



## 4.0 Seachtaí Sínitheoirí an Fhorógra 4.4 Pádraig Mac Piarais

Pádraig Mac Piarais, Uachtarán Rialtas Sealadach Phoblacht na hÉireann.

Rugadh Patrick Henry Pearse (1879-1916) ag 27 Great Brunswick Street (Sráid an Phiarsaigh anois), Baile Átha Cliath, mac le James Pearse, fear Sasanach a raibh gnó snoíodóireacht chloiche aige, agus a bhean Margaret Brady. Tógadh mar Chaitliceach cráifeach é, is cosúil go raibh tionchar ag a intín ar thaobh a mháthar air a d'inis scéalta dó faoi laochra miotaseolaíocha na hÉireann agus réabhlódigh thírghrácha cosúil le Theobold Wolfe Tone agus Robert Emmet. I rith a bhlianta ag meánscoil na mBráithre Críostaí i Rae an Iarthair, d'fhorbair sé suim mhór sa Ghaeilge agus i litríocht na hÉireann, agus mar thoradh air sin ghlac sé ballraíocht i gConradh na Gaeilge in aois a sheacht mbliana déag. D'fhreastail sé ar Choláiste na hOllscoile, Baile Átha Cliath, agus bhain sé céim amach sa Bhéarla, sa Fhraincis agus sa Ghaeilge. Rinne sé staidéar ina dhiaidh sin i gColáiste na Tríonóide, Baile Átha Cliath agus ag in Óstaí an Rí, agus glaodh chun an bharra é.

Is beag nach raibh Conradh na Gaeilge mar mhodh maireachtála don Phiarsach. Bhí sé gníomhach ar roinnt coistí agus scríobh sé go leor alt le haghaidh An Claidheamh Soluis ar réimse leathan ábhar – litríocht, stair, oideachas, imirce, polaitíocht, reiligiún. Tá a dhul chun cinn intleachtúil thar na mblianta le feiceáil ina ailt, agus tugadh le fios iontu go raibh sé liobrálach, forásach agus frithsheicteach. Ag an gcéim seo ina shaol, ba é an náisiúnachas cultúrtha seachas polaitiúil a bhí ina ábhair imní de. Ghlac sé

4.4

## Pádraig Mac Piarais

le post mar eagarthóir ar An Claidheamh Soluis i gcomhair pá don tréimhse 1903-9, á stiúradh i dtreo ní ba liteartha, ach bhí sé párteach i ní ba mhó conspóidí chomh maith, roinnt díobh le baill den chléir Chaitliceach agus bhí sé go maith in ann an fód a sheasamh. Le linn an ama seo, scríobh sé filíocht agus scéalta d'ardchaighdeán liteartha i nGaeilge agus i mBéarla. Go ginearálta, chaith sé saoire an tsamhraidh i Ros Muc, Co. na Gaillimhe, áit a bhfuair sé inspioráid ó na cainteoirí Gaeilge agus ó shlí mhaireachtála na tuaithe.

Mhúin an Piarsach go páirtaimseartha i scoileanna éagsúla agus i gColáiste na hOllscoile, Baile Átha Cliath. I 1908, bhunaigh sé scoil dhátheangach do bhuachaillí, Scoil Éanna, ag Teach Fhiadh Cuillinn i Raghnallach, agus d'aistrigh sé dhá bhliain ina dhiaidh sin í chuig teach mór lonnaithe ar chaoga acra de thalamh páirce i Ráth Fearnáin, áit a d'fheidhmigh sé mar scoil chónaithe. Bhí éiteas na scoile an-Ghaelach agus bhí beocht inti nuair a cuireadh drámaí agus tóstal ar siúl ó am go chéile. Áiríodh ar na múinteoirí a bhí sa scoil Thomas Mac Donnchadha, (Francis agus Béarla), deartháir an Phiarsaigh (ealaín agus Béarla), agus Con Colbert (druil), ghlac an triúr acu páirt in Éirí Amach 1916 agus cuireadh chun bás iad ina dhiaidh. Bhunaigh sé scoil Naomh Íde chomh maith, scoil shinsearach do chailíní agus scoil ullmhúcháin ag Teach Fhiadh Cuillinn.

Go polaitiúil, ba náisiúnach measartha a bhí sa Phiarsach, thacaigh sé le bille an Rialtais Dhúchais chomh deireanach le 1912, ach bhagair sé réabhlóid mura n-achtófaí é. I Samhain 1913, bhí sé ar dhuine den dáréag a bhí ar an gcoiste stiúrtha a bhunaigh Óglaigh na hÉireann; bhí an post tábhachtach mar stiúrthóir oibríochtaí míleata aige ina dhiaidh sin. I Nollaig 1914, chuir Bulmer Hobson faoi mhóid é i mBraithreachas Phoblacht na hÉireann. Fad is a bhí sé ar chamchuairt léachta do Scoil Éanna sna Stáit Aontaithe, bhí tionchar ag John Devoy agus Joseph McGarrity air a thiontaigh i dtreo an phoblachtachais é. I Meán Fómhair 1915, toghadh chuig Ard-Chomhairle an IRB é agus comhthoghadh ar an gComhairle Mhíleata é áit a raibh mór-ról aige i bpleanáil an Éirí Amach.

Dhréachtaigh an Piarsach Forógra na Poblachta, le moltaí ó dhaoine eile, Séamas Ó Conghaile agus Tomás Mac Donnchadha go háirithe. Mar gheall ar a chéim sna hÓglaigh agus mar gheall go raibh an-mheas air, d'ainmnigh na sínteoirí leis an bhForógra é ina uachtaráin ar an Rialtas Sealadach. Ní

4.4

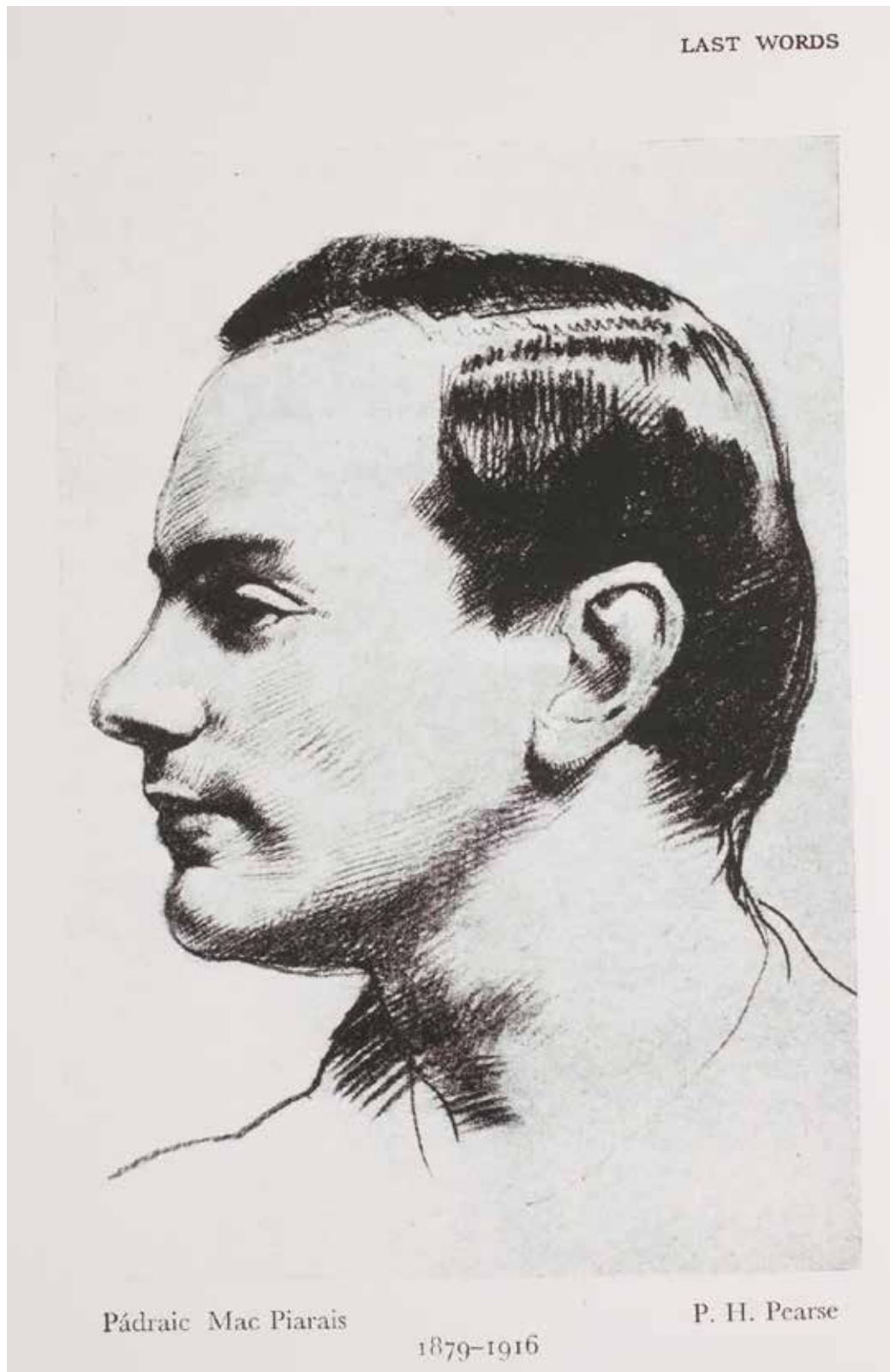
## Pádraig Mac Piarais

raibh ina theideal mar Cheannfort-Ghinearál ach ainm mar go raibh Séamas Ó Conghaile i gceannas ar oibríochtaí míleata. Mar uachtaráin, léigh mac Piarais an Forógra taobh amuigh de Phríomh-Oifig an Phoist ar Luan Cásca.

Ag an gcruiinniú leis na cúig bhall den Rialtas Sealadach a bhí ar fáil in 16 Sráid an Mhúraigh maidin Dé Sathairn, theastaigh ó Mhac Piarais go ngéillfidís ionas nach gcaillfí aon duine eile. Cuireadh ar thriail é agus cuireadh chun bás é trí scuad lámhaigh i bPríosún Chill Mhaighneann ar an 3 Bealtaine. Ní raibh sé pósta.

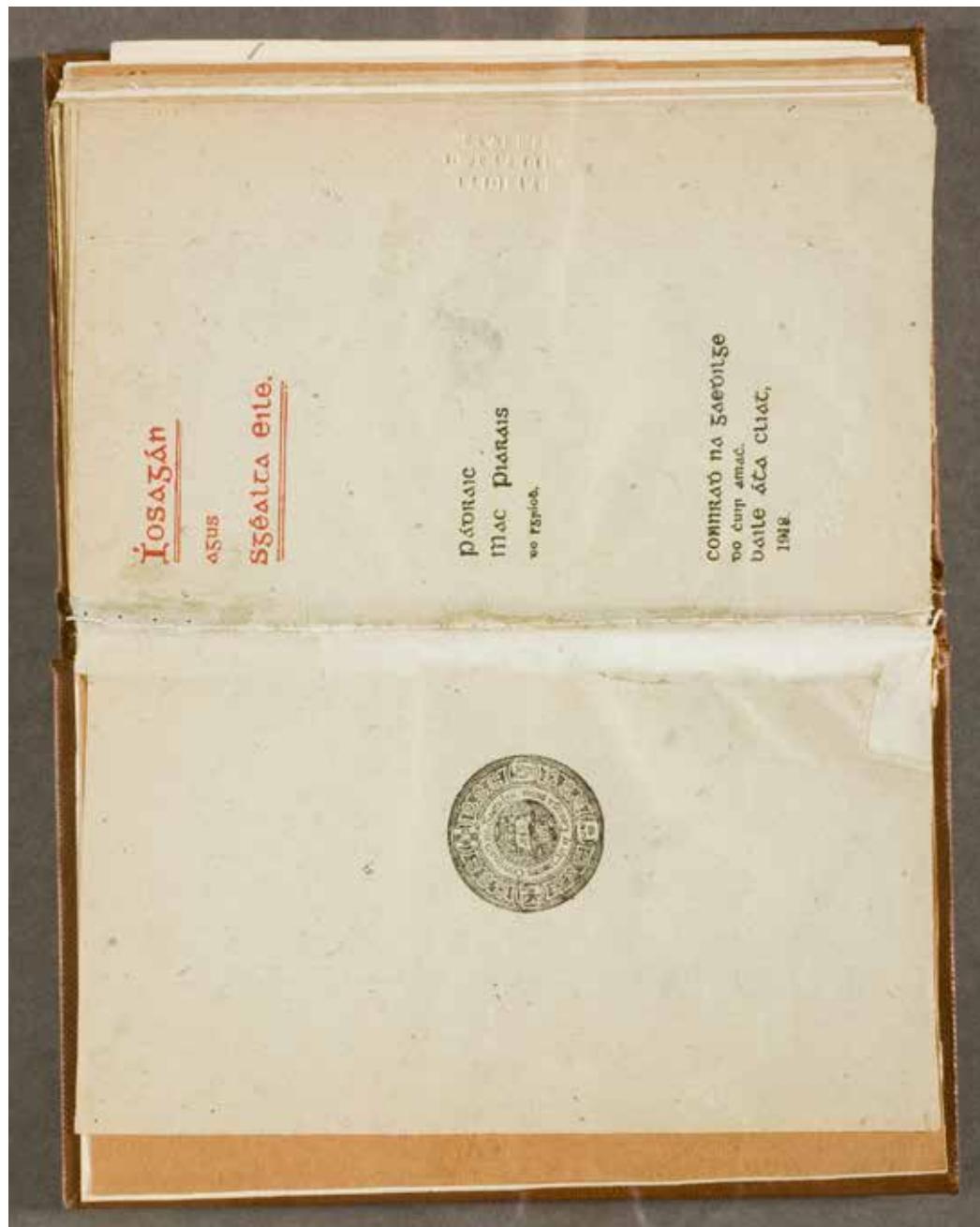
4.4

Pádraig Mac Piarais



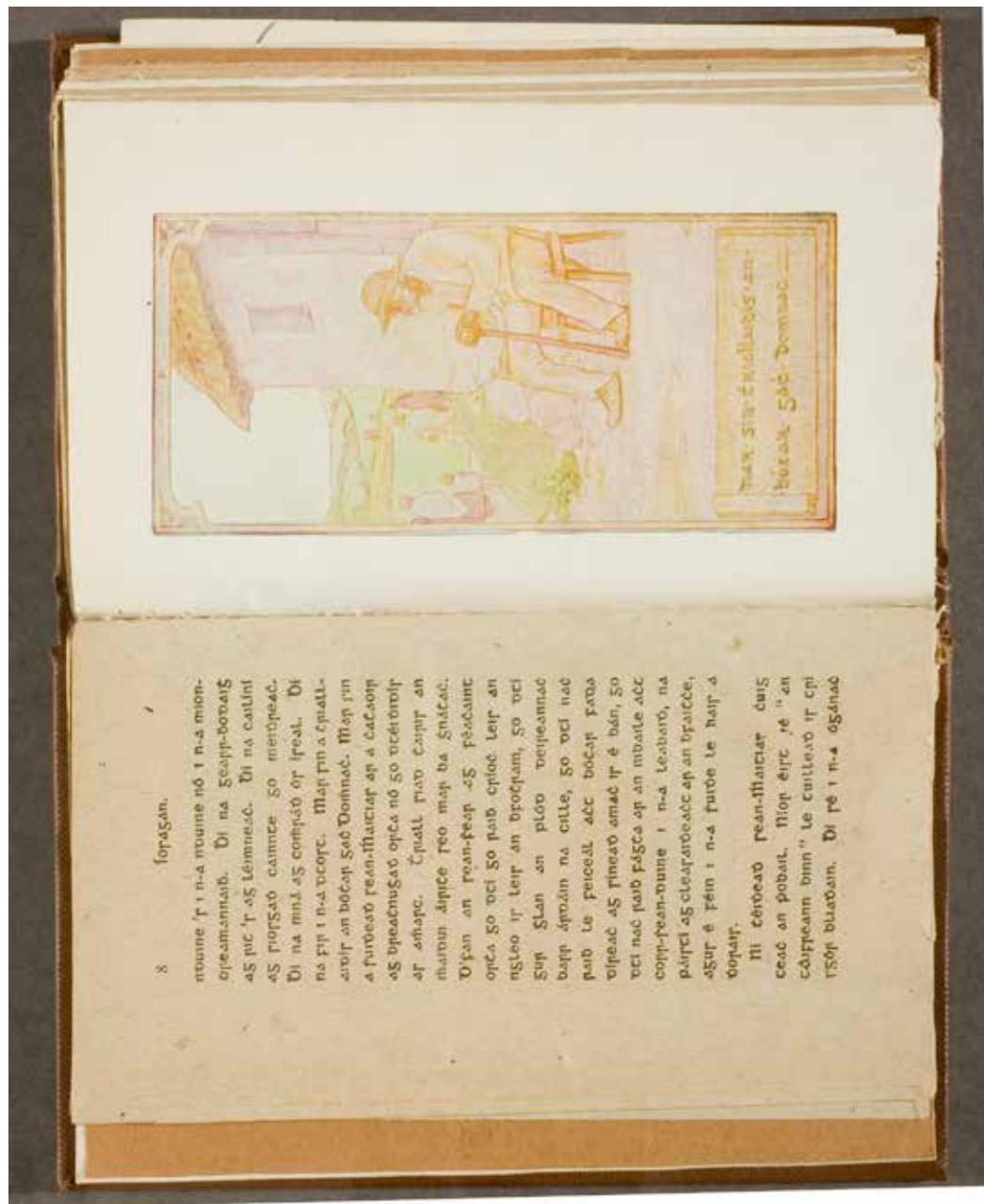
A charcoal portrait of Patrick Pearse by Seán O'Sullivan RHA. He has been described as being of average height and of sturdy build. (National Museum of Ireland).

4.4 Pádraig Mac Piarais



Pages from one of Pearse's collections of stories.

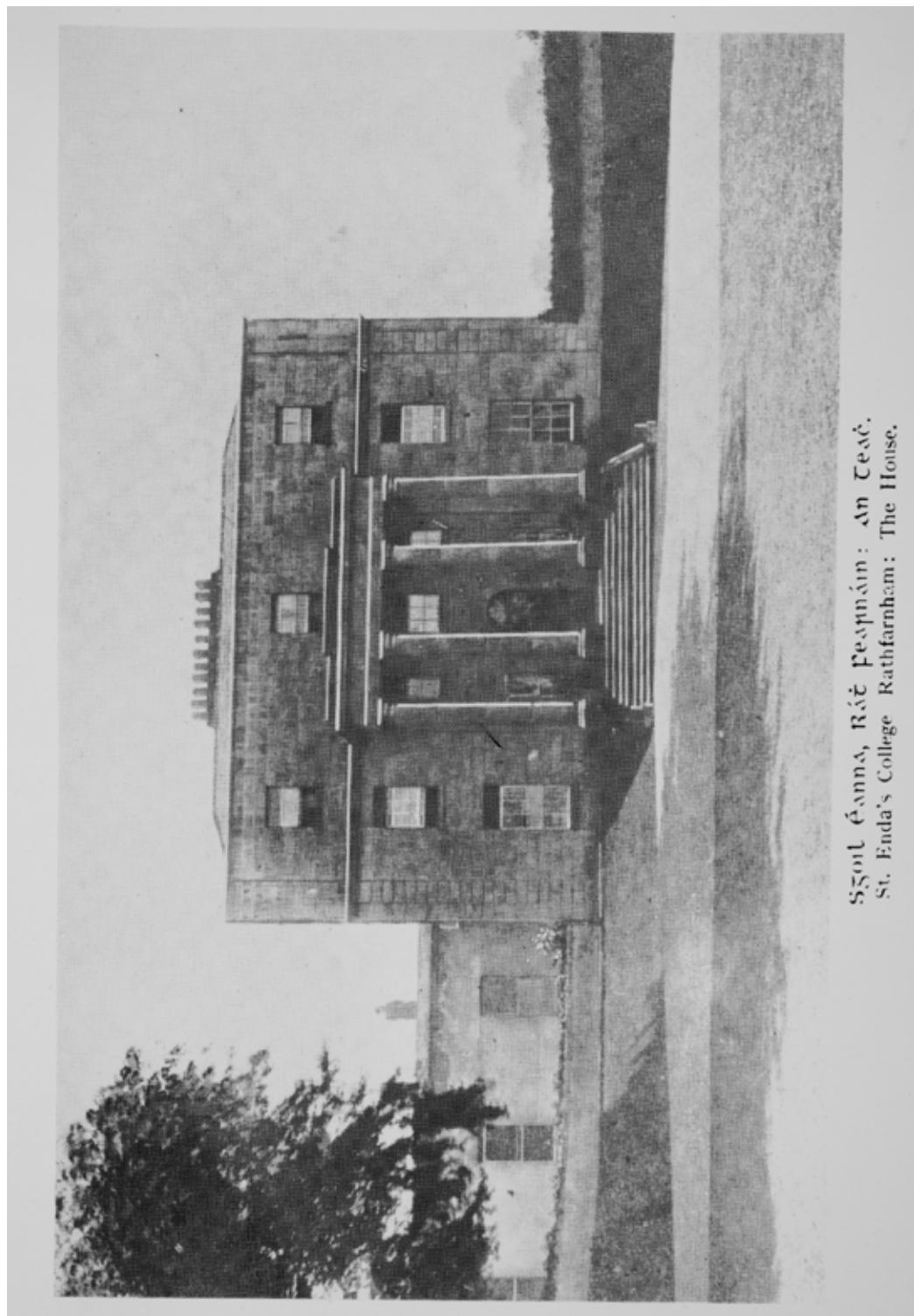
## 4.4 Pádraig Mac Piarais



Pages from one of Pearse's collections of stories.

4.4

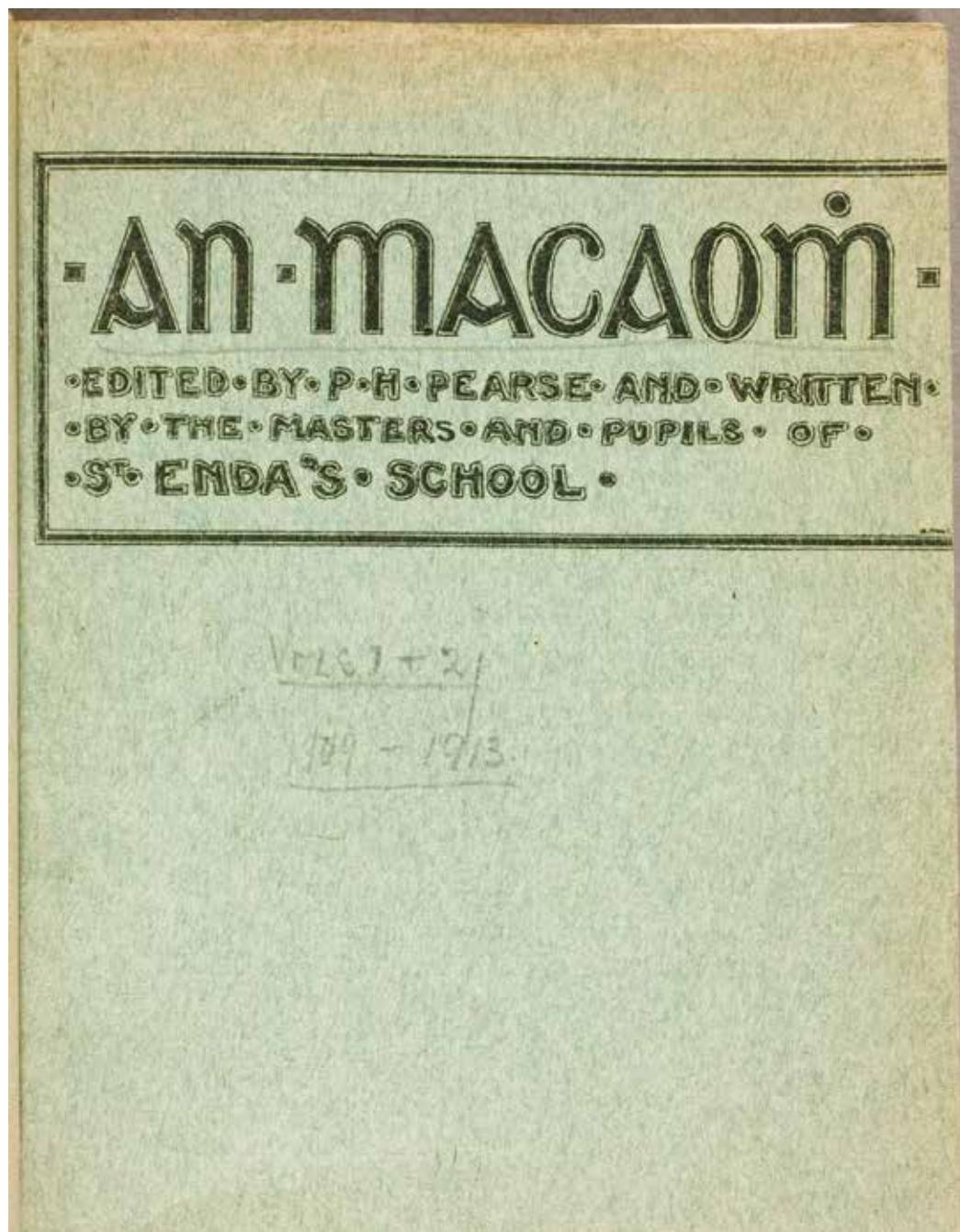
Pádraig Mac Piarais



Postcard featuring Saint Enda's School (Scoil Éanna), Rathfarnham, Co. Dublin.

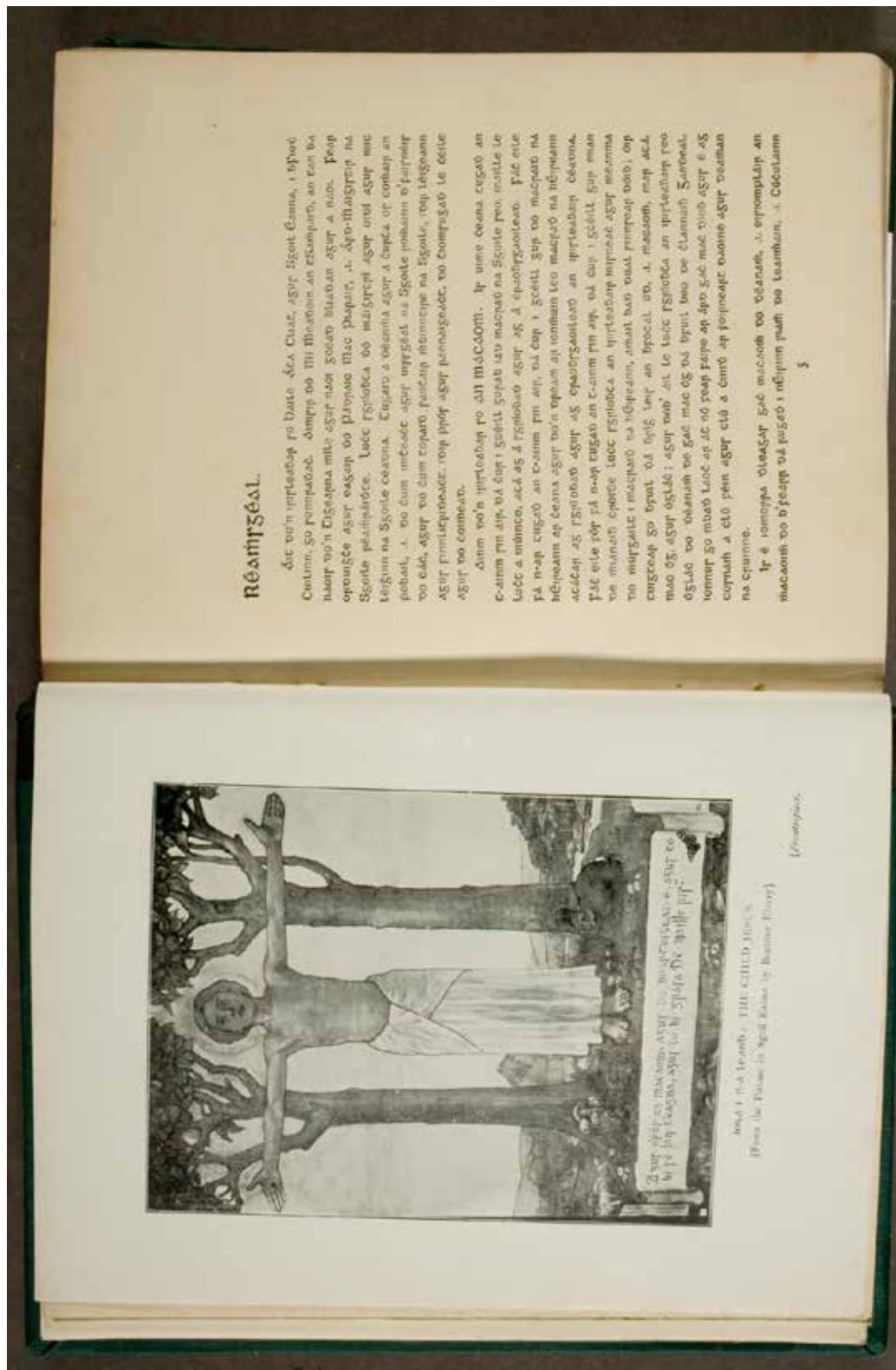
4.4

Pádraig Mac Piarais



The Saint Enda's School magazine, *An Macaomh* (The Youth). Four issues were published between 1909 and 1913. This introduction reveals some of Pearse's enlightened views on education. (*An Macaomh*, Vol. I, No. 1, Mid-Summer 1909).

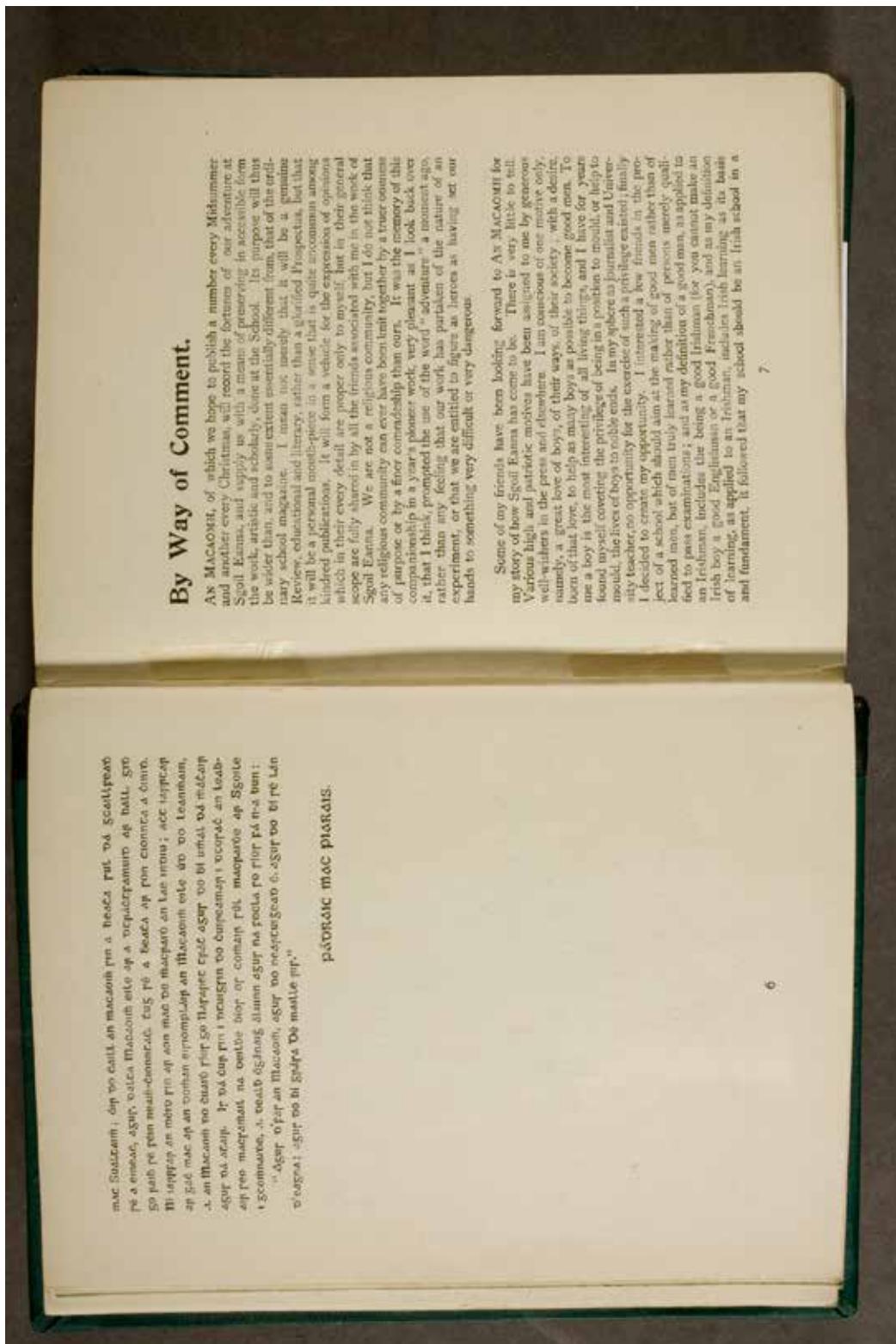
4.4 | Pádraig Mac Piarais



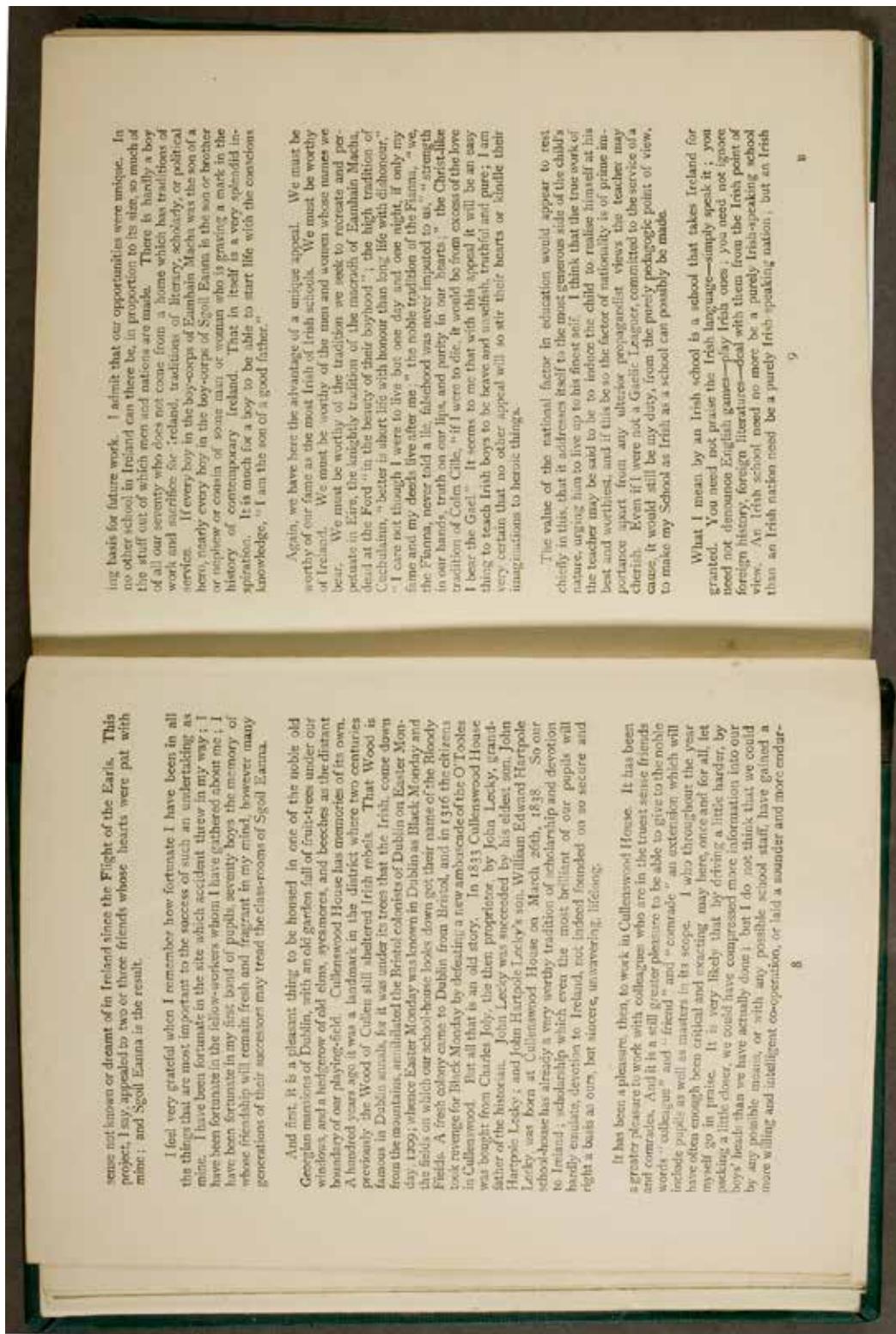
The Saint Enda's School magazine, *An Macaomh* (The Youth). Four issues were published between 1909 and 1913. This introduction reveals some of Pearse's enlightened views on education. (*An Macaomh*, Vol. I, No. 1, Mid-Summer 1909).

4.4

# Pádraig Mac Piarais



The Saint Enda's School magazine, *An Macaomh* (The Youth). Four issues were published between 1909 and 1913. This introduction reveals some of Pearse's enlightened views on education. (*An Macaomh*, Vol. I, No. 1, MidSummer 1909)



sense not known or dreamt of in Ireland since the Flight of the Earls. This project, I say, appealed to two or three friends whose hearts were put within me; and Sigd Eanna is the result.

I feel very grateful when I remember how fortunate I have been in all the things that are most important to the success of such an undertaking as mine. I have been fortunate in the site which accident threw in my way; I have been fortunate in the fellow-workers whom I have gathered about me; I have been fortunate in my first band of pupils; seventy boys the memory of whose friendship will remain fresh and fragrant in my mind, however many generations of their successors may tread the class-room of Sigd Eanna.

And first, it is a pleasant thing to be housed in one of the noble old Georgian mansions of Dublin, with an old garden full of fruit-trees under our windows, and a boughbow of old elms, sycamores, and beeches as the distant boundary of our playing-field. Cullenwood House has memories of its own. A hundred years ago it was a landmark in the district, where two centuries previously the Wood of Cubbin still sheltered Irish rebels. That Wood is famous in Dublin annals, for it was under its trees that the Irish, come down from the mountain, annihilated the British cohorts of Dublin on Easter Monday, 1299, whence Easter Monday was known in Dublin as Black Monday and the field on which our school-boys took down yet their name of the Bloody Field. A fresh colony came to Dublin from Britain, and in 1316 the citizens took revenge for Black Monday by defeating a new ambuscade of the O'Tooles in Cullenwood. But all that is an old story. In 1831 Cullenwood House was bought from Charles Joly, the then proprietor, by John Leyce, grandfather of the historian. John Leyce was succeeded by his eldest son, John Harpole Leyce; and John Harpole Leyce's son, William Edward Harpole Leyce, was born at Cullenwood House on March 26th, 1838. So our school-house has already a very worthy tradition of scholarship and devotion to Ireland, a scholarship which even the most brilliant of our pupils will hardly emulate, devotion to Ireland, not indeed founded on so sincere and right a basis as ours, but sincere, unswerving, lifelong.

It has been a pleasure, then, to work at Cullenwood House. It has been a greater pleasure to work with colleagues who are in the truest sense friends and comrades. And it is a still greater pleasure to be able to give to the noble words "colleague" and "friend", and "comrade", an extension which will have soon enough been critical and exacting, may here, once and for all, let myself go in praise. It is very likely that by driving a little harder, by poking a little closer, we could have compressed more information into our boys' heads than we have actually done; but I do not think that we could by any possible means, or "with any possible" school staff, have gained a more willing and intelligent co-operation, or laid a sounder and more endur-

ing basis for future work. I admit that our opportunities were unique. In no other school in Ireland can there be, in proportion to its size, so much of the stuff out of which men and nations are made. There is hardly a boy of all our seven who does not come from a home which has traditions of work and sacrifice, for Ireland, traditions of literary, scholarly, or political service. If every boy in the boy-corps of Eamán Maighne was the son of a hero, nearly every boy in the boy-corps of Sigd Eanna is the son or brother or nephew or cousin of some man or woman who is growing a mark in the history of contemporary Ireland. That itself is a very splendid inspiration. It is enough for a boy to be able to start life with the conscious knowledge, "I am the son of a good father."

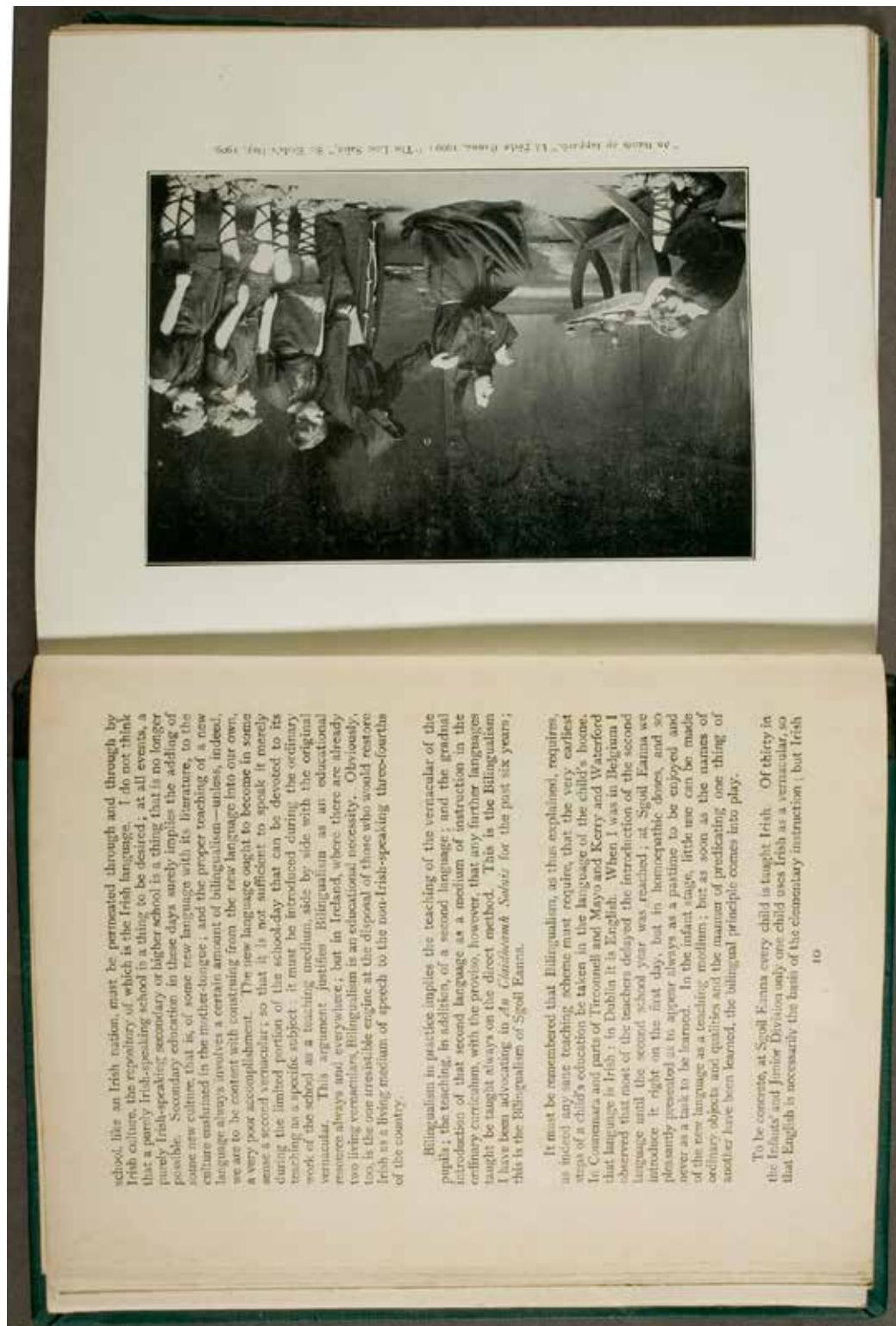
Again, we have here the advantage of a unique appeal. We must be worthy of our fame as the most truly Irish schools. We must be worthy of Ireland. We must be worthy of the men and women whose names we bear. We must be worthy of the tradition we seek to recreate and perpetuate in Eirinn. We must be worthy of the march of Eamán Maighne at the Ford "in the beauty of their boyhood", the high tradition of Cethúilian, "better to aspire than to honour than long life with dishonour." I care not though I were to live but one day and one night, if only my fame and my deeds, live after me, "the noble tradition of the Flannan," we, the Flannas, never told a lie. "F falsehood was never imputed to us," strength in our hands, truth on our lips, and purity in our hearts, "the Christ-like tradition of Colm Cille, "if I were to die, it would be from excess of the love I bear the Gael." It seems to me that with this appeal it will be an easy thing to teach Irish boys to be brave and undish, truthful and pure; I am very certain that no other appeal will so stir their hearts or kindle their imaginations to heroic thoughts.

The value of the national factor in education would appear to rest chiefly in this, that it addresses itself to the most generous side of the child's nature, urging him to live up to his finest self. I think that the true work of the teacher may be said to be to induce the child to realise himself at his best and whitest, and it is this so the factor of nationality is of prime importance apart from any ulterior propagandist views the teacher may cherish. Even if I were not a Gaeltachtaí, committed to the service of a cause, it would still be my duty, from the pithy pedagogic point of view, to make my School as Irish as a school can possibly be made.

What I mean by an Irish school is a school that takes Ireland for granted. You need not praise the Irish language—simply speak it; you need not denounce English names—say Irish ones; you need not ignore foreign history, foreign literatures, deal with them from the Irish point of view. An Irish school need no more be a purely Irish-speaking school than an Irish nation need be a purely Irish-speaking nation; but an Irish

4.4

Pádraig Mac Piarais



school, like an Irish nation, must be permeated through and through by Irish culture, the repository of which is the Irish language. I do not think that a purely Irish-speaking secondary or higher school is a thing that is no longer possible. Secondary education, in these days surely implies the adding of some new culture, that is, of some new language with its literature, to the culture enshrined in the mother-tongue; and the proper teaching of a new language always involves a certain amount of bilingualism—unless, indeed, we are to be content with constraining from the new language into our own, a very poor accomplishment. The new language ought to become in some sense a second vernacular; so that it is not sufficient to speak it merely during the limited portion of the school-day that can be devoted to its teaching as a specific subject; it must be introduced during the ordinary work of the school as a teaching medium, side by side with the original vernacular. This argument Justifies Bilingualism as an educational resource always and everywhere, but in Ireland, where there are already two living vernaculars, Bilingualism is an educational necessity. Obviously, too, is the one irresistible engine at the disposal of those who would restore Irish as a living medium of speech to the non-Irish-speaking three-fourths of its country.

Bilingualism in practice implies the teaching of the vernacular of the people, the teaching, in addition, of a second language; and the gradual introduction of that second language as a medium of instruction in the ordinary curriculum, with the proviso, however, that any further languages taught be taught always on the direct method. This is the Bilingualism I have been advocating in *An Gúilseacháin Sóisí* for the past six years; this is the Bilingualism of Scoil Éanna.

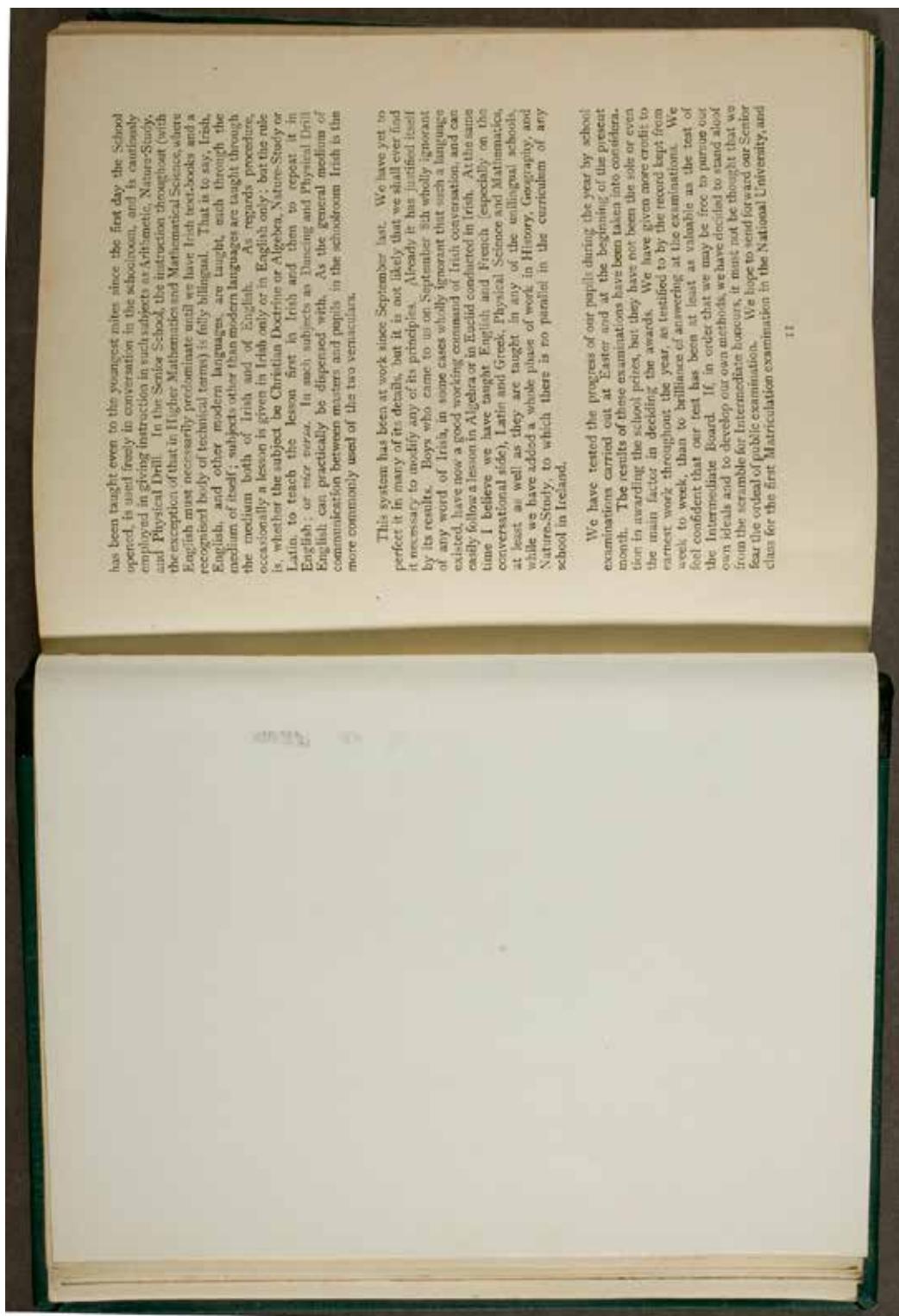
It must be remembered that Bilingualism, as thus explained, requires, as indeed any sane teaching scheme must require, that the very earliest steps of a child's education be taken in the language of the child's home. In Connemara and parts of Tipperary and Mayo and Waterford that language is Irish; in Dublin it is English. When I was in Belgium I observed that most of the teachers delayed the introduction of the second language until the second school year was reached; at Scoil Éanna we introduce it right on the first day, but in homophonic form, and so pleasantly presented as to appear always as pastime to be enjoyed and never as a task to be learned. In the infant stage, little can be made of the new language as a teaching medium; but as soon as the names of ordinary objects and qualities and the manner of investigating one thing of another have been learned, the bilingual principle comes into play.

To be concrete, at Scoil Éanna every child is taught Irish. Of thirty in the Infants' and Junior Divisions only one child uses Irish as a vernacular, so that English is necessarily the basis of the elementary instruction; but Irish

The Saint Enda's School magazine, An Macaomh (The Youth). Four issues were published between 1909 and 1913. This introduction reveals some of Pearse's enlightened views on education. (An Macaomh, Vol. I, No. 1, MidSummer 1909).

4.4

Pádraig Mac Piarais



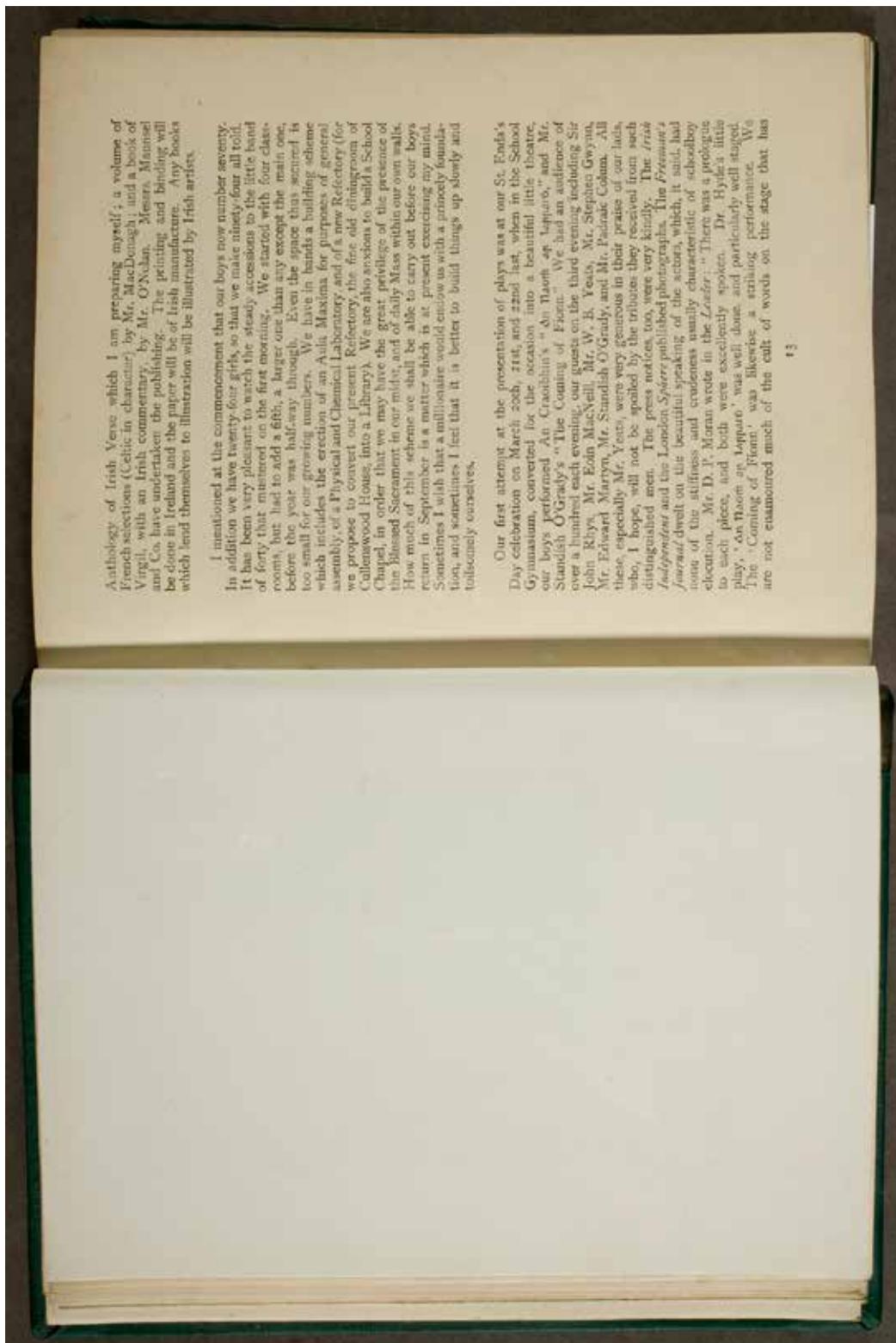
has been taught even to the youngest mites since the first day the School opened, is used freely in conversation in the schoolroom, and is cautiously employed in giving instruction in such subjects as Arithmetic, Nature-Study, and Physical Drill. In the Senior School, the instruction throughout (with the exception of that in Higher Mathematics and Mathematical Science, where English must necessarily predominate until we have Irish text-books and a recognisable body of technical terms) is fully bilingual. That is to say, Irish, English, and other modern languages are taught, each through the medium of itself; subjects other than modern languages are taught through the medium both of Irish and of English. As regards proceeding, occasionally a lesson is given in Irish only or in English only; but the rule is, whether the subject be Christian Doctrine or Algebra, Nature-Study or Latin, to teach the lesson first in Irish and then to repeat it in English; or vice versa. In such subjects as Dancing and Physical Drill English can practically be dispensed with. As the general medium of communication between masters and pupils in the secondary school is the more commonly used of the two vernaculars.

This system has been at work since September last. We have yet to perfect it in many of its details, but it is not likely that we shall ever find it necessary to modify any of its principles. Already it has justified itself by its results. Boys who came to us on September 3rd wholly ignorant of any word of Irish, in some cases wholly ignorant that such a language existed, have now a good working command of Irish conversation and can easily follow a lesson in Algebra or in Euclid conducted in Irish. At the same time I believe we have taught English and French (especially on the conversational side), Latin and Greek, Physical Sciences and Mathematics, at least as well as they are taught in any of the ordinary schools, while we have added a whole phase of work in History, Geography, and Nature-Study, to which there is no parallel in the curriculum of any school in Ireland.

We have tested the progress of our pupils during the year by school examinations carried out at Easter and at the beginning of the present month. The results of these examinations have been taken into consideration in awarding the school prizes, but they have not been the sole or even the main factor in deciding the awards. We have given more credit to earnest work throughout the year, as testified to by the record kept from week to week, than to brilliance of answering at the examinations. We feel confident that our test has been at least as valuable as the test of the Intermediate Board. If, in order that we may be free to pursue our own ideals and to develop our own methods, we have decided to stand aloof from the scramble for intermediate honours, it must not be thought that we fear the ordeal of public examination. We hope to send forward our Senior class for the first Matriculation examination in the National University, and

11

The Saint Enda's School magazine, *An Macaomh* (The Youth). Four issues were published between 1909 and 1913. This introduction reveals some of Pearse's enlightened views on education. (*An Macaomh*, Vol. I, No. 1, MidSummer 1909).



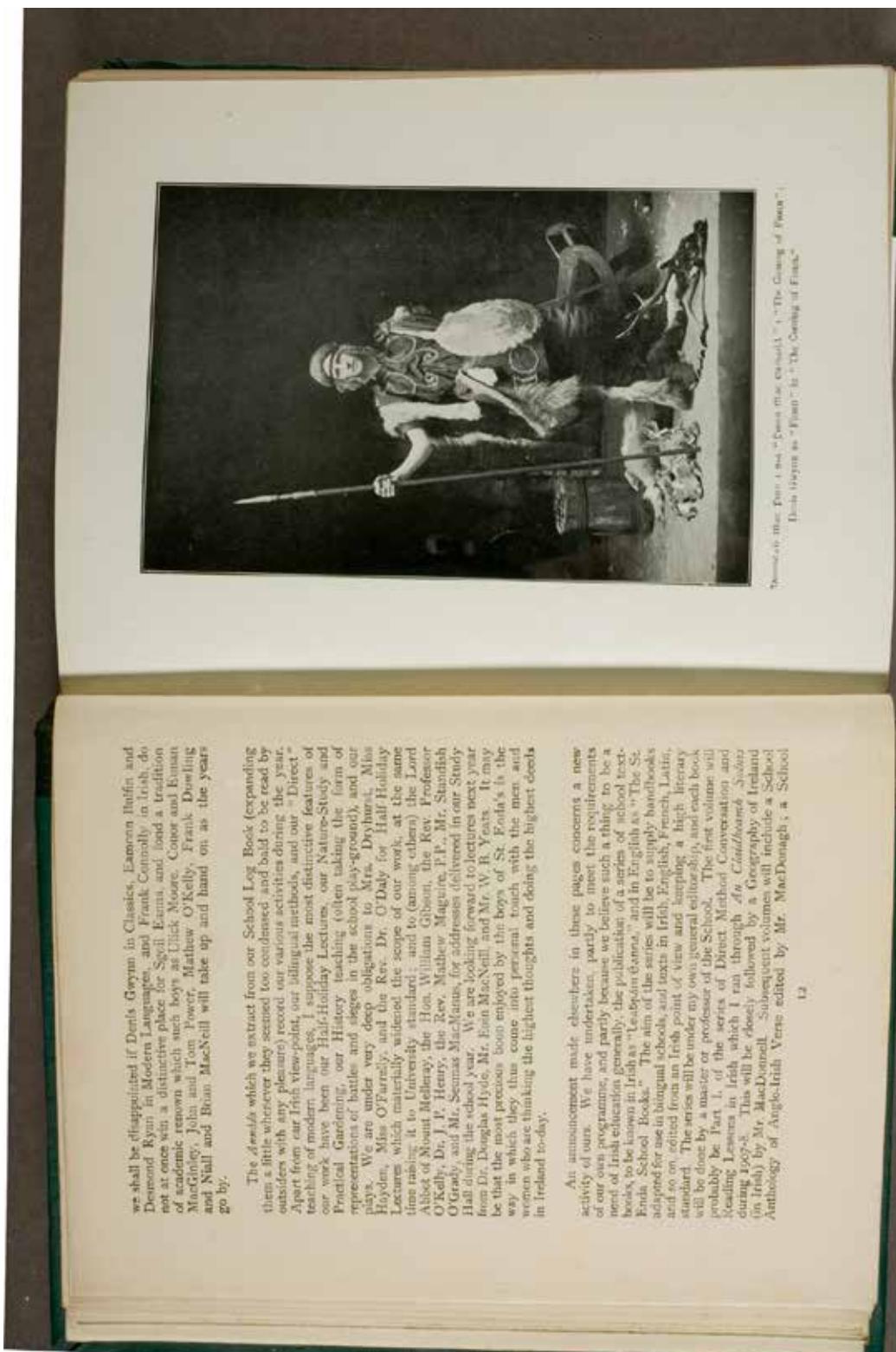
Anthology of Irish Verse which I am preparing myself; a volume of French selections (Celtic in character) by Mr. MacDonagh; and a book of Virgil, with an Irish commentary, by Mr. O'Nuallan. Messrs. Mawson and Co. have undertaken the publishing. The printing and binding will be done in Ireland and the paper will be of Irish manufacture. Any books which lend themselves to illustration will be illustrated by Irish artists.

I mentioned at the commencement that our boys now number seventy. In addition we have twenty-four girls, so that we make ninety-four all told. It has been very pleasant to watch the steady accession to the little band of forty that mustered on the first morning. We started with four class-rooms, but had to add a fifth, a larger one than any except the main one, before the year was half-way through. Even the space thus secured is too small for our growing numbers. We have in hands a building scheme which includes the erection of an Aula Magna, for purposes of general assembly, of a Physical and Chemical Laboratory and of a new Refectory (for we propose to convert our Present Refectory, the fine old dining-room of Callendar House, into a Library). We are also avowing to build a School Chapel, in order that we may have the great privilege of the presence of the Blessed Sacrament in our midst, not of daily Mass within our own walls. How much of this scheme we shall be able to carry out before our boys return in September is a matter which is at present exhorting my mind. Sometimes I wish that a millionaire would endow us with a princely foundation, and sometimes I feel that it is better to build things up slowly and trustfully ourselves.

Our first attempt at the presentation of plays was at our St. Enda's Day celebration on March 20th, 21st, and 22nd last, when in the School Gymnasium, converted for the occasion into a beautiful little theatre, our boys performed An Craobhán's "Ón Taobh an Táiní," and Mrs. Standish O'Grady's "The Coming of Fíann." We had an audience of over a hundred each evening, our guests on the third evening including Sir John Ryle, Mr. Eoin MacNeill, Mr. W. B. Yeats, Mr. Stephen Gwynn, Mr. Edward Martyn, Mr. Standish O'Grady, and Mr. Peader Colman. All these, especially Mr. Yeats, were very generous in their praise of our lads who, I hope, will not be spurned by the critics they received from such distinguished men. The press notices, too, were very kindly. The *Irish Independent* and the *London Sphere* published photographs. The *Freemason's Journal* dwelt on the beautiful speaking of the actors, which, it said, had some of the stiffness and crudeness usually characteristic of schoolboy elocution. Mr. D. T. Moran wrote in the *Lester*: "There was a prologue to each piece, and both were excellently spoken. Dr. Hyde's little play, 'On Thon an Déarn,' was well done, and particularly well staged. The 'Coming of Fíann' was likewise a striking performance. We are not enamoured much of the cult of words on the stage that has

4.4

Pádraig Mac Piarais



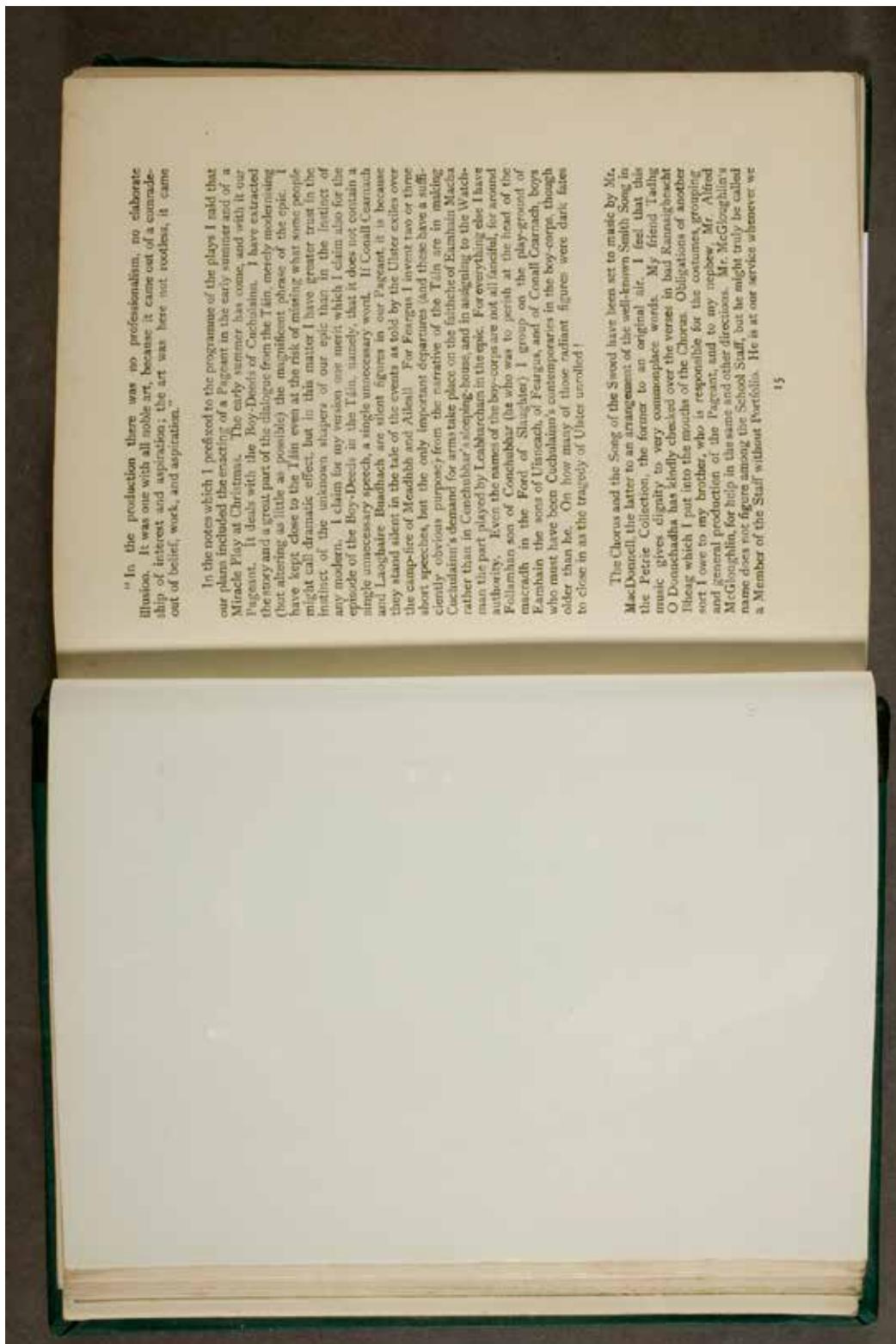
we shall be disappointed if Denis Goyen in Classics, Eamonn Ó hUallacháin in Modern Languages, and Frank Connolly in Irish do not at once win a distinctive place for Seoil Éireann and hold a tradition of academic renown which such boys as Ulrick Moore, Conor and Eamán Ó McGinley, John and Tom Power, Mathew Ó Kelly, Frank Dowling and Niall and Brian MacNeill will take up and hand on as the years go by.

The details which we extract from our School Log Book (expanding them a little whenever they seemed too condensed) and bold to be read by outsiders with any pleasure) record our various activities during the year. Apart from our Irish viewpoint, our bilingual methods, and our "Direct" teaching of modern languages, I suppose the most distinctive features of our work have been our Half-Holiday Lectures, our Nature-Study and Practical Gardening, our History, teaching children taking the form of representations of battle and sieges in the school play-ground, and our plays. We are under very deep obligations to Mrs. Dryhurst, Miss Holden, Miss O'Farrell, and the Rev. Dr. O'Daly for Half-Holiday Lectures which materially widened the scope of our work, at the same time raising it to University standard; and to (among others) the Lord Abbot of Mount Melleray, the Hon. William Gibson, the Rev. Professor O'Kelly, Dr. J. P. Henry, the Rev. Matthew Maguire, P.P., Mr. Standish O'Grady, and Mr. Séumas MacManus for addresses delivered in our Study Hall during the school year. We are looking forward to lectures next year from Dr. Douglas Hyde, Mr. Eoin MacNeill, and Mr. W. R. Yeats. It may be that the most precious boon enjoyed by the boys of St. Enda's is the way in which they thus come into personal touch with the men and women whose thinking the highest thoughts and doing the highest deeds in Ireland to-day.

An announcement made elsewhere in these pages concerns a new activity of ours. We have undertaken, partly to meet the requirements of our own programme, and partly because we believe such a thing to be a need of Irish education generally, the publication of a series of school textbooks, to be known in Ireland as "Leabharlanna Teangeolaíochta" and in English as "The School Books". The aim of the series will be to supply textbooks adapted for use in bilingual schools, and texts in Irish, English, French, Latin, and so on, written from an Irish point of view and keeping a high literary standard. The series will be under my own general editorship, and each book will be done by a master or professor of the School. The first volume will probably be Part I. of the series of Direct Method Conversation and Reading Lessons in Irish which I ran through *An Ghaelscoil* ("The Gaelscoil" in Irish) by Mr. MacDonnell. Subsequent volumes will include a School Anthology of Anglo-Irish Verse edited by Mr. MacDonagh; a School

Pádraig Mac Piarais "An Macaoimh" - "The Coming of Pearse" (left page 48 - From "An Macaoimh" - "The Coming of Pearse")

The Saint Enda's School magazine, An Macaoimh (The Youth). Four issues were published between 1909 and 1913. This introduction reveals some of Pearse's enlightened views on education. (An Macaoimh, Vol. I, No. 1, MidSummer 1909).



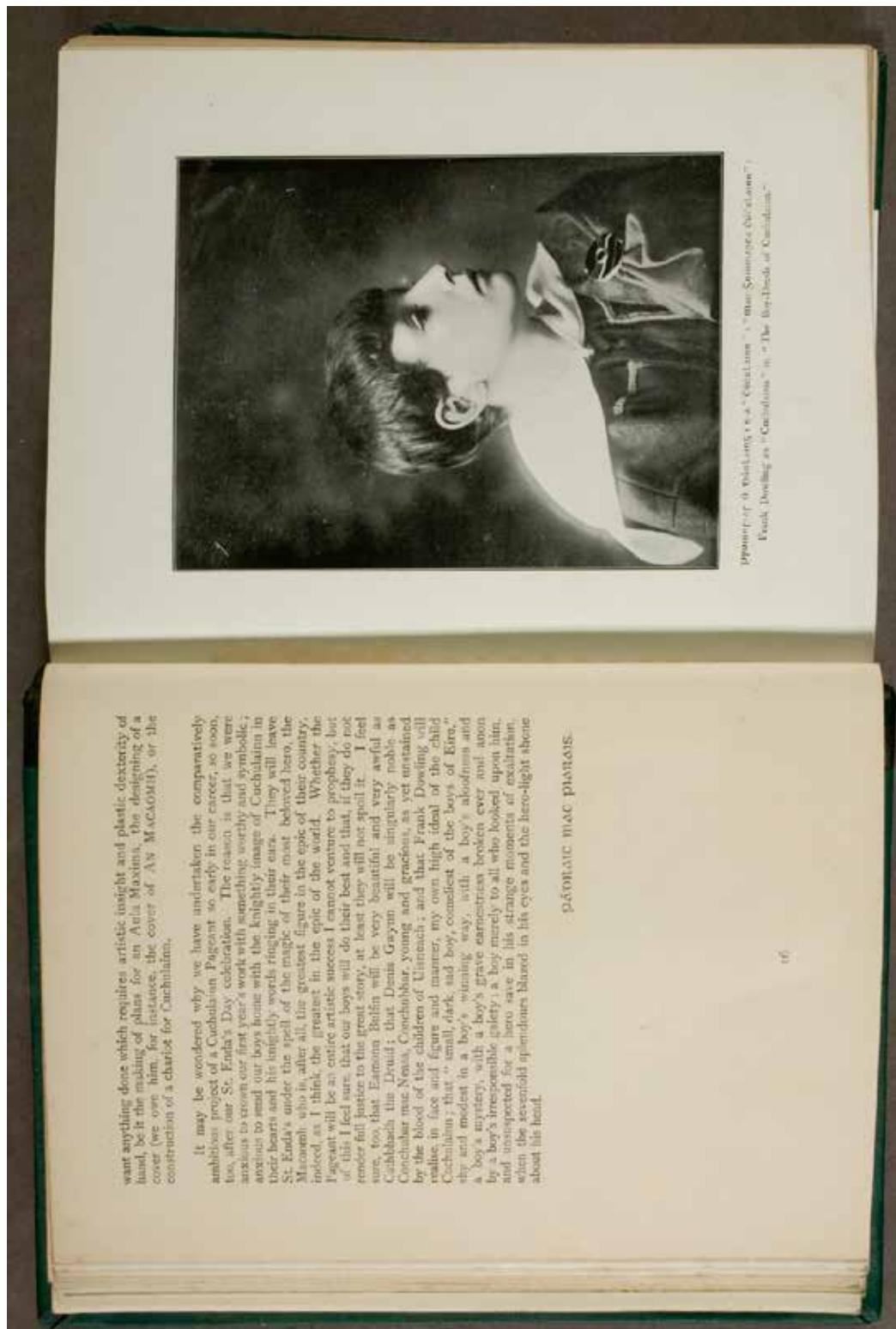
"In the production there was no professionalism, no elaborate illusion. It was one with all noble art, because it came out of a comradeship of interest and aspiration; the art was here not needless, it came out of belief, work and aspiration."

In the notes which I produced to the programme of the plays I had that our plan included the enacting of a Pageant in the early summer and of a Miracle Play at Christmas. The early summer has come, and with it our Pageant. It deals with the Boy-Deeds of Cuchulain. I have extracted the story and a great part of the dialogue from the *Táin*, merely modernising (but altering as little as possible) the magnificent phrase of the epic. I have kept close to the *Táin* even at the risk of missing what some people might call dramatic effect. In this matter I have greater trust in the instinct of the unknown scribes of our epic than in the instinct of any modern. I claim for my version new merit which I claim also for the episode of the Boy-Deeds in the *Táin*, namely, that it does not contain a single unnecessary speech, a single unnecessary word. If Connall Cearnach and Laeghaire Rindheach are silent figures in our Pageant, it is because they stand silent in the tale of the events as told by the Ulster exiles over the camp-sire of Meathibh and Aileall. For Fergus I invent two or three short speeches, but the only important departures (and these have a sufficiently obvious purpose) from the narrative of the *Táin* are in making Cuchulain's demand for arms take place on the battlefield of Baithlinn Maelse Rath rather than in Cuchulain's sleeping-loune; and in adapting to the Watchman his part played by Leabharachan in the epic. For everything else I have authority. Even the names of the boy-corps are all fancied, for account of Polamhán son of Conchubhar (he who was to perish at the head of the march in the Ford of Sluagheda) I group on the playground of Baithlinn the sons of Uineadh, of Parang and of Connall Cearnach born who must have been Cuchulain's contemporaries in the boy-corps, though older than he. 'On how many of those radiant figures were dark tales to close in as the tragedy of Ulster unrolled!'

The Chorus and the Song of the Sword have been set to music by Mr. MacDonell, the latter to an arrangement of the well-known Smith Song in the Petrie Collection, the former to an original air. I feel that this music gives dignity to very commonplace words. My friend Tadg O Domhnaill has kindly checked over the verse in his Ramainsciseach *Bléag* which I put into the mouth of the Chorus. Obligations of another sort I owe to my brother, who is responsible for the costumes, grouping and general production of the Pageant, and to my nephew, Mr. Alfred McGough, for help in the same and other directions. Mr. McGough's name does not figure among the School Staff, but he might truly be called a Member of the Staff without portfolio. He is at our service whenever we

4.4

Pádraig Mac Piarais



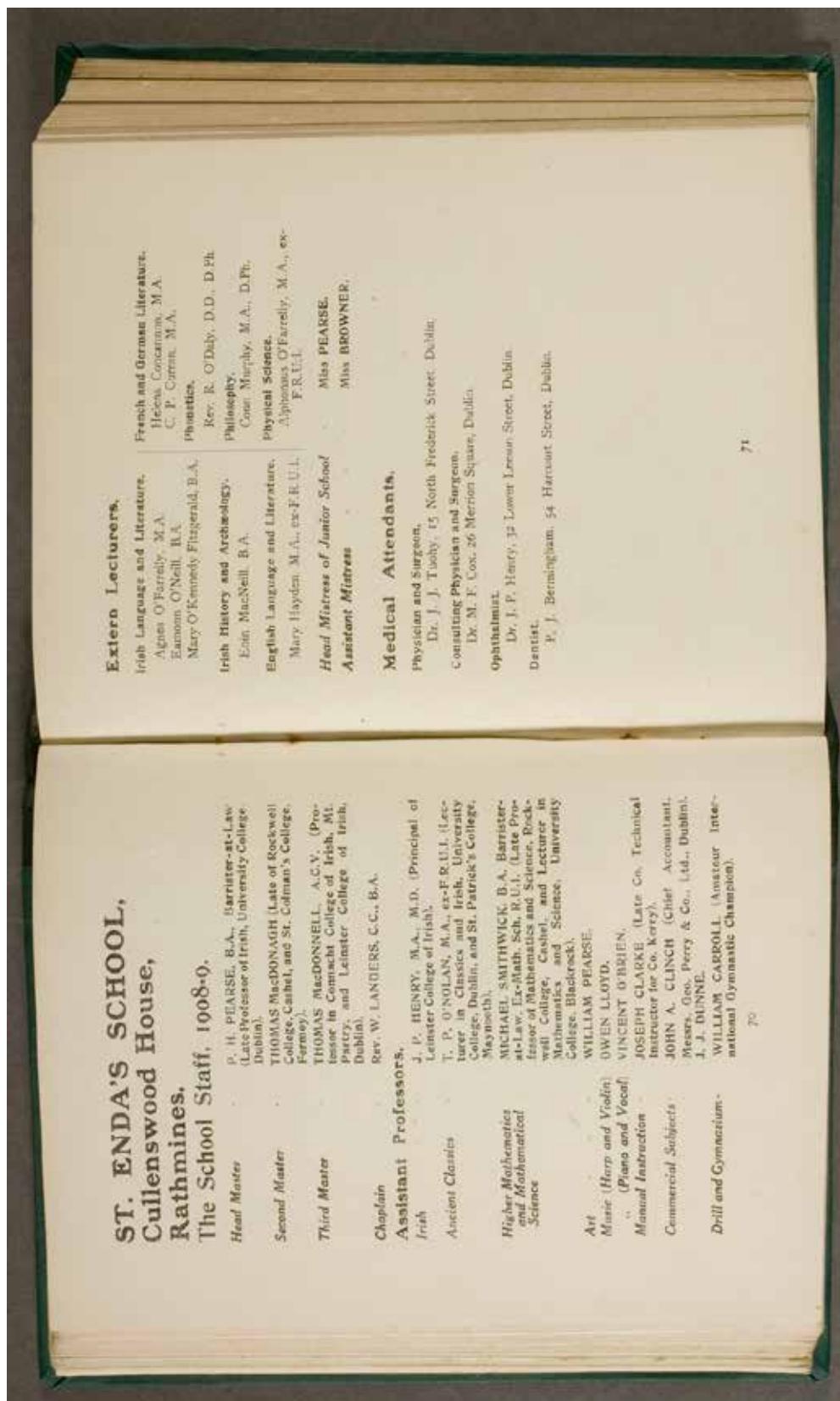
PÁDRAIG MAC PIARAS

*Portrait of Pádraig Mac Piarais, from "An Spriúneacháin" ("Pearse Drawing as 'Cuchulain' in 'The King-Beast of Connacht')*

The Saint Enda's School magazine, *An Macaomh* (*The Youth*). Four issues were published between 1909 and 1913. This introduction reveals some of Pearse's enlightened views on education. (*An Macaomh*, Vol. I, No. 1, MidSummer 1909).

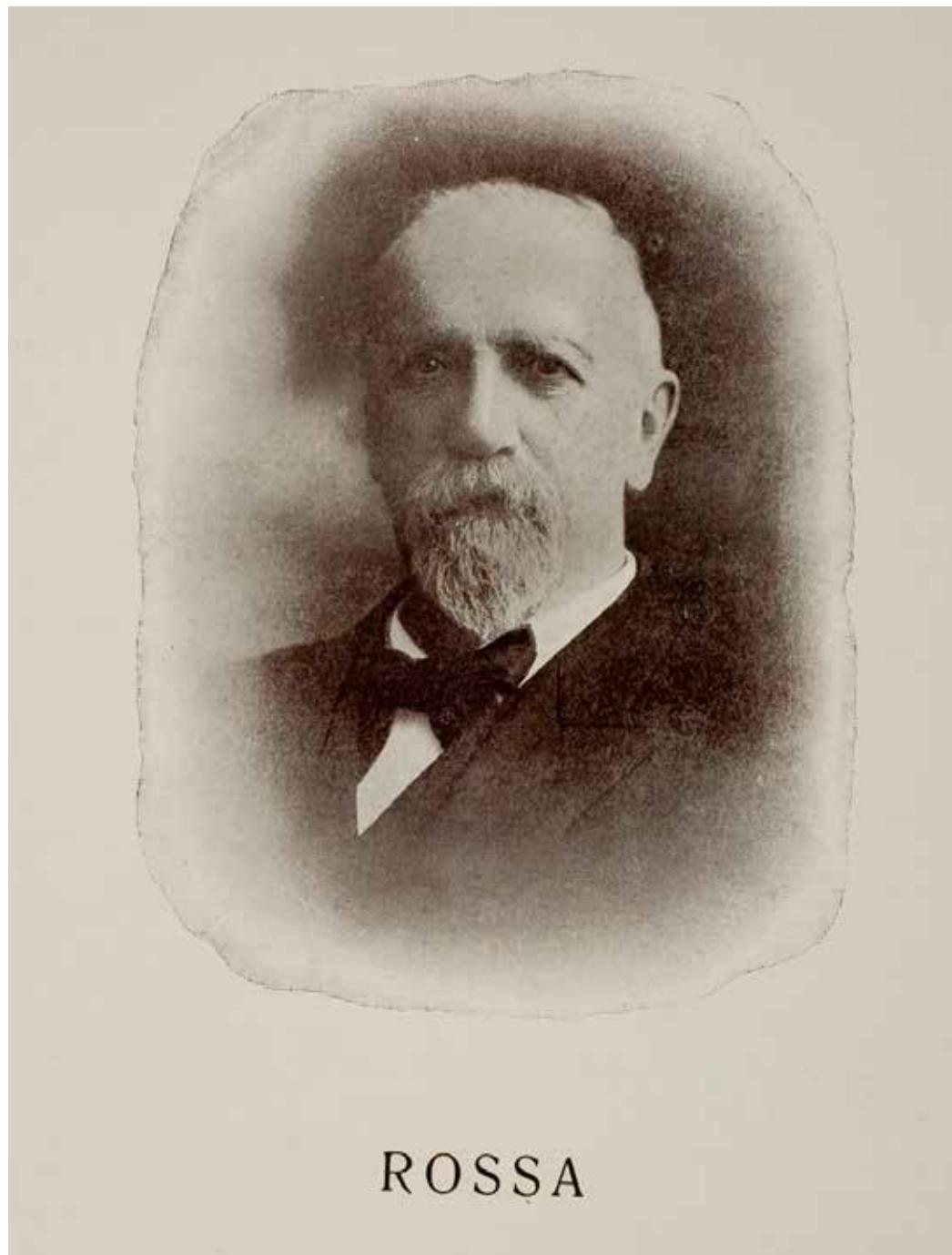
4.4

Pádraig Mac Piarais



4.4

Pádraig Mac Piarais



ROSSA

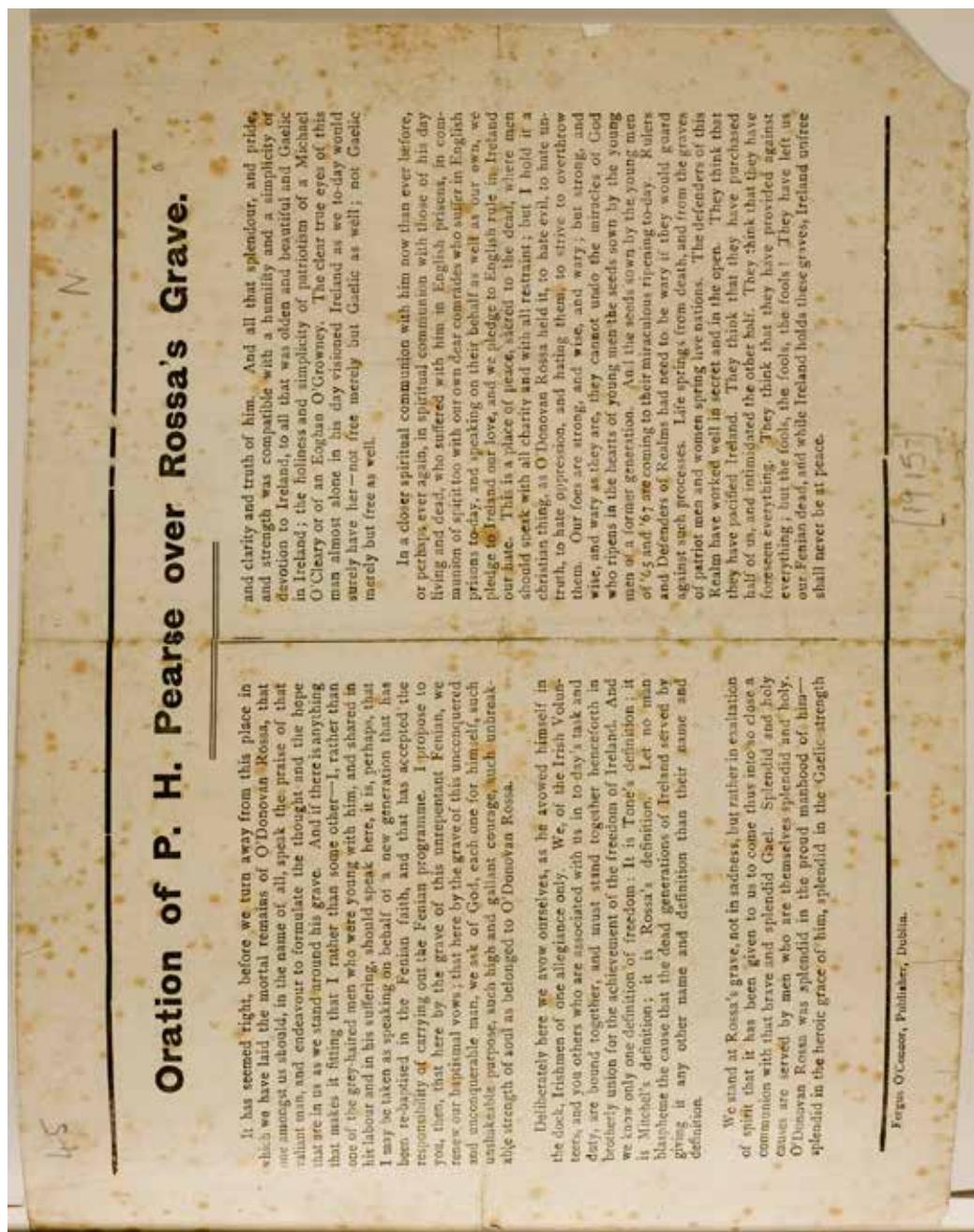
Jeremiah O'Donovan (1831-1915) from Ross Carbery, Co. Cork, best known as O'Donovan Rossa. His life was dedicated to securing an Irish republic; for the new generation of separatists he symbolised the spirit of Fenianism and revolt. Following his death in New York, his funeral in Dublin on 1 August 1915 was a rallying point for extreme nationalists.

4.4

Pádraig Mac Piarais



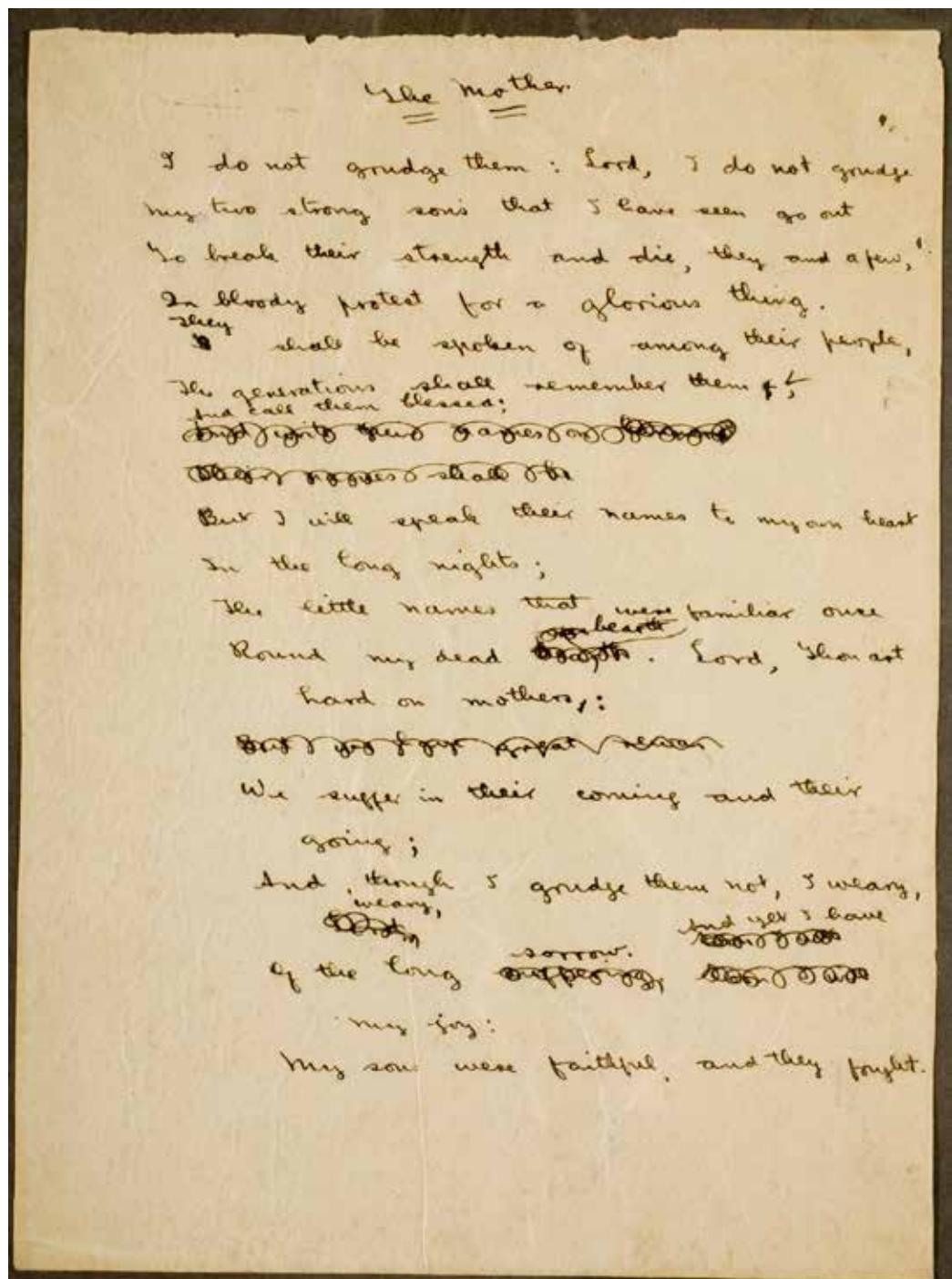
The scene in Glasnevin cemetery where Pearse dressed in the uniform of the Irish Volunteers delivered a stirring oration over Rossa's grave. In the photograph he appears to be putting his script back in his pocket. (Keogh 163).



A printed text of Pearse's oration.

4.4

Pádraig Mac Piarais



An autograph draft of Pearse's best-known poem, 'The Mother'. It was written early in 1916 at a time when he had come to terms with the probable fate of both himself and his brother Willie. (Acc. 5922).

4.4

Pádraig Mac Piarais

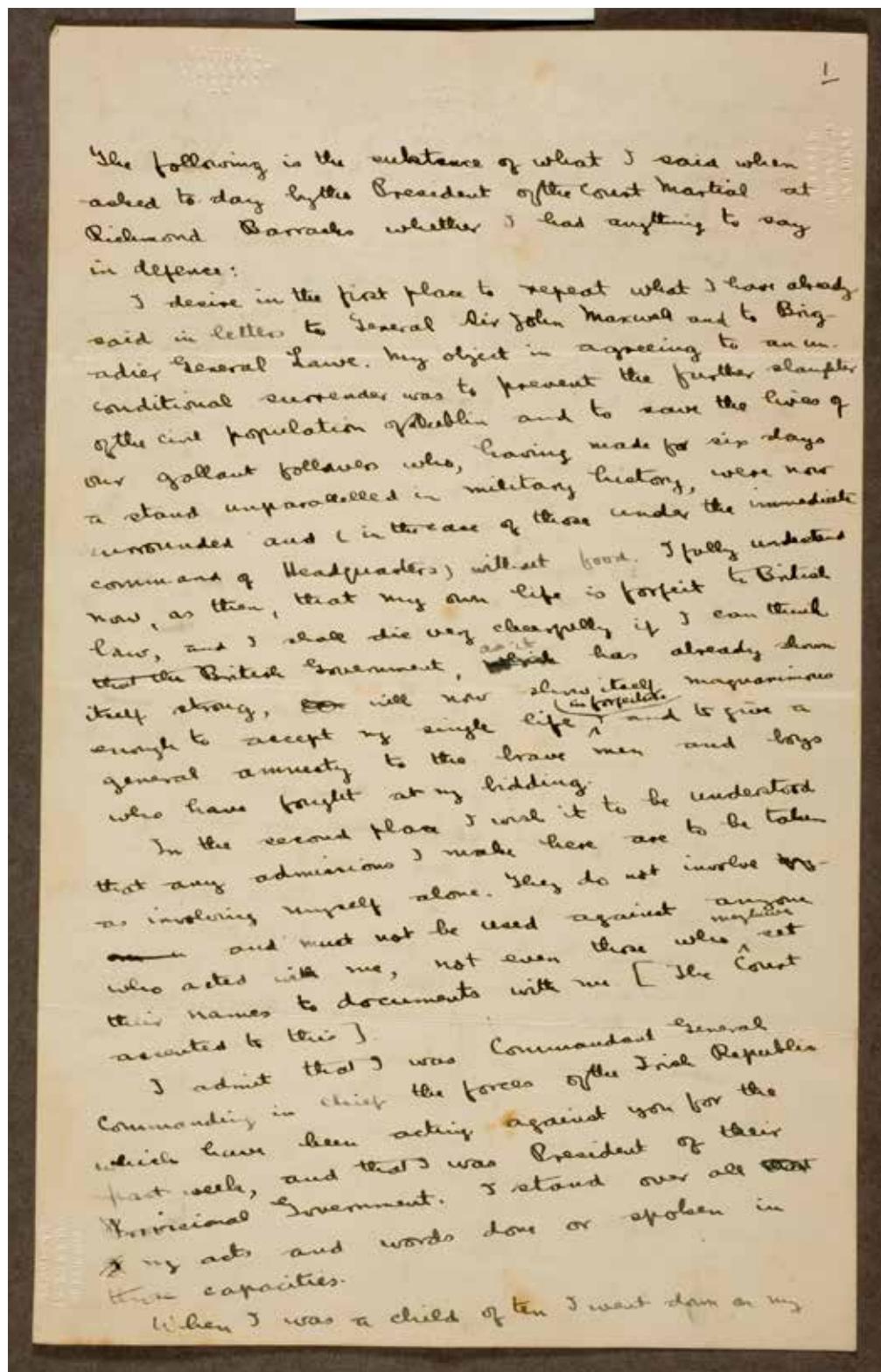
### Transcript

#### The Mother by Pádraic Pearse

I do not grudge them: Lord, I do not grudge  
My two strong sons that I have seen go out  
To break their strength and die, they and a few,  
In bloody protest for a glorious thing,  
They shall be spoken of among their people,  
The generations shall remember them,  
And call them blessed;  
But I will speak their names to my own heart  
In the long nights;  
The little names that were familiar once  
Round my dead hearth.  
Lord, thou art hard on mothers:  
We suffer in their coming and their going;  
And tho' I grudge them not, I weary, weary  
Of the long sorrow – And yet I have my joy:  
My sons were faithful, and they fought.

4.4

Pádraig Mac Piarais



Pearse's recollection of his address to the court-martial, 2 May 1916. (Ms. 17,306).

4.4 | Pádraig Mac Piarais

2

base trees by my bedside one night and promised  
God that I should devote my life to an effort to  
free my country. I have kept that promise.  
As a boy and as a man I have worked for  
~~that may be little things.~~ Irish freedom, I have helped to organise, to  
arm, to train, and to discipline my fellowcountry-  
men to the sole <sup>end</sup> that, when the time came,  
they might fight for Irish freedom. The time, as  
it seemed to me, ~~came~~, and we went into  
the fight. I am glad we did. We seem to have lost.  
We have not lost. To refuse to fight would have  
been to lose; to fight is to win. We have kept faith  
with the past, and handed on a tradition to the  
future. ~~I~~ repudiate the assertion of the prosecutor  
that ~~I~~ sought to aid and abet England's enemy.  
Germany is no more to <sup>me</sup> than England is. We asked  
and accepted German aid in the shape of arms  
and an expeditionary force. We asked for ~~not~~  
accepted Germany gold, nor had other traffic with  
Germany but what I state. ~~My~~ aim was to win  
Irish freedom ~~without~~ ~~but~~ ~~with~~ ~~the~~ ~~aid~~ we struck the  
first blow ourselves, but should have been  
aided ~~by~~ ~~of~~ ~~an~~ ~~ally's~~ ~~aid~~. ~~and~~ ~~and~~ ~~and~~ ~~and~~ ~~and~~  
I assume that I am speaking to Englishmen, who  
value their own freedom <sup>and who</sup> ~~and~~ ~~the~~ ~~purpose~~ to be fighting for  
the freedom of Belgium and Serbia. Believe that we,  
too, <sup>have</sup> freedom and desire it. To us it is more  
desirable than anything in the world. If you strike  
us down now, we shall rise again and renew  
the fight. You cannot conquer Ireland. You  
cannot extinguish the rich passion for freedom. If  
our deed has not been sufficient to win, then  
our children will win it by a better deed.

Vilnius June 8. H. Pearse  
25 May 1916

4.4

Pádraig Mac Piarais

**Transcript****P.H. Pearse: Address to Court Martial. Statement written in Kilmainham, 2 May 1916.**

The following is the substance of what I said when asked today by the President of the Court Martial at Richmond Barracks whether I had anything to say in defence:

I desire in the first place to repeat what I have already said in the letters to General Sir John Maxwell and to Brigadier General Lowe. My object in agreeing to an unconditional surrender was to prevent the further slaughter of the civil population of Dublin and to save the lives of our gallant followers who, having made for six days a stand unparalleled in military history, were now surrounded and (in the case of those under the immediate command of Headquarters) without food. I fully understand now, as then, that my own life is a forfeit to British law, and I shall die very cheerfully if I can think that the British Government, as it has already shown itself strong, will now show itself magnanimous enough to accept my single life in forfeiture and give a general amnesty to the brave men and boys who have fought at my bidding.

In the second place, I wish it to be understood that any admissions I make here are to be taken as involving myself alone. They do not involve and must not be used against anyone who acted with me, not even those who may have set their names to documents with me. (The Court assented to this.)

I admit that I was Commandant General Commanding in Chief the forces of the Irish Republic which have been acting against you for the past week, and that I was President of their Provisional Government. I stand over all my acts and words done or spoken in those capacities.

When I was a child of ten I went down on my bare knees by my bedside one night and promised God that I should devote my life to an effort to free my country. I have kept that promise. As a boy and as a man I have worked for Irish freedom, first among all earthly things. I have helped to organise, to arm, to train, and to discipline my fellow-countrymen to the sole end that, when the time came, they might fight for Irish freedom. The time, as

4.4

Pádraig Mac Piarais

it seemed to me, did come, and we went into the fight. I am glad we did. We seem to have lost. We have not lost. To refuse to fight would have been to lose; to fight is to win. We have kept faith with the past, and handed on a tradition to the future.

I repudiate the assertion of the prosecutor that I sought to aid and abet England's enemy. Germany is no more to me than England is. I asked and accepted German aid in the shape of arms and an expeditionary force. We neither asked for nor accepted Germany [sic] gold, nor had any traffic with Germany but what I state. My aim was to win Irish freedom: we struck the first blow ourselves, but should have been glad of an ally's aid.

I assume that I am speaking to Englishmen who value their freedom and who profess to be fighting for the freedom of Belgium and Serbia. Believe that we, too, love freedom and desire it. To us it is more desirable than anything in the world. If you strike us down now, we shall rise again and renew the fight. You cannot conquer Ireland. You cannot extinguish the Irish passion for freedom. If our deed has not been sufficient to win freedom, then our children will win it by better deed.

P.H. Pearse, Kilmainham Prison. 2nd May 1916.