



An Aimsir Ceilteach

THE CELTIC TIME

MONTHLY PAPER OF THE CELTIC PEOPLES

THE ORGAN OF INFORMATION WITHIN THE CELTIC PEOPLES AND ABROAD. THE RALLYING ORGAN OF THE CELTS TO PROMOTE INTERCELTLIC OUTLOOK & CO-OPERATION.

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A 1951 Message

To "An Aimsir" and to the True Sons of Celtia

Colaiste Naomh Antoine, Gaillimh. 22/12/50.

Aotrou ha Kenvroad ker,

Ne c'hellan ket lezel gouc'hou kaer an Nedeleg da dremae hep lavarout deoc'h ha d'an "Aimsir" va gwella heou evit ar bloavezh a zeu. Plijet gant Doue ma vezo 1951 frouezhus e pep keñver, ha dreist-holl ma teuz an holl Gelted a-benn d'en em glevout ha d'en em garrout muioc'h-mui. Evit brasañ mat o broiou, hag evit brasañ mad ar C'hornog ivez. N'oum ket digouner na mah diouner, hogen n'eus forzh petaos e troio an abadenn gant ar Bed ma n'en em zifetomp ennañ, anat eo da bep unan emañ kenreizadurioù politit, kel, arborelezhed, kevredigezh ha gall ar C'hornog hou eus anavezet, o vont da get. Ha n'eus tamm kerze ganin evit se. Ma vefe ur bannac'h furnezh er "broiou bras" evel Bro-C'hall ha Bro-Saoz, e rafent o zestiadenn diouzhtu.

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SHENN OCKLEYN MANNINAGH

Basse y derrey vodde, grays y vodde clay. Basse d'ann doostiny as basse d'ann esayit. Cha donar drogh vesyree rleau cearta rle. Cha deavne rleau yn veyre feaytaight. Cha deavne rleau y soogh y shang. Cheneey huan, cheneey hlat. Oe ylow co jell n' shayt agh o cheneey. Orog elas doddey veyr, loam loam tra roshyn veyr. Dym glare, dym cheer. Obbyr dynt oardhagh, obbyr dym doone. Ta ynaugh countrey stoamny yn doostney berehagh, as y'h beretvay yn doostney boath. Yn loam teigh joam sagat.

Colaiste Naomh Antoine, Gaillimh. 22/12/50.

This is the English translation of the Breton text in the previous column.

"I cannot let the beautiful feast of Christmas pass without sending you and "An Aimsir" my best wishes for the year to come. May God grant 1951 be fruitful in every way, and above all, that understanding and love may grow among all the Celts—to the greater benefit for their countries and to that of the West as well.

"I am not a prophet, nor the son of a prophet, but, no matter how it turns out in the world, it is evident to anyone that the civilisation of the West as we have known it, whether political, economical, social, or otherwise, it is to go. And there is no regret from my part about it. If the 'big countries' like France and England had an ounce of wisdom they could write their will at once. In fact, we cannot wait for such a miracle, so stick to Imperialism for their skins. They will be drowned by the tide, wherever that tide comes from.

"I am afraid they will keep us under for a while. But, if the Celts are active and tenacious enough to save, now, what remains of their patrimony and to make it fruitful, to gather their spiritual strength, to foster and get lighting their patriotism up again in every corner of Celtia, then we can confidently look up to the re-emergence of our countries, and perhaps quicker than we may expect. And who knows if History has not given us a similar simile to that of the old Celts, Greeks or Britons, who worked better and more than any others to build up the West, after the Dark Ages which followed the great invasions? Who knows if a second rebirth of the West is not to come out of a true-Breton Brittany and Eire "fior-Ghaelach". Dreams?

We know that our happy dream can come true and conquer the World, if we have fire, faith and will within ourselves.

POL ROLLAND GWALCH, O.F.M.

Read in next issue: "HOW THE ENGLISH BROUGHT CIVILISATION TO SCOTLAND" (II) by John Murdoch. Meet a Great Canadian Irishman: King O'Malley by G. Musseret.

Is minie a tharlucinn crainnu no ubhairi—amach a blianfeadh leis an idir-Cheilteachus no le que rigin de agus is ro-minie a tharlucinn se i nuan-flois duinn. Ba mhaith linn go mor seclad d'hall roimh re ar a lethid de thucha-le-cheile.

CELTIC UNITY THREATENED

The growth of the idea of Celtic Unity is already putting the wind up the enemy. Here in Wales a vicious attack has been launched on our growing solidarity with those nations from whom we have been too long estranged. A leading member of the Labour Party, now the chief English Imperialist party in Wales, has abused his position as Editor of a magazine devoted to Workers' Education to voice those fears besetting the nation to whose interests he is so sedulously devoted, and to attack the Welsh Gorsedd for paying ceremonial honours to delegates from other Celtic countries.

Our hearty congratulations to the worthy Scottish Nationalists for their masterly piece of work in having the Scottish Coronation Stone restituted to Scotland, Skill and determination at the service of traditional rights; a historical vindication; thus reminding their brothers Scots and Celts as well as other peoples that Scotland was once a proud and independent nation.

Alban o Bragh!

STRANGE IDEALISM It seems strange that, having swallowed the camel of filio's Gorsedd, he should strain at the gnat of Celtic participation in the ritual. It seems stranger still that the representative of a party usually so full in its protestations of universal brotherhood should cavil at this genuine international gesture. It is not so strange when we remember that the most idealists of England's spokesmen have never let their ideals interfere with England's interests. It is even less strange that this apostle of Culture and enlightenment should seek to support his misconceived case by downright dishonesty and misrepresentation. He has learnt well from his masters. Wales, we are informed, has only a slight linguistic connection with Brittany, less than we think with Ireland, and very little with the other Celtic lands.

HIRELING AND NO TRUE SHEPHERD As the writer of these words is the Editor of a Workers' Education Magazine we may acquit him of ignorance. But there are greater crimes than ignorance. Deliberate suppression of the truth, or misleading the un instructed, and giving them stones for bread.

The compulsive influence of Ireland on Welsh political thought ever since Cyntu Fydd took its inspiration from Young Ireland, will survive this shoddy censorship. The influence of the great Scottish writer Hugh MacDiarmid on the present generation of Welsh freedom fighters is already making itself felt. The successful revival of the Celtic Congress, the widening prestige of "The Celtic Time", give the lie to this limp English lackey. As for Brittany, one would expect a Welshman, and a Protestant, to be proud that it was a contemporary of ours, Carnbuanawc, whose language resulted in a great revival of the Breton Language and gave the Breton people the Scriptures in their own tongue. If Britanny members, is Wales to forget? ONE-WAY INTERNATIONALISM A Welshman, too, might be proud that the Welsh Gorsedd has been taken up by other countries to the greater glory of our own. But no. Wales belongs exclusively to England. National pride must not embarrass the Boss-nation. Internationalism for these idealists, works only one way—across Clawdd Offa.

Petition for Welsh Self-Government

The Committee appointed at the Welsh National Conference in Llandrindod last year to draw up a Petition for Welsh self-government has announced that the campaign will be formally opened at the Llanrwst National Eisteddfod, but that a number of public meetings to sponsor the petition will be held earlier in the year. Mr. Dafydd Miles, Aberystwyth, a native of Rhondda, has been appointed full-time organiser of the campaign by the all-party Organising Committee, which is under the chairmanship of Miss Megan Lloyd George, Liberal M.P. for Anglesey.

The wording of the Petition, for which signatures will be sought throughout Wales, and which will then be presented to the House of Commons, will be as follows:— 1. We, the people of Wales, who have signed this Petition, declare that Wales is a nation which lived for many centuries under its own national institutions and which in the face of many difficulties has maintained itself to the present day as a national community.

2. We believe that this nation is now in dire peril of losing its people, its land, its language and its traditions. 3. We believe that the life of the nation cannot be saved, and its great natural resources properly developed industrially, culturally and spiritually, without self-government. 4. That your honourable House, with its centralised form of legislative machinery, is precluded from adequately dealing with the separate problems of Wales, and that self-government within the framework of the United Kingdom should accrue to the good government both of Wales and of other parts of the United Kingdom.

5. Inasmuch, therefore, as Wales has the same right to self-government as the Atlantic Charter proclaims for all nations, we pray your honourable House to propose an Act of Parliament to secure for Wales a Parliament with adequate legislative authority in Welsh affairs.

"VESTED INTERESTS"?

The following note was published in the "Irish Weekly and Ulster Examiner", of Belfast, 30th Dec. issue: "G.I.s ask Why Dams are Spared" Military circles in Tokyo appear to be puzzled over the remarks of a U.S. Congressman that G.I.s in Korea are talking about a "cartel" protecting the Communist Yalu River power dams.

The Congressman, Major Steninski who was elected while serving in Korea, on arriving in New York dwelt particularly on the fact that U.N. planes have not bombed the dams on the Korean-Manchurian border. He said soldiers at the front "are saying a cartel has a stake" in the Yalu dams and the Changjin reservoir district in North-east Korea.

A cartel in this sense is usually an international combine of business interests operating an economic development. A military spokesman in Tokyo said the Japanese-built power project along the Yalu in North Korea has been under strict Russian control since 1945. Steninski was quoted in New York as saying: "If we blow up the installations, Communist China cannot exist and you will have Soviet Russia with a nation in relief." We do not know if this particular "cartel" is in operation, but we do know that any of these cartels would be prepared to have it fought to the last Celtic soldier anywhere, at any time it suit them.

The Fight For a United Ireland in the U.S.A.

Washington. — A new United States Congress comes to town Jan. 3, and will be faced with legislative proposals to continue the fight for a free, united, 32-county Ireland—proposals which ground to a standstill this year with the outbreak of the Korean fighting.

Several secret seats turned over in the House and Senate in last November's elections; in total, the changes promise a Congress that will be more friendly to the cause of a United Ireland than any in the past 10 years. Membership of the Senate Foreign Relations Committee, which has had pending the Lehman resolution to express the sentiment of the Senate in favour of a united Ireland, appears more favourable.

As it will shape up, it seems evenly divided between those who would favor and oppose such a measure, when re introduced. Several Senators may be undecided. Balance of power on this issue, therefore, depends upon what newcomers are named to the committee in January.

During the past two years, the forward United Ireland proposals, but this has been changed by a variety of things, including the defeats of Tydings and Thomas of Utah, the climate of public opinion in America, and increasing education about the issue.

While a handful of friends of Ireland went down to defeat, twice that many who had opposed help, were cut down.

And of the 68 newcomers, a large proportion of them had expressed sympathy towards a free Ireland during the election campaigns.

Nothing was more pleasing to friends of Ireland than the handy victory of Representative John E. Fogarty of Rhode Island, the spearhead of the 1950 fight for the Fogarty Resolution, for amending the Marshall Plan to bait aid to Britain while the invades Ireland, and for other measures to peacefully achieve a free Ireland.

IRISH RAISE CONVENTION A purse of 1000 pounds sterling to help carry out the Worldwide Irish Race Convention in Ireland to 1951 has just been voted by the American League for an Undivided Ireland.

The matter was discussed by the League's executive committee, on which Countee, Antrim, Armagh, Fermanagh and Tyrone are represented by their sons in the United States.

The entire meeting was in accord with plans being formulated by the Anti-Partition League in the Six Counties, of which Senator Sean McNally is secretary. Joseph Scott of the American League, who is National President, wrote a letter to the meeting endorsing the convention. The 32-year-old warrior for Irish Freedom said: "If God spares me, I hope to be present at the Irish Race Convention next year with the help of God and St. Patrick."

A forthright demand for the elimination of the partition of Ireland was voiced on the floor of the U.S. Senate the other day by Senator Claude Pepper (Democrat of Florida). "I believe very strongly," he said. (See Column 5)

SEAN KELLY.

CHRISTMAS MORN IN CELTIC COUNTIES

How The Midnight Mass Became A Folk Song Festival.

There was published at Christmas an attractive booklet of some 30 pages by Mr. A. Stanley Davies, being a study of the Welsh Piyginn Manx Gaelic Verrey and Cornish Carol Services.

The book deals with one aspect of Christmas, the national custom in Wales, Man, and Cornwall, of assembling in church at midnight on Christmas Eve to listen to the singing of a succession of locally written carols. It was peculiarly the people's own service with carol singing as its main feature.

Piyginn is the name in Welsh for the first Canonical Hour of the Divine Office. As the name of the Christmas Eve Carol Service is a Celtic term taken from the Roman Liturgy.

The Piyginn was held early on Christmas Day. The Church was lighted with some hundreds of candles placed a few inches apart from each other, among the walls inside. In many cases they were stuck on the end of pews with a ball of wet clay. As the end of the long service was often rowdy it is not surprising to hear of Churches being burnt down on Christmas Day.

In towns the Piyginn became a Municipal function attended by the Mayor, Alderman and Burgesses marching in procession from the Town Hall, with torch bearers to accompany the processions. At Christ they did things in style, and in 1799 Elizabeth, Davies was paid 6d. for "holding the candles at the Piyginn." Another church where the service was conducted in a betting manner was Llandreth. Here in the early nineteenth century Telynon, Ellen Cadwaladr accompanied the carol singers on the harp.

Pride of place must be given to David Jones of Rhuddlan, Flintshire, who for 53 successive years has written the lyrics of a new carol of his own composing every Christmas.

In the Isle of Man there was a service held in the parish Churches at night, called Yn Oie's Verrey—Eve of Mary's Feast.

After the prayers were read, presumably Morning Prayer, with the Psalms omitted, the parson went home, leaving the Clerk in charge. Then each one who had a carol to sing would do so in turn. As there were many singers and as their carols were long, the longest has 400 lines, the proceedings continued to a very late hour. It is therefore not surprising that the young unmarried men at the back of the church got bored, or that the young women in the congregation pelted them with dried peas.

The singing of the Carols was the real centre of the evening. Anyone could get up from their pew, sing a carol of their own composition or repeat a popular and accepted carol, another way was for a singer to start at the West end of the church and take a step towards the Communion Table at the end of each verse. Sometimes the singing of a carol would be done by two men, one on each side of the church.

In Cornwall and the Scilly Isles it has been the custom to sing carols in church at a service on Christmas Eve. The modern popularity of carols in England is due to the publication of Cornish

carols which led to a spread of the custom to the rest of the country.

The custom is still perpetuated in the County both by churches and magpies but the service takes place on a Sunday afternoon after Christmas. The social side is better preserved by Cornishmen overseas, who still gather together for carol suppers.

There is nothing in the Highlands corresponding exactly to the church carol service, neither in Protestant districts, or the Catholic districts in the Isles. But there is an analogy in the custom which once was widespread of reciting locally-made poems to carols at the celebrations for the New Year. Much of this poetry still remains in manuscript. The composing of poems for such an occasion and their reciting at a gathering celebrating the turn of the year deserve mention as typically Celtic.

There are short notes on the popularity of the Midnight Mass in Brittany and Southern Ireland. The Welsh Carol and the Manx Carols which were sung at Christmas time can be divided into those (1) on the Nativity (2) on Biblical subjects and (3) on Moral subjects.

The Nativity is NOT the most common topic. A collection of carols could be arranged in Manx illustrating the Bible and ending with the Gospel story. When thus arranged they bear a remarkable resemblance in language, style and subject to the primitive Cornish mystery plays.

There must be a rhythm about carol and ballad verses to enable them to be remembered, in an age when all knowledge was oral. So they were made to fit with a dance step that was well-known. The street ballad singer still taps his foot to the rhythm of his song.

The history of Celtic Britain untaught, essentially uneclectic and unscientific in outlook actually sing "Gregorian" music, delightfully unconscious that they are doing anything out of the common. The survival of this interesting relic of antiquity has been mainly due to the complete isolation of the people who have been the custodians of the music in which it is embodied.

There is a great tradition of writing and memorising poetry in all the Celtic countries. It is the earliest method of recording events in the absence of written documents.

The writing of poetry in Wales is a craft. It is practised by people in all walks of life, and it has the same standard of craftsmanship as other trades. To compose a carol and sing it at the parish Piyginn, gave a man a standing and respect in the neighbourhood.

A play that the old custom of a church service of carol singing should have died out. For dead out it has, to all intents and purposes, although it survives in some places as an orderly organised affair held sometime after Christmas Day, and not to usher in that festive season. Local poets ceased long ago to write those long and metrically involved carols that were once the delight of versifiers and singers. But it is to be hoped that the urge that set men in lonely farms and quiet villages writing verse and singing carols and seeking artistic expression in other ways is not dead in the countryside.

The Manx Carols which describe the service are given in full. There is a useful summary in French for the benefit of Breton readers, and a most attractive coloured frontispiece of Moughal Church, the subject of one of the Manx Carols.

The Christmas Morn Carol Service of Celtic Countries: A study of the Welsh Piyginn, Manx Oie's Verrey, and Cornish Carol Services by A. Stanley Davies. Cold Frontispiece, illus. Cl. 4. n. Paper 6/6 (1 dollar). Published by the Author at Iwer Health, Bucks, 1950.

Tuairmi Cearta Ar Staid na Briotaine

(Continued from Page 3)

agus an soidheamh geograife ata aci. Cepaim go bhfuil nios mo ama cathie agam-sa i n-Eirinn na mar ata ag an t-Uasal Piatt san bhriotan. Ha mhaith lom ja gcuifeadh an t-Uasal Piatt a n'eolas anois coisa i mo sum ata ag muintir na h-Eireann—san agas comhthuiteh agus in grammar mor no spleadachas trach-ala agus economacht ag Eirinn ar Sasana. Nil anois dabit san bhfeagra toisg go bhfuil fios tug sin agus creidneat aca i n-Eirinn anbhail leis an bhriotan ar gach rud a chloistear. go mor mhor in na paireiri.

Do reir an abairt go bhfuil furbheann saighdiuri agus gardai le feiceail sa bhriotan ta fhios ag ainne go bhfuil fhis fath an gceal agan, go bhfuil an obair Francaich i gcomhthair na Briotain deanta le spioradach agus i bhcaithrean na Francaich. Dheanfaid fogha fe'n duine agus a mhuintir no ainne go bhfuil post san Seirbhis cuirfeis as a phost 70 as an tir e, ma bhion san bhaint agus an natsuntacht bhriotanach, no i bhfocla eile chum saoi cruaidh do thabhairt do nach teidir leis cur suas leis ach amhain na theigheann se ar teicheadh.

Deireann an t-Uasal Piatt nach raibh muintir na Breataine naimdeach leis na Franng. Bhi na Franng ag imneadh, ins na scoileanna, barraci 7rl, agus na paipiri nuadhacha go bhfuil greim ag na parai polaitochta Francaich orha, gur Francaich a bhfuil na Briotanach. Ceachad sa n-uirge mo mor ar Muinntir na Briotain go leit beagnach ach amhain na natsuntacht a bhí colasach na daobh. Sa bhriotan ni feidir le h-ainne a rath nach bhfuil se na Francaich mar bheadh se na searador, no mar a chiallonn san, taobh amuigh de'n dilge. Ach ta i bhfad nios mo a gceal na mar a leig an t-Uasal Piatt ar a leightheoir. Mar a chuir se os comhair Eireannach a chloisneam ainn a bh' d'athchaitas da nglacda amag Sasana fein, ta se i bhfad a' ail.

Bhu cupla pointir fion maithe in an da alt ach bhí alan freisin a bhualann leightheoir, go bhfuil ainn ainn san rud san, gur tordail ainn san impireach agus an comhacht ananach san tir seo a eionne fe cota na Gaeilge fionneach. I gcosaint an rialu Francaich agus i mbreithchaitas do phlanu na Breataine dhifultoir do'n cosaint agus breithchaitas ceada na rialu Sasanaich i n-Eirinn mar a foillsiodh i "Blackwood's Magazine," dreacht Teach na Parliminte Martia 1905.

"For Home Rule is dead. That at least emerged from an otherwise profligate debate. Lord Hugh Cecil, who made a sane and straightforward speech, because he had nothing to hide and nothing to extenuate, put this clearly enough. But there is another piece of folly which Lord Hugh brushed aside with a laud decision, and that is Irish Nationalism. If there is one separate Nationalism in Great Britain, there are four or fifty. There is as much difference between a Breton and a Norman as there is between an Irishman and a Cockney. Yet we do not hear of a separatist policy in France."

(Nior chuala se i dtaobh natsuntacht bhriotanach ann) and there is no reason why we should hear of such a policy in Great Britain and Ireland, save an invincible sentimentality.

Ta se i n-ain a thuig scribhneiri agus cagarhoiri, a thogann ortha go bhfuil "naisuntacht" amach is amach, nach leor teanga na phaipir no priom-adbhar an phaipir chun i do dheanann fion natsunta—nios mo na dath glas do chur ar an cota ainn Sasanaich.

Agus ta rud eile a iugheann ar gach paipair agus is e ain na seans do thabhairt do gach ainne a thuairim a nochdadh fa ainna a foillsiodh.

SEAMUS O LAOGHAIRE

Articles, Reviews, Books

Dre ar Chelaouennou

An niverenn-ze a zo bet "saver" deus da-benn a-zivout an hevelh feston, un destinn a zo lost ouez Savar ar Vrezhoned Kembre." a niverenn-ze a zo bet "saver" deus da-benn a-zivout an hevelh feston, un destinn a zo lost ouez Savar ar Vrezhoned Kembre." a niverenn-ze a zo bet "saver" deus da-benn a-zivout an hevelh feston, un destinn a zo lost ouez Savar ar Vrezhoned Kembre."

Wales a Nation

In an article published in the "Irish Press" of the 28th Nov. Terry Ward gives an account of the Welsh national position in Wales showing a very fine understanding of same. The writer was particularly anxious to explain to his Irish readers the reason why physical force has not been used in rebellion in Wales as it was in Ireland during the last centuries; not because English rule meant less the death of National Wales than that of National Ireland but because conditions were different such as the lack of direct physical attack upon the individual rights and a dividing anti-reasons which in fact have operated in Scotland and Brittany as well as in Wales.

We have received: Selected Poems: by Archie Lamont, Oliver and Boyd Ltd., Tweeddale Court, Edinburgh 1/2.

Sam and Jock "The Lallen" etc., Poems by Archie Lamont. The Scottish Secretariat, 28 Elmbank Crescent, Glasgow. 9d.

Scottish Nationality, by Archie Lamont. A scholarly plea for the preservation of peace through freedom in Scotland, followed by well-informed comments on other countries in the past and present. It is regrettable that, while taking up the subject of imperialism at home and abroad, the author has apparently ignored the very existence of Wales and Brittany. The Scottish Secretariat, Glasgow. 6d.

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of persons who may be expected to take an interest in "AN AIRSIR"

THE "MHEILLEA" AND ITS MEANING

A Manx Harvest Custom with Notes on Last Sheaf Ceremonies in Celtic countries. by a STANLEY DAVIES. Cr. 4to. paper 1949. Four Shillings and Sixpence (70 cents)

In Search of the Ancient Heritage

A Linguistic Pilgrimage to the Isle of Man. by A. STANLEY DAVIES. Cr. 4to. paper, 1948. Two Shillings and Sixpence (40 cents)

The Christmas Morn Carol Service in Celtic countries. A study of the Welsh Piyginn, Manx Oie's Verrey, and Cornish Carol Services with notes on analogies in Brittany, Ireland, the Highlands and Norway. Cold Front., illus. Dec. 1950. 8s. 6d.

A STANLEY DAVIES. 395 Longstone Road, Iwer Health, Bucks.

BRETON OFFICE

of PAN-CELTIC and World-Wide Touring. 55, Bois Herce, Nantes, Brittany.

Pegement . . .

Enor Breizh ?

Setu ar pezh a lenner e-barzh "Instructurae relatives a l'Enseignement du Breton."

Ar Mantel, Grammaire et les autres sont e'puise's, il s'en prepare d'autres sous l'impulsion de la chaire de celtique a la faculte. On choisira les meilleurs manuels actuellement existants, en attendant qu'il en paraisse d'autres et en veillant surtout a ne pas mettre entre les mains des e'leves des livres ou revues qui propagent de ces vues chimeriques ou tendancieuses que nos connaissances, ou qui sont amies de sentiments anti-francais, comme il s'en trouve encore en librairie, ou qui reproduisent l'orthographe de 1941. Il y a un lieu de faire approuver le choix des manuels par la faculte des Lettres de Rennes, qui est a meme de les juger sous tous ces rapports et de veiller au maintien de l'union de l'enseignement qui nous preoccupé.

Kaset eo bet ar skind-mañ gant ar re a zo e penn ar "studiu keltek" e Rouzhon d'an holl gelenec'h a ra skol Iverzhonek. Taolit evezh: ar gelenec'h-se n'int ket paet gant ar Skol-Veur. Met spiet int ganti.

En 1949 en deus ur paotr yaouank, krouer ar gazetenn "Avel ar Tre'h," graet skol vrezhonek e Lise Pondivi. Rener ar skol, ur Gall, ne lavare tra. Ur fazi a reas ar paotr yaouank. Kas a reas koloù eus o skol d'an A.O.K., rener ur gazetenn savet evit difenn ur brezhoneg e-kouesk ar skolaerion. Pemek devezh goude e oa difennet ouz ar paotr yaouank ober skol vrezhonek. Nevez' zo eo bet kaset ar paotr-se er-maez eus ar vicher, daoust ma'z eo dimezet ha m'en deus daou vugel da vagañ.

"Kevrenn Geltaek" Skol-Veur Roazonh a zo petra: ur greizenn a studi, pe ur greizenn a bolisererezh? "Kevrenn Geltaek" Skol-Veur Roazonh a c'helle bezañ leolch. Pe neuze e vezo kaset soñj dezhi e koulz mat eus un nebeut traoù c'hoarvezet n'eus ket pell-tre—e-pad ur brezel, da skouer! Tud a zo, kuita, n'où deus ket lavaret atav ur pezh a lavaront bremañ!

KENAR WECHALL.

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