



DI-ARDAOIN, 25mh AN DUDHLACHD, 196 9

THURSDAY, 25th DECEMBER, 1969



The Standing Stone on the summit of Eilean Mor, Knapdale, with the Jura Hills in the background



THE search for the seine-netter, "Coral Isle" con-tinues by air and sea although vessel will suddenly re-appear the liferaft, washed ashore on as she did on that occasion. North Unst, Shetland, and Coastguards are puzzled the liferaft, washed ashore on North Unst, Shetland, and identified as belonging to the "Coral Isle", gave additional cause for concern.

The vessel has not been contacted since December 14th, when she was in radio contact with the Inverness boat "Ajax."

Three married men and three bachelors form the crew. Skipper Fraser Thom-son, Buckie, is unmarried, as is the mate, Alex D. Smith, is the mate, Alex D. Smith, and deckhand James Ross, both of Buckie. The three married members of the crew are Alexander Donald, and Albert Smith, Buckie, and Stornoway born Malcolm raft, 250 miles away from the Marchan Lucky' her second MacRae, whose family is resident in Buckie.

It is just one year since have drifted a considerable the "Coral Isle" ran out of fuel 150 miles east of Aber-Last month the "Coral Isle" deen, and had to be helped was in trouble when it had to ean mora fhathast.

Coastguards are puzzled by the discovery of the life-



"Coral Isle's" last reported position, although it could have drifted a considerable

Aig am na Nollaig bidh cuirmean air an cumail agus biadh beartach air ithe ann an iomadh dachaidh ann am Breatainn. Ach tha cearnaid-hean de'n t-saoghal far nach 'eil ach dith agus uireas-bhuidh. Tha e air a radh gum bheil mile neach a' basach-adh leis an acras ann an Nigeria agus Biafra.

PRIS AN ARAIN NA'S DAOIRE

A chionn gum bheil cos-gaisean a' dol an aird tha aig na fuineadairean ri sgilinn a chur air prìs nan lofaichean. Bidh seo a' tachairt air a' 5m'h latha de'n Fhaoilleach, agus bidh pris lofaichean de gach seorsa a' dol suas. Math dh'fhaoidhte gun cuirear sgilinn eile air na lofaich-

AVIEMORE MOD-A FINANCIAL SUCCESS

THE financial account for pear earliet than usual, as the National Mod held at their financial year now ends Aviemore in October, 1969, on 31st December. hows a very healthy credit balance of £6,400. Altogether a total of £15,200 was raised including the income for the period of the Mod.

The target for the local committee was set at £5,000, and this was exceeded by £2,600. A spokesman for An Comunn described this as "a truly remarkable effort by such a relatively sparsely-populated area which indi-cates that hall and other accommodation being available, there is no reason to believe that the Mod cannot

believe that the Mod cannot be successfully promoted in places that have hitherto been regarded as unsuitable. The Aviemore Mod was different also in that it was the first nine-day Mod. Some costs were inevitably higher or a secul but the surplus of as a result, but the surplus of £6,400 indicates that increases

were well contained. The detailed accounts for the Mod will be published in An Comunn's Annual Report and Accounts. This will ap-

eanaibh

NATIONAL SAVINGS al Savings Certific ffice Savings Bank

TIGHARRY SCHOOL WIN TROTTERNISH CUP

A PROJECT entitled "An A Croitear 'sa Chroit" en-tered by Tigharry Public School, North Uist, won the Trotternish Cup in the 1969 History and Folklore Com-petition, organised by An Comunn Gaidhealach.

Seven schools took and the judge, Dr J. A. Mac-Lean, found all the entries to be of a very high standard.

It is significant to note that the teachers in all the schools concerned, consider the project as probably the best method of teaching Gaelic. The Trotternish Cup was presented to the school at an

informal function held in the school on Friday, 21st No-vember, when the chairman was Rev. James Morrison. Mr Murdo MacLeod, Gaelic Supervisor, Inverness - shire, who was paying his last visit to North Uist as Organiser, made the presentation.

Coming to INVERNESS?

Be sure to visit Holm Woollen Mills where you will be able to see a magnificent range of Tartans and Tweeds

Shetland Tweeds, Rugs, Scarves Cheviot Tweeds, Knitting Yarns Knitwear

> Authentic **REPRODUCTION TARTANS** in 49 Clans The Largest Range in Scotland

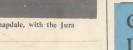
WOOLLEN MILLS

IAMES

INVERNESS

Telephone Inverness 31042

Also at Skye Woollen Mills, Portree





TWO

Thursday, 25th December 1969

AN NOLLAIG

Seo an t-ám dlie'n bhliadhua air am bi eadhon feadhainn aig nach eil creideamh sam bith a' guidhe mar a bha Tomas Hardy "gur ann mar sin a bha." Tha iad toilichte gu bheil an caglais ann ged nach bitheadh ann ach gu bheil na féillean aice a'toirt beagan togail do ar cridheacnan aig an Nollaig 's aig a'Chàisg. Ann an latha anns a bheil stio-paill nan eaglaisean a' coimhead glé bheag ri taobh togal-aichean móra saoghal a'mhalairt tha iad fhathast a' samhlachadh rudeigin a tha a'toirt àirde is doimhne do bheatha an duine.

A dh' aindeoin ar teagamhan, a dh' aindeoin ar dear-maid, a dh' aindeoin eaglaisean falamh, tha am ministear no an sagart a' lìonadh àite anns na bailtean, no na sgìrean anns a bheil iad nach gabh lionadh le daoinc sam bith eile. Eadhon ann an Ruisia fhéin b'fheudar dhaibh "luchairtean" de gach seorsa a thogail airson aite nan eaglaisean a bha air an tionndadh 'nan tighean-tasgaidh a lìonadh. Chan eil teagamh nach eil tòrr de nàdur creidimh ann an co-mhaoineachd. Tha sin nas fhasa fhaicinn ann an Sina far a bheil iad a'dèanamh aoradh do Mhao na tha e ann an Ruisia a nis.

Tha an creideamh Crìosdaidh agus co-mhaoineachd coltach ri chéile anns an luach a tha iad a' cur air staid an duine anns an t-sagohal seo, achann an seadh eile, tha an creidcamh Criosdaidh fada nas coltaiche ri creideamhan an t-seann t-saoghail, anns an uamhas agus an ioghnadh tha iad le chéile gabhail ann an làthaireachd 'chruthachaidh.

'S e fear dhe na nithean as neo-thlachdmhoire a tha ccangailte ri tòrr "science fiction " nach eil àite air a thoirt ccangailte ri forr "science neuton" nach ein alle all a thoirt ann do nithean no buaidhean spìoradail; gu tric tha e foil-seachadh saoghal corporta, lom, neo-thorrach anns nach bitheadh cothrom fàs aig buaidhean spìoradail sam bith. Bheir e air duine smaointeachadh mar a bha Wordsworth "I'd rather be a pagan suckled in a creed outworn . .

Docha gu feum atharrachadh mór tighinn air an eaglais ach fhad's a chumas i greim air an diomhaireachd a tha ceangailte ris an leanabh bheag anns an stabull bithidh i co-fhreagairt do rud do-shcachanta ann an cridhe an duine.

HODIE

THIS morning the customary blanket of goodwill towards our neighbours and our fellow men (assuming we have been indoctrinated into one or other of the occidental religions) falls like a suffocating atmosphere on most of us. It is short-lived however, and we manage to survive the awkward feeling that somehow the occasion of Christ's birth should have perhaps been commemmorated by us in other ways, of more value, physically and spiritually, to cur fellow men.

But Christmas Day, 1969, has even a greater signifi-cance. For it marks the last Feast Day in the Christian calendar before the advent of the 1970 decade. The years of the Sixties have been as turbulent, as disturbing, and as nauscating as the years of other decades. But in some ways they have been more so. We have seen political assassina-tions; the rise in the cult of violence; anarchy rife as it has never been before; drugs on the market; the increase of sexual promiscuity and permissiveness in society; you name it, the Sixties have increased either its incidence or its stature.

In particular the cult of violence could be the "in thing" of the Seventies. Fostered by the inability of society and societal controls to smother it or otherwise to kcep it within acceptable proportions, violence has become something like a mutated animal which daily grows and society can do nothing but stand aside and watch its progress

A slide into anarchy seems to be the promise of the Seventies. This can be countered, however, by an increas-ing awareness in the responsible elements (if any such remain) in our society that there are still a few ideals knocking about which could salve a wound which sorely needs attention.

Reason, courage, freedom of expression are still available to use for the improvement of man's status in the world of living things. These, coupled with a sincere sympathy for one's fellow humans, can work marvels, almost miracles if taken up by people who are willing enough to sacrifice time and effort. But the workers are few. What is the greater pity is that the public mass, that

great nondescript, faceless, anonymous body which makes up the hulking bulk of society, remains indifferent to the winds of change which are ravaging its face.

Would it be too much to ask for a miracle, an awaken ing, some Christmas Day in the very near future? It cannot come too soon.

Roga mater filium, UI det nobis gaudium In perenni gloria, In sempiterna sacula, In eternum et ultrø. Det nobis sua gaudia.

1969 MOD – ESSAY ON ANY SUBJECT 1st Prize - Helen M. Guthrie. Lochwinnoch

An Leabharlann

Tha mi einnteach gur h-aithne dhuibh uile an leabharlann. Mur eil te 'sa' bhaile agaibh, 's docha gun tig bhan bheag timcheall a' tairgsinn stuth-leughaidh dhuibh. Uill, tha mise air a bhith ag obair ann an te o chionn sia miosan. Ged is abhaist dhomh moran leughaidh a dheanamh, cha do bheachdaich mi riamh air na tha a' dol air adhart gus leabhraichean a thoirt dhuinn. Bu mhath leam innseadh dhuibh beagan mu dheidhinn so.

Aig toiseach-toiseachaidh, bheir sinn sgrìobh dha'n phrìomh-thogail san againn ann an Paislig, ceann-bhaile siorramachd Reanfriu. Chaidh pairt dhith a h-ur-thogail o chionn da bhliadhna, agus is c togail bhriagha, bhlath, chomhurtail a th'innte

'Nuair a ghabhas sinn a steach, tha bord-failteachaidh ann romhainn. Tha dithis chaileag ag obair an seo, 's ma dh'innseas sinn dhaibh eo na de tha sinn ag airraidh, seallaidh iad dhuinn far am faighear e. Tha iad a deiligeadh cuideachd le iarrtasan araidh a chuireas an leuchd-leughaidh 'gan ionnsaigh. 'Nuair a gheibh iad fear dhiubh seo, sgrudaidh iad an clarainm mor gus am faic iad co-dhiu ma tha leabhar aca no nach eil. Tha cairt bheag airson gach uile leabhar 's tha comharrachadh air a' chairt ag innseadh dhaibh de a' mheur 's a bheil e. Cuiridh iad litir dha'n mheoir, 's thig an iad litir dhan mheoir, s thig an leabhar a mach airson co-al-deug, mar sin, bidh e sin co-dhiubh geis am faigh iad an leabhar. Mur eil leabhar aca, s ma se leabhar ur a th'ann, si docha gun ceannaich a th'ann, nach eil furasda fhao-nainn, cuirdh iad gu Leabharlann Meadhonach na h-Albainn (Scot-tish, Central Library) air a shon. tish Central Library) air a shon. Fhuair iad leabhar bho Ameirigia air iasad am bliadhna, 's chuir iad air isad am bliodhna, 's chuir iad far gu Brusels. 'S neonach cus-pairean nan iartiasan, Ainmichidh mi cuid dhiubh mar ciscisumpleir-"Japenese Gardens" le Tatsui. 'The Chinese Abacus ''le Seseney; "The House of Teck ''le Felbx-man 's iomadh leabhar Gaid-dhig a fhuair mise bhuapa! Air ar laimh dheis, that rum a' chagar-cheit. Tha srann dheth a' dol gun sgur fad an lath. Tha gona gur fad an lath. Tha

ar seo, 's tha caileag cile aig bord a' chagar-cheile. 'Nuair a theirgeas

a' chagar-cheile. 'Nuair a theirgeas paipear, blieagan-iartais, inc, teiceidean no cail-sam-bilt eile oirnn, gheibh iad dhuinn e. As deidh sin, tha earrann a' chlarainm. Tha an obair aca a' sgrìobhadh chairtean airson gach leabhar ur. fhor (new non-fiction)) a gheibh sinn. Tha triùir chaileag 's aon ghlie 'gan deanamh air innealan-sgrìobhaidh. Gabhaidh na leabhraichean ura, fòra an roinn innealan-scríobhaidh. Gabhaidh na leabhraichean ura, fora an roinn ann am mile earrann air fad. Tha sinn a' cleachadh doigh Dhewey, fear - leabharlann iomraiteach. 'Nuair a tha iad cinnteach de an roinn 'sam bu choir dha n leabhar a bhith (rud nach eil an comh-naidh soirbh), feumar an aireamh a chuir air a' chul, 'S i no mathair fhein a ni seo le peansail dealain. dealain

dealain. S ann ath rum, tha iad a' deiligeadh leis na h-uir-sculan ura (new fiction). Bidh iad 'gan eeannach 'nuair a nochdas iad, a' sgrìobhadh chairtean a mach air an son, 's 'gan cur dha'n chlar-ainm mhor. As deidh sin, theid an earrannachadh cadar nam meuran.

Tha an aon obair aig te eile air taobh eile na togalaiche ach is ann leis na leabhraichean fiora a tha a

gnothach-sa. Ni i cunntasan na cisean a thig a steach bho'n fheadhainm a chum na leabh-raichean ro fhada. S ionghadach an uiread a gheibh sinn 'san latha.

an uread a gneibh sinn san latha. Chan ann tric a bhios e fo not. Tha mi a'creidsinn gur h-i an obair as motha a theid air adhart 's an ath rum-far an gabh iad a steach seann leabhraichean, 'nan ccudan, bho mheuran na leabhar-lann. Thu seacht meuran air lann. Tha seachd meuran air fhichead air fad; dha air fhichead a tha fosgailte fad na scachdhuinne, seachd eile nach eil fos-gailte ach 's na feasgair, agus ochd deug ann an aiteachan sonraichle

deug ann an aiteachan sònraichte mar thighean-ciridini, dachaidhean nan seann daoine, dachaidh nan dilleachdan's priosanan. "Nuair a thig gach bossa leabhr fior a th-ann, their an cur air doigh a reir nan aireamh chul, 's mas e uir-sgeul a th'ann, a reir na habhdid fhu cuid dhann, a reir na habhdid fhu cuid dhann, a reir na nach gan tilgeil a mach. Tha urunn eile ann a tha dons au leoir ach 'gan tilgeil a mach. Tha grunn eile ann a tha dona gu leoir ach gabhaidh iad caradh. Cuirean iad gu factoraidh 'san Eaglais Bhric, far an cuir iad seacaidean 'nuair a thilleas iad ura orra bidh coltas leabhraichean ura orra. Caraichear na tha air fhagail le seacaidean plastic is slaman-tath. Mo dheireadh cuirear timcheall nam meuran iad a reir feuma

Chancil ach aon earrann fhagail — earrann fhagail — earrann nan sgoiltean. Tha rum mor aca dhaibh fhein. Bidh iad a deanamh na tha na h-earrannan eile a'deanamh comh-Bion hearnanan cile a'deanann scoil-ladh, ach 's ann airson nan sgoil-tean a mhain. Tha iad a frith-ealadh seachd sgoiltean air sia, fichead. A bharrachd air sin, tha a shloinne aca 'sa h-uile fichead. A bharracha carrann chloinne aca 'sa h-uile meur. Leis a sin, chi sinn nach beag an obair acasan. Tha da sheomar bheag eile ann, Tha fae sinn Paislig. Si ad sin,

Tha da sheomar bheag eile ann, mu'n fag sin Paislig. 'S iad sin, seomar, an Fhir-stiuridh againn, Mgr. Purdaidh a leig dhett a dhreuchd o chionan co-la-deug. Rinn e obair ionmholta fhad's a bha e ann,—ceithir bliadhna deug. Dh'fhosgail e sia meuran ura, agus rinn e leasachadh do gach uile te eile Bidh a chronoreshedh 's Dh'fhosgail e sia meuran ura, agus rinn e leasachadh do gach uile te eile. Bidh e a'connachadh 's a thig a stigh airson 'obrach. Innsidh e dhaibh ma dheidhinn na-h-obrach, 's ma mheasas e frea-garrach iad, taghadh aid. 'S e duine tapaidh laghach a th'ann. 'Natar a choinmch e mise, 's ann nealtachd a bha e a braidhinn! 'S i a' bhean-unsal NaCoillideine a bhanacheannard os ar ciomne. Tha na meuran fosgailte. Di-

fosgailte Tha na meuran fosgailte Di-Sathuirne, 's tha sinn a faighinn aon Di-Sathuirne na tri dheth. Mar sin, feumaidh na meuran faochadh fhaighinn. Tha ise ag innseadh dhuinn cait' an teid sinn. Tha tri seachdhuine an teid sinn. Tha tri seachdhuinean 'sa bhliadhna againn dheth. 's ni i an aon rud an uair sin. Tha i smaoineachail is coibhneil. 's nam biodh tide dheth a dhith oirnn a bharrachd air na a dhith oirnn a bharracha an rea-th'againn mar a tha, ma tha e c idir na comas, bheir a dhuinn e. Fhuair mise cead a dhol dha'n Mhod an uiridh. Tha naoi thar ceithir fichead luchd-obrach againn air fad, mar sin, chan ann tric a gheibh ise 'n cothrom an sgios a least dicht.

gheibh ise n cothroin an sgios a leigeil dhith. Bheir sinn sgriob a nise dha'n mheur far a bheil mise ag obair comhla ri triùir chaileag eile. 'S ann an Baile-Mhic-Iain a tha i, ma ann an Baile-Mhie-Iain a tha t, nu cheithir mile bho Phaislig. Tha sinn a'frithealadh baile 'sa bheil thairis air fichead mile sluagh. Ged nacheil a h-uile mac-mathar a' leughadh, tha corr is coig mile ball againn. 'Nuair a thig iad a thach bhais cinn na leubhraibhean ball againn. 'Nuair a thig iad a steach, bheir sinn na leabhraichean

bhuapa. Bheir sinn na teiceidean air ais dhaibh, 's cuiridh sinn na leabhraichean air ais air na sgeilbhuapa. bhéir sinn na teiceidean air ais dhaibh, 's cuiridh sinn na leabhraichean air ais air na sgeil-pean airson an ath dhuine a thig gan iarraidh. Cha'n ann ainneamh a chithear te dhinn a'dol tim-cheall le ultach mor leabhraichean. Tha na sgeilpean air an cur an ordugh ann an da roinn, leabh-raichean fiora, a reir nan aireamh uir-sgculan an reid h-aibidil

Tha corr is uair againn a h-uile latha mu'n fosgail sinn. An uair sin bidh sinn a'cur nan sgeilp air sin bio doigh, Sin bion sinh a cur nan sgeilp air doigh, 's gu dearbh tha iad gu math feaumach air sin! 'S coma leis na leughdairean cail' an cuir iad leabhar air ais ma chí iad fear is fhearr leotha na th'aca mar tha. Bidh sinn a'sgriobhadh chairtean a mach guideachd dhair fheadhain mach cuideachd dha'n fheadhainn mach cuideachd dha'n fheadhainn a chun na leabhraichean ro fhada, 's a'caradh cuid de na leabh-raichean. An diugh fhein, chuir sinn trí fhead cairtean air faibhl Ach cha tug mi ionriadh fhath-ast air an fheadhainn a chumas a dol sinn—an luchd-leughaidh. Cuid dhithh a thin a cteard aba, shea

doi shin an hueno cughaidh. Cuid dhiubh a thig a steach cha mhor a h-uile latha, 's ann mar chair-dean a tha iad dhuinn. Tha iad lan spors 's bidh iad an comhnuidh a' tarruing asainn. 'S iad a tha math dhuinn cuideachd. 'S iomadh Doranchuidh a' is bocsa shuiteas is bhrioscaidean a fhuair sinn aig am na Nollaige. Cuid eile dhiubh, uill, tha iad

Cuid eile dhiubh, uill, tha iad 'nan dearg namhaidean dhuinn! Cha phaidh iad eis-sam-bith, 's bidh iad ag iarraidh oirnne an leabhraichean fhein a thagadh. Mur eil comas coiseachd aig cuid cigin, 's toigh leinn a bhith 'gan cuidrachadh ach, tha feadhain eigin, 's toigh leinn a bhith 'gan cuideachadh acli tha feadhainn ann dhiubh nacheil ach leisg, Iarraidh iad leabhraichean nacheil againn 's nacheil furasda fhaotainn, 's fasaidh iad diombach mur faigh iad an ceann latha no dha e. Bidh iad a' gearain fad an t-siubhail nacheil leabhraichean ann an reir

am miann 's gar coireachadh. Ach ged a thuirt mi na bu mhotha ma dheidhinn na feadhna miotha ma dheidhinn na teadhna nach toigh leinn, tha a mhor-chuid dhiubh laghach da rireabh. Ar leam gu bheil iad coltach ri daoine eile ann an aite-sam bith 's an t-saoghal.

⁵ an t-saoghal. Tha beagan Gaidhlig aig dithis aca. Ach is math learn fhein 'nuair a chuireas iad faille orm le "Ciamar a tha thu?" air neo a dh'fhagas iad mi le "Oidhche mhath leat." Innsidh mi dhuibh ma dheidhinn di thkina thagan thagan ching na thagan thagan thagan thagan thagan that heat.

Innsidh mi dhuibh ma dheidhinn rud eibhinn a thachair o chionn greis. Bha gruaig ur air Mairead NicGriogair latha bha seo s' mhothaich a h-uile duine dha. Ach thaining cailleach bheag aosda 's air dhith a'dur-amhare oirre airson mionaid no dha 's ann a thuirt i, 'S toigh leam d'fhalt ur ach cait' air an t-saoghal an do chuir thu d'fhalt thein?"

Gus crioch a chuir air canaidh mi rud beag mu dheidhinn tuarasdal. Gheibli sinn ma dheich not 's an t-seachdhuinn, 's ma Theid sinn dha'a cholaisde ann an Glaschu (pairt de'n oilthigh ur Srath Chluaidh) airson da bhliadhna, gheibh sinn ma sheachd Dhiladhna, gheibh sinn ma sheachd notaichean deug 's an t-seach-dhuinn. Tha colaisde ann an Obar Dheadhainn cuideachd Tha so-charcan fìor mhath an cois na h-obrat 'b Nuair a tha sinn h-obrat 'b Nuair a tha sinn sinn gach curam a leigeil dhion cho luath 's a dhunas sinn an dorus. Gheibh sinn leabhar-sam-bith a tha a dhith di orran. 's bith a tha a dhith oi oiran, 's cha'n eil e coltach gu'm fas sinn sgith ro thric oir tha iomadh obair saun to thir of thir anothadn obair eadar-dhealaichte ann. Ach rud as fhearr leam buileach, 's e sin gu bheil mi ag obair measg dhaoine laghach, bhlath-chrideach agus smaoineachail. Nach buidhe dhomh---da-rireabh!

THA FAICINN BHUAM AIR T.D. 4

Mannin

by P. Berresford Ellis

THE English Government have announced a grant of £12,647,000 to the "British Council " Council" in order to sub-sidise the teaching of the English language among those peoples who are so ur gently in need of a little Anglicising influence. Such people as the Saudi Arabians, Somalians, Bagadians etc., all, I am sure, will not be able to exist much longer without that great gift to man !

The money, which comes from rates and taxes paid by the Celtic peoples as well as the English, goes to help "missionaries" spread Eng-lish cultural imperialism among the West Bengalians, Keralans, Creoles - in fact, in 83 such countries.

I wonder how much the English. Government pay out to aid the indigenous languages of Scotland and Wales? You can bet the future independence of Scotland that it is nowhere near £12,647,000! Isn't it about time the Celts stopped subsidising the evil spread of English cultural imperialism abroad and made efforts to get the money allocated for this purpose channelled towards the upkeep of Scot-tish (Gáidhllg) and Welsh? A Saudi Arabian can exist

without English: but can a healthy and independent Scotland exist without its national language ?

As its Christmas time, let me tell you a story. It's about a man called Mac an It's Now Mac an Aba's Aba. wife gave birth to a son and they decided to call him Domhnull. Straightaway Mac an Aba rushed to his local registry office to register the birth of the boy. But "there is no provision

in the Registration Act for the registration of births, deaths and marriages in any language other than English." (General Register Office).

The local registrar, however, as a personal concession to Mac an Aba (and as it was a Scottish-Gàidhlig speaking area, and as the Registrar himself had Gàidhlig) did allow Mac an Aba to put down Domhnall Mac an Aba providing that he first registered Donald MacNab The English equivalent had also to be recorded "for the convenience of the child when he grows up" (General Register Office). "It is an important con-

sideration in this context that the issue of birth, death and marriage certificates in the Scottish Gaelic language would, under present circumstances often create serious difficulties for the party to whom they were supplied. Birth certificates supplied. Diffin certificates of scotland moves towards must be produced for a its final death. The question variety of purposes through- we must all ask ourselves is out a person's lifetime, mar- do we want the language to

A look at Alba — Breizh — riage certificates may have Cymru — Eire — Kernow — to be produced, if rather less frequently, and death certificates must be produced to insurances companies and other bodies. It is unlikely that many of the persons to whom a certificate in Scottish Gaelic was produced would understand the language." (General Register Office)

So there it was. Domhnull Mac an Aba, on paper, had to be come a different person Donald MacNab.

My story switches from a Ghàidhealtachd to Wolverhampton in Sasunn. Gupta Naidoo, a Tamal Indian, arrived in England five years ago. Now Naido's wife gave birth to a son and they decided to call him Peremul. Straightaway, Naidoo rushed to his local registry office to register the birth of the boy.

But " there is no provision in the Registration Act for the registration of births, deaths and marriages in any language other than English. (General Register Office).

But when Naidoo wrote down Peremul Naidoo, did the Registrar demand that he write first Peter Black (or the English equivalent of the name)? The answer is no. In England, Peremul Naidoo can grow up under his own Tamal name. In Scotland, Domhnull Mac an Aba has to grow up under an Englished name.

So, an immigrant in England can register his son's name in his own language. A Scot in his own country can-not register the birth of a son in the national language of the country without Englishising it ! Why?

It's a strange world we live in, my masters.

It is needless of me to point out that this is a violation of the European Convention of Human Rights and Fundamental Freedoms; in violation of recommendation of the United Nations Seminar on National Minorities held at Ljubljana, Yugoslavia, not to mention the platitudenous statements made by such bodies as the UNO and European Council etc. We all ealise, surely, that the Scottish (Gàidhlig) speaker is an oppressed person ... (dignity or not) he is being crushed to death, the object of a lengthy history of cruel genocide.

As the fiasco of Human Rights Year draws to a close, we should be thinking of what we are going to do in 1970 to achieve the fundamental freedoms and human rights for the Scottish (Gàidhlig) speakers, indeed, for the Scottish Nation. I am addressing myself especially to Scots as their language is now the only language in these islands with no status at all.

At this time of year, more than ever, we are aware of the movement of the years. With every year, month, day and hour, the national language of Scotland moves towards

Celtica - today Ma Tha E Bho Muigh

B'fhearr leam mile uair faicinn da cheud bliadhna air na da cheud romham. Bhiodh a' cheud fhear torr na b'fheumail do mo thuigse mu'n la an diugh. Luthaiginn faicinn, can, mo shean seanair 's mo liadh 'na bhalach. Rugadh agus thogadh e gu curamach, tha mi cinnteach, anns an taigh dhubh. Bha e 'na bhalach tiugh dreachail gun smal air. Bha e samhach mar na balaich eile am broinn an taighe, 's cha deidheadh moran a radh ris, agus bhiodh eigheachd is riagail gu leor air comhla ri cho-aoisean air 'Na leth chois-a-muigh. bhalach shealladh athair dha mar a ghearradh e moine mar a bheireadh e an cnàimh a trosg. Dh'ionnsaicheadh e sin agus gach liut eile, gun cus comhraidh eadar e fhein is athair. Bhruidhneadh iad beagan mun tide mhara, mu na mucan 's mar sin, ach cha bhiodh a' bhruidhinn mor.

'Na ghille bhiodh e laidir samhach ,agus, tha mi cinnteach lamhchorach air muir is tir. Bhiodh lamh shonruichte aige air tireadh agus air tuthadh. 'Na oige cha robh e 'na chleachadh aige bhith bruidhinn am broinn an taighe. Bha sin air fhagail aig an fheadhain aosda: a sheanair nach robh sgur a dh'innseadh sheanchasan mu bhathaidhean is ghiulanan, is shithichean. Bho mhathair shinchean. Bho mhathair 's bhon a' chlann-nighean chu-ala e na h-orain, 'nuair a bhiodh iad a' bleoghan no misreadh; a' sniamh 's a' luadh. 'S bhiodh e seinn anns an eathar an uair a bhiodh e air a' ramh. Bha bhrathair math air an fhiodhall.

'Sann air orain agus sgeulachdan a thogadh e, 's 'nuair a phos e aig deugachadh air fhichead 's chaidh e air thai-gheadas e fhein, 'se na horain 's na seanchasan a bhiodh mu chagailt — san cuideachd. Bu chaomh leis fhein a bhith ag innseádh sheanchasan, oir bha cuimhne mhath leidir aige 'C bha mhath laidir aige. S bha deagh ghuth aig a bhean. Cha b'fhada gus an robh i fhein a' cronan le leanabh tiugh dearrsach is craiceann glan

Chaith e bheatha mar a chaith a shinnsreachd roimhe le chleachdaidhean 's a chreideimhean 's a chainnt a measg a cheile — an aon fheadhain anns an aon doigh a bh' ann bho linntean. Na foighnicheadh tu dha co ann a bha e creidsinn cha bhiodh fios aige so air a bhiodh tu mach. Bha esan beo mar a bha cach, 's carson a chuir-

die, and with its death, the death of the humanity, indi-viduality, wisdom, and all that is valuable in Scottish life?

I, personally, go forward into 1970 with the motto of Comunn na Canain Alban-naich — Tìr gun chanain, tìr

gun anam ! Nollaig chridheil agus bli-adhna mhath ùr.

each e ceist no teagamh ann. Cha bhiodh duine de sheors' ann an aite sam bith de'n tsaoghal ri ceasnachadh na cuir teagamh. 'Se sin a tha 'gam fàgail lomnochd, 's tha deanamh luidean dhiubh deanamh luidean 'nuair tha daoine ri tighinn orra bho muigh.

Nam biodh sgoil air eirigh an airde 'nam measg, co ris an duil a bha i air a bhith coltach? Bha iad a' faighinn na bha dhith orra a dh' ionnsachadh mun a h-uile ni a bha feumail dhaibh nan caitheamh beatha,, mu bhate, mu thal-amh, mu thogail thaighean, 's mu 'dheanamh dhaoine.' Bhathas ri gelusadh na cuimhne aca le seanchasan na is eile gus as robh i cho laidir 's nach gabh e thuigsinn dhuinne. Seach gur cuimhneachadh agus cuimhne aig an robh lamh an uachdair, cha robh reasonachdadh agus fein-fhiosrach-adh ach ma laimh. Dh' fhao-dadh sgoil bhith air an tuilleadh eolais a thoirt thuca mu obair thalamhain bheathaichean gus am biodh iad na bu shocair. Ach dh' fhaodadh i a bhith air a chur anta gu robh na creideimhean is an caitheamh-beatha aca cho falain ri feadhain sam bith eile. Ach 'se rud; ma bha thu dol thoirt dhaibh mothachadh air an caitheamhbeatha, cha bhiodh e 'n aon rud gu brath tuilleadh. dhiubh biodh iad na bu deiseil gus earbsa bhith aca annta fhein 'nuair a thigeadh daoine bho muigh a dhearbhadh orra gun robh an doigh beatha aca fineachail. Ach cha bhiodh sin furasd. 'S chan'eil ionghnadh ann nach deach a dheanamh. Cha bhiodh iad air a thuigs' co-dhiubh.

Thainig an toiseachd na Criostaidhean. A dh'innseadh dhaibh gu robh iad caillt — agus a thabhach leighis orra a shaoradh iad. Thuit iad 'na sleitich. Cha robh fhios aca de bhuail iad. Co riamh a smaoinich mu na nithean seo a bha iad a nis ri cluinntinn. 'S bha fhios aig an fheadhain a thainig gu feumte cuir as do na seann chleachdaidhean ma bha an creideimh ur ri dol a ghreimeachadh. Thoisich an aimhreit 's an troimhe cheile. 'S bhathas a' gabhail dhaibh le modh-smaoinich roimh nach robh seasamh chas aca. 'S chreid iad: mar a b'fhearr a b'aithne dhaibh. Ghuil iad, agus 's beag an tionghnadh.

Chaidh a' bhunait ur а thoirt dhaibh ann an sgriobhadh. Ann an leabhar nach leughadh iad. Agus 'se sin thug orra an ath thonn. Thainig feadhain bho muigh a dh'innseadh dhaibh mar a leughadh iad an leabhar. Cha do rinn iad fhein sgoil, ach bha i nise ri tighinn orra bho muigh. 'S cha robh i boid-

lorra a' gabhail ris a' chreid. Wallace Stevens. Tha ar eimh ur. Cionnas a dheid. dealbh-chluichean gun bhrigh dheanamh; cha robh arm-achd-inntinn aca a sheasadh (Continued

na aghaidh. Thuit iad a rithist.

THREE

Chaidh an casan a thoirt bhuapa: nach b'aithne dhaibh dad, nach seasadh ant-ias-gach, gun robh ial caillte, gum biodh iad na b'fhearr dheth anns a' choille; marbh cogadh is tinneas is bochdain iad, iad sin a cuideachadh a cheile. Agus gu brath chan fheumadh duine beo seasamh a mach as a' mhorshluagh. Cha deante sin anns na sean laithean oir bhatar ro uimhil do na seanairean — 's codhuibh cha robh feum air. A nis, ged a bha feum mhor air. cha thachradh e oir bhathas ro uimhil do na seanairean ura. Le'n coilear 's duilleag aca thug a' cholaist dhaibh. Cha b'e seo fasadh N.L.F. seo talamh anns a

Bha aig an oigridh gu leir ri dhol do'n sgoil. Bha tuinn gu seo a measg a cheile, ri dortadh a steach orra. Gun duine ri 'g iarraidh orra gleu-sadh an inntinn gu breithneachadh air. Cha tug an sgoil leudachadh air bith dhaibh. Thug e leughadh is sgriobhadh an uacdair 's ghais hadh an uacdair 's ghais chuimhne. Chuidich an creideamh le seo, 's eadar a h-uile cail a bh'ann shil an ceol, is sheac na seanchasan.

Thainig feadhain annasach bho muigh 's thug iad leo na h-orain, 's chagainn is dh'atharraich iad iad mar a bha iad fhein ag iarraidh. 'S bha sinne balbh. Seach gu robh iad bho muigh bha sinne bho fheum Cail a bheireadh iad thugainn leumadh sinn air, cail a dh' iarradh iad, bheireadh sinn dhaibh. Cha robh cail againn a b'fhaich an cu: cha robh cail acasan nach robh mar ant-or. Bha ar suil a mach gus am boidh sinn anns an fhasan 's ghlac sinn na dheidheadh againn air: leabhar J.D. air muin a'Bhiobuill 's thog sinn am bungalo ann an dubhar na h-eaglais.

Eadar a h-uile cail a th'ann tha sinn an staid eagalach. Ged nach saoileadh tu sin, le cho balbh 's tha sinn mu dheidhinn. Tha sinn fhathast anns an dig bho chaidh ar dalladh fad air ais, 's ar cur leis an rathad. Eadar croitear is sgoilear tha ar suil a mach ri de tha ur, is de thig bho muigh. Cha tainig sinn a riamh thugainn fhin. Tha creud againn nach buin creud againn nach buin dhuinn, tha sinn ri seinn nan oran mar a chaidh an cagnadh oirnn (ach mo bheannachd agaibh a Fhloraidh. Kitty, 's a Sheonag), tha sinn ri tea-gaisg ar cainnt anns an sgoil s an oilthigh (gu h-araidh) mar gum biodh i cho marbh ri sgeit. Nach e sin a rinn sgoilearan mora na Roinn-Eorp' 's nach .fheum sinne bhith ch math riuth'. Ma-tha mi! Na suilich gun toir iad aire do chail ach do chainnt. Tha ar bardachd cho fighte 's

FAICINN BHUAM MEARACHDAN

Bu mhath leam beandmine due, Erionness Caterno, and ri mearachdan a thog ceann h-Alba " an ceili aon uair nan chuid-sa de 'n t-Sruth (agus tha mi cinnteach gu nu dheireadh. Shaoil lean bheil an aon ni for unpa gu robh iad a dol an lugnad, fhathast) nach bitheadh iad agus theagamh gu bheil. Fhuair mi mu chóig deug no mar sin le cunntas cabnagach anns phios seo: ged a tha a' faicinn gach aoin dhiubh ag aobharachadh a mhìothlachd fhéin, cuiridh sinn suas le mearachdan litreachaidh, no

FOUR

dh' éireas mearachdan a dh' fhagas an sgrìobhadh gun tur, as leth duine nithean ealg na, rud as miosa, a chuireas direach an aghaidh na thuirt e. Cha chuireadh e cùram sa bith orm ged nach aontaicheadh daoine le mo bheachdan; se a chuireadh dragh orm mur faicinn na beachdan sin, leibideach 's gam bi iad, air an eur sìos mar a thug mi seaehad jad.

Bha dà mhearachd dhe 'n t-seorsa anns a' phàipear mu dheireadh. A' bruidhinn air dleasanas bhall thuirt mi:

"Cha bu chòir gabhail ri ball ùr anns a' Chomunn gus an cuireadh e (no i) ainm gu pearsanta ri geallaidhean mu 'n chànain." Ach cha d' thuirt mi, mar a bha sìos, "Tha fhios againn gle mhath, ged a dhèantadh seo, nach cumadh uidhir riutha is gum b'fhiach e an t-saothair an oidhirp a dheanamh." Se thuirt mi: "Tha fhios againn glé mhath, ged a dhèantadh seo,

nach cumadh na h-uile ris na geallaidhean, ach gun eumadh uidhir riutha is gum b'fhiach e an t-saothair an oidhirp a dhèanamh." Rud eile uile gu leir agus paing a tha soirbh gu leòr a thuigsinn.

A rithist, a' bruidhinn air "call air Sruth " thuirt mi:

"Chunnaic mi naeheil iad cho toigheach mu'n Ghàidhlig. Cha mhise, s doeha, a bu ehòir a ràdh, ach chaneil mi a' faieinn dé am mathas mor a tha timcheall air na hearrannan Beurla."

Mar a thugadh am follais e, is am facal Beurla air fhagail as, bha e gun seagh.(Ma their cuid gu bheil e gun seagh eadhon leis an fhacal cuiridh mi m' aghaidh ris a' chunnart sin, tha mi 'n dochas, gu foghainteach).

Far a bheil pàipear air a chlo-bhualadh le daoine gun Ghaidhlig, tha mi cinnteach nach gabh mearachdan mar seo a sheachnadh uile gu leir. Tha a' chùis a' cur dragh air Comhairle a' chlo-bhualaidh, agus seo aon fhear a tha an dochas gun dèanar oidhirp a dh' aithghearr air an suidheachadh a leasachadh.

Gàidhlig is Riaghaltas

Chan urrainn do dhuine gun failte a chur air "Comunn na Cànain Albannaich " ged nach bitheadh ann ach gun tàirneadh e aire an t-sluaigh uair eile, agus air seòl nodha, ris an obair agus gu staid na Gàidhlig anns a' rioghachd. Chuir comunn bataichean-iasgaich.

Bu mhath leam beantainn eile, "Dionnasg Gàidhlig na riaraichte gus am bitheadh Gaidhlig a rithist air a lab-hairt air feadh Alba gu leir. Cha b' fheairrd an comunn seo gun do ehaill iad o chionn beagan bhliadhnaehan an ceannard treun a bh' orra, Iain Patarsann. Cha robh a leithid, nacheil a' falach clasaichean an aite sa bith brìgh nam briathran. eile cho mór ris na clasaich-Se rud eile a th' ann ma ean feasgar a bha an Glasehu fo a stiuireadh, agus tidsearan coltach ris fhein gan cumail a dol fad bhliadhnachan gun dùil ri sgillinn airson an saothair. Cha b'ioghnadh

> **Scottish Vital Statistics**

THERE were 22,238 births in Scotland in the third quarter of 1969, 1,375 less than in the third quarter of 1968. The birth rate was 1968. The birth rate was 17.0 per 1,000 of the esti-mated population, which is 1.1 below the rate for the third quarter of 1968 and 1.7 below the average for the past five years. These facts are given in a preliminary statement on the vital statisof Scotland for the third quarter of 1969 by the Registrar General.

Stillbirths numbered 332,

Stillbirths numbered 332, giving a rate of f5 per 1,000 births, live and still, which is the same as the rate for the third quarter of 1968 and 2 below the five years' average. There were 14,210 mar-riages compared with 13,242 in the third quarter of 1968. The marriage rate of 10.9 per 1,000 is 0.7 above that for the their duarter of 1068, and the third quarter of 1968, and 1.5 above the five years' average.

There were 13,971 deaths. 489 more than in the third quarter of 1968. The death rate was 10.7 per 1,000 of the estimated population, which is 0.4 above the rate for the third quarter of 1968 and 0.3 above the five years' average. There were 414 deaths of

children under one year of age. The infant mortality rate was 19 per 1,000 live births, the same as that for the third quarter of 1968 and 1 below the five years' average. The neo-natal mortality rate neo-natal mortality rate (deaths of infants aged under four weeks' was 13, which was 1 above that for the third quarter of 1968,, but 2 below the five years' average.

CIDHE BHAGH A' CHAISTEIL

Tha Comhairle Siorrachd Inbhirnis a' eur rompa leas-achadh a dheanamh air cidhe Bhagh a' Chaisteil am Barraigh. Bidh iad da bliadhna ris an obair agus bidh an cidhe na's fhasa airson

leam idir ged a bhitheadh e duilich dhaibhsan a th' air an fagail an déidh a' cheatharnaich ud, an obair a chumail air adhart aig an ire a mhol esan dhaibh le brosnachadh is le eiseimplair.

Tha fhios againn gu bheil a' Ghaidhlig air a togail gu inbhe "cànain Albannach" a dh' aon ghnothach le cuid a chionn gu bheil iad ag iarraidh fein riaghaltas agus gu bheil iad a' creidsinn gun cuidich "cànain nàiseantach" ann a bhith a' coéigneachadh dhaoine gur e rud math a th' ann. Chaneil dad cearr air an argamaid sin agus, mar a thuirt mi roimhe, gu ma math a theid dhaibhsan a tha ga cur air adhart.

Ach saoilidh mi gu bheil da ni cinnteach. Tha móran dhaoine nacheil ro chinnteach mu 'n àrd-urram seo a thoirt do'n Ghaidhlig, ach a chumas orra a' sireadh nàiseantachd (no féin-riaghaltas)' agus sin ged a bhitheadh Gàidhlig cho gann, no nas gainne, na tha i an drasta.

Air an laimh eile tha gu leòr a bheir dùil de fhéin ria haltas fhaicinn gu siorraidh aeh a chumas orra a' feuchainn ri cor na Gaidhlig a neartachadh, a' creidsinn gur fhiach sin an t-saothair, ged a bhitheadh Alba cho mór. no nas motha, fo riaghladh Lunnuinn na, a reir cuid, a tha i an dràsta.

Ged nacheil mi a dol a dheasbad ris na Nàiseantaich mu an creidimh fhein, tha mi dhe'n bheachd nacheil e gu math sa bith a bhith a' cur na coire air Lunnuinn airson cor na Gàidhlig. Faodaidh gu bheil an t-aobhar a' laighe gu mór ann an eachdraidh na dùthcha, agus gu h-araidh anns a' gheur-leanmhainn a dh' fhuiling na Gàidheil ach, nan dearbhamaid gu robh sinn a cheart da rireadh nuair a sheinneas sinn "Suas leis a' Ghaidhlig" gu faramach, cha chumadh Pàrlamaid, an Dunéideann no an Lunnuinn, air ais sinn.

Nam bitheamaid a cheart da rireadh, gheibheamaid de thaic na dh' fhoghnadh gun feitheamh ri Parlamaid Albannach. Gheibheamaid e bho Liberalaich, no Toraidhean, no Leubaraich. Chaneil na buidhnean sin cho eadard-healaichte 'nan creidimh sa shaoileas sinn, no idir cho eadardhealaichte sa bheir-eadh iad fhein a chreidsinn oirnn uaireannan.

Ni motha a ghabhas mi ris Ni motha a ghabhas ini fis a' bharail a tha cho mor san fhasan, nacheil ann am fir (agus mnathan) Pàrlanaid, ach daoine a tha a' sireadh an adhartais fhein air thoiseach air gach ni eile, gu bheil iad suarach mu chor na dùthcha ge bith de their iad ris a' cheo. chladh, nacheil iad, ann am am faeal, idir cho onoireach, abair, ruinn fhin. Tha am failigean fhein aca, mar a th' againn uile, ach tha a' chuid mhòr, anns gach pairtidh, fiosraeh, dea-nadach, agus mothachail air na dleasanasan a chuireadh 'nan earbsa.

DOMHNALL GRANND

Cuil nan Ceist-15 Luchd Teagaisg

Uibhist

- 1. Cuin a thogadh an cabhsair eadar Beinn-na-fao-ghla agus Uibhist - a -Tuath ?
- Dé an t-ainm a th'air a' bheinn as àirde ann an Uibhist?
- 3. Lìon gach beàrn 's na sreathan bàrdachd seo ainm baile ann an Uibhist:
 - (a) "'s nam fiadh far 'eil dachaidh mo chridh' is
 - 's gaeh alltan is linne sa mhointich." (b) "smeòrach mis' air ùrlar
 - crùbadh ann an dùsal cadail."
 - (c) "Is goirid gus am fag sinn Cluaidh air bàta luath na smùide - theid i 's gu leinn
 - cho dìreach 's a ni cùrsa,
- cursa.
 4. Cia meud botul de dh' uisge beatha a bh'air a' bhàta, "Politician," a chaidh air na sgeirean ann an caolas Eirisgeigh ann an 1941 ?
- Cia meud duine as gach ceud ann an Uibhist-a-Tuath a bhruidhneadh a' Ghàidhlig ann an 1961?

Fuasgladh air t.d. 12

Siorruidh

Air nan dara latha deug de'n Dubhlachd chum meur

Cruinn

Uibhist-a-Tuath de'n EIS an dinneir bliadhnail an Taigh Osda Loch nam Madadh. 'Na cheann-suidhe bha Mgr. Calum Caimbeul, maighstirsgoile Loeh nam Madadh. Bha corr is tri fichead a lathair eadar luchd-teagaisg agus an cairdean. Chualas oraid cho-masach o'n Oll. Alasdair Friseal, a tha a' teagasg ann an Sgoil Mhic Neacail, Steornabhagh, agus a tha 'na bhall de Chomision nan Croitearan.

DACHAIDH AIRSON SEANN DAOINE

Air an t-16mh latha de'n Dubhlachd dh'fhosgladh taigh ur airson seann daoine ann an Inbhir-uige. Chosg an dachaidh seo £70,000 agus bidh seomraichean innte do shia duine fichead. Thugadh Pulteney House mar ainm air an taigh ur. an taigh ur.

SNEACHD IS GAILLIONN

Rinn an droch shide air an t-seachdain seo chaidh milleadh nach bu bheag air feadh na duthcha. Bha rathaidean air an tachdadh leis an t-sneachd, agus aig muir bha bataichean ann an eunnart. Aun an Albainn agus Sasainn chuir an sneachd bacadh air ball-coise agus reisean each.

Innis Tile, eilean do-aithnicht' dùthaich fhuar san taobh tuath dachaidh sluagh mór nan Bhiking tìr nan aisling is tìr nan òg?

— 'S e neònach an dealbh a bh'agam de'n dùthaich 's mi measg saoghaltachd an Lunnainn. -

Cha robh na neòil air am fuadach bho mo shùilean ach a mhàin nuair a bha mi an dùthaich chéin fad bho'n eilean dìomhair sin.

Fad bho'n eilean dorcha sin agus fad bho Shasunn m'fhuaith an dùthaich bhoidhich chéin an tìr greadhnach mo ghràidh.

Nam b'fheudar dhomh bhith 'nam fhògarrach fada bho mo dhachaidh fhéin chan fhuirichinn am dheòin an Sasunn 's mo roghainn an tìr so céin.

Fo sgàil nam bcanntan deas rí bruach na h-aibhne lùraich far bheil am baile siorruidh — 's chan eil mi ciallachadh Roimh.

Baile mo chridhe baile mo ghràidh far an d'fhuair mi sìth. — càirdeas sìorruidh.

Sa' bhaile mhór Bhienna thachair Ioslann orm dùthaich an taobh tuath nach eil idir fuar.

Righinn òg bhoidheach le guth mar smeòrach le gruag mar òr le cridhe mar . . .

Chan fhaigh mi na facail tuilleadh.

Tha mi ann an Sasunn rithist fada bho na bhaile sin ach fanaidh i 'nam chridhe fhin is gaol is càirdeas sìorruidh.

Innis Tílc, 'se eilean sìorruidh dùthaich bhlath san taobh tuath dachaidh sluagh mór nan Bhiking tìr nan aisling, 'se tìr nan òg.

Tormod Mac Sheumais Lunnainn; 30.10.1969

Inverness Chosen For "A Gaelic Folk **Forestry College**

NVERNESS has been selected as the site for a Scottish Forestry Education and Train-This was ing Centre. nounced recently by Mr William Ross, M.P., Secretary of State for Scotland in answer

to a Parliamentary Question. Mr Ross said that after full consideration of proposals from several education authorities and of views expressed by many interested bodies, including both sides of the industry, he was in-Inverness Education viting Authority to make permanent provision for craft level courses.

At the outset it will be necessary to use existing facilities at Inverness Technical College, but the Secretary of State is asking the authority to put plans in hand as quickly as possible for a new centre at the college. This This will be designed specifically for forestry education and training and will be developed in close consultation with the Industry Training Board to meet the needs of this ex-

Proposals to provide the forestry centre were received from four Education Authorities - Dumfries, Perth and Kinross, Moray and Nairn, - and comand Inverness prehensive evidence on the ability of each of the pro-posed sites to meet the criteria suggested for the centre was obtained.

Wide variety

Strong support for the merits of the Inverness area as the site of the forestry as the site of the holeshy centre was received from the Scottish forestry bodies and the Agricultural, Horticul-tural and Forestry Industry Training Board. The area around excide work of all provides a wide variety of cli-matic and geological condiwithin a relatively small tions and of forest species radius of Inverness. Inver ness is also the focus for an area in which substantial afforestation is taking place and is a suitable centre for the development of a wide variety of courses of industrial training as well as panding industry in Scotland. courses of further education.

Mass From Strathglass"

THE item which follows was drawn to my attention by a friend and is to be found in "The Holy Eucharist in Great Britain," Vol. II by T. E. Bridgett, published in 1881:—

" The Rev. Colin Grant of Eskadale informs me that in Inverness the Catholic peasants are accustomed to recite Gaelic verses in honour of the Blessed Sacrament which are derived from no prayer book, but have been handed down by tradition perhaps from pre-reformation times. He has kindly furnished me with the original Gaelic:

- 'Di do bheatha, a Chuirp Chriosta.
- Do do bheatha, a Righ nam feart.
- Do do bheatha, a Dhiadhachd chaomh.
- Di do bheatha, a dhaoindachd cheart.
- Mar a thoilich thu, Chriosta, teachd
- Fo sgeith arain, do Chorp slan. Leighis 'anam bho gach olc Ormsa an drasda a ta.

Di do bheatha, Fhuil 'us Fheoil, Di do bheatha, a phor nan gras. Bath m'uilc am fuil do Ghras. Failt' ort, a dhuine 'sa Dhia.

Mothaich mi bho'n ti th'air chuairt,

- Blaiseam ort aig uair mo bhais, A Thrianaid gun deireadh gun
- tus.
- Na biodh t'fhearg rium nas mo Failt' ort, fhior Chuirp a rugadh
- le Moire Oigh.
- A bhrigh do tholladh, a' sileadh tonna fala,
- A Thrianaid Naomh, thoir d'shacramaid dhuinn
- An diugh 's aig uair ar bais, agus Amen.'

rhythm halts sometimes, as if they had been imperfactly han-1880 from the mouth of John MacDonald of Eskadale, 99

These verses then came down to us from the mid-18th century from a period before the breaking up of the clan system and the Clearances. As is suggested above, this traditional invocation may well be older, antedating the Reformation. It would be interesting to know whether there is any knowledge regarding this tradition still surviving amongst the Catholic communities in and around Strathglass, for as has been noted in "Sruth," living native Gaelic speakers are still to be found there. It would similarly be valuable to know whether Gaelic-speaking Catholic clergy have encountered any surviving vernacular forms of worship amongst their congregations in the above area or elsewhere.

K. M. MACKINNON

By Bridge To Skye

velopment and Industry) re-port, "By Bridge to Skye," Mr Russell Johnston, Liberal M.P. for Inverness-shire, wrote to the County Coun-cils of Ross and Cromarty and Inverness, suggesting that it was most desirable that those parties interested in furthering this project should get together, decide whether they accepted the Scottish Scottish Council's conclu-

SAV-BREIZH

SAV-BREIZH is the name of a new Breton party and of a new Breton party and or its monthly organ. This party is characterised as being "nationalist" and "prolet-arian." Underlying this con-ception is the fact that Brit-term is being available to the the tany is being exploited by the French and international capitalists, and that the gap be-tween the standards of living of the Bretons and of the French in general is continually widening as a result of the inability in which our country finds itself to control its own development. According to SAV-BREIZH

the necessary Breton revolution must be accomplished in two steps: first the people must become aware of the state of underdevelopment and socio-cultural alienation in which they are kept and of the need to create a society in which they will exercise responsibility by means of truly democratic institutions; second, they must take over

SAV-BREIZH's immediate aim is to train workers for the task of explaining, pro-posing and stimulating which has set itself, in order to bring the Breton people to accomplish its own revolu-tion. The party will be or-ganised according to the pringanised according to the prin-ciple of "democracy from the basis" being built up as a federation of largely autono-mous committees. Each of these covers a given district and decides its organisation and action within the out-lines defined for the party as a whole. The Committees representatives form a National Council and constitute col-lectively the direction of the Co-ordination of the party. Committees is entrusted to a national bureau elected by the Council.

The Annual Congress of SAV-BREIZH was held in Nantes on June 7 and 8 1969. SAV-BREIZH's position re-garding the Breton language is stated more unequivocally than that of any other poli-tical Breton Group apart from Emsav Stadel Breizh: There could be no real liberation without recovering complete possession of our language. All the party mem-bers, whether from Western or Eastern Brittany or elsewere, must make a point of were, must make a point of acquiring fluency in Breton. SAV-BREIZH publishes edi-torials in Breton. It has its seat at 19 Rue de Frout, Quimper-29S.

FIVE

FOLLOWING the publication sions, and if so, how best the of the Scottish Council (De-velopment and Industry) re. He suggested that the port, "By Bridge to Skye," County Councils of Inverness Ross and Cromarty should sponsor an ad hoc Skye Bridge Committee, which, apart from the County Councils, might initially con sist of the District Councils involved and the three Members of Parliament concerned, but could subsequently be enlarged to bring in other interested statutory and non-statutory bodies.

Mr Johnston made these approaches on August 12 and althought Inverness County Council indicated agreement and is currently in touch with Ross and Cromarty County Council, the Highways Com-mittee of Ross and Cromarty

mittee of Ross and Cromarty was not favourably disposed to the idea, which they re-jected by 11 votes to 8. Mr Johnston has written again to both County Coun-cils and also to the con-tiguous District Councils – Skye and the South West District of Ross and Cro-marty – to see whether they marty - to see whether they support the idea and if so, what they feel they can do to further it.

Commenting in Westminster, Mr Johnston said: "We have got to recognise that

KKKKKKKKKKKKKKK

An Geimhreadh

Tá an Gcimhreadh, an Geimh-

readh, An Geimhreadh brónach garbh. Tá na héin i bhfad thar saile, A's na duillí glasa marbh.

Tá an fuacht ann, an fuacht, An fuacht nimhneach gear. A's t-anáil go geal le feiceáil Ag gluaiseacht tríd an aer.

Tá an víche ann, an oíche An oiche fhada fhuar, Ní bhíonn againn chun súgraidh Ach uair nó dó, monuar!

Bíonn an Nollaig ann, an Nollaig An Nollaig aoibhinn ó! Bíonn ceol againn is aoibhneas, A's spórt a's scléip a's gleo.

Tá an Geimhreadh ann, an

Geimhreadh, An Geimhreadh duaire dearóil. 'Gus is fada uainn an Samhradh A's na laetha geala teo.

KEZEEEEEEEEEEEEEEE

formidable obthere are stacles in the way of constructing a bridge to Skye. The Highlands and Islands Development Board has not backed the bridge. The num-bers who would be directly and continuously affected are fairly small, and this is a disadvantage in developing a campaign. It seems to me, therefore, that if we are to get anywhere within a reas-onable period of time, we have got to show the Government that we are really de-termined about it, and this can only be done if everyone works together. If we don't work together, the excellent job done by the Scottish Council will be wasted and the prospect of a bridge, so necessary, not only to Skye, but to communications to the Outer Islands, will be still further back.



move in friendly circles why not join us, **THE Banking people?**

Work in a congenial atmosphere, a chance to make new but lasting friendships, good money and working conditions, three weeks holiday - in other words, enjoyable work !

CAN YOU OFFER ? ---

GIRLS-A good educational standard

BOYS-4 'O' Levels (including English) ('Highers' preferred carrying £100 extra on salary)

Contact your Local Manager or apply in writing to



"Mr Grant says that the

ded down. He took them in July years old, who learnt them eighty years ago from Donald MacGruar, Strathglass, then 70.

AG IONNSACHADH NA LE JAIN A. MACDHOMHNAILL



Ma bha Santa ann bhithinn ag iarraidh corsaid ur agus a bhith 's an aite aig Yoko

Failte Do Lybster

THE PORTLAND ARMS extends a warm welcome Salmon Fishing, Trout Fishing Sea Angling

Good Fare and a Fine Cellar

an cruinne

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

are YOU

fluent in Gaelic ? learning Gaelic ? interested in Gaelic ?

JOIN AN CRUINNE

Badges and Membership Forms from An Cruinne, Abertarff House, Inverness



6/6 plus	5/-	p. i	& p. —	6	months
3/3 plus	2/6	p. i	& p. —	3	months



Alexander biadh	air agus Seumas a' falbh do'n mhonadh tràth. Tha and James are going off to the hill early. Mary aig Mairi.
has fo	ood.
eiseil aig	sia uairean anns a mhadainn.
eady at s	ix o'clock in the morning.
llasdair:	Greas ort a Mhairi. A bheil am biadh deiseil
	fathast?
	Hurry up Mary. Is the food ready yet?
Aairi :	Gabh air do shocair. Chaneil e ach sia uairean
aueri :	Gabii ali uo shocali. Chaneli e acli sia gancan
	fhathast.
	Take it easy. It is only six o'clock yet.
llasdair:	Bithidh Seumas an seo an ceartuair.
	James will be here in a little.
1airi :	Cha bhi e. Chaneil Seumas ag eirigh cho tràth.
	He will not be. James doesn't get up so early
llasdaïr:	Bithidh e. Greas thusa ort .
	He will be. You hurry up.
1airi :	Gabh air do shocair. Bithidh am biadh deiseil
	an ceartuair.
	Take it easy. The food will be ready soon.
lasdair:	A bhail biadh good do'n shu?
inasuun:	A bheil biadh agad do'n chù? Have you got food for the dog?
	Have you got food for the dog:
1airi :	Tha biadh aig a chù. Am bi sibh anns a' mhonadh
	fad an latha?
	The dog has food. Will you be in the hill all day?
lasdair:	Bithidh gu dearbh.
	Yes indeed.
1airi :	Am bi Calum a' dol do'n mhonadh an diugh?
	Will Malcolm be going to the hill today?
llasdair:	Cha bhi Rithidh Calum anns a' bhaile an diugh
	No. Malcolm will be in the vilage today. Suidh aig a' bhòrd mata. Tha an lite deiseil.
tairi :	Suidh aig a' bhòrd mata. Tha an lite deiseil
	Sit down at the table then. The porridge is ready.
llasdair:	
inusuun.	A bheil ugh agad idir?
1airi :	Haven't you got an egg at all?
auri :	Bithidh an t-ugh deiseil an ceartuair.
	The egg will be ready in a little.
llasdair:	Dé tha siud?
	What is that?
1airi :	Nacheil cuideigin aig an dorus?
	Isn't someone at the door? Tha gu dearbh. Tha Seumas aig an dorus. Thig
llasdair:	Tha gu dearbh. Tha Seumas aig an dorus. Thig
	asteach a Sheumais
	Yes indeed. James is at the door. Come in James
eumas :	Tha sibh tràth an diugh.
	You are early today.
lasdair:	Chaneil sinn cho tràth riutsa.
rasaar.	Chanch shin cho trath riutsa.
	We are not as early as yeu.
1airi :	Suidh thusa agus ith do bhiadh. Ciamar a tha do
	dhruim a Sheumais?
	You sit and eat your food. How is your back
	James?
eumas :	Tha gu math tapadh leat. Tha i nas fheàrr a nise.
	It is fine thank you. It is better now.
1airí :	Nacheil sin math. Bha i goirt airson greis.
	Isn't that good. It was sore for a while.
cumas :	Bha i goirt ro fhada. A bheil thu fhein gu math
	a Mhairi?
	It was sore too long. Are you yourself well Mary?
1airi :	Tha tapadh leat. Tha mise gu math ged a tha mi
	a' fàs sean.
	Yes thank you. I am well although I am getting

Yes thank you. I am well although I am getting old. Seumas : Tha sinn uile a' fàs sean. We are all getting old. Mairi : Tha pu dearbh. A bheil thu ag iarraidh cupa "tea" eile?

	Yes indeed. Do you want another cup of tea?
Alasdair:	Glé mhath. Thoir dhomh cupa eile. Very good. Give me another cup.
Seumas :	Ith thusa do bhiadh Alasdair. Bithidh sinn anns
Semmas 1	a' mhonadh
	You cat your food Alasdair. We will be in the hill fad an latha. Cuimhnich.
	all day. Remember.
Alasdair:	Dé tha agad anns a' mhàileid? What have you got in the bag?
Seumas :	The arean agus feòil agus "tea"
	Tha aran agus feòil agus "tea". I have bread and meat and tea.
Alasdair:	Cha bhi an t-acras ortsa. You will not be hungry.
Seumas :	Cha bhi gl dearbh.
	No indeed.
Mairi :	Thoir thusa leat hiadh cuideachd. You take food with you also.
Alasdair:	Bithidh biadh go leòr aig Seumas.
Mairi :	James will have plenty of food.
main :	James will have plenty of food. Nisc Alasdair. Thoir thusa leat aran agus càise. Now Alexander. You take with you bread and
Seumas :	cheese.
seunus .	I have plenty of tea.
Alasdair:	That tea go teo'i againsa. L'have plenty of tea C'ait a bhsil a' mhàileid again? Where is my bag? Bha i aig Lain an Latha roimhe. John had it the other day. C'ait an robh i aige? Where did he have it? Di Lain
Mairi :	Bha i aig Iain an latha roimhe.
Alasdair:	John had it the other day.
Alasaair:	Where did he have it?
Mairi :	Dha i aige anns an sgoil Di-Luain.
Alasdair:	He had it in school on Monday. Tha i an seo aig an uinneig. It is here at the window.
Mairi :	It is here at the window. Cuir an t-aran seo agus a'chàise anns a mhàileid.
	Put this bread and cheese in the bag.
Alasdair:	Tha gu leòr an sin. That is plenty.
Mairi :	Thoir thusa leat biadh go leòr. Bithidh an t-acras
	ort anns a' mhonadh. You take with you plenty food. You will be
11	hungry in the hill.
Alasdair:	Thoir dhomh cupa agus sgian. Give me a cup and knife
Mairi :	Give me a cup and knife. Sco dhuit — An cupa mór. A bheil thu ag
	iarraidh spàin? Here you are — the big cup. Are you wanting
Alasdair:	
Alusuult;	No. Where is my stick?
Mairi :	a spoon: Chaneil. Cait' a bheil mo bhata? No. Where is my stick? Tha am bala aig an dorus. A bheil sibh deiseil a nise?
Seumas :	The stick is at the door. Are you ready now? Bithidh sinn a' falbh mata. Dé an uair a tha
	e nise? We will be going then. What time is it how?
Mairi :	We will be going then. What time is it how? Tha e leth uair an deidh sia. Nacheil e blàth
	an diugh? It is half past six. Isn't it warm today?
Alasdair:	This nail past six, isn't it warm today? Tha gu dearbh. Cha bhi feum agam air còta. Yes indeed. I will not need a coat. Cha bhi gu dearbh.
Sumas :	Cha bhi gu dearbh.
Mairi ;	
	C'àit' a bheil an cù? Where is the dog?
Alasdair:	Bithidh e comhla ris a' chu aig Seumas.
Mairi :	Bithidh e comhla ris a' chu aig Seumas. He will be along with James's dog. Oh tha. Tha na coin aig an rathad. Oh yes. The dogs are at the road.
Alasdair:	Oh yes. The dogs are at the road.
	We will be going then.
Mairi :	Mar sin leibh. Goodbye,
Alasdair:	Mar sin leat.

Bha Alasdair agus Scumas a' dol do'n mhonadh tràth. Tha biadh aig Mairi desceil aig sia uairean anns a' mhadainn. Tha lite agus ugh aig Mairi do Alasdair. Tha màicied aig Scumas agus tha aran agus feoil agus tea anns a' mhaileid. Tha màicid aig Alasdair cuideachd agus tha adar agus caise aige anns a' aibhidh iad anns a' mhonadh fad an latha agus bithidh ar an to' aig Alasdair agus an cù aig Alasdair agus an cù aig Scumas a' cluich aig an rathod an uair a' tha Alasdair agus scu cù aig Scumas a' cluich ag Alasdair agus chancil còta air idir. Tha an latha blath agus tha iad gle thoilicithe a' falbh.

C'àlt' a bheil Scuntas agus Alasdair a' dol? De tha aig Scuntas anns a' mhaileid? C'àit' a bheil na coin? C'àit' am bi iad fad an latha? A bheil cota air Alasdair?

GRAMMAR

The Verb "To Be". Future Tense. Affirmative: Bithidh Negative: Cha bhi Question: Am bi? Negative : Question : Nach bi3 Answer "yes" is "Bithidh" Answer "no" is "Cha bhi'

The Regular Verb. Imperative

Gabh, take Cuimhnich, remember

The Irregular Verb. Imperative

rhoir, give or take e.g. Thoir dhomh bainne, give me milk Thoir leat am bainne, take the milk with you

GAIDHLIG Review Order

- Masculine Nouns with and without the Definite Article An cupa, the cup Am feum, the need Cupa, a cup Feum, need
- Feminine Nouns with and without the Definite Article Sgian, a knife Spàin, a spoon

Common words and usage

An ceartuair, in a little while An ceatuan, in a fitte white Cuideigin, someone Ro fhada, too long Gu leór, sufficient An latha roimhe, the other day Dr-Luain, Monday . Ged, although

EXERCISES

- A Complete the following sentences

 - Cha Lain a' dol do'n mhonadh Am Calum a' dol do'n mhonadh Tha màileid Alasdair Tha biadh aig Mairi deiseil an a ' Bithidh acras Alasdair a tha Alasdair a falbh

An sgain, the knife An spàin, the spoon

- Give the answer "yes" to the following B
 - a Am bi Iair a' dol do'n sgoil?
 h Nach bi Seumas a' dol do'n mhonadh?
 c Am bi bata aig Alasdair?

 - Give the answer "no" to the following
 - a Am bi an t-acras air lain? b Nach bi lain a' dol do'n mhonadh? c Am bi an cú aig lain?

Bardachd

le D. I. MacIOMHAIR

Uinneag

Thug mi súil troimh uinneag dorchadais Gearran a' sadail bhleideag mar dhuilleach foghair 'S taobh thall an t-saoghail 'na thosd; Uinneag soluis is grian samraidh -Samhradh a' dòrtadh blàiths mar theine dealain Far na dh'fhuadaich mi mo dhòchas tull 'nad chois.

Dh'fhoighnich mi de'n duilleig uain'-óir 'N gabhadh i mo dhachaidh 'na bliadhna samhraidh 's gu faighinn àrach úr is fois; Dh'éigh i, 's b' fheudar tilleadh as mo shuain, Is dheàlraich i le soills' mar sholus dealain; Cha robh i ann, 's bha 'n uinneag dubh le sgòthan frois

Cogadh

Sheas mi air bàrr a' chnuic ag amharc na dùthcha Air a lotadh le puill mhónach, Mar sgrìobhadh air cuairsgean litreach nach tuigeadh tu, Is chuimhnich mi air cogadh Viet-Nam, Is itealain a' frasadh bhombaichean. A' lotadh dùthcha bha céin bho Leódhus

Tairsgeir a' sgàineadh talamh mo dhachaidh Ann an cogadh an aghaidh an fhuachd. Ach 's fhada bho thòisich cogadh mo dhachaidh, Le gearraidhean nach gabh an slànachadh, Ach slänaichear gcarraidhean Viet-Nam 'N uair bhios an saoghal 'na thosd 'san uaigh.

Cuan

Dh'fhalbh mo rathad bho thoiseach a' chruthachaidh Thar léanagan uaine is fíor bheantan àrda Gu ruige, chan fhaic mi gu deireadh an turuis dhomh: Ceap-starra mo dhùrachd a' diùltadh gu 'm fhàgail.

Sanas cogaidh 's na speuran 's e daonnan a' beucail An impis mo rcubadh air lèanaig mo dhochais Cur bacaidh air léirsinn o'n chruthaichear eudmhon Ccithir-chasach shléibhtean 's an dà-chasach deòraidh.

Tha 'n còinneach ag éirigh air taobh thall na h-aibhne 'S na clachan le uisge cho cómhdaicht' ri cuan; Clàrsach m' inntinn gu tiamhaidh cur òran 'nam chuimhne. 'S nach fhaod mi dhol thairis, seach raointean mo smuain.

"Ceannsaich briathran do dhòchais mur tig sinn le Fòirneart 'S gun gabh thu gu dcónach a dh'ionnsaidh do bhàis. Tha na tuinn àrda' bòcadh sgrìobhadh bhriathran cho bòidheach Bualadh chladaichean breòta 's iad a' strìth airson gràis.

A History of the Scottish People (1560-1830) by P. Berresford Ellis

HERE is a book that should be on all Scottish book-shelves. This is Scottish his-tory from the social point of view, a scholarly and well researched work bringing in economic, political, cultural, literary, religious aspects of the period many of which are completely new.

Perhaps one of the most importnat points made by the book is that it contributes to the modern academic attempt to destroy, once and for all, the ridiculous "two nation "Highland/Lowland" myth. The author, Dr Smout (who is at present a Reader in Economic History at Edinburgh University), makes clear in his early chapters that the distinction between "High-landers" and "Lowlanders" hardly existed until the coming of the English or Anglo-Norman influence, i.e. feudalism and the English lan-guage which spread into the southern parts of Scotland in the 13th Century.

Having pointed this out, Dr Smout then makes a sur-prising remark: "Few problems in Scottish cultural history are more baffling than why the Celtic language drew back and disappeared from the whole of Lowland Scotland during the middle ages

Surely anyone looking at any of this period can see how the Anglicisation of Scotland how the Anglicisation of Scotland was carried out? Johnston's History of the Scottish Working Class tells us how the tongues of the children in Galloway were torn out (in the 15th Century) to prevent the accursed being told to fresh genera-tions.' The more recent examples of persecution in the north of the country also gives us a fair idea of how the old Scottish (Gàidhlig) language was driven out of the southern half of the country by the English influence.

Dr Smout says that his idea is that little groups of Teu-tonic aliens were planted in the little townships up and down the country "who must have involved the common (Gaelic speaking) people in their unfamiliar language for so many of the ordinary economic transactions of life.

This is certainly true. But of course, this fact alone would not change the whole of southern Scotland into an English speaking area alone.

book is the lack of mention of real Scottish culture. There is a section in the book en-titled "The Golden Age of Scottish Culture " which Dr Smout devotes almost entirely to Anglo-Scottish cul-ture ... Scottish writers using English or the Scottish dialect of English ("Lallans as their medium. Of Scottish writing Dr Smout rights, as an afterthought, "It is right at least to mention that the eighteenth century also saw the greatest achievements of Gaelic poetry . . ." He de-votes only two paragraphs to the greatest achievements.

It is a great shame that the great literary wealth of the national language of Scotland is again and again passed over; that people are taught that the only literature of note to come out of Scotland literature in English ! Apart from this, A History

of the Scottish People 1560-1830, is an extremely lucid and well documented history.

"A History of The Scottish People " by T. C. Smout; 63s; William Collins Ltd., Glasgow and London.

INDIVIDUAL MORALITY by Francis Thompson

WE are on the threshold of a

"We are on the threshold of a new freedom, and a clearer purpose, fashioned to the nature of man. This is a time to take out torward with mankind, changing the present as we live it." This is said by the author of the book "Individual Morality." Dr James Herming. The book is study of the moral sense as an aspect of the natural history of bests that must be the take out which indicate the progress of man from one stage to another. The sense of morality in any individual, and thus in a collec-tive group or society, should be such that a forward outlook is suched to the first out of the individual for the sense of morality. The sense of morality are provided in the story of such that a forward outlook is such for those who are strong rough to seek out the eye of calm in the storm. Morality is not just about sex There are morals in many aspects of human activity. In busines, in conduct the such on the basis on Morality is not the basis on Morality is not the basis on Morality is not the basis of a religious vocation only. It runs through and through like a coloured thread in all our deal-ings with our fellow men on bat formar a stimulating way, in four farst. The first part sets the seem by a discussion of the kind ourselves today, and the changes

English speaking area alone. The monarchy of Scotland became Anglicised, and the persecution of the language as well. Nevertheless, "Low Bartivo das with the morality of freedom, which takes in the govern our societal environments of freedom, which takes in the society, how he can equate the saic society, how he can equate the society of which he is a part Dr Hem-tity with what he recognistion of he society of which he is a part Dr Hem-the society of the society of the society of which he is a part Dr Hem-the society of the society of the society of which he is a part Dr Hem-the society of the society of the society of which he is a part Dr Hem-the society of the society of the society of the society of which he is a part Dr Hem-the society of the society of the society of the society of which he is a part Dr Hem-the society of the society of the

expectation and need that every-body shall become continuously involved in thought and action. These who want the freedom of democracy without the responsi-bility are keeping themselves dry by taking other people's umbrel-las."

bility are keeping themselves dry by taking other peoples umberel-las." Inevitably the subject of sexual morality must be tackled and Dr Hemming dees so by stating a different from any other sort of morality. "Woral values arise from creative relationships and the creative use of the self... In sex, as in the rest of life, the key principles are self-respect, re-spect for others, consideration and concern for one another, respon-sing the creative consideration and the creative need to the self... In sex, as in the rest of life, the concern for one another, respon-sing the context of the self... The sex as in the rest of life, the concern for one another, respon-sing and the second the self... Dr Hemming makes the valid point that what is needed today, to counter the present elimate in which sexual licence threatens to sart a decline in civilised values, is a restoration of social purpose based on contemporary possibili-ties and responsibilities. Tome in for discussion. There are many who say that violence as in the control of sex, we have a good deal to learn from the ex-periences of simpler societies even that in the control of sex. The there so is the second to ur own social scene. The third part of the bods deals with "Reassessments." Three par-ticular aspects of a contemporary moral outlook are discussed: the uni-verse, on our traditional religious eliefs, and on the meaning of the four takes in the prospects." The

Part four takes in the prospects

now rare; it is malnutrition of personality that is still much too common.

personality that is still much too common." This is a stimulating book to read. It is of immense value to any person involved with creating relationship with others: teachers, ministers of religion, youth wor-kers, probability of the start of the ers, probability of the start of the ers, probability of the start of the mental faculties to delineate a path which will take him ulti-mately into the future with a healthy confidence and a will to achieve the goal of a completely-integrated morality in his life. "Individual Morality" hy James Hemming; 42,-; Thomas Nelson & Sons 36 Street, London.

(Continued on Page Eleven)

Pamphlets

published by

An Comunn Gaidhealach

Who are the Highlanders?		6d						
The Highland Way of Life		6d						
Modern Gaelic Verse		9d						
Crofting		9d						
Gaelic Proverbs		9d						
Highland Whisky		1/6						
Highland Homes		1/-						
The Highlands Prehistory		1/-						
Harris Tweed		1/-						
Highland Communications		1/6						
Pictish Art		6d						
Gaelic is		1/-						
Close-Up on Peat		6d						
Aluminium in the Highlands		6d						
A Key to Highland Place								
Names		1/-						
The Story of Tartan		1/-						
The Clarsach		6d						
The Industrial Highlands .		6d						
Postage extra								
Order from								
Abertarff House, Inverne	ess							

Christmas Day

IN the heroic age of Irish history, there lived a king named Conchobar. He was king of the Ulidians, a tribe of fierce warriors who lived in Ulster. Conchobar's capital was at Emain Macha, known today as Navan Fort, near to Armagh.

An old legend about Conchobar tells us that he was born on the same night on which Christ was born, though, of course, the year

by Frang MacThomais

was not the same. And this coincidence of birthdays was strengthened by an event of which more later.

There was also something else rather strange about Conchobar: he had the brain of another man in his head along with his own. This was it came about. how

It was the custom with the men of Ulster in those far-off days that whatever warrior they killed in single combat, they took the man's brains from him and mixed them with lime to make a hard ball. And whenever an Ulsterman was in a boastful mood, he would bring forth the ball to prove his prowess.

Now it so happened that one of the Ulster heroes, Conall by name, had one of these balls which was one day stolen by Cet, a troublesome warrior and pest, forever giv-

ing and making trouble. Not long after he had stolen Conall's ball, Cet, for an adventure, travelled to the east where he came upon a drove of cows belonging to the men of the Rosses. Cet stole the herd and was hotly pursued by the men of Ulster. Before long the men of Connaught were involved in the chase and a battle began.

Conchobar, the king of Emain, was among the men of Ulster and he fought valiently until, by a trick of magic, he was seen by Cet.

Cet had a sling into which he put Conall's ball. He aimed his sling at Conchobar and fired. The hard ball and fired. The hard ball struck the king in the crown of the head with such a force that it entered it. Conchobar fell forward on to the ground as if he were dead. The men of Ulster ran to help him and they carried him off the field of battle.

Fingen, the royal physician, was called to see what could be done to aid the stricken

king. "Well," said Fingen, " if the ball is removed from his head, he will surely die. If it is not removed, however, I could heal him. But it would disfigure his face for the rest of his life." But it On hearing this, the men of Ulster said to Fingen, "It is easier for us to bear the blemish than his death."

So the king's head stiched with gold thread, for Conchobar had hair which was the colour of gold. In time the terrible wound be-gan to heal over. But Conchobar was warned by Fingen.

"For the rest of your life you must live quietly. You must be on your guard lest anger comes upon you. You should also not eat food greedily, nor should you run."

So it came about that Con-chobar had another man's brain in his head along with his own.

And thus he lived for seven years. But he was not capable of any action, and confined to his seat each and every day of those seven vears

One day, at the end of the seventh year, Conchobar was at a gathering of all the noble men of Ireland. While a banquet was in progress strange things began to happen which caused all to look at each other in amazement.

A great shaking came on earth. The sun grew dark. And the moon turned to the colour of blood. For it was the day that Christ was being crucified.

Conchobar, as amazed as the rest of those round him, asked what ailed the elements that they behaved in this way. "What evil is being done on this day?" he asked,

Bochrach, a wise poet and druid of the men of Leinster. spoke in reply.

"Thine own foster-brother," e said. "He that was born he said. on the same night as you, is now undergoing martyrdom and has been put on a cross. He it is who is King of Heaven and Earth. And he it is whom seers and druids have prophesied. To save and to rescue the men of the world from the sin of Adam, He came from holy heaven; and He assumed flesh from the Virgin Mary without the presence of man. And to save the human race He is now on the tree of the cross by the command of the Jews.'

Conchobar was stunned on earing these words. He rose from his seat, despite warnings to keep his calm. For his pity for Christ had put him in a great rage.

Indeed, the rage and fury was so great on him that the hard ball which had remained in his head for seven years suddenly sprang out and Conchobar fell down dead. and

And it was said that Conchobar was the first man in all Ireland who went into the Kingdom of Heaven because of the blood of his own wound was as a baptism to him, shed from pity.

The Man Born on A Cavalier Poet

was born at 21 Abercombie Place, Edinburgh on 21st Junc 1813. He was the son of Roger Aytoun, a Whig of the old school, partner in the firm of Youngs, Aytoun and Rutherford, Writers to the Signet, and of his wife Joan Keir. William Edmondstoune Aytoun

From his mother, a bcautiful woman, he inherited his Jacobite woman, he inherited his Jacobite sympathies. A Perthshire family, the Keirs had been "out" in the 15 and '45. In her youth Mrs Aytoun had known Walter Scott, whose sister Anne had been her friend. It was from Mrs Aytoun that Lookhart is said to have fir and the source of the source of the Scott's youth, quoted in his blog-rably. raphy

The Aytouns were from Fife-shire. A distinguished member of the family was Sir Robert Aytoun, poet and scholar Having gone to England in the train of James VI, he became secretary to the Queen Ben Jonson was proud to claim Sir Robert's friendship, and Aub-rey records that the Scot was rey records that the Scot was "acquainted with all the wits of England." Robert Burns altered and gave immortal fame to a porm of Sir Robert's beginning: Sir Robert's beginning: "Should auld acquaintance be

forgot,

And never thought who a set of the set of th

time at Murieston, where they had a property. It was a home where books were cherished. The young Wil-liam delighted in the novels of Walter Scott, to whom years later, he paid his tribute in "Ballad Poetry of Modern Europe." After some years of private tutoring, William was sent 70 Edinburgh Academy, then under the rectorship of the scholarly Archdeacon William. The Arch-deacon was a frequent visitor to

nenucacon william. The Arch-deacon was a frequent visitor to the Aytoun home. He enjoyed taking his pupil fishing. He also predicted a brilliant future for him.

him. From the Academy, young Aytoun went to Edinburgh Uni-versity, and was soon writing and taking part in debates. He knew he was expected to follow in his father's footsteps, but the Law made no appeal to him. He felt unsuited temperamentally. Deeran exploring the Mitchhands

It was about this time that he began exploring the Highlands, which the novels of Scott had made fashionable. He was capti-vated by the superb scenery. He was also delipited by the High-landers, their quiet dignity, hos-pitality, and courtesy. He even invested in a kilt. Articled in his father's firm-solicitors to the Duke of Hamil-ton-Aytou entered the pollicial field, taking part in the Lanarkshire election which preceeded the Re-form Bill. He was beginning to move away from his father's

move away from his father's radical views, but kept his opinions to himself out of consideration for

Parental feelings. Restless and unhappy, he visited London in 1833. A frequent visitor to the House of Commons, he considered the Diplomatic Service considered the Diplomatic Service as a career, but decided that he lacked the necessary influence to ensure rising to a high post. Of the English Bar he wrote to his father: ... success is almost worse than a lottery without Eng-lish connections which I have not."

lish connections which I have not." Having obtained his father's per-mission, he left for Germany to study the lankuage. Soon he was busy translating part of Goethe's "Faust." The Continental Sunday impressed him favourably, and he wrote to his mother in Britain Sunday "is little better than a day 'es little better than a day 'eavy drinking then prevalant in Britain, to the people being denied "all innocent pleasure." and so resorting to the notorious gin shops. shops.

Back home again, he dutifully resumed his place in his father's firm, eventually being admitted

Writer to the Signet. In his spare time he contributed articles to "Blackwoods" on the poems of Goethe.

Edinburgh then had many Polish exiles, and Prince Czar-toryski was a frequent visitor to

by Joan C. Young

the Aytoun home. What he heard from the exiles no doubt inspired his tribute to their tragic country in "Poland, Homer and other Poems" Poems.

Poems." A member of the Episcopalian Church, the Disruption of the Scottish National Church in 1843 prompted him to write "The Elder's Warning," which enjoyed overdershing,

considerable success. A happy man, happy in his religion, he expresses deep feei-nge n "The Scottish Christmas". 'In truth it was a solemn show The ancient Scottish Christmas

tide.

The holly and the mistletoe, And other boughs as green heside

He laments that in Scotland,

CHESHIRE VC SAYS THANKS TO SCOTS

OF all our homes (there are now 105) the Bethlehem home is the one that has really needed constant financial support from overseas (i.e. from Great Britain). Fort Augustus has been its main sponsor.

So says Group Captain Leonard Cheshire, V.C., in a letter to Fr. Aloysius Car-ruth, O.S.B., at the abbey, where the permanent exhibi-tion in aid of the Cheshire Homes has raised nearly £3,000 in 14 years. Leonard Cheshire

Leonard Cheshire says that since the Israeli-Arab June war three years ago, difficulties have mounted for the Bethlehem Home, which shelters needy children, and the assistance of Fort Augustus visitors has been a major factor in keeping the home going.

A CASE OF BILINGUALISM

This summer, Armans ar C'Halvez, editor of the peda-This summer, Armans ar C'Halvez, editor of the peda ogical magazine SKOL, wor the title of doctro of the Uni-thesis "Un cas de biling guisme: Le Pays de Galles, histoire, litterature, enseigne-ment." Dr Kayvez has studied Welsh education for many ears. His thesis is now to be published by SKOL, with in introduction by the pro-ressor of Celtic, Leon Fleu-tor, It will be a book of 200 to 210 pages, plus eight maps-tormat 25 x 18 cm. Those subscribing before 15 fn January 1970, can get it for 14 fr. postage free, but after publication it will cost. B fr. Money orders to C.C.P. Revue SKOL, Crec'h Avel, annion, 22, Rennes 1911 of

Christmas had become a "cheerless and gloomy time whereon no grateful thanks are given."

In 1845 Aytoun was appointed Professor of Rhetoric and Belles Lettres at Edinburgh University. He proved immensely popular with the students. He had a happy way with the young.

In 1852, he was appointed Sheriff of Orkney and Zetland, Very conscientious, he made frequent visits there, and greatly en-joyed the fishing and shooting.

joyed the fishing and shooting. Perhaps Aytoun is best remem-bered for his "Lays of the Scot-tish Cavaliers." This would have pleased bun. From his mother, he inherited a love of the Scotish ballad tradition. He himself said of ballad poetry. "It is the sup-plest and at the same time the sublimest lorm of poetry," and added that it could be written only "under the influence of strong and "under the influence of strong and absorbing emotion."

The Lays are written with emotion, Aytoun was a Cavalier and Jacobite born to late. The charm and misfortunes of the Stewarts fired his chivalry. He also tended to equate Jacobitism with Scottish patriotism, and he was nothing it not patriotic. Scotland, to him, was more romantic and more lovely than any other land.

more lovely than any other land. His Jacobie sympathies were viewed with slight, but tolerant, amusement by some of his friends. In fact, many of his views have been confirmed by the scholarly research of Sir Arthur Bryant, Cyril Hughes Hartman and others. The Whig view no longer domi-nates our history, and MacAuley has been put in his place — one hopes!

has been put in his place one hopes! In "The Execution of Mon-rose," Aytoun pays ribute to one of the greatest Scotsman of all time-a soldier, poet and a great gentleman. In "Prince Charles Edward at Versailles," he remem-bers not only the Prince, but the ordinary Highlanders: "Give me back my trusty com-Give me back my trusty com-

rades-Give me back by Highland maid-

where beats the heart so kindly Nowhere

kindly As beneath the tartan plaid!" In "The Burial March of Dun-dec," he defends the controversial figure of the Cavalier leader, and in "The Island of the Scots," he pays tribute to Dundee's officers who, after their leader's death, distinguished themselves in foreign correction.

service.

service. Deeply devoted to Scotland, in 1853 Aytoun supported Lord Eg-linton in pressing for a Secretary of State for Scotland, and in pro-testing at the inadequate number of M.P.s at Westminster. He cam-paigned over the sad neglect of the royal parks and palaces in Scot-land, and the "unereal" indifference land, and the "general indifference of the Imperial Government in all matters affecting the interest of Scotland."

In 1849 Aytoun married the daughter of "Christopher North." They had no children, and when she died in 1859, sad and lonely,

Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

A' Cuideachdadh nam Bochd

Aig an Ard Sheanadh mu dheireadh chaidh a shuidh eachadh gum biodh airgiod air a chruinneachadh air feadh na duthcha airson a bhith a' leasachadh cor nam bochd ann an duthchannan thairis. Chaidh an t-airgiod a thional air Latha Feill Anndrais, agus tha e coltach gun robh na Gaidheil air leth fialaidh ann a bhith a' cuidheachadh leis an oidhirp ionmholta seo. Tha Cleir Uibhist -cleir cho beag is a tha ann an Albainn—air $\pounds 1,106$ a. chruinneachadh. Tha sinn an dochas gum bi tuilleadh againn mu dheidhinn nan cruinnichidhean seo anns an ath aireamh de'n phaipear.

Sgriobhaichean Gaidhealach

Tha dithis de na ministearan as ainmeile a chaidh arach 's na h-Eileanan a' sgrìobhadh air na duilleagan Bcurla de "Life and Work" air a' mhios seo. Tha am Prof. Urr. Murchadh Eogh-ainn Domhnullach a' sgrìobhadh mu theachd Chriosd-The Mystery of the Incarnation "-agus tha am Modeam Fior Urr. Tomas M. MacCalmain ag innse gu de a tha an Nollaig a' cial-lachadh dha-san.

Coinneamh Thaingealachd

Chumadh coinneamh thaingealachd an Fhoghair bho chionn ghoirid ann an Liosmor. Bha am ministear, Urr. Eachann Mac a' Phearsain air falbh o'n taigh, agus air ceann na seirbhis bha an t-Urr. Coinneach Mac a' Mhaoilein, (An Apainn).

30 Bhiadhna 'san Dreuchd

Air an 13 latha de'n Dubhlachd bha an t-Urr. Iain Walker deich bliadhna fichead 'sa mhinistrealachd. Tha e an diugh air ceann coimhthionail ann an Siorrachd Air, ach chaidh a choisrigeadh ri dreuchd na minis-trealachd air an Tairbeart, Loch Fine ann an 1939.

Feill 'san Oban

Chum Seann Eaglais Sgire 'san Oban feill bho chionn seachdain no dha air ais. Chaidh a fosgladh leis an Urr. Iain MacLeoid, agus thugadh £350 a steach.

AN EAGLAIS SHAOR Air an Reidio

Air a' 14mh latha de'n seo chaidh seirbhis Ghaidhlig a chraobh-sgaoil-

An t-Urr. Uisdean MacFhionghain

Tha sinn duilich a chluinntinn gun do chaochail an t-Urr. Uisdean MacFhiong-hain ann am Baile Bhoid air an 12 latha de'n Dubhlachd bas aithghearr. Bha Mgr. MacFhioughain posda le triuir chloinne agus tha co-fhaireachdainn aig a dhaimhean.

Ministear Obair-pheallaidh

Anns an aireamh seo de mhiosachan na h-Eaglais tha iomradh air a thoirt seachad air an Urr. Domhnull Friseal, nach maireann, a bha 'na mhinistear an toiseach ann an Sruighlea agus mu dheireadh ann an Obair-pheallaidh.

Searmon Beag

"An sluagh a bha a' siubhal ann an dorchadas, chunnaic iad solus mor." (Isaiah IX:2.)

Ged nach 'eil mios ann a tha cho dorcha ris an Dubhlachd, ann an seagh no dha 'se am soillseach de'n bhliadhna a tha seo. Air na sraidean 'sa bhaile mhor chithear soluis ioma-dhathach a' boillsgeadh. Anns na h-uinneagan ann an iomadh h-uinneagan ann an sonatai dachaidh tha na soluis bheaga a' priobadh air na craobhan Nollaig. Nuair a dh'fhosglar na tiodhlacan madainn na Nollaig chithear solus annaoibhneis a' dear-rsadh ann an suilean na cloinne.

Tha na nithean sin a' cur 'nar cuimhne gun tainig an naoidhean a rugadh gu diblidh ann an stabull Bhet-lehem mar "sholus a shoills-

Tha solus a' sgapadh an dorchadais. Thainig Criosd mar Ghrian na Fireantachd gu bhith a' cur ruaig air na nithean sin a tha a' dorchachadh beatha an duine. Mar achadh deatha an duine. Mar Reult na Maidne, rionnag an dochais, tha e a' cur teich-eadh air sgailean dubha na diobhailmisnich. 'Na sholus-san tha lannan an as-creid-eimh a' tuiteam o ar suilean. "Dh'imich an dorchadas thairis," ars an t-Abstol Eoin, "agus tha a nis an solus fior a' dealrachadh."

Tha solus a' treorachadh. Air rathad air nach 'eil sinn eolach tha feum againn air solus-iuil, agus tha solus-tuil, agus tha Facal Chriosd againn gu bhith 'na lochran do ar cois, agus 'na sholus do ar ceum. Mar a stiuireas gathan an taigh-sholuis am bata air a' chursa cheart, is ionnann sin na Sgriobturan, gar cumail o bhith a' deanamh long-bhriseadh gu spioradail. "Is mise Solus an t-Saoghail; an



Bha e faisg air da fhichead bliadhna 'san dreuchd. Bha e 'na mhinistear-airm aig am a' chogaidh mu dheireadh.

A' Coimhead Romhainn

Bidh Sacramaid Suipeir an Tighearna air a frithealadh ann an da choimthional 'san Fhaoilleach. Air an treas Sabaid bidh an Comanachadh ann am Baile Dhubhthaich, agus air an t-Sabaid mu dheireadh de'n mhis ann an Inbhirnis (Free North).

AN EAGLAIS SHAOR CHLEIREIL

Misionaraidh nan ludhach Air an t-Sabaid seo chaidh bha an t-Urr. H. R. Moshe Radclik air ceann na seir-bhisean 'sa Ghearasdan. Tha esan a' saoithreachadh mar shoisgeulaiche am measg nan

AN EAGLAIS CHAITLIGEACH Leabhar Ur

Tha am Fior Urr. Eamonn Carruth air leabhar ur a

sgrìobhadh fo'n aium "Mary and the Council." Tha an leabhar seo leis a' Phrior ann an Abaid Chille-chuimein a' deiligeadh ris an aite a th'aig an Oigh Moire ann an creideamh agus ann an adhradh na h-Eaglais Chaitligich. Tha an leabhar air a chlo-bhua-ladh le Iain S. Burns (Glaschu) agus chan 'eil e a' cosg ach leth-chrun

SOP AS GACH SEID ...

Chumadh Feill bho chionn ghoirid leis an Eaglais Choimhthionalaich 'san Oban. Chaidh mu thuaiream £52 a chruinneachadh.

Bidh Fear-Deasachaidh na duilleig seo gle fhada an comain pearsachan-eaglais no leughadairean sam bith eile a chuireas naidheachdan thuige.

Guth O na Laithean A Dh'Fhalbh:

Leanabh an aigh mar dh' aithris na faidhean, 's na h-ainglean ard

b'e miann an sul;

'se 's airidh ar gradh s' ar n-urram thoirt dha, sona an aireamh

bhios dha dluth. -Mairi Nic Dhomhnuill.

Faodaidh Sinn Uisge Nam Bailtean Mora Fhaighinn As A' Mhuir

Sin a thuirt an t-Ollamh R.S. Silver a Oilthigh Ghlaschu ri coinneimh bhliadhnail a'chomuinn a tha airson ceàrnaidhean duthchail Sas-uinn a chaomhnadh, "The Society for the Preservation of Rural England."

Tha an comunn a nis ag iarraidh air an Riaghaltas Stéisean 'experimental,' a chur air chois a bitheadh a dèanamh an dà chuid, neart an dealain a dheanamh le uisge na mara agus an salann a thoirt as an uisge air-son gum bitheadh e freag-arrach airson feuman nam bailtean.

Thuirt ant-Ollamh Silver gu faodadh gum bitheadh e nas saoire uisge fhaighinn as a'mhuir na bitheadh e fhaighinn le bhith bàthadh ghleann. Rinneadh a' chuid as motha de dh'àitean-gléidhidh uisge anns an linn Aillse. Air ceann an adhraidh le ann an dorchadas, ach bidh bha am ministear, an t-Urr. Ju. B. MacNeacall, agus a' rógail an fhuinn bha Mgr. Ailean Guinne. Hean Guinne. Ailean Guinne. Ailean Guinne. Ailean Ceann an adhraidh le ann an dorchadas, ach bidh agus luch-obrach mòran Idaoine 's na ceannaidhean agus an tha iad an diugh sin B.B.C. I agus I.T.V. an agus mar sin cha robh sinn an dath. Chan fhaigh muin-agus a bha e àitean-glèid- seo gu 1976. a chaidh seachad, thuirt e,

hidh uisge a thogail. Thuirt e gun robh sinn deònach gu leor airgead mór a chosg airson ar rioghachd a dhion bho ionnsaigh nàmhaid a bha ag iarraidh cur as dha ar dòigh-beatha on taobh a muigh agus gum bu chòir dhuinn a bhith cheart cho deònach airgead a chosg air-con rud cam bith bha dol a son rud sam bith bha dol a chaomhnadh ar dòigh-beatha bho ionnsaigh sam bith bho thaobh a stigh na rioghachd. Bheir òraid an Ollaimh

togail cridhe dha na Cuimrich a tha a'feuchainn ri Cwm Dulas a chaomhnadh bho bhith air a bhathadh agus cumaidh e mach gealladh gun stad an obair bat-haidh seo anns a'Chuimrigh.

TELEBHISEAN DAITHTE AIR GHAIDHEALTACHD

Air an t-samhradh seo tighinn chi cuid de luchdamhairc air tir-mor na Gaidhealtachd B.B.C. 2. Bidh na programan seo air an craobh-sgaoileadh a Ros-maircnidh,

Air An Duthaich

Tha e nas doirbhe buileach eirigh anns a' mhad-ainn a nis leis cho dorcha agus cho fuar 's a tha e. Tha buadih aig an dorcha-das seo air an inntinn cuideachd, gu h-àraidh an uair a tha duine a'dol a dh'ob-air. Chan eil e cho dona an uair a tha sinn anr an ra-thad dha'n bhaile. Tha an rathaidean cho sàmhach a nis seach mar a bha iad as t-samhradh agus tha an sneachd a' toirt air na monaidhean coimhead nas motha agus nas glaine. Tha e mar agus nas glaine. gum bitheadh iad a' samhachadh saoghal bith-bhuan. Bheir iad air duine faireachadh cho gòrach 's a tha e gabhail dragh de rudan a bhuineas do shaoghal cao-chlaideach a'bhaile. Bithidh iad a'toirt Wordsworth 'nam chuimhne nas motha na bàrd Gàidhealach sam bith. Chan eil mi cinnteach codhiùbh 's e gu robh Words-worth nas fheàrr air spiorad nàduir a chur an céill, no gun d'fhuair mi cus oileanachaidh ann am bàrachd na Beurla agus ro bheag de dh' oileanachadh ann am bàrachd na Gàidhlig as coireach airson seo. Ach tha sinn a'tighinn faisg air a'bhaile a nis agus tha na monaidhean a' cur fàilte oirnn a rithist agus an rathad a'fosgladh romhainn. Chi sinn fiadh a' leum feansa agus tha fhios agam gu bheil stéic gu bhith agam airson mo dhinnear. Tha saoghal nam monaid-hean agus saoghal a'bhaile nas còirde na bha iad anns a'mhadainn.

ALASDAIR ROS

MINISTEAR AINMEIL

Air a' 15mh latha de'n Dubhlachd chaochail an t-Urr. Uilleam MacLeoid, a bha 'na mhinistear 'san Eaglais Shaoir ann an Dornach eadar 1928 agus 1968. Rugadh Mgr. MacLeoid ann an Arnol, an eilean Leodhais, agus ann an 1915 thug e a mach M.A. ann an Oil-thaigh Ghlaschu. Aig am a' Cheud Chogaidh bha e 'na mhinistear-airm aig saighdearan an Fhreiceadain Dhuibh Chaidh a thaghadh mar Mhoderator an Ard Mar Mnoderator an Aid Sheanaidh, agus bha e cuid-eachd 'na Chleireach air an Ard Sheanadh Bha Mgr. MacLeoid mar an ceudna 'na Phrobhost air Dornach, agus thugadh saorsa a' bhaile dha. Bha e 'na Cheann-suidhe air Comhairle Siorrachd Chataibh.

TIODHLAC NOLLAIG

Mar thoradh air a' choimhstrith eadar Breatann agus an Spainn ghearr an Seanalair Franco na ceanglaichean tele-fon eadar Gibraltar agus tir-mor na Spainne. Ach thubhairt an Seanalair gum biodh na loinnichean air am fosgladh air Latha na Nollaig ach am biodh cothrom aig daoine air a' Chreig bruid-heann ri an cairdean 'san Spainn.

An Comunn Gaidhealach **ITS ORIGIN AND AIMS**

THE society known as An Comun Gaidhealach has been so my solution of the public of late in connection with its and the objects for which it was originally formed. It was in the best of the society of the society of the society of the society took place, and the programme of the first Mod is that be objects for which and the gramme of the first Mod is and the objects for which and the programme of the first Mod is that be object of the society of the first of the society to the which is the society of the first of the society of the society took place, and the programme of the first Mod is that the society of the first of the first of the society of the society of the society of the first of the society of the society of the society of the first of the society of the society of the society of the first of the society of course to the Highland gathering on Webh lines, adapted the one was now, or never. It so happened that Dr Masson, the object of foressor of English literature to fail built in that same provide the data of the society of the first of the society of the society of the striking the Webh Esteddford in that same provide the society of the society to the society of the society

men of practical and encryctic temprament took the lead, issued circulars and set about forming a society, the idea and plan of which had been in their minds even before the Professor wrote his lett. We highlanders at the time, criticism that appears fatuous and foolish in the light of the years. Cassandra voices were heard in the land asserting that the movement was doomed to failure from its commencement. But fortunately their counsel did not prevail. The "Oban Times" in a leading article on the inauguration of An Comun Gaidhealach, remarked acutely that "the prophets of failure were in every instance gentlemen of the sort who detect in every hing that is not the product of their even hands and brains adversity, however, the barking cynic has his uses, and it is nothing derogatory to the programme of the Association that in has utilized to some extent the criticisms of even those who made no secret of their desire to strangle the movement at its brith." So, despite opposition, the movement took definite shape. Professor Blackie wrote sympathetically urging the Highlanders themselves "to put their hearts and hands to the work," and advising them to be self-reliant and not to depend on the aid of outsiders. This movement was really of spontaneous growth and has continued to be in healthy believed that the intellectual and artitic native culture of the propies had been so long moribund that it could not be reviewed hat the Gatelie was at its last gasp, and that the time was for ever part of a Highland Eistedfod. Nothing daunted by the pessimists and the croaking critics, the promoters of An Comunn took a more progress of the past start, approxed that the first provincia: Committee are toxe: — Mr. J. Macamaser Campbell, Oban; Mr. John Campbell; Provos J. McIsaae; Mr. D. McIsaae; the prosent Provost of Oban; Mr. Hugh McCowari, and Mr. Claments, Mus Bac. These gentlemen are all happily still with us, and deserve to be held in honour.

The programme of the first Mòd is an interesting document. It is the size of a single sheet of ordinary notepaper. There are only ten competitions with 18 prizes. Year by year, slowly but surely and steadily, the number of competitors increased and the prize



fund rose. In the present year the syllabus of competitions is quite a large booklet. The greater part of the prizes are for Gaelic Vocal Music. There is an important contest for valuable prizes by senior choirs, with a great variety of prizes for solos and duets under varied conditions. The children's department is developing rapidly. The Juvenile Department is most important for the future and it is The Declarge Department is most important role to the rotate and it is recouraging that this year there more entries than ever before. It should not be forgotten that the writing of original Gaelic poctry and prose is encouraged, and also the composition of original music. Reading, recitations and the telling of tales have a department to theniselves.

ment to themselves. The Mod is the chief event in the year for Comunn, and by studying the programme of the Mod one can get a fairly correct idea of the objects for which the society exists. The name "Mod" means a court, a trial, or a general meeting and is a Gaelie word derived from the Norse, allied to the English "moot" and A.S. "mote" For the anxious competitors it is indeed a court of trial, but for most it is simply a great Song Festival. To it the clans gather from afar, and the torch of enthusiam for Gaelie is kindled anew, to be carried, when they disperse, to every corner of the land. Practically the Mod is already by its organization of examiners and prizes a College of Gaelie Poetry and Music. Its medals and awards are coveted badges of distinction honoured by all High-landers. It is a magnet that draws from obscurity the talented sons landers. It is a magnet that draws from obscurity the talented sons

landers. It is a magnet that draws from obscurity the talented sons of the soil by its incentive helps materially to develop the native artistic and imaginative and intellectual culture too long neglected. It might appear to some that this societly with so many other objects to effect, gives too much prominence to the musical side. But the founders of An Comunn were wire in making it so. Music is the dynamic that moves the multitude. It has been found by ex-perience that the native music is the most powerful lever to over-come the mountainous indifference of some Highlanders to the charms of their own traditions, history, and language. As in the old days, spells of fateful power were laid upon individuals by fairy influence, so for a time, it seemed as if a spell had been laid upon the Gael to cause him to forget forever his nationality and his individuality, and to make the traditions and love of his fathers appear as so much worthless rubbih in his eyes. But as of old, occult spells of evil could be met by mightier spells of good, so today the Gaelic Muse, successfully invoked, exercises a powerful counter-charm, re-awakens the spirit of the

spells of good, so today the Gaelie Muse, successfully invoked, exercises a powerful counter-charm, re-awakens the spirit of the people, revives their hopes and dreams and kindles new life and aspiration. It is not the speech-making or the written appeal that is overcoming opposition and winning the indifferent so much as our beautiful native music that has even the power "to create a soul within the ribs of death." The very spirit of the Celtic race breathes in its music; it appeals to something in the blood, to deep hereditary susceptibility, with spiritual and elusive yet irresistable power.

hereditary susceptibility, with spiritual and elusive yet irresistable power. A singlehanders should support the work of his association as may be seen from the generous support that many(lan and County Societies give annually to the Mod Prize Fund, it is a non-sectarian and non-policical. On its platform there is room for Highlanders of every class and cred. Those who join it will find that its work will unconsciously broaden their sympathies and quicken their interest in everything pertaining to the Highland people and their welfare. In conclusion I shall quice a sayng of Lord Architald Campbell, tails of education and culture that the best eulture of a race is is own. The is one of the fundamental principles of this Society that the best culture for the Gael is that which has its roots in the past of his own race. It is the culture which is most likely to lead to the unfolding of the ricks possibilities of the race in the future.

- This article could have been written today, or 20 years ago, and will in all likelihood be as relevant ten years from now It is interesting to note that in comparison with the claim made in this article, Campbell MacLean writing in "New Scotland" Nov. Dec. '69 states 'The whole show is held in contempt by those who are potentially its most serious and able participants. No singer who prided himself on befonging to the Gadie [olk-song tradition would be happy to publish readers' views on the subject The Editor would be happy to publish readers' views on the subject The total in the Bazaar Book of Feill A' Chomuinn Ghaidhee-laich in 1907.

Your Saturday Rendezvous ... Caledonian Hotel Dinner Dances by Candlelight

* Dancing to the Resident Trio *

Table D'Hote . A La Carte . Fine Wines To complete your evening take advantage of our Special Terms when attending a Function or Dinner Dance

> Room and Breakfast - 32/6 plus 10% Phone Your Reservation-INVERNESS 35181

Sgeulachdan A Sgoil Mhanais, Na Hearadh **A'Chailleach**

BHA cailleach ann uaireigin agus dh'fhalbh i ann an eithear. Bha ron a tighinn as deidh an eitheir. Bha eagal air na daoine gun cuiridh e an t-eathar thairis. Thilg a chailleach bocsa anns an robh ubhlan chun an roin. Shluig an ron e. Thainig e air ais. Thilg iad cathair air an ron. Shluig an ron e. Thainig e air ais. Thilg iad a chafleach chun an roin. Thainig e air ais. Loisg iad air an ron. Thug iad a steach do'n eathar Dh'fhosgail iad an ron agus fhuair iad a chailleach na suidhe air an chathair ag chathair ag itheadh nan ubhlan.

ų. * 34

'Nuair a bha a cheud chog-adh ann chaidh bata smuid air na creagan air caolas Tharasaidh Thainig an captain agus na bha beo de na seoladairean gu tir. 'Nuair a chun-naic e a choille thug e an tordugh do na daoine "Loisg an tir." 'Se "Loisg an tir" a tha air a bhaile bheag sin gus an latha 'n diugh. 52 *

Bha duine an sud roimhe. Chaidh e dh'iasgach. Cha d'fhuair e ach a dha no tri de eisg. Air an rathad dhachaidh thachair boireannach ris. Thubhairt i ris le fanoid "Tha gad trom agad." "Tha", fhre-agair an duine. Tha am marbh trom co dhiubh.

* *

AN SGEUL BHEAG

Aon latha thainig bodach chun an tighe againn. Thuirt e gu robh iasg gu leor anns an tigh bheag aig Mairi. Dh'fhalbh sinn a mach air an dorus chuil. Chunnaic sinn Calum Mor a gaireachdainn. ris a bhodach mhor a bha ag innse an sgeul. Thainig Morag Bhan a mach as an tigh. Thuirt i "Tha". Ars mise "An cuala thu gun robh iasg gu leor anns an tigh bheag aig Mairi?" Chaidh sinn a stigh Cha robh iasg ann. Dh'aithnich sinn gun robh an bodach breugach.

34

Bha cailleach Hearrach aon latha ag iasgach aig Rubha Reubinish agus mu coinneamh bha cailleach Sgiathanach ag iasgach aig Rubha Bhatarnais. Caidh na dreanlaichean aca a measg a cheile agus thoisich an da chailleach a'slaodadh. Rinn a chailleach Sgiathanach an gnothaich air a chailleach Hearrach agus gus an latha 'n diugh chi thu cathair na caillich aig Rubha Reubinish agus aon ghairdean ga dith mar a spion a chailleach bhochd Hearrach leatha i. * *

Bha piuthar agus brathair aon latha a'cur buntata agus 'nuair a bha iad ullamh thuirt a phiuthar ris a bhrathair, "Sin agad e ullamh agus deanadh e fhein an corr air", a ciallachadh gun toireadh an C^ruithear air fas ach bha a

*

(Continued on page 12)



Scottish independence ? it routine or fatalism that makes them want us to be under England or just stickin-the-mud lack of imagina-tion? Others say that we would lose economically if we were a sovereign state. Even if this were true, economics is not our Bible. they can prove to us from Scripture that we have not the right to be a nation and manage our own affairs, then of course we would have to haul down the flag of St Andew and capitulate.

Anglicised Scots seem to have forgotten the five peace points proclaiming after the war among other things: The right of every nation, large or small, to life and indepen dence." Then we have the recent encyclical "Pacem in Terris " which states that it is the duty of the state to promote (not hinder) the language, schools, culture and press, of racial minorities and enable them to achieve complete independence if possible as appears to be the general trend today."

The Celtic News mentioned this some time ago but some seem to have forgotten it and keep harping on possible monetary losses as if they were partisans of "Ubi bene ibi patria." It is not on account of ideas of prestige and domination nowadays that states attempt to justify incorporation of smaller nations always under the pretext of keeping our money bags safe for us. But we are not children and all the English propaganda should not blind us to the fact that the tourist industry would soar we were able to develop what is really typical of our country such as language, national crafts, customs and dress. - Is mise,

IAN G. MACNAIR Conde de Penalver Madrid.

Sir, — May I be allowed to defend the column "Celtica Today ?'

I think it is a tremendously worthwhile piece of writing and I look forward to reading it with each issue of Sruth I would say that P. Berresford Ellis is really our Celtic answer to Peter Simple of "The Daily Telegraph" newspaper.

His irony, and the way he gets hold of facts that most English people would have us forget, makes us conscious that W EARE second class citizens ! Anyone who says we are not, or that we still have dignity ,is more a fool that I give the average man being credit for. Some say we still have dignity! Aye, as the cow is led to the slaughter yard, it still has a dignity of a kind! But what use is that dignity in this war of survival that we are engaged in.

If only we and a hundred

conquered Celtic nations have fallen. Long may his column continue. — Your etc., (Mrs) A. MACINTYRE

12 Montpelier Place Brighton, Sussex England.

Dear Sir,-For some weeks past in the columns of "Over to You" have abounded with the snarls and yelpings of hounds chasing quarry. I have personally stood aside from the ridiculous ravings of the League of English Empire Loalists (apart from a short answer to Mr Lee Collins, which I was invited to give by the editor). I must now, regretfully, make an intervention.

Firstly, let me congratulate the courage of the person who hides behind the fearless name of Cambrian Scot to insult not only the national language of Scotland but the Scottish people themselves by making a futile and feeble attempt to translate into English a Scottish name, i.e. Seumas Mac a' Ghobhainn, according to him, is some person named Jim Smith! So that's what Cambrian Scot thinks of the Scottish language — if he calls himself a friend of the language it doesn't need enemies.

Let me also comment on Cambrian Scot's jibe: "He (me!) does not say much of English bullying in the Highlands: it this because most of your readers stay there?" Old fearless Cambrian Scot goes flat on his face again because if he took the trouble to read Celtica Today he would see many references to A' Ghàidhealtachd not only in English but in the national language of Scotland as well (but then perhaps fearless Cambrian Scot can only read Cambrian?)

Then comes along G. H. L. Buxton commenting on Ieuan Jones who was alleged to have been beaten up by six policemen in Bangor Police Station and had to go to hospital. Friend Buxton says "no mention is made as to why Mr Jones was at Bangor Police Station." As if reason, had it been revealed, would have absolved the six policemen from beating up the young lad. Can anyone who presents an argument like that be taken seriously Of course not, but Buxton bubbles relentlessly on and comes out with a real peach! . . . England, Wales and

Scotland are governed jointly by a parliament in which the two latter nations are over represented in proportion to their population .

Well, there you are S.N.P and W.P.S. etc., how ungrateful and beastly you have been to those generous English M.P.s who allow 71 Scottish members to sit in their 500 odd assembly. You have it straight from friend Buxton's lips that 71 Scottish M.P.s is

A charaid choir, — What P. Berresford Ellis, we might far, far too many. Why, this is it that makes some Scots be able to teach the people strong faction of Scots M.P.s. hesitate before supporting the full extent to which the might even get out of hanc might even get out of hanc and actually manage to right some of the ills of Scotland without being outvoted by the 500 odd English majority (as has happened so many times in the past!)

Then, I sincerely hope with tongue in cheek, friend Bux-ton talks about "men of in-telligence!" What a load of telligence!" What a load of codswallop as an English friend of mine would say!

The only sensible corres-pondent in the columns is E. Gwynn Matthews who calmly and rationally assures me (without resorting to abuse) that the reports of Plaid Cymru's attitude towards federalism are wrong. I am glad that an official of Y Blaid has put this in writing and I welcome his reassurance that various re-ports on Plaid Clmru's poli-cies, which have been filtering out since September, 1969, are misleading. Such reassurances from Y Blair and S.N.P. (in view of the state-ment in "The Scotsman" re-cently) will, I am sure, be tremendously welcomed by their respective memberships,

Now, gecause I have been attacked and motive words like "racialist" used, I would like to clarify my personal position. I believe in the value of mankind; that human dignity and individuality is paramount; that the exploitation of man by man, and nation by nation, is evil and that the world must be rid f such exploitation and the social conditions which lead to that exploitation.

I believe the way to a sound internationalism lays through the recognition, not the reputation, of the fact of Nationality. The solidarity, of the peoples of the world must rest upon a pact of national units associated in a common purpose and destiny. (In this respect on the economic level I follow the teachings of Professor Leopold Kohr f the University of Puerto Rico). No state can be regarded as non imperialistic and peace loving while seeks to dominate the natinalities within or without its state boundaries.

Therefore, I reiterate that the principal condition of securing a latsing World Peace, and Prosperity, is that every nationality, without exception all over the world, should obtain freedom and the opportunity to decide for themselves their future as part of the human race. The Celtic struggle is a world struggle. The world is rushing headlong to its doom because of the evils of the big states where man looses all touch with humanity, where individuals no longer count. It will be only through the individual, only through the small nations such as ours, that the world will achieve peace and prsperity.

The Celtic peoples should

(Continued on page 12)

Review Order

SGEULACHDAN A ALBAIN NUADH

NACH ionmholta an obair a tha Gairm a' deanamh ann a bhi brosnachadh luchdsgrìobhaidh agus a' cur an cuid obrach an clò! Tha an coigeamh leabhar deug de an clo-bhualaidhean air tighinn gu mo laimh aig an am so agus is math is fhiach e leugadh. 'S e so Sgialachdan a Albainn Nuadh le Calum Iain M. MacLeoid agus co a b'fearr g uan cruinneachadh. an taghadh is an cur an òriomchuidh na esan? B'e athair Chaluim Iain an sgrìobhaiche ainmeil, deas-bhriathrach Iain N. MacLeoid a Cillemhoire 's an Eilean Sgitheanach agus b'ann am Beàrnaraidh Leódhais a rugadh 's a thogadh a mhàthair. Bi cuimhne aig a' mhórchuid air na sgriobh Iain N. Mac-Leòid 'na chainnt mhàthaireil le uibhir de shnas is de fhileantachd an dà chuid 'nuair bha e 'na mhaighstir-sgoile an Sgire Mhuire agus an deidh dha a dhreuchd a leigeil dheth, 'nuair bha an fheil] 's an toir bu mhotha air Gazette Steornabhage le luchd-leugh aidh Litrichean Alasdair Mhóir. Mar sin cha b'e cheaannach a rin Calum Iain air a dhualchas agus air a dhéidh air a' Ghaidhlig agus chan ioghnadh idir geo bhiodh taobh aige ris na hged eilthirich a Innse Gall agus a iomadh gleann is srath air tir-mór na Gaidhealtachd chaidh fhuadach bho'n dachaidhean 's an ochdamh is an naoidheamh linn deug gu taobh thall a' Chuain Shiar. 'S ann am measg sliochd nan eilthireach sin ann an Antigonish an Albainn Nuadh a tha Calum Iain a' Còmhnaidh agus a' teagasg a nise o chionn àireamh mhath de bhliadhnaichean agus tha e air an deagh fheum a dheanamh dhe oilean is dhe eòlas fhéin ann a bhi a' cothachadh gus spionnadh ùr dhùsgadh s a ghléidheadh anns an seann chànain agus an cleachdaidhean nan Gaidheal.

Tha faisg air ceud gu leth duilleag anns an leabhar so agus an deidh roimh-radh goirid leis an ùghdar fhéin tha a'cheud earrann, fo'n ainm Eachdraidh nan Eilthireach, a' cur an céill dhuinn àireamh an t-sluaigh an dh' fhàg an duthaich so bho am gu am agus a thog orra gu tir a'gheallaidh."Cha cheadaich an ùine dhuinn cunntas mionaideach a thoirt air gach bàta breòite a sheol gu màirnealach thar chuain agus air cor is fulang an t-sluaigh fhad 's a bha iad air bòrd 'nuair chaidh iad air tir 'nuair chaidh iad all di measg nan coilltean grumach air bheagan bidh is fasgaidh, ri uchd cruadail is driodfhortan, an cunnart bho fhiadh - bheathaichean agus aig amannan bho'n chuid bu bhorba de na h-Innseanaich Anns an dara earrann de'n

leabhar, Sgialachdan nan Eilthiriach, tha iomadh sgeul a chaidh a thrusadh gu dich. 8,000 fewer than the year be-eallach, cuid diubh bho lamh- fore and the lowest figure sgrìobhainn agus cuid eile since 1958-59.

an recordadh le Calum lain fhein bho bhilean an tsluaigh. Mar dh'iarramaid e so an earrann a' s motha. Aithnichidh feadhainn cuid de chuspairean nan sgeul ach tha cruth is dreach ùr orra an so. B'e mo roghainn fhin dhiubh "Stiùir Tuath 's an Ear-thuath," "Sneachda Mór Mhabou" agus "Famhaire Cheap Breatainn." Nach tric a chuala sinn iomradh air an Fhamhaire, Aonghas Mac-Asgaill, an Gille Mór, agus air na h-euchdan a rinn e! eadh fad is farsaing air gach taobh de'n chuan Shiar ach tha againn 's an leabhar so trusadh comhlionta, dearbhta air gach nì air an bheil cuimhne air a' ghaisgeach fhoghainteach so anns gach cearna dhe'n t-saoghal.

Tha eachdraidh sinnsreachd Chlann Mhic Codrum nan Ròn air a h-innse as ùr anns an earrann, Sgialachdan a Albainn, agus 'g a leantainn tha Sgeulachd no dha eile air am bheil sgriob mhath de'n bhlas a chuireadh na seanchaidhean a b'ainmeil air an leithid.

Am measg nan Sean cha-san Eibhinn leis am bheil an leabhar a' tighinn gu co-dhùnadh chòrd "Domhnall-Chib isteach" gu math rium agus goirid 's gu bheil e chan eil "Na Trì Plàighean" fad air dheireadh air an éibhinn-

Bi móran leughadairean an comain an ùghdair airson an da taobh-duilleig aig dheireadh an leabhair oir tha leabhraichean air an ainmeachadh a tha airidh air uilleadh aithne agus a bha gu mór fhéum anns gach cladhach a b'fheudar a dheanach ma's robh na tha so de ionmhas air a thasgadh gu tearainte tlachdmhor. IAIN MAC A' MHATHAIN

IMPROVEMENT IN SCOTLAND'S ECONOMY

The gap between Scotland and the United Kingdom in weekly earnings average among men in manual work in manufacturing industry is now less than $2\frac{1}{2}$ per cent. This is the lowest total since figures became available in 1960. The gap then was nearly 9 per cent.

The sustained reduction in the ratio of wholly unemindication of the improvement of the economic position in Scotland relative to the U.K." The ratio of 1.58 per cent. over the past two years is the lowest in the period since 1954. Details of the big drop in

emigration, and the narrowing gap in earnings and unemployment between Scotland and the United Kingdom, are given in the November issue of Ouartely Report on economic development issued by the Scottish Office.

The emigration figure is estimated at 25,000 which

- over to you -

be free peoples in free countries and not subject to any servitudes whether they be cultural, political, social or

I believe that the Celtic peoples should awake to the dangers which have almost destroyed them; to look into their hearts and question themselves — do they care? Do they have any self-respect for their humanity, individu-ality, nationality? If the ality, nationality? If the answer is "no" let us cease to use the nouns Scottish, Irish, Manx, Welsh, Breton, Cornish. Let us simply call ourselves English or French — for that is what we will be. If we do not care, let us quickly stamp out those who continue to use the national languages of our countries

the new regions of England and France! Let us burn all our books, forget our history, language and coulture, and, with joyful acclaimation, accept the culture of the conqueror. Let the word Celt be-come a dead thing even as the word Etrsucan has.

It was that arch English imperialist Winston Churchill who is on record as saying: "If a nation cannot stand up for its rights and freedom it deserves to be stamped out.

As I read the columns of "Sruth" I believe I can hear his gruff laughter echoing on tht wind.

Ochón! Ochón! Ullagón! Is mis P. BERRESFORD ELLIS

Sgeulachadh A Sgoil Mhanais, Na Hearadh-A'Chailleach

(Continued from page 10)

brathair a smaoineacadh gur e an athair air talamh a bha i a ciallachadh agus thuirt e "De a ni e air son fas a thoirt air mur a cur e suidh air." * *

AM BODACH GLIC

Bha bodach ann uaireigin agus aon latha thachair am ministeir ris. "Gu de a dh' fheumas a bhi agad de dh'airgiod airson do chumai] as neamh?" Fhreagair am bodach, "Aon tasdan, ma ni thu Dia dheth."

*

Aon latha chaidh da dhuine a Scarista a mach comhla ri duine a Horgabosd ann an eathar bheag iasgach. Bha torr linn aca anns an eathar. Bha iad faisg air Tarrasaidh an uair a chunnaic iad rudeigin air an robh solus. Cha do ghabh iad eagal sam bith. An uair a rainig iad an t-aite far am fac' iad an solus chuir an t-eathar car dhith agus bha iad air am bathadh. 4 *

Tha e air aithris gun robh duine anabarrach tapaidh ann an Caolas-Sgalpaidh aon uair. Bha'e cho tapaidh 's gun leumadh e thairis air a chaol cadar Caolas-Sgalpaidh agus Eilean Sgalpaidh. Bha e aon latha ann an Sgalpaidh agus thionndaidh i mach cho fiad-

haich agus nach robh doigh

air faighinn dhachaidh. Cha robh e gu bhi air a thilleadh agus leum e seachad air a' chaol. Tha laraich a bhonnan ri'm faicinn ann an creig anns a chladach tar an do bhuail e tir. * * *

AN TIGH MOR

Tha tigh mor an Roghadal ach 'se an t-uachdaran a bha fuireach ann aon uair. Aig an uachdaran bha nighean a bha a'dol a phosadh fear nach bu toigh le a h-athair agus chum e i na priosanach anns an tigh mhor. Aon oidhche an deidh dhaibh a dhol a chadal thainig an t-oganach le eathar agus chaidh e stigh air uin neig agus thug e leis an nig-hean. Dh'falbh iad gu tir-mor agus as a sin gu Canada far an do phos iad. Tha e air a radh gu bheil e taise anns an t-seomar sin. Aon oidhche bha neach na chadal ann agus dh'fhairich e an dorus a'fos-gladh mar gum biodh neach a tighinn a steach. Dh'eirich e ach cha robh neach ann. 'Se seomar na taise tha aca air an t-seomar sin ann an tigh-mor Roghadail gus an la an diugh.

Aon oidhche chaidh da nighean a mach ach am faiceadh iad de an cron a dheanadh iad. Cha b'urrainn dhaibh smaoineachadh de a dhean-adh iad ach thubhairt te dhimbh gun toireadh iad damh Eoghaian a mach as a bhathaich agus gun cuireadh iad e do'n bhathaich aig Iain. 'Se Iain a ghabh an t-iongnadh anns aa mhaduinn 'nuair chunnaic e gun robh damh a bharrachd aige.

radh uair aig an robh droch fhuachd. An latha seo chaidh e chun an dotair agus dh'in-nis e dha mu dheidhainn Thubhairt an dotair ris e dh' fhagail a h-uile h-uinneag anns an tigh fosgailte an uair a bhiodh e a'dol do'n leabaidh a bhíodh e a doi do n' leabaidh Rinn an duine mar a dh'iarr e air agus dh'fhosgail e a h-uile h-uinneag aig am cad-ail. Thachair an dotair ris ann an latha no dha agus ann an latha no dha agus dh'fhoighnich e dha "An do dh'falbh am fuachd, agad?" "Cha do dh'fhalbh", fhrea-gair am bodach, "ach dh' fhalbh leabhar pocaid agus mo dhaire" mo dheise."

MACASGAILL ARDHASAIG

-Buth Ghoireasan is Gach ni a tha dhith oirbh

MAIRI NICAONGHAIS Snath is aodach Chloinne Paipear sgriobhaidh Goireasan eile

Tairbeart na Hearradh

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

SRUTH Di-ardaoin, 25mh An Dudhlachd 1969

BARDACHD A LEODHAS air cruinneachadh leis A' Bhàrd Bhochd Orainn as gech sgìre ann an Leódhas 15/- (Postachd 1/-) Canada \$2.50. GAIRM PUBLICATIONS

227 Bath Street, Glasgow C.2. Scotland

SGIALACHDAN A ALBAINN NUADH deas le Calum Ian Mac-Leóid 12/6 (Postachd 1/-) Canada

GAIRM PUBLICATIONS 227 Bath Street, Glasgow C.2., Scotland

Misc.

Tha an t-òran ag ràdh: "Thug mi mo làmh do'n Eileanach." Ach cha ruig thu a leas do làmh a thoirt do'n Eileanach a bhios a' tighinn a dh'aithghearr. Chan 'eil e ag iarraidh bhuat ach deich tas-dain 'sa bhliadhna. Agus dé a bheir esan dhuit-sa? Cum do shùil air an duilleig seo anns an ath àireamh de Sruth agus innisidh sinn dhuit. sinn dhuit.

AN COMUNN GAIDHEALACH

AN COMUNN GAIDHEALACH We are looking for a Secretary preferably with a knowledge of Gaelic for Abertaff House who is experienced in general office work, typing and capable of working on her own initiative. Salary according to experience. A conference of the secret of the Apalications to The Director. An

rated. Applications to The Director, An Comunn Gaidhealach, Abertarff House, Inverness.

AN COMUNN GAIDHEALACH Tha sinn a' lorg Ard Bhan Chleireach an Tigh Obarthairibh Inbhirnis.

Inbhirnis. Feumadh eolas a bhi aice air obair-oifis is taighpeadh 'sa bhith comasach air obair air a ceann

Ridh an tuarasdal cuimseach math

Bidh an tuarasdal cuimseach math le peannsain ma gheibhean neach freagarach. Ma tha uidh agaibh 'san obair cuiribh bhur n-ann le cunntas air aibh chun an seo gu: Am Fear-Siluiridh, An Comunn Gaidhealach, Tigh Obarthairbh, Sraid n h-Eag-lais, Inbhirmis.

Text for the **Times**

Agus beiridh i mac, agus bheur thu losa mar ainm air; oir saoraidh e shluagh fein o'm peacaibh.

Mhata c. 1 r. 21.

And she shall bring forth a son, and thou shalt call his name JESUS for he shall save his people from their sins.

Matthew 1 v. 21.

Proverb

'S math am bata a bheir a mach an cala a dh'fhag i.

It's a reliable boat which returns to the harbour it left.

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

73/75 TELFORD RD, INVERNESS 32382/3/4

Sole Agents for the New UPO and ESTA CABINETS, which are fitted with Dividers and Baskets.

Trade-ins Accepted and Terms arranged with No Extra H.P. Charges

Delivery Free

Inquiries Welcomed

SRUTH - Printed by The Highland Herald Ltd., Inverness, and published by An Comunn Gaidhealach, Abertarff House, Inverness.

Editorial Offices, to which all correspondence and advertising matter should be sent: 92 Academy Street, Inverness. Phone INS 31226, Ext. 6.





Frozen Foods (Inverness) Ltd.

19 GRANT STREET . INVERNESS 34020

* * Bha bodach anns an Hear-

DOMHNALL

air 'nuair a dh'imrich sinn do'n taigh ur - taigh ur, airneas ur, fhuair sinn e anns a cho-op. 'S fad na h-uine tha fear Inbhirnis ag eigheachd rinn a thighinn a mach as an dig. Ach cha do mhothaich e

fhathast nach'eil sgeul air a' chuibhle-stiuiridh. Feumaidh sinn an toiseach feannadh dhinn na beachdan ruighinn a tha tide air fhagail oirnn. Feumaidh an toiseachadh a bhith beag. Feumaidh na sgoilearan a thighinn sios a mheasg na cloinne, chan e bhith fidhe stocainnean no barachd leotha fhein, air eagal gu faicear nach'eil iad idir cinnteach asda frein. Co

Bho Muigh

(Continued from page 3)

Bheurla. Tha ar mnathan do-

thuigseach dhuinn, ach tha

iad ur 's tha iad bho muigh.

Chuir sinn a mach an dreas-

An nochd cha mheall mi ri fhin le ceilidh beag anns an dig, is nip ann am fasgadh na seann charbaid 's air a clia-thaich. Tha mo chuimhe gun ghleusadh, chan'eil fhios air fichead oran, cha chuala mi sgeulachd riamh a thug cairteal, chan aithne dhomh aon phiobaireachd, cha bhiath mi lion, cha bhuail mi le suisd, cha thorr mi adag, cha thugh mi sloc, cha sgoilt mi trosg, cha threabh mi le crann cha steidh mi cruach, cha bhleoghan mi bo, cho thagh mi siol cura, cha ghearr mi barrad, cha speal mi rath, cha thanaich mi curran, cha stiuir mi eathar, cha thoir mi siol. 'Se dh'iarrainn ach crann a

dh'fhasadh le fhreumhaichean comhla ri mo shean shean seanair, 's a dhuilleach ri tarruing toraidh a ceithir rannan an domhain. Mar a tha sinn an drasd' 's gann a tha greim aig freumh ach gaoitean de'n h-uile seors' a' falbh leinn le rus, mas bi sinn a mach as an fhasan, mar gu falbhadh i le clann bheag a' tighinn as an sgoil.

sgoil. THE article above is reprinted from "Crann". As a piece of prose we find it remarkable for its mutarity perception, compar-ties mutarity perception, compar-ties and the second second second of the second second second different and the second second life of Gaeldom and presents these facts in a simple, yet penetrating manner uncluttered by the all too commo ento-tional over-tones. More impor-tional over-tones. More impor-tional over-tones. More impor-tion at the easy for the second to another day, but recognises the used for taalership that to stem from these roots, and the need for taalership that will insit confidence, co-ordin-ate and guide.



4. 243,000.

(b) Paibil.

(c) Loch nam Madadh.

88.3 as gach ceud. Bha

92.1 as gach ceud ann an 1891 aig an robh Gàidh-