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THURSDAY, 21st AUGUST 1969

No. 63

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SKYE DIATOMITE HOPES CRASH

The feasibility survey into the prospects for exploiting diatomite deposits on Skye, has ended. It was said yesterday that a diatomite industry on the island would not be viable, even if a large part of the capital needed to set it up was provided by Government grants.

This was the first news of their findings from Mr Raonull MacInnes and an associate who have financed the survey of Loch Cuiithir, on the Trotternish peninsula. Mr MacInnes is chairman of a London laboratory apparatus manufacturing firm, and the survey has been carried out for him by a Pitlochry mineralogist, Mr Robert Robertson.

Skye people were disappointed yesterday when they heard Mr MacInnes's conclusions. It was thought more than 100,000 tons of diatomite lay beneath the 24-acre peaty bed of the loch. A new industry would help check the island's rising unemployment figures.

Mr MacInnes explained: "The sort of price one might expect for Skye diatomite is a maximum of £20 per ton processed and delivered to the Midlands. This is a very

bulky material for its weight."

Other manufacturers with immense resources would lower their price to retain their British sales. "It is not therefore marginal profitability, but total loss of invested capital that would have to be faced in this project."

He stressed that his survey was designed principally to satisfy himself. His conclusions were those of only him and his associate.

"What is not realised is that the world diatomite market is an enormous concern now of about 1½ million tons a year. Here we are talking in terms of 5,000 to 8,000 tons of a grade which is at the lower end of the scale," he said.

It would be doing a disservice to the island to pretend that this was viable. "I am disappointed personally because my main idea was that there might have been a hope, in some small measure, of industry being possible that would help the unemployment situation here."

Major-General Harry Macdonald, of Portree, whose



Five members of the South American Piping Association Band, Martinez, Argentina: Pipe Major A. Lean, Pipers Alec Grant and Richard Bjerregaard, Drummer (leading) Maurice Couteras (hidden), tenor drummer Luis Eastman. Three dancers, Martha Grant, Lin Putranera and Rosemary MacQuillin look on. Taken at an R.A.F. association "arads" in June 1969. Band uniforms in MacLean of Duart tartan. Dancers' uniforms in Campbell of Breadalbane.

father and uncle started the first diatomite workings at Loch Cuiithir between 1880 and 1910 as a summer industry, said: "This is very disappointing news."

The Skye Council of Social Service, who have been largely responsible for the revived interest in the deposits, will be discussing Mr MacInnes's findings soon. Their secretary, Mrs J. MacBeth, of Portree, said they had every confidence in Mr MacInnes's opinion.

Note — Diatomite is a hydrated silica deposit formed from the skeletons of microscopic single-celled creatures known as diatoms.

VISITORS TO ABERTARFF

Visiting Abertarff House yesterday after holidaying in Lewis was Mrs Winnie Ewing and her family.

Mrs Ewing had been polishing up her Gaelic during her Lewis visit and bought a copy of the very successful Gaelfonn Gaelic Language Course to continue her lessons on her own.

Celebrating her birthday, was Annabel, the second member of the Ewing's three children.

By Bridge to Skye

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An Stri Ann An Eirinn

Cha leigeadh duine leas a bhith 'na fhaidh airson faicinn gun eireadh strì a rithist ann a Taobh-a-tuath na h-Eireann. Tha e coltach gur e bu choireach nach cuideadh an Riaghaltas aig Chichester-Clark stad air marsail nam Foghlumaichean Cuirde no nan "Apprentice Boys" a dh'aindeoin gach rabhadh a fhuair iad gu robh eagal orra gun toirheadh seo air na Prostanachan air a bheil an cumhachd air a stèidheachadh tionndadh 'nan agaidh. Bha seo fhein a'dearbhadh colletteir gu leor, mu a' an robh fios aig daoine mar a' nach robh e am beachd an Riaghaltas moran leasachaidh; a dheanadh air doigh-riaghlaidh na Mor-roinn a dh'aindeoin gach gealladh. Bha luchd an aonaidh am beachd cumhachd a chumail 'nan lamhan fhein ged b'ann le cu-eart.

Mar a thuirteas aon fhaigear-naidheachd, 's e ioghnadh a bha ann gun do dh'fhuaire na Caitiligh cho fada an leth-spreidh a bhathas a'deanamh orra. Chan eil teagamh nach b'e aon aobhar airson seo gu robh iad a'faireachadh gu robh iad na b'fhearr-thuath a thaobh bhe-shlaichte fo Riaghaltas an Taoibh-a-tuath a dh'aindeoin gach eu-caratas a bha iad a'fulang. Nan robh an Riaghaltas air a'chomharradh as lugha a nochdadh gu robh iad am beachd stad a chur air an ana-carantas seo bha a'chuid as motha dha na Caitiligh air leantainn ri Riaghaltas Stormont, ach a nis fhuair balach an I.R.A. an cotrom a bha dhith orra.

Thuirteas fèidh-griobhadh anns an 'Scotsman' Di-sathurna seo chaidh gu faod sin a nis saoil a bhith againn ri rabhadh-eaganach mu'n chunnart a tha ceangailte ri fein-riaghlaidh airson Alba agus a'Chuimrigh ach tha e ag ràdh gur ann a bhitheadh barrachd cunnairt ann nam bitheadh an Taobh-a-tuath ceangailte nas dlùithe ri Breatainn oir bhitheadh barrachd aobhar gearain aig na naiseantaich an uir sin. Cuideachd 's e duthchannan a bha ann an Alba agus anns a'Chuimrigh o shean, chan e aireamh shiorrachdan air an sgaradh bho sheann rioghachd eile.

A Whirlwind To Reap ?

The events which have taken place in this country during the past few months, perhaps more than others, have underlined the fact that our society is being subjected to serious pressures which can only lead to the expression of organised individuals through the only medium available to him: violence or some such other action which is necessary to force the attention of our elected representatives in the House on our problems.

The present situation in Ulster is not completely divorced from much of what is happening in other parts of the British Isles. The Ulster events are only the active tip of a huge iceberg of public and private unrest. One wonders daily where the next outcrop of violence is to erupt. Our elected representatives in Westminster must realise that with the erosion of the freedom of the individual in a sane, well-controlled and democratic society, there is a corresponding erosion of the standards of social and moral responsibility which most people possess, whether they practice them or not.

The double-dotting which has occurred within the context of development at Invergordon shows how serious the position of the individual is. The refusal of the Secretary of State for Scotland to consider the valid claims of the people of Shetland indicates something wrong with the thinking of those who have complete control over our environment and that of our growing children the situation in South Uist also shows this, where, without reference to the citizens of that area, an anonymous and insensate administration can destroy a community and its values.

That there is something seriously wrong with our society is seen in the recent formation of a Scottish branch of the body which is concerned with the erosion of civil rights and liberties. In theory, in a democratic society, there should be no need for watchdogs. Those whom we elect and who are directly responsible to us for the legislation issuing from Westminster should be sufficiently informed and capable of seeing that their constituents are not harmed by the new laws that are being created daily. There should be no need for the Ombudsman. There should be no need for Mrs Mary Whitehouse.

But we have these and more too. It is up to us as individuals to lend them our support, to the fullest extent that our consciences and concerns will allow. It is a fight not against flesh and blood but the principalities of the spirit we must face. If this is not done today the individual in society will not be able to prevent this consequent uncontrolled Gadarene slide to complete and utter oblivion.

Latha Mor Na Seilge

Bha sinn air na rathad gu tuath an turus seo seachdain Dimàirt seo chaidh. Air an rathad chiumhinnch cuid-eigin gum b'e an dara latha deug a b' ann, an latha ris an abradh iad aon uair, "An Dusanaimh Ghlòimhor," ma cheadaicheas na sgòilearan na faclan mis-chiataich sin. Gu dearbh bha an rathad gu math trang, na bu trainge na chunnaic sinn e ri am Fùill Ghaschu, ach bha fhios againn nach robh mòran dhè na turasaich, ma bha duin idir, a' tighinn air sàil-leamh na seilge.

Bha iad coltach ruinn fhìn. Ged a bha sinn ann ceathrar anns a' chàr, cha robh gunna ri fhàicinn, no sanna marbhadh, tha mi 'n dòchas, air sibhal duin againn. B'e Sasanaich a' chuid mhòr dha 'n fheadhainn a dh'fhàg na rathaidean cho trang. A reir coltais bhitheadh iad riaraichte leis na chitheadh iad agus le cur-seachadh nach cosgadh uiread re sealg.

Anns na pàipearan-naidheachd an ath latha bha e soillair, ge bith dè seorsa gluira a bha aon uair co-cheangailte ri dara latha deug an luchair, gu bheil a' leithid sin an tomhas mòr air chail an diugh. Chanail as déidh nan cearcan-fraoich a nise ach Aimearaganaich bheartach, agus, gu h-iongantach, corra Fhrangach, air monaidhean Ghallaibh. Tha feadhainn fhathast an Lunnainn, agus 's dòcha am bailtean eile, a' dèanamh ri no ceithir a notaichean a phàigheadh airson dìnnear de chearc-fraoich, ach tha an àireamh acasan a' fàs beag cuideachd.

Tha a' ghloir a' sìor fhàlbh agus cò a' bhithes ga caoidh? Cuiunneir uaireannan daoine ag ràdh, agus Gàidheil 'nam measg, gura bochd mar a chail uaislean an comas gnothaichean a chumail a' dol anns an t-seann nòs. A reir nan daoine sin bha na taighean mòra a' cur dreach air an dùthaich. Bha iad a' toirt cosnadh do'n t-sluagh anns a' chòimhearsnachadh. Carson a' bheireadh riaghaltas na cumhachd eile bhuaip an t-airgead a bha iad a' dioladh an mach cho falaidh?

Tha tomhas de fhìrinn anns an argamaid. Chail cuid an teachd-an-tìr agus Seòl beatha a bha a' còrdadh riutha. Ach dè a' bhuaidh a bha aig an obair seo air an dùthaich gu h-iomlan? Thigeadh cearcan fraoich agus feidh beò air monaidhean fadaich, ach saoil nach gabhadh na monaidhean cur gu barrachd feum na seo? Feum a' bheireadh beo-shlaicht sheamsach do thuilleadh is aon gheamair fad na bliadhna agus fichead gille an àm na seilge.

Chanail mi cinnteach dè an t-àite a tha Bòrd is Coimisean a' toirt do shealg is iasgach, nan oidhirpen leasachaidh, ach aon rud, chan urrainn daibh a bhith riaraichte

le raointean farsainn fhàgail gun toradh nas luachmhoire na tha a' tighinn asda an dràsta.

Saoidh mi gu bheil an t-sealg a' dol à fasan airson aobhasan eile. Chanail miann sgrios cho làidir am measg a' chinne-daoine sa bha e. Tha mi ag ràdh sin a dh'aindeoin gach sgeul a gheibh sin air brùdaileachd riofar 'nam bailtean, air sabaid ann an Vietnam, ann an Nigeria, agus ann am Béal-feairste, air suarachas cuid an iomadh àite mu fhulangas an co-chreuire-tairean. Nuair a chluinnear mu dhroch dhìol, tha sgreat na mòr-chuid na dhearbhadh gu bheil an saoghal a' fàs nas iochdmhoire.

S dòcha gun abradh na saicol oidearson gu bheil na sealgairan a' faighinn cuidhteas a' mhian chunnartaich seo le a bhith a' losgadh air eòin an adhair. Mur a dèanadh iad sin bhitheadh iad na bu bhualtiche air na gun-aichean a' thionndadh air càch a' chèile. Tha àireamh eile ann a theireadh gu bheil e a' cheart cho olc a bhith a' marbhadh nan ainmhidhean; cha ghabhadh iad seo idir mar lethseulg gun cumadh e daoine bho bhith a' marbhadh a' chèile.

Gu dearbh chuala mi fear a bha còmhla rium anns an àrd-sgoil a' cumail am mach nach robh e ceart a bhith a' marbhadh fhìrlichean le bhith gun buain. Thuirteas mise aig an àm nach robh dearbhadh againn gu robh fhìrlichean a' fulang cràdh sa bith, ach chan aontaicheadh mo charaid leis a sin. A nise bha am fear seo an làrach na h-ùine 'na Mhodaratarr (chan e am fear a th' againn an dràsta) agus theagamh gum b'fhàich a bharail-ean èiseachd riutha le roaire. Co-dhiu nuair a thachair mi nis a rithist an ionadan na h-Eaglais, is sinn ag ir-

achadh cuimhne air na lath-aichean a bh' ann, thàinig sinn thairis air a' bharail neònach ud aige mu na fìr-aichean. Cha chreid mi nach do chuir e ioghnadh air gun do chum mi cuimhne air a' leithid. Cha deach e, mar bu chubhadhais, as àicheadh, ni mo a thuirte e gun d' atharraich e a bharail air a' chùis.

Tha sion suim anns an t-sealg a' sealltainn gu bheil daoine a' call an cail ann a' marbhadh airson spòrs. Cha chluinnear tuilleadh mar bhòsd àireamh nam paidhrichean (is dual a bhith gam marbhadh 'nam paidhrichean) de chearcan-fraoich a thugadh gu làr. Tha mòran eucert s mi-rùn nar measg fhathast, ach tha barail-ean dhaoine mu choirichean dhaoin eile, mu choirichean nan ainmhidhean, seadh agus mu choirichean nam luraichean, a' sìor atharrachadh agus a' sìor thighinn air adhart.

Donnell Grant

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Celtica - today

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

By P. Berresford Ellis

Two main events are on the Celtic Calendar for September that are worthy of support from the Celts of all countries. The first is the annual meeting of the League of Celtic Nations in Baile Atha Cliath, Eire, where representatives of all six Celtic nations will be meeting to thrash out cultural and political problems affecting those nations today. This will be on September 13 and 14.

The second event is another congress in Cardiff when writers from the Celtic countries (such as Hugh MacDiarmid, Austin Clarke, Máirtín Ó Cadhain, Derek Thomson, Maoedh Glan-dour, Per Denez, Jean Piret, Penna, David and Gerwyn Williams) will be meeting to discuss current trends in Celtic literature, the position of the minority language writer, the politics of literature and bilingualism and the writer. Details of this may be obtained from Sall Roberts Jones, Yr. Academi Gymreig, 3 Crown Street, Port Talbot, Glamorgan, Cymru.

The details of the League of Celtic Nations can be obtained from Mrs M. Denovan, Erol-bank, 9 Dagleish Road, Dundee, Alba.

* * * *

Theid Comunn na Canain Albannaich a steidhcehadh gu h-aitheagar agus theid gairm-fhollaiseach a chomhnuig a cur a mach aig an aon am.

* * * *

Again, it is sad to report, the fire of religious bigotry, carefully fostered by imperialism, to maintain the ascendancy in Northern Ireland, has been enflamed again. What can be done to correct this imperialist cancer? Eagraidh Constablaich Ríoga Ulladh mar uirlis an phairtí atá i gceannas le linn beagnach 50 bliana. Mar sin ní muinín ar bith ag an mioldacht as an gConstablaich; ní feidir le na poilíní bheith ctothrom gan cur isteach ar chuid de'n morluacht, ach an oiread, Cuirteann aítainmeacha idir Doire agus Bealfeirste i n-Iúil gur míthid an CRU a aitheagar mar fíor Gardha Síonchana.

* * * *

The National Eisteddfod in Flint recently, was used by the Labour Government to attack both the members of the Plaid Cymru and of Cymdeithas yr Iaith Gymraeg (Welsh Language Society). The Eisteddfod chiefs promptly condemned the Government for using a non-political national gathering for an attack on political grounds. Quite rightly, the Government attack (coupled also with a patronising jibe at the Welsh language by the non Welsh speaking M.P. for Flint, Mrs White) was regarded as "extremely distasteful."

A Welsh National Council for Civil Rights is to be set up

The prime organiser is J. E. Jones, former general secretary of Plaid Cymru, now the party's advisory director and secretary of the Welsh branch of the League of Celtic Nations. Mr Jones says that recent events in Wales have led to a great number of complaints concerning police brutality (in fact, an example of this was given not only at the recent investiture but at the Flint Eisteddfod, against peaceful demonstrators.

Mr Jones intends to call a meeting of prominent people in Welsh life, and members of the legal profession to consider the setting up of the movement. "This has been in my mind since the Barri Eisteddfod when there was an unreasonably large number of policemen on duty, and also because of occurrences in Wales after that time."

With the present climate developing in Wales, where the authorities are employing all the means they can (both within and without the law) to stamp out the movement for Welsh freedom, a Welsh council for civil liberties is badly needed.

* * * *

The Isle of Mann Weekly Times' column "Nationalist Notes" (August 8) is concerned at the people taking advantage of the island's tax system on land deals. "If the present trends continue," says the column, "the Manx people are going to be swamped in a very few years. It's a great pity that, apart from a few isolated protests, they don't seem to have the initiative to get together and do something about it by bringing pressure to bear where it will do some good. And where is that? Tynwald? What a hope! With one or two exceptions our legislature is quite content with things as they are, and there are some very sinister rumours about members who are personally involved in the land racket. Besides they've all gone off on their holidays and will be only slightly missed; but we can be sure that in the meantime every day will see another slice of our land gone down the drain."

"What we need is a strict embargo for further transfer of land for development in the interests of immigrant tax evaders save in exceptional circumstances. Nothing less will save the island from degenerating into a mere field for alien exploitation and settlement—the last thing we want."

* * * *

Under an editorial headed "How Redcoats Spend On Own Pleasures—While West Grogans Paying for Them," the editor of The Cornish Times, August 8, wrote:

"In an unobtrusive way this newspaper frequently calls attention to the expenditure overseas of the London government in relation to the rotten bad roads into Cornwall and in relation to falling U.K. industrial output." The paper points out that the Ministry of Overseas

Development organises teaching training courses in 24 overseas states using a total of 3,180 staff, the aim being to spread English to the "unenlightened!" The Cornish Times points out what such a sum spent on the terrible road situation in Cornwall could do.

No word from Brittany so far

about the remaining Breton political prisoners (alleged members of the Front for the Liberation of Brittany) lodged in Prison de la Sante, Paris. The last communication from them was that they were on hunger strike against their conditions and French imperialism in Brittany.

ADHARTAS

"Adhartas" no 's docha gum biodh "bho'n dubh chun a gheal" freagarrach mar cheann air an sgeoil so a chuala sinn bho sheann duine nach cil an duigh mearaann.

Bha a chuimhne a'dol air ais gu laithean o chian; le h-atharraichean bha tighinn air aitheach-an comhnuidh dhaoine—na bhriarthair fein:—

"Tha cuimhn' agam greiseag an deidh dhomh posadh 's mi fuireach ann an tigh dubh mi dh'ol an latha seo chun a chlaidach agus thug mi 'n aire anns an tiura ri uachdar a chlaidach do pheile 'enamel.' Cia mar a thainig e sud cha robh fhios agamsa. Cha robh mi smaoinceadh gur e seoladh a rinn e ann co dhíu oir bha mas air falbh as. Do bhrìgh e bhí anns an tiura thug mi nach robh e gu feum do neach a thig an sud e. Thaobh nach robh mas ann. Co dhíu thug mise leam dhachaid e agus chuir mi e na chroghan simleir air druim an tigh. Bha teine ann meadhan an lair anns an tigh dubh mar a bha anns a h-uile tigh dubh de sheoras anns an latha ud. B'e mol a bha anns na tighéan dubha 'nuair ud — b'osa air mullach an tighé na cliaithaichean b'osa fíodha ceithir oiseanach a bha cumail toll fosgaile anns an tughadh— bhíodh ceithir bhíorain air an tairmeachadh a mach as gach oir dhe'n bhoca agus e fas catorra agus an sin bord air a thar-nachadh. Bord fíodha air mullach nam bíorannan 'sa cheo a tighinn a mach o'n a bhord eadar na bíorannan—thug mise am bord a bha sin as aite bharr na bíorannan 's chuir mi am peile 'enamel' bial farsuinn a pheile

a bhroinn a bhoca, fhreagair e math anns a bhoca—'gu daingeann ann. Bha an treasa cuid de': a pheile air nochdadh os cionn an tughaidh an deidh dhomh am peile a chuir an sas gu greimeil mar sud thainig mi 'nuas bial mullach an tighé. Thug mi suil an aird an sin air a pheile. 'Se a bha a coimhead briaghia air druim an tighé 'se cho geal far an robh maichd no'm bord is bíorain dubh le suith; a nis am peile 'enamel' ann aite 'se cho geal ri canach an t-sleibhe.

Mar an robh mise smaoinceadh aite dhé'n pheile — chaidh mi stigh dhán tigh an deidh dhomh am peile a chuir an druim an tighé. Cha bhíthinn fada a stigh 'nuair a bhíthinn a mach a rithist a dh'amharc air a pheile gheal a bha cho breagha an druim an tighé. Bha mi mach 'sa steach choimhead an aird air a pheile 'enamel' bha mullach an tighé 'e ní smaoinceadh gun coir coir aig a h-uile duine a bha 'san aite tighinn ga choimhead— "ach" ars esan "dh'fhalbh sin."

LOCH MORAR MONSTER

A search is going on for the oar used by William Simpson, Mallaig, to fend off an attack early this week by the Loch Morar Monster.

Years ago, two crofters vanished while fishing on the loch. Their bodies were never recovered. According to legend, if "the monster" is seen by members of a certain family it is a warning of death. A fairly safe prediction, one would have thought.

Two More Top Posts At BA Invergordon

Two key appointments in the team which is to run the British Aluminium smelter at Invergordon are announced by the company. They are Mr Peter Payne, who will be production manager and Mr Ian Smitn, personnel manager.

Mr Payne, who has been with British Aluminium for 11 years, was working in the Highlands until last year at the BA smelter at Kinlochleven. He was first in the research department there and later was appointed production superintendent. Mr Payne has been a member of the Invergordon project team since it was set up in 1968 and he has been closely concerned with the planning of the new plant.

Married, with two children—they are a boy aged 10 and a girl, 9—Mr Payne at present is based in London, while his family remains in the Highlands. "I am looking forward to returning to Scotland," he said. "For one thing, it will be good for my golf."

Mr Smith, a former district officer working in the Civil Service administration in Zambia and later in personnel management with Roan Selection Trust which does copper mining and treatment in Zambia, came back to Britain to take over the job of personnel manager for BA at Invergordon.

As well as being a golfer he is interested in athletics. He hopes that he will be able to compete in the short-pud and discuss at future Invergordon Highland Games.

Mr Smith's wife Winifred was born in Glasgow and is the daughter of the late Mr Patrick Heron of the civil engineering firm of P. L. J. Heron Ltd., of Fort William. Her mother, Mrs K. J. Heron, lives in Rosapenna, Onich, Inverness-shire. Mr and Mrs Smith's 15-month-old daughter Sarah was born at Inverness while her mother was on a visit home to Scotland from Zambia.

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£300,000 Freezing Factory For Highlands

The Leith-based firm of Christian Salvesen and Company Limited are to extend their large United Kingdom cold storage freezing facilities to the Scottish Highlands.

With the co-operation of the Board of Trade and Inverness County Council, the company are to establish an 850,000 cubic feet cold store and freezing factory at the Dalcross Industrial Estate, adjacent to Inverness Airport. Costing over £300,000, the plant is now under construction and should be completed by the end of the year.

By the end of next year Salvesen expect that the pro-

ject will provide 21 full-time jobs and seasonal employment for 40. Later, employment is expected to increase and it is hoped that work will be available for 26 full-time and 60 part-time employees.

Company director Mr R. Bruce Weatherstone indicated that if the pattern of the firm's ventures in the south — particularly at Dundee — was repeated, the capacity of the Dalcross plant would double to 12,000 tons within 18 months of opening. "The presence of cold storage and freezing facilities tends to generate trade and we would expect our customers to increase significantly within a relatively short period," said Mr Weatherstone. "Our confidence in the future of the Dalcross project is indicated by the fact that we have taken a site which will enable us, if necessary, to treble the size of the initial project."

The new plant is principally designed to serve the fishing industry of the Western Highlands and the Moray Firth by providing modern quick-freezing facilities and storage space with temperatures of lower than minus 20 degrees Fahrenheit. However, a fair proportion of business should come from the fast expanding soft-fruit industry in the area and the plant should encourage the growing of vegetables; these activities are favoured by the area's excellent climate. It is estimated that the total annual throughput of food products will be around 9,000 tons.

The project will bring Salvesen's total public cold storage space in the United Kingdom to more than 20 million cubic feet.

Faillte Do Lybster

THE PORTLAND ARMS

extends a warm welcome

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Good Fare and a Fine Cellar

DEPARTURE OF EMIGRANTS

A batch of emigrants from the Lewis left Stornoway on the 1st inst. under the Government Emigration Scheme for the Clyde where they embark for Canada. The interest taken by the authorities in the comfort of the emigrants was shown by the ample arrangements made for their reception on board the Claymore. The 'tween decks of the steamer had been fitted up as sleeping quarters, the afted decks being reserved for the women and children and the fore for the men. Messrs MacNiel of the Board of Supervision, Graham of the Emigration Department and Dunlop, passenger superintendent of the Allan Line were in attendance to facilitate the embarkation, which was carried on under the direction of Mr Harrold local agent for Macbrayne. The passengers were booked through to their destination and on arrival in the Clyde. The Claymore will go alongside the Allan Line and transfer the emigrants and their luggage direct thus saving them much inconvenience and worry. The Claymore was posted to sail at 11 a.m. and at an early hour a large number of persons assembled to witness the departure, but midday was long past before the steamer left the quay, and even then there were some late passengers who had to be embarked in boats, the Claymore stopping to allow of their being taken aboard. The scene on the wharf up to the time the steamer left was both exciting and touching. An immense crowd blocked the thoroughfares and the shouts of those on board; the hurried scramble of the bewildered latecomers; the screaming of children alarmed by the blasts of the steam whistle, which was being constantly blown to hurry up the stragglers and the farewells of others made up a scene quite indescribable. The party consisted of some 220 souls, a considerable number of whom were young men. The married couples were chiefly young with small families. Among the married section were three young couples who had been united in wedlock only a few hours before they embarked. As the steamer left the wharf the "Godspeed" was loud and earnest. The entire continuing sailing per Scandinavian was a number of fifty families, of which 39 are from Lewis and 11 from Harris and Uist. The average number of persons in each family is estimated at 5.3.

(from "The Lewisman" — April 1889)

Abolition of Feudalism

Publication last week of the Government's White Paper, "Land Tenure — A Plan for Reform" brings to mind some of the practices still in existence for exacting fine in cur.

In Carnwath, Lanarkshire, for instance a foot race is held annually under an ancient feu charter whose obligations have continued to be met up to the present day. It was stated in the Charter granted in 1634 that this race should be run each year for the prize of a pair of red nose. And this year's race will be run at noon on August 21.

It's not the only odd instance.

What were once common commodities are still to be found reserved as feudities in all parts of Scotland today — although it's true some have been redeemed in recent years. Those that still remain include capons (valued at 6s. 8d. in Scots money—64d. in sterling); a red rose (4s. Scots—4d. sterling); a pair of gloves (£3 Scots—3s. sterling); a pair of gilt spurs (£8 Scots—13s. 4d. sterling); or a pair of white spurs (£1 Scots—1s. 8d. sterling).

Less common but still not infrequent are — a stone of butter (£2 Scots—5s. sterling); a stone of cheseling (£1 6s. 8d. Scots—2s. 2d. sterling); pound of wax 10s. Scots—10d. sterling); load of peats (4s. Scots—4d. sterling); or one goose (10s. Scots—10d. sterling).

Other feus have been a rush hat in Kincardineshire (£1 10s. Scots—2s. d. sterling); a dog leas in Roxburghshire (£1 Scots—1s. 8d. sterling); a swarm of bees in Perthshire (5s. Scots — 5d. sterling); a pan of salt in Fife (£1 10s. Scots—1s. 6d. sterling); and in Kinross, a keg of salted eels (£2 5s. Scots—3s. 9d. sterling). Mind you I don't say that the superiors today make a point of collecting these feus with any real persistence! But they're still down in black-and-white.

More than 80 per cent. of all land in Scotland is held under the feudal system. It is granted in perpetuity in exchange for a recurring annual payment — feuduty — and subject to conditions which impose obligations and restrictions on the grantee in relation to its use. The grantor is known as the superior and the grantee as the vassal.

The Government's plan is to abolish the feudal system of land tenure and replace it by a simpler and more modern system. The existing feudal system as such would be abolished on an appointed day, and liability for the payment of feuduty would continue until it was redeemed. At any time after the appointed day the owners will be able to elect to redeem

the annual money payment due by him to the superior.

Redemption will be compulsory on the occasion of the first sale of the land after the appointed day. The terms of redemption will be prescribed by law and will have the effect of enabling ex vassals to redeem the obligation on fair and reasonable terms.

On the abolition of the existing feudal system, feudal conditions of continuing usefulness would remain enforceable—not by superiors—but by affected proprietors. This category of proprietor will have to be defined by law.

Industrialists Look To Caithness

Caithness County Council by their recent purchase from the Ministry of Defence, of 35 acres of lands and buildings at Wick airport, have taken a positive step in planning for development of new industries in the Wick-Thurso growth areas of Caithness.

The initial steps in the provision of an attractive industrial estate at Wick by the conversion of buildings into factory units and the preparation of the lands for new factory sites, have speedily resulted in serious enquiries from many firms seeking industrial project expansion in an area where an attractive labour force has been given much publicity. Local firms, several from Scotland and from the London area, are interested in the potential for industry in Caithness.

The continuous and active campaign by the Council and its development department with industrial promotion as a priority has set the pattern for a joint local authority/Highlands and Islands Development Board projection of the County in the very near future.

Whilst the County has been the subject of continuous enquiries from industry over a long period, it is now considered the known potential of this industrial estate has placed new values on the prospects for the development of new industry in Caithness.

Edinburgh Local Mod

Leith Town Hall, Ferry Road
SAT. 27th SEPTEMBER 1969

Juniors 10 a.m.; Seniors 1.30 p.m.

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29 Drumshugh Gardens,
Edinburgh,
by 30th August 1969

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Gaelic From the Lunatic Fringe

EDUCATORS—1650-1840

In the less prosperous parishes, the post of schoolmaster often went to men whose vocation was to say the least open to question. Sometimes they might be employed as weavers, with disabilities which prevented their employment or else to failures in other professions. In spite of this, the picture was far from being uniformly gloomy and many of the Lowlands much good work was done in face of difficulties which would make a modern teacher despair.

The parish schoolmaster in the Gaelic-speaking areas would normally have to trudge or ride to the isolated croft over many miles of road which would be little

by M. R. LEWIS

better than cattle-tracks in summer and impassable quagmires in winter. These children who were frequently near to the parish school would frequently play truant in order to work on the croft and the whole school system itself was unpopular. The parents knew well enough the reason why the schools had been established and showed a marked reluctance to observe the ways and the tongue of their ancestors. Almost sixty years after the Revolution Settlement, the Gaels were still prepared to object if they found the standard of Prince Charles.

Given this background, it is amazing that the 'Act for Settling Schools' the Church of Scotland did. But it took many years to make headway in the ever-rebellious Highlands. In the first of the acts aimed at pacifying the Highlands, the 'Act for the more effectual securing the peace of the Highlands of Scotland' of 1716, was:

"The want of schools in proper places, for the education of youth within the bounds aforesaid, is also a great cause of the ignorance and wildness of the meaner sort of people in those parts."

And that a scheme had been proposed "for the better improvement of proper places for schools and of necessary salaries for the maintenance of them."

Scotland seems to have come of these proposals for the same thoughts are echoed in subsequent acts seeking to crush all signs of dissent in the Gaelic north. In 1717 there were nine parishes in the Presbytery of Tain but only six schools and by 1732 only some 109 new schools had been founded. As late as 1758 there were still 175 parishes without schools, mostly in the Highlands, about one-fifth of the total number of parishes in Scotland. The Burgh schools lay outside of the parochial system but there were there only two in the western Highlands and three in the Kingussie, and three in the Islands, at Skye, Islay and Lewis.

In a report made to the General Assembly of the Church of Scotland by Dr Walker in 1765, the writer stated that he had visited 52 Gaelic parishes in the western Highlands and the Hebrides and had lacked a legal parochial school. He found that the practice of preaching in English was resented by the Gaelic-speaking people, and gave them a prejudice against the language. (1) He noted that where schools did exist the English language was made "a visible and considerable progress" but in places such as Inverness there was no school, the only remedy remaining was Gaelic-speakers. The inevitable recommendation was for more schools to spread the English language.

Paradoxically, the period from the Revolution to the final extinction of Jacobite hopes saw a gradual erosion of the Gaelic and the enrichment of the language by the influence of the

Gaelic translation of the Bible (1690), Alasdair MacMhaistr, Alasdair, Duncan Ban MacIntyre, Dugald Buchanan, and Rob Donn were the wacky age of the more outstanding names. Those who know Gaelic argue that the finest poetry produced in Scotland, even taking Burns into the reckoning, was produced in the eighteenth century. The detractors of the Gaelic achievement point to the pagan superstitions of the Gaels, to the Beltane fires and the votive offerings of milk at the holy wells, in order to justify the attacks upon the Gaelic way of life. But, when all the said and done, Beltane fires were still being lit by Hardy's Wessexmen a century later and there is no Wessex poetry to rival that of the Gaelic mystics.

Yet in all the schools in the Highlands and Islands, the use of Gaelic was strictly forbidden and no instruction was given in the cultural heritage of the children who were being taught. With the absurdity which ideological thinking can alone create, the teacher used a language which was incomprehensible to their pupils who in turn spoke a language which was incomprehensible to the teacher. The result was that after three or four years' "education", the Gaelic child was capable of little more than reading aloud a Latinised confession or the Psalter in English with only the haziest idea of the meaning of the words. It is a matter for regret that James Swift so aptly remarks in the opening of his satires for one would give much for a description of Highland education from the pen of the chronicler of Laputa.

Alongside the parochial system in the Highland, there existed a supplementary system aimed at remedying the deficiencies of the parishes where there was the greatest need for extra schools staffed by teachers with sound Presbyterian, anti-Jacobite, and anti-Gaelic principles. Granted letters patent from Queen Anne in 1709, the Society in Scotland for Propagating Christian Knowledge was established in an able corporation aimed at supplementing the parochial school system in the Highlands and Islands. The following words from "An Account of the Rise, Constitution, and Management of the Society in Scotland for Propagating Christian Knowledge" published in 1709 reveal the attitude of the Society:

"It is fit to be observed here, that many of those Highlanders, etc. are in an interest absolutely inconsistent with the safety of the Government: for they are bred in principles of tyranny, depend upon the King and the Pope, the Church, upon a Popish Pretender, bred up in the arbitrary maxims of France, as their rightful sovereign, and the design of the King and those wretched dependencies, the propagation of true Christian knowledge, and of the English language, has been opposed by the Popish Jesuits, and arbitrary governments."

The Society was financed by subscriptions from wealthy patrons and the King. It kept the records, although separate from the Church of Scotland, the Society received considerable support from the King. The first school which organised collections in the Lowlands for its benefit. The Church of Scotland's share of the Government was the £100,000 in 1719 and, although the Society failed to obtain money from the proceeds of the Forfeited Estates after the Fifteen, it was to receive financial assistance from the Commissioners of the Forfeited Estates after the Revolution in addition from 1725 onwards, the Government received an annual grant of £1000 from the King. When the For-

I have been a member of only one political party in my life: The Scottish National Party. Had I not been expelled from the SNP for joining the 1320 Club, I would probably still be a member. I must confess that I found my expulsion baffling, since the motive in joining both organisations was the same, namely, to work towards a Scottish autonomy. In my opinion, the Scots must obtain such autonomy, and that very soon, otherwise the Scottish nation will perish.

It might be worth-while to mention at this point that I am not a supporter of any Right-wing or Left-wing organisation. Since I am by nature sceptical of political schemes designed to produce heaven upon earth, I feel that this is a paroxysm which will be built in the heart of man rather than in any political system.

I do believe, however, in the basic rights of man, and especially do I believe in the right of a people to govern themselves within the borders of their own country. Without such a right, it seems self-evident that men can only be slaves. Yet I must confess to a loss of temper when simply for stating such a viewpoint, I am branded at best an idiot, and at worst a thoroughgoing Nazi. The basic desire of free men to govern themselves is neither foolish nor dishonest, and has very little to do with economic factors, which are the province of those parties which have done so much in the past to achieve the financial position in which we now find ourselves. My own chief reason for desiring Scottish autonomy is that I subscribe to the view that those cultural indices which make one nation different from another, in everything from the languages they speak to the way they coil fishing-lines, are valuable not only to the nation concerned, but to mankind in general. The grey world of Utopian Similarity, however affluent it is not for me. That the Scots are different from the English I consider a contribution to the pleasing diversity of mankind, not only because the Scots are Scots, but because the English are English. I can see no good reason why the English should call themselves British, any more than I am fully in support of an Independent England. Independence is not synonymous with unfriendliness; subservience, on the other hand, breeds hatred in the underdog.

If you do not think that Scotland is an underdog, in a cultural sense if in no other then I suggest you visit an optician to have your rose-coloured lenses replaced by the plain ones. The Scots are not deeply in a vassal position that they have almost lost their self-respect, and those whose duty it is to represent Scotland in Westminster seem to me to be the greatest forelock-touchers of all. Examples other than this of our loss of self-respect are many, and apply to all Scotland, yet it is in that area where our institutions are most un-English that Westminster's undoubted contempt for Scotland is most clearly seen. The only 'dualchas' which is to be permitted within the Disunited Kingdom is an English-type 'dualchas'. My most chauvinistic impulses are aroused when I read that the HIBB are to have their allowance increased from £25,000 to £50,000, and that An Communn Gaidhealach are to receive a grant of £5,000. Although at first sight this is a considerable improvement on zero, and represents a fantastic expenditure on material and cultural benefits within the Gaidhealtachd, it takes something of the shine away when the government spends 390,000 gns., on one picture, or assists with a £2,000,000 extension to the Tate Gallery. I may be accused of rank philistinism, of course, if I object to these sudden demonstrations of cultural interest on the part of the government, but I really cannot see how the citizens of say, Lochaber, are going to enjoy such cultural advantages unless the HIBB is going to use the addition to its funds to pay for charabanc trips to London.

There must be many who were delighted to hear the Prince of Wales, and most of the officials at his Investiture, speaking Welsh. It would be childish to sneer at this young man's efforts to speak the language of the people from whom he takes his title, and unfair at this point to imply that he was not genuinely concerned for the cultural affairs of the Welsh nation. Time alone will tell. If in fact he can influence the powers that be to listen to Welsh views on their own land, so much the better. If the Investiture was, as some claim it was, a mere pantomimic confidence trick, it will demonstrate to all Welshmen a fact that should have been learned already: that the establishment are willing to use anyone, including Royalty, for the furtherance of a policy to increase the Bounds of Greater England, and to ensure that, under a stage-play of surrogate Jockery and Taffyism, the serious business of cultural deprivation goes on apace.

We would do well to remember that Balmorality was no real substitute for the erosion of the Gaelic culture from the Eastern Highlands.

by William Neill

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We would do well to remember that Balmorality was no real substitute for the erosion of the Gaelic culture from the Eastern Highlands.

This perversion of the Scots and Welsh from the real culture of their respective nations into the harmful and degrading Jockery and Taffyism which parades in London view of what we

we really are, has been going on for a very long time. Unfortunately, many alleged "nationalists" fall into the trap of mistaking Jockery for real Scottishness. If London sneers at something which is genuinely Scottish, they feel that, in the interests of appearing to be 'serious nationalists', they must do so also. This peculiar attitude is the reason why Ffald Cymru and the SNP are not prepared to tackle the language questions of their respective countries with anything like the enthusiasm which one would expect in a patriotic movement. One can sympathise with them, however, when one realises that they are doing their best to reclaim Scotland and Wales by means of the votes of a populace which has been indistinctly anglicised for centuries, so that any institution other than an English institution, and any language other than the English language, is looked upon as exotic by the very people who ought to take a pride in these specific marks of a separate national identity. It is not the possession of a political party card which makes a Scot, but a thorough knowledge of and feeling for those institutions which are typically Scottish. It should be pointed out that this is not a racist viewpoint. An English child brought up, say, in a Gaelic-speaking area will display many more distinctly Scottish characteristics if Gaelic is his first language, than will a Scots boy educated in an English public school. No one will deny that a loyalty to one's own land and its people is the primary factor in the development of patriotic feeling, but to make conscious efforts to divest oneself of Scottishness is, to say the least, paradoxical.

There are signs here and there that this doubtful attitude is disappearing. Nevertheless, I have met dozens of inland-dwelling Scots with uncompromisingly Gaelic names, (and such people vastly outnumber the 'home-based' Highlander) who seem to think that the Gaelic language is none of their business, and that their lack of a Gaelic background in no way depreciates their Scottishness, whose Highland bias is demonstrated by a kind of sentimental 'Grannie's Hieseeal' 'Hans' attitude which, many including myself, find glutinously offensive. Yet this background, which they ignore, is the soil within which a national culture must grow, which in fact supplies that very difference that is so valuable to an international, but varied world.

No nation can be truly a nation without these valuable national differences, and it is the plain duty of any patriotic movement to encourage them. An attempt to base nationality on mere geographical separation can never amount to much more than economic chauvinism, and it is bound

(Continued on page 12)

(Continued Opposite)

Teacher Knows Best?

by "GUILBNEACH"

There has been a great increase in interest in Gaelic in recent years, and we are told that more people are learning Gaelic now than ever before. That is a good thing, because there is a greater need for people to learn Gaelic than ever before; if the anglicisation of the Highlands and Islands continues at its present rate, there will be no native Gaelic speakers left in a couple of generations. Many things could change before that time, however, and it is not my purpose in this article to plead the case of the native speaker, who has a voice of his own, but to discuss the difficulties of the would-be learner of Gaelic as I see them, for the learner gets a pretty raw deal in many ways, often from those very people who ought to be helping him, and sometime from people who sincerely believe that they are helping him.

A very considerable difficulty arises from the fact that although not absolutely essential it is at least very desirable that teachers of Gaelic should themselves be native speakers of the language so that correct (whatever that means) pronunciation and intonation can be taught. Teachers of this kind frequently do not appreciate the true nature of the learners' problems—what is obvious to an expert may be far from clear to a novice, and not all experts can explain satisfactorily the things they have "just known" all their lives. Further, many teachers spend most of their time teaching the language to native speakers, and their problems are very different to those of the learner who begins with no Gaelic at all. The native speaker may be able to speak, but not to read or write the language; he has to learn to read, write and speak Gaelic all at once, and if subjected to a too-formal course of instruction, he may find after a while that there is a great danger that although he knows all about comparison of adjectives, and can decline all the irregular verbs on paper, he is quite incapable of carrying on even the simplest conversation. The exact opposite, in fact, of what he would like to be able to do.

Whoever and whatever his teacher, the first practical problem the learner faces is one which he may never completely conquer—spelling and pronunciation. The columns of SRUTH have carried many words of discussion on the subject of whether or not Gaelic is spelled phonetically; to a learner this particular argument can seem either ridiculous or academic, according to whether or not it has dawned on him that the familiar Roman character he sees before him are associated in Gaelic with sounds quite different to those used

in English Gaelic. It is probably a more phonetically-spelled language than English, but so are Greek, Urdu and Russian, and the characters must be associated with the sounds in the beginner's mind before real progress in this direction can be made.

The confusion surrounding spelling and pronunciation is exacerbated rather than alleviated by the so-called phonetic pronunciations given in almost all books for learners. These are, and can only be the broadest approximations to the actual sounds of the words. It is time that all concerned admitted that the concept of self-taught Gaelic is ridiculous. One cannot learn a language in isolation, and to attempt to do so is to invite troubles of a particularly discouraging kind.

Much breath is wasted on the matters of "correct" pronunciation—"correct" here meaning that pronunciation used by the person one is talking to at any particular time. Any sensible learner knows that it is almost impossible for him to pass himself off as a native speaker, and being a sensible learner, he would not wish to do so. He wishes to speak well enough to be understood—the niceties and nuances can come later. The main task is a large enough one by any standard, without adding to it unnecessarily.

There is not much point in being able to speak Gaelic intelligibly if one cannot understand a word. His emphasis has always been towards the words rather than the language, and no amount of chat about aspiration and the mellifluousness of the language will prepare him adequately for the discovery that what is frowned upon as "sloppy talking" in English is actually encouraged in Gaelic.

There seems to be little difference, in a grammatical sense, between Gaelic as it is spoken and Gaelic as it is written. The English contracted forms such as 'I'm', 'he's', 'can't', 'won't', 'you're', common in speech, are not correctly used in writing except in the reporting of conversation; a quite definite distinction exists between correct written English and accepted colloquial English. On the other hand, forms such as 'a', 'gam', 'nad, do'n', 'na'n', 'd'inneadh', 'dh'fhag' are common in written as well as spoken Gaelic. The spray of apostrophes seen on any page of Gaelic print represents so many letters omitted from the text, letters which the learner must mentally replace during translation. Teachers would be well advised to devote a little more time to these apostrophes.

The subject of idiom is

a large one, and probably causes the learner more trouble than anything else. It is here that the Gaelic speaking teacher is liable to take for granted more than he should. It is here that An Comunn Gaidhealach's "Twenty Lessons" fails most miserably. "Tha e 'na siudhe" is directly translated as "He is sitting"; "an duine aice" to "her husband"; "chan eil mi ach..." to "I am only..."; "tha saibunn... a dhith oirnn" to "we need soap, etc." and so on, and so on, without a word of explanation. It is a good thing for any student to have to work some things out for himself, but here he has no starting point, for as far as I know there are no parallels to most of the Gaelic idioms in non-Gaelic languages. It ought to be apparent that the purely conversational technique of teaching Gaelic, although better than the purely grammatical technique, cannot stand alone. The idioms must be thoroughly explained before they are used, or the would-be teacher will not but succeed in confusing and demoralising his pupils.

Do not doubt that courage and tolerance as well as persistence, are required of the learner, for other problems exist on a more personal level. In many parts of Scot-

land the learner has difficulty in finding any native speakers willing to talk to him, and the reasons for this are not all obvious. Native speakers are scarce in most areas, and getting scarcer, and short of a banning English-speaking television and putting a subsidy on children in the Western Isles there is not much that can be done about this. More difficult to understand is the native speaker's reluctance to be heard speaking Gaelic away from home, and his even greater reluctance to speak it to a learner.

I have thought a good deal about this latter manifestation, and although scarcely able to believe it, have come to the conclusion that many native Gaels with the unconscious respect for any kind of scholarship inherent in all Scots, are unwilling to speak their own language to learners for fear of having their short comings exposed. This is ridiculous. Learners need help and encouragement, and even the most elementary kind of help is better than none at all.

I am open to the accusation that the criticism in this article is more destructive than constructive. However, having pointed out some of the problems encountered by those who wish to learn Gaelic, I hope that the remedies will suggest themselves to those whose concern is the teaching of the language. Let us all understand, the better to be understood.

Gaelic and the Educators

feited Estates were restored in 1784, the SSPCK was given a grant from the Exchequer out of the proceeds of the sale of the Estates to the heirs of the Jacobite exiles. The Society possessed a capital of £34,000 in 1781.

Initially the curriculum of the Charity Schools was somewhat narrow, consisting of English, the Presbyterian faith, church music, and arithmetic only. In 1738, the Society applied successfully to George IV for a supplementary charter permitting vocational education in the arts of husbandry and housewifery.

The policy of the Society towards the Gaelic language is summed up in the Memorial of the Society to the Court of Police in 1716:

"Nothing can be more effectual for reducing these countries to order and making them useful to the commonwealth than teaching their duty to God, their King and country and rooting out their Irish language, and this has been the care of the Society so far as they could, for all the scholars are taught in English..."

Some teachers had the tenacity to oppose this policy. In 1720, the minister of Blair Atholl wrote to the Committee of the SSPCK to plead that the schoolmaster in his parish might be permitted to teach his pupils to read Gaelic so that:

"... persons who are never of the English might have a portion of the Scripture read to them in their own language, with the Catechisms... which would make religion to flourish more than it does in that country." The teacher, Mr James Murray, wrote also to the same purpose. The Committee replied that while they were anxious to employ all proper means of religious instruction, their aim was to "wear out" the Gaelic language. Furthermore, they sent letters not only to the minister and schoolmaster but to all others, that they might know that it was strictly forbidden to teach any child to read Gaelic.

SHETLAND RE-SEEDING

Land improvement in Shetland is booming. The area apportioned to crofters in the first six months of this year is virtually double the area in the same period last year, reports the Crofters Commission.

"Crofters in Shetland are reclaiming or reseeded hill land at a rate of 700 acres a year," said a Commission spokesman. "Apportionment of part of the Common Grazings to an individual crofter is the first step in land improvement and the big surge in apportionment this year should be reflected in the land improvement figures in years to come."

In the first half of 1968, twenty Shetland crofters had 642 acres of land apportioned to them. In the same period this year, thirty-one, crofters received apportionments totalling 1,228 acres.

"The Commission prefers to enlarge the crofts by apportionment and land improvement rather than amalgamation wherever possible," states the Commission. "Amalgamation, though sometimes necessary, reduces the number of holdings and families in an area but apportionment followed by land improvement adds to the real wealth of the nation.

The Commission's policy is to back the initiative of the enterprising crofter."



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Antigonish Highland Games Week

by Marion Mathieson

The 108th Antigonish Highland Games came to a triumphant conclusion on Saturday, July 19th with its "Concert Under The Stars" — the culmination of months and months of hard work on the part of an energetic and dedicated committee: Charlie MacDougall, Chief of the Clans; Bill MacIntosh, vice-president; Alex. MacAdam, secretary; and Terry Thompson, President.

At least a week is needed to savour the full enjoyment of the Scottish Way of Life. Although Antigonish residents do not seem to notice, visitors marvel as lads and lassies whirl and jump the Highland steps on their front lawns or at busy street intersections. The sight of the whirling kilt and flashing tartan is an accepted part of the way of life, and some of the finest dances are performed in Mayor MacDougall's drive-way to tunes played on the pipes by a kid on the next street.

The whole week's programme is arranged to lead up to the grand climax. From Monday to Thursday there is something for all tastes — Massed Bands, Children's Parade, Highland Ball and Crowning of Queen, Highland Concerts, Old Time Dances, and — Kilted Golf Tournament!

On Friday the population of the town swelled from 4,300 to well over 10,000. Columbus Field, the site of the games, was like a lush green carpet, ideal for the field events. In all, 17 records fell including the following:— Bob Simmons of Prince Edward Island, placed first in the discus with a toss of 139 feet 3/4 ins. He also threw the hammer 170 feet 2 1/2 ins. to take top honours in that event.

President Terry Thompson, himself a former great field champion at the A.H.G.s., and his wife must have thrilled to the sight of their son, Wayne, tossing the Caber. Young Thompson broke the record for the Junior Hammer Tossing — 157 feet 3 ins.

On Saturday over 1,000 people sat in the warm 80-degree weather to watch the closing events, and Seumas MacNeil, Principal of the College of Piping in Glasgow, Scotland, declared the games officially open. Mr MacNeil enjoys the reputation of being one of the finest pipers in the world, but his greatest talent is considered to lie in his ability to teach and judge.

The official opening ceremonies commenced with a Motorcade or Games Officials and Guests. The President welcomed the gathering, especially out of town visitors, to the Games. Mr MacNeil said he saw

"a tremendous change in the attitude of people toward piping — it is becoming respectable once again." Mr MacNeil continued, "It is important that these gatherings continue whenever Scots get together."

Platform guests included, besides the aforementioned gentlemen, officials of three levels of government — The Hon. Allan MacEachen, a native of Inverness, Cape Breton, Manpower and Immigration Minister in the Federal Government; Bill MacKinnon, Member of the Nova Scotia Legislative Assembly; and John MacDougall, Mayor of Antigonish. Other special guests were Dr M. A. MacLennan, President of St F. X. University; Hugh Noble, Head of the Physical Fitness Branch of the Department of Education; Arthur Brucha; A. H. MacPherson; Bishop Wm. E. Power, and Judge Hughie MacPherson.

Seumas MacNeil, who judged the piping on Friday, said that there was "a great evidence that someone had been doing a lot of work with the bands — they were much improved in their marching, playing, and overall presentation." He stated that the Gaelic College Pipe Band which won the Junior Competition were "very worthy champions." The Antigonish Legion Junior Pipe Band placed second.

All in all, it was an organiser's dream translated into reality. It was a truly delightful experience — a unique and thrilling slendour of Scottish culture in holiday mood — Scottish hospitality at its best... everything promised in the traditional Nova Scotia welcome "Ceud Mìle Failte!"

The small gently-sloping field of graves cried out for even the merest showing that life was still in and about the township nearby. But no fresh posy of wild, quiet-coloured memory flowers graced even the most recent of the stones that marked out the places where remains of generations lay under the island's grey-blue sea sky. One quarter of a mile away a bad stream trickled over its bed of small rounded stones to be swallowed up by a dark peat loch, completely without ceremony.

One gone now are the days when the stream bore out with a stoic sense of duty the rough play of young children, when its voice mingled with those who once lived in the ruined houses; Men, with their serious slow talking about the weather, the way the crops were growing, and the fishing. Women, with their idle chatter creating situations of close communal interest with the business of growing, laughing it off with bubbles of whiteness which exploded in bursts of light in the summer air, to be borne off on warm winds to the far end of the green glen.

In the play of the summer light, the houses no longer sparkled. The grand music of life that was played out in each and every one of them was now quite silent. Only a poor bird twittered in a fit of melancholy, utterly at a loss now that the last of the men had gone to leave it and its nestlings without the company that had been in this place for centuries.

In the spot where Iain Dubh Thormoid had smoked his pipe and told the tales of youth to youthful ears, a rabbit had burrowed deep to house its own brood of fur that squeaked for food as had the human child, when they were thoughtfully there Flowers anchored in the walls nodded and shook their heads, still unable to comprehend the final flight of men to places which ill suited them and which would, in the very end, cause the destruction of all they carried in their hearts and minds.

Away down on the shoreland a moaning sea sobbed for a broken boat lying out of reach of the highest tide, surrounded by a sea of tall grasses, buttercups, dockens and iris, that billowed this way and that as the winds played among them. This was a poor substitute for the wet waves of past seasons, for the sound of buffeting water, for the slap of a foam-topped reaching of sea-water for its gullwhales. There was now no creak of oar; only the noises of an unfamiliar land.

Salt-bound rocks glistened in the sunlight. They lay like panting animals, low black and heaving with exertion. The sea's strong smell pervaded the beach where once

le Frang MacThomais

men had once crunched its stones beneath their feet as they dragged their boats down to the water in high hopes, and dragged them back up again, sometimes with the air of hope fulfilled, and as often as not in despair, when it seemed that the sea was completely void of fish, that the last fish in the sea had been caught long since on the lines of other boats.

Nature had overtaken with an inexorable vengeance the poor road once had offered township a link with others along this coast and had then finally pointed the men the way out, like a great draining of blood and life from a sore wound. Out of the houses and over the low rise the road made its indistinct way. Only a hardness beneath the foot would now say which part of the ground had been the road and which the moorland.

Nearby a lark had built a nest. Its high song flew over the tumbled houses, searching for the ears of men who had once stopped their work to straighten their backs and listen to it; and maybe to mix a clay pipe for a few breaths of cool smoke while they rested in the pleasure of it.

Above the deserted township there was a clear, 'bright air, longing for the tinn blue curls of peat smoke that had once played a game with the summer winds.

The seasons still come hopefully to the houses. They knock but are not answered.

Hopefully they still come to offer their four gifts to the men, who have gone never to return. Each quarter of each year gifts of birth, growth, harvest and thankful resting are offered. But there is no one now to take them up and use them to the full to add yet another twelfthmonth to the life of the community.

No song is now sung, except the low-toned murmuring from the field of sad graves, the field of memories that now lies neglected. Only the dead remain to speak of children laughing, men debating, women talking, dogs barking, horses champing, and the movement of sheep and cattle as they foraged. The winds search in vain for the sounds of the township to carry them, as they once did, over the hill and down to the shore. Rain showers fall on the neglected fields to no purpose.

Small stunted trees still wave their farewell...

And in the stone-bound city the men still remember ... and wonder.



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Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

Seirbhisean

Air a mhios seo bidh na seirbhisean ann an Eaglais na Sgìre ann an Loch Aillse air an cumail leis an Urr. Iain Nicol a coltaidh na Trianaid. Glaschu. Tha an eaglais gun ministeir bho'n leig an t-Urr. Murchadh Mac Sàuin deth uallach choimhionail' bho chionn ghoirdh.

Air an Reidio

Air an dara Sabaid de'n Lùnasdal bha seirbhis Ghaidhlig air a craobh-sgoileach a Tìrìde. Air ceann an adraidh bha an t-Urr. Uilleam Mac-Leòid, ministeir a' choimhionail. Shein an coimhionail da laoidh, agus da shalm anns an t-seann dothan.

Bothan

Air an duthaich ann an Leodhas bidh cuid a cruinneachadh ann na bothan far an bi iad ag ol Thubhairt an t-Urr. Donnchadh MacFhionghain, ministeir Nis, gum bi ball saigh bith de'n choimhionail a bhios a frith-ealadh a' bhothain air beulaibh an t-Seisein. Bha bothan mu chionneamh na h-eaglais ann an Cros — air fearann a bhunneadh do'n eaglais — ach chaidh a leagail am bliadhna. A riar iomraidh tha bothan ur 'ga thogail faisg air an t-seann laith.

Baisteadh

Chumadh seirbhis-baistidh bho chionn ghoirdh ann an Eaglais Chlìmhain ann an Roghadail. Air a baisteadh bha Cairtona Roghadail Moireach, nighean an Iarla Dunmore, agus air ceann na seirbhis bha an t-Urr, Caillean Mac Gill-eathain, a Eaglais Martin's Memorial ann an Steornabhagh. Mus do cheannach an Morair Leverhulme an oighreachd bha teaghlach Dunmore 'nan uachdaran air na Hearadh. 'Se

dealbh Tur Roghadail a chith-car aig mullach na duilleig seo.

AN EAGLAIS SHAOR
CHLEIREIL

Ordughlean

Air an t-Sabaid seo chaidh bha Sacramaid Sùiper an Tigh-carna air a frith-ealadh ann an Fionnsbagh (Na Hearadh), ann an Drochaid a Bhanna, agus air an Leathad (Siorrachd Rois). Tha an t-Urr. A. Cattanach 'na ministeir ann am Fionnsbagh. Air an t-Sabaid seo thiginn bith air comanachadh ann an Inbhir Theorsa agus ann an sgrìbe Bhatain.

SOP AS GACH SEID . . .

THA AN T-URR. Alasdair MacDhonnchaidh, a bhunaisd do Dhun-deagh a nis air a shuidheachadh mar ministeir 'san Eaglais Bhaistich ann an Inbhir Theorsa. Chaidh oileanachd ann an Colaisde Diad-haireachd nam Baisteach ann an Glaschu.

THUBHAIRT BRITH-EAMH sa Chuimrigh, Edmund Davies, gum bheil e gu laird de'n bharail gum bheil luchd do-bheairt a sior dhòl ann meud a chionn nach eil an t-àite aig beatha dìogaine a bh'aca aig an am. A' labhairt aig an Eist-eidd' fog thubhairt e gun do rinnadh rannachadh air ceud duine air a tugadh binn ann an Cardiff agus nach robh 84 dhiubh air a bhith riann an coir eaglais.

BIDH Y.M.C.A. Ur air fhosgladh ann an Inbhirnis air an 30mh de'n Lùnasdal. Air ceann a chruinneachaidh air an lethad mhor bhidh Brobost a' Bhalie, agus bith an togalach air a coisrighadh leis an Urr. Uilleam Still, a Obair-dheadhain.

CUIRIBH NAIDEACHDAN co-cheangailte ris an Eaglais air a' Ghaidhealtachd gu "Fear-faire."

GUTH O NA LAITHEAN



over to you

CELTIC CONGRESS

Sir, — You may be interested to know that a conference of writers from the four main Celtic countries — Brittany, Ireland, Scotland and Wales — is to be held in Cardiff this autumn, on 15-19 September. The conference is to be known as the Taliesin Congress, and is being organised by Yr Academi Gymreig (the Welsh Academy). Among those who will be attending as delegates or speakers are Hugh MacDiarmid, Austin Clarke, Martin O Cadhair, John Montague, Derek Thomson, Maodez Glanndour, Per Denez, Jean Plette, Rachel Bromwich, Pennar Davies and Caerwyn Williams, while a number of equally distinguished writers in the field of the Celtic literatures will be present at the Congress as observers. Subjects for formal discussion will include current trends in Celtic and Anglo-Celtic literature, the position of the minority writer, the politics of literature and bilingualism and the writer. Those interested may contact me at 3 Crown Street, Port Talbot, Glamorgan, for further details.

SALLY ROBERTS JONES
Yr Academi Gymreig

Sir,—I refer to the two contributions in Struth (Nos. 61 and 62) by M. R. Lewis on 'Gaelic and the Educators.' In regard to the Church of Scotland's attitude to Gaelic your contributor is greatly misinformed. The Reformed Church was the best friend that the Gaelic Language ever had. For evidence as to that I refer him to (1) my contribution to the Transactions of the Gaelic Society of Inverness Vol. 43 p. 335 and (2) to the correspondence in the Scotsman on this very matter in January 1966, wherein I refuted the allegation made against the Reformed Church of Scotland and provided the evidence to the

(Continued on Page Twelve)

Text for the Times

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
Proverbs ch. 18 v. 15.

Gheibh crìdhe an duine chrìonna eolais; agus iarraidh cluas nan daoine fios eolais.

Gnath-fhocal c. 18 r. 15.

PROVERB
Bu mhath an sgathan suil caraid.
A friend's eye is a good looking-glass.

AIR TUR NA FAIRE

A DH'FHIALBH: "Tha feadhainn ann agus air leam gum bheil eagla ort iad fein carbsa ri Crìosd agus an t-slighe dhachaidh gu Dia a thoirt ort air eagal nach seas iad agus nach mar an gnòthach. O mhuintir air bheag creidimh, nam bith-eadh an gnòthach 'nur lamhan-se, dh'fheadh sibh aite thoirt d'a lethidh sin de dh'annhurasan, ach nach'eil sibh a' faicinn

The Implications of South Uist

(Continued from page 4)

of the first items in the public expenditure to receive an overnight 'shove'?" In fact, can the Ministry of Defence — even the Government — guarantee that if the people of the Uists and Benbecula are forced to assimilate the range into the basis of their economy there will be adequate compensation, as was offered to the people of Aden and Malta? Or are the Hebrideans expendable?

4. To what extent is the work on the range of importance to the defence of this country? When one well-placed high-power nuclear weapon can put Britain out of action in any world-scale war? If the rocket takes a low-percentage role in this country's defence why are the Uists being sacrificed for the sake of a war toy?

5. Why is it not possible to carry out firing tests in the dark and in times of foul weather? Surely in real-war conditions, neither light, dark or the state of the weather call a halt in hostilities. This is an admission of technical inadequacy and strategy-planning bungling.

6. Can the government and the Ministry of Defence guarantee that once the present extension is completed there will be (a) no more demands for land and (b) no further restrictions on the community nor on the economic activities it prosecutes?

7. In view of the fact that many hours of fishing will be lost to the lobster fishermen, is there any scheme to introduce compensation for loss of earnings?

8. Will the HDW now be allowed the full sum of £3m. which they require to bring the north-Uist Bulb Scheme up to the level of concentration required to place the activity there on a fully viable and commercial basis? At least the activity there on a fully viable basis would offset the unemployment among the fishing community which the range will undoubtedly cause, and it would help to stay the population.

9. If some fishermen choose to ignore the warning of firing, what will the penalties be, for the 1st and 2nd subsequent attempts at disobedience? The Scottish Department Dept. has indicated both fines and the confiscation of fishing gear. Would it eventually result in imprisonment?

10. If the fishermen can be removed forcibly from the seas and thus prevented from prosecuting their living on whose statutory authority would this be carried out? What is the exact wording of the authority which can remove these fishermen from the seas around Uist?

11. What factors have been considered to achieve the optimum

conditions in the social environment in the Uists? In the matter of education, are the children of the incomers being regarded as Gaelic-based, Gaelic-speaking society, or a Gaelic-based, English-speaking society? In fact has any consideration been given to this matter at all?

12. Why was it not possible to develop the existing Welsh testing facilities which are associated with those in Uist? It has been announced that the Welsh station is to be reduced considerably with a corresponding build-up in Uist. Have the Welsh in fact objected?

13. In the event of a death of a member of the Uist (native) community from the malfunctioning of a rocket or of any dangerous range equipment, would the Military authorities accept full responsibility? Is it not raising a valid question that insurance premiums may have risen in view of the hazard which the local community have in their midst?

14. When the military pulled out of Scapa Flow there was an immediate retarding effect on the community; is there a guarantee that this will not happen in the Uists?

15. To what extent is the youth of the Uists community being integrated into the activities on the range? There has been the suggestion of civilian apprentices in engineering, electrical, electronics, etc.) being taken on.

ANSWERS PLEASE

These questions are all relevant as are many others that could be asked, and will be asked by SRUTH. The implications of the range are of real danger to the future well-being of the islands. What is more serious is the imposition of a Government department on a community for reasons which are not valid in this day and age. Democracy is not seen at its best in the Uists. The rights of the individual are being threatened, and the individual in an urban community must realise that "There but for the Grace of God, go he."

It is only by continually raising questions that the whole matter of the Uist, imposition can be cleared up. It is only by militant action on the part of those who have most to lose that will result in the climb-down of the faceless administrator who says what will be and brooks no question about it. And it is only by continual questioning by concerned and socially-conscious Members of the House that the people of Uist will ever get a fair deal.

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Review Order

DUO FOR ISLAND VOICES

by Frang MacNomsais

It is surprising that, out of all proportion to their physical size and the numbers of their communities, the three island archipelagos of Scotland continue, as they have always done, to produce voices of the kind of which this sore-tired world of ours needs like a parched garden of wilting flowers!

Is it indeed surprising? Or not? This reviewer thinks it is not. For the reason that, in the over-weighted societies of today, it is from the still small voices, of equally small communities, that the words of peace and salve come with their undertones and overtones of greatness. These derive from the fact that it is only in small communities, rural and particularly island, that a firm and unrelenting grip of the basic earth and nature, with her attendant regular events, is maintained to offer these words of sanity to a world which is seemingly bent on winning its Gadarenic race.

To confirm this two books have reached us for our comment within a week of each other: one by Oreny poet, George MacKay Brown, and the other by Lewis poet, Iain Crichton Smith.

Both voices speak out from an island environment. George MacKay Brown weaves "An Orkney Tapestry". It is not the usual kind of island book. If one wants facts and figures, one must seek other sources. What MacKay Brown offers is a rich, matured wine, laced with two thousand years of island life and living, death and the fulfilment of aspiration. This is a three-volume book of Orkney. I have never read anything like it and believe that here is a new kind of portrait-painting for anyone to emulate if he seeks to write a book about a community. But it will need a special kind of pen, a poet's pen to produce anything similar.

Orkney is fortunate in having George MacKay Brown as its bard. Somehow he has managed to assimilate the history of two millennia and used himself as a filter to produce his "Orkney Tapestry".

It is not written as a continuing narrative, but as a pattern of history, legend and folklore. There are poems and a play. And the whole of the Orkney island community is sieved carefully to yield the tiny seed of meaning, the essence from which springs the flavour of these northern islands. This is a book which one reads on many levels. To the stranger to Orkney, it will be best approached through a preliminary reading of the more factual books about these islands. Then come to "An Orkney Tapestry", when everything will spring to life and meaning. The text is a poet's prose,

with its rhythms, fine balance, nuances, and colours, both bold and mute, to excite the eye — and the ear, if the book is read aloud. It is a setnnaiche's tale of Orkney, told in a fashion that holds fast to tradition. Yet, it is up-to-date. The tragedy of today, if not put in so many words, is imaged by the author. The islands face a serious future in their fight to survive and see out this present century with the same kind of characteristics that mark them out amongst other communities. With George MacKay Brown as an exponent, a spokesman of the limit in eloquence, their existence and continuation is justified, in moral and sociological, if not entirely economic terms.

The other island voice is that of Iain Crichton Smith, from Lewis, yet another island community which has found its strength for survival in its equally long and purposeful history. Smith has spoken many times before as an islander looking in at his own people. Now he looks out beyond the Lewis horizons of hill, sea and moorland, "From Bourgeois Land" is a long poem, divided into thirty-nine parts, though each of the poems can stand as an entity in its own right.

The book is concerned with bourgeois concepts, attitudes and values. Running through the collection is a plea for a re-think of the progress which society has made and is making, whether it is in the right direction or not. Here is a still small island voice speaking from a position of strength on the great issues of our times. In a poetic medium, it will unfortunately be a small audience which will hear this message; but it will be an audience characterised by its quality.

Iain Smith's poems are laid, spilt nuggets with their meaning shining from the facets, cut in the manner in which only the poet knows how. The collection not only maintains the growing reputation of Iain Crichton Smith, but adds to it another new dimension which is more than just superficially significant.

About a year ago in SRUTH, a series of articles were printed with the theme of the Highlands in the 21st century. In one article, the author indicated that a new dimension would be added to the world's literature a dimension, and a new meaning to the scene of things, provided by writers with backgrounds of Celtic and Norse islands. It was in a way a prophecy.

Would it be too much to say that this is occurring now? With writers like Smith, from the Gaelic island of Lewis, and Brown from the Norse-immersed islands of Orkney, the world is already being enriched by what these island voices have to say.

Having done so much, at so great trouble to themselves and their intellect, to smooth the path to universal recognition, it is now up to other island voices to add their harmonies to this present duo: "An Orkney Tapestry" by George MacKay Brown; "From Bourgeois Land" by Iain Crichton Smith; 25s; both books from Victor Gollancz, 14 Henrietta Street, London.

WINDOWS ON THE HIGHLANDS

In the open-ended Series of publications sponsored by the Gaelic Information Centre Committee, the latest batch of six make up a welcome appearance.

The Series was first intended to open up those windows on aspects of the Highlands and Islands to allow factual information about the Region to get across to others who knew little about it, or who had a distorted idea of the land and the people.

There are now some 19 titles in the Series, which is continuing.

The latest six are:

No 8—The Clarsach, which gives a brief history of the instrument.

No 15—The Highlands: Prehistory. This is a useful little introduction to the times before Scotland's recorded history. There is a most useful list of dwellings and the classified roads to them.

No 16—Harris Tweed tells the story of the cloth which forms the basis of the economy of Lewis. The author deals with the various stages of making cloth in the early days of the industry. A useful section deals with "the cloth today" and "Waulking Songs."

No 18 — Pictish Art is covered briefly but adequately, with mentions of where the art of the Picts survives today.

No 19—Gaelic is... This is the economic title of a pamphlet which covers the history of Gaelic to the present day. But what is more important is the statement of bold and bald facts about Gaelic. There may be many who may be offended at some of what is said, but only the most hidebound would bear any grudge. This pamphlet tells of a language fighting for its life. The armies are almost wholly spiritual. There should be a wide circulation for this message.

The pamphlets are all available from Abertarf House, Inverness.

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NORWAY

State Banks—Most of these operate as a function of government to provide long term and medium term loans to develop business and industry in rural areas.

Among these is (1) The Norwegian Industrial Bank established in 1936 whose capital is state owned, it provides long term loans for industry, power stations and hotels. Five employees is the minimum number to qualify or a minimum of 5 horse power. Hotels must conform to established standards. Loans are available on mortgage and expected profitability and may not exceed 70% of fixed assets and 50% on liquid assets. Loans are at a rate of interest which covers borrowing and administrative costs, gives a reasonable return to shareholders and provides for risk.

(2) The State Fishery Bank which was established in 1919 finances fishing boats, slipways, workshops, fish factories and equipment. Repayment of loan is usually within 15 years and this is usually secured by mortgage.

(3) The State Agricultural Bank established in 1905 provides loans for agriculture and forestry, acquisition or development of land, machinery and purchase of stock. Loans may not exceed 90% of the value of the property after development. In acquiring land the limit is 70% and for stock or equipment 75%. Repayment on land is 40 years, on running costs seven years.

(4) Norway's Communal Bank established in 1926 assists communes to find money for investments in buildings, harbours, power, water, hospitals, schools, clearing of sites, etc. These are guaranteed by the communes. Preference is given to communes who have difficulty in obtaining money from other sources.

(5) The Housing Bank of Norway—established in 1946 to provide finances for reconstruction of war damage. More than half the present houses in Norway have been financed through it. Interest rates are low and repayment is over 100 years for concrete houses and 75 years for wooden houses.

National Economic Policy

The national economic programme is planned on a four year basis and for the period 1970-73 some long range forecasting for 15-20 years ahead has been done on employment and urban patterns. The principal aim of economic policy is to provide full employment, rapid economic growth and a fair distribution of income between social groups as well as between areas. Grants are made to the less wealthy communes for social services, communications and schools. Grants and subsidies are made to agriculture

and fishing. The regional development offices established in the 18 counties 1949-58 made a very big contribution to regional analysis and practical development. No new development areas have been designated since the completion of the North Norway programme in 1961. Each area is treated on its merits.

Since 1964 labour reserves have decreased and there is strong competition for labour. Migration has caused problems in areas of low population as well as in areas which are expanding. Increased demands are being made on local authorities for housing, schools, roads, etc. and there is increased emphasis on planning land use. The communes have been given more planning responsibility—4-5 communes co-operate in 92 areas and advisory planning committees have been established in the main regions, i.e. East and West and Middle Norway and deal with the problems of land use around the largest centres.

New policies have been introduced for recreation areas and nature reserves and the possibility of allocating the government Budget on a Regional basis is being explored. No definite proposals have been taken on whether to create large or small centres as local government is strong and central government is afraid of rousing local opposition. At the moment 15 trial growth centres have been designated in the 15 counties outside the Oslo fjord area to speed up and obtain experience in practical planning and development, with local regional and government bodies taking part.

Future prospects are not too good for rural areas without natural resources. Overfishing has taken place in certain areas and there has been a change in the pattern of fish migration, particularly cod. Handicrafts, small industries and possibly tourism may play an important part in a few communes but rural depopulation will continue for some years yet.

There is anxiety that change in the rural population should not take place too fast or too drastically and that all areas should have a reasonable share of population and industry and it is recognised that more fundamental research and long-term planning will require to be undertaken.

A certain amount of decentralisation is being encouraged from Oslo and expansion within the City is being limited. Incentives are given to private industries to move out and State departments and institutions are being relocated.

Two new universities are to be built—one at Tromsø concentrating mainly on Arctic studies and meteorology and one at Trondheim concentrating on fishing and oceanography.

(concluded)

Adoption Speech by SNP Candidate

Peat Bogs Into Oil

by Francis Thompson

There is nothing really new under the Highland sun. The recent Report of the Wick-Thurso Working Party, sponsored by the Highlands Development Board, proposed that 'a University should be commissioned to investigate the technical and economic possibilities of extracting chemicals from peat.'

The Working Party also mentioned that the extraction of wax from peat would be a process worth exploring.

But far from being brand new ideas spanking with good industrial promise, the proposals are but an echo of an unusual, perhaps unique, activity which the people of Lewis witnessed about a century ago.

In 1844, Sir James Matheson, who made a fortune in China, bought the island of Lewis for £190,000. It was not a great bargain. Large areas of peat-land, lochs, crofting townships, and what amounted to a pauper population came into his possession. But he had ambitions for his island, for it had plenty of potential.

In 1858 one of his retainers suggested to him that the peat bogs of Lewis could be turned into oil, and so a profit. The idea was sound enough and it appealed to Sir James.

An experimental plant was built in the grounds of the newly-erected Lews Castle, to

be followed by a more ambitious structure on the banks of the River Creed.

It was unfortunate both for the idea and Sir James that the project brought more trouble than profit. The furnaces and kilns were not well designed. The peat which was being processed gave off poisonous gases which not only sickened the workmen but had a most disagreeable smell. And clouds of black smoke hung over the

stage of operation. Every 24 hours some 18 tons of peat were changed into oils, waxes and crude hydrocarbons. The success led to the erection of a distilling plant.

For more than ten years the Works produced some really valuable products. One was a lubricant for wagon axles and heavy machinery. It was so good that demand far exceeded supply.

It was a ship's Captain who discovered that peat tar was an excellent anti-fouling grease for



Chemical Works, as it was called, almost foretelling doom to the first truly native industry which the island of Lewis had ever seen.

An eminent chemist from London was engaged to put the project on a proper footing. He conducted many experiments to confirm that Lewis peat would really produce oils, tar and waxes. It could, he found, and he began to re-design the chemical plant necessary to produce commercial quantities of these by-products. But, however good a chemist he was, he failed as an engineer.

Not long after he carried out certain changes in the design of the kilns there was a terrific explosion. It heralded a flight of tanks, pipes and bits of machinery into the Lewis sky. Dishes rattled on tables in houses some distance away. It was a miracle that no-one was killed. The cause was an accumulation of explosive gases in the condensers which cooled the liquid products from the peat.

The plant was re-built again. Sir James Matheson had a seemingly bottomless pocket and realised that an industrial venture must be born with teething troubles.

By 1861 the plant was in operation again. Not altogether successfully, but reasonably well. There was still trouble with explosive fume gases. These affected the workmen. One contemporary writer said that they 'were often to be seen staggering about like excursionists in a steamer crossing the Minch in a stiff gale of wind.'

But once it was discovered that the waste gases could be burnt off, the Lewis Chemical Works entered into a productive

ships' bottoms. One Liverpool chandler even offered to take the whole of the output at a good price.

A shale-oil firm in the Lothians offered to take the crude peat tar to refine it along with their own products.

By the 1870s, the Works was a European showpiece. Chemists from all countries visited the plant. One Irishman said that if the plant set up by the Irish Peat Company's engineers had been as successful as the Lewis counterpart, Ireland would have been enriched by her peat bogs.

But, despite the obvious industrial and commercial potential of the plant, it was not fated to survive. For bad management resulted in its death by 1874. In an effort to recover some of the money he had spent on the plant, Sir James Matheson sold the lot for scrap.

So ended the first attempt to industrialise Lewis, and to put the island's peat bogs to good use and profit. The idea behind the Lewis Chemical Works is still feasible.

We may yet see another plant of the same kind. Past history is always full of lessons for the future.

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"And that is our task, to show them. And it is not an easy task. The Unionists, desperate to retain their hold, are doing their best to prevent us putting our case to the people. We are limited to 5 minutes broadcasting time each year compared to 60 minutes for each of the Unionist parties. We have to depend on a largely alien press to report our points of view. You will all be familiar with the polemics of one of the supposedly responsible and serious newspapers in Scotland. Only the 'Scotsman' has attempted to analyse objectively the Nationalists cause. In this so-called democratic state we the nationalists, are partially gagged."

Emotive Word

"The people of Scotland can ignore the description of us as separatists, introduced by the unionists. This word is an emotive word designed to deceive, and doubtlessly meant to be confused with the word 'isolationist'. Nothing is further from the truth. Our aim is to participate with the rest of the world in a way which is denied us with the British framework."

"It is my belief that a large mass of the people of Scotland are unaware of what is going on, and that once they are persuaded that the very existence of Scotland is in jeopardy, they will return to the Scottish National Party candidates with an overwhelming majority."



George Nicholson, Prospective S.N.P. Candidate for Ross and Cromarty with Mrs Nicholson and two of his family of four

From the Lunatic Fringe, over to you

(Continued from Page Six)
to fail in the long run. The adoption of a thoroughgoing English culture by the Scots is a loss not only to Scotland, but to the rest of the world, and not least to England.

I do not doubt that politico-economists who read this article will describe its contents as the woolly-headed fulminations of the lunatic fringe. I can only reply that the hard-headed realism of the major political parties has robbed Scotland of money, enterprise, people, and self-respect. Their myopic and materialist policies, based solely on the attainment of economic affluence without regard to spiritual well-being, have reduced Scotland to a cultural desert, and an economic slum.

The Scot of past centuries may not have been so affluent as his modern counterpart, but there can be little doubt that a cursory examination of his literature in Gaelic, Scots, and English will reveal that in most ways he was not only more Scottish, but also more European, and certainly more civilised. His breed has been replaced by descendants who are, for the most part, mere barbarians dwelling in the midst of gadgetry.

I do not suggest that we throw out all the gadgets, although there are many whose absence would be infinitely preferable to their presence. A true patriot, however, ought to have an interest in replacing the barbarism of many alien imports with the civilisation of native cultural values. The process

of Scottish rehabilitation must include a supply of food for the mind, and as far as Scottish minds are concerned, a good starting point would be the supplying of Scottish schools, and Scottish universities, with the facilities to demonstrate that native culture is a good stepping stone to the understanding of other cultures.

There can be no doubt that such a viewpoint will be howled down by the English and the Anglophile as being 'inward-looking,' for in English controlled establishments only English culture is 'outward-looking,' and Fingal, of course, must always give precedence to Beowulf.

contrary. When Roman Catholic propagandists are challenged on this matter they are unable to produce any evidence that the Church of Scotland ever persecuted the Gaelic language. Others did so but not the Church of Scotland. On the contrary the Kirk has done far more for Gaelic than all other agencies combined. As the present Moderator has said and written—the Very Rev. Dr T. M. Murchison—if the contribution to Gaelic literature and scholarship of ministers and members of the Church of Scotland is excluded what is left?

Yours etc.,
THOMAS M. DONN

The Manse,
Carr Bridge,
Inverness-shire,
11th August 1969.

Sir,—I hasten to apologise to Mr Dubhglais MacFhearcair—and to any other Manx readers—for so thoughtlessly referring to the *three* Celtic nations. I am, indeed, aware of the pride with which the people of Mann have cherished their independence and Celtic traditions. I can only hope that none of my Cornish friends become aware of my carelessness! Yours etc.,

MISS J. YOUNG
London, N.W.3.

Gaelic Broadcasts

Thursday, 21st August
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

Friday, 22nd August
6.30 p.m. Ceilidh from Shawbost, Lewis, with Kenneth D. Smith as your host and with him — Cailleach an Descoin (Murdo Matheson); Agnes MacAulay; Kathleen MacLeod; Anne MacPhail; Donald MacDonald; Kenneth MacLeod; Iain MacMillan; Malcolm & Hector MacLeod (recorded).

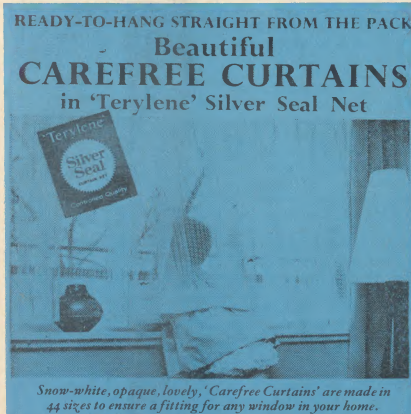
Saturday, 23rd August, 11 p.m.
‘Se Ur Beatha with Kathleen MacDonald in the second of a series of six programmes featuring her favourite Gaelic songs (recorded) (television).

Monday, 25th August
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

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Births

MACINTYRE — At Stobhill General Hospital, Glasgow, on 21st July 1969, to Ian and Helen (nee Cameron), 29 Park Road, Ballachulish, Argyll, a daughter (Rosalyn Margaret); both well. Sincere thanks to all in attendance.

Marriages

HENDERSON - MACDONALD — On 23rd July 1969, at St. Mary's Church, Grimsinch, Benbecula by Rev. Fr. John MacNeill, John, eldest son of the late Mr. and Mrs. John Henderson, 14 Argyll Terrace, Tobermory, to Agnes Patrona, youngest daughter of Mr and Mrs Roderick MacDonald, 8 Torlum, Creagorry, Benbecula.

Deaths

MACLEOD — At the Victoria Infirmary, Glasgow, on 28th July 1969, Murdo Macleod, LL.B. (Inspector, City of Glasgow Police), dearly beloved husband of Ann and father of Dolina, Donald, William and Malcolm, 15 Kingspark Avenue, Glasgow, 54. No letters please.

MACPHEE — At the Long Island Hospital, Lochmaddy, North Uist, on 11th July 1969, Flora MacPhee, Gramsdale, Benbecula, South Uist, aged 84 years, R.I.P.

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