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ST. ERWAN

PATRON OF BRITTANY

Erwan Helori (Ives) was born in 1253 of noble parentage at the demesne of Kervarzin, near Landreger (Treguier) during the reign of Yann I.

From his early boyhood, he studied for the priesthood with great ardour and he was known to walk to the school several miles away every day. Later, he spent a few years in Paris University which was then attended by students from many countries; unaccessible to foreign influence he longed for his country. Back in Brittany he stayed in Rennes for a while as a judge at the diocese court, then to that of Landreger, and became a Parish Priest to a few country parishes. The reputation of his eloquence and force of conviction as a preacher soon extended beyond the bounds of the diocese as he went to preach in the neighbouring dioceses as well. A model priest, great theologian and a learned law expert, he became the father and the defender of the poor; his charity knew no bounds; he sheltered the beggars, gave them his possessions without thought for himself. In his bed at the demesne of Kervarzin, he used a stone as a pillow.

Saint Erwan was watchful of the interests of his country and always in the forefront of their defence. When in 1296, the king of France, Philippe le Bel, thought of trying to impose a tax on the Church property in Brittany to thus introduce a state of overlordship over Brittany, St. Erwan, true champion of national rights and freedom, had all the valuables of the Treger diocese locked in Landreger Cathedral and called on the people to protect them. Replying to some cowardly bourgeois who feared the power of the King of France, he quietly told them: "As long as I live I will defend with all my might Justice, the rights of the Church and the freedom of my country" and exhorted his people to defend them fearlessly. The following night he went to pray in the Cathedral at the shrine of St. Tudgual, the first bishop of Landreger. He went alone into the crypt. His valet, who had remained behind in the church heard the noise of voices; St. Erwan came out at last stating that peace had prevailed. In the morning, it was learned that the Frenchmen had gone, chased by the power of the Saints of Brittany and all the people sang the glory of Erwan Helori, the defender of his people. The regal rights and power of Yann I to impose taxes on Church property in his country, the symbol of full sovereignty, were recognised outside as well as in Brittany.

When Sant Erwan died in 1363, the whole country was in mourning, miracles multiplied, and one day came when the Pope, upon the request of the Breton sovereign, gave his solemn sanction to the spontaneous devotion of the Bretons for St. Erwan. St. Erwan's Day is celebrated on the **19th May.** A church named "St. Erwan of the Bretons" has been built in Rome; he is the personification of Brittany there, and is recognised everywhere as the Patron Saint and the defender of the Bretons.

TOWARDS A "UNION OF CELTIC PEOPLES"

To the advocates of a Federation of Self-Governing Celtic peoples the appearance on the book-stalls of **"An Aimsir Cheilteach"** has been profoundly welcome. Although at present few may appreciate the fact, nevertheless the whole Celtic world stands in a debt of very deep gratitude to those who have so courageously ventured. Their patriotism and their political foresight are an example and a challenge to the rest of us. The originators of **"An Aimsir Cheilteach"** are to be sincerely congratulated; may they be as sincerely supported by every Celtic patriot in all six Celtic countries. We have some excellent maxims to point the way,—from Kernow "One and All", from Alba "Touch ane, Touch a'" from Eire "Sinn Fein".

Let us turn for a moment to the history of the Celtic Peoples in our interrelationship with one another. In reflecting upon that history one can scarcely escape amazement at the very completeness with which our Peoples have been split up and disassociated from one another. In practically every factor of import in life of nations, in politics, economics, religion, in cultural intercourse and in the fraternal co-operation of nations of like racial kinship the Celtic Peoples have become divided from one another. Through our divisions we have been conquered, annexed, quasi-obliterated.

Not only have we been subjected wrongly to other races but, our greatest shame, we have only too often been the instruments of our own subjection. A record of the sad occasions upon which this has been the case would make a long and miserable chronicle. Our Peoples have suffered at the hands both of the treacherous individual prepared to sell his own national birthright and his particular People's freedom and also at those of the Celt who has grown fat and waxed great by cooperation in the subjugation of sister Celtic Peoples. The general attitude of Celts towards their national responsibilities seems to this writer, to have been finally typified in the activities of the 'hero of the Great War', of whom it can be justly said that the wrong perpetrated by him on his fellow-Celts across the Irish Channel was only surpassed by his clever betrayal of the struggle for national independence in his own country. We have been duped, one as another, century by century. In confessing to the treachery of the Celtic opportunists we should be wise to design our future action with the lessons of the last 800 years clear in our minds.

This split goes deeper than the occasions, referred to already, where paid mercenaries, individually or en masse, from one Celtic country have abetted the projects of foreigners upon some other Celtic country. This split reaches right down to the underlying conception of a fundamental Celtic unity; as a consequence, that historic conception has become blurred and lost. There is, for example, among the mass of the Welsh people an absolute apathy toward the fortunes of sister Celtic countries; and this apathy is quite as characteristic of the 'cultured' milieu in Welsh society as of the gwerin. One even meets with Nationalists who lack all sense of our Celtic affinities. To such people and to others it should be said that the next great creative upsurge in all fields of social and cultural achievement in the Celtic countries will be released by a reimpregnation of Celtic life with the message and meaning of Celtic history in all its facets. Any development not a consequence of this fact will be a distortion and of temporary duration and signification. As civilisation passes into the era of Nationalism the great need of the Celtic Peoples, and the task of our scholars, is the grand reintegration of the whole vast canvas of Celtic history. As soon as that has been completed and our countries effectively liberated there will come artists and poets, architects and designers, inventors, men of politics, of law and of religion who will appraise and utilise the message and meaning of that history in the rebirth of our foundered society. And when we shall all have taken long deep draughts at the springs of that inspiration (that 'golden wine from the Gaelta' — per H.MacD.) the world will begin to notice the unmistakeable rebirth of an ancient and dignified civilisation along the shores of the Western Ocean, a civilisation broken, once, by Rome, broken for a second time by England, but rising at last to the full majesty of its inherited promise and its splendid destiny.

It is not the purpose of this article to discuss history at any length; however, a few general remarks are relevant to the present argument. As far as Wales goes there is nothing in modern Welsh tradition to link Wales sympathetically with any other Celtic People: and one feels that this applies vice versa to our sister Peoples. Under the trials and blows which alien rule has inflicted upon us we have become exclusively self-centred and have as a consequence forgotten historical links of vital importance.

Celtic achievement in pre-Roman times, which was immense and, in many respects, quite astounding, has been enclosed in recent times and by certain partisan aspirants to fame in a very careful smokescreen. This vast period, of the utmost importance in relaying the basis of Celtic unity, must however receive adequate exposition and publicity in due course.

The period of crucial importance is that of the 500 years or so after the going of the Romans. During this time there developed that historical phenomenon and portent, the path of the Saints from Brittany through Cornwall, South Wales and on to Eire, Man and the North. The intercourse along this route must have been considerable; for many centuries it formed a world in itself, a Celtic Axis. I am myself from the gorse-covered moors of Cornwall and I have heard and have followed all my life the footfalls of our hallowed ancestors. The route of the Iberians, of the Celtic Saints, the route of the forefathers will again be the path of the children.

The seat of Canterbury to extend in ecclesiastical matters an authority coterminous with that pursued in temporal affairs by the Norman-French opened the floodgates of the Celtic world to centuries of trial and tribulation. The consequence of our troubles was that our sense of kinship be came obliterated. This splintering and isolating of the Celtic Peoples has been a disaster for us, one and all. Divided we fell, and there, to all intents and purposes, we remain.

It is my opinion that our continued division, if persisted in, is likely to ensure for us in the future misfortune as severe as those borne by us in the past. In other words we simply **must** rediscover our common affinities. The intense difficulties now besetting the European social entity are perilously magnifying the threats to the continued existence of the Celtic languages, and thereby of the Celtic Peoples. Those difficulties also contain possibilities; in co-operation it will be easier to seize opportunity when it offers.

England stands today in the brink of ruin. She is already eclipsed but the consequences of that change have yet to wreck their full havoc in English life and thus to become apparent to her citizens. When however a nation with the imperial traditions of England and with her density of population finds itself at the end of its tether any extremism becomes possible; every thing has its excuse. In such circumstances the wisest way to obtain from England a proper respect for the Celtic Peoples, for our languages and our national rights is for us to federate in defence of those rights. A federated Union of Celtic Peoples within the British and European Federations of Nations should, I suggest, be our goal.

The immediate thing is for us to get to know much more about one another. We must know more than the external facts which represent the individual problems of each for us. We must be taken to the life and homes of the working people. We must get to know the real problems behind the politics in all six Celtic countries. For this purpose **'An Aimsir Cheilteach'** is indispensable. Few realise the salutary effect which the evolution of a Union of Celtic Peoples is going to have in Western European politics; and few within the Celtic countries realise today the strength and status which such a Union is going to bring to each individual unit. As Hugh MacDiarmid has so long and wisely pointed out, such a Union will not only save the Celtic Peoples from eventual extinction but will also by its example and its leadership provide for Europe a way of recovery out of the morass into which European civilisation is gradually sinking. We have in the Celtic countries all the elements necessary for so historic a task. The Celts have yet a mighty contribution to make to human civilisation. Beneath our suffering and struggle there are deep stirrings.

It is time we commenced to build so representative a body of knowledge concerning our Peoples that we shall obtain an overall picture of the Celtic problem and shall thereby be enabled to draw up a tentative plan for a Federation of Self-Governing Celtic Peoples.

Siôn o Cernyw

The Clann Albainn Society

and the future of

The Scottish Highlands.

The planners are turning their attention with a vengeance to the Highlands of Scotland. On my desk as I write, is a collection of recent books and pamphlets with such attractive titles as 'The Problem of the Highlands', 'Highland Depopulation', 'Highland Power' and 'Labour Policy for the Highlands' and a pile of newspaper cuttings dealing with such things as afforestation, atomic research and plans for bigger and better bombing ranges. From these pamphlets and cuttings, it is obvious that the planners regard the Highlands, not as the home of the Gaelic people, but as an area of land, rich in natural resources, largely undeveloped, and ripe for exploitation.

Secure in comfortable armchairs in London offices, they contemplate the inundation of large tracts of arable land to provide cheap hydro-electric power for the industrial areas south of the Tweed, the setting up of factories and industrial estates—subsidiaries of English concerns—in the beautiful straths and glens, the blanketing of the hill-grazings with forests of conifers, and the provision of a steady supply of nitrates and superphosphates for the "improvement" of whatever arable land happens to be left. Presumably, from their frequent references to the tourist traffic, local colour and interesting customs, they also propose to retain a sufficient number of the indigenous inhabitants, suitably arrayed in tartan, to act as ghillies, to staff the new luxury hotels and to dispoil wealthy visitors from abroad in a picturesque manner.

The problem of the Highlands is not simply a question of how to put an area of mountainous country to its best economic use; it is a question of the future of Highland people, a race great, not in the degraded modern sense of the word, but truly great virile, active, intelligent, highly cultured and with a long history behind them of liberty and democracy. The present assault by planner-exploiters may be the last chapter in the struggle between the dull greyworsted of industrial insanity with its mass produced goods, its mass regimentation and its mass-produced mentality and the bright tartan of simple and natural living, with its accent of liberty and the importance of the individual. We may submit to this invasion and perish without trace—and the world will be a much poorer place; or we may reply in the way the Islanders of Lewis replied to Lord Leverhume's plans to industrialize the island —by refusing to work in the factories, watching the machinery rust away and then quietly dropping it into the sea!

For several hundred years English governments, assisted by Scottish quislings, have tried by means of brutal persecution, mass evictions, military conscription and economic pressure, to stamp out all traces of Celtic civilisation in Scotland. They failed, but they succeeded in creating the Problem of the Highlands. Briefly, the problem is this; governmental neglect and landlordism have ruined the basic industries, agriculture and fishing; no money is forthcoming to develop new industries, to improve transport and communications or to provide the elementary facilities and amenities which make life possible; the young people are forced by economic conditions to emigrate, to enlist in the armed forces or to seek employment in the cities, and an ageing and declining population is left. Houses fall into disrepair, drains are choked and arable land is overgrown with rushes, bracken spreads over the hill-grazings, transport and other facilities are withdrawn, piers and roadways are left unrepaired and a vicious downward spiral develops.

The question which faces every Scot today is this: are we to leave it in the hands of the planners—the lineal descendants of the very people who erected the problem—to work out our destiny?—or are we going to tackle the problem ourselves in our own way?

Let us examine the progress made by the planners in recent years. Atomic scientists have so far, succeeded in producing only weapons of destruction—and ill-health, sterility and death among the workers in the laboratories; hydro-electric development so far has almost entirely been directed towards producing cheap power for non-Highland districts, what little has been diverted for local use being at a cost far beyond the reach of the average crofter; afforestation has, until now, been limited to the ruining of good agricultural land with forests of conifers; and "because of shortage of labour" the few industrial enterprises undertaken have been staffed with foreigners and displaced persons.

With these lessons in our minds, we feel that the way to solve the problem is not to start at the top, armed with plans and blueprints, and build downwards but to start right at the bottom and build upwards from a healthy agricultural basis. Conditions being what they are, the only way this can be done is by deliberate and systematic re-colonisation of the Highlands. The function of the Clann Albainn Society is to rally all loves of Scotland, in the Celtic countries and throughout the world, to undertake such a re-colonisation. We aim to acquire, by gift or purchase, a derelict glen in the West Highlands, and in it establish a community of young people who will concentrate on reclaiming the land for agricultural purposes. Attention will also be paid to fishing, afforestation, trout-farming, weaving and home industries and others pursuits, and Celtic culture and a re-interest in and development of Scottish arts and letters will be fostered.

We will build our own roads, houses and bridges and through time hope to have our own hydro-electric scheme, a hotel and other facilities for tourists and visitors, our own transport system and small factories for the processing of our produce. Later similar communities will be established in different parts of the country.

At the moment we are concentrating on establishing branches of the Clann Albainn throughout Scotland and elsewhere, on collecting funds and on training an efficient team of young men and women to lay the foundations of our first colony.

Anyone interested in the aims and objects of the society, is invited to get in touch with: **Ronald K. R. Taylor,** Temporary Secretary, Kindrogan, Enochdhu, BLAIRGOWRIE, Perthshire, Scotland.

Tobar an Iarainn no Cul Lodair?

Mí na Bealtaine. "Ar Maidin Luain Cincíse, labhair an siofra sa ghleann!" I mí na Bealtaine, cuimhníonn muintir na hÉireann chan le brón ach le bród agus le mórtas cinidh ar 1798, agus go háirid ar fhir Loch Garman, fir a bhuaidh cathanna agus a rinne éachta a bhuadhfadh saoirse faoi chéad dá mbeadh an chuid eile den tír ionchurtha leo.

Fir Thobar an Iarainn agus Bhaile Eilís. Agus na mná cróga grádhacha, geal-gháiriteach, Gaelach, a bhí ag tabhairt aire don arm. Mná Mhóin na Saighead a rinne brát an chomplachta agus nar bh'eaglach lá an chatha Ba mhór é gníomh fear Loch Garman. Cuireadh oiread orthu agus gur shíothlaigh an troid. Ach níor bh'uon Chul Lodair cath Fiodh na gCaor. Mhair an chúis. Is siad d'adhain an tine beo. Tine bheo E m m e t. Tine b h e o 1848. T i n e bheo na bhFinini. Tine bheo Chogadh na Talún. Tine bheo 1916-'22. Agus an tine bheo atá fós i gcroí gach Gaeil is Eireannach gan géillsine d'eachtrannach ar bith.

Ba neamhchosúil 1798 agus 1745. 1745 bhí dóchas chine Gael as rí, nó prionsa. Fear maith do réir gach tuairisce. Ach d'éag sé, lag-spioraideach go leor, 1788. Agus ní raibh le déanamh ach é chaoineadh. Rud a rinne na fili. SORAIDH SLAN DON TSUAITHNEAS BHAN!

Nuair d'éag sé, d'éag an ceangal caradais idir chuid ar bith de Ghaeil Eireann agus Ríocht 's Ríoghra na Breataine, olc ná maith. Rugadh an scarúnachas agus an Pobiachánachas in Eirinn. Rugadh an Náisiúnachas Rómánsach in Albain. Briseadh ceangal idir Eirinn agus Albainn agus dlúthaiodh ceangal i d i r Shasana agus Albain. Chuaidh Alba chun rományúlachta, agus bunaiodh in Eirinn gluaiseacht feardha bródúil a thug toradh ariamh ó shoin. Rud spioradálta-dílseacht do "bhean den Ghaeltacht is do threibh Mhilesius", don Róis Geal Dubh. Dílesacht gníomhach Eire a ghnóthaigh agus Alba a chaill.

Ach "Grá mo chroí na Laighnigh, is iad d'adhain an tine beo."

DONN PIATT.

Big 'Unity' Meeting in Cork.

Some 2000 patriots congregated in Cork Town Hall on Monday night, 19th inst., at a meeting presided over by the Lord Mayor, Ald. Sheehan, T.D., to hear the eloquent and convincing appeals made by Northern M.P.s Cahir Healy, Joseph Stewart, M. E. Conlon, Senator Lennon, and by F. Robbin and G. J. Scott of the Anti-Partition League, to take up the fight for the abolition of Partition.

The speakers were given a tremendous reception. A branch of the Anti-Partition League was formed in the city.

"An Aimsir" contributed in distributing leaflets reproducing the front page article of our November issue about Partition.

Irish Prisoners in England.

It would appear that the British Government can give a full proof stereotyped reply showing that their hands are tied in the matter of any eventual release of the 25 Irishmen, most of whom are serving twenty years sentences in Parkhurst Prison in the Isle of Wight: so long as the Irish Government has not formally asked them, their release might be interpreted as unfriendly to the Irish Government.

This gave the "Irish Democrat" English published paper of Communist tendencies an opening for making a display of gallantry towards those men on the 18th April at the Holborn Hall, London.

Such distinguished personages as the Archbishops of Armagh and Tuam, subscribers to "An Aimsir Cheilteach" have supported the release of those men on humanitarian grounds.

Now that the Eire Government has written to the British Government in f a v o u r of their release, it is up to the latter.

Halting the decline

National Revival in Welsh Education.

It is a temptation sometimes to the Welshman to gaze on the mouldering ruins of Norman castles that bestrew his country, and to reflect by how many years the nation they were set up to quell has outlived the nation that built them. But, to temper self-satisfaction, comes the chilling reflection that perhaps they are only in ruins because the Welsh man is now too docile to require taming. Have they collapsed because the Welshman was too strong for them—or because he was too weak to make them necessary?

We think likewise of the towns which the invader established on the land he seized, those preserves of alien influence set up to break the spirit of the people; and think with complacency how much a part of Wales today are Cardiff and Swansea and Carmarthen and Aberystwyth, even how the Welsh language, banned from the streets of Caernarfon when the Normans built the town, has now seized universal possession where Norman-French once enjoyed so arrogant a monopoly. Yes; but do we remember that against these rare spectacular triumphs, we have to set the fact that however much a part of Wales they have become administratively, many towns in Wales today are as aggressively English in spirit as they were once Norman or Roman, and that the contribution they have made to the typically Welsh character of the country has been almost negligible. They have in some cases absorbed the influence of the country surrounding; through the years some have mellowed, and lost their strident incongruity. But their influence on Welsh life has been largely destructive.

We should not underestimate the cunning of the inventor. It is true that when he put a law on his statute book designed to kill the Welsh language, it was an a l m o s t complete failure; but what he could not achieve by this rather academic means, he largely achieved by his castles and his towns.

The Subtlest Weapon.

And he had a third weapon, too; undoubtedly the most devastating of them all. That weapon was education. It was most devastating because most subtle; for it was presented not as an attack on Welsh nationality, but as something beneficial to the people. In an earlier generation, the Welsh aristocracy whom war had never completely broken, had been won over by opening to them the golden gate to success in London and the English court; and when English education came to Wales, it did in effect, the same thing for the working class. It opened the gate to success—of a kind—in England.

Mere hostility to Welsh culture might have cemented the spirit of Welsh nationalism into an unbreakable opposition; but scorn is more effective than hostility. If the Englishman's contempt of the language and culture of Wales had been the result of his own nationalist prejudice, it would have been more easily countered; but the English legislator had neither sufficient knowledge nor interest in Welsh culture to be hostile. His contempt for things Welsh—with which he succeeded in infecting a large section of the people of Wales themselves—was of very different origin and today, when we are seriously concerned with turning education into a weapon of defence and not of destruction it is important to understand what were the motives which made it so disastrous in the past, and, indeed, still make it so at the present time.

Reversal of Policy.

A new booklet, **Education in Wales, 1847-1947,** just published by the Welsh Department of the Ministry of Education (Stationery Office, 1 St. Andrew's Crescent, Cardiff, price 1/3) to which reference was made in last month's **Aimsir Cheilteach,** provides much useful information on the subject. The mere fact of the publication of the book by a department of the English government is of enormous significance, and must be the occasion of no little envy to our Breton cousins struggling for the most elementary justice for their language in the schools of their own country.

In the Preface, Mr. George Tomlinson, Minister of Education, writes: "I believe that the language, the literature, the history and the traditions of Wales are the priceless heritage of all Welsh children". This statement **cliché** though it may be to the nationalist, represents a revolutionary reversal of the consistent policy of English education in Wales, and is all the more significant in that the Welsh Department of the Ministry of Education is making a serious, limited, attempt to work—not talk—on these lines. And this at a time when in every other aspect of government administration the national characteristics of Wales are set aside as being of no importance, a factor which inevitably nullifies most of what this new Educational policy might otherwise achieve.

The motives of the English in imposing their system of education on Wales were quite clearly revealed when William Williams, a Welshman who sat as Member of Parliament for Coventry, appealed to parliament in 1846 for an Inquiry into the state of Welsh education which would lead to its reform.

"It should be borne in mind" he said in justification of his request, "that an ill-educated and undisciplined population, like that existing amongst the mines in South Wales, is one that may be found most dangerous to the neighbourhood in which it dwells and that a band of efficient schoolmasters is kept up at a much less expense than a body of police or soldiery".

There was in fact very little education worth the name either in Wales or England at this period, as it had not yet become worth while from the point of view of the industrialists and landowners who ruled the country. And when three commissioners were appointed to inquire into Welsh education, it was not a conscious attack by England on Welsh national culture. Parliament did not know that Wales had a culture; even today, in 1948, this is equally true. Education for the lower classes, into which category almost all Welshmen fitted, had nothing to do with culture, and certainly not with national culture. For the upper classes in England, it was largely a matter of training mind and character, and what we would today call "English culture" was almost completely submerged under a curriculum of Greek and Latin. But that was the upper class educational tradition: for the workers, education was necessary only so that they could read the Bible (and thus become good, law-abiding citizens) and generally fit into the industrial society. Also, as this booklet points out, "educated states seemed to be the most victorious in war".

Hostility to Welsh.

So that when the government appointed, to inquire into Welsh education, three commissioners who "had all been educated at English public schools and at either Oxford or Cambridge" it did not realise that anything so high-falutin as a national culture might be at stake. But "they knew very little about the English working classes and still less about the peasants of Wales. Still more important, they knew no Welsh and had strange ideas about the language and its literature. They and their assistants consulted chiefly the local squire and the local clergyman. This would have been an obvious and suitable approach in many parts of England, but these persons at that time, and with some notable exceptions, were not the best qualified to give a true picture of conditions in Wales".

The main contention of the massive report which these three Englishmen produced, and which united all Wales in a fury of opposition, was that Wales was sunk in ignorance and immorality. The main causes for this, the report a l l e g e d, was the Welsh language and Nonconformity. (Continued Col. 4).

WELSH NEWS IN BRIEF

Design Week, Wales.

The Council for Industrial Design, in co-operation with the industrial and commercial associations of Wales, has held a "Design Week" for Wales in Cardiff, including lectures on design in the factory, the home and the shop and a "Design Fair" held at the Welsh National Museum which attracted much attention. The purpose of the fair is to develop taste among purchasers of household articles produced by the new light industries of Wales.

St. David's Cathedral,

. . . the ancient shrine of the Welsh people, is appealing for £100,000 to restore the fabric of the church. Gifts from all Celts who are interested in this fine and very historic building will be welcomed by the Dean, whose address is St. David's, Pembrokeshire.

No Air Development.

Lord Nathan, Minister for Air in the English Government, has told the Welsh Advisory Committee on Aviation that all plans for the development of Welsh air services must be indefinitely postponed because of England's economic difficulties. This came as a great shock to the Committee, which includes a number of keen Welshmen who have prepared practical plans to meet the needs of Wales in this matter. The importance of aviation is greatly emphasised because the land communications of Wales have developed only in the direction of London, making transport from north to south a matter of great difficulty. The issue of a new arterial road to link the north and south of the country has been raised at intervals over the last twelve years, and although the route has been unofficially surveyed and p l a n s drawn up, the project has been consistently ignored by the government. Cardiff City Council has recently decided to raise the matter once again.

Modern Welsh writers.

Mr. Saunders Lewis's lecture on "Modern Welsh literature", which aroused great interest when it was delivered at last year's Celtic Congress in Dublin has been published for the first time in summary in the April number of "The Welsh Nationalist", obtainable for 3d. (and 1d. postage) from Swyddfa'r Blaid, 8 Queen Street, Cardiff.

Welsh News Letter.

Mr. R. G. Lloyd Thomas, a young Welshman who has just returned home from Australia, has launched a fortnightly newsletter on Welsh affairs which will be of interest to all Celts. In the short time he has been back in Wales, Mr. L l o y d Thomas, who is the representative of an Australian paper, has become a well-known figure in broadcasting, especially for his "Welsh Oddyssey" series — a radio survey of present-day developments in Wales. Unlike the nationalists, who demand Dominion Status for Wales, Mr. Lloyd Thomas advocates a federal government for Britain on the Australian pattern, w i t h Wales as a self-governing unit within it. Published on the 1st and 15th of each month, the News Letter will be sent to subscribers through the post, and subscriptions (12/6 for one year, 7/- for six months) should be sent to the The Priory Press, Ltd., The Friary, Cardiff.

"The Welsh language", they said, "is a vast drawback to Wales, and a manifold barrier to the moral progress and commercial prosperity of the people. It is not easy to over-estimate its evil effects".

On such foundations modern English educational p o l i c y, right up to the last few years, has been built. There was no conscious desire to eradicate Welsh culture; just incapacity to imagine that such a thing could possibly exist, together with the Englishman's remarkable aptitude for assuming that all foreigners are depraved and that it is an act of the highest charity to force them to behave like Englishmen.

(To be continued).

CYFRIFOLDEB CYMRU

Mewn colofnau eraill, gwelir dau adroddiad yn dal perthynas a chydweithrediad cyd-Geltaidd o safbwynt Cymru; un ohonynt am weithfarwch Cymdeithas Uno Iwerddon, y llall am gyfarfod diwethaf Pwyllgor Gwaith Plaid Cymru yn Aberystwyth. Pwysleisiodd y cyntaf berthynas Cymru ag Iwerddon; a'r ail ein perthynas a Llydaw.

Y mae gwaith Cymdeithas Uno Iwerddon eisoes yn adnabyddus yn ddiau, i'n holl ddarllenwyr. Mater i Iwerddon ei hun yw datrys problemau llywodraeth ar ei thir ei hun, mewn gwirionedd; ond tra bod llywodraeth Loegr yn cadw is-senedd y chwe sir gogleddol mewn grym, a thra bod Cymru, yr Alban ac Ynys Manaw yn parhau'n weinyddol yn rhannau o Loegr, y mae arnynt hwy gyfrifoldeb arbennig i ddylanwadu ar l y w o d r a e th Loegr i roi i Iwerddon yr undod y brwydrodd cyhyd amdani. Ac os oes gennym ni yng Nghymru gyfle i gynorthwyo Iwerddon yn y mater hwn, ni fyddwn ond yn talu ychydig o'n dyled i'r cenedlaetholwyr Gwyddelig a ysbrydolodd arweinwyr ein cenedl ni yn y ganrif hon a'r ganrif ddiwethaf.

Yr un mor gryf yw'r rhesymau dros gydweithredu'n agos a'r Alban, gan y byddai dylanwad sylweddol gan ein dwy wlad petaent yn barod i gydweithio yn senedd Llundain. A mwy na hynny: rhaid cyfaddef fod yr Alban ar hyn o bryd ymhell o'n blaenau ni yn y frwydr am hunanlywodraeth. Gwelyn y dyddiau hyn Gynhadledd Genedlaethol yn yr Alban yn galw am radd helaethach o ymreolaeth; gwelwn lywodraeth Loegr yn caniatau iddi ryw fymryn bach o ddatganoli er mwyn ei chadw hi'n dawel. A gwelwn y pethau hyn yn dylanwadu ar y farn gyhoeddus yng Nghymru, ac ar ein Haelodau Seneddol. Gwelid eisoes bod rhai ohonynt yn dechrau teimlo eu cyfrifoldeb i'w cenedl eu hunain, er bod teyrngarwch plaid o hyd yn llethu eu gwlatgarwch.

Ond pa beth yw ein cyfraniad arbennig ni i'r bywyd Celtaidd? Ni allwn honni bod yn fwy crefyddol na'r Llydawiaid, fwy gwlatgarol na'r Gwyddelod, na mwy anturus na'r Sgotiaid; ond y mae gennym yn ein hiaith, diwylliant a'n traddodiadau rhywbeth o werth uchel iawn nad oes gan yr un o'r gwledydd hyn.

Cofiwn gyfoeth ein llenyddiaeth yn yr Oesoedd Canol; rhyddiaeth yr ail ganrif ar bymtheg; bywiogrwydd ein llenorion modern.

Gwir bod diwylliant ein cefn gwlad wedi gwanychu'n enbyd yn ddiweddar; ond ni all neb aros am rai misoedd yng nghefn gwlad Lloegr heb sylweddoli cymaint sydd eisoes gennym o'n diwylliant gwerin o'i gymharu a'n cymydog. Gwelwn fod seiliau cadarn bywyd cenedlaethol gennym hyd heddiw; ac am hynny diolchwn i'r cenhedlaethau a fu. Er nad ysgubodd cenedlaetholdeb y wlad eto yn ein h o e s ni, eto gwyddom mai gwaith caled yn unig sy'n eisieu i chwythu'r deimlad genedlaethol yn fflam; ond os collwn unwaith y seiliau hyn, ni fydd modd ail-greu'r genedl Gymreig hyd yn oed o ennill annibyniaeth llwyr.

Wrth werthfarogi a meithrin diwylliant Cymraeg, byddwn yn cryfhau ysbryd Celtig ein cymdogion ac yn uno â hwy i gyflwyno i'r byd y gwerthoedd ysbrydol y mae arno cymaint o'i eisieu y dyddiau hyn.

Llydaw

Ond y mae gennym gyfle arall i ddangos ein parodrwdd i helpu ein cymdogion, ac i weithredu'n uniongyrchol i gadw diwylliant gwlad Geltaidd arall i'r cenedlaethau a ddaw. Yn y cyfarfod diwethaf o Bwyllgor Gwaith Plaid Cymru, y cyfeiriwyd ato eisoes, galwyd sylw at wrthodiad Ysgrifennydd Cartref Lloegr i ganiatau i'r Llydawiaid a ddaeth yn alltudion i Gymru aros yma. Fe lwyddodd llywodraeth Ffrainc i ddylanwadu hyd yn oed ar awdurdodau Prifysgol Cymru i ddiswyddo Llydawr adnabyddus a oedd yn darlithio yng Ngholeg Abertawe. Ers amser y mae'r ffeithiau am ddioddefaint Llydaw yn wybyddus i Gymru. Aeth dirprwyaeth i Lydaw yn cynrychioli Cyngor yr Eisteddfod Genedlaethol; cyhoeddwyd eu hadroddiad, ac fe chwalwyd yn llwyr cyhuddiadau Ffrainc yn erbyn y ffoaduriaid hyn, gan d d a n g o s bod llywodraeth Ffrainc yn gormesu ar Lydaw ac yn carcharu ei harweinwyr er mwyn lladd ei hysbryd cenedlaethol a'i llyncu'n llwyr fel rhan o Ffrainc.

Y mae perygly i ni yng Nghymru ddyfod yn rhy hoff o adroddiadau: erbyn hyn prin y disgwyliwn weld gweithredu ar yr un ohonynt. Ond y mae arnom yn y mater hwn gyfrifoldeb moesol na allwn ei osgoi: nid syniad academaidd a marw yw cydweithrediad a Llydaw yn awr. Y mae dynion di-euog a'u teuluoedd yn dioddef o hyd yn Llydaw, ac ar ffo yn Ffrainc a Sbaen. Ac yn awr dyma'r ffoaduriaid a ddaeth am loches i Gymru yn cael eu gyrru o'r wlad gan Ysgrifennydd Cartref Lloegr.

Ni ddylai'r un Aelod Seneddol gael eiliad o heddwch gan ei etholwyr nes bydd y frwydr hon wedi ei hymladd hyd fuddugoliaeth ar lawr Ty'r Cyffredin. Ni ddylai'r un bore fynd heibio heb i swyddogion Whitehall weld pentwr o brotestiadau yn cyrraedd eu swyddfeydd cysurus oddi wrth bob cymdeithas a chapel yng Nghymru. Y mae gennym yn awr gyfle i roi arweiniad i'r Alban ac i Iwerddon; a'r un pryd ennill yn ol ychydig o'n hunan-barch a ddioddefodd cymaint yn ystod blynyddoedd maith o aneffeithiolrwydd cenedlaethol.

The Keir Hardie Fellowship,

named after the pioneer Scottish socialist and war-resister who was member of Parliament for the Welsh constituency of Merthyr Tydfil has held its first public meeting in Swansea. The purpose of the society is to resist the application of military conscription to Wales.

Welsh Nationalist Party news.

In a review of the Party's contribution to the campaign in defence of Welsh land threatened by the War Office, it was reported that public meetings had been held in various parts of the country to give opportunity of expression to public opinion on the matter. It was emphasised that up to the present the Minister for War had refused to recognise that any special problems existed in Wales, and that the country was being treated in all respects as a part of England. The importance of the rural areas to Welsh life made it essential that there should be no slackening off in resistance.

The Party Secretary, Mr. J. E. Jones, dealt with the widespread allocation of responsible posts in Wales under the Coal and Electricity Boards to Englishmen, and the resultant drift of skilled and qualified Welshmen into England. It was decided to raise the question of these appointments with the Welsh Parliamentary Party.

Representatives of Committees and Branches throughout Wales presented reports of activity, including the establishment of new Branches, and the names of candidates to contest seats in the n e x t General Election were approved.

ROY A. LEWIS.

Thanks to these

Further to the two lists previously published, we have received the following contributions:

	£	s.	d.
Patrick de Bragha, Dublin	5	0	0
G. McCaffrey (Europe) (previous £3 10. 0)	2	10	0
Y. Ar M., (Brittany)	3	0	0
Dan Breen, T.D., Dublin (previous subscription 15s.)	2	0	0
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G. Rees, Swansea.	1	1	0
Prof. Calleanane, U.C.C., Cork,	1	0	0
Brian Callender, New York,		15	0
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Fr. A. ar C'h., (Brittany)		11	0
Julaus C., (Brittany)		10	0
Mr. Der., (Brittany).		10	0
J. P. Sankey-Barker, Crughywell, Brecons.		10	0
G. Ni Chonaill, Manchester, (Monthly subscription)		5	0
"Dirazo", (Brittany)		5	0

Each of the above calls out to those who wish us to live and develop, who can help us and who have not done so yet.

Interceltic Co-operation In Action

THE IRISH IN WALES.

Work of the Anti-Partition League.

One of the most auspicious signs of the development of Cambro-Irish relations was the celebration of St. Patrick's Day in Cardiff, the capital of Wales, by the Anti-Partition League of Ireland.

At a public meeting in the Cory Hall, Cardiff, Mr. Roddy O'Connor of Omagh gave the facts and figures of the injustice of the present division of Ireland: while on the same platform Mr. Gwynfor Evans, young President of the Welsh Nationalist Party, spoke of the inspiration which Wales had received in the past from the great leaders of Irish nationalism, and urged closer co-operation between the two nations for the benefit of both.

Mr. Roddy O'Connor and Dr. Campbell, together with Mr. J. E. Jones, the Secretary of the Welsh Nationalist Party, were the guests at the St. Patrick's Day dinner held by the League the following evening. Here again Celtic co-operation was emphasised, and Mr. Jeremy Tuomey, in proposing "Wales—the land we live in", appealed to all Irish people to support self-government for Wales.

In the chair on both occasions was Mr. J. Fogarty, to whose energy, sincerity and capacity for organising the success of the Anti-Partition league in Wales is largely due. Mr. Fogarty has spent many years of his life in Wales, has travelled all over the country and is familiar with its people. Yet he remains a fervent Irish nationalist, and his efforts in support of his nation are unsparing. He is also an advocate of Welsh self-government, and a member of the Welsh Nationalist Party.

The relationship between the two nations in the environs of Cardiff can claim respectable antiquity, even if Welsh and Irish have not always been on the best of terms. Irish was probably spoken in these parts in early times before Welsh was heard here: and in recent times, emigration from Ireland to this area when the iron and coal industries were developing, given a ghastly impetus by the great famine, was on a huge scale. Today a very large number of the population are of Irish descent, and one finds Welsh-speaking Welsh men bearing Irish names. Much has happened throughout history to create ill-feeling between the nations: industrial problems, religious differences, and above all the fact that the two peoples were completely ignorant of each other's history, language and outlook. Today the Welshman travelling in Ireland is disconcerted by the almost complete ignorance of Wales which he finds prevailing; doubtless the Irishman in Wales finds an equal ignorance of Ireland.

Although the main purpose—indeed the only purpose—of the Anti-Partition League is to secure the unity of Ireland, it is in the process doing much to break down barriers of prejudice and to bring the two nations into sympathetic contact with each other. Similarly the Welsh Nationalist Party has, through the years, circulated the works of Irish nationalists, encouraged its members to visit Ireland, and done much work to deepen Cambro-Irish understanding as an incidental part of its work to secure Welsh self-government. A number of members of the Welsh Nationalist Party are also members of the Anti-Partition League.

The League now has two Branches in Cardiff and has others in Merthyr Tydfil and Tonypandy. On January 9th, '48 a separate national executive council was formed for Wales, and Mr. Fogarty became its first chairman.

"Friends of Wales"

"Cyfeillion Cymru" (The Friends of Wales) is a Catholic organisation outside Wales. It has two circles in Ireland, both Gaelic speaking, one St. Brigid's Circle with 2,303 members at Tullow, the other being at Colaiste Mhuire, Tourmakeady, Co. Mayo. A quarterly newsletter, **Llais Cyfeillion Cymru** is supplied to members. The General Secretary is Miss Winifride Loughlin, 8 Sandown Lane, Wavertree, LIVERPOOL.

Bretons in Wales.

A resolution condemning the action of the English Home Secretary in expelling Breton refugees from Wales was passed by the Executive Committee of Plaid Cymru (Welsh Nationalist Party) meeting at Aberystwyth on Saturday, 3rd April.

"No explanation of its action has been given by the government" declared Mr. Gwynfor Evans, president of the Party. "It has been established beyond all doubt by the report of the Eisteddfod Council that in many cases these men are exiles simply because of their defence of Breton language and culture against the centralising uniformity of the French government. We have been glad to welcome among us some of the most distinguished leaders of Breton culture, who are now compelled by the Home Secretary's action to seek refuge elsewhere. As a Party, it is our responsibility to co-operate with any other movement in Wales to secure justice for these men".

. . . while Gallic cynicism gloats about it.

This is what the daily Paris paper "Aurore", of radical-socialist opinion, publishes under heavy headlines on the 25th March:

"London, 24th March, 1948.

A group of Welsh M.P.'s are to protest in the House of Commons against "the help which the British authorities are giving to the French Government in the latter's persecution of the Breton nation" and they will ask Mr. Atlee to intervene in Paris so that the report of the delegation which visited Brittany in April, 1947 be taken into consideration.

A notorious conclusion of this report was to ask that the Breton language be included in the "baccalaureat" programme and that French, "a subsidiary language in Brittany, would only be taught after Breton and through it" (by the way a misrepresentation of the Welsh report).

"This is in itself a rather good subject for comic-opera" the French paper gibes.

Then comes the usual ever-ready "collaboration" label to brand the Breton nationalist refugees in Wales, (while it is definitely known that not one of them has ever collaborated with the Germans during the occupation). One of the victims is accused of anti-French propaganda in Wales, and the paper to conclude:

"The British Government has just suppressed the "Free Bretons" permits and the principal ones, Jean Moger in particular already left Welsh soil".

Referring to their taking refuge on Irish soil, it adds " . . . if the new Eire Government, much less tolerant for the trouble makers than that of Mr. de Valera, do not intervene in its turn". Is this a boast or a feeler?

It would be hard to credit that this Government would be appreciative in any way of such reference, from such people.

"Irish call from Cornwall"

We read in the "Standard", 28th March:

One of the quaintest of the Cornish fishing towns is St. Ives, situated on the North coast, fifteen miles from the Land's End. The Faith was brought to St. Ives (then called Pendinas) by an Irish maiden named Ia, who crossed the sea "on a slender leaf"—probably a fishing coracle—and joined a large band of Irish missionaries in the evangelisation of West Cornwall.

When Ia died her memory was to be enshrined for all time in the name by which Pendinas then began to be known: Porthia, St. Ita's port, and eventually St. Ives. The heirtage of the Faith she had left them was cherished by the people of St. Ives for more than a thousand years, and relics of that early Christianity are to be found in many parts of the town.

Since the arrival of St. Ia in Cornwall, little has been recorded of any Irish-Cornish links being established until as recently as July, 1947, when a little Association was born in St. Ives, to be christened The St. Ives Catholic Irish Association.

Founded by a small band of exiled Irish men and women, this body commenced its activities by holding a ceilidhe, the first ever held in Cornwall, and truly an historic occasion in this little town where the natives first learned the Faith from an Irish maiden. From that recent date there has been great and rapid progress.

This Association's main objects are to help Irish Catholics to stand firm in the Faith and to provide a medium whereby the Irish folk resident in, or visiting St. Ives, can meet and join in social customs of their own countriestry, and for the latter purpose the Committee organises ceilidhes, dancing classes and a Celtic language class.

The link between Celtic Cornwall and Ireland is so close that a sub-committee was formed recently to investigate the possibilities of a Celtic festival in Cornwall, and the Celtic body known as the Federation of Old Cornwall Societies was approached to see if an alliance could be established.

In welcoming the suggestion, Mr. R. Morton Nance, the Grand Bard of Cornwall, emphasised that the Irish and the Cornish have one thing in common—a Celtic ancestry, of which both peoples are proud.

AN EMSKIANT VROADEL A SAVETEIO BREIZH

Evel ma skrive Kergourle, en niverenn diwezhañ, ar spered broadel a zo an dra bouezusañ evit adsavidigezh Breizh. Ar spered hag an emskiant vroadel a zo breur ha c'hoar. Hepdo ne vo ket adsavet hor Bro. Dre ma oa bev spered ha emskiant vroadel pobl Iwerzhon hepken eo e taolas reveulzi 1916 he frouezh.

Mac'homerezh sevenadurel Bro C'hall, dreist-holl e-pad ar 160 vloaz diwezhañ, dre he skoliou, he servij-soudard hag all, habaskded ar Vretoned, hon diouer a vlenierezh broadel dreist pep tra, a zo bet kaoz d'hor spered broadel da vezañ goloet gant brumennou ha da gouezhañ ken izel ma 'z eo bremañ teñval-tre gant hor Pobl dre-vras.

En Iwerzhon, e Bro-Gembre hag e Bro-Skos, e oar pep hini ez eo Iwerzhonad, Kembread pe Skosad hepken, ha n'eo ket Saoz; anaoudeget eo gant ar Saozon ivez. E Breizh, e kred an dud voutin ez int Gallaoued, ha ne veizont ket talvoudegezh ar ger 'Breizhad' peogwir n'o deus nemet deskadurezh, lezennou touellus Bro-C'hall ha kelaouennou a spered gall d'en em vagañ diouto.

C'hwi, broadelerien, a oar ar wirionez. Gouzout a rit petra eo ene Breizh, perak e tlefe bezañ dieub evel ma 'z eo broadelezhiou all ar Bed. Sklaer eo deoc'h ar soñj eus petra a zlefe Breizh bezañ gant he sevenadur broadel adkavet. Dre-se, he c'harit evel ho mamm-vro; evel ma lavare an Ao. Perrot: "Ne c'hell ket un den kaout div vamm, ne c'hell ket kaout div vamm-vro".

Dalc'hit ha prizit an teñzor-se: an emskiant vroadel. Spi hor Bro eo; met n'eo ket awalc'h: ho tlead strizh eo he skignañ, he hadañ e-touez ar Vretoned. An anaoudegezh a zo deoc'h a lak war ho chouk ar samm da sklerijennañ ganti ho preudeur a zo c'hoazh en deñvalijenn. N'eo nemet pa vo anavezet diazez broadel Breizh ha dihunet dre-se an emskiant vroadel enni m'en em gavimp war an dachenn e-lec'h ma vo gounezet an trec'h ha ne vimp ket pell dioutañ neuze, rak amzer-da-zont hor Bro a zo etre hon daouarn da gentañ.

Chomit tost d'ar Bobl, eta; ho pezit truez ouzh he dienez a venoz broadel. Komzit, kanit d'an dud, skrivit evito, en hor yezh bepred, pa vo an tu d'hen ober; diskouezit dezho petra 'zo c'hoarvezet d'hor Bro ha petra eo he flanedenn wirion, petra eo galvet da vezañ ha d'ober er Bed-mañ. C'hwezhit tan ho karantez evit Breizh ha luc'h hoc'h anaoudegezh dre vaeziou, lanneier ha menezioù ar Vro. Lavarit d'an dud ivez n'eo ket ha ne vo mui Breizh hec'h-unan-penn. Tud all, breudeur deomp dre ar ouenn, hag o deus tremenet dre an hevelep diaesteriou, kollou hag ankeniou e-pad o istor, hag a gompenn kudenn Vreizh hag a gar anezhi muioc'h-mui, a vo en he c'hichen.

Ret eo komz d'ar Bobl hag ober outi en un doare a gomprenno; hogen arabat eo dilezel ar menoziou broadeler rik; a-hendall e vije kollet ene hor Bro hec'h-unan ha gantañ danvez he buhez da zont.

Bez' hon eus un dlead all ivez e-keñver hor breudeur broadeler; a ali disheñvel diwar traou 'zo en em gavimp alies; kevredigezhiou o devo menoziou disheñvel an eil diouzh eben. Hor c'harantez evit ar Vro hag hor c'hoant start d'hec'h adsevel, pe da reiñ en-dro dezhi he flas dindan an heol e-lec'h ma c'hello adsevel, a zle hon unaniñ krenn hag a zle bezañ lakaet ganeomp a-us d'an traou a zispartife ac'hanomp. Galvomp hor c'harantez hag hor Feiz er Vro evit hon harpañ da vezañ bouzar ha dall ouzh al lorc'h, an disfiziañs hep diazez rik, ar warizi ouzh ar re a labour evit an hevelep pal, pe a zo leun o c'halon gant an hevelep karantez. Greomp hep ar "chapeligou" hag o spered strizh bihan ha difrouezh; arabat ankounac'haat ez eo Breizh hepken ar pal, hag un emsav, n'eus forzh pe hini, he servijour.

Skoazellomp p'hon eus digarez d'hen ober ha bezomp bepred eeun ha digor gant ar re a labour hag a stourm war an hevelep tachenn: hini hor Bro mac'hagnet a rankomp sikour buan a-raok ma vo distrujet da vat gant an estren.

Setu petra a raio ar re a fell dezho labourat hag en em gannañ evit Breizh a **wir** galon. Ar re all a zo ar re hag a soñj enno o-unan da gentañ (pe hepken), daoust dezho diskouez alies ur spered brogar dispar; peurliesañ e komzont kalz; skignañ a reont keleier, reizh, livet gant o soñjou pe direizh; traou "kuzh" o devez da lavarout, da adlavarout ha da skrivañ diwar-benn hini pe hini, pe tud'zo; avel ha trouz a ra an "teodou" pe ar "pluennou"-se (a-wechou ne reont nemet-se) ha koulz lavarout atav e teu muioc'h a zroug diwar-se eget a vad diwar al labour a reont.

Ma ra ar Vrogarourien wirion ar pezh a skrivañ a-us, e vo dilezet tamm-ha-tamm ar re all o-unan-penn: "dispartiet e vo ar gwinizh diouzh an dreog".

Bez' e c'hellor neuze mont eeun gant al labour, ar pezh a vo ivez kalz plijusoc'h ha fonnusoc'h.

L.M.A.

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IT DEPENDS ON YOU.

Scotland and a European Union

An excellent article by Dr. Robert McIntyre was published under the above heading in the April issue of the "Scots Independent". Dr. McIntyre points, in particular, at a feeling of **frustration** associated with the democracies' inability to secure positive achievements in the present state of affairs as the main obstacle barring the way towards progress in general and to a rapid evolution in favour of a European Federation:

". . . . . . Freedom has many sides. The negative defence of the freedom of speech, assembly, and religion does not of itself inspire the peoples today. Real political freedom is the antidote to the monstrous and reactionary totalitarian tyrannies now called Communist as they were called Fascist a few years ago. By real political freedom is meant the ability and power of a genuinely democratic people to secure positive achievement in both material and social sense in their country. There is today in many countries and among many people a great feeling of frustration. They feel that the power of deciding, even indirectly on necessary action has left them. Consequently their responsibility is felt to be diminished accordingly; and freedom itself is a consequence of responsibility in the political sphere and vice-versa.

This feeling of frustration is as dangerous a fifth column in Europe today as are the subsidised agents of the Kremlin whose distorted outlook and crooked methods would bring them to nought in any healthy society. It is no accident that the smaller self-governing countries of Western Europe are in a more healthy political state than the larger ones; for there democracy can be more vital and the people and their governments are close together. The people feel responsible for their governments and the latter can act on the peopl's wishes without interminable delay of too much Committee convening . . . ."

Dr. McIntyre's following remarks with regards to Scotland would just as equally apply to Wales and to Brittany, and in some respects to Ireland taken as a whole:

" . . . We know the direction which affairs in Scotland must take if she is to be effective in maintaining that dynamic democracy which alone is a bastion of freedom in the modern world. Her people have not lost initiative, they have not lost their love of freedom but they have lost effective political freedom without which her people cannot achieve the necessary solution to the social and political problems of modern industrialism which become more intractable as concerns grow in size and men become less important cogs in the machine.

If the Scottish people wish to play a part in the preservation of fredom and in a new European Federation they have to regain control of their own affairs. The only way to defend what freedom we now have is to remove the obstacles to the development of a dynamic democracy in Scotland.

Your Fight is Europe's.

The movement for self-government in Scotland is no mere isolated political phenomenon. It is part of the universal struggle for the maintenance of human dignity and political decency against the forces which would reduce us to cogs or cyphers in a slave state run by that age old instrument of oppression, the secret police. Perhaps it is no accident that the Communist Party in the carrying out of their instructions from abroad consider that we are their chief potential obstacle in Scotland. After all, their object is the removal, in an extreme form, of all control of the political and economical affairs of Scotland from the Scottish people for all time; and the main object of the Scottish National Party is the restoration of that control and of full and effective democracy". . . .

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"ALBANAIGH ULADH"

—Tarlach O hUid.

Is fior, ma is mairg, go bhfuil Connradh na Gaeilge ceangailte, biodh an ceangal dlú no scaoilte, leis an Eaglais Chatoiliceach agus leis an ghluaiseacht Phoblachtach. Stair pholitíciúil na tíre a bhí ina chiontaigh leis, ár ndó, agus níl aon neart air.

Ta a fhios agam go ndearbhaionn an Connradh nach mbionn aon roinnt aca le gnoithe creidimh no poilitiochta. Cia sheanfadh, afach, gur Poblachtaithe Catoiliceacha bunus uilig cuid ball an Chonartha. Ní feidir do Phrotastunach dul isteach chuig cruinniu den Chonradh ins na Se Contaethe—i halla an pharoiste, cuni doiche lena athrach—gan tuairimí Catoiliceacha a chloinsint go tiubh fa dtaobh de, ta, agus tuairimí Poblachtacha. Is mian leis an Chonradh an pobal Protastunach a mhealladh isteach, ach níl áit ann do aon duine nach nglacann le cuspoir an Phiarsaigh. Aondachtoiri iad 75% de Phrotastunaigh an Tuaiscirt; mar sin ni chruinneoidh siad isteach i gConradh na Gaeilge, da mheid a suim sa Ghaeilg. Is follasach go bhfuil doras an Chonartha druidte agus sparrtha roimh na "Albanaigh Ultacha".

Nil run da laghad agam cursai poilitiochta na hEireann a phle anseo. I gceampai braighdeanais ins na Sé Contaethe a chaith mise cúig bliana an Chogaidh, agus ta mo dhearcadh pearsanta fein iontuigthe as an meid sin. Gidheadh, os mar mhaithe leis an teanga ata me, agus gur maith liom Protastunaigh uilig an Tuaiscirt bheith á foghlam, biodh siad ina nAondachtoiri, ina bPoblachtaithe, no ina gComhchumannaigh, cuis athais gur bunaiodh cumann Gaelach ar na mallaibh ag Y.M.C.A. Bhealfeirste. 'An Caidreamh Gaelach' a bheirtear air, agus se a deir clar an Y.M.C.A. fa dtaobh de:

This Fellowship, a new department of our work, which is strictly Protestant & non-political, provides the opportunity for those who wish to study the Gaelic language, music and literature.
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SCOTTISH NEWS

Irish interest in new Scottish Dioceses.

Ireland and the Irish have a particular interest in the new Catholic Scottish Dioceses of Paisley and Motherwell: the Faith was brought to Paisley district in the fifth century by a Donegal man St. Mirin, after whom the new Cathedral is named. Columba is said to have visited the district; the neighbouring town of Kilmacolm is named after him. In Paisley was founded the Stuart dinasty; it is closely connected with William Wallace, Robert de Bruce; King David I, son of St. Margaret, St. Fergus the Piet after whom the Paisley suburb of Ferguslie is named.

Both Bishops are Scots with strong Irish ties.

Celtic Culture in Glasgow.

A Ceilidhe and a lecture on Celtic Ornaments was held in Glasgow on the 18th February.

Mr. Bain, the lecturer, who has written text books on the subject, conveyed to his audience the true beauty and meaning of this Celtic art by a series of blackboard illustrations, taking examples from the Book of Kells, the manuscripts of Lindisfarne and from carved Scottish crosses and stones; he dealt with their elaborate interlaced patterns, fascinating in their intricacy and made it clear that only through the people themselves could the survival of this ancient art which is the common heritage of all Celtic countries be achieved.

Comunn Impireachd Na H-Alba.

Comunn Albannach chum cùis na h-Albannaich a dhion aig an tigh, agus chum rioghachd na h-Alba agus an impireachd a dhìon thar mara.

Chum an dòigh Chriosdaidh fhéin a thilleadh do na h-Albannaich, agus chum an cuid fhéin de ionmhas na duthcha a thoirt dhaibh.

Calum Mac a'Phearsain,
Fear-thìonal a' Chomuinn
Balmerino, Danbury, Essex,
England.

French Agents at Work

in Welsh National University.

This is what the Welsh Nationalist press write in connection with the expulsion of a Breton refugee from Wales and his dismissal from his Welsh University post, after stressing the humiliating subservience to English policy in which it places Welshmen:

". . . But that is not all. The French Government has not been content with persecuting the Bretons in Brittany, nor even with pressing the English Government to secure their expulsion from Wales. **It has had the effrontery to pursue its persecution into the precincts and domestic affairs of the University of Wales itself.**

A Breton was employed as a lecturer in the University College of Swansea, and would have been re-appointed there, for his work was most satisfactory; but **the French Government** wished to see him r e m o v e d, and **instructed its agents to use threats and cajolery to that end.** Their intervention was crowned with success, and the Breton lost his post: He is Dr. Yann Fouéré a distinguished leader of the Breton cultural movement.

This direct intervention by a foreign government in an appointment to the staff of a Welsh University College, designed to prevent the head of a department making a free choice, must surely be without precedent. In consequence a wrong has been done to one whom the people of Wales wish well. We trust that the sense of justice and the amour-propre of the University authorities will compel the institution of an inquiry into the circumstances of this ugly incident, in which the status and integrity of the University are so intimately involved".

Let the other Celtic Universities of Scotland and Ireland beware of French "Agents" and watch their activities if they want to catch up on intrigues from the part of those individuals which may be going on in their midsts.

★ A Gaillimh's University College's echo refers to a French woman's self boasted knowledge of all that is worth knowing concerning the Bretons resident in Ireland.

Beware ! Quick-mud

Brittany is a striking instance of a small people fallen a victim to the brazen hypocrisy of the French government. She is denied the right recognised by every civilised country in the world to have her language and history taught in the schools, while the Breton leaders are heavily sentenced. The few facts related in this paper—arbitrary arrests, refusal of passports, pressure upon the British Government to expel the B r e t o n refugees—suffice to explain how "democracy", "liberty", "equality", have become mere catch-words unable to camouflage the all-pervading hypocrisy. The free countries in Europe and America where these words have retained their full value, should understand the game played by French politicians. In the words of a Breton periodical "these sham-democrats have no right whatever to teach us the principles of true democracy".

What should be thought of those insular Celts who object to British imperialism and who pay lip service and make a show of friendship to France and what she is supposed to be or to stand for? Those people thus make a display of imperialism and cast a dark shadow on their principles about the protection of small countries and of human democratic and christian rights at home and abroad. They add hypocrisy to the characteristics of the "honest to God" imperialists.

Let them take care: If they oppose strength and power on the one hand and support it on the other, they divide their own house against itself; it will fall. They believe in principles and rights and do not rely on force; their own strength is moral; that strength will fail them if they betray those principles.

"Abc . . ."

NEWS FROM BRITTANY

The scandal of the "Purge" in Brittany.

The Breton press has announced the acquittal of Monsieur François Ripert, sometime Regional Prefect of Brittany during the German occupation who was tried by a F r e n c h Court of Justice. For his defence, Monsieur Ripert pointed out that he ceaselessly fought the Breton "autonomists" whose press was strongly critical of the measures of the Vichy Government directed against Breton interests.

Breton opinion will not fail to compare Ripert's acquittal with the treatment meted out to Breton patriots whose only crime was the defence of the political and spiritual interests of their country. It reminds us of the case of Monsieur Le Gorgeu who was chosen as Regional Commissar for Brittany in August '44 because he was a rabid opponent of Breton patriotism, although he had been from 1940 to 1942 the editor of a daily newspaper notable for his ardently pro-German policy. Many journalists throughout France were sentenced to death or to penal servitude for life on less serious charges than those that could be brought forward against Monsieur Le Gorgeu.

In one of the leading quisling dailies in Brittany, Monsieur Paul Hutin-Desgrees recently wrote: "Disarmed, impoverished and isolated as she is now, France can no more take decisions as in the past, and avoiding war does not depend on her". How is one to conciliate these statements with the propaganda about France's greatness the same P.H.D. made during his recent tour in Wales and England.

This gentleman, after having been put awkward questions in Wales about the situation in Brittany, found no other answer to them but his urging Mr. Bidault, French Minister for Foreign Affairs, to ask for the expulsion of the Breton political refugees from Wales.

Quite e v i d e n t l y, what this gentleman says, or writes, depends on whether he is working for the home market, or for export.

Breton Farmers protest against Government treatment.

Breton farmers protest against the French Government which has imported seed potatoes from Holland while the Breton production would be sufficient to meet French needs—restricted to that market as it is by the ruling state of affairs. They also protest against the exceptional taxes levied by the Government. Protest meetings of several thousands have taken place at Kemper and St: Brieg. Mr. de Guebriant who was arrested in 1944 because he was a member of the Breton Advisory Committee during the war, and detained one year in a concentration camp—and only released because of growing protest from the farming community where he is very popular—has been re-elected as President of the Farmers' Union of the Cotes-du-Nord and Finisterre (N.W. half of Brittany).

Esperanto and the French Radio

The French Radio has started broadcasts in Esperanto on short wave-length. They are given **every day** for ¼/hour and are audible all the world over. ¼/hour a **week** is devoted to the Breton language from a broadcasting station **audible in half of Brittany only.**

Passion Play in Brittany.

At Plabennec and at Cleder, two towns of the N.W. province of Leon, the Passion Play in Breton which was always so popular has been played again for the first time since the last War during holy week. This is in the line of an old Celtic tradition; the Sacred plays and the Passion poems were prominent in Cornwall and in Wales centuries ago; they played an important part in the life of the Cornish language and literature.

The Criminals of the F.F.I. in Brittany.

The French Government now seems to be intent (under public pressure) on taking up the prosecution of some of the criminals of the "Resistance" who used the opportunity to satisfy their personal greed. Three leaders have been lately prosecuted, but it is pointed out in Breton circles that nothing has been done so far to prosecute the murderers of the Breton patriots murdered in 1943 and 1944 for their Breton patriotism, such as the case of the venerated Father Perrot, whose fate was compared to that of Gandhi.

Trials of Catholic Schoolmasters.

An instance of what we published in our October issue about the prosecutions of priests who refused to pay a tax levied on parish entertainments to help financing the Catholic schools was reported in "The Standard" of the 16th April where it was stated that the Cardinal Archbishop of Rennes appeared in person before the Court to defend one of his priests.

"The Standard", pro b a b l y relying on Catholic (therefore taken as reliable in every way) French distributed news, describes this as a case amongst many others in the "West of France", ignoring t h e very name of Brittany where this is taking place.

Breton Youth Easter week camp

A number of youths from the Emsav Pobl Vreizh (B r e t o n people movement) assembled in a camp in the province of Naoned near the French border during Easter Saturday, Sunday and Monday. Studies, wrestling bouts and lectures about the Irish Easter Week rising took place. The black and white flag of Brittany was raised and saluted each morning and night. This was a reply from the youth of the Naoned province which the French want to withdraw from the west of Brittany as a basis for a Breton "Ulster".

AMERICAN ITEM: Gaelic Mod

The Sixth annual Gaelic Mod is being held in the University of San Francisco on Sunday, 25th April. All written, spoken and sung matter is in Gaelic.

In the syllabus, we find such items as "Violin playing of 3 Celtic airs", "Singing of a Welsh song", "Singing of a Manx song", "Singing of a Nova Scotia song", "Playing of 3 Celtic airs on the piano".

Cuir a steach d'ainm gun dail.

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KELEIER BERR-HA-BERR

Rannvroelezh en doare gall.

Breizh a oa bet troc'het etre daou gant Gouarnamant Vichy p'en doa diazezet ar Prefetiou rannvroel. Gant ar Pevare Republik emañ o paouez bezañ staget ouzh seizh departamant gall evit ober ur rannvro nevez, dindan renerezh Monsieur Billecard, prefed, a zo bet anvet evit-se da "Ensellour-Meur e kefridi diordinal evit tachennad an 3e rannvro-arme". D a o u s t hag ar c'hemm-se en deus da welout gant ur brezel nevez? Evel boazh, n'eo ket bet goulennet o ali ouzh ar Vretoned gant "Demokrated" Pariz!

Brud vat ar Resistañs e Breizh.

E miz meurzh diwezhañ, eo bet paket ha lakaet en toull-bac'h daou zen o doa lazet ur c'henwerzhour eus Bazouges-la-Perouse e-kichen Roazhon, ha douaret e gorf e koad Foujera . . . evit stourm a-enep ar "Genlabourien", na petra 'ta!

Deuet eur a-benn ivez da gavout muntrerien all o doa graet torfedou euzus e Bro Z i n a n, elec'h m'o doa lazet 5 den diwar ar maez, 3 gwaz ha 2 vaouez, e porreziou Sant-Maodez ha Plorheg. Evit dieubiñ ar Vro e oa a-dra-sur, emezo.

Setu aze taoliou-kaer ar fougaserien-se ha na lezent den er peoc'h . . . nemet an Alamaned.

Ur-skolaer gall e Argol.

Petra ra skolaer gall skol Argol eno, ma n'eo ket bet lakaet evel ur "simbol" el lec'h ma oa bet dalc'het Skol-hañv gentañ ar C'hele'hiou-Keltiek ha B.A.S?

Ur pezh-kaer a brof.

D'an 30 a viz Mae, e teuio Monsieur Auriol, Pennrener ar Republik Gall, da Vrest evit reiñ al "Légion d'Honneur" d'ar ger reuzeudik-se, hervez boaz ar C'hallaoued. Netra souezhus en dra-se.

Ar pezh a zo souezhus ha mezhus avat eo e ray ar veaj-se war c'houlenn kannaded ar Finister. Pa'z eus kement all a draou oc'h ober diouer da Vreizh evit adsevel Brest ha kement a geriou distrujet, p'emañ o c'hortoz abaoe bloavezhiou ma vo digoret dor ar skoliou d'he yezh, setu ar pezh kaer a gav hor c'hannaded da c'houlenn digant Pennrener ar Stad: al 'Légion d'honneur'!

Brest ha Breizh n'o deus netra da c'hounit gant enoriou ar C'Hallaoued; hag enor ar Vretoned a zo, a drugarez D o u e, d r e i s t tizh ar Gouarnamant: N'int ket muioc'h enoret eta gant e "enoriou" eget ma'z int dizenoret gant e "zizenor broadel".

Ul Labous Divergont

(diwar "Y Tyst", Ia a viz Ebrel 1948)

Ar sizun dremenet evoe ur bagad renerien kelaouennou gall o weladenni kreisteiz Kembre. En o mesk edo renerien ar c'helaouennou gall e Breizh — tud a voe en diaraok er "Resistans", Gwelout a rejomp ano renerezh "Le Telegramm" —kelaouenn hag a zo enebour touet da Vreizh. Setu ar gelaouenn a embannas unan eus ar gwasan diwirioneziou (seven eo"Y Tyst", e brezhoneg e lavaromp: gevier) a-zivout ar Bodad-enklask a zo bet e Breizh arlene, da lavarout eo: en defe roet ur C'helenner W. J. Gruffydd e zilez a Rener ar Bodad-Enklask dre ma ne oa ket a ali gant barn ar Bodad. Savet eo bet an diwirionez-se gant ar gelaouenn a roer bod d'he renerien e Kerdiz. Rein a reer bod da enebourien Vreizh an deiziou endeeun ma argaser eus Kembre karourien Vreizh. Petra a lavar a-zivout kement-se ar Vretoned a zo dindan ur yeo pounner?

Goulenn a reer.

PENNADOU HA KELEIER!

Goulenn a reomp digant Breizhiz kas deomp pennadou bihan ha keleier berr-ha-berr a-zivout Breizh hag an Emsav. N'eo ket kement pennadou bras bras hon eus ezomm, pennadou berr ha buhezek ne lavaran ket. Gwelloc'h e vo d'ar c'heleier ives bezañ berr ha talvoudus. Ma n'hoc'h eus ket amzer d'o skrivañ, kasit deomp danvez keleier, sonjou, h.a. Ober a raimp hor mad anezho. Trugarez en a-raok!

(Dibenn e traon ar 6vet bann).

Articles, Books and Reviews

Mr. S. MacBride on a closer Intercelitc Co-operation.

Here is the relevant part of an interview given in Paris by Mr. MacBride to a Breton review "Le Peuple Breton":

"As Minister for External Affairs can you tell me what will be Ireland's contribution in the world where two ideologies oppose each other more and more every day?"

Mr. Sean MacBride: "What the World is lacking is an ideal based on a system where human freedom and dignity are recognised, when the freedom, independence and integrity of the peoples are protected. We Irishmen, defend that ideal".

"Do you think that the Celtic countries, Brittany, Wales and Scotland should be expected to play this part with Ireland in the present international evolution?"

Mr. Sean MacBride: "Certainly, and in the way which I have just said: insofar as they will be representatives of these notions of liberty, dignity and independence, the Celtic peoples can help much in fostering that ideal which is lacking today".

"Do you believe that it is desirable and possible to bring about closer intercourses between Ireland and Brittany, in the culutral field in particular?"

Mr. Sean MacBride: "It is my earnest wish and I should be very glad to look up any project to that end; the question must be studied at close range; given precise and concrete proposals, I should like to be able to contribute to the establishment of closer ties between our two Celtic peoples".

Is the Paper Wall tearing?

"An Aimsir" had been up to the present a subject for unanimous silence in the daily and weekly Irish Press. The "Cork Examiner" of the 12th March, mentions it in connection with an article from M. O'Daalai, .M.A and Weekly News, Belfast, of the 27th March, about the Breton news which it reports.

A good sign.

Irish Daily on the Celtic Languages.

The "Cork Examiner" of the 19th inst. devotes its leading article to the Celtic languages. Apart from some lack of knowledge on the subject on some points, such as its reference to the reason given for the difference between Welsh and Breton which it describes as "essentially the same language" and the impression it gives that the Scottish native speakers are many times more numerous than the Irish ones, this is a better essay than what we are used to contemplate when commercial papers deal with such matters. We fear, however, that the main purpose of that article was that of reducing the Irish language to a mere dialect in the mind of the readers in showing its inferiorities towards the other Celtic languages, playing on the vague and rather provincial ideas of most of the readers about Welsh, Breton or Scots Gaelic, rather than a genuine interest in the life of all the Celtic languages.

If the "Cork Examiner" is really interested about Celtic things why not get some information out of "An Aimsir", and refer to the existence of same for the first time since it was published, even as local news?

(Editor).

Wales In Irish Annals.

The new book, 'Miscellaneous Irish Annals "S e a m u s O hInnse), just published by the Dublin Institute for Advanced Studios (bilingual-Irish a n d English) contains refereces t o Wales showing our ancestors were more alive to the seperate nationhood of this closely neighbouring country than modern Irishmen are. Welsh nationality, too, was more obvious to outside world, for those werre the days of Lamhailin, Ri Breatan agus Dauid, a bratair, "Llewelyn, King of Wales and his kinsmen, David."

Irish is easily readable. D.P.

Welsh feelings for the Irish.

The "Standard" of the 19th March, relates an interview with Mr. John McGreevey, f r o m Strokestown, Co. Roscommon, Mayor of Flint, N.Wales, who said:

"The Welsh are very tolerant and very good natured, especially if you happen to be a fellow-Celt. They look on the Irish as their cousins".

New Irish Book of Scotland.

CUAIRT AR ALBAIN, (visit to Scotland), is the name of a new 112 page book on Scotland, by "Beirt Shiubhloiri", which has just been published by Foilseachain Rialtais, 2/3, Sraid an Cholaiste, Baile Atha C l i a t h, Eire, at the modest price of 2/-. It is a pleasant, c h e e r f u l l y written account of a "hiking" expedition in Scotland by two Irish Girls, who appear to b e average, intelligent, cheerful girls, no "blue stockings" o r great philosophers. They were out for a good holiday, and had it, incidently learning something of another Celtic country. They visited Greenock, Glasgow, Luss and Tarbert, Helensburgh, Loch Lomond, and Oban and the West Coast, as well as Aberfoyle, Stirling and Edinburgh. They preceded their trip by "studying maps of Scotland, planning their tour, and reading all they could lay hands on about Scotland. A very well written, pleasant book, not a classic, but thoroughly readable, and in straightforward, simple Irish. Cha bhi e duilich do Ghaidhil Albannacha aig am bheil beagan eolaois ar a Ghaidhlig Eireannaich an leabhar so a leigheamh.

Ach, c ogar. Nar choir go mbeadh a fhios ag duine eigin gur Loch Laomuinn is Gaidhlig ar Loch Lomond (Loch Lomainn sa leabhar seo), agus gur Rob Ruadh Mac Griogair ata air an taoiseach chlumhail sin? Taobh amuich de seo, ta iarrocht sárnbaith deanta ar na hainmneacha aite etc. a chur sios i nGaidhlig bheacht -na Trósaichean etc. agus tá liosta fiuntach de na hainmeacha sin i ndeireadhan leabhair agus léarscáil ar an gclúdach.

D.P.

Scottish Gaelic in Canada.

Further to an article on same in the last issue of "An Aimsir Cheilteach", it is appropriate to state that the claim that Nova Scotia had the only Gaelic paper in the world in 1901 ignores the fact that one weekly and several monthly papers were published in Ireland, "An Claidheamh Soluis", "Irisleabhar na Gaedhilge", "Banba", and one in Scotland, "An Deo Greine".

(Editor).

The Voice of "Young Scotland" intends to be plain.

The "Press Association", describing "Young Scotland" as an "extreme nationalist" movement reported that on the night of 15th April, their premises were raided by Glasgow police, who took away two van-loads of high explosives, while at the same time other addresses in the city were visited and three men were taken into custody.

The raid followed 48 hours' intensive investigation by Special Branch police. Detectives smashed open the door of Alba House, and in the rafters found a large quantity of explosives.

Istr Breizh evit Iwerzhon.

D'an 8 a viz Ebrel eo bet digaset da Iwerzhon 6 tonneun Istr yaouank, prenet e Breizh. An neizeur edont c'hoazh e parkeier-istr ar Mor Bihan, hag antronoz, goude ur veaj dre garr-nij, edont en ur v a g e r e z war aod ar Shannon.

Liou Breizh.

O pourmenn er straed e kichen ar pleg-mor, e welis daou isofiser war-vor, e gwiskamant merdeadurezh brezel Bro-C'hall, hep fazi. Anavezout a ris dioustu stumm paotred va bro, ha re heñvel e oant ouzh Iwerzhoniz pe Kelted Breizh-Veur evit bezañ tra ebet nemet Breizhiz. Ha me da dreiñ en ur dremen en o c'hichen, ueuze: "Penaos eman kont?" "Mat-tre" a zenas ar respont, hep souezh. Bet e oant oc'h ober un droiad gant ul lestrig gall e porziou Iwerzhon ha Bro-Saoz. Kouz a rejomp diwarbenn ar Vro hag all.

En ur zont en-dro d'ar ger,e sellis ouzh ul lestr iwerzhonat o tiskenn or ster davet ar mor, ha lenn a ris e anv "Kerlogue". Santout a ris evel ma vijen e Breizh adarre. I. . . .

Cl-bhuailte ag Tig Clodóireachta, Sráid na Coláiste, [illegible] Eire, agus foilsighthe ag S. Ní Mhathúna, Sráid an [illegible], Corcaigh.