15,000	0	0
And applying in reduction of Premises Account	5,000	0	0
And placing to Staff Pension Fund	5,000	0	0
There will remain to be carried to next account	41,984	0	8
	£111,984	0	8

In compliance with the Articles of Association, Mr. Thomas D. Hallinan and Mr. Charles E. Murphy, Directors, retire from the Board, and being eligible, offer themselves for re-election.

It will be necessary to elect Auditors for the coming year; the present Auditors, Messrs. Purtill & Company, offer themselves for re-election.

Attendance has been resumed at the Sub-Branch at Kilcommon, Co. Tipperary.

By Order of the Board,

C. W. WALSH,

General Manager.

15th January, 1937.

BALANCE SHEET, 31st DECEMBER, 1936.

LIABILITIES.			ASSETS.		
	£	s. d.		£	s. d.
Capital:—			Cash on hands and with other Bankers	£1,526,770	1 4
375,000 Shares of £5 each, £2 paid	750,000	0 0	Money at Call	1,400,000	0 0
Reserve Fund	1,000,000	0 0			
Notes in Circulation:—			Investments:—		
Consolidated Bank Notes outstanding	£900,000	0 0	British and Irish Government Stocks (including securities lodged with the Currency Commission as security for Consolidated Bank Notes outstanding per contra)	£12,211,511	6 3
Less held by Bank	92,907	0 0	Corporation Stocks, Railway Debenture and Preference Stocks, and Debenture Bonds	300,370	19 1
	807,093	0 0		12,511,882	5 4
Deposit, Current and other Accounts	24,437,420	17 4		£15,438,652	6 8
Profit and Loss:—			Bills Discounted	970,389	5 7
Balance from 30th June, 1936	£43,257	0 8	Advances on Securities and Current Accounts	10,285,753	16 5
Net Profit for half-year ended 31st Dec., 1936	68,727	0 0	Bank Premises, Head Office and Branches	386,702	9 4
	£111,984	0 8		£27,081,497	18 0
Less Amount transferred to Contingencies Account, Premises Account and Staff Pension Fund	25,000	0 0			
	86,984	0 8			
	£27,081,497	18 0			

JAMES C. DOWDALL
THOMAS D. HALLINAN
STANLEY HARRINGTON

Directors.

C. W. WALSH, General Manager.

A. E. HOSFORD, Secretary.

AUDITORS' CERTIFICATE AND REPORT.

We have audited the above Balance Sheet, examined the books of the Company and obtained all the information and explanations we have required. We have verified the Cash Balances with London and other Bankers, the Investments of the Bank, and the Securities held against Money at Call. We have to report that in our opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs, according to the best of our information and the explanations given to us, and as shown by the books of the Company.

12th January, 1937.

PURTILL & COMPANY,

Auditors.

pnós na saoluinne.

(Ar lean ó leat 3.)

AIR, AS UÉT A DÈIS-LÁMACT FÉIM AR TOCT NAOMÓIGE NÓ MBUN GNÓITÍ TIGE. "Dios im' fear cliste san am seo," aoir sé, agus airis, "cé ná rabas i bpearsaim cosúil le h-aeine o'fiannaib éireann féim, ní rabas le cáinead im' cáitíocht féimig, díos mear, tapair, deis-éolais."

Ni h-aoimne eite ac Tomás a rug leis an duais scillinge a éairg an cigire do'n té b'fearr meabrac 'sa rang scoile. Bí mná óga an Oileáin a' tnuít leis mar fear céile pé mar tuigimís ó'n méir a duaire sé i ucaib an t-seisir óghná a éuir forán 'sa énoc air—"Ni raib don duine de'n seiseir go sméirpinn uirte ná go raib liom go toil-teannac cun buan-éangail do beir eadramn." Ac ní h-iongnad a leicéir de maoidéam san urcóir do teact ó seanruine a' meabru dó ar laeteannac a óise agus gur mór an sásam in deire a saogail do, a éumneam go raib lá ann a b'fearpao sé dul i mangin a éumais fir in-ionair le n-a cómpair.

LÁ D'Á SAOGAL.

Do'n té ná tuigean do'n annró a saib le saogail Tomás, an cruacáin aigne 's cuirp a beir air a' solácar greama ó'n lámh go dtí an béal d'á teaghlac agus an beagán de seas-caract an t-saogail a buail uime; do'n té sin tá cló na sairbteacta agus na raigairne ar éuite eactra 'sa leabar. Sabann iota carta gac mac mácar tóib an uair a buailéam deoc 'n-a dtreó agus is cuma leó tíg nó teimteán o'fpreastal. Ac is cóir a éumneam nuair is géire é an t-imníde agus nuair is mó é an suacta ar an aigne daonra 'sead is mó leis a beir éileam ar faoiseam as an aigne n-a diaro go léir. "Lá d'á saogail" isead an lá pánac raigairne acu i ucaibairní an daingín agus cá b'ios cé b'earpao 'n-a beatair ar an gcéad lá eile!

"Is mór roir inóe agus inóiu."

Is mór roir saeóilg Tomás agus an teanga mar a labartar i i mbéalaid na ndaoime atá suas anois. Tá cumas, gontact agus cruinneas labarta as Tomás a éamig éirge ó'n a sinn-seán sinnsear, órdreac a srois iao san ó filib agus luic lictaarda na ucaoiseac ngadálac an t-am a' brisead ar React saeéal 'sa tír seo. Ó sóm i leit do mair na fili imeasg na gnát-daoime, agus o'fás san go raib éirim as an gnát-tuatac ar léigean agus ar lictíocht na teangan. Mair an filíocht i mbéalaid na ndaoime, meabrais an seandairde an seanséal beal-oirdeasa 'sa t-slige agus go mba arm-cosanta ar truaillíocht nó ar banú na teangan an éirim seo. 'Si an saeóilg do a bfuil poirdteact agus neart na seandacta geinte innte atá agaim ó lámh Tomás agus baineann Tomás leis an nglúin deireannais a sealtairg lán-ordreac outcaiseac na teangan i gceannar Corca Duibne. Is anois is léir an truaillíocht agus iarsmaí an Cúitara Gallda 'sa saoltaic. I uosac na h-aoise seo do éuair nós na seandacta cun éuirir agus do brisead go h-obann leis an saotrú ar liomtaic agus ar deise labarta a saib leis an nós san. Lasmuic den' uornán maeléigim ar coláiste níor braitead a beag ná a mór de tionncar na h-aithbeóicana imeasg an luic tuairte, 'sa t-slige agus go bfuil an teanga i mbéalaid na ndaoime a' dul cun liobarnaicta, agus seaoilteacta m-agaib an lae.

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ARTISTS

ASTRA DESMOND, Contralto. MAIRE SCULLY, Soprano.
DENIS COX, Traditional Singer. ALFRED O'SHEA, Tenor.
MALCOLM MacEACHERN, Bass. LEO ROWSOME, Uilleann Pipes.
SEUMAS O'MATHGAMHNA, Violinist.

AGNES MacHALE, Accompanist.

LIAM CUFFE and MAIRE HOGAN, Step Dancers.

CHILDREN OF THE ROTHERHITHE SCHOOL, Figure Dancing

piobairí an connarcta, The Pipers Band.

TICKETS—Reserved, 12/6, 10/6, 7/6, 6/6, 5/6, 4/6, 3/6. Unreserved, 1/6

Further particulars, Tickets and Programme any evening after 7 p.m. from The Gaelic League of London, 31 Red Lion Square, W.C.1. Phone: Holborn 7129

"TAOS Ó RIAGÁIN, FINÍN"

DRÁMA DO'N AOS ÓS

míceál mac cárrtaí, do scriob.

An t-Am—Mi Bealtaine, 1920.
An Áit—Áit tuaithe ar bhí 'sa veisceart.

An Fúireann—

TAOS Ó RIAGÁIN—Sean-Finín.
Cumas amhránuíochta aige.

DIARMUID Ó BRIAIN—Buacailt fásta: ar tí an sgoil 'pásgaint'—é ana-mór le Sean-Taos.

Donncaid pádraig feargus míceál

Buacailt óga. Iad go léir a' dul ar sgoil. Cáirde le Diarmuid. Tá Míceál ana-ós agus lean-bairde.

Brígid ní Briain—Mácair Diarmuid.

Sean-Liam—Sean-Finín eile go bfuil fuair imighe ar an sprit náisiúnta ann.

Seán—Buacailt atá mór le Liam.

Tomás agus buacailt eile—Tá Seán beagán réir-biseac agus iom-car greamhar air.

Raibear a h-Aon.—Leat-Taos bótair.

[Diarmuid, feargus, pádraig, Donncaid agus Míceál. Camáin aca. Feargus agus pádraig 'na leat-luige. Donncaid agus Míceál 'na seasamh. Diarmuid—an té is mó ortá—'na suirde ar an gclárde nó ar éarraí cois clárde ag cur brós air féin].

Feargus—Nár b'iongantac an gleo a bi againn tráchnóna! Truag san cluiche mar sin againn níos minicige.

Donncaid—Fíor duit! Ait is mó ná sin an truag san sluag níos fearr a beit linn. Ní tugaim ó talam a' domáin cé'n sahas iad muinntear an gleanna sin fíos.

Feargus—Ná mise. Ní h-áil leo ruid ar bhí a' beit sior sáitthe 'na gcuir leabar agus a' suirde cois ceine.

Pádraig [ag preabad 'na suirde].—Duel, ní'l aon cabair a beit leo! Táim-se cuirseac de beit a' iarrair a meallaó.

Diarmuid—Mise ná b'igir búr mbródrac féin leo. Ní dóca go raib 'sa gleann san riam a' meallacáin. Deir Sean-Taos Ó Riagáin nár táinig as, aimsear na bfiníní, a' bratadóirí.

Míceál—Dubairt Sean-Taos é sin?

Diarmuid—Dubairt díreac, agus deir sé nac ionntaobh pós iad—go bfuil an troc-bráon ionnta. Agus—"Briseann an Dúteas"—cá's agaid.

Pádraig—Is searú an sean-duine é Taos. Bíonn troc-ionntaobh aige as a lán daoine. Ní dóig go bfuil cois h-ole san ar fáil.

Míceál—Is aic an duine é. Tá sé an-gear-cúisac. Ní'l aon uair dá b'péacáin sé orm ná go dtagann sahas eagla orm.

Donncaid—Agus orm-sa leis. Is beag camnt 'is péir a baint as, agus nuair a labraim sé leat, a duine cuireann sé na súile tritot!

Pádraig—Ait ar a son san a's uile is lágac cheasta linne é. Nac cuimín leat é do tabairt ubla dúinn ag teact ó'n sgoil? Agus nac iomrda botgam blátaige a tug sé dúinn?

Feargus—Ó tá croide bog aige—ní'l amras agam-sa ar sin. A' gcuiláir riam ag amhránuíocht é? Tá sé an áitneact an domáin.

Míceál—Sead! agus an sprit agus an t-anam a cuireann sé ins na h-amhráin! Da dóig le duine go raib sé a' cuimneam ar saogal eile ar fáil.

Diarmuid [Gléasta agus ullam cun imteacta].—Ní'l meas aige ar aon amhrán a'c ar na sean-éinn. Mar sin péin cá áir-meas aige ar an amhrán sin le pádraig mac

piarais a b'foglaim sib ar sgoil le déanaige.

Míceál—"Óró 'sé do beata 'bairte' an ead?"

Diarmuid—"Sead go díreac. Bí orm é do canaó ceitre h-uair as a céile do an oróche ceana. Tá gclóis-pea é péin ag gabáilt do'n béarsa deirid! Seallaim duit go gcuir-pead sé fuinneamh ins na focail úd

"A búrde le Ri na b'fearc má dearcáim, Mar mbeim beo 'na deorú a'c seactmáim, Gráinne Maol agus míle gais-ghídeac ag pósgairt páin ar gailaib."

Míceál [le díograis].—Can dúinn é, a Diarmuid!

Iad uile—Dein, dein a Diarmuid! Tabair dúinn é!

Diarmuid—An deamán má tá sé ionam a déanamh. Táim ró-traocta. Tá giorr-anáil orm tar éis an reata.

Donncaid—"Nois 'nois ná bac é sin! Ar agaid leat, agus béar-páimio go léir cabair duit. Tá ponn orm féin mo sgámoga a glanad. [Seasann sé go fearúil, leat-magúil, agus páisgeann sé a sgórnac.]

Diarmuid—Duel, bíod agaid mar sin. Bailigirí timcheall agus béar-páir sib uéacac dom.

[Canann seisean an béarsa agus cabruíonn siad san leis ins an scurpá:—]

'Sé do beata a bean ba léanmhar, Do b'é ar gcreac tú beit i ngéib-inn, Do dútaig breag i seilb méirleac Diolta leis na gailaib.

[Tagann Sean-Liam istead ar leat-taobh: Seán agus Tomás agus buacailt eile 'na teannta. Cabruíonn siad san, go mór-mór Seán 'san scurpá. Ní tugtar áir ar Sean-Liam. Tá seisean cromta, bata siubair aige, bata cruair de'n tsean deanamh air.]

Iad uile—

Óró 'sé do beata 'bairte, b'fearr liom tú ná céad bó bainne, Óró 'sé do beata 'bairte—

Sean-Liam—Ná! ná! ná! [Seasann an canaó go h-obann.]

Áirde Múise! nac aerac merd-reac an sgata ógáac sib. Nac aic anois ná éluimín ariam uaid a'c amhrán pé Gráinne Maol agus Cáit Ní Dúibhir agus Cairlín Ní Ualla-cáin.

Diarmuid [pas beag feargac].—Agus cumá ná bead na h-amhrán sin againn? Cad a b'áil leat go gcan-páimís?

Sean-Liam—Ní deirim ná go bfuil go deas, a'c tá ógáac na tíre sgriosta ag a leicéirí sin de amhránaib. Agus ná h-áir-smaointe atá ionnta go léir [ana-searbasac]. "Éire pós ag Cáit Ní Dúibhir," "Gráinne Maol ag teact tar sáite!" [Suirdeann sé.] Ó bog breag!—Nac bfuil a fíos ag an saogal fórlac nac aon cabair beit a' iarrair eomact Sasana a brisead 'san tír seo. Sin ruid a ceip ar náisiúin móra an domáin, agus beag an baaal go n-eireocáir leis an "Dream beag silte" againn i n-Éirinn.

Diarmuid—Ní h-é sin an tuairim a bi agat uair amáin deo' saogal!

Donncaid—Níod' ead go deirim! Cuata-sa ó Sean-Taos Ó Riagáin gur tusa an t-aoimne amáin de muinntir an ggleanna a bi ins na finínib.

Sean-Liam [a ceann crom agus é ag maectnam].—Sead múise, slán beo slar leis an t-sean-aimsir. Fear óg luémar láirir a bi ionnam

an trát úd. Ní raib fear a b'fearr a beartócaó carán ins na seact bparóisti, a'c b'féidir Sean-Taos féin. [Eirigeann sé go h-obann tar éis maectnam beagán, agus buail-eann sé an talam le'n a bata.] A'c ní raib ann a'c baais na h-óige. Pé sgéal é tá áirú saogail anois ann. Ní'l ocras agus gorta ag cur oraimh anois pé mar a bi an uair úd. Tá beirt mac agam féin agus péacac cuige ná beró baint ná páirt aca leis an ri-rá seo atá ar bun ar fuair na tíre. [Bogann sé cun imteacta. Seasann sé ar ciosa tall an árdáin agus bagruíonn sé an bata ortá.] Agus 'sé mo com-airle díb-se dul i b'féidir búr gcuir leabar agus san bacaint le'n búr gcuir rómánuíocht pé Cáit Ní Dúibhir. [Casann ar a sáil agus imigheann.]

Diarmuid [ag suirde arís agus deistean air].—Nac boct an sgéal é!—fear a cuair i gcontabairt a anama uair ar son a tíre, a beit anois ag caiteam troc-measa ar laocraó Saebéal agus ag comairliú dúinne géillead do Sasana.

Seán [go mí-fórneac].—b'féidir go bfuil an ceart aige. Eist a Diarmuid—tráchnóna breag mar seo. Féac a ciúine atá sé. Ná bímis a' troir a's ag argóint—ag lot na siotcána timcheall oraimh.

Diarmuid [le seirbe].—Deir tú go bfuil an tráchnóna go ciúim; deir tú gur éir saic nio a beit go siot-cánta. Nac bfuil a fíos agat nac aon t-siotcáin atá anois ar fuair na tíre, agus nac fáda go mberó an sgéal céatona annso. Pé mar a'ub-airt Sean-Taos Ó Riagáin:—cá an Samraó ag teact ar deire "go mberó slóighe ar na bántaib."

Míceál—Cad is ciall leis sin? feargus—Cad tá eugaimh a Diarmuid?

Diarmuid—Cuata mé aréir go bfuil cois dears ar bráirdeannaib baile áta Cliait, agus go bfuil ag troir tíar i mbaile an pásaig féin.

Pádraig—An gceapann tú go mberó an lá linne? Má's fíor do Sean-Liam dears-díctéille an ruid go léir.

Diarmuid—Is deacair a rá, mar ní'l lá nac bfuil gunnaí móra agus gunnaí beaga ag teact i dtír i mbaile áta Cliait.

Donncaid—Cad is dóig le Sean-Taos pé? Sin an buacailt nár éail a misneac seallaim duit!

Diarmuid—Tá dócas lairir aige go mbuadpáimio mara mbíonn na bratadóirí ann mar a bi aimsear na bfiníní.

Seán [é ullam cun imteact agus iarract de creatán air].—Is cráirde an sgéal é, a'c tá súil agam ná beró aon ruid mar sin 'sa ceannar so. Ní ró-mait a réir-teocac sé linne.

Diarmuid [som air].—Da truag éire a beit ag brat ort-sa mar fear eosaime aic.

Seán—Ní gá duit an searbas go léir. Ní dóca go mberó éire riam ag brat oraimne le'n a cosaint. Téanairí a buacailt! ní mór dúinn dul abairte nó beifear ar lorg. [Eirigir na buacailt a táinig 'na cuirdeacta 'na seasam, a'c tugtar pé ndeara an Sean-Finín, Taos, ag teact.]

Donncaid—Ó péac cé tá eugaimh! Sean-Taos péimís.

Ná h-imigirí go póitlin. Cluim-fimio sgéal uair nó b'féidir roinnt nuairdeacta.

Pádraig—Agus b'féidir go gceapad sé amhrán dúinn. [Tagann Taos Ó Riagáin istead. Sean-duine briogmar urraónta. Bata siubair aige.]

Iad go léir—De beata-sa a Taos! [Teigeann Diarmuid cuige agus beireann go ceannúil ar uillinn air.]

Sean-Taos—Go mbeannuigirí Dia a's Muire díb a buacailt.

Diarmuid [a tionnlaican treasna mar a bfuil an éarraig].—Tá míle fáilte romat. Bíomar díreac ag cur síos ort, agus dubairt pádraig annso go bfuilpáimís amhrán uait nó b'féidir sgéal.

Sean-Taos—Táim búrdeac díb. Is breag aerac an sgata ógáac sib,

baile ó Dia orraib. Cuireann sé i n-óige mé beit in búr measg.

Míceál [é 'na suirde i n-aice le Taos agus na súile sáitthe aige ann].—Agus nac rabais péin ós uair?

Sean-Taos—Bí, a buacailtín ó, a'c is fáda siar anois é. Is iomrda cor a cuir an saogal dí ó soim. Nuair a bi mise ós ní raib aon breit againn ar sógluisti an tsaoigail pé mar atá agaid-se.—Is cuimín liom, agus mé ar glúin m'atar, na daoine a beit a' pásgait báis le gorta agus le piabaras. Ní rabas tar sé bliana nuair o'as mo mácair boct péimís—solus na b'fáitcas dá h-anam. [Arduíonn a hata go h-urramac.]

Míceál—Ó nár truaigmealac an sgéal é!

Sean-Taos—Sead múise, agus níod' fáda gur lean m'atar i ar slíge na fírinne, agus págaó mise im' díleactaibe boct. [Seasann tamall]. Da truag Muire iad na daoine ar fáil na mbliana san Tigearnaí talman na tíre seo a gceasac féin i lonnóam Sasana agus gorta ar Saebéalaib. Ní raib lá nac raib cois na maró ag breit sgoit na b'fear le'n a sáit sios pé'n úir. O'asagad 'na gceat-caib agus de'n méir nár éas o' imighe a b'furmóir tar sáile.

Donncaid [ag caoacac súile ar Diarmuid].—A'c nac raib tusa beo aimsear na bfiníní?

Sean-Taos—Bí i mbasa agus cumas ionnam buille do bualaó leis.

Pádraig—Cé'n pác ná h-inn-seann tú ruid éigin dúinn o'caob na bfiníní?

Diarmuid—"Sead, innis dúinn cad é an dócas a bi in búr gcuirde agus cad é an obair mór a bi beartuighe agaid.

Sean-Taos—Á! a buacailtín, cuireann sé uaigneas croide agus anama orm, agus uaireannca tagann éadócac orm. Bíos i mblat na h-óige an uair úd. Bí an saogal mór romam amac. A'c da cuma liom-sa san. Da cuma liomsa saogal gairid a'c buille mait amáin a bualaó—buille a cuirpead Seán Dúirde ar a teicéad as an dtír seo go deo! [Cuireann fuinneamh na camnte seo sgannhar ar Seán.]

Feargus—Agus nár eirig lib an buille a bualaó. Ná cloisimio ins na sean-amhrán tráct ar na gniomh-arta éactaca a deimeabair.

Diarmuid—"Sead, cloisimio pé "slóighe na bfiníní" agus peadar Ó Cruaólaicé annsan teas i gCill Cluanais. Agus bás an trír úd i Manchuin?

Míceál—"Sead a Taos, innis dúinn sgéal pé'n ruid a deimeabair.

Sean-Taos—Oc, a Míclín mo croide, ní'l le rá a'c nár éirig linn. Ní féidir leat-sa a tuigsime conus mar bí an sgéal. Bíomar ann ceart go leor—slóighe na bfiníní—fir breagta croda—sinn ullam le'n ar n-anam a tabairt. A'c is glie an mac é Seán Dúirde, agus ní raib sé ar gcuimas an lám uactair o'pásgail air.

Pádraig—A'c cionnus a glac na daoine lib?

Sean-Taos—A pádraig m'anama, bí na daoine bocta com mór san pé ainveise go raib sean-spir uasal na h-Saebéal imighe i n-éas i gcuir aca. Ní raib cor dá deugamar nár cuiread i n-úil do'n gail, i gcaoi a's gur gabad na ceannairí agus págaó san treoir sinn.

Donncaid—Agus cad a tárla díb-se annsan?

Sean-Taos—Fabad ar b'furmóir agus teic an cuir eile. b'é an sean-sgéal airis é—na Séanna Fiadana ag imteact tar sáile. Da mór an brisead croide dúinne é, a'c níod brisead an t-anam ionaimh, agus pós péin táim ullam le buille a bualaó. [Eirigeann sé, siublaing go taobh an árdáin agus péacann siar ortá.] Agus le congnam an Ríog tá an lá ag teact. [Panann i leat-taobh an a marannac.]

Seán—Maiste is aic an fear é!

Tomás—Is aic go deirim, agus sin an céad uair riam a cuata tráct mar sin ar na finínib.

Seán—Is amlaíod atá an sgéal agam féin. Níod cuata riam focal

maic 'na dtaobh, a'c creidim anois na'c foláir nó gurá' uasal árd-aiseanta an dream iad.

DIARMUID—Ní beir a leiceirí ann airís a' veirim leat!

Is minic a' cuála sgealta níos fearr pé d'ó ná san uair.

Donncaó [Le mórtas].—Ar cuála is é a' ród go bfuil sé ullamh fós agus go bfuil a' súil leis an lá a' déanfaid sé an gníomh fósanta. Meas tú an bfuil mórán eolais aige ar an ngluaiseacht nuá seo atá ar siúbal.

DIARMUID—Sé mo chúairim go bfuil, a'c ní fear cainteac é. Is minic a' conlac strainséirí ag dul cun a' tige. Deirtear liom go bfuil árd-meas ar a' cómaire.

Mícheál—Cao mar gheall ar ceist a' cur air?

Donncaó—B'fearr liomsa amháin o'fásail uair ar dtuais. [Casann Seán-a'caós agus labhrann, pé mar ná beir éinne ag éisteadt leis.]

Seán-a'caós—Inniu féin a' cuála an cuac mar a' beir sé an aingil lá an t-sleibhe. Níl uair a' cloisim i ná go mborann an dócas am' croíde. Measaim i' gcomnuirde go b'fósruionn sí rud éigin a' beir buailte linn.

DIARMUID [Ag siúbal treasna éirge]. Níl fuit amháin deas agat i' dtaobh na Cuairde.

Mícheál—Ó! Can túinn é a' duine uasail. Ba breágh liom é a' élos.

Seán-a'caós—Ní 'feadar an bfuil sé ar mo' cumas. Ní i' láirde atá mo' sgartheaca ag dul. Mar sin féin, ní mise a' diúltócaó an t-amháin sin a' canaó an tráchnóna doibinn seo. A'c ná bíod' m'áir doost; cabraighid liom.

[Tagann sé i' lár baili 'na suirde ar éarraigh. Bailighid t'ímceall air agus canaio].

An Cuaircín [Ponn: Mairséat Uí Mórdá].

Mise ar an b'fear ins na spéarta mar do' b'ir-se.

Na beaca is na h-éantait go séiseac im' t'ímceall.

An ceól ó do' béal-sa ag méadóu im' croíde istigh.

'Sé veirim leat, a' éim gíl i' n'gaeóiligh mo' tíre.

Go raib' m'ile, m'ile fáilte rómat a' Cuaircín Ó!

Curpá—

Fáilte rómat a' Cuaircín 'sus sláinte éirge mo' múirín.

Nár laisid Dia an cómaic ro' ceól binn go brát.

Go raib' m'ile, m'ile fáilte rómat a' Cuaircín Ó!

2.

Tiocfaid Samhraid fós go mbeir slóighe ar na bántaib.

Cun trod' ar son an róis 's beir sgeón ar a' nánraib.

Cluinfear fuaim do' glóir-se trát-nóna an uair sin.

'S ní feicfid tú níos mó sinn brónac go brát, brát.

Go raib' m'ile, m'ile fáilte rómat a' Cuaircín Ó!

[Cabruighid an stuag leis ins an curpá].

IAD GO LÉIR—Dia leat a' tairós [molaó agus bualaó bas].

Seán-a'caós—Tiocfaid Samhraid fós go mbeir slóighe ar na bántaib. Is fada mé ag tnu agus ag feiteamh leis an Samhraid sin. Go leigrid Dia na glóir mé 'a' feiscint.

DIARMUID [Le diograis].—Ó a' tairós, bí sé sin ar áitneac an domáin. Ná h-abair go bfuilir ag caillead an misnigh.

Donncaó—Is mó i' b'fao an meas a' beir agam ar an gcuaircín céiróna.

Tomás—Agus agam-sa leis.

Seán—Níor tuisgeas riamh go dtí anois an veiseac a' f'eadraó a' beir 'na leiceirí sin o' amháin.

[Riteann Drígo Ní Dríain—máir air Diarmuid a' istead agus sgeón uirte—seal caitte ar a' gualnaib.

Labhrann sí go tapaid.]

Drígo—A' Diarmuid! a' Diarmuid! Annsó atá tú. Téanam ort as seo. Nár cuála is an sgeal.

DIARMUID—Cao é a' Mam.

Drígo—Táir na saigiuirí t'iar i' m'baile an t'leanna agus iad ag láimac agus ag do'gáó.

THE NATIONAL BANK LIMITED

ESTABLISHED 1835.

LONDON—13-17, OLD BROAD STREET, E.C.2.

DUBLIN—34-35, COLLEGE GREEN, C.1.

SUBSCRIBED CAPITAL £7,500,000. PAID-UP CAPITAL £1,500,000. RESERVE FUND £1,110,000

REPORT TO BE PRESENTED TO THE PROPRIETORS AT THE ANNUAL GENERAL MEETING, TO BE HELD AT No. 13, OLD BROAD STREET, LONDON, E.C.2, ON THURSDAY, 28TH JANUARY, 1937, AT TWELVE NOON.

1. The Profit and Loss Account for the Half-year ended the 31st December, 1936, including £37,083 14s. 4d. brought forward from the 30th June, last, shows a Balance of £148,522 12s. 4d. available for distribution.
2. The Board have declared a Dividend for the past Half-year at the rate of 12 per cent. per annum, and have transferred £10,000 to Reserve Fund and £10,000 in reduction of Bank Premises Account. The sum of £38,522 12s. 4d. has been carried forward to Profit and Loss New Account.
3. The Dividend will be payable, less British Income Tax at 4s. 9d. in the £, on and after Saturday, 30th instant.
4. Full provision has been made for all bad and doubtful debts.
5. The Directors retiring this year by rotation are M. J. COOKE, Esq., The Rt. Hon. THE EARL OF KENMARE, C.V.O., and M. J. BABINGTON SMITH, Esq., who, being eligible, offer themselves for re-election.
6. Pursuant to the requirements of the Companies Act, 1929, Auditors will be appointed to hold office until the next Annual General Meeting. Messrs. PEAT, MARWICK, MITCHELL & Co. and Messrs. STOKES BROS. & PIM, Chartered Accountants, the present Auditors, who are eligible, offer themselves for re-election.
7. A form of Proxy is sent for the convenience of such Proprietors as may be unable to attend the Meeting and are qualified to vote by reason of being holders of not fewer than 150 Shares. The Board will therefore be obliged by Shareholders who cannot attend the Meeting signing and returning the Proxy form without delay.
8. Since the Half-yearly General Meeting, Sub-offices have been opened at Keadue and Lenamore.

M. J. COOKE,
Chairman.

13th January, 1937.

BALANCE SHEET, 31st DECEMBER, 1936.

LIABILITIES.	£	s.	d.	ASSETS.	£	s.	d.
To Capital—Authorised and Issued— 1,500,000 Shares of £5 each, £1 paid ..	1,500,000	0	0	By Cash on hand at Head Office, Branches, and Bank of England ..	4,780,852	16	8
„ Reserve Fund (Government Securities)	1,110,000	0	0	„ Money at Call and at Short Notice, including Stock Exchange Loans and Treasury Bills ..	4,161,601	0	0
„ Notes in Circulation:— Consolidated Bank Notes outstanding £1,094,083 Less held by Bank 92,600	£1,001,483			„ Government Securities (including securities lodged with the Currency Commission as security for Consolidated Bank Notes outstanding, per Contra) ..	14,072,798	17	10
Other Notes in circulation ..	317,326	1,318,809	0	„ Corporation, Railway and other Investments	1,307,309	3	10
„ Amount due by the Bank on Deposit, Current and other Accounts ..	38,062,235	12	6	„ Advances on Securities at sundry dates, and Current Accounts ..	15,551,989	17	10
„ Acceptances and Endorsements, &c., for account of Customers ..	260,448	12	6	„ Bills discounted ..	1,549,675	11	6
„ Net Profit for the Half-year £111,438 18 0 Brought forward from the 30th June, 1936 37,083 14 4				„ Liability of Customers for Acceptances and Endorsements, &c. ..	260,448	12	6
				„ Bank Premises—London, Dublin and Branches, Freehold and Leasehold (at cost, less depreciation) ..	715,339	17	2
	£42,400,015	17	4		£42,400,015	17	4

Dr. PROFIT AND LOSS ACCOUNT FOR HALF-YEAR ENDED 31st DECEMBER, 1936. Cr.

	£	s.	d.		£	s.	d.
To Half-year's Dividend to 31st December, 1936, being at the rate of 12 per cent. per annum ..	90,000	0	0	By Amount brought from last Account ..	37,083	14	4
„ Amount carried to Reserve Fund ..	10,000	0	0	„ Net Profit for the Half-year after charging all Expenses including Directors' Fees amounting to £5,037 13s. 0d., Income Tax (other than Income Tax on Dividend) and transfer to Contingencies Account out of which Account provision for all Bad and Doubtful Debts has been made	111,438	18	0
„ Amount transferred in reduction of Bank Premises ..	10,000	0	0				
„ Balance to Credit of Profit and Loss New Account ..	38,522	12	4				
	£148,522	12	4		£148,522	12	4

M. J. COOKE, Chairman,
GEORGE MURPHY, Deputy-Chairman,
M. J. BABINGTON SMITH,

DIRECTORS.

E. S. GOADBY, SECRETARY.

REPORT OF THE AUDITORS TO THE MEMBERS OF THE NATIONAL BANK LIMITED.

We have audited the above Balance Sheet and Profit and Loss Account for the Half-Year ended the 31st December, 1936. We have verified the Cash on hand at Head Office, the Cash in Bank of England, the Money at Call and Short Notice, and the Securities representing the Investments of the Bank. We have examined and checked the Certified Returns from all the various Branches. We have obtained all the information and explanations we have required.

In our opinion such Balance Sheet and Account are properly drawn up, and exhibit a true and correct view of the state of the Bank's affairs according to the best of our information and the explanations given to us—and as shown by the said Returns and the Books of the Company.

PEAT, MARWICK, MITCHELL & Co.,
STOKES BROS. & PIM,
Chartered Accountants.

AUDITORS.

Seán-a'caós—Agus a' Drígo, ar cuála is cao pé n'ear an clampar agus an doiteán seo go léir.

Drígo—O'c níl a' fíos agam, a'c ní foláir nó go bfuil droc-obair ar siúbal. Deirtear gur sgeolaic pé's na saigiuirí 'sa m'baile mór aréir.

Seán-a'caós—A' conac san ort. Cao é an gnó atá aca annso. Cúin sibialtaic a' m'inead' uos na t'gaeóil b'féirid! [Le Drígo]. Tá súil agam nár rugadar don duine teó.

Drígo—Ní fíos dom, a'c táir ag tabairt a'gair ar an áit seo. Anois díreac 'sead' cuála na t'gluaisead' ag imteac' trip an n'gleann t'ios mar a' beir síde t'gaeóil ann.

DIARMUID—A'c, a' Mam, cé'n fáit an t'fear; ar n'óig níl don eagla orm-sa roim saigiuirí Seán a'urde, dá b'barbada nó dá liommarre iad.

Drígo—Ó a' g'cloist' é! nac veirim go bfuilir ag t'eanam aniar orainn, agus nac bfuil truaigh ná taise o'aoine aca, óg ná aosta.

DIARMUID—A'c veireann Taó annso nac foláir an f'os do seasam lá éigin agus ní fearr an lá amáir-eac ná inniu éirge!

Drígo—Níl seisean ag m'inead' uib a'c dí-céille. A' tairó Uí Riagáin! [I' ag iompá ar t'airó], is mór an náire uib a' beir a' cur smaointe dá leiceirí sin 'na t'geann.

Téanairí abailte as seo a' veirim lib.

pádrui—Tá sé cóm-maic agaimn uil, tá sé ag éirge t'eanac ar don nós.

Seán [Ag breic t'reama ar Tomás] Téigimís abailte a' Tomás. [Le t'creatár 'na t'glóir]. Níl don fonn orm-sa don a'crann a' t'eanam leis na saigiuirí.

[Imt'geann sé féin agus Tomás].

Donncaó [Ag uil cun Diarmuid le'n a' bogad].—Corruig ort a' Diarmuid agus t'gluais leat abailte.

DIARMUID—Ó b'íod' agaid mar sin, a'c ná h-imt'gimís gan Taó a' breic linn as an t'geantabairt.

Seán-a'caós—Imt'gíroí abailte. Is cuma cao a' b'earpaí orm-sa. Tá mo ré ingar do beir caitte anois. Pé sgeal é níor bogas riamh roim slóighe Seán.

DIARMUID—Níl don maic a' beir leis. Ar don cuma ní uóca go mbacpar leis an sean-duine boct. Slán beo leat a' tairó!

IAD UILE—Beannac' t' de leat!

Seán-a'caós—Beannac' t' de is Muire lib—gura fada a' f'aspaí Dia merdreaic, t'eat-gáireac síb. [Imt'geann síad agus t'aspaí Taó leis féin].

Seán-a'caós [Ag maicnamh].—B'féirid, tair éis an t-saóghail go bfuil an Samhraid uib t'gaeóil ar

veire. Go t'gcuirid Dia neart im' láim agus im' cuistinn, cun cion sean-duine a' t'eanam.

B'fada liom t'eaic an lae seo, agus nár imt'gíroí sé uaim go mbeir cuspóirí na marb curca i' g'eric.

Brat.

An Dara Raóarc.

[Taob' t'iar t' n' brat cloistear sunnai a' sgealaic agus t'gucanna árd' agus t'ocrann agus nuair a' árd-uigheac at-uair é tá Seán-a'caós ó Riagáin sinthe ina corp marb ar an t'calam. Táimís na t'ub-crónaigh roir an dá linn agus t'ug sé mastla uóib agus b'ín a' veire].

nóca—Dob' f'eorir an dá m'ir a' ceangailt-na saigiuirí do t'eaic agus an marbú a' beir ar an árdán—cabrócaó sé go mór le t'puineam agus t'gluaiseac' a' cur'sa t'rama. A'c beir t'eaicraic' 'sa t'geal, le t'arsúnaib go mór-mór.

[Nuair a' árd-uigheac an brat tá b'ígeó Ní Dríain ag ceann an cuirp, agus Diarmuid len a' h-ais, iad araon a' caoi].

Drígo Ní Dríain—A' Muire 's t'ruaigh! A' Muire 's t'ruaigh! A' sean-duine boict! Seo veire do s'gribe gan só, agus nac puar fuit-teac an veire é. [Socruigeann sí

(continued on page 12)

" TAOS Ó RIAGÁIN, FINÍN "

(continued from page 11)

ceann an fíor máirb ar a seál. Rit-eann na buacailí eile isteach agus saothar ortá—Donncaó i dtosaíocht na buacailí eile agus annsan na buacailí eile.

Donncaó [as cromadó ós cionn an cuirp]. Márb !!

Pádrúis—fuair márb !!
Diarmuid [go mall]—Tá sé fuar, fuair márb.

míceál [Téigean sé ar a glúnaib le labairt le taos]—A taos. A taos! Ní h-amláir go bfuil tú imigiste uainn? Ó péac an fuil! Tá sé as teacht na srúit as a éilab. [Rit-eann sé siar uair as gól. Téigean Drígró a ceannasú. Tagann Sean-Liam isteach, agus Seán, agus Tomás, saothar ortá. Stadaíonn siad go h-obann. Suibhlann Sean-Liam treasna go dtí an corp a mfuicéad.]

Sean-Liam—Taos boct na énap márb. Ní tuisge a chiala na gunnaí a sgailead, as an treó na rabadar, ná gur bualaí go daingean im-aighe gur tú a beaí tios leis.

Diarmuid [Céigean sé agus é go mór i ndá ririb]—Nuair a táinig siad ceistis siad an sean-úine boct. Ní freasarádó sé iad, ac tús masla dóib. Fáirim sé dún-márbtóirí Seán-úirde ortá. Rug-adar air. Cuireadar tuille ceisteanna air. Ní freasarádó sé iad ac d'áiríodh a baca agus d'ubairt nár cúluig sé riám agus nac i ndeire a saogail a d'eanpáó sé é. Leis sin sgaol bíteannac éigin faoi agus sin a bfuil fásta de anois.

Sean-Liam [a ceann cromta]—Míorb áil leis a málaire de deire.

Donncaó—Is fíor san, nac cuimh lú é as cainnt ar an Samhrad a bí le teacht agus é as gurde Dé go mbeaí sé ann le buille a bualaí.

Diarmuid—Ó nac é an Samhrad san fósáir aige é! Cúis náire d'úine beir as caoi ós a cionn agus san sinn ullam le beart do réir a cómaire a d'eanam.

Sean-Liam [as tuit ar a leac-glúin]—A taos an móir-misníg is asat-sa a bí an aighe léir. Tusa a stiúirig mé ar bótar na saoirse le linn m'óige, ac, mo téan! Do éreigeas an bótar san. Nac mé a bí dail as cur ionntaíob as na Sasanaí. [Céigean sé]. A buacailí, b'finín mise leis le linn m'óige. Cailteas a. d'ócas agus an spriú ac [le fúinneam] dar fuil uasat taos ní riagáin, finín fós mé! Cím go soilear anois go raib an ceart i gcómmuird as taos. Ní h-ionntaíob na Sasanaí.

Diarmuid [as rit cuige]—Mo fíorón tú, sin an sean-spríú airis asat.

Sean-Liam—A buacailí téigíob ar búr nglúin. Abair páirir ar son an úine máirb, agus iarradai ar úia síb do láiríob, síb do d'eanam uasat, áro aigean, mis-níil cun conair taos a leanamaint agus na cuspaí a b'annsa ten a éroirde a cur cu críce.

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THE HIBERNIAN BANK LIMITED

INCORPORATED IN THE IRISH FREE STATE.

ESTABLISHED 1825.

Subscribed Capital, 100,000 Shares of £20 each £2,000,000.
Paid-up Capital ... £500,000. | Reserve Fund ... £700,000.

Directors:

MARTIN FRANCIS MAHONY, Chairman.
THOMAS LEVINS MOORE
PATRICK JOSEPH BRADY.

CHARLES ERNEST LAMBKIN.
WILLIAM ROBERT NOLAN.

CHARLES HUGH O'CONOR.
ALFRED T. COLLINS
(General Manager).

Auditor:

JEREMIAH BUCKLEY, Chartered Accountant, 46 Dame Street.

HEAD OFFICE—27 COLLEGE GREEN, DUBLIN.

REPORT OF THE DIRECTORS OF THE HIBERNIAN BANK, LIMITED, TO BE SUBMITTED TO THE SHAREHOLDERS AT THEIR ORDINARY GENERAL MEETING TO BE HELD ON MONDAY, THE 25TH DAY OF JANUARY, 1937, AT ONE O'CLOCK IN THE AFTERNOON.

The Directors submit to the Shareholders the annexed Balance Sheet as at 31st December, 1936, with relative Profit and Loss Account for the Half-year to that date, and a copy of the Auditor's Report thereon.

After providing for rebate on bills, interest on deposits, bad and doubtful debts and contingencies, the net profits for the half-year amount to	£40,749 13 5
To which has to be added:—	
Balance of undivided profits from last Account	25,917 3 2
	£66,666 16 7

The Directors recommend that the balance available be applied as follows, viz. :—

In payment of a dividend for the half-year at the rate of Twelve per cent. per annum, subject to deduction of Income Tax	£30,000 0 0
In reduction of Bank Premises Account	7,500 0 0
To next Account	29,166 16 7
	£66,666 16 7

The Reserve Fund remains at £700,000.

The Directors retiring by rotation are Mr. WILLIAM ROBERT NOLAN and Mr. CHARLES HUGH O'CONOR. They are eligible and offer themselves for re-election.

In accordance with the provisions of the Companies (Consolidation) Act, 1908, it will be necessary for the Shareholders to elect an Auditor for the ensuing year.

By Order of the Board,
ALFRED T. COLLINS,
General Manager.

DUBLIN, 12th January, 1937.

N.B.—The Dividend will be payable on and after MONDAY, the 1st proximo. Shareholders are requested to notify the Secretary of any change of address.

Dr.	BALANCE SHEET, 31st DECEMBER, 1936.	Cr.
	LIABILITIES.	ASSETS.
	£ s. d.	£ s. d.
To Capital, viz. :—100,000 Shares of £20 each,—£2,000,000; amount paid up, £5 per Share	500,000 0 0	By Cash in hand and with Bankers 1,115,999 3 10
„ Reserve Fund	700,000 0 0	„ Investments, viz. :—
„ Consolidated Bank Notes outstanding £550,000 0 0		War Loan, Irish Free State National Loans, and other Government Stocks (including Stock lodged with the Currency Commission by way of Security for Consolidated Bank Notes outstanding, as per Contra)
Less: Held by the Bank 62,911 0 0	487,089 0 0	Corporation Stocks, Railway Debenture Stocks and other Securities
„ Deposit, Current, and other Accounts, including Interest due on Deposits	10,794,064 6 6	£6,420,232 2 10
„ Sundry Agents	33,840 13 10	„ Bills Discounted, Advances on Current Accounts, Loans, etc., after deducting provision for Bad and Doubtful Accounts
„ Rebate on Bills Discounted not at maturity	4,722 7 8	5,981,224 2 3
„ Profit and Loss Account	66,666 16 7	„ Sundry Agents
		9,418 10 1
		„ Bank Premises and Furniture (Head Offices and 58 Branches), at cost, less amounts written off
		175,508 9 5
	£12,586,383 4 7	£12,586,383 4 7

PROFIT AND LOSS ACCOUNT FOR HALF-YEAR ENDED 31st DECEMBER, 1936.

To Expenses of Management, including Directors' Fees (£2,000), Salaries, Pensions and Allowances, Bonuses and Grants to Staff, Rents, Rates, Repairs, Revenue Taxes, and all other outlay	108,023 7 11	By Balance from last Account	25,917 3 2
„ Dividend to be paid in February, 1937, subject to deduction of		„ Gross Profit for Half-year, after providing for Rebate on Bills, Interest on Deposits, Bad and Doubtful Debts and Contingencies	148,773 1 4
Income Tax 30,000 0 0			
„ Bank Premises Account 7,500 0 0			
„ Balance to next Account 29,166 16 7	66,666 16 7		
	£174,690 4 6		£174,690 4 6

AUDITOR'S REPORT.

I have obtained all the information and explanations I have required in the course of my examination in detail of the foregoing Profit and Loss Account and Balance Sheet.

I have verified the Investments. Their market value as on 31st December, 1936, is in excess of the amount at which they stand in the Balance Sheet. I have also verified the Cash and Bills in hand at the Head Office.

The Balance Sheet is, in my opinion, properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs according to the best of my information and the explanations given to me, and as shown in the Books of the Company and the Certified Returns of the several Branches.

JEREMIAH BUCKLEY (KEAN & Co.),
Chartered Accountant,

DUBLIN, 12th January, 1937.

Auditor.

MARTIN F. MAHONY,
T. LEVINS MOORE,
WILLIAM R. NOLAN,

Directors.

ALFRED T. COLLINS, General Manager.

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THE GAELIC BAR

Brands of the Best
Quality only stocked.

PERSONAL ATTENTION

9 Cathedral St.
(Bar 20)