

SRUTH

DI-ARDAIN, 6mh LATHA DE'N MHAIRT

THURSDAY, 6th MARCH 1969

No. 51

SIXPENCE

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5,000 Jobs For Invergordon?



A peaceful fishing scene. With many Scottish rivers already into their salmon season and with the brown trout season opening next week, many anglers look forward to a day on a quiet river.

The land-use planning enquiry at Dingwall were told this week that about 5,000 jobs could be created at Invergordon by the establishment and development of both the aluminium and petro-chemicals industries.

The British Aluminium Company's smelter would provide 650 jobs, and the Grampian Chemicals Ltd. petro-chemicals complex 310 jobs. Both companies are already thinking in terms of expansion of their original developments and the estimate of 5,000 would account for approximately half of the total envisaged in the Jack Holmes Planning Group Report on industrial development in the Moray Firth area.

There are 34 objections lodged against Ross and Cromarty County Council's proposal to re-zone 1,095 acres of agricultural land for industry. A further 363 acres in the Nigg peninsula are also earmarked for re-zoning.

County Planning Officer Mr George Pease told the enquiry that large housing projects for the Invergordon and Alness areas were also envisaged.

Integration Important

While he considered the sacrifice of good farmland for industrial use was justified, Mr Pease thought it important that the two industries be integrated. He favoured the adoption of such a policy for the Highlands in general. "It would have to be an essential part of such a policy that this area would have to be regarded as a potential for industrial use," he said.

To meet the Holmes Report suggestions, twice the amount of land might be required, but much depends on the type of industry attracted to the area because some industries create more jobs per acre than others.

GREAT GOLSPIE VICTORY

The Sutherland village of Golspie gave a great welcome to its three High School pupils who became "Young Scientists of the Year" in the finals of the BBC TV "Science Fair '69."

Mr John Macpherson, the High School headmaster said that Mr Alan Joyce, the school's biology teacher, and his team had upheld the tradition of the Highlands for a high standard of education.

"The whole of the Highlands have been taking an interest in our progress. We have had letters of congratulation since our Scottish finals success, from

the Highland Development Board, the Crofters Commission and Invergordon Town Council, as well as from Sutherland County Council, and local education district sub-committees."

The Golspie team won by the narrow margin of one point when the finals were screened live from London.

There was great excitement from schoolchildren in the audience as the competition neared its end and Golspie emerged with a final total of 258, ahead of their nearest rivals HMS Conway who scored 257.

After the competition, one of the judges, Nobel prize-winner Professor George Porter presented the Golspie team with a mounted copper orb entitled "The Sunday Times Science Fairs Trophy."

The Golspie team consisted of Sarah Mackay (17), the daughter of a Helmsdale fisherman; Katie MacLellan (17), daughter of the director of education for Sutherland; and Walter Sutherland (16), son of a gamekeeper, who resides at Clebrig House, Altnabruich, by Lairg. They were almost overcome with joy at the result.

All three judges—Professor G. Porter, of the Royal Institution; Professor Eric Laith-

waite of Imperial College, London; and Dr Joan Carthy, Scientific Director, Field Studies Research Council—agreed that the youthful Golspie team had presented the most practical scheme of the seven finalists, and a project which had meant much study as well as physical endurance in their researches over 30 lochs throughout Sutherland.

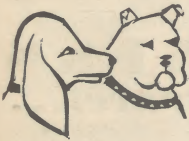
In addition to the "Sunday Times" trophy, the members of the team were presented with sets of scientific books and tokens, and altogether with Mr Joyce accepted a prize of £150 from the Philips Electrical Company with which to buy scientific equipment for their school.

The Scottish pupils have also two interesting trips to the Continent to look forward to in the next three months. In March they go to a scientific fair in West Germany.

In May, at Whitsun, they go as the guests of Messrs Philips to Holland, to compete in an international scientific competition at another scientific fair in Eindhoven.

If they are successful in the Dutch contest, they will receive from Messrs Philips individual scholarships amounting to a combined total of £1150.

COIN INBHIRNIS



Ciamar a chòrd "Round at Calum's" riut an raòir Rusty?
 [Thubhairt seinnearad ainmeal an t-seachdun seo chaidh air Grampian TV gun d'fhuir e fios o da chu an Inbhirnis ag iarraidh orain Ghaidhlig. Sheinn e "Medley" air an son].

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Diardaoin, 6mh latha de'n Mhàirt
Thursday, 6th March 1969

FAIGINN BHUAM

Le tadhail oirnn ruair fhuair e cead
O'n t-Smìlear De Gaulle.
Fìrum farum, etc.

Fion Geur

Tha na lathaichean a'sineadh a mach a rithist agus cha bhi e fada gus am bi muir is monadh is loch a'tarrainn dhaoine 'nam miltèan as a taobh-deas agus as na bailtean mora. Tha muinntir taobh-deas na riochdach a' tuigsinn gur e ni prìsel a tha anns an fharsaingeachd agus anns an fhòis a tha againn nan de dhaoine nach bi air a shasachadh ach le gaotth is beanntan is coiltean. Ach feumar innntinn an duine a shasachadh cuideachd agus cha chanaid moran de'n luchd-turuis gu bheil iad a' faicinn no a' cluinntinn moran rudan a tha toirt fianais air buadhan innntinn luchd-aitheachaid na Gàidhealtachd, Dh' fhlialh am bard agus an seanchaidh agus gle thrìc a' Ghaidhlig agus cha taing cail nan aite ach am paiper-naidheachd, an radio agus an telebhìsan.

(Tha a' chuid as motha dhe'n luchd-turuis coma. Cinnteach gu bheil treud dhiubh-san nach eil a' coimhead air a'Ghaidhealtachd ach mar thugh-oda mor dha bheil iad a' tilleadh a h-uile bliadhna).

Canaidh cuid gun do thachair seo ann an aiteachan eile cuideachd agus gur iad sin na meadhanan troimh 'm bheil luchd-riaghlaidh agus luchd-ealain a latha 'n diugh a'bruidhinn ri 'n co-chreatairean agus nach urrainnear 'fion nuadh a chur ann an seann searragan.

'S e an fhìrinn a tha sin ach chan e gu bheil am fion nuadh as coireach ach nach e am fion againn fhein a tha ann. Fhuair sinn searragan ura ach chan fhaigh sinn tric an ionadh le cail ach fion nach coireach agus e, coimheòr le gear, searbh.

'S e seo a tha 'gar deanamh roinneach no 'provincial'. Feumaidh sinn briseadh a mach as na cuilbhrìcean a tha 'gar ceangal. Feumaidh sinn ar fion fhein a dheanamh a rithist.

Saòil nach urrain dhùinn sin a dheanamh bu bhitheas an t-òig againn ? 'S e manadh math a tha ann gu bheil Fear-stiùradh ur a' Chraobh-còailidh ann an Alba a' gealltainn seirbhìs telebhìsan dhan Ghaidhealtachd anns am bi roinn mhath de Ghaidhlig.

Alarm and Excursion

Whatever one's religious leanings, one is forced to appreciate the contents of the recent Free Church Presbytery Report on Religion and Morals. In its Lewis context, the Presbytery members have kept more than a watchful eye on the events in the island and the effects which these events have had on the people of Lewis. This is good. For only a strong voice can create the atmosphere of interest necessary for people to consider whether or not they are playing their full part in the affairs of their community.

Lewis may be a large island. Its population may be large by other island standards. But the way of life is that of a small community in which each individual's actions affect the next person. Unless there is a leading voice to follow, the weave of island life can all too quickly run to threads and tatters.

Some, of course, may say that it should be a voice other than that of the Free Church which calls attention to those aspects of island life which seem to be eroding so quickly in the influence of these modern times. But what other voice is there to sound? The voice of the commercial interest? The voice of the political interest? The voice of a faith other than that of the Free Church? Perhaps only the voice of religion has the most relevance to life in our islands and in the Highlands. For moral and social concern is too often played down when commercial and political voices speak. Yet, our society today sorely needs a voice of guidance, a voice which speaks out of a sincere concern for society's members who all too often find themselves in the dark without a light to show them the way which will prove best for themselves and for the future generations to follow.

The Free Church has spoken on many matters. The horizon of its interest is wide and ranges from the Roman Church, the World Council of Churches, the Lord's Day, Tourism, Fishing, MacBrayne's, Betting, and Industry. Reading the Report, some might say that the voice of the Free Church speaks on a very narrow bandwidth and thus has done itself a disservice in perhaps antagonising those who might otherwise have accepted what it has to say.

But the point of the Report comes right out of this narrow bandwidth; and the point is made all the more trenchant because it is so derived. We could do with a few more Reports like this. There is nothing like a stinging blow to the head to make us come to our senses, and to realise that unless we, as members of our society, take full part in the way our lives are being governed, we may well lose out in the long term.

Seo beagan mu cheithir cionneamhan aig a robn mi bho chunnaic sinn an "Sruth" mu dheireadh. Chan e gum molainn an drip cionneamhan seo—ceithir ann an ochd latha—do dhùine sa bhit!

28/2/69

Dinnear bhliadhnaidh Comunn Siorrachd Inbhirnis. An ni sònrachadh, òraid a' phrìomh-òraidh, Mgr Iain Rollo. Bha d'ùidh aca ri Profasair Grievie, fear-cathrach Bòrd Leasachaidh na Gàidhealtachd is na Eilean. Thàinig ni-eigin as an Rìthaid, agus b'fheudar do 'n iar-fhear-cathrach, Mgr Rollo, thighinn. Gun dìmeas do 'n phrofeasair, cha do chail sinn air an òraid.

Bha na h-uile eolach air a' chliù a chòisinn Iain Rollo dha fhéin fada roimh làithean a' Bhùird. Bha mi fhìn toilichte, bliadhnanach air ais, air eòlas na bu dlùthe a chur air, nuair a fhuair mi còthrom air làmh a bhith againn an obair an "Ionmhas 'Ghaidhealtachd" (The Highland Fund). Dh'innis e an oidhche ud mar a chuir tabhartas a charaid nach mairreann, Mgr Herbert Ros, am Fund, mar gum bitheadh, air a chasan, agus mar a thug an riaghaltas obair eile dhaibh diòlach an "Treasury Loan Scheme." Tha an dà sheama a' dol air adhart taobh ri taobh ri obair a' Bhùird mhòir, agus tha Mgr Rollo fhathast na fhear-cathrach air an "Ionmhas."

Thug e tarrainn air a' ghearan a bha ri chluinntinn mu na Bhòrd, ach cha robh aithreachas sa bhith air. Mar chomharradh air luchd na bhaid iad a' deanamh, dh'innis e mu na Suanicinn a thàinig an t-seachdain ud fhein a dh' fhaicinn de dh'ionnsachaidh iad bho Alba. Cha do chòrd beachdan "Sruth" mu na Bhòrd ris agus cha robh e a nise a' ceannach "Sruth" idir. Thuir e nach bh' bheag an cuideachd a thug am Bòrd do 'n Chomunn Ghàidhealtachd mar tha. Ged a bha deagh-ghean aca ris a' Chomunn fhathast, cha robh barantas againn gum maireadh seo gu siorraidh.

* * *

21/2/69

A nise air ais seachdain gu dinnear bhliadhnaidh eile, crùinneachadh a' Chlub Oiseanach, comunn dhiubhsan a bha uaireigin ann An Comunn Oiseanach Oil-Thaigh Ghlaschu. Fhuair sinn òraid bharrichte an oidhch ud bho 'n Ollamh Martin, fear de luchd-teagaisg nam mata-mataic san Oilthigh. Tha comhlan an roinn nam mata-mataic san oilthigh seo, agus Profasair Rankin air an ceann, aig a bheil fòr-uidh ann an Gàidhlig agus a rinn deagh oidhph air a h-ionnsachadh.

Dh'innis an t-Ollamh Màrtainn sgeul, a bha ir dhòmna-sa cò-dhù, mu dhanamh rathad-iarainn a taobh siar. Tha e coltach gu robh dùil

ris an trac a thionndadh deas aig Loch-Ailleart, le rùn gu rugeadh e Rosbheinn air Loch Muideairt, far a robh bàile-puirt gu bhith. Bra mòran dhe 'n talamh timcheall Rosbheinn aig Profasair Blackburn, a' ionn nam mata-mataic an Glaschu, agus cha robh esan ag iarraidh port no òidhe faisg air. Bha de dh' ughdarras aige na chuir stad air an sheama, agus b'e sin a bu chòirtech gun do chuireadh an bathair-iarainn tuath gu rathad-puirt eile, Malaig. Chual sin mi Chaillean MacLaurin, Manus Mac Illeathain, Dunnedach MacLain, agus Gàidheil eile aig a robh ceangal an coach-ladh dhoighean ri Oilthigh Ghlaschu.

* * *

24/2/69

Bho 'n Chlub gu 'n Chomunn Oiseanach, Bitheadh iad a' cur as leth oileanach a' Chomuin Oiseanach an diugh gu bheil a' Ghaidhlig air fannachadh acasan mar a tha i an aiteachan eile. Di luain an deidh na dinnearach chunnaic sinn nacheil i air falbh buileach oir chuir buidhinn dhiubh air adhart an Aitreab nan Gàidheal dealbh -chluich Ghaidhlig. B'e "An Da Mhàthair" a' thagh iad agus b'e an call nach robh tuilleadh a lathair.

Dh' aidich iad fhéin nach d' rinn iad innse gu leòr mu dheidhinn roimh-làimh agus tha dòchas gun tig iad air adhart a rithist aig an Fhéis Dhramma anns a' Cheitean.

* * *

27/2/69

Bha dusan bliadhna a nise bho na chuireadh Comunn an Dràma Ghaidhlig an Glaschu air bonn. A bharrach air an Fhéis Bhliadhnaidh tha iad a' deanamh oidhph air an oidhe eile a bhith aca cò-dhù de dhrama air choir-eigin.

An uiridh thòisich iad air "Ho-ro-gheallaidh," seòrsa de "shop as gach seid." Cha 'robh mise aige an uiridh ach bha moladh aige na h-uile a bha làthair air, agus fhuair iad talla làn, ni nacheil an còmhnaidh farasda.

Bha an dara "Ho-ro-gheallaidh" ann Diardaoin seo chaidh. Seo gu crìochnachadh aon de na tabhartasan agam fion —

Dà Naidheachd agus Fonn Fìrum farum fìrum farum Hidrum hadrum hè Naidheachd ann an diugh cho math ri naidheachdan an dé.

Is duilich mar a chailleadh clàir

Nan òran uile leinn; Is dh' iarradh orm an diugh mar sin

Na naidheachdan a sheinn. Fìrum farum, etc.

Nochd Riaghladair Aimearg Do Bhrèatainn air mór

Is chualas a' Rhodesia O Mgr Smith gun bhreig Mar dh' fhan na daoine geal is dubh
Cho measail riamh air fhein Fìrum farum, etc.

Aig sruthaibh coimheach Bhà-baloin
A ris gu brònach bochd Shuidh Israelich ag amharc air
An càirdèan air 'ar chroich. Fìrum farum, etc.

Is thàinig tuilleadh Ruisean-ach
Le tacaichean gun dàil Do thrì Czechoslovakia
'G'an dìon, ma f'fhuir, o'n nàmh. Fìrum farum, etc.

Cha robh aon university
An dé ri trod gun bhreig Na students uile g'èisicheadh Ri 'm profeasair an sith. Fìrum farum, etc.

Cò mhìil indèan a' Chunàrd-air?
Sin a' cheist oirnn thall sa bhòs
Thuir Mgr Mac an Fhraoich, B P,
Cò mhìil ach Uilleam Ros!
Fìrum farum, etc.

Ma thachras gun bi 'n QE2
Air fàilleag agus gu tur Bidh Steornabhagh ga h-iarraidh
Aironn aiseag Ulabul. Fìrum farum, etc.

Tha meal - an naidheachd uainn an diugh
Gu Màiri Nic an Tuair A fhuair an clit aig na whist drives
S i n is aig leth-cheud duais. Fìrum farum, etc.

Se sin na naidheachdan le fonn
A th' againn dhuibh an dràst
Bidh' màireach dìreach mar a bha
Ma lorgas sinn na clàir.

Donald MacDonald

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Cost Of New Schools Set-Up Sought

Firm figures on the cost of the reorganisation of secondary education in Sutherland must be submitted before the county council would give the go-ahead, Mr J. P. Whitte, chairman, told the county

finance committee at Dornoch recently: "We shall have to find out what the Scottish Education Department are to give as well," he said.

Mr G. M. Low, the county treasurer, said Farr J.S. School, Bettyhill, which will be upgraded to "O" level, was to be extended in 1969-70 and the new O-level had been held back until 1970-71 and 1971-72.

Earlier estimates were £30,000 plus the cost of a teacher's house (£5,000) for Bettyhill, and at Lairg, over the two years, £160,000 for the school, £5,000 each for teachers' houses and £160,000 for a hostel.

Mr Donald McBain, chairman of Sutherland Education Committee, said the cost of the Farr School extension was now to be just over £10,000 for two classrooms.

Mr J. McLellan, director of education, said one classroom would be provided before the end of the financial year — May 15 — and the second in the next financial year.

Mr McLellan said the education committee had decided they would go ahead with Lairg when the major extension to Golspie High School (now the only full six-year secondary school) and the Farr School extension were completed.

As far as Golspie were concerned, they did not know when that would be. They were only at the planning stage and would be discuss-

ing this with the Department for some months, so they could not give figures.

Giving education expenditure to November 15 last, Mr Low said there was a considerable saving in teachers' salaries — £30,000, but this might not be maintained in the second six months.

Mr Low also forecast that the new rate-support allocation could mean that Sutherland rates would go up by 5jd in the £.

Gaelic Broadcasts

Thursday, 6th March
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

7.00 p.m. "In the Highlands": An all sorts magazine — comment, interview, music and song from Gaeldom (recorded).

6.25 p.m. Se Ur Beatha: Top TV
A friendly sort of competition for the six Gaelic Choirs judged best at the 1967 Mod. To-night's programme presented by The Glasgow Gaelic Musical Association, conductor Eoin Hamilton. Accompanist: Jill Stewart (recorded).

Friday, 7th March
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

6.30 p.m. "Togaibh Fonn" with The Edin Singers — Joan McKenzie, Evelyn Campbell, Mary Sandeman and Iona Macdonald (recorded).

Friday, 7th March
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

Monday, 10th March
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

Tuesday, 11th March
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

3.30 p.m. Na Chnua's a Chuala: James Ross talks about certain areas of the Highlands as they are described in the writings of travellers. 2. The Southern Isles (rec'd).

3.45 p.m. Gaelic Midweek Service conducted by Rev. Donald Budge, Duncannan (recorded).

6.25 p.m. An t-ionnsachadh Og: A new programme about the youth of the Highlands, their work, opinions and leisure activities. Tonight we look at Highland students in Glasgow. Introduced by Effie MacCorquodale (recorded).

Wednesday, 12th March
12.00 noon News in Gaelic.
6.30 p.m. Chanter: A magazine for the piping world compiled and introduced by Seumas MacNeill (recorded).

Thursday, 13th March
12.00 p.m. News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

7.00 p.m. "In the Highlands": An all sorts magazine — comment, interview, music and song from Gaeldom (recorded).

CLUAS RI CLAISNEACHD

Beachdan air Programan Gaidhealach

Ceannaircich

Ceol

Is iomadh fadh a chaidh a sgrìobhadh anns na paipearan-naideachd agus is iomadh beachd a thugadh seachad air an rèidio agus air an telebhisean mu ùmhèinn ann an G.T.C. Sin an cuspair a bh'air a' aire an luchd-seanachais air "Ceann-labhairt" bho chionn seachdain no dhà. Bha na beachdan eadar-dhealachach anns a' choimhstri air am meinichadh, agus cha chuala mi duine fhathast a chuir taobh nan reubalach ann an dòigh cho soilleir agus cho reusanta agus a rinn Mgr. Domhnaill MacGhilleathain a Stafainn.

Còrdadh

An turus mu dheireadh bha "Ceann-labhairt" a' dèiligeadh ri cuspair eile a th' air bhàid an t-uisge air a' Ghaidhealach agus air Feadh na dùthcha. Cluinnear mòran an diugh mu anodh nan Eaglaisean, agus beacaidh ann Profieasair Ruairidh Fionnlaghastan, an t-Urr. Iain Caimeub le tuigse agus le gliocas air a' phuing seo. Dh'fhosgail Fearchar Mac an Toisich am program le iomradh air dealachadh agus dùthachadh nan Eaglaisean, agus chum e gach cùis an òrduh gu sgìleil. (Bha e nach math robh an luchd-labhairt air an cuibheachadh ri ministearan). Thòrric bidh cònsaid air eirigh 'n' phuing seo — an fheadh'ann a tha ag iarraidh Aon Eaglais de'n bhàid gum bheil cèh a' dol an aghaidh an Spioraid Naòimh, a' cur iadsan a' na meach-bhàth mu'n anodh a' smaoinichadh gum beall a' mhuintir a th'air a' shon a' bhath a' chreidimh Phrostanach. Ach air "Ceann-labhairt" bh'ann s'ith agus ceann-còin 'air an cur an gnìomh.

Cluicheadairnan

Chan e a h-uile duine a thionndaidheas rosg no bàrach a Beurla gu Gàidhlig gu sibhualh is gu snasaill. Chaidh na ceudan de laoidhean eadar-theangachadh, ach chan 'eil an cumadh Gàidhlig gu ming ach mi-nadurra. Ach ma leughas sinn na sonaidhean aig Shakespear mar a chuir Uisdean Laing ann an Gàidhlig iad, 's ann a chanadh duine gur e fìor Ghaidheal a bh'ann am bàrd Stratford. 'Se eadar-theangachadh cùramach agus fileanta mar sin a rinn Fred MacAmhlaigh air an dealbh-cluic aig W. W. Jacobs a thàinig a mach bho chionn ghòird. De na h-actairean chuirfian Niall MacGhille-ùmhinn air thoisich air càch red nach robh mòran aige ri ràdh.

Ann an iomadh ceàrn de na h-Eileanan an Iar, agus ann am beagan àiteachan air tìr-mòr na Gàidhealtachd tha funn nam sal air an seinn anns na h-Eaglaisean 'sa t-Sean-Ùgh. Tha drùdhadh iongantach 'san t-seinn sin. Dh'innis an t-Urr. Uilleam MacMhathain dhùin air an t-seachdain-sa chaidh mar a fhuair cuid de na funn Gàidhlig an cruth a th'aca an diugh. A h-uile turas a tha Mgr. MacMhathain a' craobh-sgoileadh tha na th-aige ri ràdh lan bhrìgh, agus cha robh am program sin d'ad air deirceadh. Cuiridh Gàidheal a tha cleachtid ris an t-seann nòs an aonta ris a' bheachd a thug e seachad air an trauilleadh de'n fhonn "French" a chluinnear aig gach Mòd. 'Nan biodh muinntir a' Mhòd cho eudhor as leth dualchais nan Gàidheal 's a tha iad a cumail a mach," ars Mr. MacMhathain, "cha toireadh iad gnòis dh'an a leithid bliadhna an deidh bliadhna." Tha eòlas aige air ceòl na Gàidhlig nach eil aige mòran, agus bha a smaoinich ann air an cèll ann an ainnt ghrrinn. Ms' a thubhairt Mgr. MacMhathain tha cuid de na seann fhuin (e.g. "Dundee") a' dol a cleachdadh. Dhèanadh e dol an cumadh am BBC seòl Phonn air an rèidio o àm gu àm.

MAOLDONACH

SNP Resolution

On Wednesday, 26th February, the Spear/Roy Bridge Branch of the SNP passed the following resolution at a special meeting — "That Spear/Roy Bridge Branch of the SNP expresses sincere sympathy with Mr Eoghain MacLacLainn in his stand against the destruction of the native language and culture in South Uist.

"This stand, made necessary by the studied failure of the of the London Government to provide separate schooling facilities for the children of the non-gaelic speaking families at the Rocket Range — soon greatly to outnumber the island children at the school — must be applauded by every fair minded person. "Where-ever the English language and culture of service children stands in the least danger of being swamped — as in Germany — special English classes and schools are provided by the authorities.

"Why not in Uist? . . . where a language and culture, older, more beautiful and more meaningful to many of us than English will ever be, stands in deadly peril? "Must we constantly remind ourselves that no London Government is our Govern-

SANDEMAN SCOTCH



The King of Whiskies

Sar Uisge beatha de chliu sonraichte

"Rìgh nan Uisge Beatha"

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PLACES OF INTEREST:

THE KIRKS AT REAY, DUNNET AND CANISBAY



CHURCH AT DUNNET

Scotland has a great heritage of church architecture. Nowhere, however, is this more apparent than on the extreme north coast of Caithness. Three churches, in particular, are delightful and well worthy of attention.

by Gilbert T. Bell

On holiday in Caithness a few years ago I discovered three gems and that holiday instead of being the usual 'pub crawl' became a 'church crawl.'

Canisbay Kirk is not far from the Last House at John o'Groats. Oblong in plan with north and south transepts, Canisbay is extremely odd being

responsible for further alteration. (Blanc is perhaps best known for his Coats Memorial Baptist Church in Paisley which should be seen at the first opportunity.) Canisbay with its charming gabled tower and dormer windows is simply a delight. Inside the kirk a Renaissance monument is of interest while in the kirkyard are many interesting old stones.

Dunnet Kirk has also a charming little gabled tower and it has been suggested the tower may be as old as the 4th century but this I doubt very much. The church is much squatter than Canisbay and less impressive but is none-the-less a most interesting and attractive little 17th century church, though restored and enlarged in 1837. Timothy Pont, a cartographer, was minister here from 1601 to 1608 and his revised drawings were used in Blanc's Atlas of 1654, published in Amsterdam.

Not far from the Atomic Energy Establishment at Dounreay is the quaint and beautiful little Kirk of Reay, built in 1739. Harled like the other two churches, Reay has a delightful bell tower with pyramidal roof and ball finial, with stone steps leading up to the tower. This church, like many others, may well incorporate earlier bits of building, and it has later additions, the last of which was the insertion of the Gothic window in 1933. It really is a most

The Industrial Scene

by DEARGAN

COUNTERFEET

It is probably not fully realised just how much the Highland Board, through the spending power of its staff, has contributed and does contribute to the economic well-being of Inverness. In 1967, for instance, the Board paid out £85,000 in salaries and wages to its staff. In 1968 the total may well have reached £150,000 but this cannot be confirmed as the annual report is still in preparation. However, recently information on present staff numbers was released. Last week, a question by the Earl of Cromartie elicited the reply from Lord Hughes that there were 154 permanent and 14 seasonal staff in the employment of the Board at the end of February 1969. This contrasted with 84 permanent and 5 seasonal in January 1968.

What was not revealed, unfortunately, was exactly how the staff are allocated to the various tasks in the Board. Clearly the importance placed on the various responsibilities will be measured directly by the number of staff involved in them. From various sources we gather that the following allocations are approximately correct. With the mushroom growth of the Board staff these figures do not remain static for long.

Administration (including typist's pool) — 60.
Grants, Loans and Finance — 45.
Agriculture and Fisheries Developments and Projects — 20.
Tourism and Transport Developments and Projects — 11.

picturesque church.

These churches all have a sturdy and simple sincerity which one feels God's House ought to have. In much of our present day church architecture we attempt to capture some of the simple splendour of these little architectural gems in Caithness. Next time you pass by stop the car and take a look at these three warm, friendly unassuming little churches.

Planning — 10.

Publicity — 6 (confirmed)

Industrial Promotion — 2 (confirmed).

Not counting 4 full-time and 2 part-time Board members it appears that a staff of 105 'administrators' are required to support the activities of 42 Developers, Planners and Promoters and a further 6 to publicise what they are doing.

It has often been said in public, not only by the various spokesmen that the Board has, but also by the chairman himself, that the promotion of manufacturing industry is the third main prop of the Board's policy. In the official jargon of the Board's hand-out, the Developing Sixth, one reads "The Board increasingly regards it (manufacturing industry, as the most urgent of all relative to the need to stem a substantial proportion of the emigration of talented sons and daughters from the area." The publication continues "The Board see it as their clear duty to make sure that this most important and most deficient element in the Highland economy is furnished and have undertaken to devote 'a substantial proportion' of that effort to that end.

(Continued on next column)

Centralised Market Prospect Is Worrying Some Skye Crofters

Crofters of remote Glendale, in North-West Skye, are worried by a proposal—first put forward nearly two years ago at a meeting of the Skye Crofters' Union—to scrap local cattle markets in favour of a centralised market in Portree, nearly 40 miles away.

Many believe this scheme is now about to be forced on them without their having a chance to air their grievances.

Transport to and from Portree would be the greatest difficulty for such a scheme; they claim, especially as many of the crofters are either elderly or widows.

At present there are two twice-yearly markets held in the

Mod Ionadail Obairheadhain

Bidh Mod Ionadail am Baile Obairheadhain am bliadhna rithist. B' ann an uiridh a chumar 'a' bheadh Mod 'sa bhaile agus bhua na h-ùibhir de cho-fharpuisich ann a' gum b' fìneadar da latha ghabhail iutha.

Mhìnich seo a' chomhaille gu feuchainn am bliadhna agus bidh am Mod ac air an 20mh san 11mh latha de 'a' Og-mhios.

Tha dithis a stigh airson nan co-fharpuisich mu thrath agus tha dochas gum bi air-eamh mhòr ac am bliadhna rithist.

'Se Comhairle a' Bhaile tha cuir am Mod seo air adhart agus a' seasamh na cosgais air a shon mar earrainn de'n Fheidh mhor a tha lad a cuir

A letter from the BBC Director of Engineering to Mr Russell Johnston, M.P. for Inverness-shire, who has been urging the extension of BBC2, states that all their available finance, manpower and planning resources are applied to construction of the huge network of new transmitters for BBC2.

For once we can see just what these words mean and how important the manufacturing industry is to the Board. Out of a staff of 168 only 2 people (the Depute Chairman) are involved in Industrial Promotion. A substantial proportion indeed.

area, in Glendale itself and in Lonmore eight miles away.

At a recent meeting of Glendale crofters, Mr John Macdonald, Milovaig, stated that cattle could be walked easily to the local markets and if the price was not right walked home again.

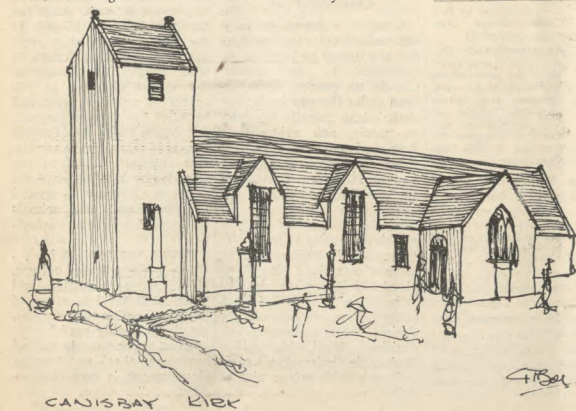
If they had to be taken 30 or 40 miles to Portree, he added, crofters would be at the mercy of the dealers.

'Officials of the Skye Crofters' Union claim that the Glendale crofters' concern is unfounded.

"This proposal came up in 1967 and hasn't been discussed since," stated union secretary, Squadron Leader D. J. Tinker, Dunvegan.



partly mediaeval though largely 18th century as we see it today. It was altered in 1833 and in 1891 the architect Hypolyte J. Blanc was thought to have been



CANISBAY KIRK



A local roadside cattle market in Skye. Will these disappear soon?

£11,000,000 Hydro Project For Inverness-shire

An £11 million hydro electric and pumped storage scheme for the Foyers, Inverness-shire, area, has been confirmed by Mr William Ross, MP, Secretary of State for Scotland.

Details of the Scheme prepared by the North of Scotland Hydro Electric Board and known as the Foyers project, are given in a White Paper published on February 20 by H.M.S.O. The catchment area for the new development covers 98 sq. miles and includes the waters of Loch Mhor, the Rivers E and Feichlin and the Alt Breinaig and their tributaries.

The scheme provides for the use of an upper reservoir formed by the adaptation of three existing dams at the south-western end of Loch Mhor formerly used by the British Aluminium Company as a reservoir for a power station. It is also planned to build two aqueducts or lines of pipes and a combined pumping and generating station. The estimated cost is £11,700,000 and employment for a peak labour force of 500 is expected to be provided during construction.

Designed to meet the growing demand for power in the North of Scotland, the project's combined pumping and generating station, to be built on the shore of Loch Ness, will use off peak electricity from other power stations to pump water from Loch Ness to the reservoir of Loch Mhor. Water will then be drawn from the reservoir to produce supplies of electricity when needed to meet peak load demands. Additionally, the natural flow of water

from the catchment area will be used to generate electricity by conventional hydro electric means using the same plant. The power station will have an installed capacity of 300,000 kw. Output of power will average about 400 million units of electricity per annum — about 295 million units from pumped storage and around 105 million units from the flow of water from the catchment area.

To avoid any adverse effects on the flows in the River Ness, by-pass gates will be provided at the south-eastern end of the existing weir at Dochfour at the outflow from Loch Ness.

The scheme also provides

CORPACH LIGHTING

Following representations about the poor state of the lighting on the main road through the village of Corpach, and the risk of accidents, particularly to children going to school, Mr Russell Johnston, Liberal MP for Inverness-shire raised the matter with Lord Hughes, the Under Secretary of State responsible.

Mr Johnston said last week:—"I am very pleased to have had a reply from Lord Hughes indicating that a scheme for modernising the lighting on the main road through the village has now been included in the Scottish Development Department's provisional lighting programme for 1969-70."

for a short diversion of the public road from White Bridge to Errogie.

The Secretary of State's Amenity Committee were consulted and had no observations to make on the general effect of the scheme. They did however say that they might make recommendations later on such matters as any surface aqueducts or switching station enclosure, the siting and surface treatment of spoil dumps, design of the generating station and the intake/outfall works on Loch Ness-side.

A number of recommendations were made by the Secretary of State's Fisheries Committee in the interests of fish preservation and these are detailed in the White Paper. All the recommendations were accepted by the Board.

Five objections were lodged against the scheme, but were withdrawn as a result of negotiations between the objectors and the Board.

From our Eire Correspondent

FARM REDUCTIONS

It is found that most of the farms in Western Europe are unacceptably small. The average size in the Common Market countries is 27 acres, compared with 40 acres in Ireland and 67 in Britain.

Dr Mansholt has proposed a number of minimum sizes which his plan would allow for farms. A farmer growing grain or root crops would need at least 200 to 300 acres.

A dairy farmer would need at least 40 to 60 cows. A beef farmer would need at least 150 to 200 animals. An egg farmer would need at least 10,000 laying hens, and a poultry farmer a turnover of at least 100,000 birds a year. A pig breeder would need at least 450 to 600 pigs.

Boyd points out that most countries, like Ireland, have found that the system of price support by taxation does not provide the answers. This aid has not helped the lot of the small farmer but merely aggravates the problem by giving aid to product instead of man.

"It is generally recognised that new jobs in manufacturing and services will continue to attract workers from the land. But if over a period of about 10 years we want to raise the farmer's standard of living enough for the present leeway to be made good, then the annual reduction in the farm population will have to be raised slightly," says Mansholt.

He suggests that farmers over the age of 55 be offered attractive pensions and that younger farmers be encouraged to leave farming by means of financial assistance or training for other jobs.

Recent Tinkering With The Crofters Acts

In the olden days oddities in the law or its administration were known as Lagh Sgìre Mo Cheilligh or the law of St Cel-lach's Parish. In this imaginary parish idiotic laws were enacted and courts passed absurd judgements. The jokers of old would have found plenty for their wit in Section 8 of the Law Reform (Miscellaneous Provisions) (Scotland) Act 1968.

This enactment was rushed through Parliament last year without consultation with the Federation of Crofters Union. It purports to bring the law of intestate succession to crofts into line with that for other properties and is doubtless part of current fever to bring "the crofters law into the ordinary legal structure of the country."

The law as it stood formerly provided that on intestacy the crofter's heir-at-law (commonly his oldest son) succeeded to the croft. There were of course hardships to widows and to younger sons who had remained at home to work the croft and rear a family.

Now all the heirs (commonly a crofter's children) will be in the running for the tenancy. Since only one person can be the tenant of a croft only one of the heirs can take up the tenancy of the croft. The executor will select which of the heirs is to succeed and of course he himself will be in the running because if he were not one of the heirs he would not be appointed executor by the Sheriff. After selection the executor must have the fixed equipment, popularly termed "the improvements," valued and proceed to recover the amount thereof from the heir selected and then divide it amongst their heirs including himself.

Here he will come up against a snag as is forecast in the General Note in the statute "the old problem of the proper value of a crofting tenancy and how to ascertain it will become much more acute now that the value may have to be divided between the members of the family."

In fact valuation will be impossible. The law is that the only body competent to value improvements is the Scottish

Land Court and this they can only do at an outgoing. The death of a crofter does not constitute an outgoing so that Land Court cannot act. No other party or body is competent in their place neither Crofters Commission, Sheriff Court, Court of Session, Estate Duty Office, District Valuer, banker, factor, lawyer or executor.

That being the case an executor can nominate himself as crofter in succession object to any valuation being attempted and refuse to pay anything. Similarly a person selected by the executor could object and refuse to pay.

Again the person selected, be it the executor himself or another of the heirs, could eject a son who had remained at home to run the croft and rear his own family. Similarly a daughter who had sacrificed her career to look after the old people could be put on the road.

There are endless possibilities too, arising from the human failing of spite in the unusual procedure of an executor being empowered to select.

When the Federation of Crofters Union protested to Lord Hughes, Under Secretary of State for Scotland on the lack of consultation Lord Hughes stated that he had consulted the Crofters Commission and that "consulting the Crofters Commission is the next best thing to consulting individually every crofter in the Highlands." The Federation disagreed and maintained that the history of the Commission is in glorious evidence that the medicine they think good for crofters is neither palatable nor beneficial.

It would appear that the long suffering crofters' law is in fact being brought into the ordinary legal structure of Sgìre Mo Cheilligh.

There are some who believe that this sort of legislation will destroy in time the whole social structure of the crofting townships.

There are some who say that this would be most acceptable in certain quarters of St Andrew's House.



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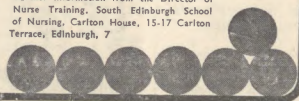
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AG IONNSACHADH NA BRUIDHNEAMAD GAIDHLIG

(Let us speak Gaelic)

Lesson 11

Translation

1. Here is Mary. What is she doing? She is leaving the house. She is saying "Goodbye" to her mother. Where is she going? She is going to school.

2. Mary met Una on the street. She said "How are you?" to Una, and Una greeted Mary.

3. Mary is going to school. Una is going to school also. The two of them are walking to school. They are walking on the pavement.

4. Mary reached the school. Una reached the school also. When they arrived at the school they met Peggy. They said "How are you?" to Peggy. Peggy said, "I am well thank you; how are you?"

5. Now the three girls are leaving the school. When they were leaving, the three girls bade their mistress farewell.

6. Mary reached the house. She knocked at the door. She opened the door and she went in.

A simple conversational course for beginners



1

Seo Màiri. Dé tha i a' deanamh? Tha i a' fàgail an taighe. Tha i ag ràdh, "Beannachd leibh" ri a màthair. Càite a bheil i a' dol? Tha i a' dol do'n sgoil.

Choinnich Màiri ri Una air an t-sràid. Thuir i "Ciamar a tha thu?" ri Una agus chuir Una fàilt air Màiri.



2

Tha Màiri a' dol do'n sgoil. Tha Una a' dol do'n sgoil cuideachd. Tha an dithis aca a' coiseachd do'n sgoil. Tha iad a' coiseachd air a' chabh-sair.

3



4



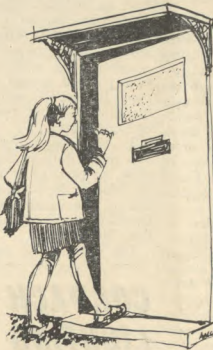
Ràinig Màiri an sgoil. Ràinig Una an sgoil cuideachd. Nuair a ràinig iad an sgoil choinnich iad ri Peigi. Thuir iad "Ciamar a tha thu?" ri Peigi. Thuir Peigi "Tha mi gu math, tapadh leibh; ciamar a tha sibh-fhèin?"

5

A nise tha na trì caileagan a' fàgail na sgoile. Nuair a bha iad a' falbh, ghabh na trì caileagan beannachd leis a' bhana-mhaighstir.



Tha na leasan seo air an ullachadh gu cuideachadh le luchd-teagais is luchd-ionnsachaidh.



6

Ràinig Màiri an taigh. Ghnog i aig an dorus. Dh' fhosgail i an dorus agus chaidh i a stigh.

LEUGHADH

Tha Màiri a' dol do'n sgoil. Tha aice ri coiseachd do'n sgoil. Mus do dh' fhàg i an taigh, ghabh i beannachd le a màthair. Choinnich i suas an t-sràid.

Air an rathad do'n sgoil choinnich i Una agus Peigi. Chuir iad fàilt air a' chabh-sair. Bha an sgoil air taobh eile na sràide.

Nuair a bha iad mu choinneamh na sgoile stad iad aig oir a' chabh-sair. Sheall iad deas is eil agus deas a rithist. Bha carbàdan de gach seòrsa a' ruith suas is suas air an t-sràid. Nuair a thàinig bristeach air an t-sruth chardan, choinnich a' chlann a null gu taobh eile na sràide. Ràinig iad an taobh eile gu sàbhalte.

Bha a' bhana-mhaighstir gan coimneachadh aig dorus na sgoile. "Madainn mhath, a chailleagan," arsa a' bhana-mhaighstir. "Madainn mhath a bhana-mhaighstir," arsa na caileagan. An uairsin chaidh iad uile a steach do'n sgoil. Bha iad anns an sgoil fad an latha.

Aig cèithir uairean feasgar fhuair iad dhachaidh as an sgoil. Mus do dh' fhàg iad an sgoil ghabh iad beannachd leis a' bhana-mhaighstir sgoile.

Nuair a ràinig Màiri dhachaidh ghnog i aig an dorus. An uairsin dh' fhosgail i an dorus agus chaidh i a stigh.

FACLAN

a' fàgail, leaving (a' fàgail an taighe, leaving the house), ag ràdh, saying (ag ràdh ri, saying to), beannachd leibh, goodbye, beannachd, blessing; leibh, with you) choinnich, met

Una, Winifred

choinnich Màiri ri Una, Mary met Winifred

sràid, (a) street (air an t-sràid, on the street)

thuir or thubhairt, said

ciamar, how?

ciamar a tha thu, how are you?

thu, you

chair, part, sent

fàilt or fàilte, greeting, salutation, welcome

chuir Una fàilt air Màiri, Winifred greeted Mary

cuideachd, also

an dithis aca, the two of them

cabhsair, pavement (air a' chabh-sair, on the pavement)

ràinig, reached

nuair, when

iad, they

Peigi, Peggy

mi, I

gu math, well (Tha mi gu math, I am well)

tapadh leibh, thank you

sibh, you

sibh-fhèin, yourselves

ghabh, took

ghabh iad beannachd leis a' bhana-mhaighstir, they said (bade) good-

bye to the (school) mistress

a' falbh, going away

ghnog, knocked

dh' fhosgail, opened

chaidh, went

tha aice ri coiseachd, she has to walk

mus, before

mus do dh' fhàg i, before she left

ghabh i beannachd le a màthair, she said goodbye to her mother

choinich i, she walked

chuir iad fàilt air a chéile, they greeted each other

an t-rùir aca, the three of them

uile, all

air taobh eile na sràide, on the other side of the street

eile, other

stad iad, they stopped

oir, edge

air a' chabh-sair, the edge of the pavement

sheall iad, they looked

deas, right

is, and

chìl, left

a rithist, again

carbaid, vehicle (carbaidan, vehicles)

de, of

gach, every

(Continued on next page)

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AIDHLIG

seórsa, kind
de gach seórsa, of every kind
a' ruith, running
síos, down
suas, up
síos is suas, up and down
tháinig, came
bristeadh, (a) break
struth, stream
air an tsruth charbadan, on the stream of vehicles
clann, children (a' chlann, the children)
a null, over, across
gu, to
taobh eile na sráide, the other side of the street
gu sábháilte, safely
goin cinneadh, meeting them
dorus na scoile, the school door
madainn mhath, a chaillean, good morning, girls
arsa, said
an uairsin, then
a steach, in, into
fad an latha, all day
aig ceithir uairean feagar, at 4 o'clock in the evening
fhuair, got
dhachaidh, home, homeworks
as, from
an do choisich Máiri, did Mary walk?
sus an t-sráid, up the street
cú, who?
thachair, met
oirre, on her
cú thachair oirre, who met her?
rinn, did, made
dé rinn iad, what did they do?
a' gluasáil, moving
de gach seórsa, of every kind
cúin, when?
an d'ráinig iad, did they reach
gu, until
an deachaidh iad, did they go?
chaidh, went (affirmative answer to "an deachaidh")
dé cho fad 's a bha iad, how long were they
gu, until
an d'fhuair iad a mach, did they get out?
nuair a sgail an scoil, when the school dispersed
cómhradh, conversation
eadar, between
tapadh leis, thank you (familiarily)
direach, just, straight
an toigh leat, do you like?
's toigh, yes (affirmative answer to "an toigh")
's toigh leam an spóil, I like the school
thusa, you (emphatic form)
mise, I (emphatic form)

meas ort, hurry up
eas, or maza, then, e.g. great ort, maza, hurry up, then
mus bí sinn fadach, in case we shall be late
fadach, late
cha bhí sinn, we shall not be (cha bhí, negative answer to "am bí")
's fagsáil, opening
naoi, uairean, nine o'clock
fhathast, yet
chan eil e ach, it is only
fíchead, twenty
fíchead míonaid gu naoi, twenty minutes to nine
míonaid, (a) minute
sinn, we
tha againn ri coiscedh, we have to walk
gu ceann shuas na sráide, to the upper end of the street
feumaidh sinn, we must
feumaidh sinn cabhag a dheanamh, we must hurry up
stad, stop!
solus, light (solus is trabaigh, traffic lights)
dearg, red
feumaidh sinn fuireach, we must wait
gus an atharraich iad, until they change
uaine, green
sín iad a nise, there they are now
faodaidh sinn, we may
a dhóil, to go
air adhart, forward
faodaidh sinn a dhóil air adhart, we may proceed

CEISTEAN AIR UILLEAM

- Anna—Cáite bheil Máiri a' dol?
Uilleam—Tha i a' dol do 'n spóil.
A—An ann a coiscedh do 'n spóil a tha i?
U—S'ann.
A—D'é rinn Máiri mus do dh'fháil i an taigh?
U—Ghabh i beannachd le máthair.
A—An do choisich Máiri suas an t-sráid?
U—Choisich.
A—Cú thachair oirre air an rathad do 'n spóil?
U—Tháinig Ura agus Feig.
A—An do chuir iad fáil air a chéile?
U—Chuir.
A—Cáite an do choisich an tríúir chaillean?
U—Choisich iad air a' chabhsáir.
A—Cáite an robh an spóil?
U—Air taobh eile na sráide?
A—Nuair a bha iad mu choinneamh na scoile, dé rinn iad?
U—Ráinig iad.
A—D'é rinn iad an uairsin?
U—Sheall iad deas is cll agus deas a rithist.
A—D'é bha a' gluasáil síos is suas air an t-sráid?
U—Bha carbadan de gach seórsa.
A—Cúin a choisich na caillean a null gu taobh eile na sráide?
U—Nuair a tháinig bristeadh air an tsruth charbadan.
A—An d'ráinig iad an taobh eile gu sábháilte?
U—Ráinig iad.
A—Cú a bha gan cinneadh aig doras na scoile?
U—Bha a' bhana-mhàistir spóile.
A—D'é thuir a' bhana-mhàistir ris na caillean?
U—Madainn mhath, a chaillean.
A—D'é thuir na caillean?

(Continued on next column)

Gaelic Lesson

An advanced course for those preparing for O Grade and Advanced Grade examinations

Lesson 11

SIMPLE PREPOSITIONS (Contd.)

In addition to the four Simple Prepositions that govern the Genitive Case (thar, ré, chun and tríd—already dealt with), there are other four that govern the Nominative (Accusative) Case; viz: eadar, seach, agus, and mar (with the Definite Article). e.g.:

1. Seas eadar a' bhó agus a' chreag. Stand between the cow and the rock.
2. Na tig seach an doras. Don't come past the door.
3. Fuirich agus a' mhádainn. Wait till the morning.

4. Chaidh é fodha mar a' chlach. He sank like the stone. (mar chloich—like a stone).

The preposition gun used to govern the Accusative — e.g. duine gun chiall.

The following prepositions cause aspiration: (of), do (to), fo (under), gun (without), (bh) (from), mar (like), mu (about), roimh (before), thar (over, across), troimh (through); e.g.:

Thug mi utrach de chlachan do Fhionnghaig 's chuir e fo thobhta — chroinn iad gun fhacal a rídh. Sheol sinn bhó chuide a' Fhuir mar mhéirigh mu mheadhonn oidhche, 's chaidh sinn thoirne Chaois a' Bhréag 's thar chuain chun na Mórthír roimh bheul an latha.

N.B. Reduplication, familiar in an (in), is common in spoken Gaelic; e.g. fada bho 'n a' bhaile (the Definite Article is repeated): pios dh' n an fheoil; fo 'n a' bhórd; dha 'n an eilean; mu 'n an t-sroinn; roimh 'n an uair; troimh 'n a' chreig, etc.

Leughadh

An Cuilean Dubh

Is minig a thuir m' athair gur h-e spealg de'n droch spiorad a bha ann a' chuillean dhubh againn, agus gu dearbhadh cha robh e cearr. Tha an creutair ud air a' h-uile bróg a thas ann an tigh a mhilleadh; tha e an Impis a' carcan a' chur as an rian, agus chan ann uair no dha a theab e an t-earball a thoirt as a' chat.

Ach 's' bha éibhinn leamsa nuair a chitinn e cagnadh brógan duine eile, ní nach robh idir ainneamh. Bha mise lán chinnteach nach fhaigeadh e gréim air na brógan sgansa co dhúibh. Ach feuch thusa ríri! Aon lá fhuair e gréim air mo bhrógan Sábid, agus nuair e bha e deiseil dhúibh cha de anadh iad brógan seachdainne fhéin.

Chuir an cuilean beag a' chlach mhullach air a' chéis an lá tháinig an ministeir air chuir. Nach ann a' fhuairdeach e fo'n bhórd a' cagnadh a' ministeir. Cha mbór nach deach mo mháthair seachad ann an laige; leum m'athair chun a' choin, leum an ministeir chun na haide, agus thug m'athair eile ormsa teichead.

Cha robh dol as sig a' chuillean bhochtán gin tróth so. Am proba na síla bha m'athair síos an cnoic agus an cuilean aige ann an tigh a' dhruim. Ach cha táinig crioich lá a' chuillean fhathast. Cha b'fhada gu na thill e 'n ruth dhachaidh, agus m'athair air a sháil. Bha e an déidh toll a dhéanamh ann a' phoca. Tha an cuilean dubh beo fhathast, ach chan fhaca sinn an ministeir bho'n lá úd.

Oran

Léodhas Mo Ghráidh

(Sung by Kitty MacLeod on Gaelfonn Record GLA 2501)

1. Seinnidh mise rann air an fhonn so an drás.
Bu toigh le ar sinneir, b' iad laoch na beanann árd.
'S a' chaidh do thír nan Gáidheal mo spéis-a bíd buan,
'S dh'an an eilean laigheas álainn 's a' chéarnaidh mu thuath—
Léodhas mo ghraidh.
2. Nuair dh' iadhas ceò na h-oidhche 'an glinn 's air na bláir.
Gur sámhach is cúlín iad 's gach dúll ann 'námh.
Gur bhristeadh air an t-sámharach ach dún collich-raidh
Anns an eilean laigheas álainn 's a' chéarnaidh mu thuath—
Léodhas mo ghraidh.
3. Tha Steórnbhagh álainn nan spraid is nam bùth.
'S Gearradh-cruaidh nan ullt is nan colltean tha dlùth:
An caireal 's' bódhche, 's' prís an Tòb-tuath,
Anns an eilean laigheas álainn 's a' chéarnaidh mu thuath—
Léodhas mo ghraidh.
4. Cha tréig mise Gháidheil fhad 's 'n d'an domh bhith beò:
Car son a dhéanainn tair air mo chánan 's mo chéid?
An cianan glan báidheil o m' mháthair a fhuair
Anns an eilean laigheas álainn 's a' chéarnaidh mu thuath—
Léodhas mo ghraidh.

- U—Madainn mhath, a bhana-mhàistir.
A—An deachaidh na caillean a' seach do 'n spóil?
U—Chaidh.
A—D'é cho fad 's a bha iad anns an spóil?
U—Bhá iad anns an spóil gu ceithir uairean feagar.
A—An d' fhuair iad a mach aig ceithir uairean feagar?
U—Fhuair.
A—An deachaidh na caillean dhachaidh nuair a sgail an spóil?
U—Chaidh.
A—An deachaidh iad beannach leis a' bhana-mhàistir spóile mus do dh' fháil iad an spóil?
U—Ghabh.
A—D'é rinn Máiri nuair a ráinig i an taigh?
U—Ghnoig i sig doras an taighe.
A—An do dh' fhogail i an doras?
U—Dh' fhogail.
A—An deachaidh i a staigh?
U—Chaidh.

COMHRADH EADAR MAIRI AGUS UNA

- Máiri—Clamad a tha thu an duigh, Una?
Una—Tha mi gu math, tapadh leat, a Mháiri.
Máiri—Cáite a bheil thu a' dol an dráda?
Una—Tha mi díreach air an rathad do 'n spóil.
Máiri—An toigh leat a' dol an spóil?
Una—S' toigh leam an spóil gheall. Cáite a bheil thusa a' dol an dráda, a Mháiri?
Máiri—Tha mise cuideachd air an rathad do 'n spóil.
Una—Greas ort, matha, mus bí sinn fadál.
Máiri—Cha bhí, cha bhí; chan eil an spóil a' fogsaidh gu naoi uairean agus chan eil e fhathast ach fíchead míonaid gu naoi.
Una—Tha againn ri coiscedh gu ceann shuas na sráide. Feumaidh sinn cabhag a dheanamh.
Máiri—Stad; seol solus na trabaigh; tha iad an dráda aig dearg.
Una—Feumaidh sinn fuireach gu an atharraich iad gu uaine.
Máiri—Stad; seol solus na trabaigh; tha iad an dráda aig dearg.
Una—Sín iad a nise aig uaine; faodaidh sinn a dhóil air adhart.

NIONAG A' GHINN DEIRG

Part 2

Chunnaic na aig bha gearradh na coille e, ar fhuir bhà gearradh a' tighinn faisg air an rathad; ruitis eusan mar sin an measg nan craobh air an taobh eile 's chaidh e am falach. "Bídh i agam fhathast," thuir e ris fein.

Cho luath sa chaidh na fir seachad chaidh an madadh-allaidh air ceum goirid gu taobh na h-aibhne. Cha b'fhada bha e ruigheach an taighe. "Saoil am bhéil an t-secanmhair a stigh," ars e san.

Bha an doras duine. Ghnog e, ach 'na robh gluasaid sam bith a stigh. Ghnog e a rithist, uair is uair, ach cha d'fháinig duine dh'fhogail an dorus dha. Thug e putadh dh'an chomhla, 's thug e suil a stigh. Cha robh an t-secanmhair ann idir. Bha an leabaigh ann 'n do chadail i gun charadh. Bha a currachd-oidhche air cathair ri taobh na leapa.

"Bídh iad agam le Cécile," ars am madadh-allaidh. Chaidh e stigh 's dhuin e an doras na dheidh. Chuir e currachd-oidhche na sean-mhnatha m'a cheann, 's chaidh e na sheicheadh san leabaigh. Sgòil e plaide thairis air fhein air dhòigh 's nach bioda' adann ri fhàicinn, agus laigh e cho socair sa b'urrainn aige.

Cha b'fhada gus an cual e cuid-eigin a coiscedh. Is math a bha fios aige co bha ann. An deidh sin thainig ghog beag aig an doras. "Co 'tha sud?" ars e; agus d'fhuireach e ri bruidhinn coltach ris an t-secanmhair.

"Mise th'ann, a sheanmhair! Nionag a Chinn Deirg." "O, nach mi tha toichte gu d'fháinig thu," ars am madadh-allaidh. "Fosgail an doras, a ghaoil, 's thig a stigh." Dh'fhogail Nionag a Chinn Deirg an doras agus chaidh i stigh. Gunnaic a an madadh-allaidh anns an leabaigh, ach shàid leatha gu'm b'e bh'ann a seanmhair.

"O, a sheanmhair, ge de tha cur oirbh?" ars ise. "Thuing mise nall le bonnach matá, milis, gu bh'agair air dinneir na Domhnaich."

"Bu tu fein an nighneach choir," ars am madadh-allaidh. "Thig a nall gu taobh na leapa, 's bu'g faic mi t'adann luraça, boidheach."

Chaidh Nionag a Chinn Deirg a null faisg air an leabaigh. Bha an t-eagal oirre, ged nach robh fhios aice c'ar-son. Bha am madadh-allaidh na laighe ghe shochair. "Feuch dhomh do lámá, a thasgaidh" ars e san. "O, a sheanmhair, ge de chuir an tuchadh sin oirbh?" ars a Nionag a Chinn Deirg. "Cnatan a ghabh mi, a ghaoil; cnatan a ghabh mi."

"Ach gu de tha fagail ur suilean cho biorrach?"

"Is ann mar sin a's fhear a chit iad thusa, a gairadh."

"Gu de tha fagail ur lámhan cho fada?"

"Tha iad mar sin air son thusa, 'ghaoil, a phasgadh 'na m' uchd." Bha Nionag a Chinn Deirg (Continued on Page Nine)

Highland Development

Is Community Development Necessary?

By JIM LOTZ

Part 2

With the 1939-1945 war came a need for raw materials and a new prosperity for the colonies. Cut off from the home country, many colonies had to grow their own food. Tribesmen entered the army and the colonial residents were marshalled to fight a distant enemy. In the Far East, the colonial powers were humbled by the Japanese. The traditional peoples of the world began to see and to understand a new sort of world. Where before they had considered their own cultures to be supreme and their villages to be the centre of the world, the initial contact with white men presented another view of the world, one in which the white man considered his ways and his culture to be superior. Two world wars and a major depression shattered the white man's faith in both his own ability to control said and economic events and in the simple myth of linear progress.

Cultural Relativity

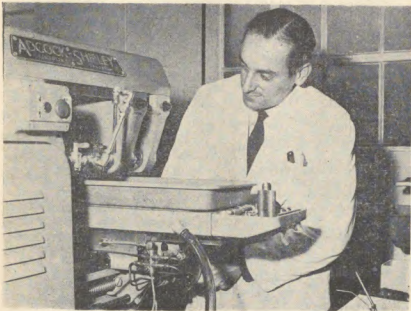
In the post-war world, an Einsteinian view of the world — of the relativity of peoples and cultures existing in their own time-space — began to

peoples ways of organising society that would lessen the stresses and strains brought about in western societies by excessive individualism and an obsession with material gains.

In 1949 the United States woke up to the conditions in the so-called underdeveloped world. As Shannon once noted: 'Underdeveloped areas became a focal point of world interest in 1949 when President Truman gave almost singular attention to their problems in his inaugural address.' The British Colonial system had developed with very few people and with very little money. With the interest of the US in the problems of the underdeveloped world, large funds and big staffs became available to solve the problem of development. Economic materialism, with a heavy ethnocentric bias based on American experience and "know-how" began to loom large in the developing nations as Americans moved in to "help" them.

Self-help

Out of the chaos of the Second World War and the accelerating pace of



Precision Engineering — a new industry for the Highlands producing parts for the computer, aircraft and instrument industries.

develop. Honigmann (1966: 75), discussing the concept of cultural relativity, notes:

Cultural relativity recognises that behaviour is always appropriate to a particular time and place, to a particular system of culture. Many of our ways of doing things have evolved in our culture through hundreds of years. They can't be fully adopted by other people until those people have sufficiently changed their system, their religion, their ideas, their social relationships, in order that the new forms may fit.

In a changing world, there was need, not merely to force new ways on old people, but to attempt to learn from these

change came the new concept of community development. Community development was to solve social and economic problems by setting up systems so that people helped themselves and also managed somehow to co-ordinate things. The concept of self-help keeps popping up in the community development literature. No traditional society was able to function without a large measure of self-help, mutual support and co-operation. The unbridled individualism of twentieth century man makes the idea of self-help attractive. Frequently it is government

agencies and others carrying out community development programmes who have to be taught self-help and co-operation. If nothing else has come out of community development projects since the war, the realisation that traditional societies have self-help mechanisms that existed before the concept of community development was discovered by the western world should now be apparent. The concept of obligation and helping other people, it now seems, is not a luxury — it is a necessary condition for human existence.

Definition

The term "community development" seems to have been first used at a Cambridge Colonial Conference in 1948. At the 1954 Ashbridge Conference, community development was defined as:

A movement designed to promote better living for the whole community with the active participation and on the initiative of the whole community.

This definition was taken over, almost intact, by the United Nations, which defined the process in "Social Progress Through Community Development (United Nations 1955).

Community development can be tentatively defined as a process designed to create conditions of economic and social progress for the whole community with its active participation and the fullest reliance upon the community's initiative.

This definition, suitably modified, is the one that still stands today. Of course, no one will quibble with this definition — it is so vague and all-encompassing that no nation from the most democratic to the most authoritarian will deny that this sort of approach is part of the national philosophy.

Problem

In the past twelve years, an enormous amount of energy and money has been devoted to attempting to lift the living standards of the world's people. Community development has played a part in this overall development process. In the main, in overall development and community development terms, the results have been good only in places, poor as often as not, and frequently expensive in economic, social and human costs. One problem has been that to economists and like minded specialists, development has meant an increase in material wealth, in per capita income, in goods, while to socially oriented people, development has implied more schools, more local programmes, more local decision making.

(to be continued)

Investment In Irish Industry

The newly-incorporated American Irish Development Committee hopes to do for Ireland what the American Jews did for Israel, by selling interest-free shares in the United States and lending the money to industries and co-operatives in rural Ireland.

A 34-year-old New York sales manager, Joseph O'Doherty, is its organising and fundraising chairman. He emigrated to the United States in 1953.

The organisation has been set up in 12 of the United States. Its first task is to raise funds and set up offices and staff in New York. The committee will then sell 10-dollar shares, redeemable after five years without interest, if possible.

Create Employment

The accumulated money will be loaned to the recently formed Irish national committee for investment in rural Ireland, especially in projects which would create employment and stem the flight from the land.

Fr. James McDyer, from Glencolumbkille is a leading inspiration behind the Irish committee which will advise on worthwhile projects.

Most of the people involved in the Committee's work are Irish emigrants and their descendants. They are concerned about the drift of people from rural Ireland and the purchase of Irish land by foreigners.

During the past 10 years a capital investment of £109 million has been made in new industrial enterprises in this country with an employment potential of 46,000.

Of the 293 enterprises with foreign participation, more than 40 per cent were established by British firms, 20 per cent by Germans, 16 per cent by Americans and 5 per cent by Dutch.

The remainder were established by firms of various nationalities including Italian, French, Belgian, Swedish, Danish, African and Monagasque.

Exports Growing Rapidly

The amount of Irish exports is growing rapidly, now total-

ling more than £1 million a day. Half of them are now industrial exports.

In the first six months alone new industries involving a total investment of £17 million and a possible 5,300 jobs were approved by the Industrial Development Authority.

This investment was double that for the same periods in 1966 and 1967. The number of jobs expected was almost as great an increase and did not include those who will be employed at the Pfizer project in Cork.

Swedes Study Scottish Depopulation

Members of a Swedish royal commission visited Inverness recently for talks with officials of the Highlands and Islands Development Board on the problems of locating industry in sparsely-populated regions.

The commission are particularly concerned with the problems of northern Sweden which, like the Highlands, has suffered from depopulation.

Earlier the commission had talks with Scottish Office officials in Edinburgh and they also visited Dundee University. A study on location of industry in Scotland is being carried out in the department of economics there by Prof. A. D. Campbell, one of the joint directors of the Tayside study.

An T-Earrach

Nach inntinneach an t-àm so

An t-Earrach fuar is cruaidh;

Tha'n t-sid mi chinnteach,

caochlaideach,

'San oidhch glé fhada buan.

Ach dh'aindeoin gach aon

dhiubh sid,

Gach ni air'n dean sinn gear-

ain,

Tha inntinneas 's an àm so

Nach fhaodar a chur fodha.

Nam bharrail fhin 'se dòchas

A 'ni tha anns gach cridhe,

Tha 'am eutromas is aobh-

neuth

An cruath 'san ceum gach

duine.

Gach eun, gach lus, gach sean

is og

A' coimhead air an adhart,

'S ged 's tric nach fhios

dhaibh fein carson —

Tha eutromas nan cridhe.

Le

MAIRI F. MHOIREASDAN

WHERE'S THE REPORT?

What has happened to the report of the survey carried out in the Strath of Kildonnan, Mr Robert MacLennan, MP, asked the Government in the House of Commons recently. "The non-production of this plan is causing great annoyance in my constituency," he said.

Mr Norman Buchan, Scottish Under-Secretary, said the Highland Development Board had not yet put their proposals to the Minister.

Naidheachdan Mu Na h-Eaglaisean

Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

Suidheachadh Ur

Bho chionn ghoidir rinnadh atharrachadh ann an suidheachadh Eaglais Chalum Chille ann an Steornabhagh mar choimhthional Gaidhlig. Roimhe seo dh'fheumadh am ministear a bha air a steidheachadh 'san eaglais sin a bhith 'na fhear Gaidhlig, ach faodaidh an coimhthional ministear Gallda a ghairm a nis. Tha Eaglais Chalum Chille air a bhith ban bhon chaidh an t-Urr. Ruairidh Domhnallach a phosadh ri Eaglais sgìre nan Innis, ann an Obar-dheadhain. Ann an Ardeaglais Steornabhagh tha a' Ghaidhlig do-sheachaint feumail, ach 'se coimhthional Beurla a th'ann an Martin's Memorial. Feumaidh Gaidhlig a bhith aig a h-uile ministear anns na sgìrean eile de'n Eilean Fhada, ach ann am Barraigh a mhan.

Seirbhisean Craobh-sgaoilte

Bidh an t-Urr. Domhnall Budge air ceann nan seirbhisear air "Deanamaid Aoradh" air an reidio 'sa Mhart. Tha Mgr. Budge air a bhith a' fuireach ann an Dun-bheagan bh'o'n leig e d'heath uallach coimhthional.

Ministear Gaidhealach an Gnyama

Tha an t-Urr. Ruairidh Mac-Fhionghain, ministear Chumhdainn ann an Siorrachd Rois g' bhith deich seachdainean ann an Guyana. Bha e ceithir bliadhna air ceann coimhthional

anns an duthaich sin aig am a' Chogaidh. Buidinid e Mgr. Mac-Fhionghain do na Hearadh.

Moderator Cleir Loch-abar

Chaidh an t-Urr. Tomas Urchardan a thaghadh mar an ath Mhoderator air Cleir Loch-abar. Tha e 'na ministear ann an Arsaig agus Muideart.

AN EAGLAIS SHAOR CHLEIREIL

Cleir an Eilein Fhada

Mar thoradh air orduigh a Chleir an Eilein Fhada bidh an t-Urr. Domhnall MacNeacail (Tolastagh) mios air falbh o'n choimhthional aige. Cha do dh'innis a Chleir an t-adhbhar a bh'aca airson an ceum seo a ghabhail. Thainig Mgr. MacNeacail a steach do'n Eaglais Shaor Chleireil bh' chionn d'a bhliadhna an deich bhith ceithir bliadhna deug 'na mhinistear 'san Eaglais Shaor.

Guideachadh A'rigid

Tha a' Mhaighdeann Usal Mairi Silver, nach maireann, a bhuidheadh do'n Adann Bhan 'san Eilean Sgiathnach, air suim a'rigid fhingail aig an Eaglais. Gheibh an coimhthional ann am Flaisèadair ceud no, agus bidh leth-cheud no air a chur air leth airson obair na h-Eaglais ann an Africa mu Dheas.

Orduighean

Air an dara Sabaid de'n Mhart bidh an Comanachadh ann an trì coimhthionalan—



**AIR TUR
NA
FAIRE**

Tairbair na Hearadh. Nis agus Port-rioh. Air an Tairbair tha an t-Urr. Aonghas MacCaoidh 'na mhinistear, agus tha an t-Urr. Iain MacNeacail ann an Nis, agus an t-Urr. Friseal Domhnallach ann am Port-rioh.

AN EAGLAIS EASBUIGEACH

Uuchd Comanachaidh

Aig deireadh 1968 bha 52,066 'nam buill coimhthional 'san Eaglais Easbuigich ann an Alba. Ann an 1967 bha 52,997 a' comanachadh. Ach ged a tha a'aireamh nan ball 'san duthaich air fad na' lugh, chan eil an suidheachadh air a' Ghaidhealtachd cho dona. 'Se Mòraibh Ros agus Gallabh an aon roinne de dh' Alba anns an robh ardachadh 'san a'aireamh.

AN EAGLAIS CHAITLIGEACH

Sagart Ur 'sa Ghearasdan

Tha an t-Ath. Urr. Iain Mac-Cormaic gu bhith air a shuidheachadh mar shagart 'sa Ghearasdan, far an robh an t-Easbuig Mac a' Phearsain a'

saoithreachadh. Chleachd an t-Ath. MacCormaic a bhith ann an Ceann Loch Gilp.

SOP AS GACH SEID

THA DOMHNALL DONN

air toiseachadh air iomradh feumail a thoirt dhuinn gach seachdain ann am paiper Steornabhagh, ach innse mar a fhuair sinn na Sgrìobturann 'sa Gaidhlig.

BIDH FEAR DEASACH-AIDH "SRUTH"

gle fhadh ann comain leughaidhean sam s' eile—pearsachan Eaglais no cìle—a chuireas naidheachdan thuige am Beurla no an Gaidhlig.

GUTH O NA LINNTEA A' DIFFHALBH:—

Na fannach an am gabaidh Do d'namhaid na stròch, Na bhoidh geilt no sgath ort, Bi laidir an Criosid; Bi carbach as a ghairdean, Nach fainlich gu sìor, 'Se b'iodh bh'hratach-san mar sgail dhuil, Ge'ch la chum do dhion.

IAN MOIREASDAN

("Gobha na Hearadh")
1790-1852.

Naiseantaich A' Faighinn Droch Dhiol

O chionn ghoidir chur feach as a' Bhreatainn Bhig is leth polais a' cumail faire air a' toirt droch dhiol do naiseantaich as a' Bhreatainn Bhig a bha fo ghlas aca. Rinneadh a' chasad seo ann an litir a sgrìobh e gu caraid anns a' Chiumrigh.

Tha e coltach gu bheil leth-cheud naiseantaich anns a' phrìosan agus gun deachaidh an cumail airson deich leth-àichean gun chothrom buidhinn ris na teaghlachean aca, ri fear-lagha, ri doitair, no ri sagart. Chaidh na tighen aig cuid aca a rannsachadh cuideachd.

'S e feadhainn a bha anns a' pholais ann an Algeria agus a bha cleachdte ris na doighean buidheil a bhathas a' cleachdadh ann an sin a bha cleamh a' cheasnachaidh. Bha iad a' cumail cuid de na prìosanach sin laithichean gun chadal. Tha e soilleir gun d'fhuair feadhainn aca droch dhiol.

Cha mhòr nach do chaochail ann duine, fear-dech-bhaidh thighean, an deich dhaibh a bhith 'ga cheasnachadh airson da latha. Tha e nis, trì seachdainean an deich dha seo tachairt, anns an ospadal ann an Rennes gun

chomas seasamh aige. Tha am polais a' cumail faire air.

Fhuair sagart, an t-Ath. Le Bars, a leithid de dhroch dhiol 's gum b'fheudar dhaibh a chur dha'n ospadal intinn ann an Rennes. Ghearan Ardeasbuig Rennes mu dheidhinn seo ris an luchd-riaghlaidh, ach cha iad ann a' deannam a nach gur e misgear a tha anns an t-sagart agus gun deachaidh e as a rian o nach b' urrainn dha rion fhaigninn anns a' phrìosan an uair a bha e ann an lamhan a' pholais a Paris.

Fhuair sagart eile, an t-Ath.

Le Cam, a leithid de dhiol 's gum bi laraichean air airson a' chuid eile dha beatha.

Chan eil fhios aig duine de thachras a nis. Tha ceud sagart an deich coimthidh a dheanamh suas airson nam prìosanach a dhion. Tha daoine oga ann an torr aitheachan a' cruinneachadh airgid airson cuideachadh leig an obair seo.

'S ann anns a' Chiumris a sgrìobhadh an litir seo agus dh'iarraim fear-sgrìobhadh air a charaid sgrìobhadh air ais anns an aon chanain.

(Continued from page 7)

LION NA BEARNAN

Tha Màiri ri coischedh do 'n sgòil.
Ghabh Màiri le a màthair.
..... Màiri suas an t-sràid.
Air an do 'n sgòil Màiri ri Una agus Peigi.
Choisich an aca do 'n sgòil.
Choisich a' chlann air a'
Bha an sgòil air eile na
Fad iad mu na spòile.
..... iad deas is cl.
Nuair a thàinig air an t-..... charbadaan choisich a' a null gu taobh eile sràide.
Ràinig iad an gu
Bha a' gan aig dorus na spòile.
..... iad uile a steach do 'n sgòil.
Aig ceithir feasar fhuair iad as an sgòil.
An uair a Màiri dhachaidh a iag an dorus.

Trend

Oilthigh air Ghaidhealtachd. Sin a rud a bha Buidheann nan Toraidh an Inbhris agus iarraidh air an t-seachdain a chaidh. Mar as trice a bhitheas a' tachairt a measg luchd nam politics, chuir iadsan an reusanachadh ann am briathran blada mar "cross fertilisation of ideas" nach tug moran a bharrachd orra fhein. Ach faodaidh sinn so a radh—cha robh e idir 'nan beachd gum biodh an oilthigh so air a lionadh le paidsan as na h-Eileanan an Iar a bhiodh fhathast air am beachdachadh air canain Eden. An aite a bhith staimhte mar so, bhiodh e cus na b' fhearr co-mheasgachadh a dheannadh eadar iad le bitheach as gach ceannaidh. Mar sin, dh'fhaodadh barrachd co-fhathachdain a bhith eadar oilteanach an sud 's an so, an dara duine a 'faighinn colais an caith'. beatha an duine eile, agus mar sin air adhart. Agus a chionn 's gur h-ann ri oigridh mar a tha sinne a t'na an gnotuch, bhitheamaid ann an sud, an Inbhris, no anns a' Ghearasdan (a bheil Steornabhagh ro fhadh air falbh?) an dubh is an leath, an leath-each dubh is an leath-each gael, an ceann a cheile; la an deidh la 'faighinn colais. Agus la an deidh la, Eden a' dol as an t-sealladh agus saoghal iomadh—dhatrach ur ag eirigh air taobh thall a' gharraidh ...

Ach fagamaidh an oilthigh far a bheil i am drasda. Tha Lulu no "Mairi bhoidheach a Glaschu" mar a bhios aca oirre air 'Da Cheathramh agus Fonn' gu bhith a' seinn dhunn an aghaidh sinneadaircan na Roinn Eorpa aig deireadh a' Mhart. Ma ni i cho math 's a rinn Sandy Shaw agus Cliff Richard, bithidh sinn toilichte gu dearbha. 'Se Coinneach MacKellar an t-Albannach mu dheidheach a bha againn, ach cha deach ro mhath leis—'s docha nach do chòrd an fheilidh riutha agus fhios aca nach 'obh e anns a' Chomunn Ghaidhealach!

Tha ainm gu math Gaidhealach ann an Top Ten an drasda—Glen Campbell—ach chan eil mi cinnteach gu bheil e fhein cho Gaidhealach 's a tha an t-ainm. Co dhùibh, tha an clar aige, "Witchita Line-dance" air leth tairmeach agus cha turit mi nach fhaic sinn e a' dol nas airde fhadast.

'Is e "Puppet on a String" an clar a b' fhearr a bha aig Sandy Shaw o chionn trì mìthach ach tha i nis air fear ur, "Monsieur Dupont" 's chur a mach, agus tha e pailt cho suigearta—dìreach mar na Frangaigh fhein mar as trice.

Ann an 'Top Ten' na Gaidhlig, chi mi gu bheil clar ur aig Màiri Sandeman. Is e "An t-Eilean Dorcha" an t-ainm a tha air coig orain uile gu leir ged nach do dh'ainmich iad ach ceithir dhuibh air a' cheis. An di-chuimh a ritheas! Tha Calum Camshron e fhein air clar le "Purit a Beul" a chur a mach, agus tha cho suigeartha 's ga bheil "Monsieur Dupont", tha a sheise aige ann an so!

Nionag A' Chinn Deirg

(Continued from Page Seven)

Deirg mu'n am so air tighinn gle fhanais air an leabaidh. 'S e sheanmhair, tha ur cluasan coltach ri cluasan Sir Madadh. Gu de tha ga'm faigail cho fada?

"Nach ann mar sin a's fhearr a chluineas iad do ghuth binnas." "Ach gu de tha faigail ur fialach cho mor?"

"Mar a's mo dol 's ann a's fhearr iad, 's mi dol ga d'ithe-sars' ann madadh-allaigh, agus leum a mach as an leabaidh, 's a chraos mor, granda, fosgailte. Ach air an dearbh mhionaid thainig an t-seanmhair a stigh, 's na fir bha gearradh na coilte comhla rithe. Dh'fheuch ann madadh-allaigh ri teicheadh, ach cha deachaidh leis. "Gabh' sud! agus sud! agus sud!" arsa na fir. Agus mar sin chuir iad crioch air Sir Madadh.

Riuth Nionag a' Chinn Deirg gu a seanmhair, a caoineadh gu goirt. "O a sheanmhair, tha mi cho toilichte gu'n d'fainig sibh! Seall sibh ann bonnach laghach a thug mi nall gu bhì agabha air dinnear na Domh-nach!"

"Agus t'na mise toilchte, cuideachd, ars a seanmhair."

Review Order

"ALASDAIR AGUS MAIRI"

Tha mi glé thoilichte fhaicinn gu bheil leabhraichean Gàidhlig sìor dhòl an c'lo' agus am meud — gu h-àraidh leabhraichean — sgoile. Bha leabhraichean airson sgoilearan fo aois dusan bliadhna gu math fear. Mar sin thug e toileachas-intinn dhomh an leabhar ùr "Alasdair agus Mairi" fhaicinn an clò.

Chaidh an leabhar so a dheasachadh le còmhlan luchd-teagaisg as na Hearadh — Mina Nic Aoidh, Mairi Nic Cumhais, Aoine Nic Fhearghais, agus Roalind Nic Illeithain fo stèiradh Murchaidh MhicLeòid, Fear-stuidh na Gàidhlighe airson Sìormachd Inbhirnis. Rinn Callen Spencer na dealbhan. Tha mi 'cur meall-an-nàidheachd orra oir is math a rinn iad.

Tha an leabhar air a sgrìobhadh gu doighleach agus gu òrdail. Tha e mu dheidhinn brathair agus piuthar, an aithair agus am màthair ('se "Dadai" agus "Mammi" tha air an cleachdadh 'san leabhar). Tha e 'ginnis mu'n dachaidh aca, mu'n sgoil, ghabhail am bidhe, a' cluich agus ag obair. Tha fichead leasan ann air fad agus is math as d'fhaic e bhà air orduchadh airson na sgoil-tean. Tha "flash-cards" an cois nan leabhraichean ouid-eachd (is e sin cairtean le faclan sgrìobhte orra). Tha mi tuigsinn gu bheil leabhraichean-obrach ("work books") 'nan cois cuideachd agus gum bi iad againn a' d'hi'ghèarr.

Bha an leabhar so air a chiallachadh airson sgoilearan (PI agus PII) aig an robh Gàidhlig mar cheud-chànain. Ach an Inbhirnis tha sinn 'ga thoirt do luchd-ionnsachaidh na Gàidhlighe ann am PIII. PIV agus PV agus is docha PVI agus PVII agus a' reit coitais tha e còrdadh riutha.

Mas dèan mi comh-dhèanadh feumaidh mi aon nì a ràitinn. Chanèil na dathan air na dealbhan a' còrdadh rium ro math. Ach 's docha nach gabhadh so a leasachadh anns a' chlo'-bhualadh. Ach co-dhiubh 's math a rinn an còmhlan agus tha mi'n dochas nach fhada gum bi leabhar eile aca ann an clò. Tha sinn gu math feumach orra gu h-àraidh airson luchd-ionnsachaidh.

HARBINGERS

Charles Senior was born fifty years ago in Glasgow where he lived and worked until he left the city for the north in 1965. After two years spent in Inverness he is now resident in Orkney where he hopes to devote himself to full time writing.

By good fortune, Senior has been able to turn some protracted periods of illness into periods of deep contemplation and study. He had only one year of secondary education and, apart from a period

of commercial education, he has had to depend on his own curricula of studies.

A late starter, he claims that it was 1953 before he turned out a satisfactory poem. Since then he has been published in various periodicals, newspapers and anthologies, and has had one slim volume published: "Selected Poems" (M. Macdonald, Edinburgh, 1966).

Those who know this poet's work will see that this new collection, "Harbingers," contains work of more diversity and breadth than his "Selected Poems." However, Nature and the images of nature are as ever the main spring of his work.

Sometimes Senior has been asked, "What will you do when you run out of flowers and birds and beasts to write about?" He has replied that there can never be a point where there is "nothing to write about" in Nature.

Now that he lives in the Orkneys, Charles Senior finds that he can look back on his years in the city, of his 25 years as clerk in a steelworks, as fair preparation for a spell in the quiet of the islands. Here he is closer to Nature and his near neighbours are husbandmen who work the soil and raise cattle and sheep with a quiet energy. In a world where the lag between scientific achievement and the well-being of mankind daily increases, Senior finds contentment. Now he is nearer the sources of creation.

Though Nature serves as a backdrop for Senior's work, there is a very personal element which places the poet in a very special relationship with his surroundings. Primarily speaking for himself, he has the nack of also speaking for the more inarticulate reader who feels that man's purpose on earth is more than mere birth and death.

Senior has once been described as "one of Scotland's minor poets." From this his second collection of poems I feel that "minor" must not be defined. Rather than perpetrating the idea of 'lesser', there has obviously been a growth in stature and in depth of meaning in Senior's work.

But 'minor' will still characterize Senior's work: for he sings in a minor key underlining the fact that life in its roughest and fullest must also have its due leaven of tears.

"Harbingers" by Charles Senior; Caitness Books, 1 Bank Street, Thurso, Caitness; 6s, paperback; 12/6d hard-back.

SKYE '68

Perhaps one of the best signs that the Highlander will ulti-

mately attempt to dictate and control his own destiny and that of his children is the fast-rising interest which the present generation of Highland children is taking in their own environment.

Not all Highland schools have reached this stage. There are some notable exceptions. The Nicolson Institute, for instance, which should be producing excellent study material with a supra-educational value.

In particular, we were pleased to receive a copy of the publication "Skye, '68." This is a book produced, printed and published by the pupils of Portree High School. It contains contributions from a wide range of youthful viewpoints; some are in fact quite adult and are therefore all the more impressive.

Reading the contributions, with the ideas, the thoughts, the prognostications, one was immediately encouraged at the prospects of the future of Skye.

But... how many of these keen young minds will be able to remain on Skye after their schooling has finished? How many of them will be forced to leave to seek their livelihood elsewhere, even outside the Highland area? It is one thing to have a vigorous youth in an island. It is another thing to attempt to retain them by offering the opportunity for them to live full and worthwhile lives at least on a par with what the more urbanised areas of this country can offer.

This is an aspect of Highland life which the Highlands Board has not yet looked at. It is so intent on solving the problems of the present that the future long-term problems are piling up.

Tomorrow is not necessarily one, two or three decades away. It is at the very most twenty-four hours away, during which time yet a few more young people may have left a Hebridean island, frustrated, disappointed, and hurt that their imposed exile may be a life sentence.

It is not for nothing that a contributor in "Skye '68" writes that if the present trend in depopulation continues on its downward course, Skye will become a desert in 2050—which is only 80 years away. The grandchildren of we adults who are reading this review now may in fact see this come to pass.

What answer has the Highland Board to this? We suspect that it has none. We hope other Highland schools will produce similar books as "Skye '68." For they are more than books. They are in fact fingers of accusation pointing at the instrument for Highland development imposed on us by an alien administration for the sake of political expediency.

"Skye '68," from Portree High School, Portree, Isle of Skye; price 5s 6d, plus postage.

Blend of Pipes and Plaid

Most of the thrills in Bahlke Stadium at Alma, Michigan, USA, come in the autumn when Alma College's football Scots, undefeated in their last seventeen games, tangle with some of the top Midwestern small college teams.

But one of the most exciting days in Alma and on Bahlke Field is a spring-time

colourful parade will be several conventional bands and scores of floats.

Competitors on Bahlke Field will include, besides the bands, hundreds of individual pipers and drummers and Scottish dancing lassies. Top performers will take home prizes in the form of cash, medals and trophies.

by Gordon C. Reid

Saturday when hundreds of Scottish pipers, drummers and dancing lassies take over.

The event is the Alma Highland Festival and it attracts, besides the hundreds of musicians and dancers, thousands who line the city's main street to watch a big parade and who crowd the stadium to see competing bands, pipers, drummers and dancers.

This year's (1969) festival is set for Saturday, May 24.

Early that morning Alma will suddenly blossom from a comparatively quiet small college town into a noisy, colourful blend of pipe music and plaid known as "Scotland, USA."

The day, of course, has a special appeal for those who trace their ancestry to Scotland. But none, regardless of their heritage, can help but feel a special thrill as hundreds of bandmen, attired in brilliant tartan uniforms, come marching toward them across Bahlke Field amid skirling pipes and booming drums.

The rendition of "Highland Laddie," the initial selection by bandmen of seventeen combined pipe bands at the first festival in 1968, brought several thousand persons in the Alma stadium to their feet for a noisy ovation that was all but lost amid the thunder of pipes and drums.

This year there will be at least twenty pipe bands at the Alma pageant, many of them marching in the big festival parade as well as competing for top band awards and participation in massed band performances.

Along with them in the

Despite its newness, the Alma Highland Festival promises to become the top pageant of its kind on this Continent, according to competitors, judges and other Scotsmen who came to Alma for the first event in 1968.

Alma, they point out, has outstanding facilities for the Scottish pageant.

Equally responsible for their praise of the Alma Festival are the scores of local citizens whose first efforts at a venture of this kind were well organised and thoroughly executed. The organisation was primarily due to the leadership of Ken Jones, pipe major of the Clan MacRae Band of Detroit.

Jones, in fact, had played key role in the birth of the festival in the fall of 1967. He had brought the Clan MacRae Band to Alma then to participate in the Alma College Homecoming parade. Following this performance, a casual conversation conceived the idea of a Highland Festival in Alma. After seven months the Clan MacRae Band was back in Alma along with sixteen other pipe and drum units from Michigan, several other Midwestern states and Ontario.

Several additional bands have indicated a desire to participate in the 1969 pageant, but festival officials plan to limit the number to twenty because of the limited amount of time for performances.

There will be thousands who come just to watch and to listen. But many of them, unwilling to let the thrills of the day fade away as it comes to a close, will be carrying cameras and recorders to capture the colourful sights and thrilling sounds of the 1969 Highland Festival.

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Mrs GAEL'S DIARY



Having this last week had cause to make a complaint about a local retailer's somewhat unorthodox pricing, I am full of praise for the new Trades Descriptions Act, which is designed to protect the consumer from malpractice. For example a vendor cannot say that a dress is machine washable if it shrinks when you follow these instructions, nor can a sale item be marked "was £4, now \$2/6" if the item never was—or was for only a few days—£4. Similarly, if you buy one cwt. of coal which is several pounds short and so on, you may have a case for taking fair advantage of the Act.

But how many people really know about the Trades Descriptions Act? Not very many, if my sample survey among friends last week is anything to go by. But even of those who

had heard of it, few knew how to go about making use of it. It's really very straightforward—contact your local Weights and Measures Inspector, explain to him your grounds for complaint and he will do the rest. It is evidently advisable to approach the manager concerned before taking this step—you may find that he will clear the matter up himself. But if you have any doubts at all about the validity of his explanation make use of the Act. It was, after all, drawn up to protect you, the consumer, and rather than feel that you are being hard-done-by, make sure that you are getting your money's worth every time.

Sir,—I write to congratulate Seumas Mac A' Ghobhainn (SRUTH, February 20) in proposing the first worthwhile suggestion that has ever been made in the history of the Scottish language struggle. If the Scottish Nation is to survive then it is obvious that the Scottish language must survive. It does not matter that Scotland be politically independent if she is merely another English speaking state (or Lallans or Scots as "Lowlanders" call their English to appease national conscience!)—Scotland must be not merely independent but Scottish speaking as well.

Scottish people have had enough of platitudes about the survival of the national language. Time has run out. If the Scottish people value their language, value their nationality, value their country, then the time has come to fight for their language, for their very survival as Scots! To fight on the lines that Seumas Mac A' Ghobhainn has so ably laid out for them.

Welsh language "fanatics," by their campaigns of civil disobedience to all things English, forced the Government to introduce the Welsh Language Bill in 1967. It is up to Scotland to follow their example before it is too late. . . and it will be too late within the next ten to 20 years at the current rate of decline and apathy.

If there be 20 for Gaelic in Scotland who would begin such a campaign. I do not doubt that within one to two years the language of Scotland would spread all over the country and eventually that dream—Chan ann saor a mhain ach Gaidhlig cuideachd—would be reality!

Ask yourselves this:—do you want Scotland to die? Do you want the name of Scotland to become a geographical expression only, gradually replaced with the title of North Britain? Do you want your children and their children's children to be second class, provincial Englishmen? If the answer is no, then in the name of all that is holy, how can you ignore the challenge of Seumas Mac A' Ghobhainn's plea?

P. BERRESFORD ELLIS
37 Glenmore Road,
London, N.W.3.

THE ROAD TO THE ISLES

Sir, — In recent editions of "Struth" you have had various reports about the controversial ferry service by MacBraynes to the Western Isles. You mentioned that Russell Johnston, MP, had held a 'clinic' on the Raasay-Scosness Ferry; Malcolm MacMillan, MP, had reinforcements from Stornoway to help him convince the Government that they need a more modern and suitable car-ferry between Lewis and the mainland. Since these islands are an integral part of the British Isles, it is not strange that the ferry service didn't become an extension

of the nationalised railway service on the mainland? Instead of subsidising the MacBrayne private enterprise indefinitely, why not operate a satisfactory public ferry service in conjunction with the railway? Now that a general election is on the skyline, the inhabitants of the Isles should call off clinics with their MPs and advocate a major operation.

A public ferry service would give meaning to the label "socialist" under which Malcolm MacMillan has been holding that constituency so faithfully for the Labour Party during his long political career. It would also give some suggestion of appreciation to his constituents for their long-suffering and amazing faith in political promises. Having "sat under" the present Labour administration in Westminster, their disenchantment must be complete. So, their is little wonder that one frequently hears, "Tha bair socialism; cha'n eil ann ach 'an t-ainm gun an bair-be', mar a thairheadh na daoibh."

As a result of their disillusionment, it is not surprising that various brands of Nationalism have taken root. Those who favour a Scottish Parliament, somewhat similar to the Canadian federation of provinces, will find that the Canadian National Steamship Lines are running a ferry service worthy of note. It is an extension of the publicly-owned Canadian National Railway, which has been operated by the federal Government in Ottawa since 1923. (No, they never had a "socialist" government in Ottawa, strange as it may seem!) So a ferry service connects Prince Edward Island and Newfoundland with the CNR system on the mainland of Canada. However, while the Government owns and operates a national railway and steamship line, it has no monopoly of either railway or steamship service. The Canadian Pacific system is a private enterprise, run in competition with the CNR, and operating to British Columbia since 1885.

If Canada's population of twenty million people can afford to have a national railway and ferry service run by the people for the people, surely Britain's fifty million should be able to extend a satisfactory service to their off-shore islands! It gives one "food for thought" to learn that most of the vessels in the Canadian ferry service had been built on the Clyde or in Belfast until very recent years. So it seems that where there is a will, there is a way, and Scotland has a larger population than any province in Canada except Quebec and Ontario. If a functioning federalism is possible in several provinces with their population smaller than the city of Glasgow, perhaps the SNP

can build a better "Road to the Isles" than has been achieved by any British Government for these so-called "British" isles. Yes, do try a parallel to the Canadian National Steamship Line! Tha còmhlan 'n ar dùthaich, Ag iarraidh le dùrachd Gu'n tig Alba as ùr gu A Parlamaid ùir

Na 'm biodh an sluagh uile A' tagradh gun faochadh Bhìòdh Parlaimaid ullamh D' an iarrtus bhì rèith 'S an sin bhìodh ar dùthaich 'S aittreamh ar saorsa. Le ceartas mar bhunait Air rogha cloich-steidh.

(Bho —
"Dh' Dain Agus Orain Ghaidhlig" le AONGHAS MOIREASDAN CONAS-TOM

Optimism For Future Of Gaelic

Speaking first in Gaelic and later in English, Mr Alasdair MacKenzie, M.P. for Ross and Cromarty, and Chief of the Gaelic Society of London, outlined his view of "The Present Position and Future Prospects of Gaelic" at the Royal Scottish Corporation Hall, London, last Saturday 22nd February. Also present was Mr Donald John MacKay, M.A., Fear-Steuiridh, an Comunn Gaidhealach, visiting the society en route for the Netherlands.

In drawing attention to the decline of Gaelic and its present distribution in Scotland, Mr MacKenzie emphasised that in 11 extensive civil parishes, Gaelic was holding its own: Stornoway, Barvas, Lochs, Uig, Kilmuir, Diriruin, Snizort, Harris, N. Uist, S. Uist and Barra. In all, these contained some 27,000 people of whom 92 per cent were Gaelic-speaking. This was a solid block of country where the language was as virile as ever. He was delighted that Mr MacKay was going out to live and work for Gaelic in this area: surely the most encouraging point in the history of An Comunn.

Parliament was concerned with the promotion of Gaelic in the present Education Bill.

Although the Mod has given much publicity to the language, more should be done at Mods to promote the speaking of Gaelic. During the last Inverness Mod, Mr MacKenzie heard and spoke more Gaelic at the Livestock Sales than in the Mod Halls.

Interest on radio and TV was growing: "Se Ur Bheatha" has well over half a million regular viewers but there is a need for current affairs programmes in which Gaelic could develop new terms. However the future depended on how highly we prized our heritage and the extent to which the people of the Island realised they had something of cultural value to hand

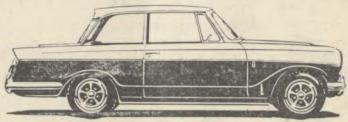
(Continued on Page Twelve)



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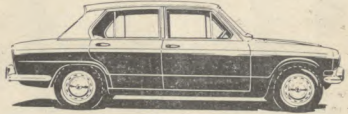


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Optimism For Future Of Gaelic

(Continued from page 11)

on. We must awaken the conscience of Scotland to Gaelic and we must realise that we are a distinctive people.

50 years ago when he left Skye, Mr MacKenzie was told Gaelic would be a hindrance and drawback. Far from it. If he had not kept his interest in Gaelic and its literature, he was sure that today he would not be M.P. for Ross and Cromarty.

In order to maintain the language, the West needed many new small industrial units. We should not be content with large smelters and petrochemical plants in the East. We have all the social services—and the scenery—work alone was lacking to retain the people. Mr MacKenzie was optimistic of the future for Gaelic notwithstanding. An Comunn had done

and was doing much good work for Gaelic. An Comunn had put a song on the lips of Gaelic—it would last his day and last beyond.

Mr Donald MacKay followed and drew attention to government help for Gaelic: now £7,000 per annum in place of the £4,000 last year. The government he felt sure was concerned to ensure the survival of Gaelic. It was now a school subject in a number of places outside the Highland area and this year for the first time a generation was coming out of Highland schools fully literate in Gaelic. An Cruinne, launched at the last Mod, was aimed at the promotion of spoken Gaelic.

Mr MacKay felt that the lack of technical terms in Gaelic had resulted from the restriction of its use—a political decision. A further political decision could restore Gaelic to use in public affairs, business and the professions. We now had a new literate population coming on who could provide the Gaelic teachers and professional people needed. Education Authorities were taking their duties towards the Gaelic areas and Gaelic children seriously. They and the new Gaelic Books Council were beginning to provide the books needed which An Comunn—virtually alone—had been doing for the last 50 years.

Estimated expenditure for the Northern Fire Area for 1969/70 is £198,355, representing an increase of £25,105 on the previous year's figure. Inverness burgh's share of the costs will be £55,292.

an cruinne

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Births

MACADUIH—Aig 'Oakdene,' Old Mill Road, Inbhirnis, air an 23mh de'n Ghearran do Dhomhmall Iain agus Crìosaidh, nighean — Iona.

Marriages

HALLIDAY—MAXWELL—At Logie Kirk, Bridge of Allan, on 13th February 1969, by Rev. D. Smith, B.D., David, only son of the late Mr E. L. Halliday and of Mrs J. Halliday, 20 Broomieknows Road, Rutherglen, to Isabel Kathleen (Ileen), only daughter of Mr and Mrs A. G. Maxwell, 2 Mill Hill, Camusbarron, Stirling.

Deaths

MACKENZIE — Passed peacefully away at the Royal Northern Infirmary, Inverness, on Saturday, 22nd February 1969, Alexander Ewan MacKenzie, aged 65 years (retired bank manager), dearly beloved husband of Margaret M. Hood, Norwood, Beaulieu, Interred Kilmorack Cemetery.

MACLEAN — At Tigh an Rudha, Scarinish, Tiree, on 21st February 1969, in her 90th year, Euphemia Ann MacKinnon, beloved wife of the late Lachlan MacLean, missionary, Cornaigbeg, Isle of Tiree.

SMITH—Suddenly, at his home in Fort William, Ontario, Donald Smith, dearly beloved husband of Isabel MacKenzie, beloved father of Margaret Gow and Patricia Auer, and second son of the late Peter and Catherine Smith, 11 Aird Tong.

Text for the Times

Ach bithibhse laidir, agus na biodh bhur lamhan lag; oir biodh duais an air son sùr na-oibre.
|| Eachdraidh c. 15, r. 7.

Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.
|| Chronicles c. 15, v. 7.

PROVERB

Is chear na'n t-òr sgeul air inn's air choir.

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40 x 54		21/6d	28/6d

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