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DI-ARDAOIN, 2mh LATHA DE'N GHIBLEAN 1970 THURSDAY, 2nd APRIL 1970 No. 79 Sixpence



April in the Western Isles — the garden, Kiloran House, Colonsay

BORDERS DEVELOPMENT

THE border counties of Roxburgh, Selkirk, Peebles and Berwick, faced with a steady population decline of one per cent, per annum over the past 25 years, have announced plans to attract industries to the area, in an effort to reverse the trend. The joint planning advisory committee plan to boost the population of the border counties from 120,000 to 170,000 before 1980.

Chairman of the committee, Sir William Strang Steel, at a meeting in Glasgow on Tuesday, pointed out that until recent years, the depopulation rate had been higher than for the Highland Area. Sir William stated that the objective was threefold — to retain the brain and brawn of border youth, bring back some of those who had already left the area and welcome newcomers into the community.

A pilot scheme had been tried in Kelso and Jedburgh to investigate the desire of local people to return to the area if opportunities were offered. The response has been very encouraging.

Mr J. Alastair Bilton, development officer for the

Gaidhlig 'san Olaid

BHA e 'na fhìor aobhar-thoilcachais dhuinn an t-seachdhuin seo fathachadh fhaighinn gu posadh an Eindhoven 'na b-Olaid.

Ach 'se an doigh anns an deach am fathachadh chuir am mach a thaitinn ruinn: Tha na cairtean air an clo-bhualadh 'sa, Gaidhlig.

committee emphasised that they were not trying to attract big industrial com-

plexes, but would concentrate on smaller units turning out small products of high value such as in the plastics and electronics industries.

The committee have had assurances that are regarded as "just as firm as those for new towns." There are supported by commitments from the Board of Trade to build factories, and the Ministry of Housing to provide planning permission and finance for new housing.

As in the Highlands, the percentage of border youngsters with leaving certificate passes, who are able to find employment at home is very low — less than 20 per cent. in 1969. However, approximately 80 per cent. of the others had been placed locally in the same year.

The immediate need is for sources of employment that will accommodate people of a higher educational standard.

FACTORY PLAN FOR LEWIS

PLANS for a new factory for Lewis estimated to cost £10,000 were approved by Stornoway Trustees, landlords of the site at their week-end meeting.

The factory, to produce sausages and allied products, will be based at Parkend, near Stornoway, if the pro-

posals of its backers, three island exiles living in Glasgow, go ahead.

The Parkend site, of nine acres, has been set aside for industrial purposes, but at the moment there are no industries on it. It is a mile from Stornoway Airport and also from Stornoway harbour, which makes it ideal for export purposes.

Support For Commission

FOLLOWING condemnation by the Western Isles Crofters Union of the opposition of Mr Alasdair Mackenzie, M.P. for Ross and Cromarty, to the proposals of the Crofters Commission for modernisation of crofting leading to crofters becoming their own landlords, other crofters unions have written to the Federation of Crofters Unions criticising Mr Mackenzie's views and supporting the Commission's proposals.

GAELIC IN CAPE BRETON

A CAPE BRETON correspondent writes: "There is a terrible snow storm tonight (17/3/70). All classes, including my Gaelic classes, have been cancelled. I teach Gaelic from seven to ten o'clock in the evening. Classes have been organised in Pon Mór, Boisdale and Mabou. My cousin teaches about 60 children in Mabou."



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DI-ARDAOIN, 2mh LATHA DE'N GIBLEAN 1970
THURSDAY, 2nd April 1970

AIR MO CHASAN-DEIRIDH

(Continued from last week)

A' CHAISG

O CHIONN dà Mhìle bliadhna bha duine a thug caochladh air an t-saoghail air a cheusadh agus air a chuir gu bas 'na chrochadh air craobh. Aig a' chaisg am bliadhna rithist mar a tha a h-uile bliadhna; mar a tha h-uile turas a gheibh daoine saorsa agus a tha sròn a char air a chuir ris an rathad mhòr. Bha na mìltean air am marbhadh is air am milleadh. A h-uile bliadhna tha seachd no ochd a mìl-mìltean air am marbhadh agus com is ceud mìle duine air an loon gu goirt. De is fuing dha seo? Bheil duine a' gabhail a' chaothaich an uair is a' cum faigh e cuibheal na lèimhan Chan eil a h-uile duine ach cuid. Tha a leithid de charbadan, a leithid de chumhannan agus a leithid de ghòraiche air beulaibh drìbhear gur mòr an t-iongachd nacheil an àireamh nas motha. An ath uair a tha thu air an rathad cum do shùil airson coig mionaidean agus fhuar na cumnatan a chi thu. Chi thu daoine ro dlùth ri chèile. Thatar a' cur a mach gum b'fhearr slat air a h-uile mìle 'san uair a bhith eadar dà char air an rathad. Chis mheud uair a lean thusa car ro dlùth? Chitear sreathan de charaichean a'ruith a stigh, sròn oan fhuar ann an deireadh an fhuir eile. Carson? Bha iad no dlùth ri chèile.

Faodaidh tu car ur fhaighinn doannan ma tha an t-airgead agad abraidh tu a dh'aindeoin 'sa th'aca de dh'airgead cha toir thu air ais ri dh'mhairnean do bhras. Do cheile no do chlanna. Cha leath as airgead no uirean sam bith bron is faoidh. Cha mheud tealghach a b'ia air fhagail gun athair air a' chaisg seo? Cha mheud tigh bha air fhagail as aonais a' bhuaicheadh a' fhein? Seo a' phàris a chaidh a phaidheadh aig a' chaisg heo prìs cho mòr ann an saoghal tealghalach 's a bha a' phàris a bha air a pàigh-each air crois Chhallbharra. A h-uile caisg is a h-uile latha-saor tha oc is aingeachd an duine a' tighinn ann follais. Tha caisead, mi-fhaidhinn is pròis uile ri 'n cronachadh aig an am seo. Mar a b'e daoine air a bha feuchainn ri laghaman dh'ainteil a chumail slan a cheus mac an Duine, 's e na h-innealan a rinn an duine dha fhein a tha a' toirt chuid "deur is bròn."

ABSIT INVIDIA — ABSIT OMEN

IT is a fact of life and living these days that politics is a fact of life and living. We are all affected by the decisions of politicians, the policies of the various Parties, for these decisions and policies enter into even the most private aspects of our lives.

It is another fact of life these days, when so much is happening to the structure and fundamental characteristics of our society, that those who tend to be active in politics are also active in other fields, these often quite divorced from politics.

Thus a devoted social worker, a volunteer worker in the geriatric field, a marriage guidance counsellor, a missionary, and so on, cannot be regarded as one who is unable to see that if improvements in the fields of society in which they work are obtainable only through a political medium, then they will be the first to resort to lobby the local politician. The Party colour is not important. The main chance does not depend on that.

The professional politician today is only too well aware of the many approaches made to him by all kinds of individuals and bodies for his sympathetic ear, and a word of mention in either the House of Commons or "that other place." He accepts this as part and parcel of his function as a representative of the people of his constituency, irrespective of whether they voted for him or not. To do otherwise would be tantamount to denying many citizens their franchise. So with the organisation who requests his support for its specific interests.

The problem is, both for the individual and the body, that if they approach one Member rather than another they can be accused of political bias by those who can only see through spectacles of one political colour. Such accusations are tantamount to saying that when an individual actively supports a cause, it is done for selfish political reasons. And the same applies to a body.

As we said, it would be a foolish individual and a foolish body who would ally itself with one political medium. But it may be forced on them to do so because it may be that only that one medium is more sympathetic than any other to their cause, ideals, aims, call them what you will. The point is that this should not be called political bias.

These are hard times for many bodies, an Communn Gaidhealach among them. It should therefore be the duty and pleasure of all political parties in the Highlands to ally themselves with the non-political aims of an Communn. Last week a question in the House suggested that at least one facet of Highland political life cannot see things in this light.

It is hard to sustain injury from an enemy. It is harder still to sustain it from a former friend.

B'E seann duhine liath le speucairean air an ceann an gnothuch; 'na sheasam air an àrd-urair le pìos palpeir na laimh. B'horach mi mar chulanan, is chuir mi gach foinneis a mach as mi fiantinn chums nach caillinn facal dhe na thigheadh as a bhial, o' na bha mi cinnteach gum b'e deagh sgòlear a bh'ann, a bhreudneadh a' chànan as a fhuair buaidh gu snàsmhor ghlan.

Ach, air cho neònach 's a bha an cainnt a bhruidhinn e, cha b'i Gàidhlig idir. Chan abrainn na's motha gur e Beurla a bh'inte, ach seòrsa chànan a th'aca fein am measg nan daoine mar 'sa' bhàile so. Mur an robh fios agad na b'fhearr, is ann a bhiodh tu air creidsinn gu robh droch sgorman aca. ach cho cail, ged is e cuis-iongaidh ciamar is urrainn dhaibh bruidhinn mar sin gun thachdadh Ach. Beurla an no as, cha mhòr nach eil mi air fàs cho cleachdte ris a' chaint ud 's a tha mi air a' Ghàidhlig, agus feumaidh cuimhne 'bhi agad, chan eil Beurla cheart no Gàidhlig idir 'san àite do'm buin mise.

An deidh a chuid bhruidhinn, de'irigh te og le guth

binn, ach cha b'e amran Gàidhlig a bh'ise a' seinn, ach Beurla; agus ged is coltach nach cuala ise arm-cogaidh gu chunnairthe na Ghunna Mor a' Chaisteal aig

le Uilleam Neill

anon uair 'san fheasgar, nach ise 'bha' brosnachadh Clan MacGaislaigh ri cruinneachadh air son sabaid araidh, cum bial-sios ri chur air an naimhdean a thainig, a reir còltais, as gach cearn dhe'n Ghaidhealtachd. Tha mi cinnteach gur e uine fhada a bhiodh ise a' feitheamh, nan robh i ag iarraidh cobhair bhò Clann MacGaislaigh 's na laithean a dh'aoim an a leithid ud de chaint; cha tigeudh na sunn ud facal dhe na bha ise a seinn. A bhì dol na's fhaid, tha mi cinnteach nach bhòidh idir toilteich 'bhi 'nan suidhe am measg Clann MacGaislaigh air latha 'n duigh, gun fhacal a' cluinninn 'sa Gàidhlig, no gun deoch idir aca ach a mhàin te. Is docha gum bu toigh leis na brioso-caidean, o nach robh a leithid ann an uair a bha am buidhinn ud 'nan làn cumhachd. Uill, cha chuala mi facal Gàidhlig fad na h-oidhche a stigh an sud, ach mus

robh còthrom agam dol a mach, nach mist bha eòlach air eachdraidh Clan MacGaislaigh, ged a bha baraillean eadar-dhealaichte aig feadhainn m'ean deidhinn. B'e ministear a bh'ann a' cheud fhear a bha 'bruidhinn, agus, a rèir a bhàrail-sa, nan robh gòthuch an t-saoghail air fhagail acasan, cha bhiodh a leithid de chompsaid nar measg mar a tha 'sna làithean bochd' a th' againn. Thoisich fear eile, le coltas saighdeir air, agus esan a' bruidhinn mu gach bhìd fuilteach far na nochdadh a shinneir, agus air cho borb agus fàidhach 'sa bha an cuid naimhdean. Cha b' urrain dhomh fhaicinn idir, ciamar a bha tìde aca air son posaidh is rudan cumanta mar sin; agus 's ann a bha e na chuis-iongaidh dhomhs' gu robh sliod nan sonn ud fhathast maireann. Bha fear eile ann cuideachd a thuir gur iad sgòlearan math a bh' anna 's na laithean 'chaidh seachad, agus ged a chreideas mise a h-uile facal dhe na huirt e, bha e fighinn a steach orm aig an am nach robh iad dìreach cho math air sgòlearachd an duigh fein, o nach robh an comas aca bruidhinn cànan an sinnearachd.

Ra leantunn

NEART

Chaneil an dhuibh nach seinn gu laidir aig cleas Rugbaidh — nach seinn gu foighinneach 's gu laidir 'nan canain fhein — 's a' Chumrich.

'S an treas aite: tha neart a' laighe ann an urachadh; urachadh cainnte; urachadh bruidhe; urachadh bardachd smuaintean ura; urachadh pròis nar treubh nar dhaoine.

Ghabh ar sinnsèaran ris a' chladheamh a dhion iad fhein 's an doigh beatha. Tha sinn a' gabhail ris a' pheann is ri "sgillinn airson a chause."

Cha ghabh e aicheadh, a dh'aindeoin air na chaidh a radh cheana mun cuairt air an obair aca, gu bheil neart mhòr a' laighe ann an Communn nan bailtean mora. Carson nach tigh iad ri cheile is iad fhein a chengail ri claidheamh an latha duigh — an guth? Tha sinn a' feum-achdainn claidheamh le da aobhar. Tha steision airson redio is telebhisean a bhith-eadh gu h-iomlan ann an Gàidhlig a dhith oirn gu searbh. Steision a chuireas a mach programan tlachd-mhor pearsanta fad na h-uineachd. Tha paiper lathail Gàidhlig a dhith oirn; paiper a bhithes cho laidir, cho fallain, 's cho dian ri paiperan mora na dutcha. Co as a thig an t-airgid? Thig na da aite. Cuid a fortanan nan Communn. Gaidhealach 's chaneil gin dhuibh gann, 's an corr o'n rìoghachd, 'Se

a cheud cheum toirt air an rìoghachd inbhe canain a thoirt do Ghaidhlig. 'S an dara ceum toirt orra am fiachan a phagheadh air an ais. De na fiachan — fiachan a thainig o mhìoran mhòr nan Ghal lad ceudan bliadhna; fiachan a tha ann an leabhar nan lagh, laghaman an ghaidh air duthaich, ar daoine is ar canain. 'S docha gu bheil seo a'ruith a mach buileach. Ma tha, tha ar canain 's ar doighbeatha bas. Ciamar a gheibhear airgead a luchd parlamaid ceudan mìle air falbh — le neart agus le fearg.

LUCHD-TURUIS

Bha am bar'-aiseig eadar an t-Eilean Sgiathnach agus na h-Eileanan-a-muigh ghe thrang air am na Ceisge. Thainig cor is da fhichead car air tìr air an Tairbearth oidhche Shathairne. Cha robh an aimsir ach fuar agus fhuic aig deireadh na seachdain; ach Di-luain fhuair luchd-turuis latha tairneach blath. Tha a h-uile coltas gum bheil luchd nan saor-lathèan air toiseachadh air tighinn chun na Gaidhealtachd na's traite am bliadhna.

RATHAD UR

Is iomadh bliadhna bhò 'n toisich muinntir Leodhas air chur mu dheidhinn rathad fhaighinn eadar Nis agus Tolstagh. Ach ma thig gu math le ruinatean Bord Leasachaidh na Gaidhealtachd agus nan Eilean 's docha gum faigh foighidh furtachd. Tha an rathad seo am measg nan rathaidean ur a tha am Bord a' moladh do Runaire na Strate.

NEW HIGHLAND ROADS

FOR REAL TH NOR HOURS . . .

THE Highlands and Islands Development Board are recommending to the Secretary of State for Scotland that four new roads should be constructed in the Highlands during the 1970s, at a cost of between £1.25 million and £1.75 million.

First priority

The proposed new roads would run between Kyle of Durness and Cape Wrath, Sutherland; Kenmore and Applecross, Wester Ross; Ness and Tolsta, Lewis; and Sandness and Dale of Walls, Shetland. The first two, the Board suggest, should have first priority. These new roads are largely those suggested to the Board by their Consultative Council following an investigation carried out by them at the Board's request. The Board also say that they agree with the Consultative Council's view that it would have been impracticable at this point in time to submit major projects costing very large sums of money.

On the financing of this programme the Board has

suggested to the Scottish Office that:

(1) the new roads should be constructed on the same basis as those provided under the 1969 programme; they should be extra to the programme already agreed for the 1970s, and their costs should be separate from and in addition to the sums allocated for the 1970s programme;

(2) the annual level of expenditure would be in the region of £250,000 over a period of five years;

(3) a central Government grant of at least 75 per cent. should be made available to the county councils concerned since they could not be expected to pay for the full cost of any new roads approved by the Government.

During their discussions with the Scottish Office, the Board stressed that their proposals would open up inaccessible parts of the country for development and would also have important social benefits to the communities concerned. The reaction of the Secretary of State is now awaited.

On April 6th 1320, the Estates of Scotland met in Parliament in the Abbey of Arbroath. Their purpose? To address the now historic Declaration to the Pope, John XXII.

Lord Cooper, Lord President of the Court of Session, has said of the Declaration, which affirms the faith of the Scottish people, that, "If you compare the Declaration as a piece of rhetoric . . . Latin . . . with the surviving records of the period in the charters and state papers of England and

by Joan C. Young

Scotland you will find extraordinary little worthy of comparison with it."

In June 1314 at Bannockburn, Robert Bruce had led his countrymen to a victory which virtually decided the fate of Scotland. It was, for once, a united nation that fought that day; the men of the Highlands and Isles were there, with the men of the Lowlands and the Borders. It is interesting to remember that most of Bruce's followers were Gaelic. Indeed, G. R. Mackinnon of Dunakin, F.S.A. Scot., says that while Bruce spoke Gaelic and French, he probably spoke little English.

When Edward I of England was invited to arbitrate in the disputed succession crisis, the Scots had placed their trust in him. In fact, they were swiftly disillusioned. Edward accepted for one reason alone: he was determined to annex Scotland.

For that reason, he decided in favour of John Balliol, duly crowned King of Scots in 1292. A weak man, soon dismissed contemptuously by his countrymen as "Toom Tabard" even he finally revolted at Edward's humiliating demands.

One of the great military captains of the day, and a lawyer by hobby, Edward led his army north. It was a ruthless invasion, the troops pillaging and burning. The Scots fought well but in

No good is like to liberty: Then never live in slavery.

This code was certainly that by which Wallace lived and died.

His great success, of course, was at Stirling Bridge, where he defeated the Earl of Surrey in 1297. The following year he was himself routed by Edward at Falkirk. Gallantly he and his followers fought on for seven years.

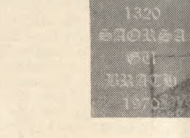
Finally captured and taken to London, he was tried in Westminster Hall. Wallace was no traitor to Edward, but a patriot who had defended his country's right to independence. One might

now that had a great soldier to lead her, and slowly the tide turned and the invader was driven out. But not even the decisive victory of Bannockburn brought the war to an end.

When the victorious Scots crossed the border into England, Edward II began to think about peace—on his terms. The Scots were insisting that their king be recognised. Edward turned to the Pope.

John XXII sent orders to Bruce to stop the war. If he failed to do so, further excommunication would follow. Several Scots bishops were summoned to give an account of themselves.

The reply was the Declaration of Arbroath. It has been rightly termed one of the finest expressions of nationalism in history. Who was its author? Probably



have expected that so brave a man would have been treated according to the rules of chivalry. Not so. He was put to death in a most revoltingly cruel manner, devised by Edward.

With Wallace gone, eyes in Scotland began to turn to Robert Bruce, Earl of Carrick. His grandfather had been John Balliol's most serious rival in the original claim for the crown.

On March 27th, 1306, Bruce was crowned King of Scots at Scone. He was thirty two. Years of strife lay ahead. Scotland was a devastated, impoverished country. As all too often, her people were divided. One, it must have seemed for ever, were the golden days of Alexander III. The situation was hardly helped by Bruce in having just killed John Comyn in all places a church, and incurred excommunication for doing so!

Within a year of that coronation, Bruce was a fugitive, his forces scattered; many of his followers either dead or imprisoned. In the guerrilla war which followed, Bruce was to prove not only his gift for leadership and his personal courage, but his compassion, goodness, and capacity to inspire love and trust.

In 1307 Edward I died, within sight of the country he had ruthlessly devastated and pillaged, but failed to conquer. It was Scotland

Bernard de Linton, Abbot of Arbroath. It is couched in terms of great courtesy and filial devotion.

The Pope is reminded of Scotland's proud traditions. "We have ever held our land free from servitude of every kind," he is told. And "Within our realm there have reigned one hundred and thirteen kings of our native dynasty, and not one of alien birth."

"We desire no more than is our right," the Pope is assured. Scotland, in fact, is merely defending her own independence; not threatening that of others. But, that independence will be defended "for so long as a hundred of us are left alive." And finally, the words that ring down the centuries: "We fight not for wealth nor honours; but only and alone we fight for freedom, which no good man surrenders but with his life."

Of the signatories, the late Dr Agnes Mure Mackenzie comments: "There in one are all the elements of Scotland—Gaelic Celt, Cymric Celt, Angle, Norseman, Fleming, Norman united as Scots."

The Declaration, she rightly says, "is not merely a local or national thing; it is one of the greatest affirmations of a fundamental of humanity, and as much to the point today, for all the world, as it was for the Scotland of six hundred years since."

HEBRIDEAN VIEWPOINT

le Coilleach an t-Sruth

THE DISEASE LINGERS ON

FAR be it from this column to relate all the evils which accrue to an area which is subject to the whim and caprice of an absentee landlord. Books, articles, pamphlets and so on (they must surely total many millions of words) have been written, and are still being written, on the subject.

Not only that, but an equal number of words must have been spoken against this evil, this disease, this lingering ailment that should have been obliterated from our Highland society many years ago. But it is still with us. And words are still being written and spoken on the man who decides to buy up land, from which others wrest some kind of tenuous living, and assumes the position of king, judge and jury over his tenants.

The latest manifestation of this type of cancer (which is peculiar to the Highlands and Islands of Scotland and on the west of Eire) is in Harris.

Many a long day I have spent at Amhuinnsuidhe, with its pleasant-looking castle. And many a stroll I had through the castle while listening to tales, some apocryphal, of the many times the castle has seen or heard in his history.

Now it seems these days are over. For Sir Hereward Wake, the landlord of that estate, has extricated his control over the attempts of at least one of his tenants to supplement his slender income by catering for tourists.

Sir Hereward Wake's ancestor, whose name he carries into the 20th century, is letting his illustrious forebear down badly. The recognition of independence, and the basic rights of men, are things that the original Hereward the Wake would have supported and upheld to the death. His descendant seems to impose his will through the fact of his ownership.

Now we do not argue against a man who holds property and makes efforts to retain his control over what he owns.

But when land is owned, it is recognised in most enlightened civilisations, that the land is only owned in trust for the people of a particular nation.

To attempt to impose a narrow-based will is a crime, particularly when it is imposed by an absentee landlord.

Sir Hereward Wake has banned photographs of his estate to appear in tourist literature.

For the many thousands who read SRUTH, may we say here, that the sands at Hushinish are glorious to visit and enjoy. If you have not already booked your holiday, try the Western Isles, and particularly Harris. It is a land of contrasts and will delight those who seek a new spiritual experience, which will have a long and lasting effect.

Oh! And don't forget to visit Amhuinnsuidhe Castle. It really is a beautiful place and welcomes the traveller as its name suggests: "The Sitting by the River."



vain. The rich commercial city of Berwick was sacked. Its influential Flemish colony, very prominent in the guilds, defended the guild hall to the last man.

Edward continued his march to Aberdeen and Elgin. John Balliol was only too ready to abdicate and flee. Having appointed the Earl of Surrey Viceroy, and left English garrisons in all the main towns, Edward returned home, taking much loot with him.

The resistance to the occupying forces, which slowly gathered strength, owed much to patriotic churchmen. Edward's efforts to get Englishmen appointed to important positions in the church in Scotland were bitterly resisted.

Bishop Wishart, who was to spend years in an English prison, and die in exile, gathered round him such men as Andrew de Moray, Sir William Douglas, and the younger son of a Renfrewshire knight, William Wallace.

Tradition has it that, as a boy, Wallace had been taught the following verse in Latin by his uncle a priest:

My son, I tell thee soothfastly

Domhnall Domhnallach Tairbeart na Hèarradh

PAIPEARAN NAIDHEACHD IS UIDHEAM DHEALBH

(Photo Equipment)

LADIES AND GENT'S CLOTHES

CLO HEARRACH — STOCAINNEAN IS FIGHE

Life on the Moon

ENTHUSIASTIC scientists are predicting a human settlement on the moon by the end of this century. Others, more cautious, say that a lunar settlement is a practical possibility in the early decades of the twenty-first century.

Already plans are being made for this settlement "out of this world." An American engineer, said in 1965: "Even on the moon, where gravity is too small to hold the (earth's) atmosphere indefinitely, it may someday be possible to build an atmosphere which will never escape, by covering its furthest extremities with a retaining gaseous membrane. What a resort it could become, with every motion almost effortless, weather tailor-made, with month-long days and deep peaceful month-long nights . . . The moon could become the busiest port the world has ever known, with freighters heading out to the planets, quarantine stations set up for returning cargo and passengers; the commerce of the solar system flowing by our satellite."

A good many of the moon's craters are natural sites for a lunar city. One of these is the famous lunar crater of

Eratosthenes, which could be covered by a glass or plastic dome made from strengthened plates of these materials. This roof could, with auxiliary devices, transform solar energy into electrical energy

by F. Thompson

to serve all the requirements of the city and its inhabitants. The dome would also enable a simulated earth's atmosphere to be contained, so that human beings could live and work with the protective clothing the present astronauts use while on the moon.

Shrubs, vegetables and plants could also be grown. The seeds being planted in a fertilized lunar soil. But plants like onions and radishes would look rather different on the moon. Because of the lesser force of gravity on the moon, so say the scientists, the normal earth radish, on te moon, would achieve the height of a date palm.

Within the lunar city, aluminium, glass, plastic materials, water and soil will be found, for all these materials will be capable of being either mined or processed on the moon itself. Glass and plastic

materials can be made in lunar factories.

Some scientists say that water can be extracted from the depths of the moon, where it may be locked in the lunar soil, frozen solid. If this is the case, then the lunar city would be self-sufficient in this requirement. Oxygen and nitrogen are equally available from lunar materials so that an atmosphere similar to that on earth can be created.

Small atomic power stations, like the atomic power pack left on the moon by the Apollo 12 team, can easily be erected to supply the needs of the lunar city inhabitants.

It is said that such a lunar city will not only be economically self-supporting, but will be able to manufacture synthetic fuel for rockets departing for earth as well as the rockets themselves.

Many ideas for a lunar city have been investigated by a Russian scientist, Nicolas Varvarov. He has predicted that a lunar city will be a fact of human life and living by 2000 A.D. With the rate of the American space progress as rapid as it is at present, this may well come sooner than we think.

Celtica - today

A look at ALBA . BREIZH . CYMRU . EIRE
KERNOW . MANNIN

by P. BERRSFORD ELLIS

SO, for the first time in their history, the Conservative and Unionist Party have seriously considered a Scottish Assembly, or "mini-Parliament." The announcement of the recommendation to establish a 125-member Scots Assembly, came, significantly enough, on the day that the people of South Ayrshire went to the polls.

The *London Guardian's* headline was, indeed, very apt, when it described the Conservative Party's proposals as "Home Rule Scotch with water" . . . in fact, a great deal of water.

As the *Guardian* said: "Today's scheme hardly looks as though it is likely to catch many Scots imaginations, it is neither radical nor imminent enough."

One cannot help but feel that the Conservatives were using this as a latent sop to the swing towards the Scottish National Party.

And there still is a swing! Do not be led by those pundits who have been chortling at the South Ayrshire result and saying that the swing towards S.N.P. has stopped. Granted the swing in this constituency was not as great as it was in Gorbals, Hamilton etc., but it was definitely a swing . . . one must remember that the party has never contested the seat before. To gain nearly 8,000 votes, is more than respectable in the history of political parties. The previous swings were downright miraculous!

There will, of course be many pundits who will disagree. There will be many who, like the *Guardian* leader writers, are so fond of quoting economics (pie in the sky figures — figures which can be twisted and turned to mean whatever one wants them to mean). The liberal *Guardian* pretends it is considering the best interests of Scotland while seeking to extend imperialism.

But, thankfully, the *Daily Telegraph* is honest in its imperialist diatribes. The *Telegraph* stated: "It was Mr Heath, speaking to the Scottish Conservative Conference at Perth, two years ago, who sowed the seeds of these ideas (a Scots

Assembly) — no doubt in an effort to meet an apparent Scottish Nationalist challenge at local elections. Ironically, recent Gallup Poll figures suggest that Scottish and Welsh Nationalism are on the decline. Whatever the result of the South Ayrshire by-election, this report would be fast forgotten; it is a reminder of the perils of trying to reflect every spasm of public opinion."

So the centuries-old movement to secure an independent Scottish Nation once again is considered as simply a "spasm of public opinion."

The *Telegraph* is in for an extremely rude awakening.

The *Times* also showed its true colours on commenting on these plans. It pointed out that Scotland and Wales might elect different majority political parties at "local level" than those elected (under the English majority) at Westminster. In horror the *Times* pointed out that "The Convention would be able to block legislation until eventually overridden, which would be productive of resentment and delay; a point that is not entirely met by the committee's unchallengeable assertion that 'Scotsmen are responsible citizens.'"

"These," says the *Times*, "are risks rather than fatal objections. Whether they are worth running depends on the strength and persistence of Scottish sentiment in favour of a national assembly. By clarifying some of the issues this authoritative report and that reception it gets should make it a little less difficult to judge of that."

Does it really depend on "the strength and persistence of Scottish sentiment in favour of a national assembly"? It never has yet. During the long years of Scotland subjugation to England, the countless armed risings in the 18th century under the "Jacobite banner," the two risings in the 1790's under a "Scottish Republican banner," the 1820 uprising, the attempted 1848 uprising, and the unbroken thread of the Scottish independence movement from 1853 onwards.

Scottish sentiment for Scottish independence has always been strong and has always been mercilessly crushed by the rulers of Scotland.

ABERDEEN UNIVERSITY CELTIC SOCIETY

OVER sixty members of the society went south recently to join the confers of the Glasgow and Edinburgh Celtic Societies for the apex of the social year.

On the Saturday evening, an informal meeting of the society was held in the University Union. The Rt. Rev. Dr. T. M. Murchison, Moderator of the General Assembly of the Church of Scotland, addressing the meeting, dwelt chiefly on two topics — his experiences in the course of fulfilling the duties of a Moderator, and an examination of Gaelic — past, present and future.

On Gaelic, Dr. Murchison was not at all optimistic about its survival as a spoken language in the 21st century, despite the recent literary revival and the very recent aid being given to the language.

Celtic and Mediaeval Scotland was the topic for the Saturday morning session of the conference. Has there been a revival of the past been an artistic and intellectual totality which can be meaningfully termed "Scottish culture" was the topic of the afternoon. Two principal participants were Mr. Anthony Ross, Roman Catholic Chaplain of Edinburgh University and John Macaulay of the School of Scottish Studies, D. J. Macleod (Celtic Dept., Glasgow University). Donald MacAulay (Head of Aberdeen University Celtic Dept.), Sorley Maclean (Headmaster of Plockton High School) and Matthew MacDiarmid (Rector in English Medium Schools, University) all contributed to the session.

It emerged from the discussion that there were many alternatives asserting that there was a "Scottish culture" at any single point of time. John MacInnes pointed to a certain attitude of the Highlanders' attitude to the Lowlander — the "Gall," and the "Sassanach," and both Sorley Maclean and Donald MacAulay drew attention to the hardship of the Isles and to its relevance in answering the question posed on the Saturday afternoon session. Scotland in Turmoil 1560-1830, had as its theme "Has there been a qualitative break between the

past and the present so that it is no longer accurate to refer to a Scots cultured tradition?" Participating were: T. C. Smout (Edinburgh University, recent author of "A History of the Scottish People 1560-1830"), Tom Crawford (Aberdeen University-English Dept.), Hamish Henderson (School of Scottish Studies), Janet Templeton (Glasgow University) and David Buchan (Stirling University).

Christopher Smout regarded the period as one of cultural glory and proceeded to list the manifestations of this culture:

1. The Gaelic music reaching its peak in the 17th century and with the MacRinnions.
2. Gaelic poetry with the 17th and 18th centuries being what he called "the culmination of medieval achievement."
3. Lowland poetry having its apex with Burns in the 18th century.
4. The Lowland novel of such as Scott and Hogg.
5. Scottish philosophers such as Hume.
6. The "culture" of scientists and adventure manifested in Telford and Darwin. David Buchan saw the arrival of literature as the qualitative watershed in the transmission of tradition and Hamish Henderson made the important distinction between the country culture of Gaelic in general and the culture of Burns and Scott, which were in some ways anglican importations. Sorley Maclean, already impressing with the intensity of his thought and personality, made comment on the great widening of themes in the poetry of Alasdair Mac Mhaighstir Alasdair during this period, and Donald MacAulay adde dithile while Alexander MacDonald's poetry was changing, there was still the continuance of traditional popular poetry.

Saturday evening was for many in the audience, the highlight of the conference. The Scottish Renaissance was the subject and the question asked was "To what extent did the emergent movement

develop out of the past?" Walter Keir (Aberdeen University English Dept.) and Alexander Smith (Scottish Literature and History Lecturer, Glasgow University), were the initial contributors. Keir traced the movement from its inception. By the period after the First World War. In his opinion it was a movement that got rid of a great deal that was bad in Scottish culture. Sorley Maclean later paid tribute to MacDiarmid and in particular to "Sangshaw" Robert Garioch (co-editor of "Scottish Internationalist"). Archie Fisher (the folk singer) and Hamish Henderson all made interesting remarks before Iain Crichton Smith made his first contribution to the conference.

To Highland students, and to many others besides this was the most telling speech of the day. I. C. Smith has established himself very firmly in literary circles by his gift of his prolific pen and one could sense the awe with which the audience listened to his discourse. MacDiarmid had asked the question "Dun and had injected intellectual content into Scottish verse. Smith went on to ask how one could have total originality, navy, case? "Sangshaw" and "Dain do Eiribh" were products of the Scottish Renaissance and surely one had to be rescued from the dominant strength of the Gaelic verse of today. Smith warned his audience of the dangers of expecting too much of a small nation such as Scotland.

The final session had as its theme "The Communication of Art to People." Bob Taft, in a wide ranging speech dealing with practical and theoretical aspects of communication said that if Scots literature was to survive, it had to be rescued from the dominant middle-class ethos it has at present. During his speech, he paid tribute to the Celtic contribution

(Continued on page 12)

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TARBERT, HARRIS

Gaeltacht Will Disappear In 2,000 A.D.

If present trends continue, the Gaeltacht will disappear by the end of this century. Should that happen, the Irish nation will have effectively disappeared. This was the statement made to the London Connolly Association last week by Pádraig O'Conchuir, member of the league of Celtic Nations and a prominent member of Conradh na Gaeilge (Londain). Pádraig O'Conchuir quoted

Connolly's attitude to the language question and emphasised that it was Connolly's intention to effect the linguistic reconquest of Ireland. Of all the aspects of the teaching of Connolly, it was the linguistic aspect which has been the most neglected.

"Speaking as 'Devil's Advocate,'" O'Conchuir contended that the so called Language Freedom Movement (freedom for the English language only) had a case. "The burden of the Revival is being varied entirely by school children. Outside the schools Irish has no place so that the whole business of school Irish amounts to an exercise in utility.

"Accepting these premises, my own conclusion would be somewhat different to those of the L.F.M. Irish needs to be taught more effectively. This is in fact being put into practise. The universities need to be systematically Gaelicised, as well as the Gardaí, Civil Service and Army, while the use of Irish needs to be the rule rather than the rare exception in the Dail, Seanad and the local councils."

O'Conchuir went on: "A language is a community, rather than an individual phenomenon. However many languages an individual might speak, when in a given area he is constrained into speaking the vernacular language of that area. What this means in terms of revival strategy is that the main effort should have been concentrated in the linguistic heartland—the Gaeltacht. In fact, the Gaeltacht attracted no one's attention, except as a place where one might pass a week or two to put a blas on one's Irish.

"The Gaeltacht is the most poverty stricken fringe of the country and therefore the area where emigration is most marked. Psychologically, the Gaeltacht people were hardly fitted to act as the shock troops for a cultural reconquest. With a definite statistical link between Irish and poverty, English represents a necessary

means of social betterment. This should have changed with the advent of the Irish state. It has never altered."

O'Conchuir warned of the death of the Gaeltacht and the Irish nation if current trends continued. He did point out that there were militant language movements marking the beginning of a Gaeltacht consciousness.

But "there is no room for complacency yet."

Fund Raising For 1970 Mod

THE Southern Area (Stirlingshire) Committee for the National Gaelic Mod, to be held in Stirling, in 1971 commenced their fund-raising efforts in the Lesser Hall of the Dobbie Hall, Larbert, on Wednesday, March 11. This was a Coffee evening and Ceilidh. There was an excellent turnout of members and friends, despite the bus strike.

Mr Lachlan Munro acted as Fear an Tighe, and introduced the artistes contributing to the Ceilidh. They included Mrs J. Brown, Mrs Nan Mackay, Mr George Easton, Mr J. Ritchie, Mrs E. Craun, who are members of the Falkirk Senior Gaelic Choir. Miss C. Campbell, Miss Lorna Macdougall and Miss Ann Mitchell, of the Falkirk Junior Gaelic Choir. Other soloists were Mr J. Maclean, Miss Denise Braidwood and Mr J. MacLaren. Mr A. Milligan, a folk singer, sang his own compositions, and accompanied himself on guitar. Master Nicol MacLaren, a young boy of 9 years old played splendidly on accordion and also gave a recitation. Mrs C. Johnston, accompanied on the piano by Mrs E. Campbell, sang the "Dark Island" and "Skyline of Skye." Mr J. Watson also sang solos and Mr J. Campbell played a harmonica solo.

It would be impossible to name all the songs, Gaelic and English alike, but it was obvious that a wealth of talent was available from the members, which augured well for future functions.

Mr John Maclean expressed the thanks of the committee to all who participated.

It was estimated that the sum of £30 would be available for the 1971 Mod funds.

EATA AISEAG LOCHNAMADAH

Chanell sinn ag cluinntinn guth gu de a tha dol a thachair aig Uige is Loch nam Madadh 'nuair a theid sibhaln man bataichean aiseag ath-rachadh. Cha robh faclal duinn 'so 'san aithisg aig an Scottish Transport Group, cha mho a chuala sinn duine ag gearrain nach deach iomradh a thoirt air. Saoil a bheil iad an duil an t-seirthis so a sguir buileach 'nuair a thoisicheas an bata eadar Mallaig is Loch-baghasdal? Tha lan an aig cuideigin faighinn a mach.

Proposal To Bar Plays In Gaelic Opposed

A SUGGESTION from the Highland Division of the Scottish Community Drama Association, that Gaelic plays should be barred at festivals, has been strongly opposed by the Lewis S.C.D.A. at their annual general meeting at Stornoway.

Although the number of Gaelic plays being presented at the Lewis festival has increased in recent years—this year there were more Gaelic than English attendances have been dropping.

Some members of the division felt that this is

caused by the number of Gaelic plays, and have suggested that there should be a separate festival for these.

Last night, Mrs Deirdre Macdonald, secretary of the Lewis S.C.D.A. said: "We have strongly opposed this suggestion from the Highland Division, Drama in Lewis is in a very hearty condition, mainly due to the number of clubs which present plays in Gaelic."

Fish Prices Scheme Considered

THE Government have confirmed with modifications the White Fish Authority (Minimum Prices) (Scotland and Northern Ireland) Scheme 1969.

The main effects of the modifications are that the authority will not have the power, as proposed in the scheme, to suspend, revoke or refuse to renew licences, that all increases above previously approved prices and the conditions of licences will be subject to Ministerial approval, and that persons holding licences will not be allowed to dispose of or acquire white fish otherwise than by way of sale or purchase.

The purpose of the scheme is to enable the White Fish Authority to fix minimum prices for such species of white fish as they may determine, landed in such areas of Scotland and Northern Ireland as they may determine.

In terms of the third schedule to the Sea Fish Industry Act 1951, Ministers may, after consultation with the authority, modify a scheme submitted by the authority.

Before the scheme can come into operation a confirming order has to be approved by Parliament. Once the scheme comes into operation the authority will be able to publish minimum price proposals and persons affected will have a period of 21 days in which to lodge comments with the authority.

Proposed minimum prices do not come into effect until they have been approved by Ministers, who may modify them. Approved minimum prices may not be increased thereafter without further Ministerial approval but they may be reduced without such approval.

DOMHNALL MACASGAIL ARDHASAIG

Buth Ghloreasan Is Gach ni a tha dhith oirbh

The views expressed in this newspaper are not necessarily those of the publishers: An Comunn Gaidhealach.

CELTIC LEAGUE INNERNESS CONFERENCE

THE Highland Members of the Scottish Branch of the Celtic League are to hold a one-day conference in Inverness on Saturday, April 4.

The conference is the first ever held by the league in Scotland, and is intended to enable members to participate more fully in the activities of the league. The Celtic League exists to foster co-operation between the national political movements of Europe's six Celtic nationalities: Brittany, Man, Cornwall, Eire, Wales and Scotland.

Mr Frank Thompson, of Inverness, a vice-president of the League said recently: "The Celtic League feels that the Celtic nations have something to contribute to the European and international fields of human endeavour. In the past the Celtic contribution has been considerable. During the decade of the Seventies, the league's main task will be to establish the identity of the Celt, particularly as an element of significance in political circles. The conference will go some way to establishing lines of action, in Scotland at least, to give Scottish politics a Celtic colouring."

Mr Thompson is also chairman of the Highlands Area Council of the Scottish National Party.

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LE IAIN A. MACDHOMHNAILL

LEASAN A COIG DEUG



Sine: Saoil am faca Seònaid sinn?
Do you think Janet saw us?

Mor: Coma leat an dràsda.
Never mind just now.
Tha an tea deiseil.
The tea is ready.

Mairi: Glé mhath.
Very good.
Tha am pathadh orm fhéin.
I myself am thirsty

Sine: Tha agus orm.
So am I.

Mor: Seo dhuibh mata.
Here you are then
Nach, iib sibh briogaid?
Won't you cat a biscuit?

Sine: Dìreach aon.
Just one.

Mairi: Gu dearbh tha sin math.
Indeed that is good.
Nach e tha blàth an duigh?
Isn't it warm today?

Mor: Is e gu dearbh.
It is indeed.
Agus ciamar a tha sibh?
And how are you?

Sine: Ciamar a tha Alexander agus a' chlànn?
How are Alexander and the children?

Mairi: Tha iad uile gu math tapadh leat.
They are all fine thank you.

Mor: Nach math sin.
Isn't that good.
Agus sibhs e Shìne.
And you Jean.

Sine: Tha sinn uile gu math.
We are all fine.
A bheil Seoras aig an taigh?
Is George at home?

Mor: Chanéil.
No.
Chabhi e dhachaidh gu feasgar.
He will not be home until the evening.

Sine: 'C'uin' a tha sibh a' tighinn
When are you coming
air cheidh' oirnn?
to visit us?

Mor: Chanéil fios agam.
I don't know.
Tha Seoras cho trang an dràsda.
George is so busy just now.
Cupart eile tea.
Another cup of tea.

Mairi: Glé mhath.
Very good.
Ach dé an uair a tha e?
But what time is it?

Mor: Tha e fàbhad mionaid gu uair.
It is twenty minutes to one.
A bheil cabhag orrbh?
Are you in a hurry?

Sine: Tha. Bithidh Murchadh a'
Yes. Murdoch will be waiting
feitheanhn ruinn aig uair.
for us at one o'clock.
'C'uin' a tha Seonaid a' dol dhachaidh?
When is Janet going home?

Mor: Chanéil gu feasgar.
Not till evening.

Mairi: Nach math sin.
Isn't that good.

Mor: Carson?
Why?

Sine: Oh bithidh i a' foighneachd
Oh she will be asking
de bhithas sinn a' deannamh
what we will be doing.
Agus bithidh i ag innseadh
And she will be talking
de a chumnaic is dé a chuala i.
what she saw and heard.

Mor: Tha Seonaid glé ghasda.
Janet is very kind.
Sìte: Tha i coir agus coibhneil gun teagamh.
She is hospitable and kind without doubt.

Mairi: Ach tha i math air bruidhinn cuideachd.
But she is a good talker also.

Sine: Tha i sin. Is i a' fha.
She is that. She is indeed.
Ach nach coimhead thu an uair a tha e
But won't you look at the time it is
Guir ort do chota a' Mhairi.
Put on your coat Mary.

Mairi: Tapadh leat mata.
Thank you then.

Sine: Bithidh sinn a' falbh mata.
We will be going then
Mar sin leat.
Mar sin leat.
Goodbye.
Mar sin leibh.
Goodbye.

Read this passage and answer the questions which follow it

Bha an latha cho teth agus bha Mairi a' fas sgèith. Bha i ag ràdh gun robh am pathadh oirre cuideachd agus bha i glé thoichte air an uair a bha iad aig an taigh aig Seoras. Bha Mòr, bean Sheorais, aig an inneach ach cha robh fios aice gun robh Sine agus Mairi anns a' bhaile idir. Bha Sine agus Mairi a' smaoinneachadh gum faca Bha an tea deiseil agus gu dearbh bha Sine agus Mairi toilichte Mòr iad an uair a bha i a' bruidhinn ri Seonaid ach chan fhaca oir bha am pathadh orra

Cha robh Seoras aig an taigh idir. Bha Mòr ag ràdh nach bi e dhachaidh gu feasgar. Cha robh Mairi agus Sine fada anns an taigh aig Seoras. Bha Murchadh a' feitheanhn riutha aig uair agus bha iad a' dol dhachaidh combla ri Murchadh.

1. 'C'uin' a' robh Sine agus Mairi a' dol?
2. Cò bha aig an inneach?
3. Am faca Mòr Sine agus Mairi anns a' bhaile?

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Bha Mairi agus Sine a' coiseachd sìos an rathad.
Mary and Jean were walking down the road.
Bha Mairi a' fas sgèith or bha an latha cho blàth.
Mary was getting so tired because the day was so warm.
Bha iad aig an taigh aig Seoras aig
They were at George's house at
cairtan an deidh da uair dheug,
a quarter past twelve.

Sine: Greas ort a' Mhairi.
Hurry up, Mary!
A bheil thu a' fas sgèith?
Are you getting tired?

Mairi: Tha gu dearbh.
Yes indeed.
Nach e tha blàth a nise?
Isn't it warm now?

Sine: Cha bhi sinn fada a nise.
We will not be long now.

Mairi: Tha mi an dochas nach bi.
I hope we won't.
Tha am pathadh orm cuideachd.
I am thirsty as well.

Sine: Tha agus orm.
I am too.
Bithidh tea deiseil aig bean Sheorais.
George's wife will have tea ready.

Mairi: Tha mi an dòchas gum bi.
I hope that she will.
Ach 'c'ait' am bi Seonaid a nise?
But where will Janet be now?

Sine: Coma leat.
Never mind.
Seo an taigh aig Seoras.
This is George's house.

Mairi: Tha Mòr aig an inneach.
Marion is at the window.

Sine: Saoil a bheil Seoras aig an taigh?
Do you think George is at home?

Mor: Ach cò as a thuing sibh?
But where have you come from?
Nach e tha blàth?
Isn't it warm?

Mairi: Agus ciamar a tha thu fhéin?
And how are you yourself?

Sine: An robh duil agad ruinn?
Did you expect us?

Mor: Cha robh, gu dearbh
No indeed.
Cha robh fios agam gun robh
I didn't know that you were
sibh anns a' bhaile.
in the village.

Sine: Nach faca tu sinn aig Ofis a' Phuist?
Did you not see us at the Post Office?

Mor: Chan fhaca gu dearbh.
No indeed.
Am faca sibhs mìse?
Did you see me?

Sine: Chunnac!
Yes.
Nach robh thu a' bruidhinn ri Seonaid?
Were you not speaking to Janet?

Mor: Bha.
Yes.
Ach thigibh a steach.
But come in.

Mairi: Bha sinn a' smaoinneachadh.
We were thinking
gum faca sibh sinn
that you saw us.

Mor: Chan fhaca.
No.
Cuir dhìot do chota a' Mhairi
Put off your coat, Mary
Agus thusa a' Shìne.
And you Jean.

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GÀIDHLIG

Polasaidh Airson Ealain

4. C'uin' a bha Seòras a' tighinn dhachaidh?
5. Cò combla ris a bha iad a' dol dhachaidh?

GRAMMAR

The Regular Verb

Imperative

Greas, hurry

Cuir, put.

Verbal Nouns

A' foighneachd, asking.

Ag innteach, telling.

The Irregular Verb

Past Tense

Thainig iad. They came

Masculine Nouns with and without the Definite Article

Pàthadh, thirst. Am pàthadh, the thirst.

Fcasgar, evening. Am fcasgar, the evening.

Feminine Nouns with and without the Definite Article

Cabbhag, hurry. A' cabbhag, the hurry.

Adjectives

Trang, busy

Gasda, kind.

Còr, hospitable.

Coibhneil, kind.

Fada, long.

Common words and usage

Coma, eat, never you mind.

Oir, because.

Cuir dhìot, put off.

Dirrach an, just one.

Nach math sin. Isn't that good?

Ge fcasgar, until the evening.

Gun teagamh, without doubt.

Fichead mionaid, twenty minutes.

N.B. Fichead takes the singular noun.

EXERCISES

A. Complete the following sentences by filling in the blanks

1. Bha am air Mairi.
2. Chan fhaca Mòr iad anns bhaile idir.
3. Cha Seòras aig taigh.
4. Bha Murchadh a' riutha.
5. Bha iad a' dol combla ri Murchadh.

B. Give the answer "yes" to the following

1. An robh Mòr aig an upneig?
2. An bh' Murchadh a' dol dhachaidh aig uair?
3. A' bheil cabbhag air Sìne?

C. Give the answer "no" to the following

1. An faca Mòr iad anns a' bhaile?
2. An robh Seòras aig an taigh?
3. An bh' Seòras a' dol dhachaidh combla riutha?

Soraidh Mhic A Phearsoin le M. Nic Amhlaidh

Mo shoraidh leat mo Phrìosan teann,
Chum uaidh do'n dùine truaigh,
Chan fhada tìde Mhic a Phearsoin sint
Fo Chnoc na Croiche uidh shuas.

SEISD: Gu soganach is gu ferganta
Gu ardanach a' chearn
Gun chluich e fhìdhleall agus dhanns e ruidh!
Fo ghaile dhubb nan crann.

O cìod thu Bhaich ach anail gearrìt?
An iomadh faiche ar,
Sheas mi fo'd sgaile agus seo an drasd
Nad aodann nì mi gair.

Ach fuasgladh dhombas na bannan teann
Is le m'èisidheamh mhòr nam dhorr
Chaneil dùine geal anns an tìr air fad,
Nach seas mi ris le deoin.

Bha mo bheatha làn de chomhris is spàirn
Is le foill gu faigh mi bas,
Is e sgain mo chridh gun teid mi dhìth
Gun dhioghaltais air mo namh.

Thainig cuid an seo a'isun m'fhàicinn croicht
Agus cuid air tor na fìdhle
Ach mus fhac mi i nan crochan gl
Gun bi i sgainn gun bhrih

Thog e fhìdhleall ghrrinn air na sheinn e binn,
Agus cìoch gun bhrris e clàr,
"O chaneil e 'n seo 'n bheir ceolraibh ort
Is air m'ise sinte fo'n bhlaire."

Bha marraich na dheann tighinn air faire sa ghleann
Le òs a chur fa sgoil,
Ach chur iad carraeil rìsan uair
Is chroch iad e air a chraoibh

Tha sinn buailteach air a bhi coimhead ris an riaghaltas mar dhaoine strodhail a sior thogail chisican 's a cosg airgid, dhaoine bochda. A h-uile duine bochd ann an seadh dha fhein no an coimeas ri neach air choreigin eile. Sin is coirach gu bheil e cho doirbh gabhail ri cosgais a tha dol a chuir suas chisican ged bhiodh fur fheum air soirbheasan. Ach tha e uile gu leir duilich airgid fhaighinn airson cuspair far nach fhaicear brìgh no buaidh airson iomadh bliadhna. Gheibhear airgid ceart gu leor airson obair calanta's no sgrudadh no saiens no teconalaidh oir chithear toradh na cheidh. Ach se nì eile a tha ann an aon eithe is tuigsinn a chosnadh do dh'fhaicinn eile mar actairean, dealbhadair, sgrìobhadair, ean no duine sam bith a tha saas ann cultur no dualchas. Ach o chionn beagan bliadhnaich na barrachd suim anns na cuisen sin.

Thug an riaghaltas a mach Paiper Ban ann an 1965 fo'n ainm Policy for the Arts, a bhionn gun robh cultuir ann an bitheantas air a steidheadh ann an Lunnainn no am bailtean mora agus gu robh feum air barrachd a dheanann ann an aiteachan eile: Bha am paiper a cur mu choinneamh dhaoine gu feumar Comhairle air a chuir air bhonn airson sgrìean agus gun gabhadh airgid fhaighinn o'n Riaghaltas Ionadail agus o Chomhairle an Ealain. Gheibheadh Comhairle an Ealain am barrachd airgid agus gabhadh so cuir ri togalachan, ri cuideachadh airson sgrìobhadh ri tighen tasgaidh ri orcestra is a leithid, Chaidh Ministèir a thaghadh a sheal-ladh ris an so is chaneil teagamh nach d'fhuair eadh barrachd airgid.

Ach de an t-atharrachadh a rinn so dha'n Ghaidhlig? Chan fhaca sinn gun d'rin moran—no gun do ghabh Comhairle an Ealain uidh sam bith an gnothuchean Gaidhlig. Cha d'rin riaghaltas Ionadail moran a bharrachd ma smaoinich iad idir air a chuis. Saol a nis gu bheil an t-am ann suil a thoirt air de bu choir a bhi air a dheanadh le gach roinn a tha sa as ann.

Tha sinn a' faicinn gu bheil ughdarran Beurla a' faighinn airgid airson sgrìobhadh agus tha am fìor Ghaidheal Iain Crichton Mac a Ghobhainn air fear de na fhuair cuideachadh mar so. Ach nach fhaodadh fear no dha de na sgrìobhadair-ean Gaidhlig so fhaighinn cuideachd. Docha nach deach iad gu clo fhathast ach a bheil sin gu dìfir. Tha Iain Moireach is Tormod Caimbeul air dìth is air an tigeadh a leithid de chuideachadh. Anns na rioghachdan Lochlannach tha dealbhadair, ughdarran 's luchd ciuil a' faighinn peannan fads is bo' iad airson na rinn iad—tha so mu 30,000 kronan (14.5£) agus an oigridh a' faighinn 10,000 kr. 'sa bhliadhna agus an cumail a obair eile. Gheibh iad bonas ma nì iad cail a thogas

aire. Agus an oigridh a tha dol ris gu buileach mar chuid, gheibh iad airgid thri bliadhna airson a bhi ag ionnsachadh 'sa leasachadh an alt.

A thaobh dealbhadair-ean Gaidhealach mur h-cil iad ann an sgoiteach chaneil beo-shlaint idir eua. Nach eil an t-am ann a dh'fhaodadh gach siorrachd a tha dol a sas an togalach ur, sgoil na tighen baile, coimeas a thoirt do dealbhadair-ean no do shnaighe adair airson an t-aite a sgeadachadh. De na tha de dh'airgid 'ga chosg air a bhi ceannach dealbhan iomchaidh? Tha Torcuill MacLeod, Alasdair Sutherland, Aonghas MacPhee agus Domhnall Shearer air ainm a dheanamh dhaibh fhein. Chuir Stìfean Lawson is Uilleam MacLeathain foillsachadh air bhonn o chionn trì bliadhna. Tha feadhainn eile ann cuideachd. An gabhadh Urras cuir air bhonn a bheireadh cuideachadh airgid do shiorrachdan ann an cuis mar so? Ged nach biodh ann ach beagan mhiltean 'sa bhliadhna fhein bh' leasachadh e.

Ach nach e cnag na cuis calain is dualchas is cultuir a thoirt mu choinneamh a mhor shluagh. Sin an obair ris am bu choir do na Tighen Tasgaidh na Acadamaids an National Library is an Arts Council a bhi cur an aire 'sa rannachadh. Tha iad air fas rad a' a'ois is le seann chleachdadh—gun moran adhartais ga dh'anam gun fhios ach aig a bheagan de tha aca na de tha air a' denamh. Chan e dileas ri fhalach a tha ann 'se tha ann ach nìthcan a tha an tasgaidh airson a mhor shluagh agus a dh'fheumar a shealltainn dhaibh. Ciamar a their sin a dheanamh?

Nach eil fur fheum air aite as gach baile—tighen calain—beag is mor far am biodh foillsichean, conserts, dealbhan cluich, dealbhan, film museum is a leithid—ate beo far am coinnicheadh daoine. Far am faigheadh iad tìo cofaidh—far am faodadh iad deasbad a dheanamh—oraidean a thoirt seachd. Thigheadh an t-airgid o'n riaghaltas Ionadail agus o Chomhairle an Ealain, agus

ruitheadh Comhairle an aite fhein iad.

Carson nach biodh foillsachadh dealbhan an cantins agus oifisean—agus gach dùine a thogras a cuir 5/- 'sa mhios can ri dealbhan. Cheannicheadh an luchd oibreach an uair sin dealbhan agus uair 'sa bhliadhna gheibheadh thu do roghainn, de'n fheadhainn a bha iad a' ceannach. Tha so a' toirt dealbhan gu aire co dhiubh.

Ach chaneil moran cothrom fhathast ga thoirt do dhaoine am bailtean beaga no air an tuath eolas a chuir air calain no cultar. Mar is fhearr a gheibh daoine cosnadh 's annt is docha uidh a bhi 'na nithean sin ach cha bhi e ach mall. Tha films, am mìosachan is cur seachad aighearach paighe cho bitheanta 's gu bheil e duilich calain ceart a thoirt gu aire. Ach feumar oidhirp a dheanamh no theid gach nì air chail.

Tha lan am againn rannachadh iarraidh mu'n dualchas 'sa chultur againn fhein gun an gabh Comhairle an Ealdhainn suim as na tha ri thogail as agus na dh'fheumas a chuir mu choinneamh dhaoine.

CUIL NAN CEIST — 20

Clann Domhnaill

1. Dé an suaicheantas a th' aig Clainn Domhnaill?
2. Cò a th'ann am Mac Mhìc Alasdair?
3. Innis cò na bàird a chuir na sreathan seo ri chèile: (a) "Càit am ficas riann ri'n aireamh aon fhine b' fheàrr na Clann Domhnaill?" (b) "An uair a dh' èreas Clann Domhnaill, na leòmhainn tha garg." (c) "Clann Domhnaill an àigh, luchd a chonnasach gach bliat."
4. Cò a bh'anns an Domhnaill air am bheil Clann Domhnaill air an ainmeachadh.
5. Cia meud Domhnallach a th'ann an Eilean Leòdhais—mìle, dà mhìle no còig mìle?

Fuasgladh air t.d. 8

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COMU'NNAID GAIDHEALACH BAILE LANNRAIG

Tha Comunn Gàidhealach Baile Lannraig air aon de'n freadhainn as òige san dùthaich. Steidhicheadh an Comunn anns a' bhliadhna 1963.

Tha grunnan Gàidheil a' comhnuidh anns na bailtean beaga mar a tha Carluke, Law, Biggar agus Lesmahagow agus na h-aitheanan beaga, boidheach mar a tha Rosebank air gach taobh be Abhainn Chluaidh. Tha an abhainn ann a' sheinn so de'n t-siorrachd a' chruinn seimh, socair, tha an dùthaich thachdmhor agus chanell na h-obraichean iarunn agus na factoraidhean a' garrachadh

sa' salach an aite mar a thachras mar as dlùithe a thig duine air Glaschu. Tha ceannard air a Chomunn tha Uisdean Stiubhairt a' Inbhirraora, duine eirmeach a tha gu h-àraidh math na fhear na cathrach. Na rùnaire tha Mairead Stevenson a' Lesmahagow a tha, on a thoisich i air ionnsachadh Gàidhlig bhi na ball de choisir Ghàidhlig, le an Glaschu. 'Se Uilleam MacNeacail a baile Lannraig a tha na ionmhasair agus tha esan ag ionnsachadh pòbair-eachd, a bharrachd air a' Ghàidhlig. Air a' chomhairle tha

feadhainn mar a tha Don-nachadh Moireach* agus a bhean Peigi, le cheile as an Eilean Sgitheanach agus Uilleam Currie a thainig a' Eilean Arainn.

Tha class Gàidhlig air a bhi do' air adhart o choinn trì bliadhna agus tha suas ri coig air fhichead ga fhrithealadh. 'Se Murchadh Moir-easach a Bragar an Leodhas an fear teagais agus tha e a' deanamh cuideachadh mor leis leis a' Chomunn. Gach maduinn Di Sathuirne bh Murchadh a' cluich claran do na eulastich an Tigh Eiridinn Law agus faodaidh sibh a bhi cinnteach gum bh' feidhainn Ghàidhlig mun measg.

Mar as trice bh' suas ri coig duine a' frithealadh nan chunneachaidhean an Tigh Osna Clydesdale ac air uir-eainn 's gann a geibh neach a stigh air an doras mar a thachair an oidche bha bun-tata agus sgadan aca. Chum iad cuirm chiuil air 21/3/70. A seinn bha Kirsteen Ghrannnd Chrissie Caldwell as na Hearradh, Louis Stiubhairt agus Artair Ramage. A' cluich air ionnstramaidean de gach seorsa bha coignear oga de'n theaghlach Ramsay a' Eilsrickle agus a' pòbair-eachd bha ochnar a Chomhlan Phio-bairean New Lanark.

Thugadh suim airgid do Cheannard nam pòbair-eainn, Anndra Stoddar, airson cuideachadh leis a Chomhlan Chanainsa gu beil an comunn so fallain adhartach.

* Chanell ni cinnteach de Ghàidhlig a tha air Moir-an-e moirreach.

SHEEP AND DEER

Australian Averages The Evictions?

by EWAN SORLEY

PEOPLE are often surprised to hear that so many of the new lairds and sheep farmers make much money from the widespread introduction of sheep into the Highlands after the forced evictions of the Clearances.

The reason is simple, but ironic. In the last years of the 18th century, a Scots settler in Australia, one John Macarthur, who was of Highland descent, bred a new variety of sheep from Irish rams and Bengal ewes. Fur-breeding with merino sheep eventually produced a very fine wool whose popularity led to the rapid growth of the Australian wool trade to Britain. By 1821, imports to this country were worth £175,000 and such was the quality that Macarthur's wool was commanding two or three times the price of the British product. The Highland sheep-runners found that they could not compete with this Australian wool. Many went bankrupt; others abandoned sheep and allowed their lands to revert to heath for deer forests, which they rented out at high prices.

It is noteworthy that the Governor of New South Wales at the time of Macarthur's pioneering and later success was a Gaelic-speaking Scot — Lachlan MacQuarrie, a kinsman of the last resident chief of the MacQuarries of Ulva, off the west coast of Mull. Macarthur, whose hot

temper and stubborn will made him unpopular with many, was on friendly terms with his Governor, on whose ancestral island Macarthur's of old had once had a noted school of piping.

Traditionally, the Macarthurs (Artairich) came from the Loch Awe area, and the Clan Artair was undoubtedly one of the oldest in Argyle. There is a belief that John Macarthur's father fought at Culloden, beside its six brothers, and that he was subsequently forced to flee the country; another story tells of Macarthur's being forced off their holding near Strachur on Loch Fyne-side by the Duke of Argyll's factor. It is, therefore, quite possible that John Macarthur of New South Wales should have been entitled to the gratitude of his evicted fellow-Gaels, for levelling the score on their behalf.

CUIL NAN CEIST—20

Fuasgladh

1. Fraoch.
2. Ceann-feadhna Domhna-laich Ghinne Garadh.
3. (a) Iain MacCodrum.
(b) Iain Dubh mac Iain 'ic Aillein.
(c) Iain Lom.
4. Ogha do Shomhairle nan Eilean.
5. Mu thuaiream mìle.

Bleeding To Death! *

by Coineach Iain Eachainn MhicLeòid (Kenneth I. E. Macleod)

The Romans, they came and went!
Conquered all — but Scotland!

The Vikings came, the Saxons too,
But Scot and Pict united.
And stronger still, was Scotland!

Kenneth, proud son of Alpin,
Sat there upon the Throne
And Scotland became — A Nation!

Yet still, ancient and arrogant,
An enemy threatened, and so began
The centuries-long conflict
Settled by Bruce — at Bannockburn!

But still, it was not over, ...
As the Stuarts faced it,
Their people, squeezed in the vise —
Of too frequent and inter-cine strife!

Yet Scotland survived — A Nation,
In time to be joined by the Stuarts
To that ancient enemy's braggart land!
And the Scots marched for them —
To bind, their Empire!

To the Indies, to the Americas,
Across Africa, they marched,
Their pipes skirling,
Their deeds recorded in the glories of war —
Not their war, but England's!

Yet was not Scotland conquered —
Though, through its treachery,
Of their Anglophiles,
That false Union was made,
And Scotland lost identity!

(As an asjle, at Culloden Moor,
The Stuarts were eclipsed, Forever,
Because the Scots — as too often in the past —
They were not united.)

Thus supine, over those years,
The Scots,
Surendered then their birthright;
Not conquered, by any foe
Yet, they let things go!
Without a blow!

The Evictions wrought,
Nor Justice sought —
The people left —
Their land, bereft —
The hills and glens Forlorn!

Yet still they leave —
Without a fight!

And well, the Sassenach,
Can smile indeed —
For the land's now their's!
For the taking. Almost!

Yet it could be otherwise —
Even yet,
When all seems lost!
And what say you —
My brother Scot? *

* Lines written, in response to a defec editorial in SRUTH, February 5, 1970, which discusses a secret report on the continuing depletion of Scotland's native stock... and to which the writer believes there is but one answer, that same answer having lain under the Anglo-Saxon yoke, for centuries, supine and spiritless, it is understandable, how dispirited and in desperation, the people leave, as from Mull or elsewhere. In Mull, there are only a few old folk left. Sad indeed, but it is all their sadder, because it is the Scots themselves, who, in the final analysis are responsible, because they still take it all Lyric's, and don't seem to care. Pity, because it could be otherwise!

Fohghlum Is Crodhadh

Tha sinn 'ga fhaicinn ghe neach cho leigte 'a a tha muinntir nan eileanan an Iar ri fohghlum iomdoies agus chobeg 'sa tha iad a' deanamh a rannsachadh mu' bhuaidh a bhithes aig cuid de na ruinntean a tha na lùib. Tha sinn a' faicinn gu bhèil Dunfris a' dol a dh'fhagail na sgoileirean 'sna iar sgoilean chun an treas bliadhna agus tha an fheadhainn a theid a thaghadh an uair sin a dol air sgòil. Tha ni ceudna air aontachadh airson Sealtainn 's Chataibh. Gu rùlras agus gu bhèil Comhairle Baile Dhùn eileanan a' beachd dachadh air an aon ni airson cuid de na sgoilean. Ach de mu na h-eileanan. Chanell duine ag radha gun gabhadh an aon ni deanamh an Leodhas 'sna Hearradh 'san Uibhist. Ach 'sann an Leodhas as miosa a chuis. Ann an aitean eile tha sgoilearan a' fuireach aig an tigh ma tha iad suas ri 20 mìle o'n sgoil, ach an Leodhas feumaidh iad fuireach ann an hostail ma tha iad 12 mìle air falbh. Leis na tha iad an duil a chosg air hostaillean an Leodhas dh'fhoadadh trì dheagh sgoilean a bhi aca gu h-iar deuchainnan 'O' agus ag iad treas bliadhna rachadh a chlànn thaghte gu sgoil Ic Neacail.

A thaobh iomdoies—dh' fhadhadh so a chuir air adhart 'sna h-iar sgoilean air dhòigh

freagarrach do'n aite. Ceann gach roinn an sgoil Ic Neacail a bhi uair 'san t-seachdainn a ruith air gach sgoil, agus aonta a bhi mu'n sillabus. Le-video-tape is gach uidhearn ur a tha an sas an duigh ann an tionnsgalan san colaisean cha bhiodh dìth fohghlum air a chloinn. Ach theagmh gum bh' dìth fohghlum orra ma theid a h-uile duine a thoirt a steach do Sgoil Ic Neacail agus gu feum iad fuireach 's hostail.

Tha an tuath gan dìth—the iad, a dhith an fohghlum a gheibh iad ag dachaidhean —agus tha iad a' fasachadh nam bailtean. 'Se prìs mhòr a tha slugh na tuath a' dol a phlaigheadh. A bharrachd air an sin bh' leithid air na clasaichean an Sgoil Steòrna-bhaigh 's nach bh' tachd ann a bhi teagais. Ni me as urrainn tidsearan an aon teagais a thoirt seachd 'sna clasaichean mora sin. Canaidh cuid nach fhaighte tidsearan freagarrach airson na h-iar sgoilean ach tha iad 'ga faighinn an aitean eile. 'Tidsearan oga, sùndach a tha o' coimhead ri bhi ann an sgoil mar so mar cheum ullachaidh airson adhartas. Nuair a sheallas thu mu'n cuairt, a bheil eadar dhealacaidh 'sna tidsearan co dhiubh? Nach ann a ard sgoilean a thainig a mhòr chuid dhiubh? Tha "mobile workshops"

air an arm a tha cosg suas ri £50,000 le gach uidhearn airson ciurid is siens. Nach gabhadh iad sin toirt do na h-eileanan? An e an ni as coireach gu bhèil beachdan nan Gall nar measg air leithid a bhuaidh fhaighinn air daoine 's nach cuir iad iad adhart beachd air cleachdadh a bhiodh gu feum nan eileanan. Tha eadar dhealacadh mor eadar fohghlum iomdoies is crodhadh chlànn do bhailtean air falbh o'n daoine.



Saoil a ruig sinn Dalcorss 'Mhurachaidh, leis na h-jaekers a tha ann?

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Naidheachdan Mu Na h-Eaglaisean

Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

(Sgalpaigh) agus Ruairidh Mac an Toisich (Beinn nan Faogla).

Boireannaich air a' Bhord

Chumadh a' Choinneach Bhlidhnail aig Eaglais Mhalaig bho chionn ghoidir. Airson na ceud uaire chaidh boireannaich a thaghadh mar bhuidh de Bhord a' Choinnhdhail. Chualas iomradh air obair a' choinnhdhail fad na bliadhna a chaidh seachad aig a' choinneach seo.

Aonadh

Air an 30mh latha de'n Og-mhios bhidh an t-Urr. Iain B. Imrie, a tha na mhinistear ann an Raoghard, a' leigeil dhen uallach coimhionail. Nuair a thachras sin bhidh aonadh eadar an da eaglais ann an Luirg agus ann an Raoghard, leis an Urr. I. L. Goskirk air an ceann. Bigh e air a chuideachadh 'san obair le Mgr. Seoras Fairlie.

Cleir Uibhist

Choinnich Cleir Uibhist ann am Baile Mhic Phail air an 25mh latha de'n Mhart. Bha an t-Urr. Ruairidh Mac-Fhionnghain (Barraigh) a lathair aig coinneamh de'n Chleir, airson na ceud uaire, agus chuir-eadh falte air leis 'A' Mhoderator, an t-Urr. Tormod Domhnallach (An Clachan). Bha an fheadhainn a leanas air an taghadh mar bhuidh de'n Chleir: mhinistear — na h-Urr. Uilleam Domhnallach (Paibil), Tormod Domhnallach (An Clachan) agus Ruairidh MacLeod (Bearnaigh); eild-earan — Raghall Domhnallach (Paibil), Calum MacSuaib

Dith na Slaine

Tha na seirbheasan co-cheangailte ris a' Chomhanchadh ann am Bearnaigh Leodhas a' toiseachadh an diugh. A' cuideachadh aig na h-Orduigh-ean seo tha an t-Urr. Tormod MacSuaib (Sgarasta) agus an t-Urr. Ruairidh MacLeod (Bearnaigh na Hearadh). Ann an Nis bha an t-Urr. Donnchadh MacFhionnghain air a chuideachadh leis na h-Urr. Alasdair Domhnallach (A' Chomraich) Tormod MacSuaib (Sgarasta) agus Alasdair Mhoirisdan (Barabhas).

Orduigh-ean

Tha na seirbheasan co-cheangailte ris a' Chomhanchadh ann am Bearnaigh Leodhas a' toiseachadh an diugh. A' cuideachadh aig na h-Orduigh-ean seo tha an t-Urr. Tormod MacSuaib (Sgarasta) agus an t-Urr. Ruairidh MacLeod (Bearnaigh na Hearadh). Ann an Nis bha an t-Urr. Donnchadh MacFhionnghain air a chuideachadh leis na h-Urr. Alasdair Domhnallach (A' Chomraich) Tormod MacSuaib (Sgarasta) agus Alasdair Mhoirisdan (Barabhas).

AN EAGLAIS SHAOR

Orduigh-ean

Nuair a bha Sacramaid Suipeir an Tighearna air a friteadh ann an Sgalpaigh na Hearadh bho chionn ghoidir bha ministear a' choinnhdhail, an t-Urr. Alasdair Mac-Gumaraid, air a chuideachadh leis na h-Urr. Murchadh MacLeod, (Port-mo-Choinnig) agus Coimnach Mac a' Ghobhainn (Ceann Loch Chille Chiarain). A' searmonachadh aig Orduigh-



AIR TUR NA FAIRE

Record Number Of Scots Livestock

The Scottish beef herd has increased substantially and numbers of pigs and poultry were also the highest recorded as a December census. These are among the points brought out by a comparison of the final results of the December 1959 Agricultural Census with those of the previous year.

Beef cow numbers increased by a record amount at a Scottish census (eight per cent) which took the expansion over a five year period to almost 100,000 beef cows. With in-calf beef heifers up by eight per cent and classes of other beef cattle nine per cent higher, the overall increase in the beef herd was 114,000 (eight per cent).

A drop of one per cent in dairy cows was offset by an eight per cent rise in dairy heifers in calf for the first time. There were, however, three per cent fewer other female dairy cattle and this accounted for the slight reduction in total dairy cattle numbers.

More store lambs were retained on Scottish farms than in the recent past. Their 10 per cent rise (101,000) together with an additional six per cent other feeding sheep caused a slight rise in the overall sheep flock. Breeding ewe and gimmer numbers showed a reduction of two per cent.

While the pig herd, at 618,000 was the largest so far recorded at a December Census, this was 15,000 less than the record peak reached in the summer. The number of sows increased by a year ago, but the number of gilts has fallen by 14 per cent.

The egg producing flock increased substantially; hens and pullets in lay were up by 11 per cent and those being reared for laying increased by one-third. With broiler numbers up by more than 150,000 the overall poultry flock was at a record level for a Scottish census.

There was a five per cent reduction in the regular labour force.

TAIGHEAN GANN AM MALAIG

The gairne thighean ann am Malalg a' cur bacaidh air caraid-ean a tha an duil posadh. Bha aig dithis ris an posadh aca a chur an dara taobh airson coig mhiosan a chionn nach fhaigheadh iad taigh. Bha aig dithis eile ri fuireach ann an carabhan.

Proverb

This muth a mulad, 's thig sions a suainneas.

Good will come from sadness; and happiness from quietness.

Text for the Times

Imichidh ceartas roimhe, agus sùtharaidh e a cheumanna san t-slighe.

Saifin C. 85 R. 13.

Righteousness shall go before him; and shall set us in the ways of his step.

Psalms Ch. 85 V. 13.

can Nis bha na ministearan a leanas: An t-Urr. Calum Mac-Ghilleathain (Loch Carann), an t-Urr. Aonghas Mac a' Ghobhainn (Sron an t-Sithein) agus an t-Urr. Iain MacSuaib (An Rudha). Ann an Eaglais na Paice bha an t-Urr. Aonghas Fionnlabhastan (Tolstagh inu Thuath) agus Coimnach Mac an Leigh (A' Mhanachain) air ceann nan seirbheasan. Chuir-eadh a mach a' Cheist (Litr nan Romanach, caib viii, rann 14) le Domhnall MacFhionnghain (Calbost).

Co-chruinneachadh

Chumadh co-chruinneachadh ann am Baile Chloichridh o'n 27mh latha chun an 30mh latha de'n Mhart. B'e an t-Urr. Eachann Camshon am prionh fhear-labhairt agus bha mar chuspair aige "A' Bheatha Chriosdail an Diugh."

Maoin na h-Eaglaise

Thugadh £158,535 seachad airson obair na h-Eaglais le coimhiontalan air feadh Alba. Chaidh an t-sium a b'airde—£8025—a thional le Eaglais Steornabhagh.

Orduigh-ean 'sa Ghiblean

Air an dara Sabaid de'n mhios bhidh an Comanachadh ann an coimhiontalan air Ghaidhealtachd agus air Ghalchadh. Bhidh na h-Orduigh-ean ann an Obair-pheallaidh, Loch Aillse, Ceann Loch Giph, Bishopbriggs agus Eaglais Hope Street ann an Glaschu.

AN EAGLAIS SHAOR CHLEIREIL

Orduigh-ean

Aig a' Chomhanchadh ann an Nis (Leodhas) bha an t-Urr.

Iain MacNeacail air a chuideachadh leis na h-Urr. Domhnall Caimeub (Dun-eideann) agus Calum MacAonghais (Ulap). Air an t-Sabaid seo tigh-inn bhidh an t-Sacramaid air a friteadh ann am Port nan Linn, anns an Storr, anns a' Ghearasdan agus air an Achadh Mhor. Air an dara Sabaid bhidh an Comanachadh ann an Stafainn agus ann am Manachain Rois.

SOP AS GACH SEID . . .

CHAIDH [20 A THOIRT A STEACH aig cruinneachadh ann an Inbhir-uige airson Feachd na Slainte (Salvation Army).

CHUMADH SEIRBHIS-EAN CAISGE ann an iomadh eaglais air feadh na Gaidhealtachd air an t-seachdain seo chaidh.

DE THA A' DOL 'sa choinnhdhail aig aighe-se? Bhidh an Fear-deasachaidh toileichte naidheachdan fhaighinn airson na duilleige seo.

GUTH O NA LAITHEAN A DH'FHALBH:

'Se 'n iobairt shiorruidh choisinn saors' le iocshlainn chaoimh na slain', thug beath' o shuas a nias do dhaoim'—tha cuan a ghaol gun traigh—'se 'n cuibhrionn bhuan fad cuairt an saogh!' 'se 'n stor, 'se 'm maoin a ghras; bu bhraataich bhuanmhohr bheir iad faobh is creach bharr taobh an namh. —Iain Moirisdan, Gobha na Hearadh (1790-1852)

FRANK TALK

● ALL CHANGE

WE hear that this Spring or Summer will see a few new faces in the Cabinet, the Foreign Office, the Ministry of Housing, and the post of Lord Chancellor are due for change — brought about by one thing and another. So we shall see.

● PURDIE — THREE

THOUGH it has been accepted that a good show was made by the S.N.P. in the South Ayrshire by-election, within the Party there is a mood that a good show not enough. Obviously some radical thinking is needed particularly the organisation aspect which even surprised the S.N.P.'s opponents at its inception.

● SLACK WATER ?

LAST year's S.N.P. Conference was a public washing of linen which was not particularly dirty. But it did show the political rents to which the Party is vulnerable. Policy after policy was criticised or

received a remit back from the delegates. This year's Conference looks like being a hum-drum affair. Certainly there will be no fingers burnt. Will there in fact be any fire at all ?

● SCOTS CONVENTION

WHATEVER possessed the Tory Committee for political reform in Scotland to produce such an added egg as they did, will rank as one of the political mysteries of the new Seventies decade. Even Tories think the proposals quite inept. The main proposal that a Scottish Assembly would play second fiddle to Westminster may well displease those who are blue in their politics yet wish to see a strengthened Scottish administration of some kind. The crucial time will be at the next election.

Incidentally, does the fact that the Committee's Report was published the day after, and not before, the South Ayrshire by-election mean that the Tories were embarrassed by it ?

GRANT TO IMPROVE PLOCKTON TV

THE Highlands and Islands Development Board have granted financial assistance to the newly-formed Plockton Television Club, chaired by local county councillor, Mr Torquil Nicholson, for the installation of a piped television supply to some 30 houses in the village.

For the past three years, the Highland Board have been studying the problems of television reception in the region. Investigations conducted in conjunction with the engineering department of the B.B.C., established that in certain areas there existed a few points at which good reception could be obtained. Where there is a sufficient number of houses

adjacent to such a point, a piped television system is possible.

Such a point was found in Plockton and a scheme was prepared involving Highland Board assistance, subscriptions from local people to the Television Club and the provision by the villagers of voluntary labour for the installation of the supply.

Black and Patterson, the Fort William radio engineers are to supervise the installation of the system, which will provide a co-axial distribution line capable of taking up to 20 channels, including VHF sound. BBC 1, BBC 2 colour and, in addition, ITV when reception is available. Work will commence at an early date.

Basque and Carlist Independence

THE Basques are one of the oldest races in Europe yet they are not truly free. Arrests are still made in the inky darkness of night, without warrants, on the Spanish side of the border. They are sometimes accompanied by violence and shootings.

Although there has been some easing of tension in Spain since a more liberal reshuffle of General Franco's

by Reg Moore

troops in power, there is still much suppression in the Basque provinces. The race have always been regarded as something of a nuisance to the Falang party, although their clandestine opposition goes largely unnoticed by an outside world bent on big power issues.

Together with the Catalan nationalists, the number of Basque activists hardly adds up to more than ten thousand spread out in the foothills of the Pyrenees. These include the Carlist groups in the heights of old Navarre, who are on the fringe of the Basque country, but self-contained.

The majority of Basque political activists are priests, students, teachers lawyers and intellectuals. The faithful old shepherd and fishing types belong to an older generation, who are largely complacent in politics, but loyal to their Basque origins.

The steel workers of Bilbao have often come out on strike to disrupt the centralised authority in Madrid and cripple the steel industry and a number of subsidiary industries on the Peninsula. The rest of the country falls back on tourism to rescue it from strikes and a bad harvest. The Basque eruptions, every so often, are further spanners in the works of a benevolent dictatorship.

The bubble has often threatened to burst over the northern Basque provinces. The country often exists in a state of long-drawn out suspense, relieved by a fatalistic shrug for "manana."

Opposition to the central power is always in a state of grievance against a thirty-year regime that has found no way of reconciling the stubborn non-conformist in the country with anything short of a prison cell. The power of the army is always felt behind the authority of the police and the puppetry of the politicians.

Thousands of Basques have been arrested for little more than their political beliefs and loyalty to their independence in the past thirty years. Several still lie rotting in dark gloomy jails, well out of range of outside opinion. The Bilbao jail has been full to overflowing proportions recently, with prisoners sleeping on damp floors.

Basque and Catalan nationalists, Carlists, monarchists, priests, clandestine Communist Party executives, and

Socialist workers' commissions, often said to be illegal, have nothing in common but a strong desire to overthrow the present regime. Walls in northern cities often carry posters with "free Basque prisoners" or "Monarchy of the people" heralding from them.

Constitutionally, Spain is a kingdom still without a king, despite Franco's recent resignation. The Spanish are legalistic law-abiders and Don Juan Carlos is probably accepted for the figure-head he is, rather than any particular desire for the return of the Monarchy.

All Spaniards, from the aristocrat in the southern province of Andalusia to the industrial Basque workers, are conscious of a life of self-sufficient "pueblo" and the revolving "agrario" community as the essential way of life. They are sentimentally attracted to the village community all over the country and the Basques are no exceptions. This way of life

fighting alongside Franco's forces in the civil war, but always retained strained relations with the Caudille authority in Madrid.

The strength of the Carlist Basques lies not so much in their leaders, as many of them have long been replaced by younger men, but in the clear-cut simplicity of their ideals. The yeomen farmers of Navarre are the backbone of the Carlists and they have handed their creed from father to son for generations. Their present intentions are to form a united front with their traditional Basque nationalist enemies on the coast and emphasis has switched from religious defence to one of regional rights. The Carlists have the tacit support of almost all Northern Spain and the emotion generated by redoubt Navarre at festivals like Pamplona has to be seen to be believed.

Opposition groups in Spain are challenging bans on freedom of assembly, political



Fishing boats at Saint Jean-de-Luz

benefits most where the agrarian system and enough rainfall favours the small farmer, particularly on the wide slopes of Navarre and parts of the Basque country near San Sebastian.

The Carlist ideal for Spain is in having a small sufficient number of communities, conscious of their own rights and free from interference from the State, yet loyal to King and Church. Even the most ardent liberal reformers recognise that historically, this form of society brought greatness to Spain and united their many independent provinces.

The Carlist region of the Basque country has several small farmers and they appeal to the poorer classes if not all the workers. Most Spaniards are against any return to the party system they enjoyed as a Republic. The older generation want freedom without a return to the chaos, violence and uncertainty of the terrible war years. Carlists still celebrate an annual jamboree at Montejurra, each May, rather in the same way as England keeps its fifth of November fireworks, without blowing up Parliament. They were

parties and trade unions. Their struggle is long and uphill, and police have been harsh on demonstrations. Long sentences of twenty to thirty years are common rather than rare in the Basque country and when prisoners are released, they find it very difficult to find any more work. The secret police operates all over the northern regions in areas fraught with political undertones. There are more than ten thousand contacts in Madrid alone, providing information. Infiltration is rife in many provinces!

The terrors of the Guernica bombings still linger in the minds of many free Basques living across the Pyrenees. There are two or three hundred known militants who cannot forgive or forget in the Basque country, mostly young activists who have largely been responsible for bomb incidents from hideouts in the Pyrenees. They have accomplished little more than heavy jail sentences to date.

Several young priests have been in trouble with authorities for their willingness to

(Continued on next column)

LIFE ON ORKNEY

It was a seven day wonder among my friends when I finally made my home in Orkney which they imagined to be a constantly bleak and stormy set of Islands that had to have a special box to set them in

by CHARLES SENIOR

proper balance on the maps of Scotland. "Why was I running away?" I could only explain that I was not becoming a fugitive. I was seeking an environment where I could get a new meaning of life and preserve what power was left of my five senses after long incarceration in cities. My break was not escapism but an experiment in living, a pioneering ploy to satisfy myself as a writer that it was still possible to make a practical possibility of a seemingly romantic gesture. The past two years has proved I made the proper move. Orkney was the proper choice for me for once again I have confirmed the wisdom of my motto "If you have your head in the clouds, make sure your feet are firmly planted on the mountain."

Living near Stromness on the Mainland has given me a fresh start although I have been slow to take advantage of the new rhythms of existence here and find that it is easier to contemplate than to create. Contemplation is a luxury in this century but my thought pattern seems to become less finkled as my suburban reflexes lose their hold.

Two of my immediate neighbours have farms of around 60 acres which they work with little outside help. In summer you can observe that they work at least a 14 hour day. Cows to milk, calves to feed, silage to cart, fields to manure, turnips to thin, sheep to dip or clip, bulls to give service and, of course, forms to fill. It is a tough job into which they were born but they are the children of generations of husbandmen who have worked the land for

strike or protest against brutal police action. They demand separation of Church and State and wish to free themselves of the civil servant tag wedded to State authority.

Several young Basques have been forced underground by police pressure and even distributing leaflets for freedom has brought jail sentences. The enigmatic future for the 'subversive' is bleak. They can only win over the passive Basques by peaceful persuasion and clandestine roles merely making their task more difficult. The only common platform of opposition forces throughout Spain has been one of anti-Franco. The chances of further liberalisation seem remote while the Caudille falange powers rule the roost. The Basques, meantime, will continue to live in hope for an independent life more in keeping with their rich folklore and past.

centuries. No matter how high the subsidies or how fine the new machinery they are prudent, hard working men always.

It is the same with the fishermen. They are apt to be the offspring of a long line of sea farers. Their highly skilled jobs are done with a matter of fact dignity that is a mark of these ancient trades connected so closely with the elements, the sea and the land. Time is not measured by clocks it is measured by the seasons and the tides, the clock is a tool to assist in conforming to the habits of the lands beyond the sea, the times for radio and T.V. programmes or airplane schedules.

Although Orkney, like the Hebrides and the Western Isles, suffers terribly from depopulation, there is a realisation that desperate measures are needed to stop migration and even to encourage immigration. The need for new industries is desperate. A bright spot at the moment is the hope that the government will adopt the report of the Highlands and Islands Development Board which recommends a new drive-on drive-off ferry between Stromness and Scrabster in Caithness. This would have the effect of giving a sharp re-orientation to a whole series of practical projects to help the Orkney economy.

Orkney farmers will take full advantage of the new ferry to develop the meat trade by having a new slaughterhouse and processing plant on the island and distribute the produce directly from the islands. With guaranteed prices and co-operative marketing there would be incentive to keep raising the standard of Orkney beef and mutton. There is the possibility that Orkney will become the main Scottish producers of stock cattle as their herd gain in quality.

Orkney fishermen are of course highly skilled in harvesting shell fish. In 1965 they produced lobsters to the value of £164,000 a sum equal to the combined total for Shetland, Stornoway and Kyle for the same year. The market is rising and the lively Orkney Fishermen's Society is developing an international market. Crabs and lobsters are also being processed in Stromness for export to Europe and America. Mr Joe Malloch, their manager, foresees the day when planned ocean farming of Scapa Flow with local processing will provide double the present number of jobs. Already the Stromness factory is extending and another is operating in Westray. One is planned for Rousay.

It is obvious that in the face of great difficulty there is a will and energy among Orcadians to survive and flourish against the odds. The politicians must be made to realise the vital part that island communities play in the national economy.

(To be concluded)

over to you:

Fhìr-deasachaidh, — Bha mi leughadh "Croiteirean nan Uachdaran Bheaga" le Domhnaigh Budge (Sruth 15/3 agus 19e3 '70) agus is mor an dragh a chuir e orm.

Tha e dh-mholadh na tha an Coimisean ag iarraidh airson chroiteirean (coir iomlan fhaighinn 'san thearrann gum uachdaran idir os an cionn) ach tha e a'moladh "an seorsa uachdaran aig slughan an Gleanndail an Eilean Sgiathanaich far an deach cotrom a thoirt do na daoine an fearann a cheannach gu h-uile 's gu h-iomlan 'sa chosgaig a phagheadh beag is beag thar na bliadhnaichean." "Se sin," aris esan, "an sgeime a b'fhìach an t-sòthair."

Chaidh mi air ais a bheachdachadh a ris air na ruintean a chuir an Coimisean air beulaibh Runaire na Staitte mar a gheibhear iad 'sa Chluinntais Bhladhnaidh ad' (1968) agus tha e soilleir gu leoir dhomhsa co dhù gu bheil an Coimisean ag iarraidh airson chroiteirean a na an diugh an dearbha na a fuair slugh Ghlèanndail o chionn fada — uachdaranach an thearrann airson prìs a phagheas iad beag air beag thar nam bliadhnaichean.

"Se tha cur dragh ormsa an dràsda seo, faos agam gur e fìor ruintean a Chomisean a leugh mise ach gu de idir a leugh Mgr. Budge.

Le meas mor,
MAC CROITEAR.

CELTIC MUSIC FESTIVAL

Sir, — It has just been announced in a Spanish paper that there will be a Celtic music festival with prizes for the best songs from Scotland, Wales, Ireland and Brittany. The 20 best songs will be selected at the festival held on June 25 and 26 at Orense, with a free choice of songs. The first prize will be 120,000 pesetas (about £720 sterling), with a second prize of 75,000 pesetas, and other smaller prizes.

For information, write to: El Jurado, VI Festival del Minho, Fundação de países Celtas, ORENSE, Spain.

I might point out that the Province of Galicia is a Celtic country, with everything characteristic, such as scenery, music, dances and customs, all except the language which is akin to Portuguese, but a real language, not a dialect. Geologists affirm that they have found inscriptions that give an idea of what the ancient Galician Celtic language was like. What characterises Galician writings are the richness of its lyricism, the best lyrical poetry of the Peninsula, according to the veteran of the Spanish academy, Meléndez Pidal. (See his book, "Estudios Literarios"). Perhaps the best known Galician poetry is the work of Rosalía de Castro. The Galicians have the "gaita" (bagpipes) and its "iras" (sea lochs) and Ire-

land for its green colour with its "emerald coast." The visitor to Galicia is reminded of Santiago de Compostela, the old pilgrimage place of St James the Apostle, and the famous burial place of More at Corunna, of the poem — "They buried him darkly, at death of night..."

It is interesting to see such interest taken in Celtic countries after being left out in the cold by so many countries, or completely ignored. This would give us the opportunity to show the world something of our colour and song, our languages and customs.

No doubt the festival committee would be glad to consider anything in the nature of artistic display, such as dances, costumes and Celtic art. Is mine,

IAN G. MACNAIR-SMITH,
Comde de Penalver,
68-1' dcha.,
Madrid-6.

THE OTHER SIDE OF THE COIN!

Sir, — I reacted to a recent editorial in Sruth which dealt with the emigration issue under the caption "Bleeding to Death." There is another side to that coin, apart from carrying out what a lot of Scots now believe, severing ties with England.

The New York Times had an article entitled "Major Ocean Port Urged at the Clyde." Essentially this is the report of a report of the Scottish Council, which points out the great natural advantages of the Clyde basin as deep-water port linking the main industrial centres of Europe and the world, as "a strategy for maritime-based development that could reshape the economy of Scotland."

To those Scots who so gloomily worry about whether Scotland could go it alone, here is part of the answer.

Take heart, where there is a will there is always a way!

Yours etc.,

COINNEACH IAIN
EACHAINN MHCLEOID

A Charaid, — Gu nàdarra leugh mi an t-arl ag Tormod Burns air a thiodhaladh "Caite Bheil Sinn A' Dol" (SRUTH, 5mh Latha de'n Mhàirt 1970) le uidh agus cùram mòr.

Leig dhomh fios-freagairt air a' cheist aige a chuir mar a leanas mu'm bi mi a' deannamh n' sam bhi eile: sgrìobh e "A bheil e cleachdadh 'Pan Celticism' a' mhàin mar inneal feallsannach a' cho — mhaoinneis?" Is simplidh mu fhreagairt-sa — Chan eil mi a' cleachdadh "Pan Celticism" mar inneal feall sannach a' Chomhaoinneis." Ma leughas Mgr. Burns an leabharan agam — sa "THE CREED OF THE CELTIC REVOLUTION" bidh eil e a' faicinn gum bheil mi ag aontachadh do feall sannach eadar — dheal

aichte gu léir — An Soisialachas Ceilteach!

Bithiun meadhonach cinnteach nach bithedh na ceann dhaoine ann an Moscow is Pekng' a' dol leis an fheall sannach trucaanta seo. Cuirnichibh cuideachd tha freumhaichean an fheall sannach seo a' dol dìreach air ais gus an toiseach de na sia cinneach Ceilteach. Gheibhear palteas fìorachaidh air a' chuspair seo anns na sgrìobhaidh aig Sgeumhas O Conghaile is Ruairidh Arasain is Mhairi agus Iain Mac Gille Eathain.

A bharrachd air seo tha Tormod reusanta a' gearan m'n upraid a rinn na oileanach Chumhinn ann an Lunnainn, beagan uine air a' Chuir e crìoch air an alt aige leis na faicil luach mhor seo: "agus ma tha leasan feumail ann dhùinn anns an upraid a rinn na Cumrigh oga ann an Lunnainn is e gu cinnteach nach bu choir dhùinn an aon mheurchadh riutha a dheanamh."

Bhithinn fo mhor chomhain dha nan toireadh e cunntas dhùinn air na dlìghean mora a chòisinn na comuinn Gaidhealach reusanta neo-chogach anns a' chiad bhliadhna mu dheireadh.

Is i a' Chaidhlig a tha 'na seasmh ri taobh h-uaghe gun mbeas gun stadus dreachdail' sam bhi idir. Tha eadhon a' chlànn air an fhìor Ghaidhealtachd na h-Alba — Na h-Eileannan siar a' bruidhinn anns a' chànain Shasunnach nuair a tha iad a' cluich ri cheile na laithean seo.

Tha mi gè chinnteach nach bithedh fìor chànan nan Albannach mar seo an diugh ma bha cairdean na Gaidhlig mi reusanta nam beus.

Is mise le meas,

P. BERRSFORD ELLIS

Inverness Gaelic Society Dinner

The 99th year of the Inverness Gaelic Society is being marked by the Society's Annual Dinner which is to be held in the Station Hotel, on Friday, April 17th.

The main speaker at the dinner will be the Chief of the Society, Mr Sorley MacLean, M.A., Plockton, Wester Ross, who is acknowledged as one of the foremost poets writing in Gaelic in Scotland today.

Other speakers include Mr Frank Thompson, Chieftain of the Society, and Mr J. D. Michael, Drumadrochit. The musical side of the occasion will be provided by an up-and-coming group of Gaelic folk-singers, Na Lochlannach, who are well known for their presentations of traditional Gaelic songs, rendered solo and with special guitar accompaniment.

Tickets for the dinner are now available from the Society's Secretary at 92 Academy Street, Inverness, and at Abertarf House, Church Street, Inverness.

Review Order

COLOURFUL HERITAGE

This is the title of a delightful volume of ecclesiastical history which has recently been published in North Carolina, U.S.A. It is the story of two presbyterian churches, Bluff and Barbecue, in the Cape Fear region of North Carolina, whither thousands of families from Skye,Islay, Jura, and other parts of the Argyllshire mainland emigrated and settled down in their early, middle, and late years of the eighteenth century.

Among those emigrants was the Jacobite heroine Flora MacDonald, her husband, and family, from Kingsburgh, Skye.

The author, Reverend James MacKenzie, is the highly esteemed minister of Barbecue Church, Olivia, N.C., an able preacher whose heart still beats true and loyal to the traditions, language and home of his ancestors, although several generations removed from the Scottish Highlands.

The book is an important contribution to the civil and ecclesiastical history of the period. It evinces painstaking research, mature scholarship, and a charming style which will never fail to appeal at once to scholars, and readers in general, on both sides of the Atlantic.

There was a crying need for such a book and Mr MacKenzie deserves our congratulations for having supplied that need, most successfully.

"Colorful Heritage," truly merits a very wide sale and circulation for it is one of those books, and they are comparatively few in number, which can be read time and time again, to the great profit and enjoyment of the reader.

In addition to the excellent history so consummately chronicled, everything about "Colorful Heritage" is of very great interest. The paper, printing and illustrations, are first rate and the picture of the frame church of Barbecue which Flora MacDonald attended, is really invaluable. Whoever photographed it, was unknown to himself, conferring a boon on future generations who will feel grateful that this was done before the venerable building became a ruin.

We read here of the long period the Gaelic speaking pioneers had to wait before they got a minister to settle among them, for no pastor accompanied them from Scotland. The hard struggle to improve places of worship out of homes, pending the arrival of settled clergymen, should evoke the high admiration of all generations of Scots.

How was it all possible for the church to keep alive during those long pastorless years, you may well ask. The answer is that even in those remote times there was here and there a dedicated lay leader who conducted public worship in meeting houses, making good use of Psalm Book and Shorter Catechism. Such consuming zeal was often productive of

valiant effort, as is well illustrated in an ancient tale from the Carolinas, which I heard in the Hebrides in my early years. Which Carolina, North or South, has long since escaped my memory. Perhaps it was the North, as it seemed to contain a preponderance of Gaelic speaking Negroes, who were as fluent in the language as the Highland settlers from whom they acquired it. But to our story.

One of the pioneer worthies had a negro colleague who, having been gifted with a grand singing voice, rendered much helpful service at religious meetings, and before long, a Moody and Sankey like partnership was established between them.

One evening, after conducting service in a remote area, they were given hospitality in a farm-house where they shared a common bedroom.

During the night the family and guests were rudely awakened by bandits who broke into the house, lit a candle or two in the kitchen, sat round a table and began to count and divide their booty.

As so often happens, the roughnecks fell out in the process. Arguments gave way to violent quarrelling, recriminations were freely bandied about and the Devil's name was repeated and his aid invoked with every second sentence.

At last, when the negro could not endure the wild proceedings any longer, he jumped out of bed, threw off his shirt, opened the kitchen door and stood there stark naked.

The effect on the marauders was electrifying. Shouting immediately gave way to profound silence. The cut-throats stood gazing aghast at the startling apparition!

Wildly gesticulating, with eyes rolling, the negro, in a slow sepulchral voice addressed his terror stricken audience: "You have called me, I have heard you, now I come!"

With one sudden sweep, the bandits dumped their ill gotten gains into their wallets and fled from the scene of horror. Needless to say, they were never more heard of in that district, or environment!

"Colorful Heritage" should be in every Scottish reference library. We feel greatly indebted to the author for a perfectly readable and instructive book. This is Church history as it should be written.

Copies of "Colorful Heritage" may be obtained by writing to: Rev. James MacKenzie, Post Office Box 28, Olivia, North Carolina, U.S.A. The price per volume is six dollars.

NORMAN MACDONALD

OMMA

OUR Celtic confrères in Cornwall have just produced an annual newsletter, which is a "must" buy for anyone who wishes to know

(Continued on page 12)

Aberdeen University Celtic Society

(Continued from page 4)
to the Teach-in Finlay MacLeod (Aberdeen University Psychology Dept.) wondered if despite the revival in Gaelic literature, many Gaels bothered to read the work of poets of the calibre of Smith and MacAulay. In this sense he doubted if art was being communicated to the people. A member of the audience asked the Gaelic poets what the purpose of their translations was and why MacAulay in replying made the interesting observation that translations facilitate the understanding of Gaelic poetry even for marginally Gaelic-speaking pupils in schools.

REVIEW

ORDER

(Continued from page 11)

what has been happening in Cornwall this past year.

Much has, in fact been happening. There are many bureaucratic moves to dis-joint Cornwall. The Haud Report in particular has come in for much criticism, and in fact has probably resulted in strengthening Cornish resolution to oppose the overwhelming control from London and from Cornwall's neighbouring English counties.

The Newsletter is called "Omnia." It contains articles, news, and comment of real interest. It is produced by the Cornish Branch of the Celtic League and for 2/6d is excellent value.

Omnia should be bought if only to confirm that there is a growing solidarity within the Celtic peoples. There is a great comfort to be drawn from this confirmation. Too often perhaps, we Scots, we Scottish Celts, look inwards at what Scotland has to wear from London.

Too often, definitely, we tend to forget that there are other parts of Europe's "Celtic Fringe" which suffer, many times in a greater degree, from distant bureaucratic control.

"Omnia" is available, price 2/6d. post free, from R. C. Bold, Meadowsweet, Spar Lane, Redruth, Cornwall.

GAELIC SUMMER SCHOOLS

6th - 18th JULY 1970

STORNOWAY, ISLE OF LEWIS

A school for LEARNERS of Gaelic will be held for two weeks from 6th to 18th July.

Cost for fortnight, including twin and three-bedded accommodation, meals and tuition, £27.

Music School

13th - 18th July

The programme will cover the range and development of Gaelic music.

Cost, including accommodation and meals, £11 10s. For both schools the charge for non-resident students will be 15/- per day.

Application forms from The Director, An Comunn Gaidhealach, Abertarf House, Church Street, Inverness.

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The United Scotsmen and a Scottish Republic

IN JANUARY, 1798, British Government agents uncovered an audacious plan for a general rising in Scotland and the establishment of a Scottish Republic. The rising was being organised by the United Scotsmen Societies, a widely spread and highly organised republican movement, which had the same structure as the United Scotsmen Societies which instigated the risings of 1798 and 1803 in Ireland.

Nine prominent Scotsmen, including national peers and a Scottish Member of Parliament, were

by P. Berresford Ellis

named as members of the Provisional Government of the Scottish Republic. The head of this Provisional Government was named as Thomas Muir, a young Scottish advocate, who had been transported to Botany Bay, but who had escaped the penal settlement, fled to Paris, and from there conducted a vigorous campaign for Scottish Independence.

The Scottish Republican movement started in the late 1780s, following widespread support in Scotland for the American War of Independence and the French Revolution. Following the "political awakening," Friends of the People societies were formed and one of the leaders of this movement, Maurice Margarot, urged Scotsmen to "get arms and learn to use them."

One of the prominent leaders of the Friends of the People was a young Edinburgh advocate, Thomas Muir, who was a friend of the famous Marquis La Fayette the French Republican who had fought in the American War of Independence.

Muir made frequent trips to Paris and Ireland, where he was made an honorary member of the United Irishmen. In France he pressed Scotland's case with various Deputies in order to enlist French aid and arms to establish a Scottish Republic. While on a visit to Paris in January, 1793, one of Muir's contacts, Citizen Armand Kersaint, addressed the French National Convention on the matter.

"The English people, like all conquerors have long oppressed Scotland and Ireland; but it should be noted that these two nations, always restive and secretly in revolt against the injustices of the dominating race, have acquired at different epochs concessions which have engendered the hope of ultimately regaining their entire independence."

Since the Union, Scotland has been renovated in Parliament, but out of such proportion

to its wealth, its extent and its population, that it does not conceal the fact that it is nothing but a dependent colony of the English Government. Yet the Scots know their rights and their strength; the principles developed by the French nation have found zealous defenders who have been the first to merit the honour of being persecuted by the British Government; but these persecutions have made proselytes, and nowhere is more joy caused by your victories than in Scotland, the principal towns of which have

been illuminated to honour them." (Monteur, January 3, 1790).

The Irish, who (led by Theobald Wolfe Tone) were also enlisting French aid to set up a Republic in Ireland, sent delegates such as Hamilton Rowan, Simon Butler and Dr Drennan, to attend various meetings of the Friends of the People in Edinburgh. But Wolfe Tone was doubtful if a republican rising could be initiated in Scotland. He told Captain Abernethy: "My opinion is that nothing will be done there unless we first begin in Ireland."

In July, 1793, Muir was arrested at Portpatrick returning from Paris via Ireland, and by the beginning of September he had been tried and sentenced to 14 years' transportation Muir's standing and influence was high, however, and among the people who pleaded on Parliament for a less severe sentence were the Earl of Stanhope, the Earl of St. John, and the playwright Sheridan. But to no avail.

George Washington wasted no time pleading with the English Government about Muir. He issued orders to the U.S. warship Otter, commanded by Captain Dawes, to sail to the New South Wales colony and rescue Muir. Dawes was also ordered to offer Muir a place at the American Bar. Muir's escape was carried out successfully, but Muir declined Washington's offer and made his way to Paris, via Havana, reaching there in 1796, where he started a propaganda campaign calling for Scottish independence.

OBITUARY

MR D MACDONALD

MR Donald Macdonald, Subpostmaster at Tarbert, Harris, for 35 years and a member of Inverness County Council for the past nine years, died at the week-end. He was 67.

He was a member of Harris District Education Committee; of the area council of the Western Isles Tourist Organisation, and a former member of the voluntary Western Isles Tourist Association.

CRITH-THALAMHAINN

'SAN TUICR

Chaille 1700 ann beatha anns a' chriuth-thalamhainn 'san Tuicr agus tha eagal air moran gunn air a' aireamh na's motha. Bh-corr is tri mile air an leon a' bha coig mite taigh a' milleadh. Ann am baile Akcaala bhasaich an tras cuid de'n t-sluagh 'sa chriuth-thalamhainn.

LEWIS 'FAST' DAYS

A CLAIM that the "fast" day in Lewis had lost its meaning was made, when Lewis District Education Committee discussed communion holidays for schools, on Tuesday.

The communions — which last five days and occur twice a year in each church — begin on a Thursday which is always referred to as a "fast" day and is usually a public holiday.

Councillor Donald Mackay, of Shader, said there were now two Free Church congregations in his area of Point — Knock Free Church and Point Free Church. (There is also a Church of Scotland).

Mr Mackay said: "I think it is unfair that there should be a school holiday for the Knock Free Church communion when the other congregation do not get one at all for their communion. I would like to see those communions being held at the same time."

The chairman, Mr Murdo Macleod, headmaster of Bayble Junior Secondary School at Point, said he objected to closing on six Thursdays of the year which was the only day he had a certain visiting teacher. "Quite frankly I think the word 'fast' day has lost its meaning in Lewis. It may be the excuse for closing the schools on the island but it is not the reason."

"I do not see any reason why schools should get a holiday for one congregation and not for the other. At the same time I do not see why the schools should change their organisation when the church concerned do not change theirs."

Consideration was deferred in the hope that the church would resolve the problem.

The committee agreed to recommend to Ross-shire Education Authority that transport should be provided in all parts of Lewis for children who have to travel more than one mile to school.

OILTHAIG AN INBHIRNIS ?

Tha Comhairle na Gaidhealach de Phairidh Naiseanta na h-Alba de'n bheachd gunn bh choir Oilthigh a chur air chois ann an Inbhirnis. Bidh a' phuing seo fa chomhair nam ball a' bhios a' lathair agus a' cho-chruinneachadh Bhliadhnaill ann an Dun-eideann air an ath mhios.

CLASSIFIED ADVERTISING RATE 1/9p per line—five words per line. Births, Marriages, Deaths, In Memoriam, County, Municipal, Legal and all Public Notices.

ADVERTISEMENTS for SRUTH are accepted only on conditions that the advertiser does not in any way contravene the provisions of the Trade Descriptions Act, 1968.

Births

MACLENNAN—At the Hospice, Lochmaddy, North Uist, on Friday, 13th March, 1970, to Mary Ann and Finlay, Post Office, Lochportran—a daughter. (Both well).

Deaths

MACDONALD—At Seattle, U.S.A., on 26th February, 1970, John Macdonald (Shonnie Ross), aged 82 years, third and last surviving son of the late Mr and Mrs Norman Macdonald, 18 Habost, Ness.

SILVER WEDDING

PATERSON—DAVIDSON—At Balgray House, Glasgow, N., on the 31st March 1945, by Mr Michael Grant, Alexander (Sandy) Paterson, to Georgina Davidson. Present address, Maranatha, 33 Fairfield Road, Inverness.

Misc.

MIOSAN EILEANACH: Leabhran "An Eaglais Bheannaichte" — gu leir ann an Gaidhlig 10/- sa bliadhna o An t-Eileanach, Berneray, Lochmaddy, North Uist.

Gaelic Broadcasts

Sunday, 8th April

3.00 p.m. Studio Service by Rev. Father Donald Macdonald, M.M., Turrimbank, Glasgow (recorded).

Monday, 6th April

12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

Tuesday, 7th April

12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

3.45 p.m. Mò Chearnsa (my District): A series of talks about the more remote islands. This week—the island of Berneray, Harris as seen by Effie MacLeod (recorded).

4.00 p.m. Ceiteag a' Mhaighistir (The Schoolmaster's Daughter): Jonathan Macdonald selects from songs composed and collected by Katherine Douglas King Lifetime in Kilmarie, Skye (recorded).

Wednesday, 8th April

12.00 noon News in Gaelic.
6.15 p.m. Pibrochs by Pipe-Major Robert U. Brown (recorded).

Thursday, 9th April

12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
7.30 p.m. (V.H.F.) In the Highlands: An all sorts magazine—comment, interview, music and song from Gaidheal. (recorded).

Friday, 10th April

12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
7.30 p.m. "Togabh Fonn" with the Edin Singers: Joan MacKenzie, Evelyn Campbell, Mary Sandeman and Iona Macdonald (recorded repeat).