

(GAELIC SOCIETY: concluded).

The comparison of the Gaelic Movement to the re-birth of Roman and Greek culture in Medieval Europe has another interesting aspect. It can be applied to the question of the relationship of the Gaelic Movement to politics or to choice of government.

Roman and Greek culture was re-born in Europe without the superimposition of the Greek and Roman forms of government. Democracy, for instance, although practised in Greece had to develop in Europe along its own hard road of bitter experience. There is almost a natural cleavage between culture and choice of government in that the former includes the opinions and voice of those dead and gone and the latter does not, except, of course, a constitution or body of laws.

However, culture is not adverse to politics, nor is it anti-political or anti-government. The knowledge of democracy as it existed in Greek life, and of empire or imperialism as it developed in Rome certainly had some influence over the choices made by later Europeans. Both of these forms of government did reappear among the Europeans.

As regards the Gaelic Movement then, in so far as it is a cultural movement, in the one sense it can be considered to be beyond or above the matter of choice of government. But at the same time it should not take an anti-political position nor divorce itself completely from all political considerations as if culture and politics had no connection whatsoever. Political discussion ought to be allowed and even encouraged on the same basis as discussion is encouraged in the other sciences and arts that are embodied in the culture.

However, electioneering and the making of political and campaign sp-

eeches and the like ought to be excluded. This is because a contemporary political party may have nothing to do with the culture in question. It must be recalled that from the point of view of the present, culture and politics are distinct. But politics as a science or art embodied in the culture should be included in the movement toward, or the re-birth of that culture. Therefore, politics as an art or science is kept distinct from politics in its actual functioning.

The opinions thus expressed may or may not be true, but there is one thing that is sure: The historical fact of the renaissance of Greek or Roman culture as it occurred in fourth or fifth century Ireland, and again in fifteenth century Italy and France, is an excellent example and encouragement to those participating in the Gaelic Movement. It is a ready made answer to those who ask: Can it happen? It actually has happened. A culture that was for the most part lost, was given a new life...and by strangers to that culture. Certainly it is possible for the Irish to give a new life to the partially lost culture of Ireland, especially since the Irish are not total strangers to it.

FALSE THOUGH SHE BE.

By William Congreve.

False though she be to me & love,
I'll ne'er pursue revenge;
For still the charmer I approve,
Though I deplore her change.

In hours of bliss we oft have met
They could not always last;
And though the present I regret,
I'm grateful for the past.

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