Sut na nGaedeal

Connrad na Gaeilge

Coirce Conndae Luimnige

An Comhdáil Bliantúil

Thionóltar Comhdáil Bliantúil an Coirce Conndae i halla Ste Naomha, 18 Sráid Tomáis, Luimneach, Dé Domhnaigh, Iúil Lá Deire Fómhair (ní ar an Gad lá mar a foshuigeadh ceana)

Clár na Comhdála

1. Mion-, tuairisci na Comhdála deireadh:
2. Litreacha.
3. Cúntas an Chisteora.
4. Cúntas an Rúnaithe.
5. Oráid ó Mhicheál De Búrca, O.S., Leas Uachtarán.
6. Toghcán Uachtarán, beirt leas uachtarán, cisteoir, beirt fhall do toghadh. Deireadh ceann as gach chaoi beirt tofgairí do toghadh ar an Scoirce teip.
7. Coirce na bPáirtí.
8. Na chaobacha a ghiorrú cun oibre.
9. An Fear Conndae.
10. Céilithe Mór na Cárga.
11. Rún.
12. An Fáinne.

Do Gach Rúnaithe Craoibhe

Iarrtar orthu crunniú do chaoibhe a ghaim láithreach agus na pointí seo thíos a cur ré'n a bhfágfaidh. 1.—Deireadh ceann as gach chaoi cúigear coirgaithí a cur cun na comhdála agus beirt ceann gheallúnacha acu. 2.—Muna bhfuil an táille páirte tíolta agus, dá dtarlóidh sin, baithcán curtha go dtí an Chisteoir, níl an chaoi dleagtach. 3.—Céilithe Mór na Cárga. 4.—Cúntas ar imeachtaí do chaoibhe do cur chugam. 5.—Má tá rún ag do chaoi i gcóir na Comhdála, cuirfear chugam iad leo féin.

Craoi na Cathrach

I Dí Chinniú Cinn Dearga ar phuba Diardaoin. Toghadh na h-oifigí seo leanas: Uachtarán, M. Ó Tuathail, O.S. Leas Uachtarán, R. D. Ó Briain, Rúnaithe, M. Ní Fhionnmhacáin; Cisteoir, Dean Uí Flannagáin, O.S. Coirce—An-t-Ac. Ó Dubhghaill, D. Ní-Dubhghinn, P. Mac Giolla Loghaidh, D. Ó Ciardha, M. Ó Maoláchais.

Imeachtaí na Craoibhe

Tá clár na bliana seo ré lán t-feóil anois.

Rangaithe Gaeilge

Dun Rangh, De Máirt agus Déardaoin, 8 go dtí a 9; Meadon Rangh De Céadaoin agus De h-Aoine, 8 go dtí a 9. Comhrá, claiseadal, tiorpóireachtaí, drámaí, cráic na scoirt. Deireadh fholáireachtaí le fagail.

Fé Chlann na h-Éireann

De Luain ar a 9, tiorpóireacht.
De Máirt ar a 9, cór.
De Céadaoin ar a 9, cráic na scoirt.
Iarrtar ar gach Gaeilgeoir na Cathair a bheith páirteach ran dreas obair seo. Sinsiúr bliana, fir 7/6; mná 5/-; fholáirí fhoilte fé bun 18, 2/6.
Fáilte roinn gach Gaeilgeoir.

Clann na h-Éireann

A FINE PERSONALITY

The Late Dr. J. B. Hayes

LARGE AND REPRESENTATIVE FUNERAL

News of the death of Dr. John Bouchier Hayes, which took place in a Limerick hospital on Saturday, 28th September, was received with general regret in Rathkeale town and district, where he had practised for nearly sixty years (writes our Rathkeale correspondent). The people of the town felt sad to think that "Dr. John," that familiar figure who had a kindly greeting for young and old as he passed along the street, and often taking a paternal interest in their trials and troubles, had gone for ever from their midst.

Born 76 years ago at Shanagolden, where his father was then dispensary doctor, he took his degrees from Trinity College in 1885, and soon after he commenced to practise at his profession in Rathkeale. He succeeded his father as M.O. in 1912 and retired when his health commenced to fail about a year ago.

Three other members of the family who predeceased him were also in the medical profession. He is survived by one brother, Mr. T. B. Hayes, M.R.C.V.S., Brownville, father of Dr. T. A. Bouchier Hayes, County Director and Medical Advisor, Red Cross Dublin. A surviving sister is Sister M. Columbanus, Loreto Convent, Wexford.

Though very much preoccupied with his profession, nevertheless he generally managed to find time to assist other activities calculated to benefit the people of the town, especially the youth. He was a member of the former Rathkeale Town Commissioners. A Gaelic scholar like his father, who was a native speaker, he took a keen interest in the Language movement, and was president of the local branch of the Gaelic League for a number of years. He was also president of the Rathkeale Athletic Club. Dhéis De go raibh a anam.

The funeral, which was exceptionally large and representative, took place on Monday from St. Mary's Church, Rathkeale, to the New Cemetery.

The officiating clergy were: Very Rev. C. Canon Mangan, P.P., V.F.; Rev. J. O'Kelly, P.P.; Rev. T. Murphy, P.P.; Rev. M. O'Brien, P.P.; Rev. J. Casey, P.P.; Rev. P. C. Lynch, C.C.; Rev. T. Costello, C.C.; Rev. W. O'Grady, C.C., and Rev. M. Connolly, C.C.

The chief mourners were: Miss Eileen B. Hayes and Mrs. E. McMahon-Wall (daughters); Mr. Aubrey B. Hayes (son); Misses Lynette Wall and Maureen B. Hayes (grand-daughters); Dr. T. B. Hayes, M.R.C.V.S. (brother); Mrs. T. B. Hayes (sister-in-law); Mrs. A. B. Hayes (daughter-in-law); Miss Irene B. Hayes, Brownville (niece); Messrs. A. B. Hayes and C. B. Hayes, Brownville, and Dr. A. Bouchier Hayes, County Director and Medical Advisor, Red Cross, Dublin (nephews); Miss B. Hayes, Bruree; Mr. T. Danaher, Messrs. J. Hayes, W. Hayes and M. Danaher, Athea; Miss Peg Hayes; Mr. and Mrs. T. Donaghy and Dr. Richard Hayes, Assistant County M.O., Tir Conaill (relatives).

Among the general public in attendance were:—Dr. W. Mulcahy, Dr. P. Lane, Dr. Agnes Nolan, Dr. M. Graham, Dr. Moloney, Dr. S. O'Brien, Dr. M. Fitzgibbon, Dr. P. McGrath, Dr. M. O'Donnell, Dr. T. Roche, Dr. B. O'Donnell, Dr. P. Costelloe, Dr. A. MacSullivan, Dr. T. O'Mahoney, Senator D. J. Madden, M.C.C.; M. F. Noonan, solicitor; J. F. Cosgrave, solicitor, P. Liston, solicitor, T. Ryan, County Surveyor, J. O'Leary, Assistant County Surveyor; J. G. Power, Manager, Munster and Leinster Bank, Rathkeale; P. J. Frawley, Manager, National Bank, Rathkeale; M. F. Liston, Manager, Munster and Leinster Bank, Newcastle West.

Mass Cards and wreaths were received from relatives, friends and local organisations.

OLD AGE PENSIONS

THE FUTURE OF L

Labour And Mui

PAPER BY I.N.T.O.

The Emergence F

The following paper on Labou read by Mr. M. P. Lenihan, Treas Teachers Organisation, at the recent I Cavan:—

The term "labour" in the sense that it is used in this paper may have any one of three meanings. It may mean that class in the community which has nothing else but its capacity to work, the propertyless wage earners who are at the mercy of the labour market; or it may mean the organisations which that class has created in an attempt to palliate the evils to which as a class it is subject, or it may mean the ideals and ideology, which have been born out of the struggles of that class to improve its lot. The purpose of this paper is to examine into and inquire what has Muintir na Tire to offer to labour as a class: is the organisation of Muintir na Tire opposed to the definite class organisations of labour, and if not how will such class organisations fit into the wider grouping of Muintir na Tire; and, finally, are the ideas and ideology of Muintir na Tire opposed or in agreement with the ideas and ideology of labour. For the purposes of such an inquiry we would need to know what Muintir na Tire exactly is, and where it is going, and we would need to have some knowledge of the history and evolution of labour.

THE OLD SLAVERY.

A propertyless wage-earning class is probably as old as mankind itself. In that very interesting book "The Everlasting Man," the late G. K. Chesterton, speaking of ancient Egyptian and Babylonic empires, says: "Our Glimpses of both these early empires show that the first domestic relation had been complicated by something which was less human, but was often regarded as equally domestic. The dark giant called Slavery had been called up like a Genii, and was labouring on gigantic works of brick and stone." Explaining the significance of this slavery he goes on to say: "In one sense there is a significance in the old slavery. It stands for one fundamental fact about all antiquity before Christ, something to be assumed from first to last. It is the insignificance of the individual before the State. It was as true of the most democratic City State in Helles as of any despotism in Babylon. It is one of the signs of this spirit that a whole class of individuals could be insignificant or even invisible. It must be normal because it was needed for what could now be called 'social service.'"

Somebody said "The man is nothing and the work is all," meaning it for a breezy Carlylean commonplace. It was the sinister motto of the heathen Servile State. In that sense there is truth in the traditional vision of vast pillars and pyramids going up under those everlasting skies forever, by the labour of numberless and nameless men, toiling like ants and dying like flies, wiped out by the work of their own hands." I have given this quotation at length because it paints a picture that is to be repeated often on history's tapestry. Twenty centuries before Christ, 120,000 Egyptian slaves died in an effort to connect with a canal the Mediterranean and the Red Seas: in our own twentieth century 50,000 nameless toilers connected with a canal the Atlantic and Pacific oceans. The phrase "There is nothing new under the sun," has nowhere such an appropriateness as in society's attitude to the toiling masses.