



An Aimsir Cheilteach

THE CELTIC TIME

MONTHLY PAPER OF THE CELTIC PEOPLES



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

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A SCOT OUTLINES THE CELTIC SPIRIT OF OUR TIME

I can vividly remember sitting in a Paris cafe with four Bretons trying through the medium of my fragmentary French and their equally inadequate English vocabulary to express just what the "Celtic Spirit" meant the one to the other. This was some little time before "An Aimsir" made its appearance but we all agreed that there was great need for an inter-Celtic organ through which we could enlarge our respective ideas about Celtic culture and its significance in the world of today. I am delighted to see that my Breton friends are also contributing to the columns of "An Aimsir" and this article is an effort to summarise my view of the Celtic position so haltingly expressed at that meeting in Paris. I hope they may be prompted to reply as well as others in Ireland, Wales, Isle of Man, Cornwall and Scotland who may have ideas on the Celtic spirit and its relevance to our time.

People of every age have imagined they lived in momentous times but it would seem that the chaos we witness about us today is the symptom of a change going on in our attitude to life, the implications of which we are yet hardly able to comprehend. This confusion leads to doubt and thoughtful people, when in doubt, try to dig down to the roots of things and from these fundamentals think again. This seems to be the reason for the universal interest being displayed by cultural-national groups throughout the world in their past and we, who have a tradition reaching back into the pre-Christian era, tend to be retracing our foot-steps in the hope, perhaps, of finding where we have gone wrong.

The Western European civilisation of which we are a part, had its beginnings in the Hellenic-Roman periods. Its intellectual approach to problems where intellect, concepts, law and order were given pride of place, with sensitivity and feeling regarded as playing a negligible part in human action, has dominated Western thought since then, with the consequence that mind and knowledge came to be regarded as the pinnacle of all man's endeavours, and sensitivity, the realm only of poets and other creative artists. This has led to the hardening of the intellectual faculty into an inflexible or an incapable of a properly human response which must always be tempered by what we feel.

We must, of course, give credit to the intellect for the great knowledge of environment which some two thousand years of curiosity have accumulated on behalf of mankind. This period in our evolution was essential but this must not blind us to the fact that the present civilisation is mind-ridden; everything is over-intellectualised and action is according to a plan, painfully rehearsed to eliminate the chance of spontaneity which is the very essence of real creation and the final reason for human existence.

Now the Celtic civilisation had a different basis, a regard for the spiritual, a regard for the spiritual aspect of living most nearly reached through sensitivity and the emotional part of our beings. That is why

a revival of those elements which were best in Celtic thought is of some importance to Western Europe standing as it does mid-way between the intellectual-materialistic West and the spiritual-sentimentalistic Orient. . . . The Druids' aims and ideals were for a mind to be cultivated and a spirit to dynamise action. These "wise men" went through a rigorous training—seven years in each of the three departments of living before being accepted into the Druidic circle. . . . No wonder, as Dr. Ceinwen Thomas writes in the "Welsh Nationalist". "When the Romans wished to destroy the identity and independent spirit of the Bretons they sought to destroy the custodians of the culture of the Brythons, the Druids".

Recent research by scholars symbolising behind the carvings on stone monuments and early Celtic manuscripts reveals that in Celtic Art is found a wealth of symbolism which indicates that it was a profound and clear thinking race who evolved such intricate methods of constructing and working out designs in connection with their spiritual ideals and feelings such as the continuous knotwork expressing eternity. The same mathematical symbolism as is woven into the constructions of knot work, key-patterns, and spirals has also been discovered by Mr. Donald Main in his researches into the harmonic structure of Celtic Music. It would seem that the Celtic musician preferred to weave his melody round the pedal notes on his pentatonic scales in contrast to the linear rise and fall of melody in most Western music. In Pibroch, the Art music of the Great Highland Bagpipe and the only Celtic Art Musical form known, it was believed by the old pipers that the great pedal notes were symbolic of life, from which emanated the melody of life to weave its brief expression of as much beauty as is possible for it to create, ever returning to the source. This seems to me a most beautiful way of indicating what we should be doing ourselves as higher creatures capable of expressing the noblest and purest things. How seldom does the individual life draw forth chords of great sweetness from the wandering winds of Life? How, enshrined in such heritage which still finds an answer in the blood of such people as pick up a paper called "An Aimsir Cheilteach", we might find an answer to many of our problems.

The basis of our unity and fellowship as Celts, Irish Manx, Welsh, Scots, Bretons and Cornish, is essentially cultural and could be fashioned into an experiment in international relationship which could be an example to a world torn by economic and ideological rivalries.

I think we, Celtic Peoples, may have the germs of a feim philosophy still as a constituent in our blood, a depth of feeling, a percivity almost oriental in character which when blended with the virility and drive and intellectual endeavour associated with the peoples of colder climates, may produce Arts and culture which could be a blend of practical.

Continued on Col. 3 (middle).

Towards Irish Economic Independence?

It appears evident that Ireland has a more difficult case in the economic sphere to grapple with than any of the other Celtic countries would have if independent because, unlike them, her agricultural production is mainly complementary to that of the power which has been dominating her, England.

The crucial fact about 'Eire's actual economic position is that the great bulk of her trade is locked with Great Britain. Here are some figures and percentages

IMPORTS:	
1936	1938
Great Britain (%) 51.9	50.50
6 Counties	1.4 1.4
Other countries	46.7 48.6

EXPORTS:	
1936	%
Great Britain	17,894,879 (80.8)
6 Counties	2,259,480 (10.4)
Other countries	1,911,433 (8.8)

1938	
Great Britain	19,632,919 (82.2)
6 Counties	2,476,453 (10.4)
Other countries	1,766,267 (7.4)

1947	
Great Britain	28,462,000 (74.2)
6 Counties	7,043,000 (18.5)
Other countries	2,850,000 (7.5)

CONTINUED from Column 2
down to earth idealism and an inspiration to a freer world which has been for so long a prey to the predatory selfishness of man to man.

Let us then strive to hammer out this vital question of who and what we are until we find a common ground upon which to build the Celtic contribution to a brave new world. We in Scotland see the first need as political independence in order to develop our own distinctive way of life but realise that the cultural drive must keep pace with the political movement for it would profit us little if the spiritual basis of our nationhood were found inadequate to the great tasks which will face us on Independence Day.

It is in this reality of the Art the record and index measuring for one another, that I think inter-Celtic unity can be the greatest service, acting as a common well of inspiration from which one can draw cool and refreshing ideas having the source in the common heritage to us from a rich and wise past. W. McLELLAN.

Diverran Brezhonel

"The Celtic Spirit of Our Time"
Ar c'hoant a sevel ar pen-tan a zo deuet d'an aozer ia heul un diver en deus bet misu 'zo gant 4 Breton.

Diskouez a ra pegeu donoz hat levezon sevenadur Hellasa Roma var hini Korog Eura, o reit al lech kenta ar Meizh, e-keit ma gare ar Gued bezan kaset gant o c'halon gao er fround.

Er bed a hiziv, disec'het ar re a Veizh gata a Boell, e call ar Gelted degas an elennou-vevskaat a ra diouer o fazi, o arz, a speredegzh, a vevskaat labouron G. Baiba Donald Main, e tiskouez evo edibar arzon ar Gelted evo ezon-terezh a ya betek eiezen ar vuezh.

We shall leave the special question of the Six Counties of "Northern Ireland" aside (at least for the time being). The disproportion in the volume of exports, is particularly important, as it shows that "Eire" has been depending almost entirely on the British market for the sale of its products. I am not arguing that this may not be a satisfactory "cash" solution whenever England happens to need those products, as at present for instance, but it is obvious that, for any nation to be tied to one external market alone for disposing of its products means a precarious and even dangerous position, just as it would be for a seaman to have to rely on somebody else's life-belt without being able to swim. It keeps Ireland inside the English economic pool, and to a great extent leaves her at England's mercy.

Mr. Costello, speaking at the Dublin Chamber of Commerce, a few months ago stated that we were proud of our economic independence as of our political independence. We have the former on paper, but so long as the life and death strings of the Irish trade are fastened on England's soil, Ireland's economic independence cannot be a reality.

We have read a lot about financial reform; many Irish patriots have often deplored the fact that we had no currency of our own, that the Irish pound was only a "green" edition of the English one, that Irish finance was part and parcel of English finance, that English Treasury ruled here just as ever before. The political champions of our Independence have done nothing about it yet; they were up against it, and they knew that the question was linked with a far bigger problem which cannot be settled by the passing of a Bill like the External Relations Act or even its repeal. The real difficulty does not reside in the fact that four hundred million pounds in English security are Irish owned, that numerous British tourists and Irish emigrants sending money home need to be accommodated.

We sorely see Englishmen buying out Irish property with inflated currency but we have got to accept it as our own, and the 25% tax has done little to stem the tide. The reason is that so long as the two economies are locked together their financial expression which is the currency cannot be divorced for all practical purposes. Two persons can hardly live together and use two different languages.

England smothers Ireland economically

as France smothers Brittany politically and culturally, in an even slyer way. This is a rather dark picture, but to get out of this blind alley in which we tread along contentedly, soothed as we are by the fact that there is no apparent coercion, there can be only one way it is to reshape the Irish external trade and economy so as to base the bulk of the trade on several markets instead of one. There is no danger to national economic independence to do

quite a big share of the trade with one customer—and in this case industrial England is called to have important exchanges with an agricultural neighbour such as Ireland—so long as it does not virtually monopolise your trade thus making the big buyer your economic boss in disguise, dictating his own way for his own benefit, and you his mere agent, blurred to the sense of your own far-sighted interests. A notion can't let that last if she wants to survive.

The main causes of failure.

Two main conditions should be observed: (1) any share of trade with one single country reaching, say, 50% of the total trade should call for attention. (2) The general trade should be fluid and an increase of trade in other markets would need to be kept available, should the bigger market happen to fail or to shake. The proportion of Denmark's trade with Britain, for instance, used to be very high, but Denmark knew that she was not depending necessarily on it.

The proportion of imports from Britain to "Eire" has regularly decreased and there would be little difficulty to make them decrease still, should they not have kept up the same extent by their stupendous export proportion and by the normal inducement of reciprocity of trade.

It is on the export side of the ledger that we need to focus our attention. Amongst the most important classes of goods exported to Britain there is one which is outstanding: it is the export of cattle and horses which amounted to 37% in 1934, 42% in 1936, 47.8% in 1938 and 48.5% in 1946 of the total exports.

Of these almost the totality were exported to Britain: £9,541,576 to Britain and £323,431 to other countries (6 counties not included in either figure) in 1938.

This is a massive single item which is mainly responsible for the subjection of our export trade and consequently of our economic independence to England. It is something similar to the position of politically independent Cuba reduced to the rank of an economic colony of the U.S., the buyer of Cuba's all important sugar production.

Basic suggestions.

Ireland is an agricultural country and any reduction in agricultural output would be suicidal. Considering those points, I suggest the adoption of a policy reducing the cattle and horse production for export to Britain while increasing the production of other produce, so as to relax the hold which England has on our exports. That policy should be put into effect through a four-pronged drive:

- (1) The production of cattle and horses for export should be curtailed in favour of the production mentioned in Nos. 3 and 4 below, (2) while a radical solution of the cattle and horse problem could not be found by shifting the main surplus available for export to the other markets which would only require a fraction of the British requirements, still an increased proportion of the cattle and horses should be sold on other markets. There is particularly good demand for these since the war and now is the time to make the Irish breeds known and appreciated.

lated there. (3) Any new produce which can be grown at home should not be imported.

We imported £4,508,000 of wheat, barley, oats, maize and wheaten flour in 1934, £4,246,000 in 1936, and £5,483,000 in 1946. A substantial share of it or its equivalent could be produced here. It would actually be worth protecting the growth of those cereals by some import duties and/or by giving a subsidy for barley and oats and more permanently for wheat until it is got under way, if it was only by reason of our own safety in case of war. (4) The requirements of other markets should be studied with a view to developing the production in Ireland of what is required in those markets. Examples: There are potential markets abroad for the Irish seed potatoes which are almost untouched; (I propose, if allowed, to deal more extensively about this, as I am getting more detailed information from well informed sources). There are also extensive markets for eating potatoes in the Southern countries. The extent of the exportation to "other countries" in 1938 was: £220,000 for seed potatoes and £29,000 for eating potatoes. Irish whiskey and stout are hardly known in countries which import similar drinks; the Scots have a tremendous market in the U.S.A. for their whiskey—most of the £13,000,000 Scotch export was sent there—and it is lack of enterprise that has left the Irish whiskey almost unknown. The total exports outside Britain were £20,000 in 1938. There is a considerable ready demand for woollen tissues, such as Irish tweeds, outside Britain, if we would spin the wool of our own sheep with the proper machinery necessary for making double with material and for reducing the production price, instead of exporting the raw wool. What is exported now is insignificant (£34,000 for all workers in 1938). The above are only a few outstanding items to which a policy with that aim could be applied.

How this would work out.

The working out of this programme would entail the opening of a greater acreage under crops and would call for a large extension in mixed farming in this country. Only in County Wexford, which is looked upon as the leading agricultural county in "Eire", is this more thoroughly type of land exploitation broadly applied. All the progressive countries of N. Europe have it, including the best part of agricultural England. With this system which devotes a greater proportion of the land to tillage with rotation crops, balanced shares between a cattle breeding and cereal and root growing is maintained, the yield all round per acre is higher because more crops give more feeding stuff to the more than grass, the crops benefiting in turn from farm manure; thus much heavier crops can be obtained without necessarily affecting the number of cattle. Improved grass seed should also be used for a better yield.

The following would be the outcome of such a policy. The total output of cattle to be reduced by 25%, reducing the share available by one third; of the

CONTINUED from p. 1, col. 6.

exported cattle, about one third to go to countries outside Britain, instead of almost nothing up to now; an extra 200,000 tons of seed potatoes valued between £15 and £20 per ton I.O.B. and 200,000 tons table potatoes value £10 to £15 per ton to be exported to other countries; and about two million pounds worth of machine made woollens of the tweed pattern—a conservative export figure when one compares it with the English exports instead of a few thousand pounds of hand made tweeds as at present.

Taking the figures of 1938 which was the latest year unaffected by the upheaval of the war as a basis, the above suggestions would work out as follows:

The total exports of cattle and horses in 1938 was £11,047,178; this would be reduced by approximately £3,750,000 to £7,300,000; one third, i.e. £2,450,000 would be exported to other markets, while the remaining two thirds, £4,850,000 would go to Britain; this would mean a reduction of about 4,800,000 in the 1938 export figure of 9,630,000 for cattle and horses to Great Britain (Six Counties not included).

The export trade to Britain and the other countries would then roughly shape themselves out like this:

To Great Britain:	
1938 exports	£19,630,000
Less reduction in cattle and horses as above	4,800,000
	£14,830,000

To other countries:	
1938 exports	1,750,000
4 cattle and horses	2,450,000
Extra drink export	2,000,000
Seed & table potatoes	6,000,000
Woollens	2,000,000
	£14,200,000

This is a healthier picture, but it is only a raw one, which could be well improved by a more extensive investigation, denuded as it is of many items likely to be arranged in a world export drive. Note that this would actually increase the production as a whole and the volume of export trade by some seven and a half million pounds, and the agricultural production all round from three to seven million pounds according to the amount of extra cereals grown.

The natural inclination towards reciprocity of exchange and the currency facilities would induce the extension of the import trade with the countries to which our exports would be developed, thus still reducing our dependence upon English supplies already on the wane.

Thus more people could be employed on the land and in the tweed and whiskey industries, thereby reducing emigration. It is surprising what salutary effect more confidence in the future of the country and its independence, in a more employment, more hope of a better living would have on so separate a question as that of the future of the Irish language especially when the improvement is felt in the Gaeltacht. It would have a healthier influence on the dissidents in the Six Counties than to cry out that this part of the country known under the 'Eire' State cannot stand on its feet properly because its economy is upset by the loss of the Six Counties. God helps those who help themselves, and everybody respects them, especially their opponents.

Necessary Contributions.

To see this plan through, it would demand vision, ingenuity, persuasive power and tenacity on the part of the Government, possibly some help in the form of subsidies and/or loans granted by the State for a while hard work on the part of many a farmer, for which they would only get the return after years. Perhaps the greatest contribution of all would need to be made by business men who have not will have to deal with our export trade. Up to now, they have lived in the cosy routine of a trade with England which dates from the Victorian era. Irish political independence has hard-

ly made any change to that except for quotas, custom forms and other formalities. The Irish "exporters" have been merely buying or handling agents of business firms "across"; the export trade on the whole is worked as a closed shop, pigeon-holed with regard to management, handed over from father to son, kept at a constant level to suit the English requirements and the limited ambitions of the Irish export firms but not the vital interests of the Irish nation. A new spirit would have to be called upon to break away from this stuffy atmosphere and this caretaker's outlook. A spirit of enterprise; shaking the English infused prejudice against trade with "foreigners" (meaning anything un-English) business men with the new outlook would need to get the right inspiration and the right lesson from England—England with its face turned across the English Channel and overseas, fighting the great battle of trade, which we all may admire, not England the tutor—and from such countries as the Scandinavian countries and Holland or even Scotland where external trade consists in opening new markets, of planning in the lines of increased sales, production, improvement in quality, prices, delivery. As it is in those countries, the external trade would carry with it good prospects, either at home or abroad, for many clever and ambitious young Irishmen, now confined to the Civil Service and not even to the Banks for which parental support is usually required.

Finally, it might mean inconveniences and restrictions in some way for the public at large. Every change in the routine of a community means either extra labour, loss or pain for a while. But we must fully realize that we have acquired only political independence, that it will always be hollow and ultimately in danger so long as real economic independence—not only the right to it—has not been actually established. It would be the duty of the Government to make this plain to all interested parties, and love of country served by the same qualities and the same eagerness which Irishmen have shown in the conquest of political independence would assure the achievement of economic independence; the former would come to the latter's rescue; but the value of political independence principally resides in that it is a means towards the performance of fruitful national achievements; the political state is like a building site within the walls of its borders, but you must build up in it if you want to get the value of it; economic independence represents the foundation and the structural independence, the upper structure of the Nation's building.

If the leaders choose to let the people remain unacquainted with this truth or play on the people's unawareness of its importance, they are guilty of criminal ignorance, cowardness or hypocrisy, whose only excuse is their inability to cope with the vital task. In so behaving they would show that they are unworthy of their care; they would prove to be bad shepherds.

We have to choose between easy dependency—with all its ill consequences—and independence by living in austerity for a number of years. If we want to obtain economic independence in comfort, the solution does not lie with us alone. I may refer in some coming issue of this paper, should the Editorship wish me to, to what extent the ending of Partition would weigh upon it, but I am satisfied that the same problem would stand, only smoothed and differently shaped out in some ways and to some extent. As a solution to that dilemma, I can only refer to Abconan's findings in the August issue of this paper. I must humbly admit that he has there the key of the gate which stands on the broadway to the solution of the Irish economic problem, but there is I suggest, a narrower and harder road to it on private Irish ground.

I shall be very pleased to receive any concrete and well-weighed criticisms of what I have written above.

H. GOFF.

FHEARAIBH S A MHNAI NA h-ALBANN

Fhearaibh s a mhnai na h-Albann, stoc gaillbeach mo ghraidh, slugh na gabh salgart is nach saoir air main chaidh, a chridheachan nach marbha, guma faige sibh nach traigh am bultean s glibh na h-Albann, air a garbhechuic s a blair. Fearann mo shinsre Alba, clann Albann mo dhaimh, m'heil is sugh mo chridhe sibh, mo mhinsneach s mo dheanslamh.

Sean d'athach ghorm nam bidoin is i thug bhith dhainn s a thug briogh.

is garbh, is gonnal coibhneil i, a i tonnais s' gach aos dhainn, air a' mhachair, air na monaidhean d'heaghal sinn a cloch, ma's Goill, a ghaol, ma's Gaidheil sinn dh'araich ise sinn.

Fearann mo shinsre Alba, clann Albann nach stochaid, mo bhiaidh, mo dheachid, m'anail sibh, cha n-fhaic mi sibhise stios.

Deors Cairneal Hay "Fuaran Sleibh"

DIVERRAN BREZHONEK "Economic Independence for Ireland?"

Neb a fell deshan lakaat e viz war ar gwiridig e Arboelerezh Iwerzhon, n' deus nemet gwelout ez eo staget an darn vrasan eus he c'henverzh ouz Bro-Saoz. Pep mare'hadourez gwelzhed on d'hauez koulz lavaret a ya da Vro-Saoz. N'eus ket bet klasket evel ma oa deet, diger-in mare'hadol ma; neuze ma teufe Bro-Saoz da vankout a daol trumm e vefe ur rivin. Setu perak ez eo ken bras levezon Bro-Saoz, n'eo ket hepen war gwerzh Iwerzhon, net war he b'ul e e arboelerezh a-bazh; monezh, bankou, ha. Ne c'heller ket, da skouer, distagan monezh Iwerzhon diouz hin Bro-Snoez, abalamour ma chomo 'alc'houezet' an daou arboelerezh an eil ouz egle, ken ma vo bet kenmet kenwerzh diauez Eire oit kreskin lodenn ar Broiou all ha bhianant i'ni Vro-Saoz—ha dre-se he levezon.

Pa studier ar gudenn, e weler n'eo ket arvarus ober kenwerzh gant ur vro dreist-holl, ma ne lezit ket azeuz da vezan ar premer pe ar gwerzer n'eus nemet; a-hend-all e teufe da vezan ho mestr. Ret eo diwall eta pa'z a re vras lodenn eus ar c'henverzh gant ur hepen. Eire, a zo en ur pleg arvarus dre ma sav ar saout hag ar c'hezeg, gwerzh gant da Vro-Saoz, da 48.5% eus he gwerzh d'an Estrevour. Setu pennebeg da supidighe hec' arboelerezh da hin Bro-Saoz.

Ret e vefe bhianant al lodenn-tamm-ha-tamm; dre glesk mare'hadol all evel al lodenn-tamm (see eo breman); ha dreist-holl dre greskin lodenn an trevoudur diwar-goust hin ar magra-loenn (da skouer; hadan ma-oc'h a winiz, heiz, ker'h, e-lec'h preman maer digant an estren evel ma reiz digant).

Hervez ar raktes a ginnigan e vefe ret lakaat ar c'henverzh gant Bro-Saoz da vezan kevatal gant an hin gret gant ar broiou all.

1.—dre viliant al lodenn saout ha keseg gwelzhed deuz. 2.—dre greskin lodenn ar broiou all a breufe neuze lod eus al lodenn ha mare'hadourez all ha n'eus ket bet lakaat sa-o-walc'h d'andano evel Whiskey, avadounar, mezer, h.a.

Ar c'henverzh-se, o tennan Iwerzhon a dre skillon ar Saogon a rufe z'ians an dud e pop kenser, zoken e-kenser ar sevenadurezh. Pinvidik e vefe ar vro ha gouest e vefe pep hin da vezan enni en eus. Evit-se avat e vo ret heuliz un hent kalet e-pad ur mare ha deet e vo d'ar Gouarnamant, d'an holl Iwerzhon ha d'ar gwerzherezh dreist-holl koulboulant. Ret eo neuze na vo ket a frandiz gwerzh na war an dachenn brezhonek, na war an dachenn sevenadurek na vo diazezet sevenadurek an arboelerezh, hag a zo maen-korn pep frankiz.

The Fight for a Sacred Right Broadens AN INTERCELTEIC PETITION

for the teaching of the Breton Language and History.

We are glad to give publicity to the following documents as we have been requested to do.

"FRIENDS OF BRETON CULTURE"
His Excellency Monsieur Henry Queuille, President du Conseil, Palais Bourbon, Paris.

Your Excellency,
We beg to send you the enclosed forms of a petition signed by 3,135 people urging your Government to take steps to have the Breton language and the history of Brittany taught in the schools of that country.

This petition has been restricted to insular Celts living in Great Britain and Ireland. The signatories represent, in the aggregate, a select body of people all of whom attach a very great interest to the fate of their request. They will regard it as a test of the treatment of their Breton cousins by the French State according to the usual laws of modern civilisation and of democracy, and to the recognised principles of education and culture, and they anxiously await to see what action will be taken by your Government.

A number of publications in Ireland and Great Britain, followed by others in America, propose to give a good publicity to the outcome of this petition. We trust that it will be favourable, in which case all interested parties and all those concerned with the advancement of culture, education and democracy should surely rejoice.

We would find it difficult to believe that your Government would refuse to accede to such an essentially progressive step.

We remain, Your Excellency, Yours respectfully,
Signed: The Provisional Committee,

- His Grace Most Rev. Dr. Milangel McGrath, Catholic Archbishop of Cardiff, Wales.
- J. Gwyn Griffiths, M.A., Lecturer in Classics, University College of Swansea, Wales.
- Wm. Ambrose, Bebb, M.A., Lecturer, Llywydiarth, Ffriddoed, Bangor, Wales.
- James McSparran, B.A., LL.B., K.C., Member of Parliament, Knocknareary, Cashendun, Co. Antrim, Ireland.
- Daniel Breen, T.D. (Dail Eirann), St. Kevin's Park, Dublin, Ireland.
- Oscar MacUillis, M.A., General Secretary of the International Celtic Congress, "Inis Chlainn", Delgins, Ireland.
- Miss Mary P. Ramsay, M.A., Docteur de l'Université de Paris, Officier de l'Instruction Publique, 11, Saxo-Cobourg Place, Edinburgh, Scotland.
- Rev. T. M. Murchison, M.A., Editor of "An Gaidheil", 14 Kinross Avenue, Glasgow, Scotland.
- J. H. Miller, Member of Council of "An Comunn Gaidhealach", and of the Committee "Dunedin Society", Chairman of the Celtic Art Committee, Lecturer in the Celtic Art, 54 Arrowsmith Av., Glasgow, Scotland.
- R. Morton-Nance, author, Grand Bard of Gorsyth Kernow, Chylason, Carbis Bay, St. Yves, Cornwall.
- Cornac O Cuilleann, M.A., Ph.D., Lecturer in Irish, University College, Cork, Ireland, Hon. Secretary.

PETITION FOR THE TEACHING OF THE BRETON LANGUAGE

Grieved by the refusal on the part of the French Government to allow the Breton language and Breton history to be taught in the schools of Brittany, in spite of numerous demands made by representative bodies of that country,

Alarmed to face a situation by which the Bretons, heirs of a precious Celtic language and of a history of their own, are deprived of the possession or proper knowledge of their own property and heritage, which is undisputedly their due according to the most elementary standards of right and civilisation,

We, the undersigned, urgently request from the French Government and from France that the Breton language be regularly taught in the schools of the Breton speaking part of Brittany and further that the history of Brittany from its origin be taught in the schools of the country, as the incumbent responsibility of their administration in Brittany demands.

Should this just request be turned down, as patriots of the other Celtic countries, we would be compelled, to our regret, let the grave wrong and injustice done to the youth of Brittany be known on every suitable opportunity as it would be evident that such a policy aims at the destruction of a Breton language and characteristics, which are dear to and valuable to Western culture."

For our part, we can assure the "Friends of Breton Culture" that we shall not fail to give good publicity to the contents of their petition, whatever way it turns out to be. While the past would let us entertain little hope in the matter of while we can quite understand the doubt expressed in the last paragraph of the petition with its implication which a spirited Celt will support, we wish this new request please!

"**Knowing our country?**" (Lassalle). In second col. and I fear, please read "glorious" instead of "grievous".

By this paper to double its circulation by presenting one of our friends with a year's subscription.

debate: Brittany is concerned, but the great Celtic community is also concerned". I am thankful to you, my dear X., for the tears which have filled my eyes. Fraternally yours,

Continued from col. 6.

"Celtia's Economy"

Hereunder are the figures in connection with the industrial capacity of Scotland which were missing in the August issue.

Steel. The 1935-1939 average production of steel was 1,670,000 tons and 1,700,000 tons in 1946. This would make a total of 4,305,000 and 4,410,000 tons respectively for Scotland and Wales. The production of pig iron is apart.

Transport means. The ship-building output capacity for Scotland can be appreciated by the 1947 output of 354,115 gross reg. tons, together with a reconstruction and repair figure of 471,000 tons.

In 1946-47, 38% of the total shipbuilding in Great Britain and Northern Ireland was made in Scotland.

Scotland shared 46.5% of the locomotive building in Great Britain.

ABCONAN.

To the Editor, "An Aimsir Cheilteach". "The Celtic economy you published on Celtia's economy was a gem of far reaching concision."

It shows that we have the required material to build up an industrial power superior to that of present-day England and a proportionate trade, with a 70% higher agricultural output. When we have made the tide turn, we shall be in a competitive position with England for the operation of many factories and many ships which she had reserved for herself, thanks to our superior supply capacity. We can then absorb our surplus population, forget about emigration, recall our exiles until we grow from 15 to 50 millions, which our lands with their natural wealth and position could normally support. By that time England will have likely increased to some 25 millions by the inverted process and France, continuing her downward trend, to a similar number. Then the Celtic race, without dreaming of imperialism—let us hate it anyhow—will see a time reminiscent of her glorious past!

P. KEARNEY, Vicinagar Park, Belfast.

A VOICE FROM GAOL

A Breton friend of ours had contacted a Breton patriot in jail somewhere in France. The following is the translation of the reply which successfully reached him.

Hard Labour Jail of X., May, 1948.

My dear X., If you know the avidity with which I have read the first copies of — and the delight which you have brought me in sending them over! One must have been jailed long and dreary years to know the happiness of a prisoner when he receives news from those he cares for. Now, then, I know how you are going on. Better still, I have the concrete proof that everything is not over, that the light is on again, that everyone has not caved in, that the fatherland still "smoulders in some bold breasts". I owe you some of the greatest joy in my life. I feel that I suffer less for the last 4 days, that I am sleeping better. Maybe I will start snuffing again. You know, dear X., during the four years of the German occupation, some French gaol'd "resistants" had the "London voice" to strengthen their will; even in jail they were in the fight. For us, harassed Bretons, what has made our ordeal particularly heavy, was the horrible feeling that all outside was shrouded with the silence of death, that we should never see fluttering the emblem of a liberated Brittany, that we suffered for nothing; that the heart of our children would never be open to that love which has been the last scene of the Breton drama and that we had to lose all hope; not so much the hope to recover freedom for ourselves, but in seeing that the ideal we have carried with us materialise one day, which is the main thing. Then suddenly, a voice arose, it is that of a friend and it tells you: "Not only is it not finished, but taught by past experience we shall build up something new on a more solid basis. We shall be nearer to the people, but we shall raise the level of the"

Continued at end col. 6.

BRETON CULTURAL CONGRESS

"BLEUN BRUG" AT KASTEL-PAOL.

The "Bleun Brug" was presided over by Dr. Yann Liberal. On Saturday, 21st, Count de Guébriant praised Fr. Perrot, the founder of the "Bleun Brug", "a h a n t e" and massaging priest who fell under the bullets of criminals...

Sunday's Features.

On Sunday morning, the children's competitions, songs and recitations were made; they were so many that they were going on simultaneously in several rooms. A high mass was celebrated in memory of the founder of the "Bleun Brug", Fr. Perrot, and for its past presidents...

"Incidents"

The whole thing did not go through an altogether serene atmosphere. Quite a few felt that they were being followed at different times. Once, while about a hundred Bretons were dancing in the street, some Frenchmen began to shout insults from the upper window of an hotel.

An Irishman's impression.

Here are a few lines out of a letter sent by Donahall O'Brien, upon his return to Dublin from the "Bleun Brug": "The memory of what I have seen with my own eyes is so long as I live and has meant more to me than all the books that I have read on Ireland's past history and struggle. It is real, living, actual. May the Bretons learn through our mistakes and may God in His goodness guide us."

THE MASS IN MEMORY OF FR. YANN-VARI PERROT

(At the Rebirth of the "Bleun Brug", Kastel-Paol, Brittany, August 22nd, 1948).

By GERARD W. McCAFFREY

They believed you dead, those foolish men Whose malice brought you down; But I have seen your spirit rise And wear a victor's crown. Praise God I lived to see that day When Bleun Brug awoke 'Midst thousands there to echo loud Each word you ever spoke. No more alive could mortal be Than you whose memory brought The kindred Celts from every land To praise what you had wrought. From Ireland, Wales, France, Germany, From Scotland, Cornwall came True Celts to help their Breton kin To glorify your name. All Celts was there in soul— Loud were all voices raised In pledge to God that they would guard Your treasures, 'Feiz ha Breiz'.

The scouts true sons of Nemeneu Marched in with stalwart tread Their binnios pealing airs that wove As with a silver thread, A tapestry of long ago Where men 'ries woke to give A clarion call that too wake, Arise, and vow to live. The Breton headdress, row on row Gleamed white as heaven's day The gorgeous peasant dresses, stitched. In colours, brilliant, gay— The old, old women's pleated faces, Streaked with pearly tears For jewelled memories waked and kissed While trailing down the years— All spoke of courage, love, and faith, Of Brittany and you. Five hundred streams that flood our souls As we shout "Gwenn ha Du".

A glimpse of Paradise it seemed The beauty gathered there— The Bretons kneeling to their God, Their souls erupt in prayer. For when your spirit filled St. Paul's That rich, grand solemn hour, Archangels followed in your wake And brought celestial power That made the Bleimor's bagpipes ring Like trumpets in the sky; The "Feiz hon Tadou koz" was sung With glory born on high; On Gabriel's wings the Canon's words Were borne aloft in praise; With Michael's greatness rang his voice For "Doue, gwir ha Breiz" In Raphael's arms, on heather blooms Went up to God our vow: "You shall not die; your dream is ours! Yann Perrot! Breiz Atao!"

TRANSLATIONS:

Bleun Brug — Heather Bloom. Feiz ha Breiz — "Faith and Brittany" Gwenn ha Du — (White and Blk. Bleimor — The Scout Band. Binnu — Breton Bagpipes. "Feiz hon Tadou koz" — The Faith of our Fathers. Doue, Gwir ha Breiz — God, truth and Brittany! Breiz Atao! — Brittany forever!

We can supply copies of "An Amzer Celtiek" at the following prices:— 12 for 1/8, 25 for 3/6, 50 for 5/6 Post Free. Cash with order. Orders invited before the 15th of each month.

Irish Commentary

AN INDEPENDENT IRISH REPUBLIC?

We have all learned in a rather unofficial way from Mr. Costello, that the political link between "Eire" and England is to be broken. No doubt this had been agreed upon within the Government before he left. It is significant that it was announced from North America—we were told to say from Washington by the mongrel solution by which the King of England acted as Head of State for external purposes here will end according to that, and with it, the regular recurrence of the hair splitting arguments about the problematic existence of an Irish sovereign Republic. We also presume that everyone will now "recognise the Courts".

The last question lies with the King of England himself. Will he cut off the name of "King of Ireland" from his titles, or replace it by "King of Northern Ireland", "Ulster" or the "Six Counties"? And will the English coat of arms on our English coins, or be replaced for the time being, by the Claret "Hand"?

DANGEROUS COMPANY KEEPING

Out of a speech made by Mr. Frank Aiken, former Minister, at Pomeory (Co. Tyrone) on 8th August, in which he exhorted his listeners to work for the Irish language and culture, we extract the following words: "In Alsace-Lorraine, during the 50 years' occupation, the French were more loyal to their own language than ever before. All over France during that time French patriots recognised the value of the ultimate unity of France of the linguistic and cultural links which united all Frenchmen".

Unfortunately for Mr. Aiken's comparison, 90% of the population of "Alsace-Lorraine" do speak and always spoke two German dialects as their native tongue, and they firmly resisted the attempt made by the French State to enforce the French language on them from 1918 to 1939. (Let Mr. Aiken look for a linguistic Atlas in the National Library). What an opportunity has been missed by any Orangeman to cover the speaker with ridicule as he ventured on unknown ground! How more true and more fitting it would have been for Mr. Aiken to give his audience the cases of two next door Celtic countries, Wales and Brittany keeping their language really alive during centuries of foreign domination, their backs to the Irish Sea and to the Atlantic like Ireland. It would also have saved him from mixing with tricky imperialistic affairs and from associating clean Irish activities with them.

AN IRISH DIPLOMAT TO IRELAND.

The head of the Diplomatic corps to "Eire" in the person of Most Rev. Dr. Pascal Robinson, O.F.M., who died recently, possessed, amongst many qualities which have been well commented upon by the Press of Ireland, one which may almost be looked upon as unique for a diplomat: he belonged to the country where he was appointed as a representative, which is in opposition to a recognised traditional rule. Apart from a high mark of confidence in him, it was a rare privilege that bestowed on Ireland in having one of her sons as the first connecting link between the Holy See and the country and head of the Vatican affairs here, after 3 centuries.

"Hibernia", 1948, is the name of the annual review published by the Irish students of the Catholic University of Eribourg (Switzerland) in Gaelic, English and French, with an introductory poem in Latin dedicated to the Pope. It is beautifully illustrated and makes an attractive reading for Irishmen who are interested in the spreading of their country's spirit and culture

BRETON NEWS

On the 13th of August, a religious service was held in the famous Breton sanctuary of Santez Anna, in Keranna, the Breton National Pilgrimage. The service was offered for Brittany and Ireland and especially for the exiled Bretons, at the altar of Blessed Erwan Nikolazig. An Irishman and a Breton were assisting the officiant. The prayers were answered in Gaelic.

The French newspapers have been full of particulars, at the beginning of September, about the birth of quadruplets in Celle-St. Cloud, near Paris. Official subsidies have been sent to the family and a house requisitioned for them. In 1943, on the 4th November, quadruplets were born and three of them let die, although the Breton newspaper "L'Heure Bretonne" sent an appeal for help. It is true that that happened in Bannaleg in Brittany.

The XI century anniversary of the coronation of Neveuo (Nominoo), first king of all Brittany were held at Dol on 25th of July. A square of Dol was given the name of "Square Nominoo". Speeches were made for them, in 1943, on the 4th. During those celebrations, the Te Deum and the national anthem were sung.

AN APPEAL ON BEHALF OF THE BRETONS.

(Translation of Welsh Report as published in Wales). Let us imagine what would be the condition of things in Wales if the British government prohibited the teaching and the speaking of Welsh in all the State schools, if administrative obstacles were placed in the way of all our national Welsh institutions, if Welsh leaders were imprisoned, exiled, compelled to live outside the boundaries of Wales, after having been deprived of their civic rights, and divested, partly or wholly, of their property. If, however, instead of "Welsh" and "Wales" we were to read "Breton" and "Brittany", the resulting picture would, according to the Report of the Deputation to Brittany (National Eisteddfod Council, August 1947) give us a true idea of the present-day condition of the Bretons, the people who are the most closely related to the Welsh as regards language, race and history. Moreover, it is not the menfolk alone who are oppressed and who are living in need. Their families—mothers, wives, and children through the loss of their bread-winner have suffered privation, and continue to do so (see the Report, pages 8, 9, 10, and 11).

After having given careful consideration to the whole situation, the Report states on page 11: "Without in the least taking sides in the controversy, we cannot be impervious to the misery and suffering of hundreds of Breton families where the head of the family or the son is in prison, or exiled... and it is our duty to give moral and material help to the sufferers. We are of the opinion that a joint committee of the Council and of other Societies such as Udeb Cymru Fydd should go to work on the matter immediately".

The appeal further says that a joint committee of the two organisations mentioned was formed and calls on everyone who appreciates freedom "to contribute towards the assistance of our Breton cousins whose plight is particularly severe". "Please send cheques and money gifts to Mr. Cyril O. Jones, 17 Egerton Str. Wrexham, and gifts of clothes, blankets and sheets, tinned food etc. to Mr. A. Dan Thomas, Coedfryn, Llangollen, the Secretaries of the Appeal.

(Signed) W. J. Gruffydd, W. Emrys Williams On behalf of the Council of the National Eisteddfod. E. Ernest Hughes, D. Wyre Lewis,

SCOTLAND IN THE NEWS. SCOTTISH EVENTS

The "Irish Independent" of the 13th August reported: "Lately there has been a noticeable rise of racial consciousness among the Scots. Many distinctively Scottish functions this Summer have focussed attention on the separate nationality of the folks who live north of the Tweed."

Perhaps the most colourful of these is that which is on at present on the rugged shores of Loch Shiel in the Highlands. This is the Glenfinnan Gathering, held to commemorate the Rising of Prince Charlie in 1745. Included on the programme are Highland feasts of physical skill, music dominated by the skill of the pipes, and a feast of Gaelic talk. Correspondents tell me the scene suggests that 200 years of Scottish history have been rolled back!

A recent issue of the "Irish Press" reports: "The principal language of the Celtic nations will be about the only one not heard on the broadcasts of the Edinburgh Festival of Music and Drama, which begins at the week-end. Commentators from 18 European language services will describe in their appropriate languages the progress of the event. Gaelic, which one might expect from the capital of Scotia, will be the Cinderella of the party. The cultural value of the Festival was admitted on all sides last year. Many commentators, however, did draw attention to the fact that the internationalism of the event was not based on anything particular which would link it unmistakably with Edinburgh and Scotland. Some concession has been made to this viewpoint this year by the inclusion of Scottish drama and music."

Over 70 different relays of actual performances will be given and more than 100 commentaries will be broadcast in 25 languages, including Russian.

Apart from the omission mentioned above, the broadcasting arrangements are so thorough that the Festival programmes will be heard in every part of the world.

ARTICLES, BOOKS AND REVIEWS.

We have received "Can Wales afford self-government?" by Drs. D. J. and Noelle Davies, a hundred pages of facts and figures well worth reading. Edition Plaid Cymru, 8 Queen Street, Cardiff, 2/- "Scotland, a weak country". 60-page booklet by Archie Lamont. "Oliver Browne's pamphlets.—"Scotland, This wealthy—and poor—country" 3d. "Scotland ruled by its enemies" Id. "The New Ireland" Id. Obtainable from the author, 17 Glasgow Rd. Milngavie.

"Grammaire française et grammaire bretonne", gant E. Vallee ha R. Rouz, A. Prud'homme, embanner, St. Brieg. Ur studennad dalvoudus a-zevout ar yezhadur brezhoneg keñveret gant ar yezhadur gallek, hag o tisk-ouez ez eo disheñvel doue soñjal an div yezh. Rak-se eo' alier da dreñ kein d'ar galleg evit studi ar brezhoneg ha da ober gant ar studion keltiek ha dreist-holl gant ar c'hembraeg.

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