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A view of the Stornoway waterfront

Highland Businessmen Attending

Management Course

ABOUT thirty businessmen from the seven Highland counties will meet in Inverness this week to attend a general small business management seminar. Organised by the Highlands and Islands Development Board, the seminar commenced yesterday (Wednesday, February 4) and will run until Friday February 6.

The object of this exercise is to provide small manufacturing and processing firms — irrespective of their product — with information, advice and practical discussion on the techniques of business management.

Subjects to be covered during the course are planning, marketing, costing, production, productivity, control and personnel. The team of lecturers will be drawn mainly from senior Board staff, with two guest speakers with wide experience relevant to the course.

A spokesman for the Board said: "Clearly we are not a training or educational organisation; training is the statutory responsibility of the various Training Boards. We see our role in undertaking this type of seminar as servicing the smaller, new or expanding businesses by introducing them to our area policies and, in particular providing after-care to those companies in whom we have

invested. These seminars are intended as an introduction to the further training provided by these equipped and staffed to handle it."

Over the past few years, several companies in the Highlands have run courses on particular aspects of management; the Highland

Association of the British Productivity Council have also provided courses in special subjects. Last year, 1969, the H.I.D.B., in co-operation with the Hotel and Catering Industry Training Board mounted two three-day seminars to cover sectors of hotel management.

DUAIS DO LEODHAS

CHOISINN companaidh MacLeod, Shiaboist, muilinn chloitean a Leodhas an aon duais a thainig a dh'Alba o'n British National Export Council airson na chuir iad a nùl thairis de'n chlo air a bhliadhna chaidh seachad. Tha 16 duine ag obair 'sa mhuilinn agus buinidh i do'n teaghlach. Chuir iad a mach gu leir luach £162,000 am bliadhna an coimeas ris an £73,000 an urridh.

Ghelbh Aonghas MacLeod an duais so an Lunnainn air an 4mh de'n Mhùirt. A thuill leadh air an sin tha saor lathrean an asgaich co-cheangailte ri so gu Los Angeles, New York is Bermuda is se an gafafr Aonghas MacLeod dha bhithear a tairgse seo. Macleod's Tweed Co., of Shawbost, on the Isle of Lewis,

are the only Scottish firm to receive an export award for small firms from the British National Export Council. The company, who make handwoven Harris Tweed, employ 16 and are a family concern.

Last year the export value of their tweed was £160,000 compared with only £73,000 the previous year.

Mr Angus Macleod, the managing director, said yesterday that the award was a shot in the arm not only for the firm but for the industry on the island. He will receive the award in London on March 4. In addition, he has nominated his foreman, Mr Angus Macleod and his wife, for a 14-day holiday to Los Angeles, New York and Bermuda which is part of the award.

Death of Donald Grant

FORMER PRESIDENT OF AN COMUNN

THE death occurred in Spain, on Sunday 1st February, 1970, of Mr Donald Grant, M.A., B.Ed., one of the leading figures in An Comunn Gaidhealach during the past two decades.

A native of Skye, Mr Grant had spent most of his working life in the teaching profession in Glasgow. He retired as headmaster of Broomhill Primary School in 1968.

He was President of An Comunn Gaidhealach from 1965-68 having served as Convener of the Finance Committee from 1954-60 and at the time of his death was serving on the Mod and Music, Advisory, and Publications and Education Committees.

Donald Grant was of course a former Bard of An Comunn Gaidhealach and had been editor of An Gaidheal in 1963-64.

He is survived by his widow, a son and daughter to whom we extend sympathy in their bereavement.

(A full appreciation will appear in our next issue)



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Di-ardaoin, 5mh latha de'n Ghearran 1970

Thursday, 5th February 1970

COGADH IS SAORSA

'S DOCHA g'eil cuid am Breatuinn nach do shaoil moran dheth na thainig am folais o chionn ghoidrid mu dheidhinn am mort a rinn saighdearan Ameiraga ann am Vietnam-Pinkville mar a their iad. Ach nuair a thig a' chuic na's fhaighe duhinn 'sa leughas sinn g'eil a cheart ni ga chuir a leth saighdearan Bhreatainn dh'fhaodadh gun toir e gu ar ciall sinn, no co dhiu gun toir sinn smuain ar an oilteachd a tha an cois cogadh g'e be co iad tha gleac ri cheile.

Cha tainig e dhachaidh air moran againn an t-riaghailteach, dhoigheal an t-oisgeul gun deanadh saighdearan direach ar duthca rud cho iargalta 'sa thatar a' cur as leth na Scots Guards a bh'ann am Malaya ann 1948, 'se sin gun rinn iad sluagh-mhort air daoine gun chothrom iad fhein a dhion.

Ach 'si a'chuic gun ann am measg sluaigh a tha strì airson "saorsa" tha seo a'chàirich. Cha leig sinn a leas beachdachadh an seo air de am beachd "san sealladh air "saorsa" ach tha e fìor nach tig "saorsa" gun strì; mar is trice, cogadh.

Nuair a tha sinn a'cluinninn cho minic g'eil Alba gun urram no onoir an cois an doigh riaghlaidh a th'oinn bhuinneadh e duhinn a bhith cathriseach a thaobh nan seolan a bhiodh daoine cur am feum an ainm "saorsa." Chaneil an saorsa is riaghladh air an staidheachd air mort is bruidealas ach bhaigheanas air a cheann a muigh agus aicheidh air an riaghailteachd 'san rion a tha sinn cho tric a'cuir mar eisimpleir roimh chach.

BLEEDING TO DEATH

WITH its customary finesse THE SCOTSMAN newspaper last week revealed the contents of a supposedly secret report on the extent of Scottish emigration.

Immediately, with customary embarrassment, the Scottish Office countered with "net figures" of emigration from Scotland over the period of the last three years, compared with the more significant 17-year period covered by the Secret Report.

The Scottish Office has a lot to answer for. This is yet another item on the great and growing pile. For, no matter how encouraging are the figures produced for the last three years, behold there is still a mystery. It seems that the net emigration from Scotland to England and Wales in the second half of 1968 was 2,600 (compared with 12,000 in 1964). It also seems that there has been a drop in overseas emigration.

But these are "net emigration figures." There has been no denial of the statement in the Secret Report: "Retired persons form a higher proportion of immigrants to Scotland than of emigrants."

All this is considerable ammunition for the nationalist elements in Scottish society today. And is it any wonder that even the Government's opponents are clutching this latest piece of information with eager and sticky political hands?

But it is serious, this emigration problem. It always has been. When a country is being drained of its youth, its skilled, its innovators, those with initiative and enterprise, those with a will to work to live, that country's future is at stake. The older remaining members of the declining society may well survive, but only for a short time. And the resultant distorted population pyramid spells nothing but anathema.

What are the causes of emigration? It is not high taxes, which the whole country suffers from. It is the economic and social differentiation which is imposed on our society in Scotland by remote central authority. We, all of us, would willingly pay high taxes, provided we had the income to afford the luxury. Or, more, the opportunities to work harder for our higher incomes. But these are not in evidence. The result is a definite effort on the part of many to dissociate themselves physically, by emigration, from the impositions of a higher authority.

Scotland is bleeding to death. Where is the tourniquet? Who is ready to apply it? And is the skilled knowledge for the post-first-aid treatment really available?

If the Secret Report is a true indicator of the climate in Scotland's present and for her future, can anyone really condemn the cry: "Sauve qui peut!"

FAICINN BHUAM

Eaglaisean Is Creideamh

CHANEIL mi cinnteach cuin a thòisich mi an dòigh dhearbhadh sa bith air smainteachd air roinn baile beag Chamascros eadar dà eaglais. Chan e gu robh inbhidh no clann a' deànamh adardhealachadh am measg a chèile. Bha a' chlann gun teagamh a' dol do'n aon sgòil.

Tha fhios againn gun do shuidhich eaglaisean Alba an sgoiltean fhein fada mun do ghabh an riaghaltais an deasanas sin os làimh. 'S cinnteach gum b' e am faireachadh a bha aca air luach foghlum, agus nach b' iarrtas an creud fhein a dhàineachadh a thug air na h-eaglaisean an toiseach a dhol an sàs an obair teagaisg. Nuair a chuir-lagh na riaghachd mar fha-chaidh air pàrantan an clann a chur do'n sgòil, agus a thog iad na sgoiltean a bheir-rèidh cothrom dhaibh sin a dèanamh, cha do mheasadh gum feumadh sgoiltean air leth a bhith aig, abair clann na h-Eaglais Stèite agus clann na h-Eaglais Shaoir. (Ma chumas mi an seo ris an dà eaglais a dh'ainmich mi, s' ann a chionn gu robh Camascros cha mhòr gu leir air a roinn eatorra. Na saoilleadh neach gu bheil mi a' dèanamh dìmeas sa bith air an Eaglais Shaoir Chleireachail, an Eaglais Shaoir Àmhaichte, an Eaglais Bhaisteach agus mar sin air adhart.)

Bha e ìomhaichidh gu leòr a rèir coltais, gun deànadh an aon sgoil an gnothach do chlann an dà eaglais. 'S math gum b' e seo a' bheachd a ghabhadh air a' chuic, air sgàth na cloinne, agus a thaobh cogsais. Tha sinn a' faicinn mar a tha riaghaltais is comhairlean foghlum (agus mar sin faodar a ràdh an sluagh air fad) deònach sgoiltean air leth a thoirt do na Cathligich. Tha an t-ullachd airaidh seo air a mheas freagarrach agus ceart, a dh' aindeon an uallach anabarrach a tha e a' cur orrasan air a bheil curam — stìrindh an fhoghlum.

'S math nach d'farr an dà eaglais Albannach ud eile sgoiltean dhaibh fhein. Nan robh iad gu dearb air a bhith sealltainn ri buaidh nan sgoiltean air creidimh, s' math a dh'fhaodadh pàrantan na h-Eaglais Shaoir a bhith teagamhach nam bitheadh a' chlànn aca fo churam tidseir a bhuidheodh an eaglais eile, agus vice versa.

Dè na beachdan a dh'fhaod-

dadh tidsear a chur bun os cionn? Ged nach robh an sgaradh eaglaiseach follais, each an Camascros, s' fheudar gu robh buaidh aige airson sin. Mar a chunnaic mise e, bha an Eaglais Shaoir a' cur am barrachd uidh ann an aoradh agus ann an creidimh: bha iad a' dol riutha na bu dèine. Bha na seirbheasan aca na b'fhàide. An àm an t-samhraidh, nuair a bha coigreach no dha an làthair, dh'fhaodadh tu suidhe troimh dha shearmon, fear Beurtia agus fear Gàidhlig.

Cha b'ghnàthach leam ged a theireadh fear sgaitheach gur minic a thugadh searmon Beurtia seachad ged nach robh fèar idir air. Cha robh aig a' lethseul dha'n mhinistear a shealltainn cho fìleanta sa bha e an cainnt usal na Gall. Tha seo a' cur 'nam chuimhne aon de sguilchdan beaga an Ollaimh Aisdaidh Domhnallaich nach maireann, mu mhinistear a' tionndadh bho'n Bheurla gu'n cluinneadh a' cheart fhear cuid de luchd-ionnsachaidh an lath an diugh air an dearbh phuing sin!

Aig na comanachaidhean bha na seirbheisan an comaidh fada, ach bha e annasach guthan ura a chluinn. Tinn. Anns an Eaglais Shaoir, bhitheadh dithis mhinistearan a' tighinn, uaireannan deagh astar. Bha sinn car molteil as a sin, oir cha bhitheadh aig an eaglais eile, ged a bha iad, a rèir aithris, na bu bheartaiche ach aon duine a tighinn, agus am fear sin fhein as an ath pairtear.

Mu choinneamh mhinistear coimhich mar siud dh'fhaoidte cùil a chur ris na cleasan beaga a chuireadh seachad an tìde air na sàbaiden eile — a' cunntas nan rann anns a' Bhiobhal a bha a' toiseachadh leis an aon litir, a' cunntas nan lòsan anns na h-uinneagan, agus a' dearcadh gu falachaidh air nìgeanan a' mhinistear, is iad 'nam suidhe anns na suidheachain tarsainn. B'eadharts mòr a bh' ann nuair a ruigeadh balach air uilfin a chur air an dasc mu a' choinneamh.

A dh'aindeoin cion stòdachd na saoilleadh neach gu robh mise a'neolach air b'ghn nan searmon. Mu'n àm air a bheil mi a' bruidhinn, no chionn còrr is leth cheud bliadhna, bha an teagasg air a stèineachadh air an dearbhadh a dh'fheumadh tu fhaotainn, gum bitheadh tu caithream na slorraidheachd anns an àite cheart, agus gu h-àraidh gun seachnadh tu an t-ionad mi-chomhfhurtail far am bi teine nach fhaodar a mhùchadh, maille ri gul agus giosgan fhiaclach.

Air an làimh eile bha an Eaglais Stèite a' tòiseachadh air a' chur am mach nach robh gach ni anns a' Bhiobhal ri a ghabhail gu litireil, agus

gu faodadh daoine mar sin am mineachadh fhein a chur air gnothaichean mar a bha inifrinn, a bha 'na chùis dhragh gun sgar. Chum an Eaglais Shaoir orra agradh gu robh gach ni anns a' Bhiobhal fìor direach mar a tha e sgrìobhta agus cho fad às aithne dhomh, ge bith de na baraillean a dh'fhaodas cuid a cumail aca fhein, se sin teagasg na h-Eaglaise gun an lath an diugh.

Gun teagamh, an eileanan is an àiteachan eile fada o chòlaistean is o bhailetan, cha robh an t-eadarthealachadh teagaisg seo a' tighinn m' follais gu'n aon lre. Ach bha an t-eadarthealachadh ann. Bha an Eaglais Shaoir a' cumail choinneamhan ùrthim am meadhan na seachdoine. Rachadh duine no dhà d'he'n Eaglais eile do choinneimh d'he'n t-seòrsa nam bitheadh i ann an taigh coimhearsnach ach cha d'rachadh duine duibh ann nam bitheadh i anns an eaglais no an seòmair coitach ri rann sgòile. Cha robh na roinneamhan seo aca fo an rian fhein.

Bha muinntir na h-Eaglais Shaoir, seann bhoireannaich mar bu trice, a' coiseachd astaran fada, gu comanachaidhean. Artist bha sinn a' meas gu robh beusachd airaidh air iarraidh orrasan a bha a' "togail fianais" anns an Eaglais Shaoir. Bha e mòran na b'fhàsa, shaoil leinn, co dhiù bha sin ceart no cèarr, cead comanachaidh fhaotainn anns an Eaglais Stèite.

Teagamh mar sin gun robh seòrsa de thruas againn ri muinntir na h-eaglais eile, agus s' dòcha ìomagain mu'n "staid spioradail". Airson sin nuair a chitheadh mu mhàthair agus cuid duibh cho càird-eil, bha e a' toirt misneachd dhomh (agus do Shaoirac eile) nach b'ann an cor uile gu leir gum dòchas.

Ged a tha aiream' an t-sluagh air a dhol sìos gu mòr o'n uair ud, tha an dà eaglais an siud fhathast. Se gnothach muldach a th'ann 'nam beachd-sa, far am faodadh aon choimhthional a bhith le fichead anns an èiseachd, gu faic sinn a dhà le deicheadear agus, mar a chunnaic mi fhin, uaireannan nas lugha na sin.

P.S. Facl beag buaireasach. Tha Doa Diciadan againn agus an seo an Eilean Diarmid na mi gun Sruth na seachdinn seo chaidh fhaicinn fhathast. Cha robh fìd fear ri fhaotainn an Caol Loch Aillse. Na chaidh a tha fad air ais!

Donnell Grant

Tha e 'na aobhar bhròin dhuinne a bhith g'inn-eachd do ur luchd leughaidh gur i seo an earraim gum d'heireadh a thig am follais bho lamh Dhomhnuil Ghrannid. Chaochail e 'san Spain air a cheud latha de'n mhios.

MAIRI NICAONGHAIS

Smath is aodach Chloinne

Palpeair sgrìobhaidh
Gleirsane eile

Tairbeart na Hearnadh

Celtica - today

A look at Alba — Breizh —
Cymru — Eire — Kernow —
Mannin

by P. Berresford Ellis

The Celts are people who belong to small nations. Therefore the Celts have a kinship with fellow small nations. Whenever a small nation is destroyed, starved, conquered or occupied, the Celts more than other nations—because they, too, have experienced destruction, starvation, conquest and occupation—should be foremost in condemnation and protest at such an event.

The conquest of the 16 million citizens of the Republic of Biafra is yet one more bloody page in mankind's history—another example of man's inhumanity to man. That such an event could happen today shows just how little man has really progressed; that the government should join their imperialist colleagues, the USSR, in supplying arms to the imperialist Gowon regime to bring the helpless Biafrans to heel should be a source of shame and guilt to all citizens who let such a government rule.

That the government that rules our poor countries can actually connive in the destruction of a nation of 16 million in this day and age, and pretend that they are doing so for humanitarian reasons and for the unity of the Nigerian State, does not augur well for the future of the Celtic peoples.

One thing that imperialists never seem to learn is that unity and peace can never be achieved by the right of military might and conquest. Anyone who has read the Ahiaira Declaration by Emeke Ojukwu cannot help but agree "Biafra's eventual triumph has never been in doubt." Conquest and occupation, no matter how many centuries that occupation lasts, can never crush a people's spirit to be free. Biafra's cause—the cause of freedom and peace for small nations—must succeed, for it is the Celtic cause.

Dafydd ap Iwan, the Welsh pop singer who is also chairman of *Cymdeithas yr Iaith Gymraeg*, has been voted top Welsh pop singer in a poll run by *Y Cymro* (the Welsh national newspaper). Ap Iwan, whose satirical song about the investiture, *Carlo*, was in the Welsh best seller lists for most of 1969, was awarded the accolade for his song *Croeso Chwedeig Nain*.

The pop group *Hogid' Wuddia* came second with *Safon yn y Bwlch* and Huw Jones came third with *Dwr*.

Unfortunately Dafydd ap Iwan was not free to receive his award as he had just begun a three month sentence in Cardiff gaol after refusing to pay £58 in fines for painting out English road signs and erecting Welsh ones. The sentence of this popular Welsh figure has triggered

off a series of protests throughout Wales.

Fifty students barricaded themselves into the courtroom at Carmarthen, and prevented the quarter sessions court from sitting. In Aberystwyth, 27 students sat down all through the night in the local courtroom. In Bangor, more than 100 people stood outside the courtroom and police station with posters protesting while 600 people marched through Cardiff and handed in a letter of protest to the prison governor.

A petition for the pop singer's release is near to realising 10,000 signatures and a fund has been started to aid his wife and child.

A statement has been issued by the *Cymdeithas yr Iaith Gymraeg* executive states: "Dafydd ap Iwan has become the symbol of all that is best among the youth of Wales. By putting him in prison the authorities have ensured the success of the movement he leads.

"Whenever the State has opposed the spirit of liberty it has used the dead force of the law. But in prison, Dafydd ap Iwan will continue to inspire the young people of Wales."

A 26 year old school teacher, Geraint Eckley, who has also just served a prison term over the language question, comments: "One's language is part of one's personality. Thousands of people like me use Welsh all the time. It is the language that weaves our thoughts. It is closely associated with the best things in our civilisation. For these reasons alone it is worth going to prison for. The language is in an inferior position, and that makes us feel inferior."

How true this is of the Scottish (Gaidhlig) speakers.

Of the *Cymdeithas* painting out English signs campaign, Eckley said: "The daubing shook people out of their apathy. It was the opposite of hooliganism because its aim was to preserve, not destroy, something old and beautiful. Unlike hooligan, we accepted responsibility for what we did."

I am pleased to report that the Scottish postal campaign—sending letters addressed entirely in Gaidhlig to people in Gaidhlig speaking areas—has started. Each letter addressed in the language contains a slip addressed to the GPO asking, if the letter should be returned, for a reason why it has not been delivered as the envelope is addressed in one of the living indigenous languages of the British Isles. The more letters the GPO receive, the more will they take note and institute machinery so that the Scottish people can have this basic human right—the right to address mail in their own language!

FRANK TALK

PRESSURE ON THE PRESS

In the past week or two the pressure has been on the British Press over the reporting of incidents in Biafra. And then Mr Brian Walden, M.P., seemed to be aiming at the Press again in his personal privacy Bill. The result has been doubt in the public mind on the veracity of what it reads in its daily newspapers. But is it all a crafty political move to put the Press in a bad light, particularly during the next few months with the General Election looming on the horizon? One wonders?

COCK-A-HOOOP?

The recent Tory huddles, and particularly the one last weekend spells a high tide of confidence and optimism about the outcome of the next General Election. Not one but four opinion polls put the Tories ahead. It is essential that the policies they offer to the British public are good ones. Not only that, but sensible too. No pie in the sky. The public have had more than enough of that. Otherwise, there will be slim Tory majority which is worse than useless so far as good, and continuous, Government is concerned.

MULL FACES DESERTION

One of Scotland's must beautiful tourist haunts is in grave danger of becoming a ghost island. Mull, once a thriving community, is faced with an ageing population.

Twenty years ago there were over 10,000 people on Mull. Today there are under 2000—most of them either too young or too old to work.

Sheep now outnumber people by eight to one.

The island is desperately in need of young blood—particularly newly-married couples willing to settle there—and new industries that would guarantee employment to youngsters leaving school.

At present the Forestry Commission employs the greatest number of islanders—61. But the basic industry is still farming.

Even the land, however, is not what it was. Years of neglect has left large areas of the island covered in bracken and heather. The sheep are fast running out of grazing land.

There have been rumours of a fish-processing factory opening. It would provide much-needed employment and act as an incentive to those of school-leaving age.

Islanders say if something doesn't turn up, Mull could be virtually deserted in another 5-10 years.

REAL MIRAGES

The Israeli forces have steadily increased both the quality and quantity of their attacks on their Arab neigh-

bours. They even include a few laugh-raising episodes such as absconding with a few French gunboats and an Egyptian radar station of Russian origin.

Now there seems to be imminent the sale of 100 Mirage planes by France to Libya. Undoubtedly this will upset what is at present an uneasy balance between Arab and Jew forces. One does not envy those who have to make the decisions to supply arms to one or other of the opposing sides.

Q.E.2

It was only a bout of teething troubles after all. The great stushie that went up when the Q.E.2 was launched and then failed to take to the Atlantic waters on time was so much hot air. In fact, the ship, to the

amazement of many people, is making good profits for Cunard; and she has the prospect of increasing her gains once the United States liner, *United States*, dies a natural death. In fact after years of losses, Cunard shares are a good buy.

SO MUCH HOT AIR?

Mr Wilson's American visit does not seem to have come off, according to reports. Britain's behaviour must always run second to the American, particularly economy-wise. But the real snub was the confirmation of the continuity of the American Consul office in Rhodesia. Obviously, when it comes to brass tacks, American interests are all-important to support for British morality pleas over U.D.I. in Rhodesia.

DOMHNALL GRANN



Sheid gailion

Fuar a' gheamhraidh,

Dh' aindheoin teas,

An dùthaich chein.

Reòth bearn

An tìr d'àraich,

Tìr do ghaoil,

Do shaothair.

Cha dean fàs earraich,

Blàths samhraidh,

An beàrn a lionadh.

Thig foghar abaich

An lànachd tìm,

Saorar dualchas, cànan.

Cha lionar am bearn

Ach aithidh an reothadh.

Donnchadh MacLeod

THE FACE OF LEWIS

Islands are very much like people. They show their own characteristics which are typical of them and of no other islands. The Outer Isles are a case in point. And particularly Lewis, where its open, almost honest, face shows the very strength of line which distinguishes a Lewisman from another islander. And even compared with its uncomfortable Siamese-twin island, Harris, Lewis manages to show the individual.

It is the largest and most populated island in the Western Isles group. Because of this it has been able to withstand to a certain extent the external influences which have eroded the inborn characteristics of some of the other Hebridean islands. The island has often been called remote. Yet it is only a handful of hours away from London. It is possible to fly from Stornoway to London in the time it takes a train to puff away down the line from Inverness to Edinburgh. This significant fact has never escaped the attention of Stornoway businessmen, who are more familiar with the world's biggest commercial capital than the capital of Scotland.

Lewis is probably more significant today than at any time during its history. It numbers among its population some of the most individual of men who are fast becoming what the island—indeed the islands—have lacked for a whole generation: men of leadership and innovation, with native talent and undoubted ability.

This is not a statement of mere praise. For it is a fact that more is happening in Lewis today than in any other place in the western Highlands. And what happens in Lewis today may well be what will happen elsewhere in the Highlands tomorrow.

Lewis is a large island, being

some 404,184 acres in extent. Much of this is moorland: deep peat, in places up to 15 feet, and brackish lochs teaming with trout. In a past age, Lewis was wooded. Climatic changes and historical event (the Norse got the blame a thousand years ago) denuded the face of Lewis of its trees.

But the face is changing. A century ago Sir James Matheson, who bought Lewis in 1844 for £190,000, embarked on a programme to establish woodlands. By far the biggest concentration of trees was, and still is, the policies round Lewis Castle, Stornoway. Here some three hundred acres of woodland are a heritage enjoyed by the burghers of the town.

Other pockets of trees were established, at the head of Loch Roag, on the west of the island, and in Glen Valtos in the parish of Uig.

In 1932 the Forestry Commission made a tree-planting contribution in Lewis: a ten-acre plantation at Balallan, and a four-acre site in Glen Valtos. Both these are, after some hard weaning years, flourishing. But 14 acres of woodland hardly constitute a major advance in forestry. A recent Forestry Commission survey indicated that under 400 acres were suitable for afforestation; and these were made up from some 23 scattered plots.

Yet—and this is one instance of Lewis leading the way—the Forestry Commission is now being given the chance to change the face of the island. An afforestation scheme of some 500 acres is to be carried out on the Garrynahine estate belonging to Mrs Elizabeth Perrins.

This step is of the utmost significance for the economic future of Lewis, and for the relationship between crofter and

landlord. Too often in the past this relationship has been hard, biting, and inflexible. In particular, the crofter was understandably unwilling to leave hold of his good land for planting trees.

Before the scheme could get

by F. G. Thompson

the go-ahead, the right of usage of the area to be planted had to revert to the landlord. This was agreed to by the crofters of Callanish. Two hundred and eighty-five acres of the com-

mon grazings belonging to the township were included in the scheme. Of the Garrynahine estate land, another 220 acres made up the scheme. Labour for the scheme will be drawn from the affected township and others in the area.

As for the land, it will be drained, and the trees will provide some much-needed shelter for crofting livestock. Roads will be made so that previously inaccessible peat banks will be

made available. On the matter of wind-breaks the Lewis crofters have been active. Though the resulting timber will have no great commercial value, it will provide a native source of wood for fencing and similar purposes, hitherto imported at some cost.

The face of Lewis is also changing in another respect. For centuries the great mass of peat on the island's surface has attracted the imaginations of many. The deposits cover some eighty per cent. of the land area: some 85 million tons of solids.

In 1947 a Survey sponsored by the Ministry of Fuel and Power indicated that the deposits were suitable for large-scale utilisation. Of particular significance was the fact that the calorific values of peat samples averaged out at about 10,000 BTU/lb., almost equivalent to coal.

Sir James Matheson, with an eye to reclaiming the peat, employed none other than Alexander Smith, who was one of the best known "speculative" agriculturists in Scotland at the time. He had already transformed the Carse of Gowrie. Could he not do the same in Lewis?

His attempt was a brave one. Some seven miles from Stornoway, at Achmore, sixty acres of unmoving bog-moss, three to eight feet deep, were forced to co-operate. The B.minus results are still to be seen today. Smith, after his first visit to

Lewis in 1844, spoke to the members of the august Glasgow Philosophical Society.

Improvement was possible, he said. And it would not be far off before visitors to Lewis would find "a green, pastoral land instead of a dreary waste."

It is not known whether the late T. B. MacAulay of Montreal read of Smith's imprudent real of Smith's imprudent real. At any rate he established the experimental farm, the MacAulay Farm, just outside Stornoway. Again attempts were made at cultivation. The experiment was to some extent mis-managed, and the high hopes of 1928 fizzled out.

But one lesson was learned. By simply dressing with shell-sand, of which there are large quantities available on the shorelands, by applying some form of phosphate, and seeding with some cheap clover or ryegrass—involving no cultivation—large areas of moorland can be persuaded to do a good job of work.

B.B.C. CRITICISED BY THE FREE KIRK

The British Broadcasting Corporation receive blasts from the Free Church Presbytery of Lewis in their annual report on religion and morals published last week for their sex-education programmes for primary schools.

On sex education the report states: "The teaching of this subject will naturally lead to the discussion of codes of conduct. It is here the danger lies, namely that the subject might be taught from a relativistic point of view without regard for the Christian and Biblical view."

"We understand that parents can withdraw their children from these classes and that teachers can object to their involvement in the programme, but we trust that the B.B.C. will drop their scheme and thus make it unnecessary for parents to take such drastic action. There is no evidence that there has been any demand from the public to suggest that such instruction is needed or desired."

The report also reads: "Drinking still continues to be a serious blot on our society. The increase in the number of licensed premises in Stornoway and in the rural areas of the islands is alarming. It is a matter of great regret that with the granting of liquor licences in rural areas drunkenness is on the increase in these areas, especially among our young people."

TEXT FOR THE TIMES

Tha uile shlighean duine glan na shuilh fhèin; aih cothromachidh an Tighearna na spiorad.

Gnath Phalac, C. 16, R. 2.

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

Proverbs, Ch. 16, V. 2.

PROVERB

Bheir eu-dochas misneachd do'n ghealtair.

Desperation will give courage to a coward.



Year Of Planning And Crises

The Scottish Arts Council was "much concerned with a re-examination of its policies and practice over the whole field of its activities during the year 1968/69. The year was one in which this process of sensible planning and rationalisation was intermittently interrupted by major or minor crises."

This is stated in the section of the Scottish Arts Council in the 24th annual report of the Arts Council of Great Britain.

Financial crisis, states the Scottish section of the report, has become endemic. "We are in a particularly difficult situation at the present time where the notable increases in the council's allocation of three to four years ago have been succeeded by the years of squeeze and freeze and financial stringency."

A total of £693,000 was paid out by the council to the arts in Scotland in 1968/69 compared with £647,000 the previous year. Music received £279,000 and £212,000 went to drama.

Dealing with drama, the report states that the Scottish Arts Council supports eight professional theatres and with one or two exceptions, these received the same grant from the council in 1968/69 as they did two years previously.

"In very few cases indeed have other sources of revenue increased in such a way as appreciably to help to meet rising costs. If one assumes a 7 or 8 per cent. rise in costs annually, it would seem that the theatres will require a 20 to 25 per cent. rise in 1970/71 to be back where they were in April 1966."

"It is worth stressing the Arts Council's responsibility in this situation. Whereas ten years ago the Citizens' Theatre, for example, received from the council £3,000, which was enough money for the company to present one or two rather lavish productions and bring up an occasional star performer, the theatre is now in receipt of £1,000 a week in Arts Council grants."

On the visual arts, the report states that a new phenomenon has been the non-profit-distributing art gallery and both the Richard Demarco Gallery in Edinburgh and the Compass Gallery in Glasgow, successor to the Charing Cross Gallery, have received substantial grants from the council, although it would be improper to ignore the very large contributions which the private backers of these galleries have made, and are continuing to make, to them.

The report points out that the arts are expensive because they cannot be mass produced and that only a limited amount of money is available to the Scottish Arts Council which carries responsibility for the health and life of most of the organisations which it recognises as representing the professional arts in Scotland.

A Visitors Impression of Stornoway

Stornoway is a pretty town. The best way to enter it is by sea, with the populous Point to the north and the rocky Lochs coast to the south and the memory of the Iolaire over all.

Certainly the flight over Point is most interesting with fine views of the hinterland but the drive from the airport gives the worst impression to the visitor for the first time.

The North and South Beaches are a splendid bit of townscape and many of their buildings have fine architecture. The Town Hall is perhaps an unfortunate intrusion and Lewis Castle is a quaint piece of Scottish Baronialism. Its grounds and woods make a fine background. The walk along the shore to the River Creel is very lovely. What a strange idea it was to build such a large bird bath beside the River Creel. It commemorates a deceased "Gael" who liked visiting the island.

The group of old buildings near the Crown and Lewis Hotels is attractive and well cared for. One regrets that the ruins of the original castle were removed by the progressives of the last century. It would be splendid if a statue or even a plaque were erected near to its site to commemorate that great Gael and Lewisman Neil Macleod, the scourge of the Fife Adventurers.

Cromwell Street and Perival Square come into the inner harbour at ann gair. The small rookery in the Square must be quite unique for, of necessity, the nesting birds are only a few feet above the passers by. It and its larger neighbour in the Castle grounds may well be the only rookeries in the Outer Hebrides.

Francis Street, too, is a fine street with its colourful well kept old houses. Other towns could take a lesson from it. The Victorian houses and their gardens next to the Sheriff Court are lasting testimony of the good taste and prosperity of the businessmen of the last century.

Doubtless there will be changes in the name of progress and development in these streets but it is to be hoped that the Stornoway people will see to it that the new buildings will not violate and ruin the environment. If they wish to see how to ruin natural assets they should look at what has and is being done to Inverness's Castle Hill and riverside. Let them reflect too on the generations of Invernessians who will have to live with these monstrosities.

Now A Gaelic Youth Club

Gaelic-speaking youngsters from all over the Highlands and Islands domiciled in Inverness to continue their studies or to work now have the opportunity to get together once a fortnight.

With the formation of the Inverness Gaelic Youth Club (Oighridh Ghaidhlig Inbhir-nis). The club, which meets every second Wednesday in Culdueth Hall, was formed last month and on its first night attracted eighty young people between the ages of 12 and 20.

Activities at the moment are confined to games such as darts and table tennis, with a dance at the end, but later it is hoped to offer guitar instruction. A fortnightly news sheet is also planned and a bigger magazine production may come out in June.

Gaelic teachers in Inverness are giving the youngsters a hand with the organisation of the club and sit on committees. One of them, Mr Duncan MacQuarrie, Gaelic teacher at Inverness Royal Academy, said this week: "The idea of the club is to give Gaelic-speaking youth in Inverness a focal point. There has been a definite need for this and the club should help them to keep their identity and preserve their heritage."

The club's main committee is composed of representatives from Inverness High School, the Academy, and the Technical College Hostel with two additional members.

Grants Aid For Highland Publishing Venture

With the publication recently of its first book printed in the Highlands, Club Leabhar, The Highland Book Club, announces grants from the Scottish Arts Council and the Highlands and Islands Development Board.

The grant of £250 from the Scottish Arts Council is made under the Council's Grants to Publishers Scheme which encourages the reprinting of out-of-print literary works of Scottish interest.

The grant of £400 from the H.I.D.B. is a non-economic grant made to enable Club Leabhar, which is a Registered Company, to function and produce its first publications.

Mr Francis Thompson, a Director of Club Leabhar, said today that the grants had enabled the Company to start its career sooner than had been expected.

"As a publishing agency, we aim to place work with printing firms in the Highlands and thus justify the Board's substantial grant."

The club's first book is THE SERPENT, by Neil M. Gunn, which first appeared in 1943.

The first book in Gaelic will be published towards the end of February. It is a new novel by Iain Crichton Smith.

Five Major Road Schemes

Five major road projects in Scotland costing altogether £23m. are due to open this year. They are:

£4m. 6-mile motorway between Newbridge and Dechmont on the Edinburgh-Glasgow M.8. End of the year.

£3m. 2½-mile motorway between Newbridge and Muriehall on the Edinburgh-Stirling M.9. End of the year.

£2m. 4-mile Kirkpatrick-Fleming-Gretna Diversion on the Glasgow - Carlisle A.74. Spring.

£3m. 1-mile Alexandria Bypass Stage I in Dunbartonshire. Summer.

£11m. Kingston Bridge, Glasgow, and approach roads. Summer.

Details of Scotland's road programme are given in the current issue of *Quarterly Report* on economic development,

issued by the Scottish Office. It states: "The major objectives in the White Paper on the Scottish Economy for road construction up to the end of 1970 are being achieved."

"The target for dual carriageway trunk roads and motorways was to have 209 miles in use by the end of 1970. At the end of 1969, 194 miles were already in use and construction was under way on a further 32 miles, 18 miles of which will be completed by the end of 1970. The target set will therefore be achieved."

So far 53 miles of motorway are in use, about 20 miles are being built, and altogether 136 miles are planned.

Other subjects include developments on the Clyde, Wheatley Report comments, expansion in the food processing industry, progress in container transport, and a rising demand for telephones.

RIVER OYKEL CROSSING



George Nicholson (extreme left) and Donald Barr (on Mr Nicholson's left), both S.N.P. prospective candidates with other officials at a recent visit to Strathoykel.

Mr George Nicholson, S.N.P. prospective parliamentary candidate for Ross & Cromarty said, after a recent visit to Strath Oykel, that an appeal was being made to several authorities for assistance in providing a crossing of the River Oykel. The County Councils concerned are being asked to finance approach roads and the Highlands and Islands Development Board, The Army and the Forestry Commission are being asked to contribute to the building of a ford.

Population halved

"This is a case of the modern Highland Clearances," said Mr Nicholson. "In ten years the population has been completely halved and where formerly there were two schools, today there is none. At present another family of five is planning to emigrate to Australia. A massive combined operation by all these authorities can prevent the complete extinction of this Highland Community."

Mr Nicholson continued

"These people are not asking for charity. Local men are prepared to give their time free to help build this ford. The residents have formed an Association to support the campaign for the crossing and a fund has already been started. These people pay taxes and yet they are still prepared to help finance the ford out of their own pockets."

Mr Nicholson criticised the apathy of the County Council. Even if the County Council decided a ford was too costly, they might have investigated conversion of the railway bridge as a duel road/rail crossing similar to the Connell Bridge in Argyll. Alternatively the County Council could have approached the Forestry Commission to complete the road from Langwell to Oykel Bridge. He himself is writing to the Forestry Commission asking them to consider this proposal.

Mr Nicholson appeals to all interested parties to offer assistance as a matter of urgency.

AG INNSACHADH NA

LE IAIN A. MACDHOMHNAILL

LEASAN A H-AON DEUG

FANNY CRADDOCK NO
FANNY HILL

Tha na leasan air
cocaireachd nas fheu-
maile na sin.



Tha Murchadh a' feitheamh ri Sine aig an rathad.
Murdo is waiting for Jean at the road.
Cho robh fios ag Murchadh gun robh Mairi a' dol do'n bhaile.
Murdo did not know that Mary was going to the village.

Murchadh: Ciamar a tha na caileagan?

Mairi: Na caileachan a' Murchaidh.

Sine: Ciamar a tha thu fhèin a' bhàlach?

Sine: How are you yourself lad?

Murchadh: Glè mhath gu dearbh.

Very well indeed.
Cha robh fios agam gun robh Mairi
I did not know that Mary was
a' dol do'n bhaile.
going to the village.

Mairi: Neither did I (know)
Cha robh duil again a dhol do'n bhaile idir.
I did not expect to go to the village at all.

Sine: Bha mise ag iarraidh oirre a
I was asking her to be
bhith faibh comhla ruinn.
going with us.

Murchadh: Glè mhath gu dearbh.
Very good indeed.

Mairi: Na caileachan aig an taigh?

Is Alexander at home?

Mairi: Chanell. Tha e fhèin agus

No, he and

Seumas anns a' mhonadh.

James are in the hill.

Murchadh: Tha mi cinnteach gum bi
I am sure that they will be
id anns a' mhonadh fad an latha.
in the hill all day.

Mairi: Tha mi an dòchas gum bi
I hope that they will be
Thuir iad gum bi ma
They said that they will be if
bhith anns an latha math.
the day will be good.

Murchadh: Bithidh an latha math.
The day will be good
Tha coltas math air co dhiubha.
It looks good anyway.

A bheil sibh ceart a nise?

Are you right now?

Sine: Tha. Am bi sinn a' falbh mata?

Yes. Will we be going then?

Murchadh: Glè mhath.

Very good.

Cuine bhithas sibh a' tilleadh?

When will you be returning?

Sine: Nach robh thu ag ràdh gum bi

Were you not saying that you

thu a' tilleadh aig uair?

will be returning at one o' clock?

Murchadh: Am bi sin ceart gu leòr a' Mhairi?

Will that be alright Mary?

Mairi: Bithidh gu dearbh.

Yes indeed.

Dè an uair a tha e nise?

What time is it now?

Sine: Tha e cairteil gu an uair deug.

It is a quarter to eleven.

Mairi: Cò tha stad aig an drochaid?

Who is there at the bridge?

Sine: Bithidh Calum Ruadh.

It will be Red Malcolm.

Mairi: A bheil e ann a' dol do'n bhaile?

Is he going to the village?

Murchadh: Oh chanell. Bha e anns a'

Oh no. He was in the

bhaile tràth anns a' mhadainn.

village early in the morning.

Sine: Nach e a tha easgaidh?

Is he not active?

Mairi: Is e gu dearbh.

He is indeed.

Chanell Calum leig.

Malcolm is not lazy.

Sine: An e slat a tha aige?

Is it a rod that he has?

Murchadh: Chan e. Tha fhios nas e.

No. Surely not.

Sine: Is e gu dearbh.

It is indeed.

Tha mi cinnteach gu bheil e

I am sure that he is

dol a dh' iasgach.

going to fish.

Mairi: Tha fhios nachèil.

Surely not.

Bha e ag iasgach an raoir.

He was fishing last night.

Murchadh: Is e tha aige ràmh.

It is an oar that he has.

Sine: Is e gu dearbh.

It is indeed.

Mairi: Ach c'ait am bi e dol?

But where will he be going?

Sine: Tha mi cinnteach gum bi do'n chladach.

I am sure that he will be going to the shore.

Murchadh: Nise mata. C'ait a' bheil sibh

Now then. Where do you

ag iarraidh a mach?

want out?

Sine: Nach e sin am banca?

Is that not the bank?

Murchadh: Is e. A bheil sibh a' dol do'n bhanc?

It is. Are you going to the bank?

Sine: An e mise dol do'n bhanc?

Is it I going to the bank?

Is dòcha gum bi Mairi a' dol do'n bhanc.

Perhaps Mary will be going to the bank.

Mairi: Chanell gu dearbh.

No indeed.

Tha airgid gu leòr 'nam sporan.

There is plenty of money in my purse.

Murchadh: Thugann thu comhla riutusa mata.

You come with me then.

Mairi: Glè mhath. Stad thu an seo.

Very good. You stop here.

Sine: Nise mata Murchaidh bithidh.

Now then Murdo we will be

sinn aig a' bhanc aig uair.

at the bank at one o' clock.

Murchadh: Glè miath mata.

Very good then.

Mairi: Mar sin leibh.

Goodbye.

Mairi: Mar sin leat agus tapadh leat.

Goodbye and thank you.

Sine: Mar sin leat a' Murchaidh.

Goodbye Murdo.

Read this passage and answer the questions which follow it.

Bha Murchadh a' feitheamh ri Sine aig an rathad ach cha robh fios aig Murchadh gun robh Mairi a' dol do'n bhaile idir. Bha Mairi ag innseach do Murchadh gun robh Alasdair agus Seumas anns a' mhonadh. Bha Murchadh ag ràdh gun robh coltas math air an latha agus bha Mairi glè thoilichte oir bha duil aig Alasdair agus Seumas a bhith anns a' mhonadh fad an latha. An uair a bha iad a' dol do'n bhaile chunnac iad Calum Ruadh aig an drochaid. Bha Murchadh ag ràdh gun robh ràmh aig Calum agus bha e a' smaoinachadh gun robh e a' dol do'n chladach.

Bha iad ag a' bhanc aig an uair deug ach cha robh Sine na Mairi a' dol do'n bhanc.

1. Cò bha a' feitheamh ri Sine?

2. Cò eile bha dol do'n bhaile?

3. C'ait an robh Alasdair?

4. Cò chunnac iad aig an drochaid?

5. C'uin a bha iad ag a' bhanc?

GRAMMAR

The Copula 'Is' and Personal Pronoun

Affirmative: Is e sin Calum, that is Calum.

Negative: Chan e sin Calum, that is not Calum.

Question: An e sin Calum? Is that Calum?

Answer "yes" — Is e.

Answer "no" — Chan e.

The Regular Verb

Verbal Nouns

Ag iasgach, fishing.

A' smaoinachadh, thinking

Infinitive

A dh' iasgach, to fish

Irregular Verb

Verbal Noun

Ag ràdh, saying.

The verb "to be" — Infinitive

A bhith, to be.

Male Nouns with and without the Definite Article

Banca, a bank

Am banca, the bank

Balach, a lad

Am balach, the lad

Airgid, money

An t-airgid, the money

Coltas, appearance

An coltas, the appearance

Feminine Nouns with and without the Definite Article

A' chailag, a girl

A' chailag, the girl

Cailteach, an old woman

An t-slat, the rod

Ràmh, an oar

An ràmh, the oar

Adjectives

Easgaidh, willing, active.

Tràth, early

Leig, lazy.

Common words and usage

Cha robh fios agam, I did not know.

Tha coltas math air, it looks good.

Ceart gu leòr, alright.

'Nam sporan, in my purse

Is dòcha, perhaps.

an cruinne

Ma tha Gàidhlig agad
Nochd e, 's cleachd do
chanan.

are YOU

fluent in Gaelic?
learning Gaelic?
interested in Gaelic?

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GAIDHLIG

EXERCISES

A. Complete the following sentences by filling in the blanks.

1. Tha airgid gu leor phòcaid.
2. C'ait robh Calum dol?
3. C'uin' a thu tilleadh?
4. Bha iad aig a' aig aon deug.
5. Bha math an latha.

B. Give the answer "yes" to the following.

1. An robh a'airgid aig Mairi?
2. Am bi Calum a' dol do'n chladach?
3. A bheil Sine a' dol do'n bhaile?

C. Give the answer "no" to the following.

1. An robh Calum anns a' bhaile?
2. Am bi Sine a' dol do'n mhonadh?
3. A bheil Mairi aig an taigh?

Da Amhrain mu na Bailtean Mora Erchie Easterhouse

Seall air Erchie Mac na Gaidheal
B' ann Easterhouse a rin e tamh
Measg nam beanntan concreit arda
Far an deach a chuir an laimh.

Athair thanaig as na beanntan
'Mhathair as na h-Innse-Gall
Los gum faigheadh Erchie cothrom
Nach faigheadh e 'san duthaich thall.

Chan eil dualchas aig Erchie
Dh'fhalbh sin ann measg na smuid;
Is maing dhuinn a rinn a cheusnadh
S e 'san fhaing an sud mar bhruid.

Fada thall tha beanntan farsuinn
Far 'm biodh Erchie 'dol dha dheoin
Mura biodh an coirgeach grannada
Losgadh gunna air na h-coin.

Caisteal Bainne

Theid mi dhachaidh, ho ro dhachaidh
Theid mi dhachaidh troimh na sraidean
Theid mi dhachaidh, ho ro dhachaidh
Far a bheil mo bhean 's mo phaisdean.

Fada thall an Caisteal Bainne
Caisteal Baineid boidheach lurach
Cha bhi mi a' dol air aineol
Do na gleanntan fraochach flurach

Fhuair mo pharantan an arach
Fada thall 'na gleanntan fasail
Far a bheil gach tigh 'na larach
S chan eil fuaim ann ach lamhach

Theid mi dhachaidh, ho ro dhachaidh
Theid mi dhachaidh troimh na sraidean
Gheibh mi bus gu Caisteal Baine
Far a bheil mo bhean 's mo phaisdean.

UILLEAM NEILL

HIDB Aid For Council Projects

Assistance from the Highlands and Islands Development Board for several projects by Inverness Town Council was promised in Inverness on Tuesday by Sir Robert Grieve, chairman of the board, during a conference with council representatives.

Among the projects are a Highland university campaign; a central area development study of Inverness; a feasibility study of the Longman industrial estate; and a proposed civic centre at Eden Court.

On the proposed Highland university, Sir Robert said after the conference that both authorities were agreed that a university was highly desirable, but they recognised that a great deal of hard work had to be done by the sponsoring committee.

Matter Of Urgency

"We agreed to treat the initial preparation of a campaign as a matter of urgency and the board will be glad to help the Town Council in any effort, technically and financially," he said.

The board, added Sir Robert, were also interested in the question of the development of the central area of the town because of the position of Inverness in the economy of the Highlands and particularly as the central point of the Moray Firth area.

Sir Robert said the board had told the Town Council that they would sympathetically receive a request for assistance for the central area study because of its regional implications.

The study envisaged is expected to cost about £14,000.

JUNIOR CHAMBER PRESIDENTIAL

Mr Calum A. MacLeod, younger son of the late Rev. Lachlan MacLeod, one time minister at Glen Urquhart and Church of Scotland Gaelic evangelist in Inverness, has been elected the new president of the Scottish Junior Chambers of Commerce. Educated in Stornoway and at Glen Urquhart Senior Secondary School before taking an M.A. and LL.B. at Aberdeen University, 34-year-old Mr MacLeod was appointed at the Federation's annual general meeting in Aberdeen on Saturday.

Mr MacLeod is a past president of the Aberdeen Junior Chamber of Commerce. He is a partner in the Aberdeen legal firm of Messrs Paull and Williamson. Apart from childhood links with the Highlands, Mr MacLeod married an Inverness girl, the daughter of Mr and Mrs David Davidson. "Morven," Clachnaharry Road. His brother, John M. MacLeod, is Primary School Adviser to Inverness County Council's education department.

Coirrichean An T-Sluaigh Agus A Chanan

1. Os i an Ghaeilge an teanga nàisanta is i an phrìomh-thèanga oifigeil i.

2. Glactar leis an Sacs-Bhearla mar theangain oifigeil eile.

3. Ach feadfar socrù do dheanadh le dì dh'fhonn ceathar den dà cheangain sin do bheith ina haontèangain 'e

canain fhein sa' bhaile sin, ged a bha sgòiltean Ucraineach ann air feadh Morroinn Ghallaisia. Rinn iad casaid, agus shocraich a' Chuir gu bh' choir aca air cothrom oileanaichaidh sa' chanain Ucraineach sa' bhaile fhein, a chionn 's gu robh Ucraineach na chanain duthaich abhaistich an sin. Agus ann an gnìomh chaidh sgòiltean Ucraineach a thogail ann an Lemberg an deigh sin.

by Tormod Bruns

Cuis B.

haghaidh aon ghno no gnothai oifigeil a fuaid an Stait ar fad no in aon chuid de.

Sin gaibh Airteagal VIII Burreacht na h-Eireann de'n bhliadhna 1937. Cha ghabhadh aicheadh gu 'bu choir dhuinn co na Gaidhlig ann an Albainn a leasachadh agus a chum sin a dheanadh, b'fheadar dhuinn a dionachadh le achd sgrìobhte, agus chan eil mi cinnteach nach eil an luchd-lagha ag obair air feadh iomchuid aig an am so. Ach cha chreid mi bu bheil Burreacht na h-Eireann gle shoirbheasach sa' chuispair so, agus bu toigh leam eisimpleir eile a thoirt romhaidh a sa Bhunreacht Abhstrianach 'de'n bhliadhna 1867. So na nis Airteagal XIX:

1. Tha ionannachd de choirichean aig a h-uile chinnheadh san Rìoghachd, agus tha coir neo-atarrachail aig gach cinneadh air dìonachadh agus air beathachadh na naiseantachd agus na canain aige.

2. Tha an Stait a' gabhail ris an ionannachd iomlan de gach canain duthaich abhaistich anns na sgòiltean, ann an dreuchdan na Rìoghachd agus anns a' bheatha naiseanta.

3. Anns na tìrean far an bheil iomadh cinneadh a' comhnuid bu choir do an sgòiltean coitcheann a bhith air an ordachadh air doigh agus gu bheil cothrom aig gach cinneadh fa leth air oileanaichaidh 'na chanain fhein agus gum fheum sam bith aige canan eile ionnsachadh.

Mar as fhios gaibh, bha moran chinnidhean a' comhnuid ann an Abhstria roimh 'n Chogadh Mhor: Croataich, Teacach, Polandaich, Ucraineich, Eadailteach agus gu nadurra Abhstriaianaich. Bha na h-Abhstriaianaich 'nam mor-chuid agus a chanan Ghearmailteach aca, ach cha b'e Gearmailteas canan oifigeil na Stait agus bha gach canan duthaich abhaistich co-inbheach a reir an lagha. Chaidh Cuir-lagha na Rìoghachd (Reichsgericht) a steidh-eachadh do'm bu choir na deas-budan eadar na cinnidhean fhuasgladh. So na nis ri eisimpleirean de dh'obair na Cuire a bha sealitluinn dhuinn mar a bha coirichean an t-sluaigh air a' riaghalteachd ann an gnìomh.

Cuis A.

Anns a' bhliadhna 1880 bha 87,000 fear a' comhnuid ann an Lemberg (an diugh = Lwow, baile a tha a nis ann an Ruis) agus a' mhor-chuid dhiubh 'nam Polandaich, ach bha 12,000 Ucraineach ann mar an ceudna agus iad gum oileanaichaidh 'nan

Sa' bhliadhna 1888 chuir a' chomhairle ionadail de dh'eilean beag anns a' Mhuir Adria iarraidh air Comhairle Morroinn Istria (bha iad ag iarraidh airgid airson talla nuadh a thogail). Chuir Comhairle na Morroinn an litir air ais do na h-eileanaich 's i ag iarraidh eadartheangachaidh Eadailteach, a chionn 's gu robh an litir bho'n chomhairle ionadail sgrìobhte ann an Croatais agus b'i a' chanan Eadailteach canan Comhairle na Morroinn. Rinn na h-eileanaich casaid, agus shocraich a' Chuir nach bu choir do Chomhairle na Morroinn eadartheangachadh Eadailteach iarraidh, a chionn 's gu b'e Croatais canan duthaich abhaisteach an eilein sin.

Cuis C.

Tha iunne uasal litir gu Comhairle Morroinn Dhalmaidia agus i ann an Eadailteach. Fhreagair a' Chomhairle 'na canain fhein, is e ri radh ann an Croatais, Dh'iarr an duine uasal freagairt ann an Eadailteach a chionn 's gu 'b'ann sa' chanain sin a bha ean air sgrìobhadh. Dh'iarr a' Chomhairle agus rinn an duine uasal casaid. Shocraich a' Chuir gu robh Croatais agus Eadailteas le cheile 'nan cananan duthaich abhaisteach sa' Mhorroinn sin, agus gu bu choir do'n Chomhairle freagairt a thoirt seachad sa' chanain anns an deach an litir tharmachail a sgrìobhadh, sa' chuis so ann an Eadailteas.

MALAIK AIR THOISEACH LE SGADAN AN DARA BLIADHNA

Mharbhadh barrachd sgadain a mach a Malaig ann 1969 air port iasgaich eile ann Breatainn. Seo an dara bliadhna a tha am port air toiseach an cruinn ach a thuilleadh air an sin bha luach an eisg aig. £748,779 na b'airde na aite eile 'san rìoghachd ann 1969.

Tha aireamh na mharbhadh an deigh dhol ann meud bho'n uiridh airson a h-uile seòl-glaciadh eadar tralaigeadh, draofdaidh, seòl ruingeadh.

Le cho bochd 'sa bha iasgach-a-sgadan bu thir-mor na h-Eorpa reicidh moran a bharrachd thar chuan. Thug klondykers faig air 15,000 crann a Malaig reir na bhliadhna.

Ach a thuilleadh air an sgadan chaidh luach na thainig air tìr de iasg-gel is iasg-sligeach an arda corr is £150,000 air 1968. Eadar gach seors' iasgaich a th'ann reicidh fiach corr is £130,000 troimh 'n bhliadhna.

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A Nurse in Crofters' Committee Recommendations for The Modernisation of Crofting

Larry Harris

A boy of 12 had once cut his heel with a scythe and each day I dressed it. All I could see crossing towards the house, was the peat smoke rising from the chimney but his Granny always sensed when I was on my way and would bob up over the knoll. One day it had been particularly wet and my feet were very uncomfortable in muddy shoes. The old lady looked down and said what sounded like "Poke Poke."

by G. ROSS

She was very round and soft and for fun I poked her tummy and said "Poke Poke."

This was much enjoyed by the old lady who told everybody and the tale also went to Dr Ross at Tarbert.

It seemed that all I did and said was well noted and eventually went to the doctor. He enjoyed all the tales.

I was happy and had become very much at home with these friendly folk who appreciated everything I did for them.

My landlady and her husband were very good people. They cared for me as one of their own. I was well looked after.

The table always had so much good food laid out, that it was impossible to see that I had partaken of anything. She would say to me that I hadn't eaten a thing! Everything was home made and, of course, the hens and sheep were from their own croft. The taste of such good food was sweet and unforgettable.

On a nice evening, if my work was such that I could relax, I would go fishing with the local youths. The coast on the east of Harris is very rocky but most of the fish are always in the fish: lythe, saith, mackerel and flat fish.

Sometimes it was quite dark when we came ashore and the fish were shared into as many heaps as there were persons in the boat, we would string the fish to carry home. I would follow the fluorescence of the torch in front of me.

One evening, while we were fishing, a great halibut was shouting came across the shore. Immediately lines were hauled in, ours hurriedly worked and we were away swiftly towards the gesticulating figure.

I was urgently needed, and I must say, I was there much more quickly than I could have been had I walked from my home.

One of the youths spoke some English, and the others would chat with me in Gaelic. They would look at me rather sadly and I felt they were sorry for me that could not understand their language.

The fish were not interested if the sun was too bright and until it went down, I realised one thing, that when the line was hauled in, there was something else afoot.

"Where are you taking me?" I asked. "To the croft," he called and I was needed again.

It was explained to me that there were caves near and they were taking me to the birds. They were indeed fine caves full of cormorants, only accessible from the sea.

Sunday, the Lord's Day, was indeed kept holy.

As I walked to church on a lovely Sabbath morning I ventured to smile and remark about the weather.

I met this man most days, and he always enquired of patients and nurses.

"You must not smile on the Sabbath Day," he said sternly to me. Very thoughtfully, I went to church.

The church was in a sheltered bay and as many people came by rowing boat as came by foot.

They were quietly dressed in home made tweeds, mostly of the croft dye. Many who walked carried their shoes, but put them on before going into church.

The service was mainly in Gaelic. The preacher stood in front of the congregation and "gave out the line" for the singing and as I had been told it was Gaelic I was able to follow the service.

Standing to pray was new to me and sitting to sing I felt was hard work.

The prayers were long and it must have been an elder, called on by the minister, to say the prayer.

Always, a little English was given for me at the end of the Gaelic Service.

Children were good hand made tweeds, often looking rather shapless as they were home made, but they were all the same and they were round barefoot. Many a time I envied them.

I found a small bay where each day I could swim. The water was warm, clean and clear - a great joy.

Eventually the new nurse was due to arrive and I was recalled to the mainland. I was reluctant to leave. Many friends expressed their sadness at the thought of my leaving. I had learnt a great deal and felt I had been privileged to serve and live amongst these friendly people of Harris.

A few weeks later, when they were so content with their lot in life. They were very industrious, and had only the bare necessities for their homes. In spite of this almost every homestead could claim that they had sons at universities, studying to become doctors, ministers, lawyers, and teachers etc. Some had more than one to help. Daughters too were training as nurses and teachers.

These students returned during the holidays to help on the crofts with the sowing, planting and harvesting.

A race to be admired. I was sorry to be going. I had been inspired by the simple, natural way of life.

The day of departure came. Or awaiting the nurse was a nice new midwifery bag - also a bicycle, not that she could go far on it as the roads did not go past the village, but it would be a little help.

When the time came to leave, I was in tears.

Appreciation was unbounded. Friends brought so many gifts that I left with eleven packages, some of them in only one suitcase and an umbrella.

The old lady who had taught me to weave sent me her blanket and a piece of linen was sent and sewn down the middle. To me it will always be a great treasure.

Words of tweed with the natural croftal dye. Wool to knit. Cheeses. Eggs, well packed - dozens. Butter. Mutton. A box of live cormorants out of the sea.

What kindness! But how was I to travel with all these packages? Three men from the village came on the mail car with me and put all the luggage on the boat. During my journey South, I kept count of my eleven packages.

Porters made remarks asking if I was running away from all my worldly goods.

At the end of my journey, I had eleven items plus an umbrella and an experience which I still remember vividly and which, I hope, has played a part in shaping my approach to my later life and my subsequent career.

(Concluded)

[Mrs Ross is Matron of Whinniknowe, the Church of Scotland Evenside Home in Nairn.]

NON-AGRICULTURAL DEVELOPMENTS

29 In addition to the powers required to enable Grazings Committees effectively to manage and develop common grazings as agricultural subjects, it is necessary that they should have adequate powers (in collaboration with those in whom the right of ownership is vested) to manage and develop the non-agricultural uses which are becoming increasingly important in some districts. This would include the running of caravan sites, entering into agreements with third parties for their development; the improvement of brown trout fisheries and the charging of fees for access to them, or the granting of authority to angling associations to do so; and the siting or authorisation of buildings on common grazings in connection with adventure camps, fishing camps, or any other recreational or amenity purposes. The Grazings Committees should also have power to spend money on amenity planting and similar purposes in areas where recreation is more important than agriculture is important. These powers would require to be flexible; it is impossible to foresee the range of developments which might take place on common grazings over the next ten or twenty years, and it is essential that there should be adequate authority for any common grazings committee to develop when it has the resources to do so, provided that no damage or without serious injury to agricultural interests or to the interests of any other party having rights in the grazings. In order to fulfil the new role envisaged for them Grazings Committees should have the right to co-opt non-crofters as members, and be given the power to co-operate with other organisations on all aspects of development.

30 When the meetings with crofters to explain and discuss the proposed changes were held the Commission also took the opportunity of discussing possible changes in the management of crofts in collaboration with members of their Panel of Assessors. The defects of the present system and the Commission's ideas for possible improvements were explained and considered. Each Assessor was then asked to take time to ponder upon all the points covered and to complete and return to the Commission a prepared questionnaire. The replies received, which gave a 70% sample, show a number of interesting results, e.g. a clear majority of the Assessors who answered favour the payment of township duties by all shareholders (including both crofters and crofters), and the payment of a higher charge by those with stock in excess of their allowances; the payment of hill sheep and cat subsidies to stock on grazings through the Committee account; the strengthening of Committees by giving them the right to deal with the problem of undipped sheep, to enforce co-operation in regard to brucellosis eradication and so forth.

It was also clear that drainage works benefiting the township as a whole. On the other hand a majority of Assessors are in favour of the crofters' system covering a number of Grazings Committees - this idea had been mooted as one way of relieving Grazings Committees work. We have taken these views into account in formulating the remedies proposed. We have also taken account of the views expressed with the Executive of the Federation of Crofters' Unions. In addition to making a number of suggestions in regard to the management of common grazings the Federation have also suggested that in view of the wider powers to be given to the Grazings Committees should in future be called Township Committees. The Commission support this suggestion.

AREA COMMITTEES

31 In our main Recommendations (paragraph 3.3.12) we referred to the idea of a district organisation having distinct responsibilities for more efficient management and development of common grazings. As a result of further study the kind of organisation now recommended is that of an Area Committee which would operate within an area comprehending a number of townships which was geographically and administratively suitable for the exercise of certain specified functions. It would be composed of a number of elected representatives of the crofters, a member or members from the local Crofters' Union or Crofters' Association and the best technical and specialist advisers available, including the senior officials concerned with agricultural services (Department of Agriculture and Fisheries for Scotland, College of Agriculture, Scottish Agricultural Organisation Society and Highland Islands Development Board). In scenic areas the Area Committee might also include an official representative of the Planning Department or the Countryside Commission, able to advise on changes in land use or the multi-purpose use of land reserved in agriculture. An area administrative structure should not be imposed but should be allowed to evolve at the pace of change. Crofting community is a wide and diverse one, and suitable areas. In many areas for geographical and other reasons there would be no place for such committees.

32 The scope of operation for an Area Committee would differ widely from area to area because of the variety of local needs and natural resources and developable assets. A Committee's effective remit would build up gradually as experience bred confidence and the lessons learned in one area were applied in others. The rate of progress in any area would depend in large measure on the willingness to co-operate and develop and on the quality of local initiative and leadership available within the area.

33 An Area Committee would be well qualified to give guidance to common grazings trustees (paragraph 2) and to exercise functions delegated to it by Grazings Committees within its area (see paragraph 15). It might also be able to organise collective marketing on a non-profitmaking basis, achieving the aims of better returns to crofters by a method more appropriate to the agricultural structure and geographical features of the area than a co-operative which is normally unworkable. It is very difficult to organise marketing or production in crofting areas on a true co-operative basis because of the shortage of capital in crofters' hands, the small stake which a crofter has in the enterprise, and the great number of small units required to produce a viable scale of operation. This emerged very sharply at a conference on co-operation in November 1965 by the Scottish Agricultural Organisation Society Ltd., in collaboration with the Highlands and Islands Development Board. The Grazings Committees have a substantial control of township finance, would be in a strong position to advise crofters to waders' collective marketing, if guided by an Area Committee.

LEGISLATIVE REQUIREMENTS

34 There remains the important question of how the transition to a more effective system of management could be achieved smoothly and in a manner that would allow Grazings Committees

to expand their authority and functions at a pace suited to their capacity while avoiding disruption of the management of common grazings in townships that are not able or willing to face the change. This flexibility is lacking at present and it is of special importance at this juncture when it is difficult to forecast accurately what the change of tenure may bring about in the powers or what powers may be best adapted to exploit the situation. This is particularly true of non-agricultural development of the grazings.

35 It is one of the results of the present system that over 700 townships have the management of grazings regulations although their circumstances and needs vary widely. The need for regulations adapted to the particular requirements of the individual township will be felt even more in the future, having regard to both agricultural and non-agricultural development.

36 The required flexibility and smooth transition to a new system could be achieved by retaining existing regulations and supporting enactments while providing in a new Act for introducing the new system and where required by amending and supplementing any necessary replacing existing regulations. The basic powers and functions that should apply to all townships could be defined and provided in the parent Act, together with enabling powers to allow the Secretary of State by statutory instrument to define the range of committee functions and to prescribe the duties and powers that may be conferred on committees (an expanded version of section 26 (2) of the 1955 Act). This would have the advantage that the range of committee functions could be altered, extended or modified in light of experience without the need for an amending Act.

37 As regards an area administrative structure, the only provision required in the parent Act would be a simple provision covering the principle and enabling the Secretary of State by statutory instrument to make detailed provision empowering the Grazings Committees to delegate their functions and to co-operate to the maximum with other Grazings Committees.

(To be continued)

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Cuairt a' Mhoderator

Tha Moderator an Ard Sheanaidh, an t-Urr, Tomas M. MacCalmain, a nis air ruith air na cleirean a bha air an cur a mach dha. Ach bho chionn ghoirid bha e air turas air a' Ghaidhealtachd. Chuir e ceithir latha seachad 'san Oban, far an robh e air fhaitheachadh le Probhast a bhaile, Mgr. Domhnall MacThomais. Chum e trì seirbhisean air an t-Sabaid, te dhuibh ann an Gaidhlig, Bha miann aig a' Mhoderator tadhal air Cleir Ghaidhlig, agus chuir e ceithir latha seachad ann an Leodhas.

Soisgeulaiche Mor

Tha an t-Urr. Tormod Domhnallach, ministear a' Chlachain ann an Uibhist-a-Tuath, air an leabhar a sgrìobh e a' MacCaidh Thiridhe "a chur a mach as ur. Tha an leabhar ur seo na motha na am fear eile, agus bidh iomradh air a dheanadh air anns an art airmach de "Sruth." Bha an

t-Urr. D. T. MacCaoidh, cuspair an leabhair thlachdmhoir seo, 'na shoisgeulaiche buadh-mhor air feadh na Gaidhealtachd. Tha an leabhar air fad ann an Gaidhlig.

Cleir Uibhist

Aig deireadh 1969 bha 694 'nam buill eaglais ann an Cleir Uibhist—13 na bu lughna na an airmach a bh'ann a' bhliadhna roimhe sin. Chaidh seo innse leis a' Chleireach, an t-Urr. Iain M. Mac a' Ghobhainn, aig coinneamh na Cleir air an 28mh leth de'n Fhaoilleach. Bha Sgoil Shabaid air a cumail 'sa h-uile coimhthional, agus clas Bìobuill ann an da seir. Bha 204 balach agus 225 'ighean air an teagasg 's na Sgoilean Sabaid.

"An t-Eileanach"

Air Latha na Bliadhna' Uire dh'fhoillsicheadh "An t-Eileanach" an leabhar miosaig aig coimhthional Bhearnarigh na Hearadh. Tha airmach na' Ghearrain a nis air tighinn a mach. Air a' mhios seo, an measg nan sgrìobhaichean eile



AIR TUR NA FAIRE

Gearan

tha searmon leis an Oil. Urr. A. S. Moireasdan, nach maireann, laoidh le bard Bhearnarigh, Eachann MacFhionghain, toimheachan-tarsainn agus coinneamh-cheist. Tha an leabhar, anns am bheil dusan duilleag, air fad ann an Gaidhlig, agus tha e a' cosg sia sgìllinn.

Comunn nam Ban

Aig coinneamh a chum Comunn nam Ban 'sa Chaol chualas oraid o' mhinistear a' choimhthional an t-Urr. Tomas Cant, air eachdraidh an Tiomaidh Nuaidh. Ann an Dalaborg bha a' Bhean-phosda NicColla air a taghadh mar cheann-suidhe urramach, agus a' Bhean-phosda NicFhionghain (Bean a' mhinistear) nàr an ceann-suidhe. Ann an Loch nam Madadh bha a' Bhean-phosda Ceiteag NicDomhnall air a taghadh mar cheann-suidhe.

Seirbhisean Gaidhlig

Air an t-Sabaid seo chaidh chualas seirbhis Gaidhlig a' Eaglais nan Uigean ann an Leodhas. Air a ceann bha an t-Urr. Uilleam MacLeod, agus a' togail an fhuinn bha Iain A. Moireasdan. A' labhairt air a' phrogram, 'Deanamaid Aoradh,' air a' mhios seo tha Mgr. Seonaidh MacLeod, mac an Urr. Lachlainn MacLeod, nach maireann. Tha Mgr. MacLeod na Fhear-stiuridh air Teagasg nan sgoilean Beaga ann an Siorrachd Inbhirnis.

AN EAGLAIS SHAOR

Mar Chuimhneachan

Chumadh seirbhis anns an Eaglais Mhoir ann an Dornach mar chuimhneachan air an Urr. Uilleam MacLeod, a chaochail bho chionn ghoirid. Bha Mgr. MacLeod 'na Phrobhast air a' bhaile.

Dh' aontaich Comhairle an Fhoghlumann an Cataibh gum bu chòir do na dealubhannan a' bha a' thà a' dèiligeadh ri gineamhainn agus breith a' bhih air an sealltainn do'n chloinn. Thubhairt an t-Urr. Domhnall Domhnallach (An Storr) gum robh e air uamhasachadh gum robh seo a' dol air adhart.

AN EAGLAIS SHAOR CHLEIREIL

Ceistean

Tha a h-uile ceann-teaghlach 'san Eilean Sgiathach air ceistean fhaighinn o' Urr. Calum MacAonghais, ministear Ullapull. Tha na paipearan ag iarraidh orra ceistean a' theagairt mu dheidhinn am beachdan air bataichean-aisig an Eilein a' bhih a' ruith air an t-Sabaid.

SOP AS GACH SEID ...

CHUMADH SEIRBHIS ann an Steornabhagh anns an robh luchd-adhraidh cruinn a' grunn mheuran de'n Eaglais a' cumharrachadh na Seachdain airson Aonadh Chrìosdaidhean.

CHUMADH A' CHOINE-NEAMH Bliadhnaill ann an Eaglais Easbuighalach Naomh Eoin 'san Oban. A measg air luchd-labhairt air Probhast Tearlach Copland.

GUTH O NA LAITHEAN A DH'FHALBH:

Beiridh mu Chaitean-sa buaidh ge be uair tha a dhail chon teacht:

'se dorrach fola mu Rìgh ni 'anam dhion is a neart.

ALASDAIR MACCOINNICH
Alasdair MacCoinnich
(17mh linn)

over to you

THE STANDING STONE ON EILEAN MOR

Sir,—The interesting account of the standing stone on the summit of Eilean Mor in Knapdale in the January 22nd issue of "Sruth" leads me to draw the attention of your readers to the fact that Edward Lhuyd sketched both sides of this stone on his visit to Argyllshire in 1699, when the top of the stone had not yet fallen off and the inscription was a good deal more legible than it is today. His sketches were published on Plate X of *Edward Lhuyd in the Scottish Highlands*, edited by Professor Derick Thomson and by the writer of this letter, in 1963.

By 1864, when T. S. Muir visited Eilean Mor, the top of the stone had fallen off. Muir describes in his *Ecclesiastical Notes on Some of the Islands of Scotland* how two members of his party found the missing piece, and how they all decided to place it within the ruins of the chapel on the island (it would be interesting to know if it is still there!). Muir did not publish his *Notes* until 1885. In the interval T. P. White published his *Archaeological Sketches in Scotland (Knapdale and Gigha)* in 1875. White speculated upon the missing piece of the stone being the one which had been taken to the Museum of Antiquities in 1786. It is now clear that it was not, for Muir's description of what his party found in 1864 tallies with Lhuyd's sketch of the unbroken stone.

White read the inscription as ... INSULARUM : DOMINA : ET IOHANNES : PRESBITER : AC : HEREMITA : ISTE : INSULME : FIERI : FECERUNT. Lhuyd (to whom FIERI was indistinct, but it is a common formula) supplies what is important: the missing words at the beginning of the inscription. They are MARIOTA : DE ROS.

This is of great interest: it dates the stone, approximately, as having been made at the beginning of the fifteenth century. 'Mariota de Ros' was the wife of Donald, second Lord of the Isles, who fought the battle of Harlaw in 1411, and died in 1423. Mariota was the heiress to the Earldom of Ross, and it was through her marriage to Donald of the Isles that the claim of the Lords of the Isles to this earldom arose. She did not survive her husband by many years.

The Book of Clanranald tells how Donald was a supporter of the Church, and how his father John had made donations to Iona, and had roofed the chapels of Isle Eorsay and Finlaggan and of 'Isle Suibne'—*caibell an oilen tuisbhe*, which is explained by the translator as an 'island in Loch Sween.' I think there is very little doubt that this was Eilean Mor. Yours etc.,

J. L. CAMPBELL

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Investment in development

by IIM LOTZ

James Thurber, the American humorist, wrote a fable about a bear who had a drinking problem. Every night the bear would come down to his family and do somewhat of the same thing. He wrecked the furniture, scared his children and terrified his wife. Then one day he saw the light and decided to stop. He showed up control and sobriety, he would come home very night and do somersaults in the living room. He wrecked the furniture, scared his children and terrified his wife.

The moral of this fable is that it is as bad to fall flat on your face as to fall flat on your back.

Thurber's fable has particular relevance to the changing role of the university and of social scientists in the modern world. This article attempts to set out some ideas on the role of the university in socio-economic development and of social scientists in the processes of change. Only yesterday it seems, at least in North America, that the university was the apathy of students and the "ivory tower" atmosphere of universities. Apathy seems to have ended to hyperactivity, and the university seems only too willing to get involved in their communities, and to help them solve their problems.

The increasing reliance of universities upon public funds is only one reason why these institutions will have to reassess their role in society. The squeeze is on in two ways. Those who provide public funds, very conscious of criticism directed towards supporting institutions, academic or otherwise, that have little relevance to modern life, will demand some sort of performance from universities in the future. In the good old days, the more useless and irrelevant the research and teaching was towards the needs of society, the better chance the university had of cornering funds. Universities are primarily process oriented, and seldom consider what their product is. It seems doubtful, in an era where there is an increasing demand for highly-skilled, highly trained people with abilities and attitudes related to the needs of developing, capital intensive operations throughout the world, that there will be much money or enthusiasm for universities to support projects that involve a computer analysis of Percy Bysshe Shelley's laundry bills or courses in advanced Sanskrit. Such enterprises may be as excellent as any for specialised teachers and research workers, but their relevance to the modern world escapes many people.

Not only are demands for productivity being made on universities by those in charge of dispensing funds. More and more academic and non-academic scientists, are developing a compulsion to be socially useful. They see themselves as solving problems and curing, and curing, and dazzling civil servants, business administrators, and local people with their wisdom.

How can the university serve the community without losing its traditional freedom? In socio-economic development, it is important to define the role of the university. In defining roles, it is necessary to take into account the expectations that people have of the university. In socio-economic development, these roles have to be validated in practice—people have to see how the real and the ideal relate to each other. The developing world is full of university studies of their problems, and suggestions on how to solve these problems. Regrettably, except in the case of the relationship to the reality of those in charge of development projects, or to the real world of those being developed.

University life is a strange

environment. I "backed into" it after spells in the Forces, commerce, advertising and government. I have found that university life is by no means competitive. I am content that I have worked in—also the most badly organised. Everyone seems to be a prima donna, and the general level of operational efficiency is about on the par with that of an eighteenth century bedlam. The need to publish or perish and the jockeying for status that goes on in academic circles makes the business world seem sane and gentleman-like by comparison. In an era of specialisation, where everyone needs advanced training because knowledge goes out of date so quickly, it may come as a shock to realise that the trade of university professor is one of the few highly paid, high status occupations in our society that requires no special training. The possession of a doctorate is deemed to be adequate for a person to become a university teacher, although the connection between the capacity to do research and the ability to pass on knowledge to others may escape many people.

Not all university life pivots around the lunatic fringe, but the universities are caught between a past and a future. They should they continue to be "ivory towers," or should they get into the market places and hustle? The majority of academics probably had worked for governments for a while, and the quality of the work, from their point of view, seems to be much the same as in other organisations. In the physical and biological sciences, the pursuit of scientific knowledge at universities provides a stimulating environment for personal and professional growth, which is one of the main aims of education.

In the social sciences, things are radically different. It is as upon these sciences that so much depends in development. The social sciences are still in the observational stage, as distinct from the experimental approach in the physical and social sciences. I spent several summers in the tropics, and was surrounded by expensive and complicated equipment, trying to measure the climate above the surface of the ice. I did not know whether I was measuring the temperature of the glacier, or whether I had created a special micro-climate with my equipment and was measuring that. To move from a relatively simple environment with a small number of known factors to the extremely complicated environment of the social world, with so many unknowns, should give anyone pause.

At the present time, the world is going through a period, in social and human terms, remarkable like the Industrial Revolution. The work of the physical scientists of the sixteenth and seventeenth centuries paved the way for an era of scientific understanding, the era of nature. The Industrial Revolution would not have been possible without Newton's discoveries in celestial mechanics. He created the climate of the age by showing that the natural world could be understood—and controlled. The Industrial Revolution created the climate of the age through the use of machines. The Industrial Revolution could not have taken place if large numbers of people had not left the land—forced to do so by the Agricultural Revolution. In the new towns, people began to gather, to work in factories, to come together to exchange ideas and experiences and to work together to improve conditions. The Industrial Revolution involved enormous physical suffering, but out of it came a better life (as measured in

terms of longevity, infant mortality, nutrition, etc.) and greater opportunities for succeeding generations. The Industrial Revolution also showed that the machine was not good or bad—simply was, and it forced men to make choices about its use. It also showed that there was no product of men's minds that could not be subverted or circumvented by other men.

At present, we are passing through the Electronic Revolution. Through the electronic media, man's mind is being extended. It is possible to pick up a phone and link minds with a man in Hong-Kong—if you have a shared need, and a common pool of ideas and information. The whole world, in Marshall McLuhan's phrase, is now a "global village." No Baffran starves without the world knowing it, and the suffering involved. As the Industrial Revolution released the labourer and the serf from the farm, so the Electronic Revolution is releasing man and women from the factory. Development, which involves the use of science and technology, releases an enormous amount of energy. Science is the "knowing" of things, technology the "know how."

Development and change, proceeding at a rapid and accelerating pace, present new possibilities for people, new opportunities, new roles. Technology itself does not bring about change—it only opens doors. It requires an individual to develop the energy to exploit the problem in development is not the use of science and technology to bring about change, but the choice of the appropriate technique for a specific place, at a specific time with a specific group of individuals. This involves choices. And once technology is being applied to the control and direction. The creation of new sources of energy requires control and direction of the energy to some meaningful end use. Energy of itself is meaningless; nothing is more energetic or prolific than a cancer cell.

Development is being waved like a banner, and the strategies to oppose development is on a par with an assault on motherhood in America. To question development and to define it may lead to endless, fruitless, and inconclusive arguments—and no conclusions. Development involves action at the interface, between theory and practice. Practice without theory becomes random exercise. Theory without practice becomes a sterile academic pursuit. Development is to question what people mean by development in a specific context, to lead precision to what is sometimes a fairly fuzzy operation. It is to question and to give feedback can become a panacea, a quick trick, a gimmick, a nostrum, a silver bullet instead of curing him.

When James Watt perfected the steam engine, he realised that steam energy—the basis of the Industrial Revolution—could be blown his newly designed device apart. So he invented the governor to maintain an equilibrium between the supply of steam and the demand for power. The governor embodied the principal of feedback, using a portion of the energy generated by the steam to control the flow of steam.

One role that the university can play in development is that of the governor. I have been impressed with the role of the Scottish Office (Development and Industry) and the Scottish Council for Social Service for acting as similar devices to speed up the slow organisations and individuals and

to slow down the overactive ones. The two councils show a characteristic split in development—one is "hardward" oriented, and consists of economists, businessmen and others, the other is "software" oriented, and made up of social workers, educators, and others. The university is caught within its academic body representations of both types of people, and can do much to bring those outside the university into the development. Development means that people cannot be treated only as consumers and producers, but must be seen as ends in themselves.

In Canada, many private and voluntary organisations are redefining their roles and function in light of changing demands. There is a famous story about the time and motion study done of the twenty-five pounder gun. In the midst of the action of firing the gun, one member of the crew was killed. There was a perfect fit in light of the available resources. A move was made of the operation, and run over time and time again. The man standing still seemed to have no role to play in the operation. The next day, finally the experts talked to an old gunner who expressed no surprise and explained that the standing man held the horses. The principle here is obvious—I have heard the same story told about the American, Russian, and New Zealand armies. There are lots of people around to-day who are still "holding the horses." But the demands of development mean that such people cannot last long unless they have a structural role.

The so-called underdeveloped related to the fact that there are people doing things that are historically valid, but do not contribute to development. The problems of development are not merely those of lack of money. They have economic, social, political, psychological, and spiritual dimensions. The new role of the world can draw upon a world wide pool of science and technology to solve their problems. They have been led to turn to a long history of failure in Scotland, longer the poor sister of England, has been able to leap more easily into the Electronic era with new solutions. The industries that are certain parts of industrial England that are still struggling out of the blighted heritage of a heavy industrial past.

Through the gathering of research and knowledge gathering and disseminating functions, have access to the most modern science and technology. But they have a historical legacy of inaction, and a tradition of academic freedom. There is a need to review and renew the traditional university project. If the university is to be relevant to the modern world and to people passing through a painful period of history, I do not believe that universities should get involved in direct action, or rather, they should learn the ways of creative inaction. At one university in Canada, the members of the sociology department spent three hours discussing the proper location of the pencil sharpener. Academics retain a certain innocence and naivety that can easily turn to cynicism if the professor is not sheltered status. Professors are high status individuals these days, and their word carries far in the popular press. They are prone to error as are the common humans, but they are sometimes able to realise it. How many times have I read in the popular press that a professor has been criticised for the solution to the problems of the developing nations, only to read further on, that his speciality was physics. Even the most casual and offhand remark by a professor can become conventional wisdom in our headline world.

In the past, universities have

been concerned with research and training or teaching people. To these we have added a third and a fourth at my own university. These are the dissemination of knowledge and information, and the creation of "neutral ground."

Too much university research in development still smacks of reinvention of the wheel. In time, development, it seems that we know all we need to know. We have the theory for initiating and controlling development—that is needed. The opportunity, the courage and the wit to use it. In development, the work of Hosiery, Moore, Balogh, Boulding, Duvik, Lerner among many others provides plenty of theory and lots of case histories. Research in development should be research at the interface between theoretical knowledge and the real world. The theoretical work should be tested out against the empirical facts and the day-to-day experience of people who are engaged in light of the available resources. Development involves comparison. I remember the expression on the face of the administrator of Inuvik, who is in charge of the Mackenzie Delta in Canada's Northwest Territories when I began to talk about the problems of other new towns I had studied. Suddenly he began to speak of his day experiences and frustrations in perspective as part of an overall picture instead of as isolated incidents. He began to see that certain things were common to all—that they were structural deficiencies in a specific area, not personal faults. Research in development should be research that is practical in its application and ethical in its execution.

Research in social science must have some sort of a pay-off in practical terms. Unfortunately, the social scientists have a vague understanding of how the real world beyond the ivory tower works: the very word "academic" implies a pure research, and practical in its application and ethical in its execution. Research in social science must have some sort of a pay-off in practical terms. Unfortunately, the social scientists have a vague understanding of how the real world beyond the ivory tower works: the very word "academic" implies a pure research, and practical in its application and ethical in its execution. Research in social science must have some sort of a pay-off in practical terms. Unfortunately, the social scientists have a vague understanding of how the real world beyond the ivory tower works: the very word "academic" implies a pure research, and practical in its application and ethical in its execution.

The scientist should work in a more relaxed atmosphere than people engaged in non-research activities. What seems to happen here is that the scientist is often interspersed with frantic bursts of activity. I see no merit in university departments competing for research contracts with consulting firms. Consulting firms do the work on short-term projects; scientists should be more concerned with long long-range problems. The social scientists who have been involved in immediate problem solving in certain agencies in Canada has not been too reassuring. Only too often, the reports have been overloaded with methodological expositions and obscure jargon, and the research project has revealed nothing new. Some social scientists, however, they have to review the literature, and they do this in great detail. Consultants can involve academics. But the social scientists must be involved in a specific task carried out under specific terms of

(Continued on page 12)

HEBRIDEAN VIEWPOINT

le Goilleach an t-Sruth

AND ABOUT TIME TOO

Not before time too. The Western Isles Crofters' Union decided to press Ross & Cromarty County Council for a Development Officer resident in Lewis. In fact, one wonders why this has not been a matter for concern before this. Or if it has, why it has not been continually raised in public, to show up the County Council's lack of interest in one of the biggest—if not the biggest—rural communities in its area.

In 1964 the County Council produced its Development Plan in response to the Town and Country Planning (Scotland) Acts of 1947 and 1963. It was prepared as part of the Council's local planning activities and was approved by the Secretary of State for Scotland in 1964.

So far as Lewis was concerned, the Plan for development was based on an average decrease in population of some 1500 persons (16 per cent. of the total population of the island) for every year in the future of Lewis!

This "development," if carried to its logical conclusion, will see complete desertion of the Lewis hinterland in fifteen years or so. Or else will see the whole of the present Lewis population resident in the Burgh of Stornoway. Though it must be said that this latter aspect is not anticipated in the Plan.

The "Plan"—we should now begin to use derogatory quotes—is nothing of the sort. It lists, and a useful list it is, all the resources of the island for the attention of others. In other words, the County has no plan for radical development in Lewis.

This makes the need for a

Development Officer in Lewis (and Harris may well benefit too from his professional attention at the same time) all the more urgent.

But credit must be placed where it is due. The County "Plan" indicates areas for potential development. These include the setting up and exploitation of predominantly full-time crofts, shell-fishing, in-shore white fishings, herring and offshore white fishing, forestry, tourism (that old doubtful staadby), minerals, peat utilisation, hill-land improvement and marine land reclamation, and seaweed resources.

Let me say at once that this list for potential is more than impressive. But it is lying dormant. Now, more than ever before, is it essential to focus attention on the rapid exploitation of the natural resources.

In addition, it is also necessary to awaken the entrepreneurial spirit of Lewis businessmen, who have always been cautious. Not for them the overnight fortune. Rather they have played their markets carefully, with advantage.

So here is a challenge: It is all very well for bodies such as the W.I.C.U. to ask for the support of other bodies. That is not enough. Individuals, with both courage and initiative, must come forward to support the plea for a Lewis Development Officer.

And it must not remain a mere plea. It must become a shout, an incessant shout. If that does not work, then Lewis must somehow employ its own Development Officer, paid from Lewis-derived funds—and to hang with the County Council with the Invergordon beam so much in its eye.

THE OLD CHAPEL ON EILEAN MOR

This old chapel is still tolerably entire; a part of the roof and some of the windows being quite perfect. The chapel measures 37½ feet by 20 feet; the walls are the standard thickness, viz. 3 feet.

The interior area is partitioned off by a cross wall into

small green grassy island.

There remains the nearly obliterated ruins of an oblong tomb near the chapel, about 9 feet in length; at the western end it stands a sculptured pillar. Mr Muir says he observed in this building traces of a carved roof in stone, and adds



St. Cormac's Chapel, Eilean Mor, Knapdale, with the hills of Jura in the background

two nearly equal compartments, these being the chancel and nave of the church. In this dividing wall is a large arched opening, some 10 feet by 7 feet. This archway has been built up since the church was erected leaving a small rectangular doorway with a square perforation on each side of it. The chancel is arched over with a cylindrical vault; above this arch comes the roof, which seems to have been a slabbed one. The nave has an upper chamber, the west gable showing two windows and a modern fireplace with a chimney. This must be a very late importation for the signs of reconstruction are plain to see. There is a similar chamber over the nave of the ancient church at Skipness; also in the west gable. These chambers were probably added to supply house room for the officiating priest, or minister if the place was still used for public worship after the Reformation.

The date of the erection of this old chapel can only be guessed at. It is a matter of discussion whether it or the church at Keils was the parish church of Knapdale; both bear the same name—Kil-mhic-O-Charmaigh. So far back as the thirteenth century, one of the witnesses to a charter by Ruari, grandson of Somerled, was a certain Maurice, parson of a church named "Chill Mac Da Charnes" in Knapdale.

According to Fordoun and other old writers Eilean Mor was looked upon as a sanctuary, and we may presume it had its rights as such.

Of Charmaigh or O'Charmaigh, the hermit, the builder, the patron saint of the island, we know very little; most of what we do know is tradition which tells us that he lived, died, and was buried within the bounds of this

that the erection was regarded by the Kilmory people as the tomb of St Charmaigh.

The saint performed many miracles long after he was dead, indeed for centuries. But they ceased about the end of the eighteenth century when a woman labouring under a disease, addressed the saint from the mainland in these words:—
"S mise bean bhoichd a Braidal-ban

A m' sheasamh air lic m' ba' Charmaigh,
So naomh ann an Eilean na Fairge
Thig 's togha bhuinneach o' a' earbal.

It was an unlucky business for the invalids of those days. The saint granted her request; but was scandalised by the indelicacy of her language, so that he became deaf to the prayers of his votaries ever after.

About the same time as the saint ceased to cure invalids a cave which he had declared would cause any one entering it to become sterile had also lost its virtue, if virtue it could be called. This cave is near the chapel. A graceless young couple resolved to put the cave to the test. The young lady became pregnant and the efficacy of the cave in preventing such unwanted occurrences was lost for ever.

Within a recess in the wall of the chapel is a stone coffin, in which the priests are said to have been deposited. The figure of a naked man is cut on its cover. The coffin, also, for ages past, has served the saint as a treasury; and this perhaps might be the purpose for which it was originally intended. Up to modern times not a stranger set foot on the island who did not conciliate the saint's favour by dropping a small coin into a chink between its cover and side.

The island had some magical qualities. Nothing could be stolen from it that did not return of itself. The master of a vessel conceiving a liking to the cross which had been the head of the shaft standing on the highest point of the island, carried it away with him, but being overtaken by a severe storm when rounding the Mull of Kintyre was obliged to throw it overboard; it floated back to the island; the creek where it came ashore came to be called Portin-cross.

KINGUSSIE FACTORY TO DOUBLE ITS SIZE

Rotary Precision, Ltd., the small factory in Kingussie producing specialist components mainly for the computer and aircraft industries, has on its second birthday announced plans for doubling its premises.

Managing director Mr Stewart Baxter said this week, "Plans are in hand for the expansion, which should be completed by September."

The factory opened with a work force of five, but such has been its success it now employs 14 and when the extension is completed it is hoped to increase the staff to about 20/25.

The order book is bulging and production has been boosted as local workers gained "know-how" and the factory got into top gear. Mr Baxter said, "We hope to do business worth about £100,000 in this, our third year."

Mr Baxter has no fear of chill winds if Britain gets into the

Common Market and indeed he would welcome entry and he has already made provision for supplying firms in the Market area if Britain does get in.

He has warm praise, too, for the quality of the labour in the area. "Only two of us had experience of the very accurate work required and it says much for the local employees that they have proved so adaptable, and the results are now beginning to show."

LEWIS DEVELOPMENT OFFICER URGED

A resident development officer for Lewis was demanded at the annual general meeting of the Western Isles Crofters Union at Stornoway yesterday. They criticised Ross and Cromarty County Council for failing to make adequate provision for development in the island.

Review Order

DISC PLEASURE

Soon after the release of their first single disc, the Lewis MacDonald sisters have produced their first L.P.

We have to get the Lewis connections in, for they are important. Perhaps because of its size, the Lewis community has been able to produce the innovators, the pace-setters, at least more so than other much smaller communities.

This is not a Lewis boast. Merely a fact. But it is a challenge. And now to strengthen this the MacDonald Sisters have produced a set of songs which are nothing if not eminently professional, as one would expect from them.

Gaelic and English; Highland and Lowland; Jacobite and poignant Irish; love, humour, pathos. All these are found in this excellent collection. As we found in the Sisters' single, the musical treatment of the songs invites the fresh air to come straight through the window, the

air of the fields, the moors, the bens and the glens.

This L.P. confirms the inherent professional approach to their own work which the MacDonald Sisters have displayed on TV. It is a record for pleasure and sheer delight.

Emerald Record: 'The MacDonald Sisters'; GES 1031.

IRISH FOLK DRAMA

FOLK plays are still performed in a number of districts in Ireland. For a time they were even established as a class in local feiseanna in south County Wexford. But they have never been subjected to the kind of intense enquiry which other aspects of Ireland's national folklore have received over the past century or so.

But a new book 'Irish Folk Drama' makes a good first attempt to whet the appetite of those interested in drama generally, if only to show that

(Continued on page 12)

THE UNIVERSITY AND DEVELOPMENT

(Continued from page 10)

reference and to a very specific deadline involves most academic social scientists in a world in which they have little experience. The Jack Holmes Planning Group studied the Moray Firth. It showed how academic personnel can be involved in a development study within a structured and disciplined framework of operation.

Of course, it is extremely difficult to determine the practicality of some research work. Some very vague and fuzzy people may be involved in research that is probing the frontiers of knowledge. But this new knowledge must relate to reality—or create new realities. The work of Einstein was of this sort. It would not be qualified for a government grant today. It is tempting to visualise the comments that would be made by a grants board on Einstein's application for a grant—"too vague," "does not appear to be of practical utility," "no budget for computer facilities," "applicant is only a clerk." It is not this kind of scientific endeavour, it is difficult to tell the geniuses from the madmen; reference to a colleague is about the only way to obtain a proper appreciation of the worth of man's work. Original, creative work in research represents only a fraction of the total effort. But any research organisation that insists on its workers bending their shoulders to purely practical tasks soon finds that the essential creativity of the scientific pursuit escapes the whole group. Most research, like most other occupations in life, consists of a lot of hard and monotonous work, illuminated by sudden flashes of meaning.

Science implies that we attempt to understand what's going on in the world. Science is objective. No pathologist gets annoyed at a carcinoma—he seeks to understand the reason for its existence. Science may be objective, but it is not value-free. The very choice of question implies a choice based on values.

Social science in its present rudimentary form is something prone to witch-hunting, to seeking individuals to blame rather than structures to criticise. Scientists should be curious, not furious. In an era of exacerbated individualism, the tendency to seek a

villain (or a hero) and to ascribe all the ills (or virtues) of a situation to him is one that has to be strongly resisted if scientific research is to be carried out in an ethical manner. Science is essentially an ethical pursuit—it seeks to delimit the truth above all other things. An Alaskan friend discouraged a government agency by refusing to ascribe the defects of a programme he investigated to the incompetence of an individual the government wishes to fire. In a complex world, the deficiencies of one individual are an inadequate reason for the failure of an enterprise. Ethics implies a respect of individuals and institutions. In scientific terms, this means that research workers must understand the far-reaching effect of the individuals he encounters in the course of his research. We put safety guards around dangerous machines; we have yet to learn to put safety guards around dangerous social situations.

The social scientist must learn to make real and meaningful contact with others, to develop empathy for them. It matters not what the relationship between a physicist and an atom is. But, in social science, the relationship between the research worker and the group he is studying is crucial. Too often, a group becomes a captive of the social scientist, something to provide him with published papers and an increase in status. Some people in North America have been researched to death. A standing joke is that a Navaho Indian nuclear family consists of a father, a mother, three children, and two anthropologists. Some comment on the state of American social science—and the naivete of the research workers—was provided by a project reported in a recent issue of "Transaction," the journal of social science. It described a study of police brutality during which observers travelled around in police cars and noted how the police behaved with suspects. They carefully recorded each whack of the stick and then carefully tabulated their statistics.

Requirements that research in the social sciences be theoretically sound, practical and ethical need not curb the style of social scientists seeking to do significant research on meaningful problems. It does tend to shift the emphasis

from the pathological to the healthy. At the university we have carried out research on the meaning of isolation in the Canadian North, on Indians who have deliberately broken off contact with white men, squatters, so called "unemployables," traditional Indians culture and language. A general theme in our research has been that of human adaptability, and the ways in which people can cope with change. In general, social scientists who work behind closed doors tends to be idealistic—and pessimistic. Somehow the real world never seems to measure up to their expectations. But constant contact with people and organisations have the capacity to change in response to opportunities; all is not alienation and despair. Much academic research in the United States is pathological oriented—it deals with the sick parts of the society, rather than with the healthier aspects of life. The research comes from the concern with immediate problems that the American government has shown. Like most other men, social scientists find it hard to resist the lure of money, and during the War on Poverty in the U.S., the saying arose that "all the money is in poverty." The result has been a vast outpouring of papers and books on poverty but little amelioration of the condition of the poor. Western society suffers from the belief that all problems can be researched, and all problems can be solved. But relatively few problems are really significant ones. In some cases, what is needed is a bit of common sense, a special research project. Research, of course, can also be used as a way of delaying action. "We are not sure," "we don't have enough information!"

Of course, we never have enough information—decisions are made on the basis of the best available information. The scientific method implies that under roughly the same conditions, using roughly the same equipment, one scientist should get roughly the same results as another scientist. The requirement of testability means that no confidential information can be gathered or used in any research on development. This again is a factor that shifts research a little into the future and helps to draw the line between immediate problems solving, done on the run, as it were, and more long range research. There is always an economic component in development, and investment decisions have to be made constantly. There are problems related to the fact that most academics have little experience of business, and also tend to despise it as being a calling unworthy of gentlemen. Among younger social scientists there is a belief that all business is suspect, and that all economic problems can be solved by nationalising things. This business and economics constantly involves the allocation of scarce resources between competing demands seems to escape these people until such time as their skills may be found to be in competition with those of other people, at which time they suddenly have the facts of economic life brought home to them.

REVIEW ORDER

(Continued from page 11)

there exists some excellent derivative material on which modern dramatic essays and activity can be based.

Alan Gailey has based his book on the text of 80 complete folk plays now on record in Ireland, together with the fragments of many more. Some of these plays have been seen by the author in actual stage performances which have enabled him to add realism to his excellent book.

The Irish material has not been assessed in isolation but has been related to the material contained in Alex Helm's Index for Folk Drama, to which many years ago the reviewer contributed the fruits of some months of research reading.

Most of Mr Gailey's book deals with Mummers; Christmas Rhymes are also included. He has indicated the incidence of folk drama activity in various parts of Eire. And the texts he presents are full of interest.

Not only do the texts preserve folk elements, but they preserve injections of comment on the social and economic conditions of their times. Politics is not neglected; the rising tide of Irish nationalism caused old mumming texts to be revitalised and contemporised by allusions to events and personalities.

Alan Gailey's book is recommended to all interested in performing drama. The basic texts (some Scottish texts are to be found in F. Marian MacNeill's "The Silver Bough," Vol. III) can be adapted to topical events and their presentation would make an excellent change from the play material so often seen today. Though perhaps limited in popularity and appeal the occasional performance would no doubt stimulate an interest in this aspect of folklore which the reviewer thinks has been neglected for far too long, and in Scotland in particular.

"Irish Folk Drama" by Alan Gailey; 6/-; The Mercier Press, 4 Bridge Street, Cork, Eire.

Births

CAMPBELL. — At the Peterkin Nurse's Home, on 20th June 1970, to Alex and Ena (nee MacLeod), Clisham, Rhee, Ullapool, the gift on a daughter. Both well.

Deaths

CAMERON. — Suddenly at Belford Hospital, Fort William, on 14th January 1970, Jean Cuthbert, beloved wife of Dugald Cameron, 8 Lochiel Road, Inverlochy.

MURRAY. — At her home, 15 Habost, Ness, on 17th January 1970, Mary Morrison (Mairi-an-Dudan), aged 66 years, beloved wife of John Murray, at rest. Very sadly missed.

DOMHNALL MACASGAIL ARDHASAG

•
Buth Ghoireasan is
Gach nì a tha dhìth oirbh

Situations

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Rugadh an t-Eileanach air Latha na Bladh' Uire. 'Se 'Can t-Eileanach' an leabhar mìosail a th' air a chur a-mach le comh-thional Eaglais na h-Alba ann an Bèarnraigh na Hearadh. Tha e gu leir ann an Gàidhlig, agus anns gach àireamh gheibh naidheachdan, laoidhean, searmoinean, dealbhan-na, speulachdan beaga agus naidheachdan cloinne. 'Chan eil e a' cois ach sia sìgillinn 'na mhios (deich sìgillinn leil a' phost) no deich tasdaín 'sa bhliadhna eadar prìs an leabhair agus an faradh. Cuibh g'arraich chun an t-eòsaidh a leanas: Rev. R. Macleod, Berneray, Lochmaddy, North Uist.

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