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An Aimsir Cheilteac

THE CELTIC TIME

MONTHLY PAPER OF THE CELTIC PEOPLES



THE ORGAN OF INFORMATION WITHIN THE CELTIC PEOPLES AND ABROAD. THE INSTRUMENT OF INTERCEL TIC OUTLOOK & CO-OPERATION

SEND SUBSCRIPTIONS, ARTICLES, LETTERS, ETC., TO

GILLEAUBIG C. MAC-A-PHEARSOIN,
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HYPOCRITES AND TRAITORS

It has been reported to us that several of the leading lights of Gaelic movements in Scotland have not taught their own children Gaelic despite the fact that they themselves are never seen away from mods, ceilidhs, language classes, etc., etc. This is scandalous. It shows that they are not at all sincere about making Scotland a Gaelic speaking country, otherwise they would have taught everyone they could the language and who is nearer hand than one's own children? Anyone who does not pass on his nation's language with the life he has passed on in his children has betrayed his language.

Half an hour a day throughout a child's infancy and youth would certainly make a youngster have a strong grip of a language by adolescence. There is no Gaelic speaker who has not the time to give at least this tuition daily if his spouse is not a Gaelic speaker. If they are both Gaelic speakers, whether native or not, it is their duty, as they shall answer to God to make sure that Gaelic is the only language of the home, and outside, too.

WELSH

We see from Y Ddinas that the Welsh Joint Education Committee meeting in Cardiff last month adopted a scheme to spend approximately £107,000 over the next five years for the provision of Welsh Books for schools and have made agreements to this effect with no fewer than 13 Welsh publishers and 17 book sellers. In addition, since its inception 18 months ago the Welsh Publications Panel has had 17 Welsh books published on its recommendations. Bravo Wales; But when the hell are these Scots who really care for Gaelic going to put similar pressure on the local Education authorities through out Scotland and the Scottish Education Department for similar results throughout all Scotland, and the Manx, with their Government and the Cornish with their County Council and the Bretons as far as they can get with the French authorities. We know it's a stiff fight, but it must have been a stiff fight for the Welsh to have got as far as they have.

LANGUAGE

Indiu, Ireland's Gaelic weekly, is sincerely to be thanked for its recent kindness in commenting so favourably on An Aimsir and at such length in its columns. We do appreciate and will do our best to reciprocate. We also appreciate the gentle hint that more of the space could be devoted to the Celtic languages. This we have always felt, but our responsibility is to edit the contributions sent in—and it is a heavy enough job—so we pass the gentle hint to the reader. We regret that so little space has been devoted to the Celtic languages this time so we

(Continued Page Three)

THE 1953 CELTIC CONGRESS

This year's Celtic Congress is over and is only a memory. We are proud that the Lord Provost and Corporation of Glasgow and that of Edinburgh have shown the Congress could make a failure to such a great extent. But there are dangers, let none of us who have the honour of going as delegates

of our respective countries allow this to go to our heads and become cautious and apologetic about our work to restore our respective Celtic languages and cultures and nations to an equal level with any of the other free national languages, cultures and countries of Europe. There is too

much to be done. Nor let those of us who cannot manage, sit back and think all is well. All will not be well until every person in each of our six nations uses his own particular Celtic language as his and her native tongue, and each of the six countries is a prosperous, united, free state.



Irish dancers at the Celtic Congress talking to Mr. Con Maguire, Chief Justice of Ireland, and leader of the Irish delegation at the Congress, at the civic reception in the City Chambers, Glasgow.

PLAID CYMRU

Plaid Cymru, the Welsh National Party, held a mass rally of thousands in Cathays Park, Cardiff.

The scene was set on the only unbuilt part of Cardiff's great park which houses Wales's most important administrative buildings. For, it is widely understood

that here Wales' Parliamentary buildings will stand.

Two of the other Celtic nations were represented by Dr. Robert McIntyre, the Chairman of the Scottish National Party, who warned the multitude against being fobbed off with a Secretary of State for Wales—and also by

Michael O'Neill, Irish Republican M.P. for Mid-Ulster, who exclaimed that he fervently hoped it would please God that there will arise in this great city the building of a Welsh Parliament that will long endure as a testimony of their complete independence.

A League of Celtic Nations

DURING the last few years many Celts from every Celtic nation have begun to feel that although complete independence for each Celtic nation is essential the main object to be obtained hand in hand with the fight for Celtic independence is for the setting up of a "League of Celtic Nations." This is because it is felt that the Celtic nations individually are not very strong, either for defence or economic stability, but as a united League they would form a very large and a considerable economic and defensive area to be reckoned with by U. S. A., England, Russia or France. Some leading Celts have advocated staying within the English Commonwealth, but on second thoughts would it not be better for us Celts to leave all power blocs behind and form our own bloc?

I can already hear (after the last paragraph) patriotic Irish, Welsh, Scots, Manx, Cornish and Bretons mumbling to themselves, "Why," they will say, "after fighting for our independence,

should we give up everything we fought for to some supranational government?" No, we do not even imagine a Celtic League on the basis of a supra-national government! Every member nation would not lose such things as the right of self determination and the policy towards other nations. We do not wish to form a U.S.A. and reduce all the member nations to States, but what we want to do is to let each member nation be on the same footing as that of France, Italy, etc., in every detail of home government.

BUILDING THE BLOC

There are many things a League of the Celtic nations could do to help build up a strong bloc of nations. And here are some of the things a League could be the centre point of Celtic affairs.

(a) DEFENCE: So as to resist aggression an international Celtic defence force could be built up on the lines of the N. A. T. O. defence force.

(b) FINANCE: Setting up of a central Celtic bank to form which loans, etc., could be set by member nations of the League for the furtherance of Celtic development, etc.

John Wilding proposes a Celtic League on the same basis as the

- (1) Arab League
- (2) Benelux
- (3) The Scandanavian Countries.
- (4) The English Commonwealth.

(c) JUSTICE: Setting up of an International Celtic Court to try cases between any Celtic countries.

(d) TRADE: Free trade agreement between member nations and also free passage of persons within the League.

(e) FOREIGN AFFAIRS: Each nation to have complete control of external affairs such as individual representation at U. N. O. and the posting of diplomatic representatives to foreign countries.

But the main part of the League would be economic for each Celtic nation could supply a certain commodity to the rest of the Celtic nations which no other Celtic nation could produce in such bulk. Ireland and Brittany could nearly feed all the Celtic countries by themselves. Scotland and N.E. Ireland could sup-

(Continued on Page 4)

BREAKING THROUGH

We take the liberty of quoting from the "Irish Independent" of 28-9-53: "... there is even a monthly paper of the Celtic peoples, An Aimsir Cheilteac, it is called, printed and published in this country (Ireland) but edited, I gather, in Scotland. There are articles in Irish, Welsh and Breton, on partition in Ireland, patriotism in Brittany, the political situation in Wales, the aspirations of the Scots and much more that shows how the Celtic wind is blowing.

"And looking it over I began to think that one half of the Celtic world does not know how the other half lives and that it might not be a bad thing if we all became closer neighbours, instead of living too much to ourselves."

We heartily concur with this opinion and sincerely compliment and thank the "Irish Independent" for its support. Another break through occurred on Monday, June 29th, on the French Service of the B.B.C., at 20 hours 40 when a broadcast entitled "Une Renaissance Cornaillaise." The material was largely taken from the Mebyon Kernow press statement and that excellent Cornish monthly, "New Cornwall."

A GENTLE HINT TO THE SCOT

"Confusion of thought is the hallmark of the modern Scot, the direct result of the confused teaching and ultra-English education, and it may take many more generations to discover the truth of this, conditions being as they are, and the press in Scotland an enemy of both political and lingual freedom.

I have very decided views on Home Rule. In a nutshell, can any race in the world enter into any sort of alliance with England and expect to live its own individual life or receive a square deal?

And speaking of Royalty, and the offending numeral—the least we worry about Royalty, the better off we will be. Royalty never served a useful purpose in Scotland, if we except the Bruce. Scots as a whole, both Gael and Gail, are neglecting matters of far greater importance while wasting time on Royalty. If we value freedom at all we must safeguard the right to be honest and to think as a free people. We must not hesitate to express an opinion when it is called for.

Scotland is on the brink of the grave—and she will surely die unless we give her voice expression, unless we turn from fear and sneak out on behalf of the reforms what will help us to take pride in our country—as a free nation.

SUUMAS Mac GARAIDH
In "The Tartan" July issue, Vancouver, Canada.

THE CELTIC CONGRESS

GLASGOW, 1953.

DAVID STEVENSON
gives this very full report
of this inspiring Glasgow
gathering of Celts from the
six nations.



The Celtic Congress this year was held in Glasgow, from 12th to 18th August. On Wednesday, 12th, was a brief opening meeting in the evening, followed by a reception, given by Glasgow University, in the Bute Hall—which was gaily decked out for the purpose. John MacCormick, the Lord Rector, gave a short speech of welcome, mentioning the Celtic love of freedom, and that Scotland was a predominantly Celtic country. He said that the City of Glasgow was often described as more Celtic than any other in the world. An excellent buffet was provided for the guests, and there were music and dancing, including some interesting demonstrations of Manx dancing, till 10.30.

On Thursday morning, under the Chairmanship of Conchubair Mac Uidhir, Chief Justice of Ireland, there were talks on the position of the Brythonic languages. The Rev. I. Dyfnallt Owen Arch Druid of Wales, said that the Welsh are not asking the English to concede their right as a nation, as they know they are a nation. He talked of Welsh culture and institutions, a heritage of centuries, saying that the soul of that culture is the language. The language is alive, but there is a crisis to be faced—Anglicisation. The Welsh live next door to the English with no barrier but their language. They are safe on the North, South and West, but not on the East. There is no star in the East, and no wise men come from there now. Many parts of Wales have been going English, with children brought up in English schools. The whole English system was dumped on Wales in 1870, with not a word of Welsh in the schools, and no account of the Welsh tradition. The speaker said that he was taught that, at home, as a child. He went on to say that coal had been the curse of Wales, as it attracted industrialists, and was felt to be the only important thing. Now fortunately, there is a renaissance. There are Welsh schools with only Welsh spoken. Many children can speak much better Welsh than their parents. The renaissance is leavening the spirit of the whole country. The Welsh look to see the nation as a unit, not as the English try to make it, a region. One people, one in soul, one in spirit, one in tradition, with the real Celtic spirit. Wales has been invaded by the Romans, the Saxons, the Norman; the English are still there. But the language is still alive. The stones from Norman castles are in the walls of Welsh Churches.



CORNWALL & BRITTANY.

Mr. Hooper, from Cornwall, said that Cornwall was more English in 1853 than to-day. In 1904 Henry Denney pieced together the traditional knowledge of old people, and the British Museum manuscripts. Now there are grammars and dictionaries, a little monthly periodical and handbooks. Several classes to teach Cornish are held in parts of Cornwall. The Gorsedd has put Cornish forward. But all is not rosy; there is a constant din of the

best people out of Cornwall. English people retire to Cornwall and make jokes about the Cornish. Some Cornish people pretend they are not Cornish. They are Cornwall's worst enemies. On Committees they give preference to Englishmen for Cornish jobs.

For Brittany, a deputy spoke for Roparz Hemon who was unable to come. He said that the Bretons really feel they are a nation, but they have many problems. Breton is not much taught in schools; there is no help from the Central Education authorities. It has only been preserved thanks to the Church. Before the war a revival was started by some young people, but their efforts were destroyed at the end of the war. However, there still are young pioneers. If the Bretons had their own Parliament they would deal more easily with their problems. The apathy of the people must be countered by propaganda, talks, lectures, festivals. There are many societies, some religious, some pagan. Recently three pupils passed their Higher Certificate with Breton as a second language. This has never been done before. The speaker concluded: "I do hope that the work of our fathers will succeed in bearing fruit."

CELTIC HISTORY

This concluded the morning talks, and a group photograph was taken of those present. After coffee in the University Students' Refectory, the people gathered again for a discussion. Many points were raised, but time was too short to discuss them properly. The Rev. John McKechnie said that we must get Celtic history into our schools, and asked if we could bring this necessity before the authorities. The Dyfnallt Owen emphasised that he did not support a policy of bilingualism. Oscar Mac Uiliis said that there must be several hundred people able to read, and possibly speak, Cornish, and recalled a service in Cornish which he attended in Truro Cathedral: 300 to 400 people present gave the responses in Cornish, and the hymns well sung.

AIMSIR

DEVELOPMENT FUND

This magazine cannot exist through income from subscriptions and advertisements alone. We require the further help of readers and sympathisers as and when they can make a payment into the Development Fund.

If the support is sufficient to wipe off our present £49 deficit we will be able to cope with vastly improved format in a December issue and monthly thereafter.

Send now before you forget and be as generous as you can. The work that we are doing for the survival of Celtic culture must go on.

The Editor,
18, Learmonth Gardens,
Edinburgh 4.

In the afternoon Miss Ceinwen Thomas, International Secretary of the Congress, presided, and the position of the Goidelic languages was discussed. Alexander Nicholson spoke for Scotland. He said that the census returns showed an alarming decline in the number of Gaelic speakers, from 129,000 in 1921 to 91,000 in 1951. In the main, Gaelic is no longer

the speech of the school children in the Highlands. There are oases, but these are few and far between. A few zealots are maintaining the language. Most people are indifferent, some are antagonistic. Some parents who suffered humiliation through poor knowledge of English when they went to the cities, wish to save their children from this by denying them a knowledge of Gaelic. Some people are ashamed to be heard speaking it. On leaving school few children can read Gaelic, less can write it. Chiefs, Sheriffs and Fiscals are ignorant of it. Only two secondary schools in the Highlands have Gaelic-speaking head masters. Last year only 35 higher leaving certificates in Gaelic were obtained.

SCOTS GAELIC.

The Radio has a bad influence. In many places the Protestant Church frowns on the singing of the native songs. Crofter fishermen and lobster fishers are giving up because of the competition of whole time fishers in large boats. The fate of St. Kilda and Soay (evacuation) is overtaking many isles, and parts of the mainland. The population of the country is going down, that of the towns is going up. Children of migrants from rural areas soon drop Gaelic and don't try to take it up again later. Gaelic classes at Glasgow University get very few native speakers, they are kept going by non-speakers who are interested. For six years Glasgow Corporation has had Gaelic classes: the collection of folk-lore has gone on, with Irish help, for three years. Hundreds of songs and thousands of lines of heroic poetry have been recorded, also some pibroch. A survey of dialects is going on. The work of three young Bards have appeared since the war. The market for Gaelic books is limited, and publishers are wary without a big subsidy. Societies are helping, and a periodical Gairm has recently appeared.

IRELAND

Oscar Mac Uiliis spoke for Ireland. There are weekly and several monthly publications in Irish. The Gaeltacht suffers, like the Scots, from a continual drain from outlying areas to bigger centres. Dublin grows, and there is a drift thence to England. There are eight or nine islands of Irish-speaking in Ireland. Main roads lead freely in and out of these areas. There is now an educated element of Irish speakers which did not exist 20—30 years ago. All can now read and write in Irish Gaelic, and the Irish language is used for everything nowadays. There are 109 secondary schools which use only Irish (out of about 400). There are many ways where Irish is the first language. English is a useful commercial asset. Dublin has 600,000 inhabitants. All towns have been English-speaking for 100—150 years. Dublin has a large entirely Anglicised community, also a minority which is Irish, but that minority has a competent knowledge of English. Every January there is an exclusively Irish pantomime in the Abbey Theatre, which 30,000 people see annually. A large theatre has Irish shows, which pay well every two or three months.

MAN.

Mr. Radcliffe spoke for the Isle of Man. In the 19th century Manx declined, a clergyman of the time wrote: "Young people are brought up nowadays more ignorant of their mother tongue than the beasts of the

field." In 1859 it was no longer heard, in courts of law, from the Bench or from the Bar, and rarely from the witness box. Courts are still fenced and laws promulgated in Manx. In 1901 4,419 people spoke Manx, 8.9 per cent of the population. In 1921 896 people spoke it. To-day there are scarcely twelve native speakers left, but many young people have learnt it. The Manx language Society formed classes and printed text books at the dawn of the 20th century. To-day there are two complementary movements, teaching and the collection of records from native speakers. Manx is taught in evening classes in the autumn and winter months at a fee of £1. The Society provides the teachers, and the education authorities provides the space, and pays the teacher the recognised fee. Students have more grammars and dictionaries than hitherto. Over forty half hour tape recordings of the speech of native speakers have been made. This records the old pronunciation and the North and South dialect variations. It is hoped to make gramophone records of excerpts from these. A reasonable number of young people are learning the language: enough to ensure that it does not die in this generation.

DISCUSSION & REPORTS.

After this we adjourned for tea, then returned for a brief discussion. Points made were (1) That Gaelic was once, and will be again, the national language of the whole of Scotland. Hebrew was "dead" for 2,000 years, but

for encouragement from an authority which allowed this, and which encouraged Highland depopulation.

In the evening there was a lively Irish ceiliadh in the St. Andrews Hall.

On Friday we heard the reports of the Branch Secretaries. These were encouraging. Then Dr. Jaffrenou (Taldir) gave a talk on Scottish-Breton relations from the beginning of the century. He told us of Celtic events he had attended since 1899, when its first Celtic Congress took place—in Wales, under the aegis of the Eistedfodd. He said that he felt that if Celts were to enter the Strasbourg Assembly they should do so as a united bloc, not divided. He mentioned the interchange between Scottish and Breton bagpipers. His speech has been printed as a pamphlet by "The Circle of Brocéliande, 54, Rue Poullain Duparc, Rennes."

EARLY CONTACT.

Next we had a lecture on "Early Celtic Inter-relations" by Dr. D. I. MacLeod, who said that, while there must have been knowledge of the connection between the Goidels and Brythons at an early date, there is no recorded acknowledgment of kin-



EILEAN MO CHRÍ

Oran ó Inse Gall
Fonnceoil "Westering Home."
Luinneog:

S truaigh ná rabh mise an eilean mo chrí,
Eilean mo ghráil, is é ean mo ghaoil.
Is truaigh ná rabh mise an eilean mo chrí,
Eilean na muar-bheann árdá.

Rithfinn cos-dhireach thar monadh 'gus fraoich,
Go bhfaghainne an t-ais-eag thar siúnta an Chaoil.
Rachainn am chabhaig go clochan mo ghaoil.
Is don bhaile na bhfuair mise m'arach.

Chi mé an Meall agus chi me an Sgór,
Slinneáin Chuirfraing agus binnein an Stoír.
Heileabha bheag agus Heileabha mhór.
Beal áth' na dri Allt agus Geárraigh.

Is mise bheadh sona da mbeinne féin trath
San mbóthán ag Uilliam cois tuinne na trágha
Gan dith orainn tuilleadh de oíche ná lá
Muir agus monadh 's iad láimh linn.
Chuir Tómas Tóibín (ó Chorcaig do)
an dá bhfarsa breise leis an amhrán so mar ata thíos:

Treasna na dtionta dul siar dul siar
S'án leis an uaigneas slán leis an eicéan
Geallann mo chroí is geallann an chrian
Geal a bheith fílleadh go hEirinn.

Muinnir an iarthair siad muintir mo chroí
Fáilte 'gus féile beidh romhan ar 'sach taoibh
Ar fháigaint an tsaol se se
gaidhim ar an Rí
Gur le-san a sinfeair i geill mé.
Náta: Aiseag, ferry, Monadr, mountain range.

the Jews have made it a living modern language. (2) In Ireland, the census says that there are 500,000 Irish speakers, half of them living in the Gaeltacht. There has been a drop of 51 per cent. in a ten year period. (3) Native speakers are to blame for the decline in Scottish Gaelic. Teachers teach it as something dead and academic, not as a living language. (4) That there should be a Celtic lingua franca—but most people seemed opposed to this. (5) That school children used to be punished for speaking Gaelic when at play, and (in reference to a suggestion that the English Government might encourage Gaelic) that we cannot hope

ship till the 17th century. He adduced evidence that the Picts were Celts, more closely allied to the Welsh than the Gaels, and the Goidels went to Ireland direct by sea, not through Britain, as is often said. Goidels were present in Devon, Cornwall and Wales in the 5th to 7th centuries, as shown by ogam inscriptions. He traced relationships between Celtic tribes in Cornwall, Brittany and Scotland and between the Scots and Irish. The so-called "Galloway Picts", mentioned by some English historians, were a Gaelic speaking people from Ireland, who had been serfs of the Gaels, and became serfs of

WALLACE DAY

On 22nd August, 1305 William Wallace was killed in London. On the same date this year a commemorative ceremony was held at Eldershe, his birthplace, organised by the Greenock branch of the Scottish National Party. A procession, headed by a replica of the Wallace Sword, followed by a pipers' band, marched from the village hall to the Wallace Monument. A wreath was laid, then Mr. Borrowman, Mr. Farquhar and Mr. Curran spoke. Mr. Borrowman reminded us of our young men slaughtered in England's Imperialist wars. He reminded us too of the "Hideous proclivity to treason" shown by a section of the Scottish community, the pro-English Party, our Quislings and Traitors. In Wallace's time these were the nobles; nowadays they are the "North British Devolutionaries." He spoke of Edward of England's breach of trust when he was asked to arbitrate between the claimants for the Scottish Throne, which breach broke 100 years of peace between Scotland and England. Edward sacked Berwick, by a treacherous act—when he found he could not take it by direct attack by land or sea he withdrew his army, then sent a party of horse, flying Scots colours, to the gate. They were taken at their face value by the citizens of Berwick, who admitted them. Berwick was burnt and its people slaughtered after this "trojan horse" trick. England was completely successful. She over-ran Scotland, stole her Crown, her Royal plate and the Stone of Scone, and garrisoned her castles with English troops. She put a Viceroy and English officers over Scotland. These might be likened to the Secretary of State and his minions to-day. There is a striking similarity between the position of Scotland then and now, leaderless and controlled by England. Then Wallace rose up and led the Scottish resistance movement. Peace has never really been made since 1296 and the struggle will

go on till Scotland is obliterated or free.

ENGLISH PARTIES

Mr. Farquhar reminded us how Quislings and traitors had always come from the politically powerful section of the community. In the past the people remained firmly Scottish. Now the people themselves send representatives to the ranks of the collaborators. When the Scottish Labour Party was Scottish it was in favour of Home Rule. Keir Hardie was a Socialist and Home Ruler. The Scots Labour Party joined its English counter-part. It did good social reform work, but it left out Scotland. The Labour Party used to say that it would give Scotland Home Rule, but since 1945 and all that we know that it is just another English Party. The Conservative Party is "Unionist" and that's that, but the Labour Party deceived Scotland. Scots cannot support English Parties and organisations and remain true to Scotland. Scots must have separate Scottish organisations. Wallace was true to Scotland. England called him a traitor. "I would that God would grant us 1,000 such traitors to-day in our hour of need." Let us take complete control of our own affairs.

WALLACE MODEST

Mr. Curran reminded us that

NORA NA CHISTE

Fonn "Wreath the bowl" (Moore)
Tugtu "The Wild Irishman" an an bport ceoil.

A Nóra bheag, cá raibh tu 'réir,
Se dúirt mo mhamaí liomsa,
i gcéul a toighe ag tobar an uisce,
fóghluim coiscéim damsá.

Luinneog:

'S imbo Nóra, Nóra, Nóra,
lombo 'stu mo ghrá geal,
lombo Nóra 'stu mo stóirinn
Tá mise dunta 'ngradh leat.

Alexander III once sent 30,000 men to defend the English King. What gratitude did England show? William Wallace did not want to enter politics; his love of country forced him to. He never tried to wear the Scots Crown, as the English tried to say. He always remained modest. On three occasions Wallace drove the English out of Scotland. He remained faithful to everyone in the Scottish cause. Mr. Curran recalled a statement, during the recent Celtic Congress, when someone suggested that "perhaps the English Government will encourage the learning of Gaelic." When we remember their past actions it is obvious that we can expect nothing from them. The Scottish National Party is the only political party in Scotland controlled by Scots. There is no freedom in Scotland to-day. Our young men are illegally conscripted. London financiers control Scotland's economy.

When the speeches were over a member of the audience started to point out that no country had ever won freedom from English rule except by force, giving Eire, India and the U.S.A. as examples. The procession marched back to the village hall where the pipe band played Scots Wha Hae, before the people dispersed.

DAVID STEVENSON.

TEACHING OF GAELIC

Reprint "Scotsman", 20-8-53.

18 Learmonth Gardens, Edinburgh, August 15, 1953.

A charaid—Friday's editorial writer is to be congratulated on his heartening words on Gaelic's chances of survival. There is, however, a vast reserve in the battle for Gaelic that he did not touch on—that of the thousands outside the Gaeltacht (Gaelic speaking areas) who are anxious to learn the Gaelic language, songs, etc., and be able to read its literature. There is much evidence to show that a great deal of the Gaelic renaissance in both Ireland and the Isle of Man comes from people who initially did not know any language other than English, but subsequently learned to speak their respective Gaelics even better than native speakers.

I am at present on holiday attending an Irish Gaelic college at Gortahork, in Donegal, and can dogmatically state that by far the greatest enthusiasts of Irish Gaelic are here, with only a few exceptions among the local native speakers, are those visitors who have given up their holidays to come to learn Irish Gaelic at the college here. In many cases they have never been taught a word of Irish Gaelic at school but have been willing to spend two evenings a week throughout the rest of the year attending classes in it.

The two young men who are in the same "digs" as myself are typical of the Irish Gaelic enthusiasts I found at this college and are not university dons. One is

a plumber, the other an electrician's apprentice. Both began to learn Irish Gaelic from scratch 2 years ago, attending Irish Gaelic classes run without Governmental help by a voluntary Irish Gaelic Society in their own home town. They gave up their holidays last year and this year to attend a Gaelic college here in the Irish Gaeltacht. The result is that they are now both fluent Irish Gaelic speakers, who can read and write Irish Gaelic.

I see no reason why non-Gaelic speaking enthusiasts in Edinburgh and throughout the rest of Scotland cannot similarly translate their interest into deeds, even down to founding a Scots Gaelic college, in the Highlands, or on one of the islands, which would be open during the summer time to practice the Scots Gaelic that they had learned through attending a Gaelic class twice a week in their own home town throughout the rest of the year. It would not be expensive. —I. MISE, etc., ARCHD. MACPHERSON.

"An Aimsir" readers are always encouraged to send us lists of people who would be interested in taking out subscriptions.

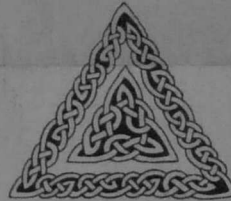
We look on it as a patriotic duty.

The champion this month whom we most sincerely thank, indeed, is an anonymous friend from Scotland, who sent us a list of 140! We are busy sending out back copies as samples and subscription forms.

The runner-up, from Ireland, is going to circularise one hundred more.

Send the names and addresses of all very-likely-to-support-An Aimsir people to

"An Aimsir Cheiltach,"
18 Learmonth Gardens,
Edinburgh, 4.



AN GIOLLA RUADH.

CELTIC CONGRESS (Continued)

the Britons in Galloway. Christianity went to Ireland from Gaul before St. Patrick. Ireland used to be a great source of supply of gold. It would be useful to have this speech in pamphlet form; it cannot be adequately summarised here.

AIMSIR TO THE FORE.

On Friday afternoon we visited the art galleries where there was an exhibition of early Celtic art. What there was was interesting, but there was not very much. There were no examples of modern Celtic art. We were given tea there, and a Town Councillor gave a somewhat anti-Nationalist speech.

In the evening there was an international concert from 7.30 to 10.30 p.m., followed by dancing till 2.30 a.m. The concert was excellent, with Welsh harp music and songs, ceilidh, Uilleann pipes, Irish dances. Manx song and dance. Irish songs by Maire Ni Seolaidhe, Gaelic songs and Puir a beul and the Glasgow Police pipe band. Unfortunately there were no contributions from Cornwall or Brittany.

On Saturday morning the International Committee met, and then there was the annual general meeting. The officers were all re-elected. There was not time for nearly adequate discussion of the resolutions, but it was decided that designs for a Congress flag should be considered next year that the 1954 Congress should be held in Dublin, and that other things should be considered by committees.

In the afternoon we visited the Mitchell Library where there was an excellent exhibition of Celtic

literature, the ancient and modern, from all six countries. (There was a copy of "An Aimsir" among it).

IRISH GENEROSITY.

We were given tea and there were several good speeches. Among them I. M. Paterson commented on the Scots refusal to reorganise the wonder-world of children and the need for special literature for them—the Welsh and Irish are alive to this—and on the uselessness of French as taught in our schools—why not teach Gaelic instead? He said that we would welcome a professorship in Scots Gaelic—provided the holder could speak Gaelic, lecture in it, and inspire literature in it.

On Sunday Solemn High Mass was celebrated in St. Andrew's Cathedral, and there was a Protestant Service in Gaelic, with Scripture readings in Welsh, Irish and Manx, in St. Columba's Parish Church. There was a visit to see the Kiloran collection of oil paintings, and to have tea with Mr. and Mrs. Moffat-Pender. From 8 to 9 p.m. there was community hymn singing in St. Andrew's Hall.

On Monday there was a lecture, with recordings, on the collection of folk-lore in Scotland, by Derick Thomson. He emphasised that there had been no encouragement by the English Treasury, but the Irish have given generous support and many songs and stories have now been recorded.

PIPING.

Later, Seumas Mac Neill, Director of the College of

Neill, Director of the College of Piping, gave a lecture on "Recent work in connection with piping in Scotland." He said that there were distinctive types of bag pipes in most European countries. He was not greatly concerned with their antiquity, or where exactly they were invented. Their predominance in Scotland was not reached elsewhere. Prior to 1745 there were several piping colleges in Scotland, and piping was a full time occupation. Then piping became a capital offence and was practised in secret. The English army kept pipers and let men wear the proscribed kilt in order to get recruits. There was a great increase in piping after both world wars. Many parts of Scotland want piping instructors but can't have them because of expense. The Arts Council, which was supposed to replace patronage by wealthy people who used to encourage the arts, is not interested in piping. It has only given £150 towards piping out of £36,000 spent in Scotland per year on encouragement of the arts. The speaker said that the Carnegie trust have £40,000 per year to spend on encouraging music in Scotland, but refused a request to use some of this for the encouragement of playing the pipes, saying that if they did so they might be asked to give grants towards the playing of mouth organs and penny whistles in Scotland. (This was later denied by an official of the Carnegie Trust in a letter to "The Glasgow Herald"). Recently there have been experiments, using a cathode ray microscope to

determine exactly the scale of the great Highland bagpipe. The nine notes are called, for convenience, G, A B C D E F G, A, but do not correspond to notes called similarly on a piano scale for instance. The interval between the notes is 27/25 or 6/5—which is an essential interval in the pentatonic scale. The bagpipe chanter can give three pentatonic scales, of G, A and D. More than 80 per cent. of Piobearachd examined is in these. Only the bagpipe can give these three scales from nine notes. Seumas Mac Neill then played "MacKintosh's Lament" as an example of Piobarachd.

CIVIC RECEPTION.

In the evening there was a civic reception in the City Chambers. The Lord Provost gave a warm speech of welcome. After the speeches there were alternatives of an informal concert in the council chamber, or dancing. At the concert there were delightful playing and singing by Irish and Welsh harpers, songs in all the Celtic languages, on the Uilleann pipes, played by Leo Rowsome and Irish fiddle tunes by Cormac Mac Fhionnlaich. The Lord Provost sang 2 translations into English of Gaelic songs, accompanying himself on the piano.

On Tuesday there was a bus trip to Edinburgh with a visit to the National Museum of Antiquities, a bus tour of the city, a civic reception, and an international concert in the Usher Hall.

PUBLICITY. During the Congress the B. B. C. broadcast a half hour extract from the concert in Glasgow and

afterwards a ten minute talk on it, both on the Scottish Home Service. English newspapers barely mentioned it, but Scottish papers carried reports of the meetings. There was some newspaper correspondence also, as a result of these reports.

COMMENT.

The Celtic Congress has revealed a position where it gets patronage from eminent bodies and individuals. There is much danger that, in order to keep this, it will have to avoid doing anything which might annoy anybody—i.e. avoid doing anything at all. As a body the Congress has kept entirely out of politics. Last year the President forbade the discussion of a motion expressing sympathy with Andreo Geffroy, for instance, though many people felt strongly about it.

It seems to me impossible to separate culture from politics, the cultural and political movements in the Celtic countries are closely connected, and overlap considerably—as they are bound to. The Congress has done valuable work, but we must hope that the "cautious" people in it do not prevent it from doing any more.

DAVID STEVENSON.

Our Special Correspondent to the Celtic Congress.

Hypocrites and Traitors

(Continued from Page One)

Pass the gentle hint for the second time to the reader. But, forget not, as English is the lingua franca, that news, articles and views, cultural, literary and political are needed in that language as well as in the six Celtic languages.



BOOKS LBABHAR LIYFXR

L'Emigration Bretonne

Par Abbe Elio Gaultier

(Bulletin de l'Entre-aide Bretonne de la Région Parisienne, 3 Ru du Départ, Paris, XIV).

This book in most scientific detail and argument lays before its readers exactly what it puts forward as its aim on the cover, which, quite bluntly, is to discover . . . Où vont les Bretons émigrants . . . Leurs conditions de vie.

This is a deadly serious book which cannot be ignored by any Celt. Scotland, where 14 Scots emigrate proportionally to every Englishman from England, can no more neglect this topic than Ireland, whose population has been halved in the last century by a supurating sore of emigration that is still not fully conquered, by any means. We all know of the vast exodus from Wales, especially in the 1930's, and the present drain. The same is true of the Isle of Man, and especially from Cornwall.

In this book one learns the terrible price that a country has to pay for not having the means to set its own house in order. Here is a picture of what happens to a Breton when he arrives in Paris:

"Naturellement, il arrive à Paris sans métier bien défini. Le seul qu'il sache, celui de la terre, est inutile ici. Notre émigré d'autre part est arrivé sans argent ni violâ donc forcé de gagner immédiatement sa vie. Ici il ue pourra pas compter sur l'aide de parents ou d'amis. Que faire? Mais accenter la première place offerte c'est-à-dire de celles dont personne ne veut. . ."

The solution offered is to humanise conditions in Brittany, the modernisation of agriculture, and the creation of industries in

Brittany. We would suggest that a further one might have been on the psychological front, that of the re-creation of a feeling of having deep cultural affinities to one's native land as the Gaelic League did for so many in Ireland. This often induces a man to do his uttermost to obtain work in his own land, only going abroad when nothing at all could be found or created, in the way of work. By realising the true value of one's native land only dire necessity will drive one farther—never the glitter of a foreign dream city.

This is a most important book which will receive much more attention at our hands. As it was received on the eve of going to Press we can only give a short review but intend to deal at much greater length in the next issue.

No one who has received at least two or three years of instruction in French ought to be frightened away, if they wish to read this book, merely because it is written in French; the style is lucid and the vocabulary restricted, only a dictionary for less familiar words is needed.

CORNWALL

By Peggy Pollard

(Publisher: Paul Elek, 38 Hatton Gardens, London).

Peggy Pollard's book has come to our notice. Seldom have we had such pleasure in reviewing a book.

This is a book which any Celt could proudly show to any friend. It is beautifully produced, freshly and artistically, with a pre-eminently fine series of photographs that would enhance any publication.

A book of such quality and absorbing interest does more good work for Cornwall than a thou-

sand tourist leaflets and a hundred dusty tomes. Within its covers it raises those things that were cast down and those things which are grown old are made new.

We feel it difficult to say what we enjoyed most about its dancing coquettish snippets; it deals with so much, just a pinch of each, Cornish fauna and flora, witchcraft, fairies, cookery and remedies. (We will never forget the bawdy laughter raised by finding the cure for a horse's broken knees). We also appreciated such diversities as Cornwall's economic structure, country planning, sea beasts and sailing mingled with a little early Church History as deftly touched upon, as by a butterfly, without being flippant. Yet, though these are well portrayed we especially enjoyed the chapter on the Cornish language and the concluding vision for Cornwall as being by far the best.

We could recommend this book to anyone.

TEANGADOIR

O am go h-am 39 yearly

In many ways TEANGADOIR is a smaller brother of "Irisleabhar Ceilteach" which we reviewed in the Spring. One can easily see the family likeness of a younger relative in being smaller and cheaper.

Like its big brother it is a pleasing commentary on Gaelic literature both Scots and Irish, with facilities for future writing in the other four languages.

One cannot but be cheered at the novelty of the preferable alternative to the 3/9 yearly subscription—any book at all, old or new, in Irish or Scots Gaelic, Manx, Breton, Cornish, or Welsh as an exchange from a fine variety stock of books on the Celtic languages which, in being produced in America, are probably unknown and unobtainable otherwise here in Europe.

Pdraig O Broin, 52 Derwyn Road, Toronto, 6, Canada, is the Editor and Publisher.

LETTERS—LITIR—LLYTHYR



Readers are invited to THE CELTIC QUESTION

(To the Editor of the "Celtic Time").

Sir—Ceiriog Llewelyn writes a rather unusual letter in yours of April 24th. Evidently a Welshman, he writes like a Scots Nationalist. I have been a Scots Nationalist, to my sorrow, since I attended Keptie School, and that is neither to-day nor yesterday; I say to my sorrow, not because I regret it (since it is natural for a person to be that) but because it has cost me so much to hold to my principles, and also that I have met so few genuine Nationalists in my travels.

I welcome the letter of Mr. Llewelyn because it sounds sincere, and although I have never met Sandy McIntosh I know him very well through his writings, respect him, and regret that he is so much of a voice in the wilderness of muddled thinking. Education in Scotland is not conducive to clear thinking, since it is ultra English in nature, and when we couple with this, the power of English propaganda, the poor Scots child has no chance in the world to grow up respecting the history or language or even the people of its own country. English education is designed to make better Englishmen, and in the case of Scots (also Welsh, Irish, Manx and Cornish) to transform them into presentable facsimiles of the approved Sassenach before they journey forth into the "civilised" world, which is synonymous with ENGLISH. Unless a miracle happens Scot-

land will disappear from the map before many generations are over. English education is the greatest enemy of Scotland, but the Scots will sit in their parlours listening to English propaganda over their radios or on their televisions and will not give a minute's heed to the warning voice which would tell them of their national danger. They are hypnotised by English propaganda.

The whole Celtic race is in like condition. The present studied repression of the Bretons in France and the prohibition of their Celtic language by the French Government is an everlasting blot on the fair name of our "auld ally." Ireland is the bright hope of Gaeldom, but what has the Scot learned from this race of heroes and martyrs and their hard won freedom? Only jealousy for they are afraid to grasp the hand of a brother Celt—lest England disapprove. Union is strength, just as Might is Right—Thei Neart thar Ceart—but the Scots cannot see their danger, they are content to remain "hewers of wood and drawers of water" for their masters, and so they will remain—unless a miracle happens and we find another Wallace. Scotland's injustices are too numerous to mention, but then her ability to suffer is beyond the capacity of most peoples. No nation or race can enter into union with England and survive as a nation or even preserve its national language and culture—English alone is noble. Cymru am Byth—

J. C. MACDONALD HAY.

A League of Celtic Nations

(Continued from Page One)

ply ships. Wales and Scotland could supply coal. Isle of Man would be the League's greatest tourist area. Wales could supply tin and Cornwall china-clay for pottery making, and also tin. The potential of the Celtic countries united in a League is boundless, greater even than any other European large country such as France, or even England. But if the Celtic nations are not united in a League, and each goes its own way, their potential is worth nil. Therefore in future may we hear more Celts demanding their respective Nationalist parties to include in their party programmes support for the formation of a "League of Celtic Nations" when independence is reached!

MARW—MARBH

KELOU A GANV. D'an 2 a viz Gouhere oc' marvet hor c'henel Yann Bourc'his (33), e Dulenn. Beziat e voe a bered Dean's Grange, Carraig Dhubb. Ra vezo ar peoc'h gantañ, goude ur vuhez a striv, emgann hag arvar.

DEATH

YANN BOURCHIS (33). July 2nd, in Mercer's Hospital, Dublin. Buried at Dean's Grange, Black Rock. That he may rest in peace, after a life full of endeavour, fight and dangers, for Brittany.

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HOW TO DO CELTIC KNOTWORK

When next you want a design to decorate something you are making, try constructing a real Celtic pattern, following the instructions outlined below for you by Mr. George Bain, who has written many books on the subject. Celtic Art is the one authentic art tradition native to our peoples and ought to be cultivated as intensively as our languages.

The Methods of Construction of Celtic Knotwork Art.

Commence with a row of equidistant points, then arch over and under in 2 spaces.

Stage 1. Stage 2. Stage 3. Stages 4, 5, 6, 7, 8, 9.

Arch. Break and rejoin. Observe each change closely.

There are numerous interesting variations. The breaking and rejoining must form knots, not rings.

If the shape A is used to commence the arching, many elaborate knots may be made.

Arching over 2. Arching over three spaces.

Designs for carving, embroidery, quilting, leatherwork, rug-making, jewellery may be made. Those below are in one band or in double bands.

Stage 1. Stage 2. Stage 3. Stage 4. Next stage or Thin line.

Stage 5. A different design.

By breaking and rejoining other designs may be made. An attempt should be made to use the designs.

Stage 6. Stage 7. Stage 8. Stage 9.

By applying them to Craft work.

The width of the bands depends on the size of the smallest space.

Stage 10. Stage 11. Stage 12. Stage 13. Stage 14. Stage 15. Stage 16. Stage 17. Stage 18.

Stage 19. Stage 20. Stage 21. Stage 22. Stage 23. Stage 24. Stage 25. Stage 26. Stage 27. Stage 28. Stage 29. Stage 30.

This is a good exercise in interlacing. It is suitable for Quilting, Embroidery, Wood and Metal work on large or small scale.