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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BEALTAINE MEITHEAMH (MAY JUNE) 1951

Inter-Celtic Understanding & Co-Operation Urged

"Free Wales: Unite Ireland" "Also Scotland" Brittany: Welsh and Irish Outlooks

Under the above title, an excellent article by Eoin O'Mahony, "Fearless fighter for Irish and Scottish rights", was published in the "Welsh Republican", April-May issue.

"There is, the author writes, a tragic tendency among the Irish at home and in Scotland, Wales and England not to combine with the Welsh or Scottish Nationalists because of the fear of taking on too many causes or of making too many enemies. This attitude is carefully fostered by the common enemy. *We, Celts, have so few friends that it is desirable that we should co-operate industrially, culturally and politically.*

"It is absolutely necessary for a free Ireland to have political allies who are also devoted to the Celtic languages and culture. The Celtic culture of Wales and Scotland cannot become live things unless Celtic Wales and Celtic Scotland are poltically free. Without a free Wales and a free Celtic Scotland we may achieve unity, but it will be without her Gaelic language and tradition. She will become nothing more than a materialist pidgin-English state sandwiched in between materialist English-speaking North America and materialist English-speaking England—an aircraft carrier or base in time of war and air-line halt for trans-Atlantic visitors in time of peace . . ."

"To attain our ideals, Wales and Ireland must co-operate in the stimulation of trade between the two countries and in the preservation of our language as living speech. There must be more co-operation between the Gaelic League and the Welsh Language Societies. The Irish Government as the Government of the only free Celtic people might be asked by Wales to foster lectureships or chairs of Irish culture, language and literature in every university town in Wales, and chairs of Welsh culture, language and literature in every Irish University centre.

The writer then suggests that Ireland appoints career consuls in Cardiff and Swansea and honorary consuls in Welsh town where there are Irish residents, to promote trade and foster association between the Welsh people and Irish residents.

He advises the formation of a political vigilance committee for the combination of Welsh and Irish Nationalists' votes at British Elections, in favour of candidates who would pledge themselves to the Welsh and Irish national causes.

One may recall that "An Aimsir" advocated such an alliance between the Irish, Welsh and Scottish Nationalists before the last British Elections, about a year ago. What has been done in this all important issue since? We hope Eoin O'Mahony will be able to persuade the other Anti-Partition League leaders of the wisdom of his views.

Meantime, "Northern Ireland" "Y" Agents Tour Wales

"The Northern Mail" reports that it has been arranged for the representatives of the leading travel Agencies in the Six-Counties to make a tour of Wales, to be received at the National Eisteddfod, visiting "Mayors, Council chairmen, town clerks, publicity offices, and others."

There may be something to glean from that, too, perhaps even more than in one way.

At an Easter Week Commemoration meeting in St. Andrew's Hall, Glasgow, on Sunday, 22nd April, Mr. Eoin O'Mahony, succeeding Mr. Sean MacBride, Irish Minister for External Affairs, who spoke on Partition, said that "Irish culture must go hand in hand with Irish freedom, and they looked to the Irish Government, as the only leaders of a free Celtic nation, in the world, to take the lead in stressing the importance to the world and to the other Celtic nations that the Gaels had a mission to the world, that the Celtic spirit stood for fair play and decency."

He urged the Irish in Scotland to co-operate with the Scots Gaels. Every attempt, he said, would be made by their enemies to keep the Scots and Irish apart, and if the Scottish people spurned them, he appealed to the Irish to turn the other cheek and to force themselves upon the Scots. He quoted historical links between the two peoples, and declared "Irish and Scots could not do without the Irish and the Irish could not do without the Scots.

He appealed to the Minister to consider setting up some form of semi-consular representative in the principal Scottish cities for the fostering of Irish culture."

Mr. F. Boland, Irish Ambassador to Britain, supported Mr. O'Mahony's suggestions for inter-Celtic co-operation in Scotland.

SCOTLAND CALLING

22 Underwood Lane,
Paisley.

21-3-'51.

A Chara,—May I contribute a letter to your paper, as it is the only paper that really tries to bring about inter-celtic and inter-national understanding. Recently I heard a fellow-Celt from Ireland who had the belief that there was only one old man in Scotland who was striving to preserve Scottish culture, in particular in literature. With all due respect to our present national poet and to the great work that he is doing. The real basis of a nation is its culture, traditions and language. For many years the Gaelic was passive and absorbed all blows. Now there are signs that the nation is awakening and beginning to fight back on all fronts, political and cultural. More and more people are taking courses on gaelic, full-time organisers for to advance celtic art, language and traditions among the youth. Many new gaelic publications, books, plays, etc., are being produced. This is all being done on a small scale and it is nothing to what can and will be done when Alba regains her national sovereignty. The Irish-celt was also greatly grieved over this business and said that for Scotland to lose her culture was also a great loss to Ireland. I appreciate his concern for a sister country and I believe that one day this spirit will be widespread among the Celtic nations and in time throughout the world. The Celt does not seek to dominate any nation, on the contrary, it is clear that there is a deep respect and concern for the welfare of any freedom loving nation.—

Is mise,

J. LEROY,
Alba gu brath

"Liberty, Equality, Fraternity"

Again, "The Welsh Republican" struck the right note with regard to another Celtic nation, Brittany, in publishing the following lines under the above title in its last issue:

"Reports continue to come in describing persecution of Breton patriots by the French authorities. Young men lost their posts. Magazines are crippled. The best brains of Brittany are in enforced exile. Many respect France for her cultural accomplishment. Such a respect must not blind us to the imperialist crimes she commits, not only overseas, but in Brittany, the Celtic country on which her rule is imposed. Irish, Scots and Welsh should aid our Breton cousins, and receive also the assistance they offer us."

Nationalist Wales is alive to its relationship with Nationalist Brittany and all what it implies, faithful to the reciprocal brotherhood and friendship of the past. Sad as it is, this cannot be said in the same extent about Ireland or Scotland.

Nationalist Brittany has shown itself in the past to be one of those few friends which the Irish Celts have had, to recall Eoin O'Mahony's words. Little has been done by the enlightened people in free Ireland to help and support Nationalist Brittany, at least spirituality—which is about the whole issue. It is charitable and laudable to receive and help Bretons in exile, for example, but this means only charity to individuals, which might eventually apply to people of any origin, and animated by any decent convictions. What counts is the outlook on Brittany as a country and the attitude towards the Breton Nationalists generally. To mention only one item but a crucial one: the knowledge of Brittany as a Celtic nation—deprived of its statehood—is not even imparted to the children of this free Ireland, who still learn the same description of Brittany as a French province, as per in the orthodox French definition, just as they did under the rule of British imperialism in a similar way. French—and Breton—children were leasing school with the impression that Ireland was just "John Bull's other Island" with some kind of provincial peculiarities, until the setting up of a State brought in some necessary distinctions.

In the year 1933, a letter, signed by a Breton resident and an Irish Gael, and submitting that Brittany, whenever referred to in the Irish schools, should be so as an original Celtic nation having lost her freedom and a sister country to Ireland by her origin, was handed over to the then Minister for Education by an influential member of the Dail; it also contained an English version of a short history of Brittany. The Minister replied that he had no previous knowledge of those facts. How many in the country would likely have such knowledge if the Minister for Education had not? but declined responsibility, suggesting the Educational Co. of Ireland, publishers of school books, as being the more advisable party to approach. This was done, but between one post and one pillar we believe that the matter has not gone any further off: Irish children will continue to grow up unaware of the existance of another Celtic people 300 miles from their own shores, as their fathers and mothers have done, with the result that not only the public at large but most politicians, newspapermen and also geographers, regard the French State as a geographical unit; that bad habit of regarding a political unit an independent State predominating national freedom, persists in many minds here. This is how Brittany, who has all the characteristics of a nation, is to so many learned people, even in the Celtic countries, and in Ireland in particular, identified with France. Such misleading terminology is used not only by magazines or newspapers and in political discussions, but also by scholars. I dare state without hesitation that facts about some non-European countries and particularly those about British Empire countries, are much better known to Irish geographers than those about Brittany.

To make effective the French kind of democracy, the Bretons must accept the rule of life from Paris, decision as to what is good and evil, what is valuable and what is worthless, learn the universally admired French language, while that of their own country is locked out, day after day read and listen to the exaltation of French culture, while being kept ignorant of their own country's history, pay heavy taxes for keeping the army of sponging Paris bureaucrats which hold the administration of their country at their discretion and be subject to the policy of French imperial chauvinism, paying a heavy toll in blood whenever it has to be defended or bolsted up. But by democracy as a right to life and freedom of every nation—"fair play and decency" as E. O'Mahony said—we Celts mean something else and something radically different.

Those Celts who accept the view of the national uniformity of the French State or act as if they accepted it, help to keep on the historical submission, exploitation, and ultimate elimination of a sister country, and such policy is not democratic, it is not Celtic in its spirit, it is not just, it is not humane, and it is not Christian.

Ar an lamh eile de'n sgeal, ta iarracht da dheanamh ar cairdeachas do chosnead leo san go bhfuil gonshacht acu. Bhi somplá de sin againn le deanaighe nuair a ghluais an t-Uachtaran i n-aondacht le Aire Gnothai Eachtracha lasbog agus daoine eile go dti Aerport na Sionainne mar a stad eitilean Uachtaran na Frainnce ar an sli ar ais o Nuadh Eabhrach go Pharis. Dubhradh na gnath rudai a bhi go saduritha idir Eire agus an Fhrainc ó dtaobh creideamh tre nach feidir le Sean T. a chur ar leath taobh gur dochas go bhfuil M. Auriol, Uachtaran na Frainnce, na Freemason o thaobh dlighthe agus traditiun politiciul na Frainnce. Fosain ni feidir leis a chur ar leath taobh gur aontaig an Fhrainnc le Sasana chun laochra 1916 na laochra ba chais le eirghe Saor Stait Eireann do dhunfharbha na dheigeadoiri; dar adonh is fadh e seo do chur ar leath taobh, ach ni feidir dearmhad do chur leis. Ni bheadh sail leis an gnath cairdeachas idir Eire agus an Fhrainne do chaithfeadh bu bheith ar cabhru le cais na Bretoisne, gur leis na Bretaing é sin - amhain, ach bheadh sail ag duine go dtarfai ni i dtreo is go mbeadh cairdeachas

CONTINUED ON COLUMN FIVE

The Stone of Destiny

This stone, upon which many ancient kings of Scotland had been crowned, was forcibly seized by Edward I of England during the Scottish War of Independence and removed to Westminster Abbey, London. This he did to show that the country was in future to have no other king but himself, and his descendants, the kings of England.

Much comment was aroused when the stone vanished from Westminster Abbey on Christmas Day, 1950. The police forces of England and Scotland were mobilised under the direction of Scotland Yard, but with no result. On 5th April all Scotland was stunned by the news that the stone had been voluntarily deposited in Arbroath Abbey. While the Scottish papers were still assuring their readers that the stone would probably remain in Scotland in deference to public feeling, it was in fact already on its way to London. Even people not normally sympathetic to the national movement were shocked at the indecent haste with which the stone, for the second time in its history, was spirited away from its [illegible] "The National Weekly" may [illegible] the question which has puzzled many people since the [illegible] reappeared at Arbroath Abbey.

TRAITORS IN THE CAMP

There are traitors in the camp, men with smiling faces and smooth tongues, but with tortuous minds, [illegible] in their hearts and soaked in deceit. They had no hand in the [illegible] of the Stone. Approached for [illegible] and other support they made an appearance of superior [illegible] and at length wheedled the Stone out of the possession of those who recovered it. Their efforts were such that several weeks ago one of them was able to tell the press that the Stone was no longer in 'student hands'.

"Only one of the original Men of the Stone had any hand in the final pitiful surrender. These began to be moved with suspicions, which proved to be only too well founded, but none was prepared for the abject delivery of the Stone to the police. That is what placing it in Arbroath Abbey amounted to, for all the historic associations of that venerable ruin. The Stone, symbol of Scottish freedom and powerful engine for Liberation has been given up. The traitors are still abroad, but time will engulf them in their own misdeeds".

JOHN MURDISON.

The return of the Stone may be a blessing in disguise to Scotland.

Firstly, it will unmask the patronising compromisers, and reveal to honest-to-God nationalists the reliance they ought to place in the like of them.

Secondly, it will impress upon the Scots, whenever necessary, the position of their country. The stone hidden somewhere in Scotland might have been the symbol of obscure and helpless nationalism, satisfying the internal feelings of a few. The stone abroad will be the symbol and a concrete reminder to all Scots of a subject Scotland.

—EDITOR.

CONTINUED FROM COLUMN ONE

agus gach fola ar taobh amhain de'n [illegible] agus go mbaidh de [illegible] ar na folaibe cairdeachas le cai na seisinne.

APCOINAN.

The Battle of Wales

To say that Wales has long ceased to offer any effective resistance to English oppression is a lie. "Effective resistance" has only one meaning—*"armed resistance."* If Wales has lacked national leaders like Wolfe Tone and Padraig Pearse, or nationally conscious resistance movements like the Breton "Gwenn ha Du", it is still a lie to say that Wales cherishes peace rather than honour. Prostituted pedagogues and pusillanimous *parcheddigion* have had their way too long. The pacifist myth is being swept aside in the new era now dawning. And even the "conscientious objection" which apparently disfigured so much of Welsh manhood in the past may charitably be re-interpreted as a form of "passive resistance" to the demands of the English state. The record of the Welsh mercenary soldier in the service of England is written from Agincourt to Hamburg, but the armed struggle in Wales itself has taken forms which our academic quislings are always eager to distort or ignore.

WE ARE AT WAR

[illegible] England and Wales [illegible] *longest continuous struggle* [illegible]—in which Wales will be [illegible] victorious, where have been [illegible] changes of fortune between [illegible] dauntless, unrecorded beginning [illegible] the present mustering of new forces.

When [illegible] 82 Prince Llywelyn lay dead, [illegible] long battle seemed over. [illegible] 1400 King Owain Glyndwr [illegible] reigning over the first [illegible] independent state of Wales. *The first, but not the last.*

In 1536 the "Act of Union" "abolished" Wales. In the centuries that followed the Welsh people reorganized as best they could, without leaders, without allies, but with a clear consciousness of national destiny. And when the nineteenth century and the Industrial Revolution put new weapons into the hands of the people, Wales was ready. For over a hundred years not a decade has passed in Wales without a serious challenge to the forces of self-appointed English "Law", a challenge which has on innumerable occasions been signed in blood and sealed with iron.

DIC PENDERYN

In 1831 English exploitation provoked the industrial workers of the South to action. Unarmed themselves, they succeeded in ambushing and disarming English crown forces. The Welsh leader, a hero and a martyr to this day, fell a victim to the "Justice" of the English transgressors. But the example of Dic Penderyn gave a powerful impetus to a hundred years of political agitation and direct action.

JOHN FROST.

These troubles were hardly quiet when the Chartist Movement started. In England this was all of speeches and petitions, in Wales it was a matter of arms and action. Rural and industrial Wales, those two entities which are supposed to be so distinct and apart, acted as one. Such dissimilar districts as Montgomery and Monmouth rose together. The great figure of this epoch is John Frost, Mayor of Newport, felon and traitor in the eyes of English law, but a name which the Welsh workers will never forget.

REBECCA

Most glorious and colourful of all, the midst of the Irish century

CONTINUED PAGE 6, COL. 1

is dominated by the achievements of Rebecca and her daughters. This army of peasants, derisively disguised as women, succeeded in utterly confounding the trained troops of the foreign occupier. Over the whole province of Dyfed wrongs were righted, private as well as public, national spirit was affirmed and justice was proclaimed as the basis of social life. Led by hedge poets and village blacksmiths with such gorgeous mouth-filling names as Shon Carnabwth and Shom Sguborfawr, this rabble of peasants and colliers, moved at first by a few grievances, became *the Welsh people in arms*, brave, cunning, sophisticated, disciplined,—gloriously and triumphantly *Welsh*.

THE TITHE WARS

The name of Rebecca was the bane of the unjust for many years after. Once again, in defiance of those mercenary scholars, who pounce with glee on every sign of "division" in Wales, English-speaking Pembrokeshire and Welsh-speaking Carmarthenshire had acted as one. The trouble spread right up to the English border, and echoes of this vigorous revindication of the rights of the free Celtic peasant against the forces of Saxon snobbery, privilege and landlordism were strong until the end of the century.

Meanwhile the imposition of unjust tithes resulted in a state of war throughout the north. There are still a few survivors of this period when mass evictions, forced sales and other weapons of English civilisation well-known also outside Wales, brought a vigorous counter-attack. Troops had to be stationed at centres in the north, and they went into action against unarmed peasants on more than one occasion.

THE RED SOUTH

The cumulative effects of English exploitation resulted in the industrial south becoming a hotbed of the most extreme radicalism, which was not content with windy speeches. Syndicalism—the doctrine of direct action—flourished more strongly here than anywhere in Britain, and the working class of the three counties received their inspiration and their example from South Wales. Cunning "internationalist" demagogues diverted the struggle from national channels, and this has been the major tragedy of recent Welsh history. In 1910, England's hero, Winston Churchill, let his troops loose on the Welsh workers. In 1926, according to the English social historian, Osbert Sitwell, Welsh workers were leading the great General Strike, which might well have succeeded but for the weakness of leadership vitiated by non-national philosophies.

THE NEXT BATTLE.

Now there are signs that a decisive battle may be joined. Nationalism, so long academic and merely cultural, shows signs of militancy. When they burnt English Government buildings at Penyberth, Saunders Lewis and his comrades lit a fire in Wales which will never be put out. The militant workers are coming to see how they have been misled and that their interests are not to be fought for in Spain or Greece, but in Wales. England is about to make her final exit as a world power from the stage of history. The "gentlemen" of England will use every dirty trick in their extensive repertoire. But Wales re-united and re-inspired will fight again. And Wales will win.

March, 1951. HARRY WEBB.

How the English Brought Civilisation to Scotland

(Third Article)

In this, my concluding article, I shall summarise as briefly as possible the results of the age-long attempt to conquer Scotland by fair means or foul—with a decided preference for the latter!

In 1303-4 Edward I of England stripped the lead from St. Andrew's Cathedral, as well as from all the churches between Stirling and Perth, including Dunblane. After pillaging Cambuskenneth Abbey, he set it on fire, as he likewise did Dunfermline Abbey.

The story of the destruction of Dunfermline Abbey by Edward I is as follows: He took up his quarters in the monastery in November, 1303, and remained there during the winter. He and his nobles had enjoyed the hospitality of the monks for three months, and he rewarded them when he left in February by setting fire to their house, and also the palace. He spared the Abbey Church, both East and West, but all else pertaining to the convent was wrecked. In fact, this fine old English gentleman laid waste numerous ecclesiastical buildings all over Scotland, but more especially in the Lowlands.

A worthy son of a worthy father, Edward II, during his invasion of 1322, plundered and damaged the Abbey of Holyrood. Only the massive strength of St. Giles then saved it from destruction. On his eventual retreat to England, he came to Melrose Abbey, which had been graciously spared by Edward I, because the abbot had done him homage. Edward II now robbed the high altar of its holy vessels of gold and silver and, to complete the picture, killed the prior and several monks.

Coming to Dryburgh Abbey, which had also previously avoided destruction by its abbot swearing fealty to Edward I, Edward II proceeded to burn the refectory.

After years of unsuccessful warfare, the independence of Scotland was unreservedly acknowledged by the Treaty of Northampton on 4th May, 1328, and the King of England declared, for himself and his heirs, that "the kingdom of Scotland shall remain for ever to the great Prince, Lord Robert, by the grace of God, illustrious King of Scotland, and to his heirs and successors." Scots of that and succeeding generations were to learn to their cost that even the most solemn compacts were powerless to restrain English greed for long.

Between 1333 and 1356, Edward III repeatedly laid Scotland waste, demolishing religious houses and razing churches to the ground. Cambuskenneth Abbey, which had been repaired and refurnished since the devastation suffered at the hands of Edward I, was once more pillaged. The monastery at Haddington was in 1355 plundered of all its valuables. The historian Fordun indeed relates that this Edward III "burned the town, the monastery, and the sacred church of the Fratres Minores of Haddington, a costly and splendid building of wonderful beauty, whose choir, from its elegance and clearness of light, was commonly called the Lamp of Lothian, or Friars Kirk."

In the reign of Richard II, Scotland had again to endure the horrors of a ruthless invasion in 1384 by John of Gaunt, the king's uncle. The year after King Richard himself invaded Scotland at the head of a large army. Having captured Edinburgh, he occupied it for five days and then burned it to ashes. Thereafter he was forced to retreat and this true-born Englishman avenged himself by committing villages, the beautiful towns, monasteries, and churches to flames. Once more the beautiful abbeys of Melrose, Dryburgh and Newbattle were plundered and then burned, Edinburgh, with her churches, and Stirling, with Cambuskenneth Abbey, sharing the same fate. The noble-hearted Richard spared no man bearing arms. He passed a night in Melrose Abbey and the following morning expressed his gratitude for the hospitality received by setting the abbey on fire, thus emulating his virtuous ancestor, Edward I.

King Henry VIII was yet another English monarch whose overweening pride and ambition brought untold misery to Scotland. From July to November, 1544, Sir Brian Layton, Sir Ralph Evers (or Eure), and Sir Richard Bowes kept up a merciless system of devastation on the Borders, committing shocking outrages on a defenceless people. They kept a "Bloody Ledger", which was duly forwarded to King Henry. From this list it would appear that these three marauders "burnt or razed 192 towers, castles, and houses: 402 Scots slain, and 816 made prisoners: 10,386 cattle, 12,492 sheep, 1,296 horses driven away as spoil, besides 850 bolls of corn."

In 1545 another of Henry's generals, Hertford, made a second incursion into Scotland, in the course of which he burned or otherwise destroyed 7 monasteries, 3 hospitals, 16 castles or towers, 5 market towns, 13 mills, and 240 villages. Kelso, a magnificent structure which took 100 years to build, was one of the abbeys demolished by Hertford. It had defended itself with some initial success with a garrison partly composed of monks, but Hertford thereupon bombarded the abbey. A breach was made in the wall, the church captured, the tower stormed and the gallant defenders put to the sword. So much for English chivalry!

These events all took place before the Reformation. However, when Oliver Cromwell came to power, English armies still invaded Scotland and were no less guilty of acts of vandalism than their predecessors in the days of the monarchy. The article may fitly close in the year 1746, when, after Culloden, wounded Highlanders lying helpless on the field of battle, were slaughtered with the utmost brutality on the orders of "Butcher" Cumberland, the brother of George II, to say nothing of the unspeakable atrocities afterwards committed on hapless civilians in the Highland areas!

JOHN MURDISON.

The Farce of Breton Teaching

Translation Taken Out of an Article Published in "La Vie Bretonne" by L. Toulemont.

The Bill "dealing with the local languages" carried by the National Assembly on the 22nd Dec., 1950, has become "Law No. 51-46" upon its publication in the Official gazette on the 11th January, 1951. As a State law it is to be applied immediately, which means, in this case, with the start of the next school year. Only Art. 1st is to apply at once, because it entrusts the "Conseil Superieur de l'Education Nationale" with the task of "seeking the best means of helping the study of the local languages and dialects".

Such a research undoubtedly demands some considerable time and efforts from the part of a body which has always despised these languages! For fear that it might take its tasks too much at heart, the "Conseil de la Republique" (Senate) and the Assembly added: "within the frame of the present law".

Now, what is this frame? The teachers are to be *authorised* by the "Recteurs" (provincial academic chiefs appointed by the French Government) "to use the local idioms in the primary schools" in teaching French. They *may* be *authorised*, if they make such an application, "to devote each week one hour of supervised activities to teach elementary notions of reading and writing in the local tongue, together with the study of selected pieces from its literature. This teaching is *optional* for the pupils".

In the "Normal" schools (schools for future State teachers) some *optional* courses are to be devised at the professional stage of the educational course—in Brittany, during the fourth year.

In the secondary schools, the optional teaching of Breton "can take place within the frame of the supervised activities". An optional test will be provided for the "baccalaureat" (senior leaving certificate) to be valid only for the obtention of honours.

If the "Conseil de l'Education Nationale", moved by the expression of the democratic will, makes up its mind to try and favour the study of the "local language", how could it do it within the frame of these "optionals" which are like sand leaking through one's fingers, even with a closed fist.

Coming to Brass-Tacks

On the law about the teaching of Breton—which has got so much publicity, for so little substance—"Ar Falz" (a paper of timid Breton opinions published for circulation among Breton State school teachers) has expressed the view that the decrees which are required for the administration of the law will be belated or even never be issued—thus leaving the law utterly useless.

Well informed people believe that the French could not contemplate and let Breton be taught in the State schools in any extent.

HABEAS CORPUS

Dindan an anv-se ez eus bet gellet lenn war ur gazetenn C'hall (O.F. 2.2.51) ur pennad talvoudus ha kelennus gant Daniel-Rops, skrivagner brudet-bras.

Kregin a ra dre zanevell un darvoud a lavar hir war ar "Justice Francaise" (lakaat a ran ar ger e galleg, rak, evel ma ouzer, n'eus nemet ar ger gallek: "Justice" da galvezout war un dro evit Reizhiad ha Barnerezh. N'eus ket loc'h eta na veza souezet ma vefe kemmesket re alies gant ar C'hallaoued ar retzhned hag ar barnerezh, evel m'eo bet displeget splann en un niverenn eus "Avel an Tref'h").

En un tren, a daol trumm, ur veajourez a grog da grial ha da obere cholori, o lavarout en deus klasket un den a oa en hevelep kombod hag in kloroformin anezhi. Martezz o vutuni e oa ar gwaz, ha c'hwez ar butun ne blije ket d'an itron gaer. Pezh a zo, an itron a zo kar d'ur reizhaouer, d'un den a lezenn uhel. Ar paotr a zo un den eus ar bobl, anavezet hepken e-touez e vignoned evel un den onest. Kerkent ha klevet garmou ar veajourez, ar paotr a zo paket ha taolet er prizon. Kaer en deus en em zifenn ha sevel klemm ez eo direbec'h, oalc'het eo en toull-bac'h e-pad nizvezhiou, hep barnedigezh ebet benn ar tin, ez eo diskleriet digabous. Loasket eo, ha kaset d'ar ger hep tu ebet da c'houl digoll.

N'eo ket ar wech kentan, nag an nini ziwezhan moarvat, e c'hoarvez seurt darvoudou e Bro-C'hall, bro-c'henidik Gwiriou Mab-den (seurt brud da vihana a gred da vro C'hall kaout, hag he deus klasket atav astenn). Traou a seurt-se o doa graet trouz dija dre ar c'hazetennou, n'eus ket pell se. Ur plac'h lopet ha boureviet gant ar polis o klask lakaat anezhi da anzav un torfed: en diwezh, ar "Justice" eo a rankas anzav ne oa ket kablus ar plac'h. Tud diantek toull-bac'het ha gwall-gaset, dindan an tamall bezan lakaet an tan en atantou (prosez tangwallerien Retz) Hag all.

Arauz gwelout an treust e lagad ar broiou a zo en tu all d'ar "Stigi Houarn". Stad Bro-C'hall a dlefe da gentan gouzout he deus ur goloenn (da vihanan) en he hini.

Ret eo kounaat ez eo Bro-C'hall pennherez an sevenadur hag an impalaerdied roman, pennherez an Urzh roman: An nerzh a ra ar gwir.

Setu a-hend-all pezh a lavar Daniel-Rops en e bennad: "Trop peu de Francais (ha ni ganto, siwazh) savent que le texte qui regit leury liberte,—et en fait l'ampute singulierement—est un decret-loi, pris le 19 Novembre, 1939, c'est a dire dans les conditions exceptionelles de l'etat de guerre, et qui n'a jamais ete verifie par le Parlement."

Republik Bro-C'hall a c'hell eta bezan lorc'h enni!

Ne echuin ket hep lavarout ur ger a-zivout ar gwaskerezh hag an heskinerezh o deus gouzanvet ar Vrezhoned en o bro, e dibenn ha warlec'h ar brezel diwezhan, rak aman e felle d'in degouezhout.

Kazetennou, evel l'"Avenir du Finistere", a c'hell emzevel gant divergontiz, ha fulorin, o lavarout eman "treitourien" tec'het a-zindan krabanou ar barnerezh gall, o klask "stlabezan ha divrudan Bro-C'hall" dre o pennadou war "An Aimsir". Peadra da c'hoarzhin Nann. n'eo tamm ebet hor pal aman klask "stlabezan ha divrudan Bro C'hall, na bro ebet. Hor pal a zo hepken kennerzhan hor c'henvroiz hag o entana. Hor pal a zo hepken difenn brud hor Bro hag e stourmerien, marv pe get. N'hon eus pal nemet lavarout ar WIRIONEZ (resped deoc'h Job Koz, Gourvil

(DIBENN. PAJ. 4, BANN 6)

National Library of Wales, Aberystwyth

PROJECT OF EXHIBITIONS 1951.

Summer visitors to the National Library of Wales find the annual exhibitions a considerable attraction. Although the structural alterations now in progress affect the exhibition gallery, which is being refurnished, re-equipped with new screens and completely decorated, it is hoped to be able to open the gallery to the public towards the beginning of July.

The exhibition of pictures will consist of about sixty oil-paintings from the collection of Misses G. E. and M. S. Davies, Gregynog, and will include, in addition to examples of the work of Botticelli and El Greco, a number of pictures by such artists of the English school as Wilson, Gainsborough, Constable, and Turner, a large number of works by artists of the French Impressionist and Post-Impressionist Schools, together with a number of paintings by twentieth century British artists. A selection of over seventy miniatures from the collections of Sir Leonard Twiston-Davies will be shown in one case. These range in date from the sixteenth century to the nineteenth century and include examples in water-colour, oil, enamel, plumbago, gouache, and 'grisaille', and among them are some of the most famous miniaturists of the British school, together with some by Dutch, French and Italian painters.

A number of books and manuscripts representative of the history of Wales and Welsh literature, will also be exhibited. This exhibition will be arranged according to period. The middle ages will be represented by some of the oldest manuscripts in the language, containing poetry, chronicles, prose romances and laws. These will include the Black Book of Carmarthen, the White Book of Rydderch and the Black Book of Chirk, together with printed works of Renaissance scholarship bearing on these texts, and modern editions of their contents.

Several of the black-letter books of the Tudor period will be exhibited, including the first three Welsh books, all of which appeared in 1547. Among the monuments of Renaissance learning in Wales will be included examples of the work of Welsh scholars abroad, particularly Dr. Gruffydd Robert's Welsh grammar, printed in Milan, 1567.

The last four centuries will be represented by literary classics, and also by books indicative of the main influences which have affected the Welsh nation in the various aspects of its life, and by holograph manuscripts of prominent Welshmen. Examples of the fine work of the Gregynog Press in our own day are also included.

Finally, there is the smaller exhibition of books, etc., connected with Welsh agriculture, which will contain early passages in verse and prose indicative of agricultural pursuits and methods, followed by literature of the Societies established in the late eighteenth and early nineteenth centuries to encourage agriculture in the Principality. The Rev. Walter Davies' survey of agriculture in Wales in the early nineteenth century will be included and also the reports of the Welsh Land Commission of 1896—mines of information on many aspects of rural life in Wales.

In addition to these exhibitions, some of the Library's treasures which are of wider interest will be shown, such as the 'Hengwrt' text of Chaucer (c. 14's), some of the illuminated medieval French manuscripts in the Bourdillon collection, and the Library's copy, printed on vellum, of the English Great Bible of 1539 (one of the true vellum copies printed), and one of the copies of the first German edition of the Nuremsnog Chronicle (1493), which have been deposited in the Library by the Hon. John Morgan of Tredegar Park.

"Scots' Renaissance"

"The New Statesman and Nation", organ of English Socialism, has in its March 17 issue an article entitled "Scots' Renaissance", written by one Ritchie Calder. The author points out that there is a "Scots for Scotland", as well as "Scotland for the Scots", sentiment. He stated that his long absence and loss of accent made him appear a renegade in his stay-at-home compatriots' eyes; that the National Covenant cannot be dismissed as "maudlin sentiment or historical nostalgia"; that T.B. and shortage of houses are two examples in Scottish eyes, of the evils of remote Southern English control; that the "Joschen Fraction" (eleven-eighteth of the U. K.'s domestic expenditure) is a miserable pittance, as even schoolboys will tell you; that there is a cultural renaissance, too, especially in the fields of Gaelic dancing, the drama and poetry, the latter being mostly in "Lallons"; that there are also groups of new painters and composers whose works are patronised by the B.B.C.; that the outward signs of this "aiseirghe" are the Edinburgh Festival and Glasgow's projected 1951 Industrial Exhibition; that politicians should remember similar conditions accompanying the rise of Sinn Fein in Ireland; that parties are divided over the Covenant (signed by half the electorate) and that there is dissatisfaction over Labour's record, even among Scottish Socialists; that Labour's effort to canalise the sentiment (then hardly a movement) by the London Scots Self-Government Committee in the thirties had produced forewarnings now ignored by the Party, and at its peril; that the Scots consider themselves good internationalists and a nation with as good rights to equality as any other, so that Mr. Herbert Morrison's recent complacent remarks about it being "wrong to encourage separatism" in these days of striving for international unity did nothing to improve matters.

"P. J."

BRETON LETTER

Here is the translation of a letter received from a Breton priest:

1st April, 1951.

"Dear Editor,

I have not received any copy of the second-last issue of your paper, that is the January-February one.

"Listening in Radio Eireann is enjoyable, even for a Breton. Amongst other news, we heard a while ago, that a demand had been received for having Irish as the only official language after 1970. Unfortunately, one cannot stick to his set from 7 to 11 in the hope of something of interest to come. Radio Eireann should broadcast a weekly item like "A Letter from Ireland", on the same lines as the Saturday Letter from America, Great Britain, or Rome.

"In my opinion, there is too much Irish in your paper, which must be inter-Celtic. In spite of what some may write or preach, English is the factual inter-Celtic medium, and it will likely remain so for quite a long time yet.

Best Wishes" A.C.

PLAID CYMRU SUMMER SCHOOL

The 1951 Summer School is being held at Abergele, a pleasant seaside resort on the North Wales coast, from early evening 3rd August to mid-day August 7. As only 500 members can be accepted, those intending to be present should communicate at an early date with Mr. J. E. Jones, Organising Secretary, Plaid Cymru Offices, 8, Queen St., Cardiff. The enrolment fee is 10s. and charges are very moderate.

The general subject of the lectures will be "The Message and Inspiration of National Heroes", the four heroes being Padraig Pearse, Saunders Lewis, Gandhi, and Mazaryk. The speakers are Dr. Hoelle Davies, Dr. Pennar Davies, Mr. D. Myrddin Lloyd, and Gwyn Erfyl. Mr. Gwynfor Evans will also lecture on "Current Affairs". In addition, there will be excursions to places of historical interest, the Party Cynhadledd and informal "Nosweithian Llawen".

A regular feature of these Summer Schools is the number of representatives from all the other Celtic countries that patronise them. As usual, Plaid Cymru extends a very warm welcome to freedom-loving Celts to join the Abergele Summer School.

(CONTINUED FROM COL. 5)

(CONTINUED END COL. 4)

Strathclyde

There were a number of British kingdoms established in Southern Scotland after the end of Roman rule in South Britain, but the most powerful, and the one that lasted longest, was that of Strathclyde. It stretched originally from the Clyde to the River Derwent in Cumberland, roughly the area covered by the diocese of Glasgow before the diocese of Carlisle was cut off from it. One of the early kings was that Coroticus, to whom St. Patrick wrote concerning the ravishing and carrying-off of newly baptised Irish in a raid he made on Ireland. In Welsh he is called Ceretic Gwledig, and the Irish annals call him Coirthech, Rex Aloo, i.e., King of the Rock, the Rock being that of Dumbarton in the Clyde.

He is said to be "Map Cynloup map Cinhil map Cluim." The last two names are the British forms of Quintilus and Clemens. Ceretic Gwledig himself was the grandfather of that Dyfnwal Hen, to whom the kings of Strathclyde traced their descent.

In "Agallamh na Senorach" there is a story telling how the Fianna of Eire first obtained horses. A certain Béinne Briot, son of the king of Britain, came to Ireland to learn Fiannaigheacht of Fionn son of Cumhall. On a certain day, yielding to a sudden temptation, he steals Fionn's two hounds, Bran and Sgeolaing, and flees with them to Britain. Two of the Fianna go after him, and bring back not only the two hounds, but also Béinne Briot and a stallion and a mare, from which the horses of the Fianna were bred.

This Béinne Briot is given in Campbell geneologies as an ancestor of the Duke of Argyle, and the name Briot connects him with Strathclyde. We also find "Fergno Briot", and "An Briot á Cluaidh" (The Brett from the Clyde) in Gaelic. The term also survives in Galbraith, and the Breton name for Brittany seems connected, 'Breiz' being just what 'Braith' would become in Breton speech.

According to the Leabhar Gabhála these Bretts of Strathclyde were of the race of Neimheadh, not of Milesius, the actual words being, "Is do shil Neimhidh tra Cruithne is Breatnaigh Cluada."

This makes them of the same race as the Fir Domhnann of Connacht and the Galleoin of Leinster. This term, Fir Domhnann, points to the Dumnonii, who have left their name in Devon, Welsh Dyfnaint, Cornish Dewnans. Breton Domnone, the name of a kingdom established after the Breton emigration, in the North of the country. The really interesting thing about this is that the Latin writers of the Empire record that the tribe inhabiting the area of Strathclyde was called Damnonii. It is interesting to note also that about five furlongs west of the church at Yarrow is a standing stone on which is an inscription in Latin, belonging to the sixth century. The inscription, according to Sir John Rhys, reads as follows:

"Hic memoriae et bello insignisimi principes Nudi Dumnogenii hic iacent in tumulo duo filii liberalis."

He also gives the following translation:—

"Here Nudos' princely offspring rest,
Dear to fame, in battle brave;
Two sons of a bounteous sire,
Dummonians, in their grave."

Here we have proof that in the sixth century people knew of these northern Dumnonii, and boasted their descent from them. The Nudos mentioned is identified by Sir John Rhys with Nudd Hael, a prince of Strathclyde.

The kings of Strathclyde continued to rule until the early part of the eleventh century. The last of them was Owein Moel. This king took part in the battle of Carham (1018 A.D.), and thus helped Malcolm, the son of Kenneth, to obtain the victory which established the kingdom of Scotland as we have had it ever since, making the province of Lothian part of that kingdom for all time. Thus we find an army of Scots (or Gaels), Picts, and Britons, under a Gaelic king, made Scotland what she is after 400 years of strife against Saxon aggression. This is a fact worth remembering when we hear or read of the Anglo-Saxon Lowlands.

Owein Moel was succeeded by Duncan, grandson of Malcolm, and henceforth Strathclyde ceased to be a separate kingdom. The people however, continued to be known in Latin documents as Walenses up to the end of the twelfth century. In the reign of David I (1124—1153), the laws of Scotland were codified under the title of "Leges inter *Brettos* et *Scottos*," i.e., The Laws amongst the Bretts and the Scots. In 1305 we find the English king Edward I ordering that "the customs of the Scots and the Bretts be henceforth prohibited and disused."

In passing, Irishmen should find something familiar about that order.

But the merging of the kingdom of Strathclyde into the greater whole of the kingdom of Scotland did not mean that the Bretts of Strathclyde died out and left no descendents.

They formed, and still form, a very important ethnological strain in the Scottish racial make-up.

Wallace, as his name indicates, was of this stock, and they far outnumbered the Saxon element in Lothian, even if we admit that the English settlement of Lothian ever took place on any considerable scale, a thing very far from being proved. Remembering the Bretts of Strathclyde, with a history stretching from Coroticus in the eleventh, and their racial identity recognised even in the fourteenth, it is merely the absurd babbling of ignorance to talk of the Saxon Lowlands. Had their literature survived, the absurdity of talking of the Saxon Lowlands would have been so great that not even Whig historians would have dared to try to propagate it. Beyond their names and a few facts mentioned in the Welsh trials very little has come down to us. The toll on the literature and historic documents of Scotland taken by centuries of warfare and destruction has left us none of the books of the Northern Britons, the 'Gwyr y Gogledd' of Welsh literature. A pointer to the fate that has befallen the books and documents that must have existed is the fact recorded of the English king, Edward I, that during his campaigns in Scotland he systematically took away or destroyed every book or document that tended to prove that Scotland had been an independent kingdom. Thus "The Book of Deer," which at one time belonged to the Monastery of Deer, west of Peterhead, in Aberdeenshire, and which is the oldest Gaelic book we have in Scotland, was found by chance about 1880, on a shelf in the library of Cambridge University, where it had lain for at least 150 years without being touched. How it left its original home we can only guess, but as it contains entries recording grants of land to the monastery going back to nearly 1,000 A.D., we may have our own thoughts about the matter.

We know also that three shiploads of books and documents were sent by sea from Leith to London, and were all lost when the ships were wrecked. No wonder the material for a history of Scotland previous to the wars of independence is scarce.

We have the geneologies of the leading men of the Northern Britons preserved not in Scotland, but in Wales. Professor Chadwick, of Cambridge, states, in his book on 'Early Scotland,' published posthumously in 1950, that the authority of these 'Bonhedan,' as far as they can be checked from other sources, is very good. There are a few facts to be gleaned from the Triads, and from the poems of Taliesin, but the work has still to be done that will give us a clear picture of the Britons in Southern Scotland. A consideration of Strathclyde as here indicated, may do something to correct the false history still being taught and accepted in Scotland and elsewhere.

TOMAS MacNEACAIL

A Diary of Celtic Events Summer 1951

May 16-19—URDD (League of Youth Eisteddfod at Fishguard.

May 26—NATIONAL RALLY at Llanbrynmair convened to protest against requisitioning of Welsh lands by the War Office and Foresry Commission (afternoon and evening).

July (1st week)—International Eisteddfod at Llangollen.

July 7—TYNWALD (open Parliament) and Church Service, St. Jonn's Isle of Man.

July 7—Annual Meeting, World Manx Association.

July 16-22—Fetes de CORNOUAILLE, Kemper.

Aug. 3-5—Bleun Brug Congress, Keranna (St. Anne d'Auray)).

Aug. 3-7—Plaid Cymru Summer School a Abergele, Denbigshire, (Mr. Teewyn Lloyd to speak on Padraig Pearse, not Dr. Noelle Davies).

Aug. 7 —Bardic Gorsedd, La Baule (L. infr.) Brittany.

Aug. 6-11—National Eisteddfod at Llanrwst, Denbigs.

Aug 19-26—Pardon and Semaine Bretonne, La Baule-Guerande.

Among other fixtures of interest:

July-Aug.—Welsh Summer School. For informations: The Secretary, Coleg, Harlech, Harlech, Merioneth).

Pan-Celtic American-Manx Societies: Mr. John Gell, 15 Victoria St., Port St. Mary.

Whitsun to Mi-Sept.—Open Air Folk Museum, Cregnish, Isle of Man: The Curator.

May-Oct.—National Museum of Wales Summer Exhibition, Aberystwyth: The Secretary.

August—National Eisteddfod: The National Welsh Eisteddfod Ass., Bedford Sq., London W.C.1.

According to information received that the inter-Celtic Congress, which was to take place at Kemper (Brittany) this summer, has been cancelled.

Can Y Miiwr

(The Soldier's Song)

(Cyfieithiad o Anthem Genedlaethol Iwerddon.)

Cydganwn gan ryfelgan lon,
A chytgan fywiog lawen
O gylch y tan y noson hon
Dan neufwd y ffurfafen.
Gan ddisgwyl am y frwydr fawr
A dorro allan gyda'r wawr,
Ar hyd y nos o awr i awr
Cydganwn ryfelgan.

Cytgan (Chorus)

Milwyr ym ni i farw dros Iwerddon,
Rhai wedi dod o wlad tu draw i'r don,
I fod yn rhydd oddi wrth hualau estron.
Eniliwn ryddid i'r henwlad hon.
Heno, paratown i fynd i'r gad.
I lwyr ryddhau ein hannwyl wlad.
Yn swn gad heb dwyll na brad,
Cydganwn ryfelgan.

Mewn dyffryn gwyrdd, ar greigle ban,
Ymladdodd ein cyndadau,
Eu baner hwy a ddaeth i'r lan,
Ymdeithiwn dan ei lliwiau.
Meibion rhyfelwyr ydym ni,
Ni lygrodd gwarth erioed ein bri,
Wrth droedio, 'mlaen ymunwn i
Gydganu rhyfelgan.

Meibion y Gael, Dynion y Gaer,
Mae'r hirnos ddu'n diweddu
Ein rhengoedd yn y bore claer
A hair i'r gelyn grynu.
Ond 'nawr mae'r tanau'n lludw du
Tua'r dwyrain gwelwn olau cu,
A draw disgwylia'r Sais a'i lu
Cydganwn ryfelgan.

LORD MAYOR OF CARDIFF DEMANDS AN ANSWER

Speaking at the opening of Cardiff's new Sophia-gardens Pavilion on Friday, 27th April, the city's Lord Mayor referred to the choice of the city as the capital of Wales by the Advisory Council, criticised the attitude of the Prime Minister and the Government for delaying that recognition, the choice of Cardiff having been unanimously agreed upon in Wales.

Welsh Commentary

"Parliament for Wales Campaign"

The inter-Party campaign to win a parliament for Wales opened on Saturday, March 10, with Conferences of Rhyl and Swansea. Further meetings to support the campaign will be at Caernarfon and Cardiff. The campaign, which is officially supported by the Liberal Party, the Communist Party and Plaid Cymru, is at present boycotted by the Labour and Conservative Parties, although a considerable body of Welsh socialist opinion is known to be favourable. Mr. Cledwyn Hughes, Labour candidate for Anglesey, has announced that he intends to ignore his Party's ruling on the matter, and he will be one of the chief speakers at the Conference at Caernarfon. It is not yet known how many other members of his Party will follow his lead.

Welsh Peace Conference at Cardiff

About 500 delegates and observers attended a Welsh National Peace Conference held at Cardiff, representing 20 churches, 33 Co-operative Guilds, 29 branches of the Communist Party and a number of trade Union lodges. The chairman of the Conference was Mr. Ithel Davies, the Swansea barrister, a socialist and prominent member of the Welsh Republican Party. One of the main speakers, Mr. S. O. Davies, Labour M.P. for Merthyr Tydfil, was prevented from appearing but sent a telegram supporting the Conference. Dr. Tudur Jones, Bangor, gave the main address. The Conference was a stormy one, there being many interruptions from the floor, and disturbances were created by members of the Welsh Republican Party who disagreed with the aims of the Conference. A resolution condemning war and preparations for it was, however, passed.

"Wales is Already Self-Governing", Says Mr. J. Griffiths

The claim that "the people of Wales already enjoy the right of self-government" was made by Mr. James Griffiths, Colonial Secretary and M.P. for Llanelli, in the course of correspondence with the Llanelli Branch of Plaid Cymru, which is published in full in the February issue of "The Welsh Nation." In his opening letter the secretary of the Llanelli Branch, Dr. D. H. Davies, refers to a recent declaration by Mr. Griffiths that English colonial policy is to achieve self-government for all nations within the British Commonwealth, and goes on to invite Mr. Griffiths to address a meeting in support of self-government for Wales in his own constituency. In his reply Mr. Griffiths states that the Welsh people have shown by their votes that they do not want a parliament, and that in fact the people of Wales already have the right to govern themselves, as they elect members to Westminster. "The Labour Party strives to assure that the claims of Wales and the needs of her people are met by the Government," he says. In his reply closing the correspondence, Dr. Davies describes the suggestion that Wales already has self-government as "frankly astonishing" since Welsh representatives are a perpetual minority at Westminster; it is the English majority that governs Wales. He goes on to remind Mr. Griffiths that in 1945 Mr. Griffiths himself was publicly advocating "a measure of self-government for Wales", which was obviously absurd if he believed that Wales already ruled herself. Labour policy, Dr. Davies goes on to say, although it has been helped by American and and very favourable world conditions, has not achieved a balanced economy in Wales, nor has it restored prosperity (Welsh unemployment is twice as high as the English percentage). Much of its legislation has in fact deliberately divided the country. On the question of Welsh votes, Dr. Davies says that even were Mr. Griffiths' allegation correct, it would still not alter the moral validity of the demand for Welsh self-government; but in point of fact the election in Wales was fought on the Labour v. Tory issue, not on that of self-government. "The position in Scotland illustrates this," he adds. "There, the Nationalist candidates polled fewer votes than they did in Wales, but the Scottish Covenant, which calls for a separate parliament and government for Scotland, has secured 1½ million signatures."

A Major Welsh Poet

Goronwy Owen, the most important Welsh poet of the 18th century, is the subject of a new popular illustrated biography lately published by the University of Wales Press, Cardiff. The book is bilingual, the Welsh text being printed with the English translation on opposite pages. Although writing primarily for schools, the author, Mr. W. D. Williams, has told his story in a manner which will hold the interest of adult readers. For those inclined to understand Welsh, it will form a valuable introduction to a most interesting period in the national literature; and the eventful though frustrated life of the poet, and his travels from Wales to England and finally to America, is set against a vividly-portrayed social background which adds much to its value. The photographs are well-chosen and the book excellently produced. It should find in other Celtic countries many readers who are interested in the life and culture and history of their Welsh neighbours. The price of the volume is 2s. 6d.

Symphony Orchestra For Wales

The Welsh nation has for many centuries been renowned for its love of music. But circumstances have made it inevitable that this characteristic should express itself through an enthusiasm for choral singing rather than for orchestral music, which has been stunted by lack of towns large enough to support a professional orchestra, or of wealthy patrons or State support. The need for such an orchestra to train and satisfy public taste and to encourage Welsh composers is acute; and it is therefore a cause of great satisfaction that a conference of local authorities held at Cardiff has decided to take the matter in hand.

The conference has decided to ask the local authorities of the Cardiff area to contribute to the upkeep of a professional orchestra, 60-strong, of a standard "comparable with the highest in England" in which preference will be given to players of Welsh nationality provided they fulfil the standards required. About 50 local authorities are being asked to support the venture, and it is intended that the orchestra shall travel to give concerts in all these areas.

Welsh Sound Film

The Church in Wales has produced the first sound-film in Welsh intended as religious propaganda. Produced by the SPCK for the Church in Wales, it deals with the history of the Christian Church in Britain from the earliest days to the 7th century. The commentator is Aneurin ap Talfan.

POLITICAL BROADCASTS IN WALES

Plaid Cymru Calls For Fair Play.

Plaid Cymru (the Welsh Party) has once again raised the question of political broadcasts in Wales.

Being the only political party denied facilities for broadcasting, it now brings the Beveridge Committee's report to support its claim inasmuch as that report calls for fair play in the granting of facilities for political debate, "fair play meaning an opportunity for minorities to turn themselves into majorities."

I am requested to point out that in Wales there have been no Party broadcasts either during the election period or in the interval between elections. Welsh regional policy has been subservient to London control. In consequence, the only independent Welsh political Party, Plaid Cymru, has never had the opportunity, granted so freely to the English Parties in London, of stating its policy on the air.

It was denied the right of broadcasting during the election period, and it has never been invited to broadcast in the intervals between elections. In our view, this is a gross discrimination against Plaid Cymru. It is a flagrant suppression of its rights of free democratic speech at the microphone. It is a patent denial of that fair play which means "an opportunity for minorities to turn themselves into majorities."

—CONTINUED END COL. 3

GETTING TO KNOW ONE ANOTHER

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

BRITTANY (1)

Like the other Celtic countries, Brittany has, for its size, an exceptionally long, indented coast-line. As a consequence, it has the somewhat doubtful advantage of possessing a great many "plages"—seaside resorts to which great numbers of visitors from all over France, from England and other countries, come in the summer. I fear that what most visitors from the other Celtic countries know about Brittany is mainly derived from a brief stay at one of these watering places. That, however, is better than nothing, especially if full advantage of it is taken by exploring the surroundings and by utilising the information that can be derived from books.

Brittany is, of course, included in all the series of Guide-books for tourists and travellers from Baedeker to Murray and the Blue Guides. To this category belongs, as the title indicates, the volume on Brittany (1959) in the series *La France touristique thermale, climatique*. But with such books we are not concerned at the moment, for they talk chiefly of roads and railways, hotels and meals, prices and fares, and sight-seeing. True, we should like to come to know the Breton scene, its landscapes, its towns and villages, especially those off the beaten track. But still more, we of other Celtic lands, would like to come to know the Breton people. I shall, therefore, point to a few books, beginning with some of those available in the Catholic Library, Merrion Square, Dublin, that give a good idea both of the land and of the people. They are nearly all, unfortunately, in French, but they are so fully illustrated that they may be informative even to those who have no reading knowledge of that language.

I shall mention first a work *La Bretagne*, edited by Anatole Le Braz (originally "Bras" the Breton word for "big"). It is in quarto size, 248 pages, beautifully printed, and with no less than 147 excellent illustrations. The editor has collected passages about Brittany by the best French and Breton writers. The next book is a contrast in many ways—*La Bretagne*, by L. Gallouedec (a typical Breton name). It is poorly printed and the illustrations are poorly produced, but it is full of information, systematically arranged. *Bretagne: Impressions et Souvenirs*, by Alexandre Vechin, is, as one may judge by the title, a different sort of book from the two preceding ones. It is a book of personal memories and impressions by an author who has written much on Brittany. *La Bretagne d'hier*, by Andre Chevrillon, two volumes, reached an eleventh edition in 1924. The first volume is entitled "L'Enchantement Breton" and the second "Derniers reflets de l'occident." These last two works are not illustrated.

Among the distinctive features of Breton life apart from the language are the Pardons, the calvaries, and the country costumes. Anatole Le Braz, mentioned above, has devoted a book to the Pardons which are akin to our "patterns" in Ireland but much more elaborate. It has been translated under the title *The Land of Pardons* (London: Methuen). It is illustrated by 12 pictures in colour and many other full page plates. As for the calvaries, we have recently acquired for the Library an album, *Calvaires Bretons*, of finely produced photographs of these quaint and unique memorials of ages of faith. Such of the distinctive Breton costumes as have survived are illustrated in the books mentioned above.

(To be continued)

The injustice of so completely anglicising political broadcasts made to Wales should be immediately removed. It lays the B.B.C. open to the accusation of being an instrument of Government used to perpetuate the existing constitutional relation of Wales and England.

Finally, I am desired to point out that the Welsh language, our national tongue, has never once

Yours faithfully,
ALUN L. JAMES.

HIC INCIPIT ORDINALE DE ORIGINE MUNDI

TOSACH ORDINALE CRUTHU AN DOMHAIN

The first part of the following text having been mixed up going to press in our last issue, we publish it in full.

Cornish Text

DEUS PATER

An Tas a nef y-m-plwyr,
formyer pup tra a vyth gwrys.
Onen ha try en, yn gwyr,
an Tas, an Mab, ha'n Spyrys;
ha hedhyu my a dhesyr,
dre ow grath, dalleth an bys.
Y-lavaral, nef ha tyr,
bedhens formyes orth ow brys.

Lemmyn, pan yu nei dhyn gwryf
ha lenwys a dreth splan,
oy a vyn formya an bys.
Par del on try hag onen.
An Tas ha'n Mab ha'n Spyrys,
pur ryal yn sur certan,
an re-na yn obersys
del vynsen agan honen.

Y'n secund deth y fynna'
gwruthyl ebron, nef henwys,
rag yth hevel dhym bos da.
Y'n kensa deth myns us gwrys
bedhens ebron dres pup tra—
rak cudha myns us formyes,
rak synsy glaw awartha,
dhe'n norwys may fo dyllys.

Y'n tressa deth dybarth gwraf
ynter an mor ha'n tyryow;
hag y'n tyr gorhemynyaf
may teffo gwyth ha losow.
Pup gwedhen tevens a'y saf
ow ton hy frut ha'y delyow.
ha'n losowys erbyn haf
degens has yn erberow.

Y'n peswera gwres perfyth
dhe'n bys oll golowys glan,
ha 'ga hynwyn a vyth
an howl ha 'n lor ha'n stergan.
My a-s-sav a ugh an gwyth
y'n cres a'n ebron a-van;
an lor y'n nos, howl y'n jeth,
may rollons-y golow splan.

Y'n pympes deth my a vyn
may fo formyes dre ow nel
bestes, puskes, hag ydhyn,
tyr ha mor dhe golenwel;
rag y whyrfyth an termyn
diredha may fydher dhe well.
Dhedha my a worhemmyn
encressyens ha bewens pell.

Hic descendit Deus de pulpito, et dicit Deus:—
[Hic ladit Lucifer de celo]

Hedhyu yu an wheffes deth
aban dallethys gonys,
may whruk nef, mor, tyr ha gwyth,
bestes, puskes, golowys.
Gostyth dhymmo y a vyth,
kekemmys us ynna gwres.
Map den a bry yn perfyth
my a vyn y vos formyes.

Hic faciat Adam, et dicit Deus:—

Del on-ny onen ha try,
Tas ha Map y'n Trynyte,
ny a th-wra-ty, dhen, a bry
haval dh' agan fas; whare
ny a weth yn dha wody
spyrys, may hylly bewa,
ha'n bewnans pan y-n-kylly
dhe'n dor ty a drel arta.

Adam, saf yn ban yn clor
ha trel dhe gyk ha dhe wos;
preder my dhe 'th wul a dor
haval dhyn a'n pen dhe'n tros:
Myns us yn tyr hag yn mor
warnadha kemer gallos
Yn bys-ma rak dry ascos
ty a vew bys may fy los.

(Continued end Col. 2)

Irish Translation

DIA AN t-ATHAIR

An t-Athair neamhdha goirthear dhiaon,
cruthuightheoir gach rud deanfar.
Is aon agus tri sinn go fior,
an t-Athair, an Mac, agus an Spiorad;
agus indiu is mian liom,
ine mo ghrásta, an domhan do thionnscnamh.
Aderim, neamh agus tir,
cruthuighidhear iad do reir mo bhreithe!

Anois, nuair ata neamh deanta againn,
agus nionta d'ainglibh gleigeala,
deantamuid an domhan do chruthu.
Mar is tri agus aon sinn,
An t-Athair agus an Mac agus an Spiorad,
sár-loghdha go cinnte siúrailte,
dá an meid sin deanta
mar dob' áil linn féin.

San dara lá is áil liom
a dhéanamh, ainmnighthe neamh,
ór chitear dhom é bheith maith.
An meid a rinneadh so chéad lá
bhiodh speir thar gach nidh
le gach a bhfuil cruthuighthe do chiudach,
chum báisteach a chounneál i n-airde go siltear ar an talmhain é.

San treas lá déanfad iomscaradh idir an mhuir agus na tiortha;
agus ar an tir órduighim
go bhfásaidh croinn agus lusraidh.
Fásadh gach crann 'n a sheasamh ag tabhairt a thortha agus a dhuilleóg,
agus an lusradh i n-aghaidh an t-samhraidh
do thabhairt sil fá dhidin.

Sa g-ceathru (lá) déanta gan aineamh do'n domhan go leir soillse geala,
agus is iad is ainmneacha dhóibh
an ghrian agus an ghealach, is iad réalta.
Cuirfead iad so cionn no gcrann,
ar lár na spéire i n-áirde.
an ghealach san oidhche, an ghrian sa lá,
go drugaid uatha solus geal.

Sa geúigeadh lá is é mo mhian go gcruthuighthear tré no chumas ainmhiúhthe, iascanna, agus éanlaith
chun tir agus muir a lionadh;
dir tiocfaidh an t-am
'n a mbéifear nios fearr triotha
Dhóibh órduighim
méadú is maireachtáil i bhfad.

Annseo tigeann Dia annuas de'n chrannóig agus deireann Dia:—
[Anns[illegible] imreann Luisifear faoi neamh]

indiu an seiseadh lá
o thosuigheas ar obair,
'n a ndearnas neamh, muir, tir is croinn,
ainmhidhthe, iascanna, soillse.
Faoi mo smacht a bhéas siad,
ach a ndearnadh ionnta (i na sí la).
Mac duine de'n chré gan locht
is é mo mhian go gcruthuighthear a.

Annseo glaiionn Se Adhamh, agus Deireann Dia:—

Mar is aon agus tri sinn
Athair is Mac san Triónóid.
Ghnimid thu, a dhuine, de'n chré
cosúil le n-ár n-éadan; ar an toirt
féidfimid i do cholainn
spiorad, ionnos go bhfeadfair maireachtáil,
agus nuair a chaillfeas tú an bheatha
pillfidh tú do'n talamh aris.

'Adhaimh, seas suas go séimh
is tionntuigh bhfeóil is i bhfuil.
Cuimhnigh go ndearnas thú de thalamh
cosúil liom ó cheann go cois
Gach a bhfuil ar tir is sa mhuir,
biodh cumhacht agad os a gcoinn.
Ins an domhan seo do thabhairt sleachta
mairfidh tú go mbéidh tú liath

(Continued end Col. 3)

The Economist on Shaw's New Alphabet

In the 'Economist' of April 7th, 1951, mention is made of Mr. Shaw's posthumous propaganda for a new English alphabet, and the writer in the 'Economist' has this to say concerning the effects of such a change:

"The really appalling implication of the Shavian alphabet is that it would relegate our whole written heritage to an inaccessibility as absolute, for all but specially trained or exceptionally assiduous explorers, as that dividing the modern readers from Chaucer and his predecessors. Of course transliterated reprints would rescue the classics. But contact with the mind, the feelings, the ways, the characteristic savour of the past down to the year of adoption would be strictly rationed. Over the great domain of English letters a few trunk roads would remain open—which roads, Authority and the future economics of book production would settle between them; the rest would revert, so far as future generations are concerned, to almost impenetrable jungle. And along with literature proper would go all the factual records now open to the casual reader, ... the whole complex miscellany which links the generations, a clean sweep, only less effective than Mr. George Orwell's "Newspeak," and as unmistakable useful to future tyrants concerned to mould men's minds to their own use."

Thus the writer in the 'Economist.' His words seem to me to express clearly the need the Celts have, not to preserve a system of spelling, but their own languages, for obviously the loss of the native language entails *all* the dire consequences herein enumerated, a fortiori. T. McN.

THE YOUNG SCOTS NATIONAL LEAGUE

Statement to Press

The Young Scots National League reject the claim that the recovery of the Scottish Coronation Stone from London constituted sacrilege and protest against the historically inaccurate statements made by responsible leaders of the Church of England.

They protest against English Police Officials being employed in Scotland to pursue a charge which has no basis in Scots Law; and state that the method used by these officials are contrary to the spirit and tradition of the Scottish Police.

The above statement has been sent to the Secretary of State for Scotland and the Home Secretary with a demand to Mr. Chuter Ede that steps be taken to safeguard Scottish Citizens from such "Gestapo" methods as, e.g., the five hours interrogation of a young Scotswoman by the English Police and a request that Mr. Hector McNeill should announce what steps he intends to take to safeguard Scottish Citizens in the future.

for The Young Scots National League.

Provost Robert Curran, J.P., President.

Alasdair MacDonald, Chairman, Glasgow Central.

Adam, del of Dew a ras,
bos gwythyas a wrontyaf dhys
war baradys. My a-th-as,
saw gwra un dra a'm govys.
War bup frut, losow ha has
a vo ynny-ny tevys,
saw a'n frut ny fyth cumyas
yu pren a skyans henwys.

Mara tybryth a henna
yu henwys pren a skyans,
yn mes alemma ty a
hag a fyth marow mernans.

Adam:—
A Das, Map, ha Spyrys Sans,
gordhyans dhe 'th corf whek pup prys;
ow formya tek ha dyblans
Ty re-m-gruk pur haval dhys.
rag governya ow bewnans
yma lowr orth both ow brys,
pur lun yma dhym ow whans
a-m-ben cowethes ordnys.

[I-ent ad paradisum]

'Adhaimh, mar is Dia grásmhar mé bronnaim ort bheith 'do choimeád aidhe
ar Pharthas. Fágaim thú,
ach déan rud amháin ar mo shon.
Ar gach toradh, lusraidh is siol
dá bhfuil ag fás ann,
ach ní bheidh cead agat ar toradh amháin
dá ngoirthear crann an fheasa.

Má itheann tú de'n toradh sin
dá ngoirthear crann am freasa
amach as seo rachaidh tú
agus marbh gheobhaidh tú bás.

Adhamh:—
'Athair, a Mhic is a Spioraid Naoimh,
adhradh do d'chorp chaoin i gcomhmuidhe,
do mo chruthú go h-áluinn gan locht
do rinnis mé an chosúil leat.
chun mo bheatha do riaghladh
tá dóthain mo riartha ann,
tá íomlán mo mhiana agam
dá bhfuighinn banchompán ór duighthe.

[Téidhid go dtí Párthas.]

A Word to a Friendly Englishman

Dorset Square,
London N.W.1,
10th April, 1951.

To: The Editor,

I write to thank you for the two copies of your very interesting journal. I am not Irish or anything else Celtic but an ordinary Englishman, a part-time student of economics.

"At the moment I am too busy to go into words, but in these difficult days of Asiatic Bolshevism threatening Western Culture, I fail to see why the Celts should narrow themselves together against England. Wars are things of the past. Celts, Latins and the Nordic peoples must unite and look to the future, not rake the past; remember you Celts and us English are great peoples, pioneers marked by the spirit of adventure. . . ."

Yours sincerely,

EDDIE RIDDLE.

It is hardly necessary to stress that any Celt of good will I am tempted to say in his senses—would welcome understanding and co-operation with the other countries and perhaps above all with the great Nordic people of Europe, among them the English. But to do that, the Celtic peoples need to be free agents. Jail warders don't expect their prisoners to co-operate. Neither would the thief ask the victims of his robberies for their good will, at least before he has restituted the loot.

The Celtic nationalists are, among the Celtic peoples, those who look most anxiously towards the future. But before we can take part in it as Celts, we must break the chains which tie us down. It is not a question of the unforgiven past; this would be easily settled. It is a present day life or death matter.

APCONAN.

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Arius Tuaithe

Nuair d'oscail Seán Uas. MacFhloilla Bhréide, T.D., Aire Gnóthaí Cuidéachta, árius tuaithe nua i gCo. na Mí ó cuanamh, do dheim sé tagairt de'n mhairbhiti atá ar an ngéil toaine anseo i n-Éirinn. Bhí lán an chirt ag an Aire. Anois go bhfuil Forás Éireann agus Muintir na Tíre agus Conradh na Gaeilge ag cur a gcinn le chéile maidir leis an gceist seo, is airithe go dtiocfaidh feabhas mór ar an scéal. Ní dóigh linne-ne, agus le n-alán eile, go bhfuil tír eile i nEoraip de'n acfuinn chéadna, a bhfuil an oiread san mairbhiti inti, agus atá ar fuaid tuaithe na hÉireann. Caithtear amach an dórchadas, lastar na coillse, cloistear an ceól agus an rince agus teanga bhinn na nGael.

CRAOLACHAN GAELEACH

O'n Stáisiún Fóirleatha atá ag an B.B.C. i nAberdeadhain, Alba, is minic a cloistear, mar aon le tráchtaisí i nGailic, cuirmeacha ceoil piobaireacht agus ceól Gaeleach ar an bheidhlin. Nach mór an trua é ná tabharfadh Radio Eireann fé stáisiúr de'n tsaghas so a chur ar bun—stáisiún iol Ghaeleach. Tá stúrthóir san stáisiún i nAberdéidhain, agus 'se cúram atá air féachaint chuige go léireochthar saol Gaeleach na hAlban ins na cláraibh a craoltar. Dob' fhiormhaith an rud é dá ndeineadh Radio Eireann agus an Rialtas machtnamh ar an scéal so. An Stáisún Ili-Gaeleach so 'chur ar bun i nGaillimh.

Comhairleóimis dóibh.

AN CENSUS

Tá na Gárdaí Siochána tréis a bheith thart chun na dtithe leis na Fuirmeacha Daonáirimh. Tá súil againn go líonfar an chuid is mó dar féidir desna fuirmeacha so i nGaeilge. Dúla an scéil, bhí tsúr fear og ag cainnt in Gaeilge taobh amuich d'Árus na hOige ar Shraid Mhac Curtain i gCorcaigh an oíche fé dheire. Do ghaibh beirt chailín thart agus chronnadar ar sgag-mhagadh nuair a chloiseadar an Ghaeilge.

Ní fheadar sinn a' mbíonn a leithcéidí seo ag magadh fé na daoine gorma agus fé na daoine lasachta a mbíonn roinnt mhaith acu i gCorcaigh ó am go ham!

CUSPAIR

Eagraidheachd Ghaedhealach de chuid na h-Albann a bheir gleus éifeachdach sgoinneil do na h-Albannaich anns gach cearn de'n domhan gu Uachdaranachd na h-Albann agus na h-Impireachd a dhíon, agus gu Geileagair Críosdaí gun fiachan, sin agus Léigheann nan Gaidheal, a thoirt air ais do dh'Albainn, agus gu cuibhrionn náisceanta a sholar do na daoine.

Fear-Ghairm: Calum Mac a' Phearsain.

P. O'M.

NIOS GAEDHILIGHE NA NA "h'EIREANNAIG" FEIN

Ar an 14adh Aibreain seo caithte thug an t-Athair P. R., Prionnsiosach Bhrotainneach cuaird ar Bhanc i gcathair Corcaighe. Tareis an Gaodhluinn d'fhoghluim sa bhaile agus se mi do caitheamh san Iarthair labhairt go maith, cabhrughte mar a bhí sé le n-a bheilteach, ach ní raigh ach fior bheagan de'n Bhearla aige.

Da bhrigh sin is i nGaedhilg a labhair se le oifigeach an Bhanc a dubhairt nach Gaedhealach do raibh se i ndon an Bearla do labhairt glaodh ar cleireach eile, go raibh an Fainne aige, chun rud nar thraia riamh i stair Banc Eireannach do phleidh., ach tareis moran iarrachtan ní raibh an fear seo i ndon an cheist do pheidh ach comh beag 'a radh gur fada ó cheachtuig se an teanga; ar deire do glaodh are duine taobh amuigh de'n tíhanc chun an cheist do phleidh.

Ceapaimid gur chuir sé seo nios mo 'na luighe are muinntir an Bhanc agus an cupla fiadhneithe a bhí ann na mar a dhein na h-altanna agus na h-oraidi go letir a leigheadar fé agus a eistigheadar le.

S. Ó LAOGHAIRE.

Habeas Corpus

(Continued from Page 2)

Chasse, Gouziou ha gwir dreitour ien all).

Ar wirionez eo ez eo bet heskinet kantaouz ha miladou Brezhoned, EN ABEG D'O MENOZIOU, daouet d'an digarezioù a bep seurt tôreist-holl: Kenlabourezzh gant an Alamaned) faltaziet ha degaset da "reizhan" ha da "wennan" ar barnadennou.

Hag ar gazetenn a zo e Breizh hag he deus lavaret ar wirionez war an torfedou graet a-enep ar Vrezhoned brogarz? Aner e vefe klask Er c'hontrol, an holl gazetennou o deus dikklerier ar pezh a oant redjet da zikklerian, da lavarout eo gevier ha kunnjennou a-enep Breizhiz paket ur wech adarre e kikdroennou ar Reveulzi.

Hogen, netra n'eo ankounac'haet. Kalon ar Vrezhoned a zo feal, ha mirout a ra ar glouziou enlouc'Let enni. O, arabat eo gwelout aze, eus hor perzh, un doare spered "revanchard"—ar ger ze a zo gavell'c'h en e stumm gall, ivez. Met lorc'h ennomp eus hor merzerien, e talc'himp ar sonj anezho, e kemerimp skouer diwarno, ha se a vo evidomp ur vagadurezh a galonegezh.

Hervezh al lezenn c'hall, sanset, an den en deus ar gwir da gaout ha da zisplegan e venoziou. Padal peseurt menoz uheloc'h e c'hellomp kaout egetf hor brogarourezh? Gouzout a reomp breman avat, petra daly lezennou Bro-C'hall.

Un deiz, e splannoo ar wirionez klok, ha neuze pobl Vreizh a-bezh, kuit eus e fazi hag echu e gousk en em savo evel un den. Neuze, ya, e vo sevenet an "Habeas Corpus".

ALAN GOURENEZ.

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