An Aimsir Ceilteach
THE CELTIC TIME

MONTHLY PAPER OF THE CELTIC PEOPLES

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

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OUR FOURTH YEAR

As it steps into its fourth year with this issue, our readers may remark that "AN AIMSIR" has been given some kind of a new look; we hope that they find it to be an improvement all round. We have also made arrangements to the effect that it should be posted on or before the 12th of each second month, starting from this July.

The tasks, programme and guiding principles set out in the introductory article of our first issue, approved at the time by all our supporters and main collaborators, have stood the test. Of course, one could have hoped for more widespread results, but we must take the sober view, as everyone who is acquainted with the working of similar ventures in the Celtic countries knows that this is no easy task; we shall not repeat here all the well known reasons for it which come from our Celtic nature and from the uphill fight against a denationalisation for long in progress. We know of a few but very talkative individuals who periodically predicted the end of this paper within two to six months; it was, they had no doubt, the expected thing to happen, in keeping with some sort of tradition; needless to say, none but our enemies could rejoice at these carefree prophesies. Yet, "AN AIMSIR" is still alive and kicking, and we have refreshing evidence of the useful purpose of this "kicking".

A paper may belong to a political party or another form of association, in which case it follows the policy of that group; or it is the property of a Company or an individual, as is the case here; there is no inter-Celtic association with an all-round nationalist purpose, in any case. Apart from its nationalistic outlook, however, "AN AIMSIR" has no restricted policy and it "de facto" belongs to all the Nationalists who wish to bring a worthy contribution to its make-up—the publisher and the editor being the guardians of the principles on which it was erected outside their own personal contributions. It may be revealed that the transfer of the publication was offered to some trustworthy people about a year ago; as it was not availed of by them, the publication continued under the same responsibility.

We feel it our duty to keep the flame alive against winds, floods and tides, so that when the sun shines again over our countries and the fuel is dry, the precious flame can set alight the bonfires of resurging life on the hills of Celtia.

Corcaigh, St. Peter's Eve
1950.

'BRETON NATIONALISM'

(2nd Edition, revised).

Anyone who wishes to acquire a proper knowledge of the Breton National Question must acquire this very interesting book.

A limited number of Copies left—now reduced to 1/- Post Free.

BEHIND THE "IRON CURTAIN"

A rapid enquiry into some illegal aspects of the French repression in Brittany

Before we start with our narrative, let us remark that, to any objective student of history, it is plain that French domination in Brittany does not rest on a legal foundation. Even four centuries of existence cannot give a moral status to an injustice. The subjection of Brittany to France was carried through by means of violence, threats, coercion, bribery and treachery. The marriage of kidnapped Anna of Brittany to the King of France was a forced marriage, and the last Breton body freely elected, the Breton Parliament of 1789, refused to acknowledge the annexation of Brittany.

All the Celtic friends of Brittany have heard of the murders accomplished under the cover of French Resistance, and some day a full list of our martyrs will be published. What they perhaps don't know is that NEVER—in NO case whatever—has any inquiry been completed in connection with those murders. What is also little known is the noiseless repression which, in 1944, 1945, 1946 and onwards, went on pitilessly, under the pretence of outward justice for foreign observers consumption, and aimed at dealing National Brittany a sly but deadly blow. That repression was ferocious in its deeds until the presence of a Welsh delegate at Roparzh Hemon's trial caused a noticeable change-over. That repression accounts for many murders—let us mention the names of Coetlogon, Jasson, Geoffroy and their friends . . . but this will make the subject of another article. For the moment, we shall only deal with the milder forms of repression which consisted of jailing, keeping in concentration camps, deprivation of civic rights, confiscation of property and banishment.

After the return of the French authorities in the rearguard of the American army, Bretons were arrested by the thousand. Very often, the arrests—normally accompanied with beatings, ill treatments, destruction of property, robberies, were made without any written order, or at best, with an order similar to the one which follows (translation word for word)

M.L.
Sous-Prefecture — Republic Francaise
of St. Malo — St. Malo,

October 31st, 1944.

The Sous-Prefet of St. Malo
to the Captain of Gendarmerie,
St. Malo.

In order to please public opinion, I have the honour of asking you to arrest and jail in the "Maison d'arret", St. Malo, Mrs. X . . . and her daughter, living at . . . .
(Names retained).

Signed: The Sous-Prefet
Levavasseur.

Let us mention that the daughter in question was 16 years of age and that "public opinion" meant the opinion of a small group of French terrorists, with automatic weapons.

Bretons arrested in like manner spent an average of 10 to 11 months in jail or concentration camps. Some of them, in the least important cases were then judged by a special Commission, before which they did not even appear, and which could sentence them to fines and penalties of imprisonment not exceeding two years. That "Special Commission" had been instituted by the French Anti-Breton Liberation Committees, and its decisions were without appeal. Readers might find it amusing—if it was not somewhat sinister—that before leaving the jails or concentration camps, the taxable prisoners had to pay for their keep during the months they had spent there; this applied also to those many prisoners who had left a wife and children without any income and who had to borrow money from fellow Nationalists to live.

The "serious" cases were brought before the Courts of Justice, which could pronounce penalties of imprisonment, hard labour and death. Other prisoners were tried by the Civic Chambers which could impose loss of civic rights (right to vote, edit books, write in a newspaper, hold a post of physician, lawyer, civil servant, hold a public post, a business, etc. . . .) - according to French law, sentences are rendered in court by a President of Tribunal (magistrate or carreer) assisted by a jury of civilians; this jury is chosen by a draw from electoral panels of the district, over which the tribunal has jurisdiction. Now, the jurys of the Civic Chambers and of the Courts of Justice were selected, not by drawing from all the electors, but from a list comprising about 20 names chosen by the Liberation Committee of the District, which means that the Tribunal was composed of the political enemies of the Breton Nationalists.

As to the independence of those who have been taking part in those trials, I shall give one case now as an illustration, which will hit the point better than any explanation—the names of the parties to be disclosed as soon as I feel that it can be done without prejudice to those concerned. The Public Prosecutor (Commissaire de la Republique) had assured the wife of an accused man that the case was benign and that he would merely demand a technical penalty of 5 years imprisonment. He demanded the death sentence. (The prisoner got hard labour for life.) In reply to the lady question after the trial he explained, "With an audience as there was in the room, I could not ask for less. It was his head or mine." This gives the right measure of the atmosphere of the trials, the enemies of Breton Nationalism got the rooms filled up with their followers so as to be sure to have the tribunals in their hands. For the sake of the readers who might doubt these things, we shall supply extracts from the French daily press of this period at some future date.

A law enacted in 1944 made acts of commemoration which took place between 1940 and 1944 retrospectively subject to prosecution. Whatever may be said about the righteousness of that, none of the Breton national organizations figured upon the list of "collaborating bodies" drawn up for prosecuting purposes by the French Provisional Government of Gen. de Gaulle, because they could not be charged with "having brought voluntarily or involuntarily in France or in foreign countries direct or indirect aid to Germany or her allies". Breton nationalists were charged and sentenced because they had "voluntarily endangered the unity of France or the liberty and equality (!) of Frenchmen." These facts, however, were within the competence of a military Court in time of war and of an ordinary Tribunal in time of peace, but not of a political jurisdiction specially set up to judge a particular kind of crime or offence, such as the Civic Chambers. By having the Breton Nationalists arraigned before these mock tribunals, the French disclosed, in all its unscrupulous unfairness, one of their tricks to blemish, trample and destroy nationalism in Brittany.

According to the law which set them up, the Civic Chambers could deprive the accused of their civil rights. To take care of "economic collaboration", there were other special courts; but none was empowered, even under the French special laws, to impose a fine on anybody for his political ideas. Nevertheless, this sort of penalty was widely imposed in an all-out attempt to crush the Breton movement by destroying its financial basis. Breton patriots were heavily fined, up to tens of millions of francs (tens of thousands of pounds), some of them having their whole property confiscated and sold out. Among the most glaring cases, the furniture, books and personal belongings of the founder of the Breton school set up at Plestin for Breton speaking children against the will of the Vichy Government were sold out by auction; whole collections of Breton books, many of them very valuable, were scattered or destroyed. We could give the names of Breton

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Terrorism in Brittany

Crimes Still Coming To Light

Graves Reveal Blood-curling Facts After Several Years.

The graves of five Bretons killed by the French terrorists near the village of Lanrivain, not far from Gwengamp, are reported to have been visited by the police on June 11th. These graves had long been known by the inhabitants, but none had dared reporting the matter to the police, for fear of reprisals. Recently dogs dug out bones from one of the graves and the mayor, a man called Theraval, fearing for his safety, did not report it to the police; he merely had some additional earth brought to the grave! The inhabitants of the village are said to have revealed the names of the victims as well as those of the killers. None has been divulged and **no arrest has been made.** Other graves are reported in the same district.

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

(By Sean Kelly)

Washington.—The U.S. Congressional drive for the ending of the partition of Ireland faces encouraging prospects despite the turmoil over the Korean situation, says Representative Mike Mansfield, chairman of a House Foreign Affairs sub-committee, which held a hearing for some 60 witnesses a few weeks ago. Leaders of the American League for an Undivided Ireland were the spearhead.

They asked passage of the Fogarty resolution, offered by Representative John E. Fogarty, Democrat of Rhode Island, which would express the sentiment of the U.S. House of Representative in favour of a united Ireland.

Senate action along the same lines would be expected to follow.

The present crisis atmosphere, if continued long, well could have a tremendous impact upon the chances of the measure, and upon all moves to help rub out the border in Ireland.

Some in Congress say that the Korean situation, which carries the seeds of a terrible war, could shunt to the background all concern with Irish partition. But others say the Korean troubles underline the potential dangers to the peace of the world springing from a divided nation.

The Korean situation, if anything, augments the chances of the U.S. sending arms to Ireland so she can defend herself, if necessary, from any invader.

This is being urged upon Congress by Representative Harry Davenport, Democrat of Pennsylvania, who points out that Ireland, truncated as she is, and unable to speak for the 32 counties, is unable to join formally in the North Atlantic Pact.

But the Congress is thinking of giving President Truman authority to send arms to certain stragetic countries outside the pact. Ireland, says the Congressman, should be one of these, for there is no more anti-Communist nation in the world. Ireland's officers should have a chance to train in America, he adds.

Congressman Davenport, further, says that "Ireland is having increasing difficulty in obtaining the armaments she requires from Britain."

While legislation about arms and the Atlantic pact is still in the debate stage, the Korean affair is expected to speed it to culmination. If Ireland were to be included, so too, probably, would be Spain, Western Germany and one or two other countries.

MORAL FORCE

Love of country is quoted to tolerate every insidious error of weakness, but if it has any meaning it should make men strong souled and resolute in every crisis. . . .

Then there is the irreconcilable—how is he regarded in the common company? Always an impossible, wild, foolish person, and we frequently resent the name and try to explain his reasonableness instead of exulting in his strength. **For the true irreconcilable is the simple lover of the truth.**

A man of moral force is he who, seeing a thing to be right and essential and claiming his allegiance, stands for it as for the truth, unheeding any consequence. It is not that he is a wild person, utterly reckless of all mad possibilities, filled with a madder hope, and indifferent to any havoc that may ensue. No, but it is a first principle of his, that **a true thing is a good thing, and from a good thing rightly pursued can follow no bad consequence** . . . .

For the strength that will support a man through every phrase of this struggle a strong and courageous mind is the primary need—in a word, Moral Force. A man who will be brave only if tramping with a legion will fail in courage if called to stand in the breach alone. . . .

"Tis the bravest test, the noblest test and 'tis the test that offers the surest and greatest victory. For one armed man cannot resist a multitude, nor one army conquer countless legions; but not all the armies of all the Empires of earth can crush the spirit of one true man. And that one **man** will prevail.

But war must be faced and blood must be shed, not gleefully, but as a terrible necessity, because there are moral horrors worse than any physical horror, because freedom is indispensable for a soul erect, and freedom must be had at any cost of suffering; the soul is greater than the body. This is the justification of war. If hesitating to undertake it means the overthrow of liberty possessed, or the lying passive in slavery already accomplished, then it is the duty of every man to fight if he is standing or revolt if he is down. And he must make no peace till freedom is assured, for the moral plague that eats up a people whose independence is lost is more calamitous than any physical rending of limb from limb. **The body is a passing phase; the spirit is immortal; and the degradation of that immortal part of man is the great tragedy of life.** Consider all the mean things and debasing tendencies that wither up a people in a state of slavery. There are the bribes of those in power to maintain their ascendency, the barter of every principle by time servers; the corruption of public life; the hard struggle of those of high ideals, the conflict with all ignoble practises, the wearing down of patience, and in the end the quiet abandoning of the flag once bravely flourished; then the increased numbers of the apathetic and the general gloom, depression, and despair—everywhere a land decaying. Violousness, meanness, cowardice, intolerance, every bad thing arises like a weed in the night and blights the land where freedom is dead, and the aspect of that land and the soul of that people become spectacles of disgust, revolting and terrible, terrible for the high things degraded and the great destinies imperilled. It would be less terrible if an earthquake split the land in

(Continued Page 3, Col. 6)

NEWS FROM WALES

THE HOME RULE CAMPAIGN

LABOUR REBELS

Despite the official ruling of the Labour Party hierarchy that the inter-party self-government Congress, to be held on July 1st at Llandrindod, shall be boycotted by socialists, the Merionethshire Labour Party has decided to attend officially.

The campaign for home-rule has awakened considerable interest among members of the Labour Party as of other parties, particularly since until 1945 Welsh candidates and Members of Parliament were officially committed to some such policy.

The attitude of present Labour Members is varied, but few will commit themselves to open support. Mr. D. R. Grenfell and Mr. S. O. Davies have repeatedly declared their belief that Wales should have an effective measure of self-government, while in June this year Mr. Goronwy Roberts, Labour M.P. for Caernarvonshire, informed his county Baptist Association that he was in favour of federal self-government for Wales.

Meeting at Ystradgynlais, also in June, the Union of Welsh Independents passed by a majority of 550 votes against 50, a resolution declaring that it believed Welsh self-government to be "in accordance with the will of God."

A novel—and rather doubtful—argument for home rule has been put forward by a Welsh Conservative in a letter to the press. He argues that all Conserves who wish to free England from socialism should, in a spirit of noble self-sacrifice, face up to the fact that if it were not for the presence of Welsh and Scottish Members in the Westminster parliament, the Labour Party would have no majority and would not be in power. Therefore, in order to secure the success of the Conservative Party in England, Welsh Conservatives should give whole-hearted support to the campaign for a Welsh parliament!

WELSH STATISTICS?

"NO!" SAYS THE GOVERNMENT

Abundant fuel has been added to the flames of dissatisfaction among the Welsh Members of Parliament during recent weeks.

Back-bench opposition to the Government's proposals to displace more than forty farmers in order to plant trees was snubbed by the Minister responsible. Mr. Tom Williams, with the sneer that "if the government does not plan for Wales, Wales will do nothing for itself."

Whatever the truth of the jibe, it comes oddly from a Welshman who has climbed high in the ranks of a Party which has done more than any other to stifle Welsh initiative. And the Welsh Members of Parliament did not like it.

Nor has Mr. Attlee himself proved more tactful. He has rejected with a blunt refusal the request made by Mr. Emrys Roberts, Liberal M.P. for Merionethshire, that a Commission be appointed to draw up a Welsh national "balance sheet" showing government income and expenditure in Wales, exports, etc., all of which information is essential for a balanced study of the home-rule question.

Mr. Attlee based his refusal on two grounds: first, that it would be necessary to wait and see what was the opinion of the Committee now inquiring into whether or not it would be practicable to publish such a balance sheet for Scotland; and, secondly, that the economy of Wales was so much more closely integrated with England than is that of Scotland that the problem would be much more difficult.

This discrimination against Wales has aroused considerable indignation among Welsh M.Ps., particularly as Labour members had also put down a request very similar to that of the Liberals. A Liberal motion condemning the government's refusal and demanding that it be reversed has now been tabled.

WELSH IN PATAGONIA

"Better Than In Wales"

"The Welsh spoken in Patagonia is purer than that heard today in Wales," claimed Prof. Clydwyn ap A. Jones, professor of music at the Trelew National College in the Welsh region of Argentina, who is paying a visit to Wales.

The Welsh people of Patagonia, he said, had kept their language almost as it was spoken by their forebears who settled there between 1865 and 1875, he said. It had not been influenced by Spanish, as the Welsh spoken in Wales had been influenced by English.

"In the home and among ourselves Welsh is always spoken," he stated, "but for commercial purposes Spanish is used. But there has been a rapid decline in the last ten years. Children speak nothing but Welsh until they go to school; then they are taught Spanish compulsorily, and lose their fluency in Welsh."

TESTUNAU EISTEDDFOD LLANRWST

Erbyn hyn cyhoeddwyd rhestr testunau Eisteddfod Genedlaethol 1951, sydd i'w chynnal yn Llanrwst. Cafodd y gyfrol ganmol mawr oherwydd newydd—deb a glendid ei diwyg, ac oherwydd ansawdd y cystadleuthau.

O ddiddordeb arbennig i'r dieithryn yw'r map hwylus o'r ardal, yr ysgrif ddiddorol a byw yn disgrifio'r iro, a nifer o ddarluniau gwych o enwogion yr ardal, adeiladau o ddiddordeb hanesyddol, a golygfeydd trawiadol.

Gydag ychydig iawn iawn o eithriadau, cyfrol gwbl Gymraeg yw hon; yn Gymraeg y mae hyd yn oed llythyr swyddogol y brenin!

Pris y gyfrol yw 2/-, ac y mae ar gael oddi wrth Ysgrifennydd Cyffredinol yr Eisteddfod Genedlaethol, Swyddfa'r Eisteddfod, Llanrwst, Sir Ddinbych.

PLAID CYMRU SUMMER SCHOOL

The Annual Summer School of Plaid Cymru, open to all sympathisers with the Welsh nationalist movement, will be held this year at Newport in Monmouthshire.

As usual, it includes, in addition to the annual Party Conference, a series of lectures on Welsh current affairs (dealing this time especially with the demand for a parliament now making itself felt in the country), a number of Nosweithiau Llawen with some of the most outstanding talent in Wales, and an outstanding social life.

The School will be held from Friday, August 4, to Tuesday, August 8th, and is conveniently situated for visitors who wish to attend the National Eisteddfod, which this year is being held at nearby Caerffili.

Activities are in both English and Welsh, and visitors from the Celtic countries are always welcome. Particulars and charges may be obtained from the Secretary, Swyddfa Plaid Cymru, 8 Queen Street, Cardiff.

SAVING AN INDUSTRY

When it was learnt that the second-largest woollen factory in Wales was to be sold on the retirement of its owner, local people took it into their own hands to save the industry from passing into the hands of a combine.

Public meetings were held to discuss the position, and it was decided to canvass the area for shareholders with a view to forming a co-operative society which would take the factory over. About £40,000 in capital is required, of which it is hoped to raise £20,000 in share capital and to borrow the remainder.

The factory, which is in the Teifi Valley in Cardiganshire, is one of the best-equipped woollen factories in Wales, and employs about 50 people.

Edinburgh

This word, the name of the Capital of Scotland, is a very good example of how the dominant English bamboozle the Celtic peoples into believing the very opposite of the truth. Any English book treating of the origin of the name states baldly that it is Edwin's Burgh, and is named after Eadwine, or Edwin, king of Northumbria, who was killed in A.D. 633. From Symeon, a monk of Durham, who wrote in the twelfth century, i.e., some three centuries after Edwin's death, we find 'Edwinesburch', plainly an English name. This is supported by a charter to Holyrood granted by King David I, in which we find the Latin adjective, 'Edwinesburghensis.' A Welsh manuscript assigned to the early fourteenth century gives us "Dinas Etwin," apparently a translation of "Edwinesburch," or perhaps a Welsh rendering of it formed by the Bretts of Strathclyde because they knew that Edwin built Edwinsburch? A further extention of this evidence is that the whole of the Church of Scotland is Anglo-Saxon, and was never Celtic since the seventh century. The poor Celt, confronted with this evidence, has no answer because he is ignorant, only too often, of his ancestral language and its literature, and knows nothing of the evidence from Celtic sources which confronts these conclusions. This matter of a name like Edinburgh is really important to pro-Celtic propaganda, for when we examine the Celtic evidence, the pro-English use of the name is seen to be either deliberately tendentious, or a too hasty, because wished-for, conclusion on inadequate evidence.

If a charter of King David's can be quoted in favour of the pro-English view of the origin of the name and city, his mandate of 1126 A.D., dated 'apud Edenburge', gives us another form of the first element, i.e., 'Eden'. Other recorded forms are 'Edeneburg' (1142), 'Edeneburgum' (1143), and 'Edinburg' (1143). These, of course, agree with the modern 'Edinburgh.'

In Welsh we find "Dinas Eitin yn y Gogledd," and "Din Eitin," and again "Minit Eitin." On the Gaelic side we find "Obsessio Etin" in the Annals of Ulster, for the year 633, i.e., the year of Edwin's death. This 'Etin' is what we would expect in Gaelic from the Old Welsh 'Eitin'. The Pictish Chronicle records that in the reign of Indulfus (or Indolb) "Oppidum Eden" was evacuated by the Angles and left to the Scots. These forms, 'Etin' and 'Eden', agree with the current Gaelic name of the capital, 'Dun-éideann'. In the annals of Tigernach (A.D. 638) we find a form "Dun Etain". This would give "Dun Eudain" in modern Gaelic, and may be due to changing the meaningless 'etin', a British word, to 'étan', a face, modern Gaelic 'éadan'. The word 'etin', or 'eidyn' is obscure, but clearly British, and has, as Professor Watson has pointed out, no connection whatever with Edwin. There is an 'Etin's Ha' in Berwickshire, and that reminds us of the Welsh "Kynted Eidyn". There is a Duneden' in Lauderdale, and Duneaton' in Lanarkshire may be compared. In the folklore of the Borders "The Reed Etin" is a giant with three heads. In fine, the name "Edinburgh" is a half translation of an old Celtic name, Dun-éideann in Gaelic and Din or Dinas Eidyn in Welsh. Neither the name nor the city is of Saxon origin.

Dun-éideann or Din Eitin was most likely the Celtic name of the Castle Rock. If so, it appears to have replaced the earlier 'Alauna' recorded by the Roman writers. There were two 'Alauna', i.e., Alauna of the Votadini in the east, and Alauna of the Damnonii (na fir domhnan) in the west. Alauna of the Damnonii became known as Ail Cluaide in Gaelic and Aiclut in Welsh. Coroticus is styled "Rex Aloo" by the Irish annalists. Later the name was replaced by Dun mBreatan, now Dumbarton, showing that here the rock (ail) was forgotten in the fort built on it.

The same thing happened the Alauna in the east, giving us Dun-éideann.

TOMAS MacNEACAIL

DRAMA IN WALES

Clifford Evans Hopes For a Welsh Theatre

The appointment of Mr. Clifford Evans, well-known Welsh stage and film actor, as director of the Swansea Repertory Theatre Company, is a development which will be watched with interest in Wales.

This theatre, which is under the patronage of the Arts Council, has recently been under heavy fire from Welsh critics because of its failure, in spite of public subsidy, to make any useful contribution to the Welsh drama.

The appointment of Mr. Evans, who is a Welsh-speaking Welshman from Carmarthen, and has experience of play-writing and producing as well as a considerable reputation as an actor, may mark a change of policy. Mr. Evans himself, in an interview with the press, declared that he hoped "to do something worth while for the theatre in Wales."

"I hope to build up something on the lines of the Abbey Theatre, Dublin, though it may not be possible to stage plays in Welsh immediately," he said. "My ambition is a bi-lingual company capable of acting in both English and Welsh plays. If the theatre in Wales is to have any future it must be bilingual.

"I have been given an absolutely free hand, and if everything goes well I may remain in Swansea to carry out a long-term policy designed to provide a home for Welsh actors, actresses and playwrights, comparable with anything that has been attempted in this country. A school of drama will be attached to the theatre."

Owing to lack of space, we have postponed the publication of the Manx names to the following issue.

SCOTLAND DEMANDS IRISH BUTTER

The Irish Minister for Agriculture, Mr. Dillon, went to England last April, apparently overconfident about prospective buying of increased quantities in dairy produce by the English Ministry of Food.

The flow of his offers was promptly stemmed and he was left to contemplate the alternative of an increased export of cattle from the traditional Irish cattle ranch.

From Scotland, the "Daily Record" echoes a protest: "A month ago, writes James Dow, on the 23rd June, we reported that good Irish butter was going abegging just across the narrow Irish Channel. "There is no fiscal or currency difficulty in buying it," we pointed out. ". . . it could be sold off the ration at 3s. 6d. a pound—the cost of a packet of cigarettes. Traders are willing and eager to import it and take all the risks."

Of course the rock-bottom reason given by the "British" Government for restricting the exports from Ireland is that they want to spend as little as possible outside their taxable area. But the "Daily Record's" correspondent put another one across there when he divulges that Italian cheese is actually bought at eight shillings per lb.

Mr Gwynfor Evans, president of Plaid Cymru, and one of the best-known and widely-respected figures of Welsh political life, is recovering at his home in Llangadog from an operation which he recently underwent at the Morriston Hospital.

Cha Bh Comhdail Againn Mannsacht

(SEANN ORAN ALBANNACH)

Cha Bhi Comhdhail Againn,
M'Annsacht, ar meall no ar Maoil
Cha bhi comhdhail againn, m'annsacht, ar meall no ar fraoch;
Againn cha bhi comhdhail air ced no an caol,
Cha bhi comhdhail againn, m'annsacht, ar meall no ar maoil.

Cha bhi comhdhail againn, m'annsacht, ar meall no ar maoil,
Or cha choinnich sinne tuille ar munadh s ar fraoch;
Cha choinnich sinne tuille ar rudha s ar raon;
Cha togar leinne comhdhail no ceo leis a' ghaoith.

Cha bhi comhdhail againn m'annsacht, ar meall no ar maoil
Cha bhi comhdhail againn, m'annsacht, aig alld no aig craobh;
Cha bhi comhdhail againn tuille ri turadh s ri braon;
Cha bhi comhdhail againn, m'annsacht, aig alld no aig craobh.

GEORGE CAMPBELL HAY

(The above poem has been sent to us bb the reputed poet, George Campbell Hay as a recent composition of his.)

An Interesting Opinion About the Covenant

The British Government and French Paper Report.

The French newspaper "L'Aurore" stated on the 22nd June that Downing Street, though garding up to now "the silence of the tomb," might feel it dangerous to resist the limited claims of the Scottish Covenant if, by ignoring such a strong electoral force, they might "throw it into the arms of Douglas Young, the Scottish de Valera."

According to the paper, the opposition must also act wisely as, while Mr. Churchill's promptness to "exploit his rival's awkwardness" might give Mr. Attlee an additional reason for acting, it is doubted whether the former fully supported the Convenanters and "would allow light heartedly any slackening of the union."

Getting to Know One Another

(By Stephen J. Brown, S.J.)

A reviewer of a recent book on Scottish history remarks incidentally: "The Stuarts were driven for support to the Highlands, which are not, and never were, Scotland." What do Scots think of that statement, whatever it may mean?

I begin this instalment with a book by an author with a name which is nothing if not Highland. Unfortunately it cannot be recommended. It is **The Western Isles** by Alasdair Alpin MacGregor. Of it the reviewer in the Literary Supplement of the **Times** (evidently a Scot) writes that the author has "chosen to repeat some ill-natured gossip collected in his wanderings—and this is reinforced by personal prejudices ranging from prohibitionism to anti-Catholicism." He claims to present the seamy side of Hebridean life, which might be legitimate if his indictment were true. They say "it is an ill bird that fouls its own nest." Very different is **Highland Pack**' by Neil M. Gunn (London: Faber, 1950), fifty intimate sketches of Highland life and landscape. Instinct with the love of wild, out-of-door nature.

Western Highlands (London: Batsford, 1947) by Arthur Gardner, an Englishman who loves the Highlands, is chiefly valuable for its three hundred photographs illustrations, with brief comments.

Another Batsford book is **The Lowlands of Scotland** by George Scott-Moncrieff. The book is, of course, superbly illustrated, but the author's picture of industrial life in central and Eastern Scotland is a gloomy one.

(Continued next column)

Moral Force

(Continued)

two, and sank it into the ocean. To avert the moral plague of slavery men fly to arms, notwithstanding the physical consequences and those who count by the physical consequences cannot by that avert them, for the moral disease is followed by physical wreck—if delayed—still inevitable. **So physical force is justified, not per-se, but as an expression of moral force; where it is unsupported by the higher principle it is evil incarnate. The true antithesis is not between moral force and physical force, but between moral force and moral weakness. That is the fundamental distinction being ignored on all sides.** When the time demands and the occasion offers, it is imperative to have recourse to arms, but in that terrible crisis we must preserve our balance. If we leap forward for our enemies' blood, glorifying brute force, we set up the standard of the tyrant and heap up infamy for ourselves; on the other hand, if we hesitate to take the stern action demanded, we fail in strength of soul, and let slip the dogs of war to every extreme of weakness and wildness, to create depravity and horror that will ultimately destroy us. A true soldier of freedom will not hesitate to strike vigorously and strike home.

Let the cultivation of a brave, high spirit be our great task; it will make of each man's soul an unassailable fortress. Armies may fail, but it resists for ever. The body it informs may be crushed; the spirit in passing breaches on other souls, and other hearts are fired to action, and the fight goes on to victory. To the man whose mind is true and resolute ultimate victory is assured. No sophistry can sap his resistance; no weakness can tempt him to savage reprisals. He will neither abandon his heritage nor poison his nature. And in every crisis he is steadfast, in every issue justified. Rejoice, then, good comrades, our souls are still our own. Though the coldness and depression of the time there has lightened a flash of the old fire; the old enthusiasm, warm and passionate, is again stirring us; we are forward to uphold our country's rights, to fight for her liberty, and to justify our own generation. We shall conquer. Let the enemy count his dreadnoughts and number of his legions—where are now the legions of Rome and Carthage and the Spirit of Freedom they challenged is alive and animating the young nations today. Hold we our heads, high, then, and we shall bear our flag bravely through every fight. Persistent, consistent, straightforward and fearless, so shall we discipline the soul to great deeds, and make it indomitable. In the indomitable soul lies the assurance of our ultimate victory.

TERENCE McSWINEY

("Principles of Freedom")

Wanderings in Scotland (London: Skeffington, 1950) by William T. Palmer, a well-informed and sympathetic observer, may also be recommended. It represents the results or glimpses of the results of half a century of wanderings in the Highlands from the Border country to Cape Wrath.

Somewhat similar, one supposes, are **Heather Track and High Road** by Augustus Muir (London: Methuen, 1946), which abounds in entertaining anecdotes, and **All Round Scotland** by Robert J. Drummond (Ettrick Press, 1947).

Scottish politics are dealt with from a nationalist point of view by Colin Walkinshaw in two books —**The Scots Tragedy** (Routledge, 1935) and **Prospect for Scotland—Ruin or Revival** (Edinburgh: The New Alliance, 1942). Also by Sir Alexander MacEwan in **Towards Freedom** (London: Hodge).

I end for the moment with mention of **The Scots Book**, compiled by Ronald MacDonald Douglas, a sort of pleasant "omnium gatherum" of things Scottish and, in particular, Gaelic.

Behind the "Iron Curtain"

(Continued)

patriots who, five years after their sentence, are still trying to clear their fines by monthly payments to the French State. As if it was not enough, all Breton Nationalists deprived of their civic rights recently received an order from the French Taxation Office to pay an extra 10% of their total amount of taxes already paid between 1945 and 1950. A fresh fine imposed on the strength of a five year old judgment!

Another kind of penalty, specially devised to cripple the nationalist movements, was the banishment inflicted upon Breton patriots, who were thus condemned to stay out of their country during 5, 10, 15 years, or their whole life. It has meant throwing them out of their jobs at a time of economic depression, cutting them from their people, often separating them from their families, making it impossible for them to live a Breton life, away from their motherland. It was ruthlessly enforced. We could give many instances of Bretons sentenced to banishment who were re-arrested, thrown into jail and fined when coming home for a burial of a father or mother, or the wedding of a brother or sister. Just one typical instance: a Breton patriot in banishment came back to Brittany in December 1947 to see and attend his young daughters who had had to leave to their grandmother's place; he was arrested, imprisoned and imposed a heavy fine. The reason was admirably expressed by the French prosecutor in these very words: "You have always the same ideas: you will be punished."

The following is a brief account taken from the very minutes of one of those thousand Breton trials before the Civic Chambers. The person had been a life-long member of the "National Party." He had taken part in the nationalist propaganda and had been on that ground, jailed three times by the Vichy Government (a fact which has always been publicly ignored by the French since the Liberation is that the Breton National Party was just as much anti-Vichy as Vichy was anti-Breton, and was for that reason persecuted, with little sympathy from the Germans, who wanted the Breton National Party to join in the collaboration with the Vichy Government). Arrested again in 1944, he was kept 12 months in jail and then tried. The charges brought against him before the Civic Chamber was that he was a Nationalist, a member of the Breton National Party, and that "he spoke Breton to his children". The French prosecutor admitted that he had had no dealings with the Germans. He was deprived of his civic rights for life, banished from Brittany for five years and fined.

Such is French "Justice" and "Liberty" as France is dispensing for Breton consumption.

K. KEINEG.

A Vindication

Breton Patriots at Work

During the night of May 30-31, the statue of Du Guesclin Marshall and Connetable of France, Breton traitor to his country, was knocked down by Breton patriots and painted upon the scathing name "Collabo" (Quisling, collaborator). The event has caused quite a sensation.

Bertrand Du Guesclin, who lived in the XIVth century, had taken service with the king of France and eventually attacked his own country, Brittany, at the head of a French army. He was repulsed by the Breton armies and died in 1380 still in the service of France. The French propaganda, official historians and schools have made of du Guesclin the perfect type of the "good" Breton and he has been set up as an example to all young Bretons in Breton schools for generations. The act of the Breton patriots does not only bear some significance with regard to the country's freedom but with regard to truth.

In 1922, Marshal Foch had given the bronze war palms, usually given to courageous and faithful soldiers, to the statue (!), which has just been destroyed.

Cannon Fodder

Death Commandos

"For a good fighting match, give me Scotsmen," said Marshall Montgomery, who seems to treat war, when made by others, as a sport. "The English have their Scotsmen, I have my Bretons," said Marshal Foch. And how "they" can use "them" both!

A book recently published at Lille (Rijsel for the Flemish), "La Defense de Dunkerque," by Robert Bethegnies, Publisher, Yves Demailly, 8 rue Georges Martaens, Lille (France, discloses that the defence of Dunkirk against a huge force of German divisions in 1940 was almost exclusively assumed by Breton troops. The driving force of the Germans consisted of six armoured divisions: the 1st, 2nd, 6th, 8th, 9th and 10th panzerdivisionen, and of two crack S.S. panzerdivisionen: "Adolf Hitler" and "Gross Deutschland"; these were backed by infantry troops and supported by air squads. Against this enormous force, the French put up all the Breton troops they could muster on the spot: the 137th regiment of Kemper and An Oriant, the 48th Battalion of Landerne, the 35th and 235th regiments of Gwened, the old 248th battalion of Lambezellec, and the Reserve division of Rennes. Although poorly armed, without tanks, artillery or air support, the Breton troops held out long enough to permit the evacuation of 250,000 "British" soldiers and 112,000 French soldiers. There was no room on board for the Death Commandos and they were let down by the French High Command. Of the 21st Division, less than 100 men remained alive, and the 137th was almost utterly annihilated. It reminds one of the fate of the 118th regiment of Kemper which, during the 1914-18 war, was destroyed to a man.

The anti-Celtic powers lose no chance in sparing the lives of their own people and depriving the Celtic nations of their racy fighting elements.

P. D.

BRETON REFUGEE'S TRAGIC DEATH IN DUBLIN

We have learned with sorrow of the death of Gwion Hernot, one of the Breton nationalists who had found asylum in Ireland away from French injustice and cruelty, at Richmond's Hospital, Dublin, after he had hit the branch of a tree when riding a horse near Dublin.

May God have mercy on his soul.

Gwion Hernot, sentenced to death in 1944 as an active nationalist under the false charge of collaboration with the Germans, held a Breton class in Dublin and was a contributor to such reviews as "Feasta", with articles on Brittany and Breton literature.

An instance of the reaction of French papers in Brittany to such event is given by the comment of the "Telegramme", a Brest daily, which referred to G. Hernot's death as that of a "collaborator who flew to Ireland, like some other Breton separatists." Even the dead are insulted.

He was engaged to Miss Oisin O'Doherty Secretary to The Irish Legation in Stockholm.

Glac'haret omp bet o klevout e oa maro Gwion Hernot-kondaonet d'ar maro e 1944 dindan an digarezh faos en doa kenlabouret gant an Alamaned-d'ar c'henta a Viz Mezheven, e Dulenn (Iwerzhon) elec'h m'en doa kabet repu diouz krizder Bro C'hall. Doue d'e bardono!

Maro eo Gwion Hernot en hevelep doare ha mab Rener de Valera un nebeut bloavezhiou a zo. Skoet en doa e benn ouzh skourr ur wezenn p'edo o tremen war varc'h en ur c'hoad.

An "Telegramme", e-touezh kelaouennou gall Breizh, en deus embannet ar c'heloù dindan an talbenn: "Un collaborateur meurt d'une chute de cheval."

Ar re varo zoken a vez taolet kunnjennou outo

Useful and Proper Criticism

Dictatorship and Celtic Nationalism

We have received the two following letters:

St. Andrews,
Fife, Alba.

A Charaid,

I get your paper through the Scottish Centre bookshop and enjoy it. But I deprecate the May/June's upholding that prodictatorship idea of Aiserighe; the ruler among the Scots Gaels had to have popular support. The Scots Gaelic kings had a parliament (its deputies were called "mormaors") so such dictatorial ideas as Aiserighe mentions were not true in Scotland and I read in this issue that the Tynwald is 1000 years old . . .

Before I close, may I mention how much I enjoy your paper. I appreciate your struggle to coordinate the efforts of the Celts in achieving self-Government and cultural development. May I suggest that any beginners of Scots Gaelic might well study John MacKechnie's "Gaelic without groans" (published by Eneas Mackay, The Observer Press, Stirling, Scotland, 3/-).

Is mise le gach deagh dhuraeds.
Archy MacPherson.

Pantybeiliau, Gilwern
nr. Abergavenny, Mon. Wales

A Chara,

I hope the latter part of the quotation of "Aiserighe" in "An Aimsir Cheilteach" for May-June 1950, does not represent the considered policy of your paper. To have "a single individual at the head of the State, strong enough to be independent of and dictate to all vested interests" sounds to me uncommonly like dictatorship. Nor do I believe that this system of Government would be in accordance with the Gaelic tradition, as the writer claims. Such reading as I have done on the subject has left me with the impression that the Gaelic chieftain was very far from being a dictator, but (in James Connolly's words) "in reality held his position upon the sufferance of his people" and had to obtain the consent of his clan in all decisions of common importance.

Is mise, le meas,
Noelle Davies.

In reply, we pointed out to both:

1) that the publication of any signed quotation, statement or article does not in any way mean that we uphold the views therein contained, still less that it is a "considered policy" of this paper.

2) that in keeping with Celtic tradition, ideal and temperament we would find dictatorship distasteful for any Celtic people.

3) that, in fairness to Aiserighes quotation, one should notice that it only advocates individual dictation over "vested interests"—the author having probably in mind that "vested interests" presently dictate to Governments and peoples—but not over the people. We further drew our correspondents' attention to the proposals of the main article—which does not represent our views either—for the representative of the people to be in regular consultation with the most experienced men of the Departments.

We have further received the following comments:—

A Chara,

Thank you for your letter . . I am glad to know that the quotation from Aiserighe does not represent your paper's policy. Personally, I believe that decentralisation and division and balance of power are (with education) the best safeguards of true democracy; if you give a single individual or group enough power to "dictate" to "vested interests", there is a danger that they will start dictating to the people too. Also, there is nothing to stop them from declaring the Church, the family or Trade Unions to be "vested interests" and dictating to them. I think too it is a mistake to condemn the Parliamentary system (though it needs reform) as "English". Iceland, e.g., had a Parliament long before England had, and it works well enough in some small countries . . ."

Beannacht leat,
Noelle Davies.

Should any of our friends have any suggestions to send us on the matter for publication, it will have our best consideration.

Meantime, we wish to thank Mrs N. Davies and Mr. A. MacPherson for having given us the opportunity to clear the matter of our responsibility with regard to opinions which appear in the paper under various signatures. We must allow the expression of opinions which may not happen to be the opinion of its Editor—should we have any on the subject—and which this paper would not stand for as its own, otherwise it would reduce its scope quantitatively and qualitatively, and it would become very insipid. On previous occasions, a regular contributor sent us an article for publication, where he strongly blamed "An Aimsir" for letting in stuff from another writer which was opposed to his own views; later we received a demand—under threats and abuses—for an Editorial repudiation of a suggestion made by a regular contributor and signed by him. Of course, we could not give in to that. But helpful queries and contributions such as contained in the letters published above are welcome. For the very reason that there is room for the various opinions of the Celtic nationalists in "An Aimsir" distinct from the personal views of the Editor and sub-Editors, there We do not care for dictatorship here either from therein or from thereout.

The Editor.

About 'Vested Interests'

A Paramount Type: THE BANKS

Sir John Esmond, S.C., member of Dail Eireann, gave a lecture to the Wexford Chamber of Commerce last June, in which he stated, in particular:

"That the Banks exercise complete domination over the financial activities not only of the individual but also of the State."

"That the creation of money had never resided in the people since 1692—real democracy."

Commenting on this, Mr. Seamus Lennon, in a letter to the "New Ross Standard" of the 22nd June, wrote in parts:

"The MacMillan committee, consisting of 15 English leading Bankers and Treasury officials, in its report of June 1931, states (page 34, Par. 74):

"But the bulk of the deposits arise out of the action of the banks themselves, for by granting loans, allowing money to be drawn on overdraft or purchasing securities a bank creates a credit in its books which is the equivalent of a deposit."

Again it says on same page and paragraph in proof of the foregoing statement—"That in the event of a customer going into a bank and depositing £1,000 in cash, then another customer comes in and requires a loan of £9,000 the bank then has £10,000 to credit in its books as deposits."

"On examination of these few quotations," Mr. Lennon continued "from such a collective authority on banking it can be seen that through the deposit of the £1,000 by say A, and the borrowing of the £9,000 by B—that the bank has £10,000 on deposit and which appears in the bank balance sheet as deposits—though in reality there is only the £1,000 a deposit—the £9,000 is a loan to B.—and created by the bank's manager with pen and ink and a piece of paper called a cheque. From this little transaction we can clearly see that the £1,000 belonged to A and the bank could never bring into existence the £9,000, but for the action of the borrower B. requiring the loan. The bank parts with nothing to produce this £9,000 only merely the ink and paper—the cheque upon which these figures are written. Yet it now has £10,000 on deposit, which further proves that a bank needs no money whatsoever of its own to carry on its banking activity. This is as clear as the noonday

(Continued Page 4, Col. 1)

A LINGUISTIC PILGRIMAGE TO THE ISLE OF MAN

Half a million people spend their holidays in the Isle of Man each year. Few, very few, visit the Island. Two per cent inspect the Biological Station at Port Erin, only one per cent, the Folk Museum at Cregneash—the remainder stay in Douglas.

For my part I merely slept in Douglas. I made the journey to study the language; a humble follower after George Borrow, Prince Lucien Bonaparte and Professor Sir John Rhys. I visited five of the ancient parish churches, but nowhere did I see a Manx Bible or Manx Prayer Book on view. It was late on my last evening that I saw any evidence of the Manx in any church. I walked alone across the fields, over the river Sulby, peat brown with recent rain, to the Church of Lezayre on the hillside. Here on the south wall of the church were six verses in Manx, while in the chancel was a recently erected tablet marking the faithful services over many years of the Parish Clerk, William Kneale Lace, 1856-1940. The record ended with:

Nee e harvaantyn eshyn y hirveish as hee ad yn eddin echey.

It is appropriate that these extracts from the Manx Bible should be displayed at Lezayre, for this was the parish that took the leading part in the seventeenth and eighteenth century protests against the introduction of English services into country churches.

I met my first Manx speaker in the National Museum. He had learnt the language at the evening classes of the Language Society. This he followed up by cycling into the country at every opportunity, to converse with the old people. "Oh! how I wish I had thought of it years ago when Manx speakers were more common," he said. He then read for me the first page of a recently published "Sermon in Manx." Printed prose is rarer than published poetry in all the Gaelic languages and is therefore the more valuable as a written record of normal speech. Visiting the south of the Island, I got off the train at Ballasalla to walk to the old church. The stationmaster directed me. "You want Malew," he said, pronouncing it like "Mall-ooh." So I heard for the first time that characteristic of modern Manx, the transference of the accent from the penultimate to the last syllable. To hear the few native speakers of Manx I had to journey to the southern tip of the island, within sight of the Calf and the Chicken Rock lighthouse. The scene that has made most impression on me was at Glen Chass. There, on an autumn evening, with a fresh wind blowing in from the sea, local children speaking to each other in English, were gathering blackberries on the open Voddy. But my two companions were conversing together in their native Manx. They discussed the coming change in the weather, and the lateness of the harvest, one a native to whom Manx was his mother tongue, but he could not read or write it; the other a scholar whose patriotism had compelled him to learn it. He told me the position of the language was much worse than that disclosed by the census. That most of the speakers were members of the language classes in the Island.

In the north there were three native speakers alive. In the south they only numbered half-a-dozen, and they were people who had been brought up by their grandparents. I was deeply shocked. I came over in the spirit in which Edward Lhwyd visited Cornwall, to study the living language. I found myself like Daines Barrington, hearing the last of the language from the lips of one of the remaining few to whom English is an acquired tongue. This was not, I realised, enquiring into the remnants of a language. This was standing at the deathbed of a language. Soon Time will touch the retired sailor and the old lady in her fuschia strewn cottage, and when they are gone I will feel like the woman in the north of the island who told me she had tried to learn the Manx, but had given it up. "For there is no one to talk to!"

As the years roll on, I feel I, in my turn, will become a survivor. Someone who actually heard them speak the Manx. Most persons I spoke to mentioned the two dialects of Manx, the northern and southern. "I can always tell a Ramsey man," said a lady from Peel. "Aye, but you can't tell them much!" retorted the Ramsey man in my company.

I have mentioned that the native speaker I met did not write nor read the language. There exist side by side two types of civilisation, one, oral and dependent upon the memories and traditions of the people. The other, written and recorded, draws its experience and resources from the whole planet. The greater part of Celtic Culture belongs to the first category.

The Manx have a literature—a native vernacular, Gaelic literature. But this literature is entirely manuscript. It consists of ballads and carvalyn, that is carols on sacred subjects. The carvalyn are preserved in uncouth-looking smoke-stained volumes, in low farm-houses and cottages situated in mountain glens. They constitute the genuine literature of Ellan Vannin.

These extracts are from a booklet entitled "In Search of the Ancient Heritage," a phase taken from the poems of the Manx poet, T. E. Brown. The author is M. A. Stanley Davies, a Welshman and for some years the Curator of Powysland Museum. The booklet, printed in the Isle of Man, is artistically produced, and well illustrated with specimens of Manx literature. Not many people write a book on their summer holiday, and few of those who do write with such sympathetic insight into the ways of life in a Celtic land. The last page contains interesting notes on the Celtic scholars who have studied the philology and phonology of Manx Gaelic.

The book, price 2/9 (post free), can be obtained from M. A. Stanley Davies, Ivey Heath, Bucks

STUMM HOR STRIV POLITIKEL DA ZONT

Lod e Breizh en em oulenn penaos adsevel a-nevez ul labour politikel talvoudus. Setu amañ petra a ginnigan-me. Perak e oa bet efedus striv ar Vretoned epad ar brezel? Dre ma laboure war un dro, daoust da dabutoù war-c'horre paotred "Breiz Atao" ha re ar Strollad, paotred ar Strollad ha mignoned Fouere. Pa roe ar re-all aon d'hon enebourien e skrape ar re-mañ un dra bennak diganto, nerzh hag intrudu ouzh en em reiñ dorn an eil d'egile. Penaos ober bremañ gant an hevelep hent?

An dud a c'hell komz ouzh ar C'hallaoued hag ouzh Europaiz a'll a zo paotred Martray re ar grevredigezh. Ne spir ket o labour met re groñs eo. Tud all hag a vo ret ivez a zo ar re a laka da redek e Breizh paperiou kuzh a ziskleg hon histor, torfedou an dieubidigezh, striv hor merzherion, hen skuilhañ dour ebet en o gwin, paotred ar vroadelerezh rik. Kroget o deus dija an o striv, trugarez Doue, met ne vez ket ledan c'hoazh a-walc'h. Ret eo ma chomo unanet an daou lu, daoust d'ho c'homzoù dishenvel. Tabut etre Vretoned ne roy netra d'hor Bro. Ar bruderezh en deus graet perzh e douarou tramor endeo. Ret ma kresko a-ziwar neuze en hor pobl dizesk.

Ur strollad a vank, hini an dud etre. Tud gredus ha digabestr a-walac'h evit krial ar wirionez diwar hor bro, an ur oulenn ar Reizhted dre gomz ha dre skrid, daoust d'an toull-bac'h ha d'enebiesh ar gouarnamant. Met hen taerded na brezel, gant nerzh an Aviel, en ur heuliañ hent Gandhi. N'oufe ket ar C'Hallaoued petra ober enep enebourion direbech hag hor pobl ken digas a vefe entanet a-nebeudigoù gant kement a galon hag a feiz. Dihunet e vefe en un taol, rak n'eo ket maro enni karantez ar Sent. Ha Gandhi en deus diskouezet e oa armoù an abostolerezh an armoù efedusan evit mont da benn.

(DIWEZH PAJ: 4)

Discovering the Celts !

The following is a translation of excerpts from an article published recently in a West German newspaper. Readers will not fail to note how a Celtic country is described as "French" Brittany and the authoress is also guilty of an unfortunate faux pas when she suggests that Cornish is still a living language!

A few passages which are a mere uncritical echo of English imperial sentiments in regard to the Celtic peoples have been omitted as not worthy of space. With these exceptions the authoress describes the Celtic peoples vividly and sympathetically and the fact that an article on such a subject should be published in a continental paper at the present day is significant as a measure of the loss of prestige suffered by English imperialism since the last war. This being so, the Celtic peoples now have an unrivalled opportunity to put their case before the world at large.

JOHN MURDISON (translator).

"There are more than the English in Great Britain"

It is known all over the world that the Scots are close-fisted and that the Irish are Catholics, temperamental and musical. However, not much more is known of the various and so dissimilar peoples that inhabit the British Isles and constitute Great Britain besides the English.

The country north of the river Tweed is inhabited by the Scots, a thrifty race. For generations they were compelled to be thrifty because the barrenness of their mountain and loch-dladened country yielded them only a bare existence. For the same reason, they are one of the hardest-working races in the world. . .

Scotland has for long had the best educational system and in Edinburgh one of the most distinguished universities in Great Britain. The Scots, who have evolved out of original Celtic and Scandinavian elements, are today energetic, subtle with the subtlety peculiar to mountaineers, faithful to their old traditions and their tartans, anxious to learn and persevering.

Some three hours after leaving London by train in a westerly and then north - westerly direction by train, the latter gradually fills with vivacious, talkative, friendly, inquisitive people, who are mostly dark-haired, sturdy and square-built—one is in Wales and in the land of the Welsh. On penetrating more deeply into the country, the people will be found to speak a quite different and altogether incomprehensible language, Welsh, one of the oldest languages in Europe. They do not call themselves by the outlandish name Welsh, but Cymry which is perhaps derived from the Old Germanic word Kimbern. However, scholars are by no means agreed on this. What is certain is that the Welsh, who belong to the great family of Celts, but inhabited the British Isles long before the Anglo-Saxons, only retired into the more inaccessible highlands of the west under the pressure of the invading Angles and Saxons from Friesland.

At the present time the best theatre in the British Isles is the Abbey Theatre in the Irish capital of Dublin. The Irish are good actors, good singers and handsome people. They are celebrated for their cheerfulness and charm and are regarded as intelligent, an intelligence which does not rise to the intellectual-mathematical, but which is natural and often surprising. They too have their own Celtic language, which nowadays is called Erse.

The literature of Ireland belongs to the oldest in Northern Europe and manuscripts found give evidence of high artistic ability and feeling. Legends, sages and songs for the harp tell of giants and heroes and of the Irish kings who held court in Tara . . .

The Irishman is at all times ready to fight equally in private differences and in the big questions of his political independence, which moved him during the last war to remain neutral.

The Celts are also the inhabitants of Cornwell. They are related to the Welsh and, when the onion-sellers of French Brittany came over in their boats, the two branches came to terms in their old language.

The men of Cornwall, like the men of Wales, were notorious and feared as pirates and freebooters in the Middle Ages and right into the 17th century and many a Spanish ship which was returning laden with treasures from Mexico and Peru became their prey.

The inhabitants of the Isle of Man, who are related to the Celtic Scots, are also a small, proud folk. It is their boast that they have the oldest parliament in the world. Situated between Ireland and England, their wild, rugged shores seemed to the men of Man in ancient times ideal for a flourishing smuggling trade.

ABOUT 'VESTED INTERESTS'

(Continued)

Light and conveys the simplicity of money creation, no palatial bank buildings, no vaults underground for the retention of phantom gold bars and nuggets."

Taking the case of Ireland, Mr. Lennon wrote:

"Sir John quotes from the quarterly report ending 31st December last of the Central Bank, "which stated that there were £250,000,000 on deposit in the Irish banks. Actual deposits as proven by the MacMillan Report quoted by the above point out clearly and definitely that deposits (actual) only represent one-ninth of the total so-called deposits in banks' balance sheets. And this £250,000,000 from the Central Bank report only carries one-ninth or £27,000,000 as actual deposits—the balance of £223,000,000 being loans—and created out of ink and paper (a costless commodity) which imposes at 5 per cent. a burden of over £11,000,000 in interest annually on the Irish people, and the debt of £223,000,000 still due to the banks —though it's all but ink and paper and costing the bank nothing more —they part with nothing more."

Mr. Lennon then quoted these words from Pope Leo XIII's encyclical "Rerum Novarum": "A very few rich men impose on the teeming masses of humanity conditions little better than slavery itself."

IRISH LOCAL NEWSPAPERS IN IRELAND

The Local Newspapers of Ireland, from the point of view of the Regional Geography, formed the subject of an illustrated paper by Rev. J. P. Haughton given to the British Association last year and now published.

The papers of the Western part of Ireland received appreciative mention; of the papers with the largest circulation, half are in the West. All the principal papers are situated in sea ports, but they have a rural centre in the agricultural area of Naas, where the "Leinster Leader" has a circulation of 20,000. In Northern Ireland, is the "Derry People", whose strongly nationalistic tone appeals to the readers of Donegal. Geography, however, says the paper, does not account for all the problems of newspaper production. Politics have been supplanted by local news as a factor in building up circulation. The article forms a useful addition to the famous pamphlets on the "Irish Press and Printers", published by E. R. Mc. some years ago.

A.S.D.

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Seán McDomhnuil, Hoover St., Redwood Calif. 8/-

J. Ged, Port St. Mary (Man.); Tom Lewis, Ystalyfera; C. O'Cuilleanain, Carraigh; W. F. Hughes, Colwyn Bay; Lloyd Hughes, Bangor; J. F. Roberts, Wirral (Eng.); W. H. Hughes, Old Colwyn (Wales); J. F. Roberts, Sutton (Surrey). Each 5/-

O. J. Evans, Ystalyfera (Wales); R. O'Cinneide, Corcaigh; Frank Loughran, San Francisco (U.S.A.); P. T. Morgan, Caerfyrddin (Wales); R. Gendall, Lauceston, (Cornwall. Each 2/6

The Celtic Post-Cards

We have not received orders for Celtic-map Post-cards from many readers who could be expected to use them in preference to any others, while they are as cheap as any.

Before running short of post-cards, and when you are about to get more writing material, think of sending us an order for:

3 Post-cards, for 6d.,
or a dozen for 1/3.
Post free.

Seanfhacail a Leodhas

Tha na seanfhacail so air an tarruing a liosd a chaidh fhoillseachadh anns an "Journal of Celtic Studies, le Aonghas MacMathain. Tha an leabhar so loma lán de ruidan matha agus fairbheach d' gach sgullear Celteach. Is ann a chaidh an 'Journal' fhoillseachadh leis an "Temple University", Waverley Press, Baltimore, Md., U.S.A. chan n-eil ach lan duirn de na sean--fhacail a thrus Mghr MacMathain an so.

"An cual thu rud a chuala mis', Gun bhathadh Gall an Inbhir Nis?"

"Thud! thal mi coma dha, Cha robh cairdeas agam ris."

An rud nach buin duit no buin da's cha chuir e cás a rithist ort.

Bean á Leodhas 's láir a Uibhist.

Biodh rud agud 's bidh ruith thugad.

Fhuair ihu 'n clachan ach cha d'fhuair thu a mhuinntir.

Is iomadh rud a theid mu theine nach fhaod a dhol mu bhaile.

Na brogan as fhear aig an fhear as muiche a dh'eireas.

Rinn e maorach 'n uair bha an traigh ann.

Tha duine 'dol ri' dhualchas seachd uairean 's a' latha.

TOMAS MacNEACAIL.

A "Champion of the Highlands"

Our friend, Mr. John B. Gair, assistant Post-master of Thurso, Scotland, of Irish border fame, who recently married a North of Ireland lady, is working feverishly to improve the Thurso district of the Highlands in every possible way: through publications, broadcast, foundation of Clubs, youth Hostels, erection of monuments dedicated to the memory of famous local men. He has recently been called "a champion of the Highlands" in a Scottish paper.

The readers of "An Aimsir" who intend to visit, or who are interested in, the North of Scotland, are specially invited to communicate with him; a very fine illustrated guide book of Caithness will be sent free against 4d. postage, upon application to: Mr. John B. Gair, "Bayview", Thurso, Scotland.

Articles, Books and Reviews

"Rural Depopulation"

"RURAL IRELAND" is an annual published by 'Muinntir na Tíre', the Irish rural movement, which we hope to refer to on further occasions. In the issue which appeared end of 1949, there is a fine Gaelic article on Wales and "Urdd Gobaith Cymru", entitled "Coman O.ge na Breataine Bige." Apart from other interesting matters, the article 'Rural Depopulation' deserves to be specially mentioned. I am inclined to think that it likely is the most objective article written on the problem of Irish rural emigration of late.

The learned author, Rev. Prof. Feilm O'Briain, O.F.M., D.Ph., D.D., does not condemn Irish emigration, a blood donor of spiritual and physical quality, as such, "but the transfer should come from a healthy and robust source, a growing contented population with a healthy social system and a reasonable material welfare." Looking for the ways to increase agricultural production and employment and to improve the standard of life of the countryside as the cure for rural emigration, he advises a number of remedies, most of which are actually at work in Denmark, and which can be summed us as follows:

Land reclamation (this is being initiated in a large scale).

Improved methods of farming:

Increased and improved tillage, specially for dairy produce purpose.

Careful management for all the year round production of bacon and eggs. Proper type of pig and good egg laying strains of hens.

Improvement in the milk cow yields by suitable selection, careful cow testing and elimination of poorer animals.

Use of larger capital, especially the better-off farmers' own capital, into the land, for more machinery, greater number of animals, larger use of manure for higher yields.

A co-operative, marketing and buying system, to give farmers a more proper share of the price paid by the consumers for their produce and a better return for them.

Illustrated lectures for young farmers in the winter.

Division of the farms whose owners have emigrated and small estates available, into four or five acre plots and building of a solid dwelling house on each, with stabling for a cow, pigs, donkey and poultry.

Rural electrification (now in progress).

Setting up of numerous small scattered industries depending on the country for man power and marketing and using the power of water and peat through electricity.

A marriage loan, repayable in small annuities over a period of years or even remissible by instalments on the birth of each child for the sons of the smaller farmers.

The raising of the old age pension to at least 20/- a week as an incentive for the old farmer to relinquish the farm in favour of his son upon his marriage.

Provisions for play fields, parish halls and centres of amusement.

To let the people realise that success will depend on them first, while the co-operation of an intelligent Government is necessary.

Interceltic Feelings and Business Interests

An Irish Tourist Agency published a series of advertisements in a number of Welsh and English papers during the last few months. The proportions of that advertising (according to the number of adds) and of the response they got in respect of each country was as follows:

	Advertising	Response:
Wales	24%	58%
England	74%	42%

It would appear that visiting Ireland means quite a lot more to the average Welshman than to the average Englishman. Scotland was not touched, but that which makes Ireland mean more to the Welsh would undoubtedly apply to the Scots.

This might be of use to other Irish firms when they are to advertise across the Irish sea.

OPEN AIR FOLK MUSEUMS

The Celtic Lead in Britain

The British Association has just published the paper given at last year's meeting, on "A Plea for a Museum of English Life and Traditions". First mentioned in 1903, it still remains an idea, but appreciative references were made to the example set by Celtic Britain with open air Museums at Cregneish village in the Isle of Man, St. Fogan's Castle open air Museum near Cardiff, and Am Fasgadh, the Highland Fold Museum at Kingussie. The greatest attraction at the Glasgow Exhibition before the War was the Clochan. To be able to walk around a Highland stone built village of years ago was a revelation of what a museum might be.

BOOKS RECEIVED

The following books have been received:

"The Riddle of Prehistoric Britain," by Comyns Beaumont, Rynder & Co., London; 18/-.

A deep and learned study of pre history to prove that the (now so-called "British") Isles were the motherland of an advanced civilization. Drawing on archeology antiquities, folklore and ancient history, interpreting the symbols of Scottish stones, etc., the author brings evidence to show that the greatest civilisation of the world has seen until now existed and was ended by the most destructive catastrophe ever known in the annals of mankind, caused by a comet hitting the earth, the cause of the Deluge, circa 1322 B.C.

"DAILY EXPRESS," June 9, 1950, contained the following:

"Talking Point."

"Yes, I am a Jew and when the ancestors of the right honourable gentleman were brutal savages in an unknown island, mine were priests in the Temple of Solomon. — Disraeli, answering Daniel O'Connell."

I think that Mr. Comyns Beaumont could be "talking this point" too.

"Britain: the Key to World History," by the same author; 21/-

Mr. Beaumont sets himself to show that world civilization emanated from the North of Europe and notably from Celtic Britain, which he claims as the Atlantis of Plato and that the Mediterranean and the Near East were mainly settlements or colonies occupied after the great catastrophe in the North in 1322 B.C., known as the Flood of Isaah, the Deluge and the drowning of the Island of Atlantis. He also claims that the Old Testament records are the pre-history of Britain.

H. GOFF.

COME TO SCOTLAND

is a beautifully bound Guide of Scotland, in tartan and gold, with about 600 illustrations of Scotland's beauty spots. Readers of "An Aimsir" may have a copy for 5/9 post free (instead of 7/6 from shops) from Mr. John B. Gair, "Bayview", Thurso, Scotland.

Stumm Hor Striv Politikel Da Zont

(DIWEZH)

Tri fenn enta a zle kaout "hor striv politikel. Hini intrudu ar gevredigezh. Hini presegoù paotred Gandhi. Hini paperioù kozh strewet stank gant ar vroadeliourien. Pep unan hervez e lijn a c'hellfe evelse labourat en erv a gas d'an hevelep pal: Frankiz Breizh.

KADOUR.

CELTIC ENGLISH WELSH PHRASE BOOK

by G. Ashton, M.A., 1/6.
Post 3d.

New Edition with appendix on Welsh Place Names.

CELTIC BOOK CO.,
5 Queen's Arcade, CARDIFF.
(Maximum Terms to Trade).

Published by
The London Welsh Association, Ltd.
11 Mecklenburgh Square, London, W.C.1.

THE "MHEILLEA" AND ITS MEANING

A Manx Harvest Custom with Notes on Last Sheaf Ceremonies in Celtic countries.

by A. STANLEY DAVIES.
with examples of Corn Maidens and other illustrations. Crn. 4to., paper 1949.

Four Shillings and Sixpence.

In Search of the Ancient Heritage

A Linguistic Pilgrimage to the Isle of Man.

by A. STANLEY DAVIES.
Illustrated with examples of Manx Literature. Cr. 4to paper, 1948.

Two Shillings and Sixpence.

BOOKS WANTED on Early Irish, Irish Philology; also in Manx, Gaelic, Breton, Cornish and Welsh before 1800. Send for list of books in Celtic Languages to:

A. STANLEY DAVIES,
306 Longstone Road, Iver Heath, Bucks.

COMUNN IMPIREACHD NA H-ALBA

RUN-Cruth-shuidheachadh Gaidhlig Albannach a dh'ullaicheas guth comasch as leth nan Albannach anns gach ceàrn de 'n t-saoghal chum dion uachdaranachd na h-Albann agus na h-impireachd: a dh'aisigeas air ais rian buannachdail Criosdaidh na h-Albann, agus modh nan Gaidheal: agus a sholaras do 'n t-sluagh Cuibhrionn Dhuthchail.

Fear-ghairm—
Calum Mac a' Phearsain,
Balmerino, Danbury,
Chelmsford, Essex.

READ

" THE STORY OF MAN "

By Father Ferris.

A learned, original and stimulating book.

5/- from:

"THE KERRYMAN", LTD.,

Tralee, Ireland.

GENERAL WELFARE MOVEMENT. Founder, Bert Taylor, Rigshaw Bridge, Adlington, Chorley, Lancashire. Has listed Peace and Reform groups all over the world and published a Directory of same. Write to him for a free copy. Also for particulars of the Universal Civic Association. Now being formed are Friendship Circles, Groups and Leagues. These will be listed and linked all over the world. Connections in all countries.

58 Dunraven Road,
Sketty, Swansea,
Wales.
29/5/1950.

(To the Editor of
"An Aimsir Cheiltcach")

Dear Sir,—

Can anyone amongst your readers kindly let me know who was the author of the following couplet, and where the complete poem can be found:—

"The mountain hare brings forth
her young on the hearth-stone
of the Gael."

Yours faithfully,

THOS. OWEN.