

A BRIDGE AT KYLE OF LOCHALSH?

Feasibility Study By Scottish Council

The possibility of building a bridge at Kyle of Lochalsh, to be investigated by the Scottish Council (Development and Industry). As the first stage in a feasibility study of the project, W. A. Fairhurst and Partners, the Glasgow consulting engineers, are preparing a report on construction costs. This should be ready within six months.

The Scottish Council prepared a similar report last year—also based on a costing exercise by W. A. Fairhurst and Partners—on the feasibility of a bridge at Ballachulish. This report showed that a toll bridge at Ballachulish, using a toll of 2s 6d or 4s, would be financially viable. Fairhursts were later commissioned by the government to carry out further analysis and origin and destination surveys.

Mr Ian Noble, a member of the Scottish Council's staff, who prepared the Ballachulish

Bridge report, said today that the aim of the new study was to find out whether a bridge at Kyle of Lochalsh would be a practicable possibility, and whether it would be viable on a toll basis—with or without government grant. At present, Skye is served by a toll ferry operated by the Caledonian Steam Packet Co.

The project will be the responsibility of Mr Douglas Shaw, Highlands officer of the Scottish Council. Mr Shaw said: 'We will be examining the maximum toll revenue available and relating this to construction costs. It may be that a relatively modest government grant would be sufficient to make the construction of a toll bridge possible in the near future.' A bridge at Kyle of Lochalsh would, he added, be a boost for the islanders and would stimulate the tourist trade of Skye.



Risherry Quay, Isle of Berneray, in the Sound of Harris. A photograph from "Harris and Lewis" by Francis Thompson, recently published by David & Charles, Newton Abbot. The photograph was taken c. 1900, a time when, despite the social changes which were taking place in the Hebrides, there was an acceptance of the slower order of things, as dictated by the seasons and the tides.

Sports Holidays Could Boost Off-Peak Tourism

The potential of sports holidays in developing tourism in off-peak periods in the Highlands and Islands was stressed recently by Dr W. Iain Skewis, the Highland Development Board's tourism development officer.

He was addressing the 14th annual conference of Scottish Sports Holidays, organised by the Scottish Council of Physical Recreation, in the Grosvenor Hotel, Edinburgh.

The Highland Board, said Dr Skewis, had positive schemes within their overall tourism development plan for the development of the sports holiday potential of resources within their region.

"One obvious merit of many sports holidays is that they tend to lengthen the season and this has special importance in tourism planning.

The big sports markets, excluding winter sports, were angling, sea angling, golf and walking.

"There is a great lack of knowledge about the angling market," Dr Skewis went on. "It needs thorough market researching and the Board hope to do this in the future."

The Board, said Dr Skewis, were actively encouraging the growth of sea angling—the big game hunting of the present day. They assisted persons in

the purchase of boats suitable for sea angling parties and secured publicity through international sea angling festivals

Dornoch Golfing Centre

Although the Highlands came second to the famous golf courses of St Andrew's and Carnoustie, they did have two outstanding centres at Dornoch and Macrihanish—plus many other scenic courses for holiday golf.

"The Board plan to make golf the theme of development at Dornoch and to develop a

golfing centre to rival the greatest anywhere."

But the biggest market of all, and the one that had had scant attention in the Highlands and, indeed, in Britain, was simply walking.

In Swiss resorts walking was the basis of summer tourism business.

"We need prepared walks of various kinds—short walking paths with suitable car park areas... longer hill paths, for example from the top of the chairlift at Cairngorm."

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BIRTH

BUCHAN — At the Park Nursery Home, Glasgow, on 31st October 1968 to John and Anne (née Crawford), Westray, Breadalbane Lane, Oban — a son (John Scott). Both well.

MARRIAGES

FINDLAY—CAMERON — At Sherwood Church of Scotland, Paisley, on 17th October 1968, by Rev. D. Macchellan, B.D., Th.M., George Elliott Findlay, B.Sc., eldest son of Mr and Mrs A. Findlay, 1758 Great Western Road, Glasgow, to Christine Cameron, second daughter of Mr and Mrs D. A. Cameron, 18 Crossfall Crescent, Paisley, formerly of Claddach, Baleshare, North Uist.

SIKORSKI — MORRISON — At Broadford Free Church on 5th November 1968, by Rev. John Morrison, father of the bride, Iain Graham, only son of Mr and Mrs V. Sikorski, White Heather Road, Kyleakin, to Catherine Mary, only daughter of Rev and Mrs J. Morrison, Free Church Manse, Broadford, Isle of Skye.

DEATHS

MACAULAY—At Teleski Hospital, Truro, Cornwall, very suddenly, on 22nd October 1968, John Archie MacAulay, beloved husband of Mary Macdonald. Dearly loved and sorely missed.

MACKAY—Suddenly, at the Royal Infirmary, Inverness, on the 31st October 1968, Morna Mackay, Schoolmaster, Glenurquhay Secondary School, Balmacrae Road, Drumadnoch, second youngest son of Angus and the late Mary Ann Mackay, Collam, Harris, and beloved husband of Jessie Mackay, Interred Kilmore Cemetery, Drumadnoch. Deeply mourned and sadly missed.

PROVERB

An rud a thig gu dona falbhaidh e leis a ghaioth.
What is got by guile will disappear with the wind.

Text for the Times

Esan a ghluaisèas 'na ionracas, bithidh eagal an Tighearna air; ach esan a th'iar 'na shligheibh, n' e tair air.

Gnath-Fhocail c. 14, r. 2.

He that walketh in his uprightness feareth the Lord; but he that is perverse in his ways despiseth him.

Proverbs ch. 14, v. 2.

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Naidheachdan Mu Na h-Eaglaisean

Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

Orduighean Chann Loch

Buirbhe

Aig a' chomanachadh ann an ceann Loch Buirbhe (Cat-aibh) bha an t-Urr. Iain Mac Artair air a chuideachadh leis na h-Urr. Coinneach MacGhill Iosa (Glaschu) agus Ruairidh MacLeod (Beàrnaraigh na Hearadh). Tha Mgr. MacArtair air na seirbheasan Gàidhlig "sàghe air dhè-bheothachadh, agus bithidh suas ri dà fhichead an làthair a' fà. Tha fios gum bheil iomadh àite air feadh na Gàidhealtachd far am bheil an t-seirbhis Gàidhlig air a dhòl bàs far nach biodh e doirbh a tòiseachadh as ùr.

Orduighean Beaga

A h-uile gearmhadrach tha searbhisean soisgealach—Orduighean Beaga—air an cumail air feadh Leòdhais. Air an t-seachdain seo tha iad anns an Eaglais Shaoir ann am Barabhas, agus anns an Eaglais Shaoir ann an Lìuborst, far am bi Mgr. MacIlle (Càrlabhagh) Mgr. MacFhionghain (Nis) agus Mgr. MacPhàrlain (Baile na Cille).

Eaglais Mhalaidh

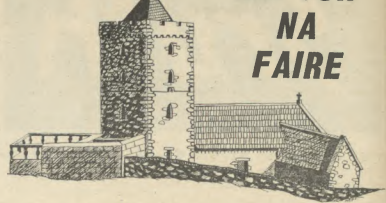
Tha sinn an dùil gum bi an t-Urr. S. Ritchie air a phòsadh a dh' aithghearr ri Eaglais Mhalaidh. Bha coimhthional aig Mgr. Ritchie ann an Galibha. Tha an eaglais air a bith bhàn bho'n a thug dìth na slàinte air an Urr. Dòmhnall MacPhàil uallach na h-obrach a leigheidh.

Orduighean ann an Uibhist

Aig Comanachadh Loch nan Madadh bha an t-Urr. Iain Mac 'a' Ghobhainn air a chuideachadh leis na h-Urr. Alasdair Dòmhnallach (a' Chomraich) agus Daibhidh Mac Aonghais (Ceann-loch). Ann am Beàrnaraigh bha an t-Urr. Alasdair Moireasdan (Barabhas) agus an t-Urr. Iain Mac Artair (Ceann Loch Buirbhe) a' searmonachadh.

Seirbhis Chraobh-sgaolte

Air an ath mhios 'se an t-Urr. Dòmhnall I. Mac Fhionghain (Stafan) a bhios air ceann na seirbhis Gàidhlig a thig a-mach air an rèidio.



AN EAGLAIS SHAOR

Gràdh Siorraidh

Tha an t-Urr. Murchadh Caimbeul (Ruigh-sholuis) air grunn leabhraichean taitneach a sgrìobhadh, agus tha cuid de na searmonaichean aige air tighinn 'n chlàr 'n ainm, 'Everlasting Love.' Tha 94 taobh-duilleig 'sann leabhar, tha e air a chlà-bhualladh gu snasail, agus tha e 'a' cosg chòch tasdain.

Orduighean

Anns an Dubhalchadh bith Orduighean air an cumail ann am Baile Mairi, Tochar Mhoire, Aird nan Saor, Sgìre Bhatann agus Goillsbhidh.

AIR TUR NA FAIRE

AN EAGLAIS SHAOR

CHLEIREIL

Comanachadh

Air an treas sàbaid de'n t-Samhainn bithidh Sacramaid Suipeir an Tighearna air a fhrithadh ann an Dornoch, Stafan agus Uig.

SOP AS GACH SEID . . .
GUTH O NA LINNTÈAN
A DH' FHALBH:

Tha doimhne 's àirde ann an gràdh an t-Slanaigh, Nach gabh àireamh, na chur an cèill;

Ach chì sinn mòran 'na bhreith 's na bhàs dheth, Is chì sinn pàirt dheth 's na h-uile ceud.

—Pàdraig Grand (1783-1867)

Cuiribh Naidheachdan mun Eaglais agaidh-se gu Fear-deasachaidh "Sruth."

The Gaelic Bible

by the Rev. T. MacKenzie Donn, M.A.

The first printed book in Gaelic was Carswell's translation (1567) of Knox's Book of Common Order (1561). In his Epistle to the Reader, Carswell referred to the great disadvantage under which both Scots and Irish Gaels lay, in that among the European peoples they alone were without any literature in *Print* in their own language! Clearly this was a humiliating and unworthy state of things as regards what is the oldest living language in Europe! The "Irish Tongue" was generally applied in all dialects of Gaelic spoken both in Ireland and Scotland. The name "Erse" has been differently used at different times. For example, it actually denoted Scots Gaelic in the 18th century when that was regarded as a variant of Irish Gaelic. Now as used by philologists it denotes what is called Goidelic or the language group consisting of Gaelic and Manx. As the study of comparative philology of Gaelic has a close affinity to Semitic languages (Cf. "The affinity between the Hebrew Language and the Celtic Language" in the comparison between Hebrew and the Gaelic Language or Celtic of Scotland") by Thomas Stratton, M.D. Edinburgh, 1872). The decline of this language as a spoken tongue or otherwise would be a cultural tragedy of the greatest kind.

The New Testament in Irish Gaelic by William O'Donnell appeared in 1603 and the Old Testament in Irish Gaelic by William Beall, both printed in Irish letter, assuredly the most beautiful type in the world — appeared in 1685. At this time there was a widespread assumption that the spoken language of Gaels in Ireland and Scotland was the same. Moreover the provision of literature in Irish Gaelic was of little avail to Scots Gaels who most of them could not read and at a time when there was so much official hostility to the teaching of the language in schools especially after 1715 Gaelic was quite erroneously identified with Popery on the one hand and

Jacobism on the other hand! Nevertheless it was a step in the right direction when Robert Kirk (1644-1692), an episcopalian minister at Aberfoyle, published the Irish Gaelic Bible in Roman letters in 1690. This explains the inscription on his tombstone: *Linguae Hiberniae Lumen* — for he was indeed the Light of the Irish Tongue in that he had made the Scriptures available to Scots Gaels in a form more intelligible to them than before. It is interesting to note that this work was based on the *Highlanders*, the liberality of English subscribers. But about the same time, now that the Revolution Settlement had taken place, the General Assembly of the Kirk promoted the circulation of this Gaelic Bible by distributing 3,000 copies among people in the *Highlands*, this being made possible by a grant of £1,000 from the Privy Council. A similar number of copies of Calvin's Catechism in Gaelic were also distributed. Prior to this Synod of Argyll had published the first 50 psalms (metrical) in Gaelic (1659) and the Shorter Catechism (1653). In 1694 the General Assembly directed that in public worship where the preaching and prayer are in Gaelic so ought the singing of Psalms to be and that these Gaelic psalms were to be used for this purpose. 34 copies of the Gaelic version were supplied to one Highland parish by means of a royal gift. It was not until 5th August 1751 that there was the first overt recognition of Gaelic (as distinct from Irish Gaelic) as a separate, if not independent, tongue and that the Scots Gaelic version in Irish Gaelic did not meet the needs of Scots Gaels. Then the Synod of Argyl requested the Rev. Alexander Macdonald (minister of Kilmelford and Kilmiver) to prepare for the press a version of the paraphrases or "Scripture Notes" in Gaelic and to appoint a minister who had the temerity to make use of the Scots Gaelic version of the New Testament in Gaelic had caused a serious secession from his congregation? In view of the excellence of this version this fact might seem rather absurd

trementy that even so great an anti-Scot as Dr Samuel Johnson wrote in 1775 about Scots Gaels that "their language is at least on every side. Schools are erected in which English only is taught and there were lately some who thought it reasonable to refuse them a version of the Holy Scriptures that they might have no monument of their mother tongue" ("Journey to the Western Islands of Scotland") Abbey Classics Edition, p. 83). Robert Kirk's Irish Gaelic New Testament in Roman letters was reprinted at Glasgow in 1754 but clearly the great need was for the Scriptures to be translated into Scots Gaelic and published. Accordingly the New Testament in Scots Gaelic appeared in 1767 being the work of the Rev. James Stewart of 1902 seems to have been the work of Buchanan the poet accompanied him to Edinburgh to see the work through the press. The translator adopted an orthographical system which has been perfected into a standard of Gaelic by succeeding scholars. For details of the Old Testament in Gaelic (1783-1801) see MacNeill's "Literature of the Highlanders," p. 495. The first pulpit-size Bible in Gaelic was published in 1826 and the author has one of the few copies of this volume which are in perfect condition. The Revised Gaelic version of 1881 in not being used much in public worship, the old version being preferred.

As a postscript to this brief account of the Gaelic Bible, it may be noted that prior to the Scots Gaelic version of the Scriptures the minister had to make use of the Irish version or else translate for himself from the English version. This became such a "fixed tradition" that one Inverness-shire minister who had the temerity to make use of the Scots Gaelic version of the New Testament in Gaelic had caused a serious secession from his congregation? In view of the excellence of this version this fact might seem rather absurd

but there was more in it than met the eye. The fact is that many people who only spoke Gaelic did not understand it as well as they did the minister's own translation. Thus the minister of Coll told Dr Samuel Johnston that 'he did not use the translation of the New Testament which had lately appeared, because he could make the text more intelligible to his hearers by an extemporary version.'

CIOD E CEOL?

Bha Gilleasubh turus air orduighean an Gleann Seile 's de' thaining a steach do 'n eaglais ach da chu. Stui g na laochan na coin 'na cheile ach mhothaich am ministear dha 's dh' iarr e air eirigh a mach.

Ach bha am facal mu dheireadh aig Gilleasubh. An uair a bha e mach an doras chualas e 'g rathad "Mas ceol feadarach, 's leor sud dhe do shearmoin!"

This week, a letter addressed in Scots Gaelic to An Cruinne, posted in Greenock and bearing an SNP motif, was received at Abertarf House, Inverness, marked "Irish Republic," followed by "Try Scotland." Needless to say it carried a humble 4d stamp.

JOHNSTON: Information sought for the family of James Johnston and Elizabeth Macdonald whose children George, Georgina, Robert, Harmonia Margaret, John and William Mackay, born 1812 to 1822 and baptised in the parish of Farr, Sutherland. E. E. JOHNSTON, M.D., 7 Park Street, St. Johnsbury, Vermont, 05819, U.S.A.

Bascaich na Spain

Math dh' fhaoidte gun fhaca sibh naidheachd a thainig a mach as an t-Struth a' dh' innis dhun gun do chuir ochednar shagart Bascach an caothach tioram air an fheadhainn timchioll Franco anns an riaghaltas na Spain, leis na searmoin a thug iad a mach air cor na duthcha Bascaich. Ma chunnach, is docha nach bu mhisde sinn rud-eigin eile chluinntinn mu dheidhinn muinntir na cearn sin. Agus ma chuala, cha bu mhisde sinn bhith 'ga chluinntinn anns a' Ghaidhlig. (Tha Struth ro mheasail air a' Bheurla).

Gheibh sibh an duthaich

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Bascach anns an luib uid' far an tig corsa-n'iar na Fraing agus corsa-n'ear na Spain ri cheile. Agus ma 's e da gnath na cuidhe latha anns na corsachan sin, 's e an treasa gath an sreath garbh nam beann, na h-Ard Phrynees, a tha ruith an ear-dheas bho bhaile San Sebastian. Air an darna taobh tha a' mhuir, air an taobh eile tha a' bheinn. Is ann asda sin a thaining teicheadh an-tìr nam Bascach o shean — iasg as a' mhuir, beathaichean is caoirich as a' bheinn.

Gheibhear na seoladairan Bascach ann an iomadh port is caladh air feadh an t-saoin nam nach faicair duine Bascach gun a bhith le boineid air, Greugach is Gearmailteach, Eadailteach is Aimeireaganach. Ach ma tha maraichean Bascach ainmeil gu leor air druim a' chuain, is beag nach toir buachaillean is chaitheanach barr orra ann an cliu air monadh, pairc is beinn. Is e sgeul neònach tha seo. Cha chuireadh na Staitèan Aonaichte riamh an aghaidh nan ciobairean Bascach is iad-san ag iarraidh tighinn gu obair do dh' Aimeireaga-Tuath, far nach dearbhadh Spainteach sam bith eile air a dhol a stigh mur an taing e a Puerto Rico. (Cha robh an Spain is na Staitèan Aonaichte measail air a cheile fad na h-uine bha na Spaintich a' call na h-impreachd aca ann an Aimeireaga-Deas).

Fadaidh sibh an t-seann chanain Bascach a chluinntinn anns na bothain an luib nan gleann fas air feadh Staitèan nam Beann Greagach agus an latha 'n duigh.

Ris na trì gathan dhen' chuidheall tha trì roinn na beo-shalant a' freagairt — an t-iasgach, arach cruinn is chaorach, is a' mheinnedair-eachd. Ma chuala sibh riamh gur e obair gun fheum a th' ann a bhith 'giulan gu ga' Caisteal Urr' neo 'toirt fiodh-raidh do Lochabar' (rud cear-

bach ann fear seo), is docha gun cuala sibh cuideachd gur e obair a cheart cho faoin a th' ann a bhith toirt iarainn gu Bilbao, am baile 's mutha 's trainge 's salaiche gheibh sibh anns an duthaich Bascach. Dh' fhaodadh gum faic duine gu bheil Bilbao, teann, dripeil, toiteach, is a' bheinn air a chulaibh mu choinneamh na mara, rud coltach ri suidheachadh Ghlaschu, is a' Ghaidhealtachd air a chulaibh mu choinneamh nan Eileanan.

Fiach am faic sibh le samh-ladh neo dha eile an coltas tha seo, eadar Alba is an duthaich Bascach. Is ainmeamh nach faicair duine Bascach gun a bhith le boineid air (chan ann air a' bhoineid Flamencho tha mi mach), agus ged tha am boineid seo nas coltaiche ris an fhear Bheartanach 's an fheargh, chan eil e cho dèafairte idir ris a' bhoineid ghorm a chaitheas na Gaidheil feadh nan linn-tin a chaidh 'seachad. Rud eile. Saoil leam gu bheil a h-uile Gaidheal is Gall gu math eolach air ruidhlichean Albannach, ach a bheil fhios gaibhig gur e an 'ceum-a-Bascach' (Pas de Basque) a th' anns a' cheum uid' a dhanas sibh gu tric mu choinneamh a cheile is ur cuid chasam a' breabadh a mach 's a' lùbadh a stigh. a' plabartach air an aon spot mar dha fhoird air aon? Uill, is ann mar sineach a dhanas muinntir na duthcha Bascach.

Ra leantnuinn.

ARGYLL'S PETITION FOR WESTMINSTER

750,000 Names So Far

The petition to save the Argyll and Sutherland Highlanders from the Government axe, which achieved 750,000 signatures on November 7, is to be presented to Parliament before the end of this year.

Announcing this from his Renfrewshire home, the campaign Chairman, General Sir Gordon MacMillan, a former Colonel of the regiment, said that this was earlier than expected because of the "overwhelming support" that the petition had received in little over three months.

"With almost one in four of the voting population of Scotland signing our petition, the future for the Argylls looks rosy," he said.

According to the general, the campaign organisers plan a big push to achieve a million signatures by December 1, the date by which all petition forms have to be in to the Stirling Castle headquarters of the campaign.

The views expressed in this newspaper are not necessarily those of the publishers: A n Commu Gaidhealach.

Electricity Boards Want More

Proposals to raise the limit on borrowing by the Scottish electricity boards from the present £580m. to £800m. are made in the Electricity (Scotland) Bill, state the Scottish Development Department.

A Memorandum published with the Bill sets out the estimates on which the new limit has been based and shows that total borrowings by the North of Scotland Hydro-Electric Board and the South of Scotland Electricity Board up to the end of March this year were £542m. The boards are expected to reach the limit at the beginning of next year, and have asked Mr William Ross, M.P., Secretary of State for Scotland to extend their borrowing powers.

The Boards expect to spend

some £500m. during the next seven years on capital development — new generating stations, transmission and distribution systems — of which £300m. can be met from depreciation provisions, revenue balances and other internal resources leaving about £200m. to be borrowed.

The proposed new limit is expected to last until 1975 but there is to be an interim limit of £700m. which cannot be exceeded until the Secretary of State makes an Order which must be approved by the House of Commons.

The Electricity (Scotland) Bill would also remove the present need for a Board's Official seal to be authenticated by an authorised Board member as well as by the Secretary or other authorised person.

OLIVER BROWN IN S.W. ROSS

Mr Oliver Brown opened a speaking tour of Ross-shire with a public meeting in Kyle Hall on 26th October. Introduced by Mr D. F. MacRae, Dornie, Chairman of S.W. Ross Branch, S.N.P., Mr Brown recalled the 19th century attitude of many Scots — a grand place to be born in, a great place to be buried in, but no place to live in. This attitude was coupled with the mistaken, indeed immoral, belief that Scotland is dependent on England. The real reason for Scotland's economic plight was having not only an alien but also a hostile government. Only under Scots claimed to be better than the English, but we were a nation and we were different from the English.

People in Scotland had lost confidence in the U.K. parliament. That so many M.P.s had high-salary government jobs was tantamount to bribery, worse than in the days of Walpole. We were no longer a democracy but a bureaucracy. On defence, Mr Brown declared that in present Scotland, far from being defended, was actually exposed by having Polaris bases beside our main cities. He refuted the 'separatist' jibe, asserting that separation did not imply non-co-operation with our neighbours. We were the oldest nation in Europe, and had been the pioneer with France in the 16th century of the first move towards a federal Europe.

Mr Brown concluded by exhorting all Scots to assert their nationality in the face of English Imperialism, which had raised over Fort William the Union Jack taken down at Calcutta. When, he asked, would Scots rid themselves of the mentality of a defeated race?

Gaelic Broadcasts

Thursday, 14th November

12 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 Gaidhlig (recorded).
6.25 p.m. Se Ur Beatha say The Innis Gaels and The Albanachs with Margt. MacLeod as guest artist (recorded).

Friday, 15th November

12 noon News in Gaelic.
6.35 p.m. Seinn an Duan So: Concert of Gaelic songs requested by listeners (recorded).

Monday, 18th November

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

Tuesday, 19th November

12 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
3.30 p.m. "Ben a' Mhinistir" (The Minister's Wife): Short story written by Derick Thomson. Reader: Neil Brown (recorded).
3.45 p.m. Gaelic Midweek Service conducted by Rev. John MacLennan, Inverness (recorded).
6.35 p.m. "The Inspector": Gaelic play by Finlay MacLeod (recorded).

Wednesday, 20th November

12 noon News in Gaelic.
6.35 p.m. Young Talent: A programme about the younger members of the piping world compiled and introduced by John MacFadyen.
7.00 p.m. Seven Years: The third in a series of six programmes on Pibroch-eachd in which Seumas MacNeill discusses, with illustrations, the contribution of the MacKays of Gairloch (recorded).

Thursday, 21st November

12 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 Gaidhlig (recorded).
6.25 p.m. Se Ur Beatha say The MacDonald Sisters and The Albanachs with Donald MacLeod as guest artist (recorded).

SRUTH

Diardaoin, 14 latha den t-Samhuinn
Thursday, 14th November 1968

An Comunn agus na Gaidheil

Ge brìg de thig as a' bheachd gum bu choir do Fhear-stiùirdh a'Chomuinn a dhòl do dh'Innse Gall chan eil teagamh ann nach deanadh e feum mor nam bitheadh ceangal na bu dlùithe eadar muinntir nan Eilean agus an Comunn.

Mar a thuit sinn cheana is ann anns na h-Eileanan a thig adhartas no galar a b'ais air a'Ghaidhlig, ach dh'fhaillig e air a'Chomunn thuige se sluagh nan Fìlean a thaladh gu obair a' Chomuinn no a dhearbhadh dhaibh gur fhiach i air a-t-saothair. Chan eil sinn ag ràdh gum bu choir dhùinn a'choir a' chur air a'Chomunn leis fhein (Tha an Gaidheal ro bhuailteach air magadh air rud sam bith a tha e fhein ro leis na ro shomalta airson gnòthach a ghabhail ris) ach tha an Comunn ri chuireadh ann am pairt co-dhiubh. Bha buill a'Chomuinn ro bhuailteach air coimhead air ais gus na seann laithean agus air fìachain ri bhith còltaich ris na h-uaislean. Bha treud dhiubh nach robh iriseal gu leor airson eiseachd ri beachdan an fheadhainn a bha fuireach air a'Ghaidhealtachd, agus fheadhainn a'tighinn beo air aislingean a'Phrionnsa Tearlach agus seann bheatha na Gaidhealtachd. Nach iomadh dealbh eibhinn le Ruairidh MacAoidh a tha air a steidheachadh air an t-suidheachadh seo?

Eil fhios ann robb e glic a bhith cur brosnachadh dhaoine gu caitheamh an fheilidh mar aon de phrìomh ruintean a'Chomuinn ri taobh a' cleachdadh na Gaidhlig? Ged nach eil aodach as fhearr a thig do dhùine aig a bheil cumadh air a shon na an fheilidh, sguir e bhith na aodach laitheil aig sluagh na Gaidhealtachd an deidh Achd 1747 agus ann an suilean lachd-buidhne na Gaidhlig thainig e gu bhith 'na aodach aig uaislean agus fheadhainn a bha air 'faighinn air adhart'.

Mar a thuit C. S. Lewis, cha mhair canain sam bith nach eil air cleachdadh anns a'mhargadh. 'S iad na h-Eileanan cha mhor an aon aite far a bheil a'Ghaidhlig air a bhruidhinn anns an doigh seo fhathast. Bu choir do bhuill a'Chomuinn sgrudadh a dheanadh orra fhein airson faighinn cuidhte's de rud sam bith a thaogail balla-dealachaidd eadar iad fhein agus muinntir nan Eilean.

A Pistol to the Head

It is one of the fates of remote mainland areas and remote islands (the remoteness having first been imposed by Central Government) that they become attractive as accommodation for military bases and other military facilities. One Scottish island has already been saturated with a vile chemical which even some twenty years of exposure to the atmosphere has not resulted in a diminution in its strength. St Kilda has already been imposed on for military purposes. The British society which hesitated to spend £800 to remove the St Kildans, because they were a charge on its purse, now, through its Government agencies, thinks little of spending hundreds of pounds to fly an injured serviceman from the island to a Glasgow hospital.

And of course there is the Polaris base in the (un)Holy Loch and the rocket range on South Uist. Last week it was announced that the Uist range was to be extended and have some £6 millions spent on it. What a waste! Imagine what sum of money could achieve if it were spent on and reclamation in the Hebrides. Or even some of it spent on decent ferries to give the yet-viable islands of the Hebrides an acceptable system of communications.

The money to be spent on the rocket range was hailed by the press generally as a god-send, a windfall for the Uistachs. What rubbish! It is an economic pistol to the islanders head. It also makes the task of the Highlands and Islands Development Board even more difficult to be ready to offer a suitable alternative when the defence philosophy of this country changes to leave a number of crumbling buildings and an emigrating population which once depended on the rockets for their livelihood.

These miniature Adens can spell nothing but disaster in the long term for the communities who accept them without reservations. "For a short time there is a sudden flow of cash. The young people enjoy the stimulus of an alien social element in their midst. A golden haze of prosperity hangs over the neighbourhood until remote policy decisions, having no connection with island life, dictate that the bonanza is over. The islands are then left with a disrupted economy, some shabby and dilapidated buildings, and a social atmosphere nostalgic and disturbed. THIS IS WHAT HAPPENED IN SCAPA FLOW." So wrote Dr Ian Grimble in his book about the future of the Highlands.

Faicsinn Bhuam

Turus Do Na Fhraing (2)

(Agus smuaintean air an t-slighe)

Ged a tha sia seachdainean on a bha a' chiad chuid dhe 'n turus seo ann an Sruth, bithidh cuimhn aig cuid (tha mi 'n dòchas) air brìgh an sgeòil thuige seo. Bha sinn a' deanamh air cruinneachadh nan Ceilteach am Breatainn na Frainge agus thug sinn dà latha gu leth air an rathad gu Southampton.

Chuir sinn seachad an treas oidhche anns a' bhaile fharasain, fhosgailte sin, far am faod coigreach a bhith taingail nacheil e ann an cunart mór a dhòl air iomrall. Mar sin bha e furasda na cìdeachan a lorg far a bheil na bàiteachan aisgear a' feitheamh roimh an cùrsa a ghabhail a null gu port Cherbourg. Bha sinn air eòlas a chur air na bàiteachan ud a roimhe agus bha fhios againn cho deas fearagarrich is a bhith ann airson giùlan slachd is chàraichean a null s a null air an Linne Shasannach. Tha a h-uile ni air a' dèanamh cho furasda airson a dhòl air bord is a dhòl air tìr, agus air bord fhein tha gach comh-fhùrtachd an àiteachan ithe is òil.

A' faicinn nan soithichean eireachdail seo a rithist, dh'uraicheadh a' cheist nar n-intinn: carson a tha obair cho feumail is cho prothaideach, a' fèir coltais, air fhagail an urras ri bàiteachan Niorbhaich, bàiteachan a thoghadh an Niorbhaich agus a tha fìor riagabachan as a dhùthaich sin. An e gu bheil sinne a' call, agus dùthachanan eile a' buing, an sgl agus na talantan a' b'baist air cu-mall air thoiseach ann an togail bàiteachan dhe gach seòrsa? Cha ghabh a leithid a sheachnadh ann an tomhas; seo aon toradh air na lìatharraichidhean a tha a' tighinn air an t-saughal. Tha e follaiseach ann an òbraichean eile a bharrachd air togail bàiteachan.

Cha bu cheart a bhith far-madach mu 'n chùis; cha deanadh stad aig farmad feum sa bith co-dhiù. S cinnteach gum bitheadh e ceart airson sin a bhith a' foigearachadh dhinn fhin a bheil sinn a' tuiteam air dheireadh, agus a bheil dòighean ann leis an gabhadh an gnòthach a cheartaichadh.

Air an aon chuspair cha b' urrainn nach cuireadh e dragh air mòran a bhith a' luinntinn anns na seachdainean mu dheireadh gu robh òrdanan airson bàiteachan, òrdanan luach deich muillean not, air a dhòl a Breatainn air a' cheart dhùthaich ud, Niorbhaich. Bha fhios aig an fheadhainn a chuir am mach na h-òrdanan gum cuirte a' cheist gu iaidir: "Carson a tha sibh a' cur na h-obrach seo an làmhnan na Lochlainn nach, nuair a tha daoine agaisgn fhin a bhios nan tàmh, agus garrannan - togail a' dèanadh thall 's a' bhos? Nach bu choir dhuibh air dùthaich fhin a chuideachadh an toiseach?"

Bha fhios aca, bha iag deiseil, agus cha mhor mud do chuireadh na ceistean idir, fhreagair iad, "Bithidh na bàiteachan nas saoire an Niorbhaich (agus a' cheart cho math). Bithidh iad deiseil nas luathie, agus deiseil dìreach air a latha."

Chan eil e soirbh coire fhaotainn do na freagairtean sin ach faodaidh nach riaraich iad a h-uile duine. Their cuid riutha fhein: "A bheil an cothrom a tha aig dùthachanan eile air bàiteachan (agus pleunachan, agus trèanachan, agus tractairean, ma thogas sibh) a dèanamh nas saoire na ni sinne iad, an crochadh air cuideachadh bho riaghaltasan nan dùthachanan sin? Ma tha carson nach toireadh an riaghaltas againne seachad an cuideachadh ceudna? S cinnteach

nach e fàiteas a th'orra a dhòl san eadraiginn, oir tha iad ga dèanamh an iomadh raon eile."

Air an làimh eile, na dèichuinnichidh, ged a tha na Niorbhaich a' togail bàiteachan Breatannach, gu bheil sinne, feumar innse, a' togail bhataichean dhaibhsan. Nach ann mar sin a bu choir a bhith eadar dhùthachanan càirdèil? Gu dearbh nach cuala sinn a latha roimhe mu bàitha Niorbhaich a' dol a ruith eadar timòr is Ìle, a' dol a dhearbhadh, s dòcha, do MhacBreun agus do 'n riaghaltas, gun gabh an t-aiseig sin cuideachd a chumail a' dol le faraidhean reusanta a bheil seachad aig an aon am prothaid chumseach. De a bu chairdeile na sin!

Bheir na Nàiseantach dhùinn an aobhar fhein gu bheil Niorbhaich cho adhartach an coimeas ri dhùthachanan eile. Oir nach tric a chuireas iad Niorbhaich mu 'r coimeasimh mar dhùthaich tha an iomadh dòigh còltaich ri Alba, agus a dh' fhaodas a bhith na h-eisimpleir dhùinn, a' sealltainn dè ghabhas dèanamh le dhùthaich tha na mheudachd seo a tha saor o uchdradan os 'n taobh a muigh.

Cha do chum farmad no eile sinne bho fheum a dèanamh d'he na giorreasan air bord an "Viking II" agus tìlach a ghabhail ann. Tha luathie a bha sinn air bord na thachair sinn ri fheadhainn eile aig an robh an aon eile a' dèanadh riuthachan sin amharc. Gu h-àrd nam measg bha Alasdair againn fhin, Alasdair an Rùnaire. Thug mi suil car iomagain-nach air a shia troidhean nuair a thairg Mairead aite dha comhla ruinn air a' cheud mìle gu Fougères. Bha amharas againn mar tha gu robh toiseach aig a' chàr air gearan, agus cha bu nàr dha. Cha do lasaicheadh an t-iomagain nuair a dh' fhaicir mi an cuideam a bha am bagaichean Alasdair, is aon dhiubh làn de leabhrachan a bha a' dol ann follais am measg nan leabhrachan Ceilteach am Fougères. Dh' fhaoidte nach robh an eadran Albannach cho tomadach ris na h-eallaich a thàinig a àiteachan eile, ach mun dèanar talach, bu choir ar comain a nochdadh riutha san a ghabhas an t-saothair àireamh chumseach a shlaodadh leotha air falbh is air ais.

Co-dhiù, le bagaichean air a' mhullach, is Anag a' dèanamh sgioblachadh air a' chùil is an t-àite a b' fharasaine a thaghadh airson casan Alasdair, bha sinn fo uidheam, agus ràinig sinn Fougères gu dòigheil.

Amhull fàin

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First Phase of Strontain Redevelopment Completed

The first phase of the redevelopment of the Argyllshire village of Strontain, part of a series of experiments to bring new life to small villages in Scotland, has been completed on schedule. When the scheme was announced last May, Dr J. Dickson Mabon, M.P. Minister of State for Scotland, promised that the development would take place as rapidly as possible.

The central building of the "new" village, containing the shop, tearoom, information kiosk, toilets, telephone and the associated house is well forward. This construction, being built to an improved design, will open in the spring, slightly ahead of schedule. There has been a heavy response to an advertisement by the Department of Agriculture and Fisheries for Scotland for a tenant.

Designed and sited to make best use of the limited ground available, this central building will form a new village nucleus. It will catch trade from the village, a new caravan park which is being designed, and the tourist generally. The building is being built above current commercial standards to act as a pace-setter for other developments.

The new village road has been completed by the Royal Engineers, who have also made a car park, and piped in open drains. They have also helped the local population by tidying up the area which had been cluttered with abandoned car chassis and other

debris. The Royal Engineers have also repaired croft roads and access bridges which were beyond the resources of the crofters.

The new football park and showfield, also levelled by the Royal Engineers, is well advanced. A firm of architectural consultants are to be appointed by the Scottish Office and Argyll County Council to design the new village houses, school, and old people's home planned by the County Council.

Considerable interest in the project was shown at an international conference on village modernisation held recently in Bucharest. The conference represented a unique attack on dying rural villages which is a major concern of most countries in Europe. The conference, which was held by the Food and Agriculture Organisation of the United Nations, has asked for a progress report to be made at their 1970 meeting in Switzerland.

The Minister of State recently announced another redevelopment scheme for the village of Uig, Skye.

After a Journey From The City

Now that I am here and snow is falling
without anticipation
what more is there to say?
The hills are quiet behind their whiteness.
What need is there to struggle with a great novel?

An Comunn Director For Western Isles

At the Executive Council meeting An Comunn Gàidhealach agreed to send the Director, Mr D. J. Mackay, to the Western Isles for a period from the summer of 1969, with the following remit:—

- (1) To establish a working base in the Western Isles for the promotion of Gaelic.
- (2) To co-operate with all organisations having an interest in the promotion of Gaelic and the social and economic welfare of the Highlands and Islands.
- (3) To initiate activities in the islands compatible with An Comunn's constitution.

The Executive Council has emphasised that Abertarf House will remain An Comunn's headquarters on the mainland and that Mr Mackay will be continuing his work on the mainland in parallel with developments in the islands. With the proposed improved ferry service and the twice daily air service from Stornoway the executive feels that the transport communications will have improved sufficiently for this important step to be taken.

The Council also welcomed the recommendations made by the Crofters Commission to the Secretary of State and hoped that speedy representation would be made by representative bodies to have the recommendations supported and implemented. Submissions would be made to the Secretary of State and all Highland M.P.s to this effect.

Canning Factory For Yell

Norwegian Project

A Norwegian firm are to open a shellfish canning factory on the Shetland island of Yell next summer with jobs for about 40 workers.

This was announced yesterday by Mr H. E. Krantz, of the Bergen firm of Bjørn Johnsen, after negotiations with Shetland County Council and the Highland Development Board. The main product from the factory, expected to open next May, will be crab.

Mr Krantz said they wanted it to be a combined enterprise and would be happy if Shetlanders bought shares in the company. They were impressed by the business-like way the project had been handled in Shetland, and encouraged by the enthusiastic response from the potential workers and crab catchers on Yell.

Scotland's Share £188 A HEAD COMPARED WITH £151 IN THE SOUTH

Figures published recently of identifiable central government expenditure in Scotland indicate that on average £188 is spent per person in Scotland compared with £151 in England and Wales.

The figures are given in "Quarterly Report" on economic development in Scotland.

SIR MATTHEW CAMPBELL'S NEW POST

Depute Chairman of White Fish Authority

Sir Matthew Campbell, K.B.E. C.B. F.R.S.E. has been appointed Deputy Chairman of the White Fish Authority and Chairman of the Authority's Committee for Scotland and Northern Ireland for a three year period from November 1, 1968. He succeeds Sir John Ur Primrose.

Sir Matthew Campbell, who recently retired as Secretary of the Department of Agriculture and Fisheries for Scotland, was born in 1907 and joined the Civil Service in 1928. After serving in the Inland Revenue and Admiralty he joined the Department of Agriculture in 1935 where he has been closely involved in all the post-war development of agricultural production as well as with special development in the Highlands area. He was appointed Secretary of the Department in 1958. He has been associated with fisheries administration since the fisheries functions were transferred from the (then) Scottish Home Department in 1960.

Appointments to the White Fish Authority are made jointly by the Secretary of State for Scotland, the Minister of Agriculture, Fisheries and Food and the Home Secretary; the Ministers are empowered to make these appointments under the Sea Fish Industry Acts of 1951 and 1962.

Sir John Ur Primrose has been deputy chairman of the Authority and chairman of its committee for Scotland and Northern Ireland since 1956. The chairman of the Authority is Mr C. E. Hardie.

TIGH-OS DA PHENTLAND

INBHIR-TEORSA

Air leth freagarrach airson teaghlachan air thurus is iasgairan nan iochan 'n nan aibhneachan 'n Taobh-Tuath.

Am biadh as fearr.
Gabhar gu math ruibh le

Fear an Tighe 'sa Bhean

SEORAS IS FREDA SUTHERLAND

land, issued by the Scottish Office.

In 1967-68 the total of identifiable central government expenditure in Scotland was £975 million. Scotland's proportion is 11.7 per cent. compared with her 9.7 per cent. of the population of Great Britain.

Details are given under various headings such as promotion of employment, investment grants, roads, housing, education, social security and other services.

The table also includes total public expenditure figures taken from an expanded table of total identifiable public expenditure in Scotland in the "Digest of Scottish Statistics" published last week. These show that in 1967-68 total expenditure by Departments and local authorities, together with capital expenditure by New Town Corporations and the Scottish Special Housing Association amounted to £13,194.4 m. This figure excludes defence expenditure in Scotland which in 1967-68 was about 7 per cent of the total U.K. defence expenditure incurred at home and abroad.

"Quarterly Report" also gives details of developments in the Scottish economy and carries an article by Mr George Middleton, vice-chairman of the Scottish Economic Planning Council, on the centenary of the T.U.C.

STRIKE VOTE BY 800 HARRIS MILL WORKERS

Eight hundred Harris Tweed mill workers have decided unanimously to strike unless they receive soon a 3½ per cent wage increase, backdated six months, which has been blocked by the Ministry of Employment and Productivity.

The Transport and General Workers' Union, representing the workers, and the Hebridean Spinners' Advisory Committee, for the employers, agreed to the increase last May.

Many islanders are angered by the Government's refusal to grant an increase to workers in the tweed industry—upon which the area's economy depends—while the Secretary of State allowed MacBrayne's, the Government-subsidised shipping company, to raise their fare and freight charges by up to ten per cent.

Mr Alex Allison, secretary of the Lewis branch of the T.G.W.U., said yesterday: "Our union representatives and the employers will meet on November 14 and 15. If these talks fail then members have decided that the only way to get satisfaction is to take industrial action. This has been dragging on for too long."

SANDEMAN SCOTCH



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AG IONNSACHADH NA BRUIDHNEAMAID GAIDHLIG

(Let us speak Gaelic)

Great Men for Gaelic

by the

Rev. Dr. T. M. MURCHISON

4. Alexander Cameron

Much, however, has been happening since 1828 in Celtic studies generally and in Scottish Gaelic studies particularly. The modern scientific ear of Celtic scholarship began in 1853 with the publication of J. C. Zeuss's epoch-making work, "Grammatica Celtica." It took some time, of course, for the researches of the Continental and Irish Celtic scholars to have their effect in Scotland. The man who first applied the new knowledge and approach to Scottish Gaelic was the Rev. Dr. Alexander Cameron (1827-1888), the pioneer philologist of Scottish Gaelic.

Cameron devoted his whole leisure to Gaelic studies, shortened his life by his industry, and did a vast amount of work, not only in philology but in transcribing manuscripts, but because of his almost pathological passion for accuracy, he published only a small proportion of what he might have produced. His studies in Gaelic philology and grammar appeared in the monthly, "An Gàidheal" (1871-1877), and also in "The Scottish Celtic Review" (1880-1885), which he founded and edited and largely wrote. After his death two large volumes of his work were published under the name of "Reliquiae Celticae" (1892-1894) and included transcripts he made of some of the most of some of the most important Gaelic manuscripts, notably the Book of the Dean of Lismore (16th century) and the Fermanagh Manuscript (17th century). Cameron was disputatious by nature and was highly critical of all other scholars. Among the linguistic controversies in which he got himself embroiled was one with the Rev. Doctors Thomas MacLachlan and Archibald Clerk about the revision of the Gaelic Bible carried out by these two. Cameron was generally reckoned to be the best Gaelic scholar of his time, and he himself was bitterly disappointed, and many others were greatly surprised, when he was passed over for the Chair of Celtic in the University of Edinburgh.

The Highlands & Islands Film Guild

can arrange Private or sponsored shows anywhere in the Crofting Counties. Projectionists and mobile cinemas available. Contact 22 High Street, Inverness. Telephone 31312

Leasan 3



2 Seo an cù. Seo a' chathair. Càite a bheil an cù? Tha an cù anns a' chathair? An e an cù a tha anns a' chathair? 'S e. An ann anns a' chathair a tha an cù? 'S ann. Cò tha anns a' chathair? Tha an cù.



4 Seo an cupa. Seo an sàsar. Càite a bheil an cupa? Tha an cupa anns an t-sàsar. A bheil an cupa anns an t-sàsar? Tha. An cupa anns an t-sàsar a tha an cupa? 'S ann.



6 Seo duine. Seo dorus. Càite a bheil an duine? Tha an duine aig an dorus. An e an duine a tha aig an dorus? 'S e. An ann aig an dorus a tha an duine? 'S ann. Cò tha aig an dorus? Tha an duine. A bheil an duine aig an dorus? Tha.

1 Seo an cat. Seo an balla. Càite a bheil an cat? Tha an cat air a' bhalla. An e an cat a tha air a' bhalla? 'S e. An ann air a' bhalla a tha an cat? 'S ann. Cò tha air a' bhalla? Tha an cat.



3 Seo an t-aran. Seo a' bhascaid. Càite a bheil an t-aran? Tha an t-aran anns a' bhascaid. An e an t-aran a tha anns a' bhascaid? 'S e. An ann anns a' bhascaid a tha an t-aran? 'S ann.



5 Seo an leabhar. Seo am bòrd. Càite a bheil an leabhar? Tha an leabhar air a' bhòrd. An ann air an làr a tha an leabhar? Chan ann. An ann air a' bhòrd a tha an leabhar? 'S ann.



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

B

An e seo an cat? 'Se. A bheil an cat air an làr? Chan eil. Càite a bheil e? Tha e air a' bhalla.
Tha an cù anns a' chathair. An ann anns a' bhascaid a tha an t-aran? 'S ann. An e aran a tha anns a' bhascaid? 'S e.
Tha an cupa anns an t-sàsar. Chan eil spàin anns an t-sàsar.
Seo am bòrd. Tha am bòrd mòr. Tha an leabhar beag air a' bhòrd mòr.
Tha an duine mòr. Tha an dorus mòr. 'S e an duine a tha aig an dorus. 'S ann aig an dorus a tha an duine.

C

CEISTEAN

Cò tha air a' bhalla?
A bheil am balla mòr?
An e an cù a tha air a' bhalla?
An e an cat a tha air a' bhalla?
An ann air an làr a tha an cat?
An ann air a' bhalla a tha an cù?
Càite a bheil an cat?
Càite a bheil an cù?
Cò tha anns a' chathair?
A bheil a' chathair mòr?
A bheil an cù mòr?
A bheil an cù air an làr?
Dè tha anns a' bhascaid?
Càite a bheil an t-aran?
An ann anns a' bhascaid a tha an t-aran.
A bheil an cupa anns an t-sàsar?
Càite a bheil an cupa?
Dè tha anns an t-sàsar?
An ann anns an t-sàsar a tha an cupa?
Càite a bheil an leabhar?
A bheil an leabhar air an làr?
A bheil an leabhar air a' bhòrd?
An e an leabhar a tha air a' bhòrd?
An ann air a' bhòrd a tha an leabhar?
Cò tha aig an dorus?
An e an duine a tha aig an dorus?
An e seo an dorus?
A bheil an dorus mòr?
A bheil an duine mòr?
A bheil an duine aig an dorus?
An ann aig an dorus a tha an duine?

KEEP CHILDREN AWAY FROM PESTICIDES

Careless storage of pesticide products can lead to accidents. Now that the main spraying season is over, the Department of Agriculture and Fisheries for Scotland ask users to take stock of the chemicals they have left. Full and partly-used containers should be stored under lock and key away from food, feedings, seeds and fertilisers, and where neither children nor animals can get at them. Care should be taken to see that the containers are tightly closed, that they do not leak, and that they are clearly and indelibly marked to show what they contain.

an cruinne

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The Definite Article occurs in many place-names: e.g.—

An Drealainn (Mull)	An Éipih (Egypt)
An Tairbeach (Tarbert)	An Ósaind (Holland)
An Tuirc (Turkey)	An Sáilean (Salen)
An Linne Sheileach (The Lynn of Lorn)	An t-Suain (Sweden)
An Roinn Éorpa (Europe)	An Spáinn (Spain)
An Caol Arcaich (The Pentland Firth)	Beinn a' Bhoadhla (Benbecula)
An Carbh (Cape Wrath)	Tigh a' Bheallaich (Tayvallich)
An Cuan Siar (The Atlantic)	Bail' a' Chaolais (Ballachulish)
An Bhrathar (Fraserburgh)	Tigh an Droma (Tyndrum)
A' Chanachain (Fortrose)	(Cinn) Ceann a' Ghiuistaise (Kintail)
A' Chumraich (Abercross)	Sliabh an t-Siorraim (Sheriffmuir)
A' Ghaidhealtachd (The Highlands)	Coal an t-Snáimh (Colintraive)
A' Ghallachd (The Lowlands)	Craig an Iubhair (Craignure)
A' Ghearmailt (Germany)	Tigh an Uille (Taynuilt)
A' Ghrieg (Greece)	Ruidh na Caillidh (Callach Point)
Am Blár Dubh (Muir of Ord)	Mool na Fadhlá (Benbecula)
Am Parbh (Cape Wrath)	Aird nam Murchan (Ardnamurchan)
An Fhrainc (France)	Loch nam Madadh (Lochmaddy)
An Bhuanachain (Beauly)	Loch nan Eala (Loch Nell)
A' Mhaol (The Minch)	Beinn na Fadhlá (Benbecula)
A' Mhorbhaigh (Morvern)	Na Caol Bhódach (The Kyles of Bute)
An t-Eilean Sgitheanach (Skye)	Na Hearadh (Harris)
An t-Oban (Oban)	Na h-Innsichan (India, Indies)
An Ath Leathann (Broadford)	Na Leargaidh Ghallda (Largs)
An Eadailt (Italy)	

Leughadh

An Aisling

'S ann a' fuireach an Sasainn a tha Seumas Grand, ach tha òidh mhór aige anns a' Ghaidhlig, agus bithidh e fhéin 's a chéile chaomh a' tighinn a dh'Albainn cho tric 's na urrainn daibh. An uair a bha iad a' cèilidh orm, a's-tamhradh, dh'innis iad seana-chomh a' chuir fìor longadh orm.

Ann an 1947 chuir iad cuairt shamraidh seachad an Clìe Chuiumein: agus anns an tigh-òsda choinnich iad teaghlach Sasannach de Chloinn 'tì laim—fear is bean agus mac fìchedh bliadhna dh'aois. B'e am mac a bha leis a' chár.

An dàrna h-oididhe bha iad anns an tigh-òsda chunnaic bean Sheumais Ghrannid aisling neònach a chuir umhann oirre, agus anns a' mhàdhaid dh'innis i dha m' a' deidhinn. "Chunnaic mi," ars' ise, "droch aisling an raolr mu'n teaghlach Sasannach. Bha iad a' dol air tràchd caol 's thàinig iad air càirt mhòir le làn àrd fear oirre. An uair a bha iad a' dol seachad oirre dh'aoim a' chairt air muin a' chàir 's chaidh e fhéin 's na bha na bhroinn a phronnadh. Chunnaic mi na cuir aca air an milleadh 's an cuid fala air an tràchd." "Sin agad," ars' ise, a' companach, 's e gairéachdainn, "cus uachdair, air neo an fheòil dhèidh a dh'ith thu an raolr."

An uair a bha an dà theaghlach còmhla a' rithist feasgar, dh'innis a' bhean-uasal do na Sasannach mu'n bhruadar eagalach a chunnaic a' "Bithidh sibh gum shaoilinn-sa gòrach," ars' ise, "ach shaoil leam gum bu chòir dhomh innse dh'ibh."

Mios an dèidh sin, 's na Grannadh an uair sin air an Sasainn, thàinig litir bho m' mhnai-uasal Niclaín. "Air an t-slighe chun a' Ghearsadain," sgrìobh i, "rug sinn air carbad fada dè chraobhan mòra. Bha lainn dìreach a' dol a' fhaicinn seachad an uair a phut mi a' bhean-uasal. "Na fadh seachad an dràda," chuir mi ris, "cuimhnich mi air aisling!" Agus a' bheil fhios agad—cha mhòr gun creid thu so-romh cheann mionaid thug an carbad a bha romhainn gòrradh as, chaidh an aiseal-dheirdh na dà leth, 's chuit a' chraoibh mhór umahashach dìreach far an robh sinn air a' bheith."

Innis thusa dhòmhna nise cò bhuaidhe bha an rabhadh a bha sud.

Oran

Gaol mo chridh-sa Màiri Bhàn

(Sung by George MacCallum on Hisrtle Record RWEP 623)

Seist:

Gaol mo chridh-sa Màiri Bhàn,
Màiri bhòidheach sgeul mo dhàin;
'Sì mi ghaol-sa Màiri Bhàn,
'S tha mi dol dha pòsadh.

1. Thuit mi ann an gaol an raolr,
Tha mo chridh-sa shuas air beinn;
Màiri Bhàn ri m' thaobh a' seinn,
'S tha mi dol dha pòsadh.
2. Cuaillean òir is sùilean tlàth,
Mala chaoil is gruaidh an àigh,
Beul as binne sheinneas dàin,
'S tha mi dol dha pòsadh.
3. 'S ann alg cèilidh aig a' Mhòd
Fhuair mi eòlas air an ògh;
'S ise choisinn am bonn òir,
'S tha mi dol dha pòsadh.
4. Bìdh mo ghaol do Mhàiri Bhàn
Dileas dùrachdach gu bràth;
Seinnidh sinn dha chèill' air gràdh,
'S tha mi dol dha pòsadh.

The dance, as well as the words to the tune of Gille Callum, are assumed by a witty bard to have been danced and sung by Father Noah when first hilarious under the inspiring effects of his successful distillation from the fruits of his newly planted vineyard. Gille Callum was the name of Noah's piper, and the tune has, with great propriety, continued to be called after him. The dance seems originally to have been over two crossed vine plants; but swords, being of old more abundant yllants in Scotland than vines, the Highlanders considered the former good substitutes for the latter.

The above would make a good light-hearted song for a celidh by one who could do it justice. One seldom hears a good humorous song at a celidh, though there are several fine ones in print, mostly in rare collections, which may account for them being unknown. The above one was sung many years ago by a man named MacKinnon who excelled in Gaelic comic songs. He was a native of Skye, but lived in Glasgow, and was always in great request for social gatherings.

The author of these verses is unknown. Donald Campbell, Lieutenant, a half-pay officer who lived in the neighbourhood of Greenock in the first half of last century, is sometimes thought to have written the song.

Gille Callum

Rinn mi fion a brìgh ghallain,
Dh-fhas an fìor nan doain fhallain,
'C' aite a' bheil a' Ghillidh Challum?
Meas da chlaidheamh 's seid a phìob.

Ged a mhoideadh Dìle eile,
Co ach leabaidh a theireadh,
Nach dian fion is ceol gach eaghl
Bron is teasab, chuir do'n chhìl.

Fhad an mhaireas dochain mhear-
radh,
Nìas mid dochain-slaist air Leann-
nain:

Olaidh da chlaidheamh cruaidh le
deannabha,
Is seid gu smeorail-suas i phìob.

Gleus an fhidhle, sìobh am bogh-
adh,

Bron is tuireadh cuirm fadhaidh,
na rinn mi fion a bhealachan,
Dànais is meadhail 's iad mo
bhealachan.

Bhuan an dibhidh, spidell, aineamh,
Bhrìox air stoc meag ois is
aighair;
Am fear a dh'amhas Gillidh Callum,
Se mhaire is airdh air an fion.

There are other words to the tune, but they are more of the mnemonic order and do not have much meaning. A great antiquity is claimed for the tune. It is said to go back to the time of King Malcolm Canmore, being occasioned by that monarch introducing a small coin called a bodle into the coinage. It was one-third of a penny in value. The Highland chiefs were contemptuous of such a coin of trifling value, and one of them com-

posed the tune in derision of it.

We do not like destroying an interesting tradition. But the truth must out. In the first place there were no Highland chiefs in Malcolm Canmore's reign. Secondly, a penny of that time was of considerable value. It had much purchasing power, so a third of it would be no trifling sum. Thirdly, the bodle was not introduced into our coinage until Charles I's reign. It continued to be minted during the succeeding reigns down to Queen Anne's time, when it ceased to be issued.

The tune owes much of its popularity to being the one played by a piper for the Sword Dance at the regulars of Highland gatherings, as we know it. It was introduced as a novelty at the Highland Gathering of 1783 by some of the competing pipers, but did not find a place in the regular programme until 1832. As far back as 1633 King Charles I was entertained at Perth with the Sword Dance by thirteen of the Company of Glovers. From the description given of it, there is very little resemblance between the dance of 1633 and that of 1833.

The tune in all probability dates from about 1783, being composed specially for the Sword Dance by some piper.

J. E. S.

Two Minutes by PAUL MONTEATH

If we regard the two minutes spent in silent contemplation and remembrance as half the period of warning which British citizens would be given in the event of enemy attack, then the purpose of our annual observance of remembrance stands out in sharp relief.

During these two minutes we can recall the sacrifice of the maimed and the fallen in two World Wars and recognise that because of it freedom, in the Western world at least, still lives on. We may reflect that in minutes a message of peace or hate can flash round the world of today many times and reach every nationality. We may remember that we are in debt to our forebears and that we have a responsibility for our neighbours of the present who may well live on the other side of the world, have a colour of skin different to our own and speak another tongue.

Distance no longer is a barrier between men, nor is it a protection of men from man. The links that bind men of different races, traditions and languages are far more real now than ever before. Modern means of transport and communication have brought this about. As a result what happens in Washington, Berlin, Singapore, Rhodesia, Korea, Indo-China, is of

tangible importance to Britons. Every day the choice is being brought more vividly before us of offering friendship or enmity to our fellow citizens of the world.

At present three forces are struggling for supremacy—Western Democracy, Communism and Eastern Nationalism. I dare to say a resultant compromise will control the conditions of life for our children's children and God's sovereignty will be still more apparent in the century ahead than it is now.

The reformed tradition of the Christian Church has renounced political power, but it advocates that all Christians must play a valiant part as Christians in the political scene, when and where possible. The pulpit is no place for partisan politics, but the council chambers of the nations are the very places where Christian voices should be heard at their most winsome and best.

The world is in God's hands. Christians of today have the advantage of modern appliances of the trends of history since the time of Christ. Within that period, to name but three glorious changes, slavery has been virtually abolished, woman has found a new and proper status, and education has been acclaimed as the rightful possession of all. These

changes are not wholly completed but the trend is clearly apparent in history. It is surely a sign of God's working that the modern mind can think of the abolition of war, a thought which was almost entirely absent among the thinkers in the time of, say, Alfred the Great, or even as late as the time of Luther.

Christians are expected to keep themselves well informed about the forces at work in the world around them. A superficial knowledge of the passing scene is not sufficient. There must be genuine application of mind. Above all the power of prayer requires to be acknowledged. The human mind is finite. We are able to see only a little way ahead and even then our insight cannot possibly reveal more than a fractional grasp of the myriad factors that constitute the world's behaviour at any given time. We must retain our belief in prayer or we are bound for disaster.

When we couple the fact of the fallibility of man's mind with the fact of the undoubted progress revealed in man's history we become aware of the active concern of God about, and in, His world, and we also realise that prayer is a living force in world affairs. Prayer is an insurance against man's fallibility. The Chris-

(Continued in page 12)

Review Order

"SO LONG AS THERE ARE HILLS AND FIELDS AND SETTLEMENTS . . ."

The Celtic resurgence (which the English appear to confound with what they term "the revolt of the regions") is a large measure a reaction against two closely related trends—the growth of an overcentralised bureaucracy and the statistically-based depersonalised approach to human problems. Both are related to the rise of the technocracy, of a group whose occupational principles are science and expertise, and whose primary interest is to secure more objects for service, management and control; the most important of these objects, it is hardly necessary to add, are human beings.

The last two decades have seen a steady, and relentless, expansion of this bureaucracy in Britain; governments have come and gone but the process has rolled on without interruption. Lip-service is paid to the needs and wishes of the people in the diversity of regions which makes up the United Kingdom but, as Gwynfor Evans has commented, "the Government's regional set-up is an ineffectual irrelevance."

Decision-making continues to be centralised in London, and decision-making is decisively influenced by the mass of population—and voting power—in South-eastern England; overdevelopment here is accompanied by underdevelopment by a growing running down of the economies, in the peripheral regions and especially the Celtic West, and because so much of the advice which guides decision-making is in the hands of a small technocracy, of experts who reduce their fellow-men to depersonalised statistics, who see their transport policies or their agricultural policies not in the context of the needs and of long-established and distinctive communities, but in terms of an impersonal (and therefore "scientific") balance of profit and loss, the shadows are lengthening over the uplands of Western Britain.

The poets and story-tellers of old placed the Land of Youth in the past but today, as the young people continue to move out in search of opportunities denied them by an over-mighty and indifferent State, the West is re-created to become a Land of the Ages. Unless the resurgence of nationalism in these Western regions can arrest this trend, and restore something of the splendour of these proud and ancient nations . . .

Professor E. Estyn Evans touches only obliquely on these problems but the long-awaited reissue of his classic study of the Mourne Country shows us clearly what is being meant by the relevance of the monolithic welfare

state and by the materially-oriented society of consumption which is both its creator and its creation. Gwynfor Evans sees the struggle of the Celtic nations as a "fight against this shattering disintegration, against the reduction of our society to a mass and of our people to a proletariat."

His meaning is driven home vividly by Estyn Evans' study. It is a study which does not attempt to gloss over the harshness of life in the past and which has to say "come to learn that Mourne's stony soils respond best to the toil of the mis-named lazy-bell, to experience the hazards of carrying wet wrack on the back over slippery rocks, and to build walls of granite in the vain hope of keeping the mountain sheep out of my garden" this would be scarcely possible.

It is a study which reaches beyond the apparent harshness of life and which depicts, with the sure and certain phraseology of one who lives in and loves a corner of the British Isles, the accumulated wealth of traditional skills which man has painfully, carefully, elaborated over the centuries and which enables him to contrive a life in even the most marginal environment. Some of these traditional ways of life, such as the summer nomadism of the crofters, the art of spinning the high pastures, or basket-making and linen-weaving, have died out; others, such as stone-working or the gathering of the wrack harvest to nourish the lean soils of the mountain margin or the fishing which supplemented the harvest of the fish, survive though often in a modified form.

But the texture of life in a region such as this is not determined solely or even largely by measurable economic activities. It is woven of many other things—the various types of communal association which grow out of these economic activities, the character of the houses and the traditions of the hearth which often reflect needs which have passed away, the superstitions and the festivals which may reach back to the days of the megalith-builders fifty centuries ago . . . These are, in Estyn Evans' words, "legacies from a past that, though almost measureless to man, cannot be ignored in assessing modern personalities." They are facets of that physical and spiritual reaction to varying environments that are "too complex and too subtle to be interpreted by the now fashionable statistical tools which must treat human beings as dead figures . . ."

In his Foreword the author even larger into economic and political organisation, on the danger of the historic regions losing their identity. "But," he says, "so long as there are hills and fields and settlements, variously shaped

by nature and by man the regions will persist, and there are signs that, reacting against an imposed uniformity, future generations may come to place a higher value than we do on the personalities of their various homelands and cherish regional traditions that are now despised."

It is perhaps in this context that the true significance of the Celtic nationalist parties is to be sought: with their concern with the quality of life, with the personality of their regions (with their concern with high consumption levels) and their opposition to the corroding materialism of metropolitan England; with their notion of the nation as "a community of communities"; with their concern for "regional (and national) traditions now despised"; they alone of the political parties could successfully confront the challenge of an area such as the Mourne Country.

And the challenge is not simply one of preserving (though contemplating the havoc wrought elsewhere in Britain in the last decade or so, this need is real) but of the recovery of the resources for balanced social and economic development, including above all the local human resources which their real decentralisation of political and economic power would release.

Estyn Evans' study reminds us how subtle and how diverse the skills still latent in some of these upland regions, how great is the potential of these communities, and how close to man's earliest beginnings in the Western fringes. But only a nationalist resurgence can unlock this potential and initiate that regional decentralisation which, if the values of community, equality, democracy and humanness are to prevail against the demands of a depersonalised and over-mighty State, if these "regional traditions" and "historic regions" are to contribute to the enrichment of its diversity.

E. Estyn Evans, *Mourne Country: Landscape and Life in Southern Down* (Dundalgan Press, Dundalk, revised edition 1967).

END OF THE LINE

The frequency with which the Devon publishers, David and Catherine Lindesay, produce excellent railway histories is sometimes depressing. Not that their productions are not eagerly absorbed, but the fact that history of railway lines up and down the country are now being produced at such a rapid rate indicates that these books are well and truly marking the end of an era.

Let's be frank about all this. The run-down of the railways in Britain is a matter of political convenience. One sees this, for example (in a number of prime examples) in the close-down of the Waverley Route in the Borders. British Rail say that it would need £250,000 annually to operate. Independent sources say this is deliberately made five times too high.

British Rail refuse to divulge their method of assessing operating costs on a line. They even refused this information to a consulting firm engaged (it was Government-financed!) to prepare the Central Borders Plan.

Now, in an attempt to get at the truth, the local authorities in the Borders are getting an independent survey done on the line. No wonder a British Rail General Manager resigned after writing a book "What a Way to Run a Railway!"

The Royal Decade Line has been researched and written up by A. D. Farr in the latest book in the Scottish Series of 'Standard Railway Histories'.

This is more than a book for the railway enthusiast. It records the attempts, hesitant at the beginning, to provide a service of communications for the folk who lived along the line from Aberdeen to Ballater. The Company's

history was not a peaceful one. Storms caused changes in ownership. Personalities rose and toppled. But it was the first complete railway in Aberdeenshire.

At the height of its popularity, it carried 71 trains each day, including the unique King's Messenger Trains.

The Decade Line received a popularity impetus from the fact that it was used extensively by Royalty. The elite travelled regularly on the royal trains from the railway. Other notable passengers included Nicolas II, the last Czar of all the Russians. The chapter on the royal trains through six reigns is full of interest.

The history of the closure, and the tactics used by the Government to ensure that the maintenance of a railway line becomes less of a charge on the taxpayer, is written up in full. The Decade Railway Preservation Committee produced evidence which proved that the British Railways Board deliberately mismanaged the line and encumbered it with extravagant spending. At the heart of the biased T.U.C.C. (as indeed it is) are, in the end, inasmuch as in closing the line. The Minister who closed the line was the very person (*reductio ad absurdum*) who is on both the Highlands Development Board and the Hydro-Electric Board: Mr. Tom Fraser.

Now the Inverness Kyle line is in danger of closure . . . and Mr. Tom Fraser is a member of the very instrument which could otherwise save this line. It is not a good omen for the population of the area served by the iron road from Inverness to the West.

One recommends this book, both for its subject and as a social document. As the author says: The Decade Line need not have been closed. But it was.

The Royal Decade Line' by A. D. Farr; 40s; David and Charles Limited, Newton Abbot, Devon.

IRISH BOOK CLUBS

The second volume of "De Valera," the authorised biography of President De Valera is among the book selected by An Club Leabhar—The Irish Book Club for its 1968/69 session. Included in the new lists also are a collection of short stories by Císteoir Ó Floinn, a new novel by Diarmuid Ó Súilleabháin, the first volume of Seán Ó Lúing's biography of Ó Donabháin Rosa, a re-issue of Máirtín Ó Cadhain's famous "An Braon Broghach," and a new critical work by the American author, Frank O'Brien.

In all, 19 different titles will be issued by the two

Clubs—An Club Leabhar and Club Leabhar na Sóisear—between now and next June," said Liam Ó Réagáin, Chairman.

Eiseofar 19 leabhar gá-súla faoi scáth an dá Club—An Club Leabhar agus Club Leabhar na Sóisear—idir seo agus mí an Mheithimh seo cinneann "arsa Liam Ó Réagáin, Cathairleach an Chlub Leabhar agus é ag caint thar cheann an dá Club ag Preasgallamh i mBaile Atha Cliath inné.

"Almost all tastes will be catered for this year. Our lists contain novels, travel books on Tunis and the Philippine Islands, collections of short stories, literary criticisms, biographies, research works, and collections of poetry."

During the past year the two Clubs together have issued over 20,000 copies of Irish books to members. Membership of both clubs rose sharply: there was a rise of 20 per cent. in the membership of An Club Leabhar while membership of Club Leabhar na Sóisear rose by almost 30 per cent. We very much hope to regord another significant increase this year."

"Sa seisiún atá díreach caite d'eisigh an dá Club i deantán a chéile breis ar 20,000 cóip de leabhar Ghaeilge. Tháinig méadú suntasach ar bhailiúocht an dá Club chomh maith—ardú de 20 per cent. i gcais an Chlub Leabhar agus de beagnach 30 per cent. i gcais Club Leabhar na Sóisear."

It was announced that, following an agreement between the Department of Education and Club Leabhar na Sóisear, arrangements have now been made to supply the Club's books to the libraries of all national schools in Gaeltacht areas. "This is a worthwhile beginning to a scheme which I hope will eventually be extended to all schools," said Liam Ó Réagáin.

Any "Struth" reader interested in the Clubs' Book Lists write to: Comhhdhail Naisiunta na Gueilge, Aras na Comhhdhail, Sraid na bhFínní, Dublin, 2.

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Modernisation of Crofting

by I. R. MACKAY

"Bearing in mind all that has been said about the system and its admittedly stultifying form of land tenure it is apparently paradoxical (but, we believe true) that if one had to look now for a way of life which would keep that number of people in such relatively intractable territory, it would be difficult to contrive a better system." So said the Highland Board last year. Now this successful formula may be scrapped, for the Commission believes it has contrived "a better system."

The plan is to make crofters landlords. Then there will be no crofters for, no matter how small, a landlord can never be a crofter. The recommendations are truly for the abolition of crofting. In that event it is likely that the Commission would be wound up and since the Land Court is only for the landlord and tenant litigation all disputes would be in the Sheriff Court or Court of Session. The arguments in support of this change are at this stage largely speculative.

It is argued that it will give incentive to accept change in land use and to engage in non-agricultural development. The former crofting districts of Glendale, Glen Urquhart and Caiplich seem to have missed out on this but in truth non-agricultural development is very difficult to initiate and sustain on or off crofting tenure.

The proposition "the crofting code has created and is perpetuating a special class within a class" whatever it means, suggests a MacGregor/Borthwick denunciation of decadence. Then there is the proposition "it is undesirable to have a specialised and complete legal system regulating fewer than 20,000 holdings." Allowing that this statement is sound which is questionable, the proposed alternative would be a

form of land ownership subjected to "suitable control of sale of land" regulated by "a Code of Land Use" with common grazings held by trustees with powers of pre-emption to acquire shares. Failure by the trustees would result in the common grazings passing to the Secretary of State. Special legislation would be required for this "specialised legislation." The administration of this specialised law, the Code of Land Use and the new grants to be applicable "to others of like economic status" would in itself be "specialised and complex." In no sense would the change bring the former crofters into "the ordinary legal structure of the country" other than perhaps the Sheriff Court or Court of Session. The claim that the change would be in accord with the modern trend to reform the law governing feudal tenure and long leases is not strictly speaking accurate.

The memorandum notes that "a free market" might trigger off "a large scale buying in scenic areas of holiday homes resulting in sterilisation of agricultural lands." In fact all the West Highlands are "scenic areas" and, if not soon will be tourist areas. There is already an enormous demand by the affluent for holiday houses. The position will become aggravated by planning control and superb prices could even now be obtained for croft houses in a free market. One crofter reckons that in his area all would sell out within seven years when, except in the summer, the district would be deserted. Should this happen no one must blame the former crofters. "Business-wise" they would be doing the right thing. The social loss involved however, would be disastrous compared with

which "sterilisation" of land would be a detail. In any event the traditional lairds would almost certainly buy back surplus land.

It is the opinion of a source by no means favourable to crofting that landlords would not be prejudiced by this change. Crofters, on the other hand, might well lose heavily for at a stroke all their productive legislation and case law would become obsolete. Further, after one or two changes of government, the former crofters, could easily find themselves just small landowners, minus all grants and special helps.

Reference is made also to landlords blocking development or imposing ruinous feu duties and grassums. What is not said is that this need never have happened if the Secretary of State, and the Highland Board too, were prepared to use their powers and acquire the land on such occasions. Apparently these bodies will not do this for small men. Why then blame the system and not the people who refuse to make it work?

Of course crofters may wish this change and if so we wish them luck. The memorandum does not say that the question has not yet been discussed publicly and that crofters should now know the proposals and consider them carefully. It is noteworthy that 26 per cent. of the assessors consider that crofters would be against the change if it meant giving up housing grants.

There is more to the matter than housing grants and they must satisfy themselves firstly, that this is "a better system." Much of the proposals as to future grants is as yet "pie in the sky" to be weighted up against the present trend (on the Right Wing) towards

Two Minutes

(Continued from Page Seven)

"Powellism" and the threat to subsidies contained in Common Market negotiations. Also the "Code of Land Use" is, as yet, only an idea, unformulated and untested. No one will be so naive to believe that a Secretary of State, would, under it, be more likely to intervene for a small man against a large interest than he has been to date.

The ultimate test is whether the change would bring the development so badly needed. The Commission itself gives the answer "The proposed change in tenure will not of itself resolve the problem of the crofting areas."

If, of course, the framing of the new legislation was in the hands of the Crofters Commission, there would be little cause to worry. As it is, Parliament will be the arbiter and there will be many difficulties and dangers ahead. Any serious departure from the Commission's proposals would be a disaster. Crofters must decide whether, in the end of the day, they are not being asked to buy a pig in a poke.

DALCROSS MAY GET NEW FACTORY

A letter from the H.L.B.D., which revealed they were negotiating with a firm interested in opening a factory at Dalcross, was submitted to a meeting of Inverness-shire Planning Committee on Tuesday last.

The company want to lease one of the existing buildings on the site, and have asked for a further acre of ground for further development.

tion believes that his prayers for justice, mercy and peace are a real contribution to national and international affairs.

Furthermore the Christian believes that the redemption of the world was accomplished when Christ died on Calvary hill and rose again three days later. The final victory has been won. A Christian's faith allows him to live his life and make his contribution to the world about him as a well informed optimist and a person who has a share in the peace that "passeth understanding."

If such thoughts occupy our mind during Remembrance we shall have succeeded in using well another little part of our allotted span. Prayer, charged with thought and aspiration, is the inspired way to fill the annual silence of two minutes.

STORNOWAY PRESS FOR MACBRAYNE INQUIRY

Stornoway Town Council are continuing their efforts to hold a public inquiry into the administrative and financial structure of David MacBrayne's Ltd. This is in spite of Dr J. Dickson Mabon's refusal when he met a delegation from the island two weeks ago.

The Council are seeking a meeting with Mr M. K. MacMillan, M.P. for the Western Isles, to pursue the matter further.

...Male Student (18) seeks winter job (14th Dec-4th Jan.) in Gaidhealtach to improve Gaelic. Apply Box 65 Struth.

NATIONAL MOD — 1969
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Full Name and Address
(In Block Capitals)



Mary Sandeman, Edinburgh, T.V. singer and Mod Gold Medallist, with Dr Angus MacKinnon of South Uist, married in Edinburgh University Catholic Chaplaincy Centre — outside St Giles Cathedral, where they received a blessing on the marriage. Piper is Mr Gavin Stoddart. The couple are making their home on the Isle of Harris.

NIALL MOR MHCHEIL

"Agus bha Niall Mor Mhicheil . . ." os an duine a bha sud ach cha chuala mi sgath tuilleadh dhe sheanachas sin. Dhuisg a bhriathrain cuimhneachan chaomh 'n am intinn is chunnaim Niall Mor Mhicheil mar a bha e corr is ficead bliadhna 's a deich so chaidh. Seann duine alunn a bh' ann le ceapa bileach, geansaidh gorm is brogaich cho Bhueach a d'eadh is tearmadh a mhonaidh mar gum bith sealgar na frithe.

Bha i grinn an latha sin anns a' ghlaic ud eadar Beinn a' Cheathaich is Beinn nan Carnan is sinn a' feitheamh sin ri Niall Mor-Niall Mhicheil Mac Mhurchaidh

corran cliheach, beum slis is toll, barr a' mheolain, slochdan, corran direach is duilleag. Cha robh aca airson chomharachadh ach sginear mar maraiche ach shoirbheich iad leo. Co-duibh bha Niall Mor Mhicheil ann a shideach cumail a ghnathach a' dol Cha robh comharraidh nach b' aithne dha, cha robh caora nach do dh' aithnich e.

Bithiuh na tuinn a' buaidh air na cladaichean is sgìrean sin fhathast, an Ruchda Dubh, na Sgìrean Fialach, Bagh Uamh an Oir is Sgìr nam Muc. Tha na caorach air Beinn a' Cheathaich ach tha graineamh dh' e na daoine a bha sud an latha ud air grunn na mara.



Beinn a' Cheathaich

Pheadair. B'e latha rusgadh nan caorach a bha ann, caorach a Ghearradh Ghabhail. Bha na gilleann trang ag iomann nan caorach o'n bheinn agus bha dolrach math duibh mur thraith ann an lagan tha sin os cionn Port an Duine. Cha robh fang ann an uair ud ach an lagan fhein agus bha na gilleann na b'òige is na coin aca a' cumail nan caorach o' bhruchdadh a mach dha 'n bheinn. 'S iomadh tuasaid a bha ann eadar na brogaich is na seann caorach iad ach cha d' fhuair ach corra the air falbh.

Bha an Caolas Cumhag cho soilleir ri pios airgid. A reir mu chumhne cha robh e riannach cho soilleir 's na laithean buidhe sin roimh a' chogaidh nuair a bha sinn og is dar a bha Niall Mor Mhicheil na sheann duine.

Bha e air tighinn nist agus bha an t-am ann toiseachadh. B'fheadar dha na gilleann na caorach ghlaicadh an toiseach agus thoiseich iad cois-each n am feadh coimehad gu beachdaidh o thaobh gu taobh. Cho luath 's a dh' aithnich iad to aca fhein duibh leumadh iad oirre agus thigheadh iad i air a drum. Bha Domhnall Padraig ann is Nutidh. Domhnall Chail is Erdsidh Nill Mhòr is meall dhaoine eile, deamhais aca air fad is Niall Mor Mhicheil na shuidhe air creag riaghaladh a ghnathach. 'S ann bha fuaim ann am Port an Duine an latha sin eadar meilich, eigheachd an comharthaich. Ach bha aca cuideachd ri comharachadh nan uan. 'Se na ballach ag mar Jaigean Ruadh is Caillidh, Domhnall Iain is Duin Dubh a dh' fheumadh greim fhaighinn air na h-uain a bha cho mór riutha fhein cha mhor. B'e na daoine na bu shine a sinn an gnothach, ann a bha eolach air na comharraidhean. Bha difir seorsa ann. Bha

Tha feadhainn eile duibh thall fairs na os na bailtean mora. 'S e fìor corra the duibh a tha air an eilean an duigh ach tha Niall Mor Mhicheil sin, e fhein 's a mhac Erdsidh, ann an Cladh Cille Bhrìanain.

ALLOWANCES FOR WINDBLOWN TIMBER

Application for an additional transport allowance for logs for conversion to wood-wool was recently received by the Forestry Commission from the Windblow Action Group in Scotland.

After careful and sympathetic consideration the Commissioners have found themselves unable to accede to this request.

The fundamental reason why transport allowances for certain classes of timber from the windblow area have been granted is in order to assist the transport of these classes to markets outside the area in which the timber is normally consumed. The wood-wool industries are well outside the windblow area — indeed they are mostly in England — but it has been the practice since long before the windblow for estates and merchants, not only in the windblow area but north of it, to supply factories in the north and central areas of England. Although these supplies were on a relatively small scale before the windblow, this does not alter the principle. The prices paid for wood-wool logs, combined with the fact that they are seasoned, thus reducing weight and transport costs, made, and still make, the sale of logs from the windblow area to the factories in central England economically worthwhile.

Housing and Car Ownership in Scotland

Of 1,589,000 dwellings in Scotland, 18 per cent (285,000) are rented from a local authority, a New Town Corporation or a Scottish Special Housing Association.

Twenty-eight per cent (449,700) are owner-occupied, 18 per cent (282,000) rented privately and 7 per cent (110,000) occupied on some other form of tenure such as rented with a business or occupied as a 'tied' house.

These figures are based on information collected about occupied dwellings on the night of the 1966 sample census.

The ten per cent sample enumeration indicates that between 1961 and 1966 the number of shared dwellings in Scotland fell from 18,200 to 8,500 and the number of people per household fell from 3.19 to 3.12.

The Crofting Counties region had the highest proportion of owner-occupied dwellings (42 per cent), the West Central region had the highest proportion rented from a local authority (53 per cent), and the North Eastern region had the highest proportion of privately rented accommodation (21 per cent).

The information supplied by households about amenities indicates that, of 1,601,000 households in Scotland, 1,251,000 (78.1 per cent) had exclusive use of a hot water tap, a fixed bath, and a toilet; 1,052,000 (65.7 per cent) had no hot water; 199,000 (12.4 per cent) had no hot water tap, 321,000 (20 per cent) had no fixed bath, 70,000 (4.3 per cent) had a water closet outside the building, and 17,000 (1.1 per cent) had no water closet. Of the 1,584,000 households which had the use of a water closet, 162,000 had shared use only. Only 3 per cent of households renting from a local authority did not have the exclusive use of all three amenities mentioned, compared with 22 per cent of households in the Crofting Counties and 71 per cent of households renting from a private person or company.

The sample indicated that there were 160,000 households of one person, 14,000 of two persons, at least one of whom was of pensionable age.

About 33 per cent of the sample population were enumerated in hotels, hospitals and other non-private establishments. The gross total for Scotland was about 170,000, including 42,000 in hotels and similar places, 67,000 in hospitals, 14,000 in homes for the old and the disabled, and 13,000 in educational establishments.

For the first time at a census, information was collected about the number of cars in the garage. The answers revealed that of the 1.6 million households in Scotland, 569,000 (36 per cent) owned or had the exclusive use of at least one car, of that 63,000 (4 per cent) had two or more cars. The total number of cars reported in answer to this enquiry was 639,000. The proportion of households with at least one car was highest in the South Western region (49 per cent).

The 639,000 cars included 389,000 (61 per cent) which were normally kept in a garage overnight. Cars normally left on the road, street or verge at night numbered 158,000 (25 per cent of the total). In the remaining 92,000 cases either the cars were kept out of doors elsewhere (for example, in the grounds of the dwelling or on waste ground) or the garaging arrangements were not stated.

DEATH OF A LANGUAGE?

It was rather surprising to read this headline in a recent newspaper report about Welsh considering that 58 per cent of primary school children get some form of Welsh either as a medium for teaching or as a second language. The main reasons for arguing this way was that Professor D. C. Marsh thinks it "a crazy idea" to attempt a mass revival at this stage, that 45 per cent of parents

surveyed in the Gittins report saw no advantage in their children being taught Welsh and that Welsh is taught in only three secondary schools in Monmouthshire one in Radnorshire and none in Newport. All teachers agree that true bilingualism can only be achieved by Welsh medium teaching.

Despite this a language revival on an unprecedented scale is on the way in Wales and it is the aim of a wide variety of organisations and individuals that the entire younger generation should be bilingual by the end of the century. This is backed by the recommendation of the Gittins committee on primary education which suggests that each local authority should set up at least one experimental school in which 50 per cent of the teaching would be Welsh medium. Each local authority has now been asked to do this and 227 extra teachers have been allocated from the Welsh colleges to carry through these language policies. The real test will be the implementation of the Gittins recommendation by local authorities and there is optimism about the effects of local government reorganisation which by 1971-72 will allow the more progressive and larger areas to pool resources for experimental schools language advisers and inservice training.

The Kilbride Project

This is part of a competition involving the seven crofting counties to carry out projects for improving the appearance of villages in their area.

The object is to get pupils to take part in a community project to interest them in improving the amenities of their home environment.

Oban High School has been taking part in this project, choosing Kilmore or part of Kilmore, as the village to be developed. Under the guidance of Mr Strachan of the Art Department who has experience in this kind of work, some pupils have been working on a model of the area to be developed, as it is now and as it will be.

The people of Kilmore accommodate tourists in summer, and the immediate view from the houses is a piece of waste ground which is an eyesore to the tourists and locals alike. Mr Strachan intends to develop this waste ground into a pond with a rocky area and flowers in it, thus making it more attractive to visitors.

Already this has won the preliminary competition with in Argyll and has been forwarded to the competition among the crofting counties. The maximum financial aid is £400 which will be used to service and work a bulldozer, apart from the actual development of the waste ground. Also there is a telegraph pole which is in the way of the work and the permission of the GPO is needed for this.

The winning schools in each county will be given until March 31st, 1970, to complete their projects.

The prize: A wall plaque which will be donated by the Scottish Civic Trust.

SRUTH takes this opportunity of congratulating Oban High School on their enterprise in producing a duplicated school newspaper "Oban Sesame." Other Highland schools please copy — and show the rest of the country, including Scotland, that the Highland element in Britain is still capable of showing a lead, and providing leaders.

Lord Kissen has been appointed chairman of the Scottish Valuation Advisory Council by Mr William Ross, MP, Secretary of State for Scotland. Lord Kissen succeeds Lord Avonside

over to you:

THE PRICE OF FREEDOM

Sir,—May I comment on Mrs Denovan's report of "Kendalch Keltiek L'trevroa-del" and the letter from "Adhamh" published in your issue of 17th October? One might have expected that one present at the recent Congress would have been able to spell its name correctly; no one with any knowledge of Breton could accept that "KELTICK" was a Breton word. It is also unfortunate that "Mebyon Kernow" came across as "Mebyn kennow."

While criticising the statements of the Scottish speaker, Mrs Denovan apparently sees nothing objectionable in those of other national representatives. The situation in Cornwall, we are told, is "very grave"; branch railway lines are being closed, Cornwall is being carved up into areas, and "the remote west left on its own." Perhaps it is; but if so, isn't it equally grave in other remote (and not so remote) areas of the British Isles, including England, where branch railway lines have been shut down and administrative reorganisation introduced? To interpret these actions as the persecution of a Celtic minority shows an obsession with racial origins which comes near to being pathological and akin to the ideology of the German Nazis, as well as to that underlying the recently instituted movements for the "liberation" of East Anglia and Yorkshire.

Shall we soon have to sort out the "English" into Normans, Flemish, Angles, Saxons, Jutes, Danes, Norsemen and what have you and give them all self-government? Isn't "being left on their own" what the Cornish nationalists want? And are we to suppose that an independent Cornwall will be wealthy enough to be able to squander money on keeping open uneconomic branch railway lines?

The Irish, we are further told, are "now free," independent they may be, but free they certainly are not—free neither to publish nor to read what books they choose. An Irish novelist, Edna O'Brien, resides in England, preferring the "tyranny" of an "English" (more correctly, British) government which allows her to publish her novels to the "freedom" of her country of origin where every one of them is banned. The Irish may have cast off the yoke of Westminster, but they are subject to a far greater menace, the tyranny of Rome.

Incidentally, the fact that Ireland is independent shows, as Mr Grant pointed out, that far more than political independence is needed to resuscitate the Celtic languages. That can only be the task of a dedicated minority imbued rather with a deep love of their national culture

than obsessed by disruptive notions of political independence. The languages of the Welsh and the Bretons, despite their lack of "freedom," are far more alive than those of independent Ireland and man.

As for "Adhamh," who objects to Glasgow University classifying Gaelic and Welsh as foreign languages: he should reflect that a language is foreign to those not brought up to speak it in infancy, and that people go to Welsh and Gaelic classes to learn these languages, to whom they are therefore foreign. If he had attended a Celtic Congress he would have realised forcibly that, were it not for the media of English and French, the Celts would be mutually unintelligible. Yours etc.,

G. H. L. BUXTON
16 Bankhead Road,
Carmunnock,
Lanarkshire.

BRUIDHINN GU BUAIDH

Sir,—It appears that in my letter (published in SRUTH of 17th October) I have been gravely in error on three counts. Firstly, I have apparently hurt Mr Grant's feelings. Secondly, I have gone off at half-cock, and thirdly, I have put my trust in the reporting accuracy of the BBC.

Mr Grant describes my letter as rude; it was not intended to be rude, and I am still a little surprised that he should so describe it, but clearly I have annoyed him. It is now evident that my criticism was directed at the wrong target for the wrong reason. The last issue of SRUTH makes it plain (Bruidhinn Gu Buidh) that Mr Grant did not say what I and many others thought he said; Magnus Magnusson could hardly have got the sense of his remarks more wrong if he had tried. I cannot apologise for a misunderstanding which was no fault of mine; I can and do apologise for exacerbating matters and for hurting Mr Grant's feelings. Let me say I am sorry. Let us hope that this particular ill wind has done a little good in helping to clear up a very bad bit of misquotation. It is a pity that those who have the responsibility of conveying the remarks and opinions of others to the public cannot be as careful in their choice of words as those whose opinions they present. Yours etc.,

W. F. M. DEANS
1 Dirlot Place,
Thurso,
Caithness.

SUBSERVIENT HIGHLANDERS

Sir,—Your correspondent, D. J. MacIntyre, would attribute what he calls the

"chronic subservience" of the Highlander to a surfeit of strapping, I take it, in Highland schools. I have rarely read such drivel. Firstly, he should not confuse a natural courtesy and reverence with subservience. Secondly, the Highlands have endured for decades a much more insidious, politically-inspired form of repression both economic and cultural, a prolonged exposure to which has effectively dampened any aggressive tendencies.

While not condoning the indiscriminate use of the strap or its advertising for commercial purposes, its judicious use has served as an effective and salutary form of correction. On this subject I would recommend for the perusal of your correspondent a pamphlet issued in February of this year by the Educational Institute of Scotland on the elimination of corporal punishment in schools. Yours etc.,

F. M. MACLENNAN
Balivanich,
Benbecula,
South Uist.

THE PLACE OF GAELIC

Sir,—I am making a study of the place of Gaelic in the Scottish Educational System and would be grateful for information or opinions on this subject which any of your readers might be able to send me.

Regrettably, I do not speak the "language of Eden" and would be glad if any communications would be in English only. All letters will be acknowledged. Yours etc.,

M. R. LEWIS
14 Lightfoot Road,
Hornsey,
London, N.8.

SNP AND GAELIC

Sir,—I attended night classes in Gaelic during the winter months 1948/49 and 1949/50, held in the S.N.P. Hall (Edinburgh Branch) 16 N. St Andrew Street, Edinburgh 2.

The fee for each session was £1 5s 0d, and the teacher was Mr Calum Johnston, who later retired to his native Barra.

I still retain the receipts, which are on the Scottish National Party printed forms. I have never been a member of the Scottish National Party, and have never met Mrs Winnie Ewing, but she appears to bear the hallmark of a lady, and I would scorn to take notice of such a trivial matter as the 'telegram,' particularly as I am of the opinion that a considerable percentage of the ordinary natives of the Highland Counties could not have read the telegram either, or even identified it as having been worded in Gaelic. Yours etc.,
J. MACDONALD

"Craibstone,"
133 Craigminty Avenue,
Edinburgh.

Industrial Activity Rises in Scotland

2.3 PER CENT. UP ON LAST YEAR'S FIGURES

Industrial activity in Scotland in the second quarter of this year was up by 3 points — 2.3 per cent — compared with the second quarter of 1967. This is revealed by the Index of Industrial Production detailed in the October issue of the twice-yearly "Digest of Scottish Statistics" published by H.M.S.O. (10s 6d).

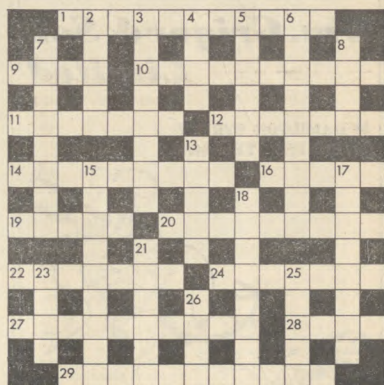
Most of the increase came from a rise of nearly 11 per cent in the output of the construction industry and of 1½ per cent in manufacturing industry. This overall increase was achieved despite a substantial reduction of nearly 12 per cent in the output of the construction industry and of 1½ per cent in manufacturing industry. This overall increase was achieved despite a substantial reduction of

nearly 12 per cent in mining and quarrying output.

Within the manufacturing sector the overall increase included a big increase of 11 per cent in the vehicles group together with increases of 2 per cent in engineering and electrical goods and just under 6 per cent in textiles and in paper, printing and publishing. The biggest reduction in manufacturing was a fall of over 3½ per cent in food, drink and tobacco.

Shippbuilding and marine engineering output was down by 1½ per cent., but in the first half of 1968 new orders obtained totalled 338,000 gross tons, more than in any half year since 1963. This included export orders of 170,000 gross tons, more than was obtained in any full year since 1955.

TOIMHSEACHAN TARSUINN



Tarsainn

1. Bhiodh i uaireannan na bu làidire na tìl (5, 6)
2. Déan cabhag 's cuir ort i. (4)
3. Sheinn Dalbhidh iad. (5, 5)
4. "I lean ach Màiri Aliein far an robh mi 'n raoir." Niall Mac Leòid. (3, 4)
5. "A dh'aindeoin cho àrd 's a theid — nan tonn." — Murchadh a' Cheisder. (7)
6. Gheibh thu l. tarsainn ann (3, 6)
7. "Caillich 'sa chruaisch mhòna." — seanfhacal. (5)
8. Tha seo aig an iasgair. (5)
9. Gaisgich. (9)
10. Buidheann Oitein — a cùil-ath air a beulaidh. (2, 5)
11. Gheibh thu an oran eadimhor. (7)
12. "Se milleadh da-riresha a' th' ann. (4, 6)
13. "Thug mi mo làmh do 'n Eileanach, ged theireadh — nach toigh team thu." (4)
14. Macantras. (11)

Sios

1. "S'ann a bha chuid mhór de m' shinnear — an Innse 's an Fhearsaid." — Oran na Comhachair. (5)
2. Bidh e aig an iasgair agus an dealbhadair. (8)
3. "Is e guala gun bhàrthair." — seanfhacal. (4)
4. Cailin 'na falach ann an slighe an rìgh (1, 6)
5. "Se 'n peant a rinn mo —" — are Artair ag Aonghas. (9)
6. Facan a chuiras 'nad chabhaig thu (4, 1, 3)
7. Tòisich a' cheist leis. (4)
8. Cha laigh ann asoit ort ma bhios tu mar seo. (5)
9. "Dèanaibh dìreach slighe an —" — Eòin I. (9)
10. Déan dachaidh do 'n àite iteach. (8)
11. Cha b' ann mar seo a bha a' bhanrach 'sa chosamhalachd. (2, 6)
12. Uon do bheul leis. (6)
13. Gheibh thu a' chraobh ann an àine ghòirid! (4)
14. "Tha eagal an Tighearna Dia —" — Ionah I. (5)
15. Feumaidh tu gu leòd dhìbbh bhith agad 'san Eadailt. (4)

Professor Lotz visited the Highlands recently and was impressed both with the potential of the land and its people. Being very closely concerned with development in the Canadian north his writings on the subject have a particular relevance to us. We print below his first article. We had intended to edit it to put it into a Highland context. However, we have a high regard for the intelligence of our readers and thus leave it to them to distinguish between "the Indian and Eskimo" and "the white man."

In the summer of 1967 I discussed the Indian problem in Alaska with a biologist. He had been telling me "atrocity stories" about the way that the Bureau of Indian Affairs (BIA) mishandled the Indians. When pressed for an explanation of the difficulties that the Indians were undergoing, he said simply "BIA." During a previous visit to Fairbanks in April, 1967, I had been an embarrassed spectator at a meeting where several Indians got up and told how they became white men—"It was tough. I had to struggle and fight, but I made it." The Indians who had passed into the white man's world were either extremely nubile and light skinned young ladies or

"Human Rights of Indians and Eskimos"

by JIM LOTZ

men who combined aggressiveness, shrewdness and lack of sensitivity in such a way that they were able to compete with white men.

Four solutions are always mentioned when the problems of Indians and Eskimos are discussed in Canada—education, employment, research and birth control. The poor have long known that birth control is a trick that the rich keep trying to play on them. Without denying the need for research, it should be noted that the Indians have been researched to death in many respects. We have lots of stories about drinking among Indians, but we have no data on the incidence of alcoholism (clinically defined) among Indians as a group on a basis that can be compared with data from other groups—civil servants, for example. Little research has been done on the Department of Indian Affairs and Northern Development—how does this tribe pick its leaders? How does it react to change? How do its members gain prestige? What are its rituals and ceremonies? What are the values of the system? Some evidence seems to indicate that the

Eskimos and the Indians may be readier to change than the agencies who "look after" them.

The major "Indian problem" is the white man. Education for jobs that disappear before the Indians and Eskimos become qualified? Every northern community and every Indian reserve has its quota of young men who have had up to a dozen vocational training courses and yet cannot find work. Canada's senior civil servant, in an article in North (March-April, 1967) suggested the government operate or subsidise mines in the north so that Eskimos and Indians would be employed, in order to avoid direct welfare costs and the loss of their self-respect. I have visited a number of northern mining operations and seen men living in bunkhouses that would be condemned if anyone dared to house pigs in them.

The idea that Indians and Eskimos are going to form a sore of *sous-proletariat* to do dirty jobs that no one else wants to do in Canada is one

that is ethically repugnant and also impractical. It is mere coincidence that the idea of employing native Canadians in northern mines has arisen about the same time that a change in the immigration laws dried up the pool of cheap mining labour from abroad? The Indians and Eskimos should be rightly suspicious of attempts to ram them into industrial employment that are motivated, not by humanism and justice, but by guilt and a desire to tap new sources of cheap labour. And Canadians should be equally suspicious of northern development based on the use of Eskimos and Indians in state subsidised or operated mining operations. Risk-capital ventures in the north have shown recently that the Canadian taxpayers take the risk and a few private entrepreneurs get the capital.

Northern mining operations

(To be continued)

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woman to woman

It must be years since I have been to a party where the highlight of the evening was a form of charades, but last week I did just that. The company was mixed — aged from about twenty to sixty and even included one foreigner. But even the reluctant "contestants" soon joined in the fun and we had an hilarious two hours.

We split into two teams and the idea was that each person wrote down a song title and gave it to a member of the opposite team, who then had to enact the title to his team.

You may think that sounds easy, but if you had seen a rather elderly gentleman trying to convey "Gillieillie etc." to the others you would know what I mean—and it took me quite some time to think how on earth I could portray the "Bonnie Earl o' Moray!"

For Problem Hair

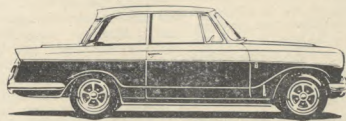
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