



# AN AIMSIR GHEILLEACH

## THE CELTIC TIME

MONTHLY PAPER OF THE CELTIC PEOPLES

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### What We Publish

ITS SUBSTANCE  
AND ITS VERNACULARS.

It is our desire to strike a right equilibrium between the political, economical, cultural and other various matters contained in this paper, as much as possible. We do not know if the majority of our readers share our feeling that the political matters have had the whole of the iron's share, up to now. Should it be so one must have in mind that, at the beginning, the more embracing political position had to be set up, quite a lot of general explanations mostly of a political nature were called for, and that we are broadly dependent on what our collaborators send us. We hope, however, that a greater contribution will be made to other spheres, of an even more positively instructive character and more soothing. For instance, we have started to publish original poems, and hope to continue; we want more short news; we have in store economic studies which, we hope, shortly, and will spur our collaborators to the fruitful production of more. We trust this appeal we make here in that direction to our present and future collaborators will not fall on deaf ears.

Amongst all the letters we received from our correspondents, there were two which disagreed with the extent of our use of the Celtic languages in this paper. Both came from Irish Gaels (we have found the Welsh more ready to subscribe, the Scots to buy each copy locally, the Irish to give you a piece of their mind, in Irish prose or English verses). The first urged us to cut off English altogether, the second was a strongly worded epitaph which went so far as to suspect us of being glad of any treachery and rebellion against the Gaelic League and of being in the sore plight of not understanding our work!

The use of any language other than the Celtic languages in this paper is obviously a regrettable inferiority. We would certainly value more our own paper if it was 100% Celtic in its vernacular as we feel it to be in its spirit. But a state of inferiority does not always imply a wrong, a mistake, or even a weakness. Our weakness there is mainly due to the weakness of the Celtic peoples themselves; we must keep above their main level to give them a pull upwards, but for that, we must keep in full contact with them, also.

The editors of a paper which is to be circulated amongst peoples using various languages are facing intricate problems which do not occur to the minds of many, some of whom might, nevertheless, be quick in throwing the blame on us. In the first lines of our introductory article in our first issue, we wrote that our aims were internally informative and educative and outwardly propagandist. While considering our inner aims as the first ones, we cannot forget the second which falls to be done, a 100% exclusively through the medium of English.

If we consider as equal the relative importance of each major Celtic country, the near relative importance of "readable power" in the Celtic languages against that of English amongst our public can roughly be expressed as follows:—

### THE POLITICAL SPIRIT OF MODERN WALES.

By — Roy A. Lewis.

We admit with magnanimity that Welshmen are prone to more or less the same personal feelings as other humans. But since we are never in danger of forgetting that fact it is perhaps wiser, at the beginning of a new year, to emphasise the element of progressive idealism and sense of human values which have at all times pervaded Welsh political thought.

Wales has little genius for compromise—a serious defect so far as achieving material ends in the political sphere is concerned. Her history, richly endowed with brilliant men, yet includes few of the type so apparent in the politics of larger and more powerful communities, whose fame rests on their capacity to do the right thing for the most influential section of the public at the right time.

The fact that today the English Liberal Party, abandoned throughout the rest of Great Britain, still commands support in Wales, is characteristic of the Welsh outlook. The Labour and Liberal Parties alone have an appreciable Welsh representation in the English House of Commons. Wales has in recent years tended to associate herself with the most "progressive" of the English parties, but generally for rather more idealistic motives than are held by the leaders of the parties themselves.

Continued from Col. 1

	English	Gaelic	Welsh	Irish
Wales	15	5	85	10
Brittany	10	32	10	85
Ireland	06	34	1	1
Scotland	75	25	1	1

... which shows that amongst readers in the Celtic countries, there are about two readers who can use English only for each reader of Breton, Welsh or Gaelic, allowing for all Scottish and Irish Gaelic readers the capacity of reading each other's Gaelic. We must face the fact that 100% of the Welsh and Gaelic and a good majority of Breton readers read English; in other words, almost 100% of the English is read, while Welsh and Breton are wasted for the 3/4ths of the readers in the Celtic countries, and almost entirely in the other countries. If we published anything in other languages, such as Esperanto or French, the space available to the Celtic languages would likely be more compressed. Still, we are not only prepared to extend the proportion in favour of the Celtic languages and are not only striving to do it, but we are doing it: these four last issues have contained an average of almost 30% in the Celtic languages. This share greatly depends on our correspondents in letting us have good Gaelic or Breton copy, especially news, regularly; we especially invite those who blame us in that respect. Let us also hope that they will strive to find us support amongst their friends, because, as the space devoted to the Celtic languages increases, so does the printer's work... and bill.

for instance, the spokesman of Wales were a rident in their defence of the rights of subject nations to their freedom, but it is doubtful if they shared the consciousness of the English Liberal industrialist that it was good for trade to break up rival power-blocs and to develop backward areas with English capital goods. Undoubtedly Liberalism like all political theory, had its element of genuine idealism; but it would never have become a dominant force in English politics if it had not happened to coincide at a particular time with English material interests. If the English politician gained a pleasant feeling of moral well-being by giving his blessing to a Mussolini or a Bolivar, he was at least not unmindful of the fact that England's prestige, military strength and commercial prosperity would benefit by their success; whereas, of course there was nothing to be gained, and everything to lose, by extending moral principles to include Wales, Ireland, and Scotland.

But to the Welsh Liberal, viewing the matter with excellent logic and sublime indifference to human motives, freedom for one nation implied freedom for another. Nor has this anglicising trend, and, accordingly, sincere Welsh Liberal published a book in which he declared "Liberals stand for Home Rule for Wales", whereas anyone knows that it stands for nothing of the kind. His English Liberal friends would indeed be startled if they knew what they were supposed to stand for!

#### Socialist dissatisfaction.

Equally it is true of the Labour Party that parliamentary candidates have rashly promised innumerable blessings to the Welsh people—Iritolons, perhaps, judged by nationalist standards, yet nevertheless significant—such as the appointment of a Secretary of State for Wales, an independent Welsh Broadcasting Corporation, the opening up of road communications through Wales, jobs for all in Wales, and so on; but as fast as these promises have been made, their Labour leaders in London have rejected them one and all.

This has resulted in inevitable clashes between Welsh socialists and their English party leaders, just as in the palmy days of Liberalism Lloyd George, before he changed his Welsh nationalist allegiance for that of English imperialism, threatened revolt against his own party on the Welsh issue. Such an instance in recent days was subscription. Military conscription, introduced by the Labour government as a permanent feature of peace time, was very unacceptable to certain sections of opinion—socialist and otherwise—in England; yet by the masses it was accepted without question. But Wales was distinctly hostile to the measure. Certain Welsh socialist M.P.'s went so far as to unite with the Liberals to denounce that Wales be exempted. But it was a gesture which the majority of parliamentarians, tied to their party machine, had neither the imagination nor the courage to follow, however voluntemous their criticism.

Industrial conscription soon followed; and this again was unacceptable to those sections of Welsh socialist opinion which had been brought up to believe that socialism meant the freedom of the worker.

When the coal industry was nationalised, socialists in Wales

were far from expecting the vast bureaucratic octopus called the National Coal Board which grew out of Labour legislation. Welsh soldiers, treated throughout the years of depression before the war as so much human refuse, had voted solidly socialist to hasten the day when the mines would pass from the hands of the capitalists into workers' control. It is true that since the days of the Ramsay MacDonald government the English Labour Party had made it clear that by the term 'nationalisation' it envisaged not public ownership but vast centralised Public Utility Boards of a type obviously inspired by the Italian pattern of the Fascist Corporations. But this fact had not been widely appreciated among the rank and file of Trade Unionists, at any rate in Wales. And so, when nationalisation was achieved and South Wales, famous throughout the world for the quality of its coal, was lumped with part of England to form the "Western Region", when palatial residences were acquired to house high officials with astronomical incomes, and when an ex-Indian General was appointed to supervise the Welsh miners, there was naturally not a little dissatisfaction.

Thus, if it asked: In the event of a General Election being held tomorrow, would Wales vote as solidly socialist as she did in

"I believe that a survival of the gentle, generous, unselfish culture of the Gaelic peoples would be one of the greatest bulwarks which our people could erect against the advancing tide of barbarism and paganism which threatens to engulf the world."

—Extract of a letter from Mr. James M. Sproule, K.C., M.P., to an Aimsir Gheilleach on 16th November, 1947.

"Yes", because as long as Wales remains attached to English politics she will undoubtedly vote for the party which has the most progressive ideology, whatever it may do in practice. But if it is asked: Is Wales satisfied with the Labour government?—the answer is without any doubt "No". And this dissatisfaction is not on trivial matters of minor importance, but on almost every aspect of the government's dealings with Wales. So that once self-government catches the imagination of the average Welshman as a practical possibility, party loyalty, except in the case of the numerous socialist careerists and party hangers-on, will not last five minutes.

#### Paradox.

To understand the present paradox, by which Wales continues to serve loyally a party which is anti-Welsh in policy and spirit, besides being untrue to many of the fundamental socialist principles to which it pays lip-service it must be remembered that there is a difference of approach between the two nations to the same political theory.

It is a commonplace that however sincere English politicians may be, England's material interests always happen to coincide with her moral duties. This characteristic obviously divides the English from the genuine Welsh socialist, even though it will not lead the latter to vote at an election against the only party which calls itself "socialist".

Only a few months ago, Mr. Bevin made a rousing appeal to the dockers to show that "England was still a great power and need be dependent on no foreigners for her sustenance. In fact, he was not true to his internationalism, he was at least Continued on Page 2, Column 1.

### THESE MEN ARE OUR BROTHERS

A WORD TO IRISHMEN.

By — "Eireannach"

The idea of Inter Celtic help is not a new one. In the ninth century the author of "Armes Prydein", writing in Welsh, called for the unity of "the Welsh, the men of Dublin, the Gaels of Ireland, Anglesey and Britain, Cornwall and Clydeside to join with us".

I quote the very words, lest there be any doubt. "A chymrod Cymru a gwyr Dilyn Gwyddyl Iwerddon, Mon a Phrydyn, Cernyw a Chludwys, en cynawys gennyf".

In the same ninth century the Tripartite Life of St. Patrick, in the Book of Armagh, speaks of the visit of St. Patrick's being captured in Brittany, and brought and sold as a slave in Ireland by "seacht naic Fecht-maid"—the seven sons of Fecht-maid, who had, with some Britons of Strathclyde, (in Scotland) gone "dochum a ubhrathar (i.e. Breton Armaicr Letha),—to their brothers (i.e. the Bretons of Continental Armorica)".

Thus the Irish Book of Armagh is of immense importance for Breton history, inasmuch as it dates captured in Brittany, and brought and sold as a slave in Ireland by "seacht naic Fecht-maid"—the seven sons of Fecht-maid, who had, with some Britons of Strathclyde, (in Scotland) gone "dochum a ubhrathar (i.e. Breton Armaicr Letha),—to their brothers (i.e. the Bretons of Continental Armorica)".

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And Davis (see the Gaelic article by "Buaidh na Bas" in the October number) wrote strongly in the "Nation" on the need for mutual help.

So there is a clear thousand years tradition behind the idea that blood is thicker than water. Why then is Ireland on the whole, so much less interested in other Celtic countries than they in her?

No, she is not bigger than Scotland and less populated, and hardly more populated than Brittany. Her industry is well inferior to Scotland's, her agricultural and fishing returns are not higher than those of Brittany's, her language is less spoken than Breton or Welsh. She is not more of a missionary nation than Catholic Brittany—whose ecclesiastical capital, after Rome, was once Armagh. She is weaker in natural resources, e.g. coal, than Wales and Scotland, or iron than Scotland or Brittany.

But no, these are none of the reasons. There are three main reasons: The religious wars of the seventeenth century, and indeed, the Reformation, cut Ireland off from spiritual and political affinity with Scotland and Wales—Scots and Welsh were taught to regard us, as dangerous Papists and

Paddies. We began to regard them as, well, collaborators with our oppressors. In the Black and Tan days the British government was, in most of our eyes, represented by the Welsh-speaking Welshman Lloyd George, and the Scots Gaelic native-speaker Mac Pherson—surely Celtic "Quislingism" and collaboration against us. And, Welsh and Scots Gaels were probably, in the mass, viewing us as "collaborators" with Germany in World War I, because of the Casement Brigade in Germany, and the cruel "stab in the back" to Brit-

ain of the 1916 rising when things were going hard with the Allied cause for the freedom of (other people's) Small Nations, and the Turk was at the gates of Kut. And we did not know, that, at the darkest hour of the land war Michael Davitt had found a friend and Ireland a supporter in the Welsh nationalist writer Emrys ap Iwan, and did not know how, in Brittany, the great Celtic scholar, Vallee, was risking his own safety and that of the Breton paper "Kroaz ar Vretoned" writing of Peurse and his comrades as heroes, although only a garbled anti-Irish version of what was happening had come through. Nor did we know, in the Black and Tan days, of the usual accepted idea that Celtic

Brittany began with the exodus of refugees from the Saxon invasion of Great Britain. It shows there were Bretons there even before the invasion. It also shows that it was from Breton soil that our national apostle came to Ireland. Our great national writer and historian Keating, who died seventeenth and eighteenth century Ireland what Davis did for the nineteenth century, and is thus one of the men, like Tone and Davis, responsible for the very existence of modern Ireland as something more than an English cattle ranch states that the Welsh and Bretons are the children of Neimheadh, who had lived in Ireland until dispossessed by the tyranny of the Fomorians. Legend, if you like, but legend recognising the other Celts as our blood relations, and all the Celts as one race. It is probably a distortion of some historic fact.

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Continued on Page 2, Column 5.

Political Spirit of Modern Wales

Continued from Page 1.

It is the strength of that great... (Continuation of the article on the political spirit of modern Wales, discussing the influence of Marxism and the role of the Labour Party.)

The overwhelming flood of angli-... (Continuation of the article, discussing the impact of English culture and the role of the Welsh language.)

Wales in the Socialist Plan.

What is the immediate threat to Wales under an English socialist administration? To what extent can Wales, despite her... (Continuation of the article, discussing the implications of a socialist plan for Wales.)

In all essentials, English govern-... (Continuation of the article, discussing the political and economic challenges facing Wales.)

No one, of course, is asked to believe... (Continuation of the article, discussing the political and economic challenges facing Wales.)

Anglicisation.

And the second reason for the paradoxical Welsh attitude to the Labour party is to be found in the narrowness of the limits within which Wales is today free to express her thought and personality. For the field in which Welsh sentiment operates is widely separated from the realm of ordinary, practical, day-to-day life.

practical responsibility for running Welsh life is not in Welsh hands at all. Industry, heavy and light, is largely owned and run by Englishmen and other races.

More and more Welsh farms are passing into English ownership, even in the most thoroughly Welsh areas. Since Wales is scarcely known outside Britain, and since primitive road and rail communications make travel within the Principality itself largely impracticable, seaside resorts, which form an important part of the national economy, are almost entirely dependent on English visitors.

As Sir Stafford Cripps, the English economic dictator, put it: "It has been by the introduction into Wales of many new industries from England that we have been able to help the area..."

If we examine the industrial development now taking place, it will be seen that practically none of it is local in the sense of being either financed or originated from Wales itself.

Thus Wales, insofar as she has become the location of new industries, is an addendum to industrial England. But even this policy was not pressed very far; it was undertaken only because Welsh unemployment was embarrassingly high compared with the rest of Britain.

It is clear that Wales cannot survive in the English socialist economy. It is the task of the nationalist movement to end the Welsh hegemony with English politics. It is no easy task to re-ignite in the course of a few years the spirit of national independence and responsibility which has been active only by a minority of the people.

And when the Welsh people take their destiny into their own hands, they will for the first time realise the aim of human brotherhood and social justice to which they have been striving through the years; not only in Wales but in England too, for when Wales declares her independence the very foundations of English political and economic imperialism will be imperilled.

land, as there was an acute shortage of labour in the English Midlands, and consequently emigration from Wales was encouraged by official transfer schemes. Indeed, it was necessary for other reasons that the population of Wales be very drastically reduced; for the English government has its own plans for the use of Welsh land which are not consistent with its supporting a national community.

Colonial Economy.

First, there is afforestation. The attitude of the Labour Party to the traditional centres of Welsh language and culture among the sheep farmers of the hill country is admirably expressed by Mr. John Parker, M.P., in his new book, "Labour Marches On":

"There is much waste land, such as... the hill districts of Scotland and Wales... where excellent forests can be grown with an output over a period of years far in excess of that secured by sheep rearing."

And so it is to be Government tree plantations are displacing farmers and submerging the heart of Wales; and the fact that this is destroying a nation is considered of no importance.

But the defence of England's greatness demands a peace-time conscript army, which needs extensive training grounds. Where, according to the English view, could more suitable terrain be found than in Wales?—so conveniently out of the way of English life and industry. And so the military has announced its intention of requisitioning more than a hundred thousand acres of Welsh land, largely in areas which are strongholds of Welsh language and culture, to become a permanent battleground for conscripts. This represents a very much higher percentage than is the case in Scotland or, above all, in England, which has the lowest percentage of land due for requisitioning in the whole of Britain.

An third use to which England intends to put Wales is that of a National Park, for which purposes large tracts of

valuable recreation grounds for the tired workers of English industrial cities. This latter proposal, if seriously handled by men in sympathy with Welsh ideals might be made the means of preserving Welsh ideals, instead of destroying them; but at the best it is more likely to result in a decrease of population than an increase.

Wales, then is to be treated as a colony in the socialist "blue print for paradise". Her land, whose average population per square mile is already less than half that of England, is to be further depopulated in order to free up space for holiday-makers. But that, in the eyes of the English government, is in itself a virtue; for even now, after so many of her people have been compelled to emigrate to England, she has an unemployment rate of over 20 per cent.

What is more desirable for the English viewpoint than that Welshmen should emigrate to the parts of England where their labour is needed?

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Gaelic Article

The sun ag ar faille na bhliadhain... (Continuation of the Gaelic article, discussing the state of Gaelic culture and the role of the Gaelic League.)

Is nuachan an t-annal a tha sin... (Continuation of the Gaelic article, discussing the state of Gaelic culture and the role of the Gaelic League.)

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THE CELTIC LEAGUE

This is not the name of a new association. It was founded in 1929 by Mr. G. W. McCaffrey, who has kindly sent us the pamphlet which was then published by the League and on which prominently figure the coats of arms of the six Celtic countries.

Its contents could well fit in "An Ainsir Cheilteach" without changing one word. The Celtic Anthem, the Irish version of which we publish in this issue, was taken from this pamphlet.

A publication of versions in the other Celtic languages with an English translation printed in short motto form and also a proposed inter-Celtic flag sketch is in the offing. We trust to have more to say shortly about this project.

This is what Mr. McCaffrey wrote to us: "Ever since I was a kid in my teens back in 1910, I have been convinced of the need for a Celtic League..."

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Blejal a ra ar C'hallaoud...

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THESE MEN ARE OUR BROTHERS!

Continued from Page 1.

Thus, we, Irishmen, not realising that the Breton had other than a national significance, cannot realise that the Breton is a Chauvan, whom we confronted, really, with the French Vendean, as mere Royalists and anti-Republicans, do not see that our Breton kindred, at Quiberon, (on what Wolfe Tone called "this sorry business") were fighting for their land and obligations and liberties, for an overthrown French monarchy, with English Allies, in exactly the same spirit as our men at the Boyne and Aughrin fought on the side of a deposed British king and with French Allies. And we do not understand, for we have not read Barzaz Breiz, where, in poems like Ar Re O'hias the true Breton motives and feelings of the time are shown. Nor, of course, have many Irishmen, through the penal suppression of the Irish language in past centuries, read the Irish contemporary evidence of history.

So are Celts, estranged, by ignorance of the real facts of either historic or contemporary events, and by the "paper wall" by which, to quote Arthur Griffith, the Celtic countries are surrounded on the outside of which is written what our enemies wish others, including other Celtic countries, to believe of us, and on the inside of which they have written what they wish us to believe about the outside world, including all other Celtic countries but our own.

But now, things must change. Irishmen can get the real facts from nationalists in Brittany, Wales, and Scotland. And Breton and Welsh nationalists, as well as the growing Scottish nationalist Party, can give help to make the La' d'Ar case known abroad. The Bretons, have, for years, written, month after month in our issue, though the paper wall did not let most of us hear that. To them, we owe a special debt.

These men are our brothers.

★ Yellidur Bras ar Brezhoneg... (Advertisement for Breton language materials, including books and pamphlets.)





LANGUAGE AND RACE SURVIVAL

From . . M. O. Daal, M.A.

The Celts have crossed oceans perhaps that any other race... the close connection between language and nationality but they have not sufficiently dwelt upon the close affinity between efficiency in language, progress in education and the survival of races.

China, though the first in the field of civilisation has remained a pool of stagnant people because it retained its older impractical method of writing and so became an easy prey to recently, to the ambitions of a more linguistically efficient Japan.

Since the days of King Alfred, Englishmen have simplified their grammar about 300 times and this fact helps to explain why English has expanded more than European languages.

Irish has been unfortunate during the past 50 years because its scholars were influenced by some ponderous, pedantic, old-fashioned German research workers.

The author describes the following events as the main contributing factors to the extinction of Cornish: the War of the Roses and its feud which brought about the disappearance of many noble families.

But men can often turn defeat into victory and recent psychologists teach us that we can always change mourning into joy by the psychic process of sublimation.

The savage French revolution gave birth to the superior metric system and war devastated cities are being reclaimed to rise in greater beauty and magnificence.

\* Our Publicity Charges are moderate. \* Circulation is guaranteed. \* Particulars invited. \*

THE STORY OF THE Cornish Language.

Its Extinction and Revival. . . is the name of an interesting booklet lately published by Mr. A. S. D. Smith, M.A. (Sturminster Newton, Dorset, Cornwall, Price 1/-).

It describes how the language of the Britons (or Britanni) in the stabilized language of the inhabitants of what is now England, Wales and Cornwall was formed when the Celtic invaders from the Continent brought the Argyan tongue which became somewhat altered however by old modes of expression of the Iberian origin.

Since the days of King Alfred, Englishmen have simplified their grammar about 300 times and this fact helps to explain why English has expanded more than European languages.

After the defeat of Howel, last King of Cornwall, in 936 by Athelstan of England, Cornish independence disappeared and Saxon influence was driven deeply into the small Cornish.

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In the mid-19th century started the revival of Cornish Literature, with Norris and Dr. Whitley Stokes who translated and published the old Cornish texts, mostly plays, Rev. R. Williams, a Welshman, the "Lexicon Cornu-Britannicum", Dr. P. W. P. Jago, an "English-Cornish Dictionary", Henry Jenner spoke at Cornish at a Breton Congress at Lescaveh in 1903 and in 1904 published his "Handbook of the Cornish Language", which enticed some people to study Cornish.

In 1931, Canadian, a Welsh bard, issued "Lessons in Spoken Cornish" in conjunction with his class of Cornish boys, whose progress were a promising feature for the revival of spoken Cornish.

In 1933, organising that summer the first of the annual all Cornish Services; the Church of Cornwall was full to overflowing. In 1932, the Celtic Congress was held at Truro; Caradoc started a youth movement "Ty'r ha Tavas" in 1933, organising that summer the first of the annual all Cornish Services; the Church of Cornwall was full to overflowing.

Mr. Smith concludes that the revival of Cornish, essential to Cornwall as a country, provides an outlet for the Celtic spirit within the Cornishmen. He does however, not regret the disappearance of Cornish insofar as, if it had survived in modern times, it would hardly have escaped corruption, while its oblivion has kept it pure and compact.

A Cornish Initiative

"The friends of Brittany", an association founded in Cornwall during the last war in order to help the Bretons who fled from France and Brittany during the German occupation, has just formed a "Kelgh Keltek" (Celtic Club).

The object of this initiative is to stimulate serious Celtic studies and to promote intercourse and friendship between the Celtic peoples. Groups of no more than seven people belonging to the Celtic nations, Brittany, Ireland, Wales, Scotland and Cornwall, are to be set up. Each of the groups will send, once a month, to another member of the same group in rotation, a letter or notes or essay, on a Celtic subject which interests the writer (history, language, folklore, etc.).

All information will be given by the General Secretary of the "Kelgh Keltek", Miss Margaret Morris, St. Michael's, Seaton, Redruth, Cornwall.

This was referred to in the "Cork Examiner" of the 2nd January, 1948 under the heading "Celts in Cornwall".

Scottish Review

Under the above title a pamphlet by George Blake has been banned by the Army authorities as unfit to be placed in the hands of the young soldiers upon whom, it seems, the safety of the Empire depends.

During the war the Government, being a "democratic" one could not do less than show its disgust, and horror at the doings of proceeding governments who held that soldiers whatever and so they set up debating circles in the various regiments and camps.

It was an historic moment when Glasgow Corporation, by way of expiating its guilt in the curdling of Glasgow University, decided to elect a Secretary on the north side of the River Clyde and to inaugurate the new "republican" and "democratic" university by offering the classes invited to offer their names, the classes invited to offer their names, the classes invited to offer their names.

Blake himself sums up his pamphlet as follows: (a) that the case of modern Scotland represents a problem; (b) that it is a special problem requiring close study; (c) that it requires close handling on the spot by those familiar with both the physical and psychological factors involved.

It is to be said of a censor that the best way to make a book popular and a best-seller was to ban it.

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"Scottish Policy", a neat 20-page 14-page essay on the organisation of a Scottish Independent State. Pamphlet, "A Federal Scotland". Published by Young Scotland, 48 Dundas Street, Glasgow.

"The International Importance of Scottish Nationalism", by Douglas Young; 17 pages of political and economic study. (Scottish Secretariat), 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

THE LETTER & THE SPIRIT

How great a step Anglicanism has got in the Highlands has been brought home by a correspondent's account of a paper dispute.

It seems that The National Bible Society of Scotland an organization founded for the purpose of circulating the Bible in the Gaelic language, received at a recent meeting in Glasgow, a resolution to the effect that the authorized edition published by the Society should be replaced by a Gaelic version of the Bible.

TEACHING GAELIC IN GLASGOW SCHOOLS

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"These Men Are Our Brothers" A WORD TO IRISHMEN.

At a recent meeting of the Gaelic League in Glasgow, the Rev. Canon MacGillivray, D.D., proposed that the Gaelic League should be re-named the Gaelic League of Scotland.

NEWS FROM ELLIN VALLIN

KEYS REJECT NATIONAL SERVICE BILL

At a lively debate on Tuesday, the House of Keys defeated a resolution put forward by His Majesty's Attorney-General, Mr. S. Kneale, that the National Service Act 1947 of the Imperial Parliament, should be adopted in the Isle of Man.

"From M. O. Daal", a piece of criticism was written by a man who is a poet, a dramatist, a novelist, a critic, a teacher, an artist.

TEACHING GAELIC IN GLASGOW SCHOOLS

It is to be said of a censor that the best way to make a book popular and a best-seller was to ban it.

UN DIVERAN BREZHONEK

"What are politics? Is it not a word for the masses?"

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IRISH Supplied, Standard Irish for all THE BALLYING LANGUAGE OF THE CELT! Irish in a week 1/- Irish made easy 6d. Standard Irish vocabulary 6d. Standard Irish primer 1/- A New Road, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.