

Inverness

SCOTLAND'S BI-LINGUAL NEWSPAPER

Newspaper of current Events in the Highlands,
the Islands and in Scotland

DI-ARDAOIN, 5 LATHA DE'N SULTUIN 1968

THURSDAY, 5th SEPTEMBER 1968

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No. 38

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Threat To Boycott MacBrayne's

At a protest meeting held by the town and district councils in Stornoway on Tuesday, it was suggested that traders in Lewis might withhold the 10 per cent. increase effective from Monday, when paying freight charges to MacBrayne's.

Councillor Sandy Matheson, deploring the fact that charges had been increased 14 times within the past 22 years went further: "Let us withhold our business from MacBrayne's altogether. It would mean the community would have to tighten their belts, but we had to withstand the seaman's strike for seven weeks. Perhaps the fishing boats would lend a hand," he said.

The Secretary of State, Mr William Ross, is due in Stornoway on Monday. However, it is unlikely that he will be able to meet a proposed six-man deputation as he has a full itinerary. He will meet two of the town's Bailies who will raise the matter. "With the highest unemployment rate in Britain, it is certainly not possible to encourage industry to this island as long as increases of this kind can be put on at the drop of a hat," commented Provost Donald Stewart.

"If the Prices and Incomes Board had any sense of fairness and justice they would realise that this is an iniquitous situation."

The 'alarming' increase of 10 per cent. prompted the suggestion that other shipping companies be invited to study the feasibility of providing a service to Stornoway. Supporting the suggestion, Councillor John MacLeod said they were all aware that the Stornoway run was paying MacBrayne's. "We hardly ever get notice of these increases, and I am sure this is done deliberately," he added.

The meeting were unanimous in their condemnation of MacBrayne's action and felt that only complete rejection of MacBrayne's would bring results.

An Comunn For The Islands

At the Annual General Meeting of the Northern Regional Council held in Inverness on Saturday, 31st August, a resolution was passed to recommend to the Executive Council that an office be established in Stornoway with a full time employee within the next 12 months. The Council recognise the need for increased activity by An Comunn in the Gaelic-speaking areas. It is essential to consolidate the position of Gaelic in the Islands if any real progress is to be achieved.

The meeting unanimously agreed to elect as chairman Mr D. J. MacCuish. A fìor Ghaidheal, Mr MacCuish was born at Finsbay, Harris, where he attended primary school. From Finsbay he went to Kingussie and thence to Aberdeen University where he graduated MA. He holds a LL.B. degree from Edinburgh University.

Pre-war, Mr MacCuish was with the Land Court and during the war years he served as Captain in the Royal Marines. On demobilisation he took up an appointment in a Solicitors' Office in St Andrew's House and in 1955 he moved to Inverness with the Crofters' Commission.



The lonely sentinel in Glen Scaladale, Lewis. The sheep in Lewis is of major economic significance as it provides a proportion of the wool clip required by the indigenous Harris Tweed industry. (Photo by Angus MacArthur, Stornoway)

Provisional Unemployment Figures

The number of wholly unemployed people (excluding school leavers) registered at Employment Exchanges and Youth Employment Offices in Scotland at August 12, 1968, was 77,332 (59,069 men, 2,100 boys, 15,007 women and 1,156 girls). Seasonally adjusted the figure was about 85,600 or 3.9 per cent. of the estimated number of employees. Five weeks previously, on July 8, 1968, the percentage was 3.9 and in August 1967 it was 4.0.

The number of registered unemployed school leavers on August 12, 1968, was 2,699.

The number of temporarily stopped workers registered on August 12 was 1,532 (837 men, 36 boys, 634 women and 25 girls). This was 139 more than on July 8.

The total number of people registered as unemployed on August 12 was 81,563 (59,906 men, 3,886 boys, 15,641 women and 2,130 girls) or 3.8 per cent. of the estimated total of employees. On July 8 the percentage was 3.7 and in August 1967 it was 3.8.

The percentage rate for Scotland as represented by the total number of people unemployed was 3.8 and for Great Britain 2.4.

The figures for the crofting counties are not so good:—

Caithness and Sutherland (679 males, 255 females) — 6.9%.

Inverness, Ross and Cromarty (2,351 males, 372 females)—6.4%.

Orkney (167 males, 40 females)—4.8%.

Zetland (256 males, 58 females)—6.1%.

Argyll (833 males, 253 females)—6.2%.

The percentage for the area as a whole is 6.4%.

Once again at 18.3% the figure for Stornoway is much higher than Fort William (3.5%), Portree (4.3%), Inverness (4.6%) and Dingwall and Invergordon (both 5.9%).

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BIRTH

TAGGART—At Braeholm Maternity Hospital, Helensburgh, on the 27th August 1968, to Tom and Janne, Arden, Kilcreggan, a son (brother for Jane). Both well; thanks to doctors and nurses.

MARRIAGES

DAVIDSON—GILLIES—At St. Paul's Church, Milngavie, on 30th August 1968, by the Rev. John T. Peat, Hamish Granger Grant, son of the late Mr and Mrs Thomas Davidson, and Moira Isabel, daughter of the late Mr James Gillies and of Mrs Mary K. Gillies, 17 Strathblane Road, Milngavie.

THOMSON—GUDZENT—At Munich, on 26th August 1968, Archibald Cameron Thomson, son of Mr Robert Thomson, 10 Mossielg Road, Newlands, and the late Mrs Thomson, to Kristina Ursula, daughter of Herr and Frau Kurt Gudzent, Stargarderstrasse 14, Munich.

DEATHS

MACDONALD—Passed peacefully away at 93 Oaks Avenue, Worcester Park, Surrey, on the 1st September 1968, Rev. D. M. Macdonald, formerly of Portree, beloved husband of the late Marion Grant, and dearly loved father of Margaret, John, Jenny, William and Mari. Funeral service Today (Thursday), 5th September, at 11.30 a.m., at Free Presbyterian Church of Scotland, Inverness; and thence to Tomnahurich Cemetery. All friends respectfully invited. Asleep in Jesus.

ROBERTSON—At Ellizbeth, South Australia, on the 29th August 1968, Janet, beloved wife of the late Ogilvy Robertson, and dearly loved mother and grandmother of David, Margaret and Morag, and their children. Sadly missed by her sorrowing family, at home and away; 15 Tomnahurich Street, Inverness.

IN MEMORIAM

MACDONNACHAIDH — Mar chiumhneachan air Cairistiona deagh bhean, charaid, chompanach. S. agus A. An t-Oban, Lathairne.

PROVERB

Fèumaidh gab beò a bheathachadh. All living creatures must be fed.

Text for the Times

Is fearr bagan aig an duine ionrac na saobhreach mhòrain dhroch dhàid.

Salm c. 37, r. 16.

A little that a righteous man hath is better than the riches of many wicked.

Psalm ch. 37 v. 16.

Sruth

Scotland's bi-lingual newspaper published fortnightly by An Comunn Gaidhealach

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A "Take-over" Bid Is Foiled

Between the wars there was a widespread saying that, "only Englishmen wore the kilt in Scotland." That this was patently untrue and absurd can of course be easily proved, but what is of more interest, I think, is to speculate on the reasons for the colunmy gaining the wide currency that it did.

I would suggest that it came about partly from economic causes within the kilt, with its accessories, was priced right beyond the average Scotsman's reach. It then became even more of a status symbol than it had been in regal Edwardian or Victorian eras. It was adopted or taken over by the "county" set with their attendant army officers, retired pro-consuls and house-parties invited north from their native heaths of Belgravia and Bognor. This "Kilt Establishment," like all similar bodies, drew up its elaborate rule-book of restrictive practices and being no newcomers to the closed-shop principle, soon had the wearing of Celtic (Highland) dress so girt about with regulations—especially for evening wear on social occasions like their Highland Balls—that it needed a Transatlantic nerve, well backed by the then Almighty Dollar, to break through the combined clothes and cast barrier.

Now it is a regrettable fact that the majority of the High-

land and Scottish aristocracy, together with the native "county" and military families, had for some time been leccived into believing (in spite of Dr Samuel Johnson's observat-

by **EWEN SORLEY**

tions on the subject) that it was impossible to have their children "suitably" educated in Scotland, and had packed them off South to what, in England, are flagrantly called "public schools." It was as if, quising-like, they were determined to deny their own country and felt obliged to disguise themselves and their progeny as Englishmen, wherever and whenever possible. That the southern schools did a thorough job was self-evident in these closed circles, where a fruity English "public school" accent—a distillation of Cockney, with much the same distorted vowels—became, and still remains, the accepted brand mark.

All of the above might have remained pretty harmless, had not for some obscure reason, these two apparently separate movements coalesced. The result was that the kilt, that most national of national garbs, acquired "de rigeur" an alien accessory—no less than the wearer must possess a sound

English accent! While most Scots smiled (they laugh now) at the antics of these Anglicised North Britons or "dehydrated Highlanders," no wonder the foreign visitor was confused and promptly passed the word about that the Highlander has sold out his colourful heritage to the Sassanach! And Fleet Street too would give the story a fair wind.

But the last laugh has been left to those honest and proud Scotsmen who have never shown any aspirations towards aping their "social betters" or trying to become second-class Englishmen. Since the end of the war, the steadily rising national consciousness has given great impetus, and rightly so, to the wearing of the kilt. Indeed, so much so, that I have heard more than one erstwhile Anglo kilt-wearer explain, that they no longer donned it lest their friends thought that they were in sympathy with the Nationalists!

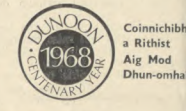
With ridicule as an ally, the battle is nearly won. I am certain that decisive victory could be more quickly achieved, if more Scots were to learn the language of the Gael, whose dress they wear so well; or again, if they took more trouble to condemn and stamp out the abuses which the kilt has undergone and the phoney regulations with which Scotland's ancient and honoured Celtic dress has been nearly smothered. It is a fitting free garb for free men.

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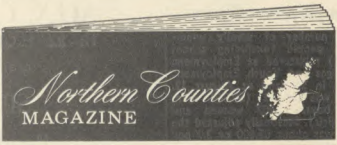
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Rich Fishing Profits From Norwegian Plan

If all the intervening sea between the Outer Hebrides and the mainland were secured to British fishing fleets, and their operation scientifically controlled, Britain might reap profits from sea-farming as rich as those which Norway derives from its fisheries about the Lofoten Islands.

This is one of the suggestions made by Mr Eric Linklater, the Scottish author, writing in the current issue of "Scotland" magazine. He points out that the fishing grounds near the Lofotens are a major asset in Norway's economy; and the area they cover is approximately

the same as the area of the Minches and the Atlantic sea for 12 miles west of the Outer Isles.

New Town

"Let Norwegian policy be applied to that area," says Mr Linklater, "and a fourth town could be added to the Highlands, raised on the joint industries of deep-sea fishing and inshore canning. Four towns of about 25,000 or 30,000 inhabitants would find employment for the bright boys and girls of our local schools... save them from drifting unwillingly to the south... and bring to the Highlands a necessary revival, in modern terms, of a life that was once robust and satisfying."

Mr Linklater says he was disconcerted to learn that the Highlands and Islands Development Board had authorised a survey of the Beauly, Cromarty and Dornoch Firth areas to dis-cover if it was possible and practicable to enclose and reclaim them, in the Dutch manner; to expel the sea and its tides and create new land.

Impoverished

"If that were done, it would of course, destroy the food, shelter and security of a multitude of wading birds, of ducks and geese beyond counting, and the whole countryside would be irretrievably impoverished. It is impossible to suppose that, for the sake of dubious and unnecessary economic advantages, we should be justified in depriving our countless population of sea-birds, wading birds, and migrants of their livelihood."

New Status For Crofters

A scheme for a complete new system of land tenure which would greatly enhance the status of crofters has been approved by the Federation of Crofters' Unions.

The Federation has informed the Crofters Commission that, subject to certain safeguards, it is in favour of new legislation being introduced enabling the Secretary of State for Scotland to convert the present landlord-tenant system of crofting into one which would make all crofters in the Highlands and Islands owner occupiers of their crofts on an appointed day.

The proposal stems from a resolution submitted to the Crofters Commission and the Secretary of State for Scotland by the Federation a year ago. Since then, the Crofters Commission has held area con-

ferences with crofters and crofters' unions throughout the Highlands and Islands. The Commission has informed the Federation that, subject to safeguards, its assessors throughout the crofting counties, who give a fair reflection of informed crofter opinion, are largely in favour of the proposal.

Among safeguards stipulated by the Federation are that crofters' existing grants and loans should continue and that commonly held grazing land (with the crofts should be held in trust for crofters by township committees. Tenancy to ownership would be converted by crofters paying annuities equal to croft rents.

The proposal, the Federation states, has very great advantages for crofters. If approved, crofters, as their own landlords, could obtain a greater share of increasing land development values in the Highlands and Islands. Security of tenure which was only partially achieved by the first Crofters Act of 1886, would, it is hoped, be complete.

On the crofting provisions of the Law Reform (Miscellaneous Provisions) (Scotland) Bill relating to succession to crofts, which is at present awaiting royal assent, the following resolution was passed unanimously: "This annual general

meeting of the Federation of Crofters' Unions deplors the fact that the Government should introduce a Bill (The Law Reform (Miscellaneous Provisions) (Scotland) Bill 1968) without consulting any crofter or crofters' union, or the Scottish Land Court before publication of the said Bill; and that this Bill should have passed through both Houses of Parliament without an adequate answer by the Government to the Federation of Crofters' Unions' representations on the very serious and far-reaching difficulties which are bound to be created by the proposed law."

Following the Federation's representations and before the Bill receives the royal assent, representatives of the Federation are to meet with senior representatives of the Department of Agriculture at St Andrew's House, Edinburgh next October. A further resolution bearing on the new legislation was passed as follows: "Where an assessment of the value of a crofter's tenancy is required, this function should be the responsibility of the Scottish Land Court." Resolutions on Kyle to Kyleakin road bridge, selective employment tax, excessive freight charges, radio and television reception submitted by Skye Crofters' Union were adopted.

STORNOWAY HOUSES TO BE SOLD

The remaining three-apartment houses belonging to an island estate are to be sold to sitting tenants for £900, it was decided at the week-end by Stornoway Trustees, the landlords.

The council-type houses in Anderson Road, Stornoway — built over 40 years ago by Lord Leverhulme — have been sold to sitting tenants during the past few years for £700 and some were resold for sums up to £2000. Now, the trustees have decided to increase the selling price to £900.

However, acceptance of any offer will be at the discretion of the trustees and no house must be sold within five years of purchase without the approval of the landlords.

LIBERALS "STILL THE HIGHLAND HOPE"

The Liberal Party were still the hope for the Highlands, Mr George Y. Mackie, former MP and Liberal candidate for Caithness and Sutherland, said at Wick on Saturday.

They were beginning to see the results of the Liberal victories of 1964. The Highland Development Board were at last having some patches of success in getting the smelter to Invergordon and many smaller enterprises throughout the Highlands.

Mr Mackie was speaking at a Caithness County Liberal Party fare.

Liberals in Caithness, Ross and Cromarty, Sutherland and Inverness-shire could congratulate themselves that they were the people who showed that the Highlands were not dead or not sunk in a sea of Tory or Labour apathy, but were capable of arousing themselves politically, industrially and economically.

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Ughdarras agus Ceartas

An uair a chionn an t-Àrm Ruisseanach a stigh gu Sioscobhlaic a dhàimh co-la-deug cho duir moran dhaoine coire air a' phobhl Ruisseanach ach air riaghaltas aca. Bha fhios aig a' mhòr-chuid nach leigeadh an Riaghaltas Ruisseanach leis dragh sam bith a ghabhail de shaoilleadh slugh na Ruis mu 'n gnòthach oir chan innseadh iad dhaibh ach na thogradh iad mu na thachair.

Ach fhuair mìltean de ch-mhàinich feadh an t-saoghail bristeach-dùil ann an Èirinn Ch-mhàinich na Ruis. Tha na co-mhàinich a' creidsinn gum bu choir lamh-an-ùsachdar an luchd-obrach a chumail air dùthaich anns an d'fhuair iad cumhachd, le lèimh laidir ma dh'fheumas sin a bhith, ach ann an Sioscobhlaic chunnaid iad riaghaltas co-mhàineach a' toirt ionnsaigh air riaghaltas co-mhàineach eile.

Mus bi sinn ro-chruaidh air na Ruisseanach is fearr dhùinn faighneachd dhinn fein — An leigeadh na Staitèan Aonaichte le riaghaltas co-mhàineach, eadhon fear mar a bha Dubcek ag iarraidh, cumhachd fhaighinn faisg air na crìochan aice fein, can ann an Àmearga-a-Deas? Agus cuideachd, de dh' fhiach Breatainn agus An Fhraing ri dheanamh aig Suez, ged a bha barrachd leisgeul aca?

Fhuair co-mhàinich an t-saoghail a mach, a dh'aindeoin cho ceart agus a tha iad a' saoilinn na beachdan aca fein a bhith, gur e rud cunnartach a tha ann riaghaltas a chur air chois a tha a' gealltainn na beachdan sin a chur an gnìomh mur eil doigh air cumhachd a thoirt bhuaite a rithis. Tha feadhainn a' moladh cho còthromach agus cho gnìomhach agus a dh' fhaodas riaghaltas ceannsalach (dictatorship) a bhith ma tha e chum math na dùthaich agus cho slodach, còrteach agus a tha riaghaltas democratach, ach thair Edmond Burke gu faod riaghaltas ceannsalach mearachdan umhassach a dheanamh o nach urrainn ann pobull stad a chur air na gnìomhan aige agus nach eil sgrudadh air a dheanamh orra le muinntir na dùthaich no an riochdairan. Tha na thachair ann an Sioscobhlaic a' dearbhadh gu robh e ceart.

Fèumaidh riaghaltas a bhith ann agus fèumaidh còthrom a thoirt dha 'n fheadhainn agus comasach a talantan a chur gu feum a chum math na dùthaich. Ach tha an duine cho lag agus gum bi na daoine as comasach aige as glìce buailteach air sooilinn gur e seorsa de dhìathan a tha anna ma bhithas tuilleadh sa 'choir de chumhachd air a thoirt dhaibh. De bha anns a' 'Cultural Revolution' aig Mao Tse-Tung ach oidhpe air smachd a chumail air an luchd-riaghlaidh leis an t-sluagh ach, a reir coltais, cha robh Mao fein a' tuigsinn gu fàs luchd-riaghlaidh sam bith ro-mhor asda fhèin leis a' cumhachd a tha doigh-riaghlaidh nan co-mhàineach a' toirt dhaibh. Is e cunnart eile gun gabh na h-Àrd-Tòraidhean anns an dùthaich seo agus luchd-leannamh Nixon anns na Staitèan Aonaichte na thachair ann an Sioscobhlaic mar leisgeul airson fhachainn ri stad a chur air na h-oidhirpean fèumail a thathas a' desamh anns na dùthchannan aca fein agus thall thairis airson doime bochda chuideachadh, leis an leisgeul gur e rud cunnartach a tha ann riaghaltas a ghabhail cus gnòthaich ri beatha dhaoine.

Tha dafir mur eadar a bhith toirt suas beagan dhe do shaorsa is to chuid airgid air sgath do cho-chreutairean, agus do choir a chall air do bheatha a chur seachad mar bu mhat leat ann an dùthaich shaoir.

Sublime — Chust Sublime

UNESCO has suggested that all countries which are in the process of development must have a minimum standard of mass media growth for every 100 of its inhabitants. This standard includes ten copies of daily newspapers; five radio receivers; two cinema seats; and two television sets. This is a modest objective, but is the minimum provision which will ensure that the people of the country are kept fully in touch with the changes which affect them. In this country, the circulation of newspapers is 58 per 100 people. It is much less if the Highlands and Islands are taken as a developing area; too many information facilities are concentrated in urban areas and not enough are found throughout the HIBD's North Seven land of dominion and domination.

Julius Nyerere, in his book 'One Party Rule,' has described the series of events which are necessary to promote development 'the terrible ascent to modernity.'

This 'terrible' ascent requires careful planning and preparation. In particular, the communication elements should be present in any development plan from the beginning. Not only this, but trained communication skills and communication budgets should be provided, even though these seem to contribute only indirectly to the growth of industry or the formation of capital. There is

an overwhelming evidence, derived from the experience of those responsible for development in other parts of the world, that such an investment in human resources will immensely increase the value of all other developmental investments and greatly speed the progress of a developing area along its desired path.

Having said this, one looks at the efforts of the communication facilities of the present Board, to see how far these go in the matter of presenting full and regular pictures of progress to the people of the Highlands. Apart from some occasional literature, ephemera, and a few press statements, the main channel of communication seems to be the quarterly newspaper 'North 7.' One must buy this information. It is not free.

Yet, is it not indicative of a certain kind of philosophy in the context of the Board's relations with the public in the Highlands and Islands that at least one educational establishment in Inverness-shire has been mandated with copies of a special free issue of 'North 7,' extolling the Jack Holmes plan for the Moray Firth? Are the plans, projects and the progression of development activities in other parts of the Highlands and Islands not so important after all that the public, visiting tourists, and others must be choked to death with this brain-child of gargantuan proportions, which lacks so many of the elements essential for full acceptance by the area as a whole. If this pushing of the Moray Firth is not sublime advertising, what is?

Faicinn Bhuam

Na Ceiltich Cruinn

B' ann am Breatainn na Frange a bha cruinneachadh nan Ceiltichean ann bliadhna. Bha iad cruinn ann a Fougères, seann bhaile mu leth-cèile slighe eadar taobh tuath is taobh deas na dùthaich, bho 'n 20 mh aig an 25 mh Iatha dhe 'n Lùnasdal. Tha Fougères san taobh an ear air oir na dùthaich seo agus mar sin air iarairach far a bheil dùlachas na dùthaich bige a' coinneachadh ri neart laidir na Frainge fhéa.

Tha an t-srith cheudna eadar dualchas mòr is beag ri faicinn anns na dùthchannan Ceiltiche eile. Chunnainn sinn nar dùthaich fhìn sior chruadh na crìche eadar dùthaich na Beurla is dùthaich na Gàidhlig. Cha robh coltas air cèrna a bhith tèarainte mu dheireadh ach àite a bh' air a chuartachadh leis a' mhùir. An duigh chaneil iad sin fhèin tèarainte, mar as math a tha fhios againn.

Tha an aon imogain air na Cuimrich mu na Sìorrachdan as fhaisge air Sasainn. A' thaobh a' Chòirn, faodar a ràdh gun do chuir cumhachd mòr nan Gall as do na bh' air fhàgail nan oisean-san, ged a tha còmhlan an sin a' feuchainn gu foghainteach ri ath-bheothachadh a dheanamh leis na bioighean a th' air fhàgail.

Tha Eilean Mhanainn an suidheachadh àraidh, astar cumseach bho thìr mòr agus a' mealtainn tomhas de fhèin-riaghladh. Ach cha do chum sin a' Ghàidhlig acasan beo. Chaneil ach aon duine san eilean aig a bheil a' Ghàidhlig mar chaintn mhathaireil. Cha chumadh muir buaidh na Beurla gun an eilean beag seo a ruigh-eachd. Bha an t-àite ro mhuall aig luchd turais agus dh'fhàg iadsan an comharradh fhein fein as deidh. A dh'aindeoin sin tha Meur nan Cèilteach an Eilean Mhanainn a' deanamh oidhirpean iongantach a chum tidh nan eileanach a dhùsgadh a' thaobh cànan is eachdraidh

Dh' fhaodar a ràdh gur ann an Eirinn a tha an suidheachadh as fabharach air fad; faodaidh iad na thogras iad a dheanamh airson an cànan a chumail beò. Tha ann a seo eilean cuimseach mòr, gun a bhith ro fhaisg air Breatainn no an Roinn-Eòrpa. Tha an ceann a tuath 'n chùis dragha eatorra is Breatainn, ach cha leig seo a leis bacadh a chur air a' chuid eile dhe 'n eilean.

Ge bith dè an suidheachadh, b'e an aon sgeul a b' fheudar innse am Fougères mu Alba, A' Chluimrich, Eireatainn na Frainge, agus Eirinn, gu bheil àireamh cudthach labhairt nan dual-chànàinean a' dol an lughad. Na saoilleadh duine air a shon sin gu robh spiorad eudochais de dh' eòrsa san bith am follais; b'e còrdhadh nan uile gum b'e seo cruinneachadh cho fèumail is cho gealltachais a bh' ann fhathast.

On a bha sinn a bhios co-dhiu, ghabh feadhainn againn an còthrom beagan làithean a bharrachd a chur seachad ann a' chraing. Tha mise a' cur sìos nan trìgrioban seann an na La Baule, baile an ceann a deas na Breatainne a tha iomraichte airson an traigh eireachdail, còrr is trì mìle am fad, a tha mu choinneimh. Bha mise a seo roimhe agus shaoil leant an uair sin gu robh na bha iad ag innse mu 'n aimsir ceart cuideachd. Chan fhaig sinn de dh' uisge an turas seo ach fàs na dha, ach chaneil e an duigh (Diardaoin, 28/8/68) cho blath ri Iathaichean a chunnaic mi an Camaschros toiseach a' mhìos.

Chan abair mi an còrr an seo mu chruinneachadh nan Ceiltiche. Bithidh còthrom ann tuilleadh innse mu dheidhinn air Radio Alba 4, cealaideug bho 'n duigh.

John MacLeod

Week-end Thought: Gleaning

by Paul Monteath

Gleaning is a picture world taken from the farmer's life and is as old as sowing and harvesting. An ancient Hebrew law commands, "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor and the stranger . . . When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord may bless thee in all the work of thine hands."

Since the formulation of that law, the range of gleaners has extended to include all men. The idea of gleaning arrested the mind of the French painter Millet. His country home and table were poor when he was a boy but Jean did not mind. He was alive to his surroundings, inside and outwith the home. He noted the character as well as the tiredness of the old women who gleaned the fields. He watched the men's reverent gesture of removing their caps when the Angels, the call by Church bells for evening prayer, stole across the fields. The observant enter-bore fruit when Jean Millet, the man, painted the "Angels," a painting of which thousands of prints have since been made and circulated throughout the world. "The Gleaners" is another of his works of genius which have captured the world's interest, revealing the French peasant to worthy of respect and love and the artist as one who gleaned to good effect.

Think of the success story of the lad who began in a log cabin and climbed the ladder to America's White House. Lincoln gathered the grains of learning and put the world in his debt.

Arnold Bennet wrote an early brief volume entitled, "How to live twenty-four hours a day," the theme of which emphasised the careful use of gleaned time.

Jesus fed the multitude and ordered the gathering of fragments of food. The gleanings were considerable.

Those who practice gleaning know the gladness it brings but life passes swiftly. Wrote Paul to the Ephesians, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time." Ruth was emphatic and knew her own mind. "Let me glean . . . and gather after the reapers among the sheaves," she said.

Be a conscientious gleaner of opportunity, of fleeting time, of your heritage of knowledge, and glean gladly.

BEA Pledge To Keep Highland Routes Open

BIG LOSSES A CHALLENGE

The heavy losses sustained by BEA on their Highlands and Islands services will not mean the closure of uneconomic routes, according to Mr Robert McKean, general manager of the company's Scottish division.

Speaking after the announcement that losses last year were the biggest in six years, he said these services would never show an overall profit but the company's job was to run them as efficiently and economically as possible.

In the first full year of all-Viscount operations in Scotland, losses amounted to £374,000, about £97,000 more than the previous year. Traffic was only 3 per cent. up compared with 14 per cent. the previous year but cargo showed appreciable increases.

Mr McKean is confident of improvement in revenue in the future.

Various factors influenced the lack of profit on Highlands and Islands air routes — population, size and speed of the aircraft on the stage lengths operated, utilisation of aircraft and crews and the operation and staffing of the airports.

It was impossible to make routes such as Glasgow to Campbelltown and Islay, Barra or Tiree economic because sparsity of population prevented full use of aircraft

TIR IOSAL NA GREINE!

Ann am bardachd nan Gaidheal tha Tìrìodh ainmeil mar "thìr iosal an eorma" ach air an t-samhraidh seo chaidh clù eilean ann fad 's ann farsainn airson adhbhair eile. Thug Tìrìodh barr air gach aite eile ann an Albainn ann am mìos an Iuchair a thaobh teas na greine agus gainne an uisge. Air a' mhìos sì bha a' ghrian a' deàrsadh fad 212 uair an uairdeair air na Tìrìodh — ann an Glaschu cna robh aca ach 110, agus aig Kew ann an Sasainn 147. Cha d'fhuair an t-eilean "san Iuchair ach 1.11 oirich de dh'uisge; ann an cuid de dh'aithean mu dheas bha suas ri ceithir oirich ann.

and staff. On the Glasgow-Benbecula - Stornoway - Inverness, run, however, they were beginning to break even. They were also beginning to see the light of day on the Glasgow - Inverness - Orkney - Shetland service.

Great Faith

Mr McKean said the attraction of big industries to the North would help them. "I have great faith in the

CEILIDH CULTURE COMMENDED

Gaels Enchant in East Lothian

The Festival Ceilidh, sponsored by An Comunn Gaidhealach (The Highland Association) and held on Friday evening (23rd August) in 17th century Hamilton House at Prestonpans, was a complete sell-out and a resounding success. The House is a National Trust for Scotland property and the hosts were Colonel and Mrs I. B. Cameron Taylor. The 75 guests who were present to enjoy the evening included visitors from Australia, Malta and the USA.

In a programme organised by TV personality and Mod gold-medallist Joan MacKenzie, the two winning medallists of the 1966 Inverness Mod, Mary Sandeman of Edinburgh and Archie MacTaggart of Glasgow, also took part. The other artists were Calum Cameron, who acted as "Fear an Tighe," and Louis Stewart, both of the Innis Gaels, and Iona MacDonald of the Edin Singers. Alastair McDonald accompanied the two Groups and soloists on his guitar and also sang in his inimitably humorous style.

The Director of An Comunn Gaidhealach, Mr Donald J. Mackay, Inverness, in thanking the singers and all those who had helped to make such a delightful evening, reminded the audience of the country's continuing debt to the Gael for much of Scotland's colourful song and music, as well as its unique native culture and traditions.

Highlands and Islands Development Board. We are in close touch with them and with bodies such as chambers of commerce about air services in particular areas.

"I have often been accused of operating aircraft which are too big, namely the Viscounts, but on some sectors capacity for cargo is essential and in this respect the Viscount is not too big. In any case, with smaller aircraft you must increase frequency with a resultant rise in costs."

It is proposed to introduce economies this winter by increasing stage lengths and "opening up the country."

Present fares were at a reasonable level and the division should be able to achieve some measure of success.

SEED POTATOES IN EXPORT DRIVE

Highland Board Interested

A potato Export Advisory Committee has been set up to co-ordinate efforts to break into new markets overseas for certified seed potatoes.

This followed a meeting in Edinburgh last month called by the Department of Agriculture and Fisheries for Scotland of all interested organisations and merchants. The meeting considered ways of increasing sales of British seed potatoes abroad.

The new committee, under the chairmanship of Mr James E. Rennie, is made up almost entirely of seed potato merchants and members of the Potato Marketing Board.

The Highlands and Islands Development Board are keenly interested in this development which they see as being of considerable potential value to growers in the North of Scotland, and have decided to give financial support toward the cost of the initial five year trial period.

Mr Prophet Smith, the Board member concerned with agriculture, has been appointed to the Advisory Committee.

At the close of the 1967/68 loading season, England, Wales and Scotland exported 10,396 tons of certified seed potatoes — the greater part of this tonnage (9,956 tons) was exported from Scotland.

A' BHANA-PHRIONNSA MARINA

Bha caoidh agus ionndrainn ann an iomadh cearn de'n rioghachd air an t-seachdain seo chaidh nuair a chualas an naidheachd gun do shiubhal a' Bhana-phrionnsa Marina, a bha phosa aig Diuc Kent, nach maireann. Ann an 1955 bha i ann an Steòrnabhagh nuair a chuir eadh bata-teasairinn ur air bhòr agus trì bliadhna an deidh sin thug i sgrìob do dh'eilean Barraigh.

INVERNESS-SHIRE MP PROTESTS

On August 21, Mr Russell Johnston, MP for Inverness-shire, accompanied Mr Eric Lubbock, Liberal Chief Whip, on a visit to the Russian and Czech Embassies in London. At the Russian Embassy they made the strongest representations on behalf of Liberals all over Britain against the invasion of Czechoslovakia by troops of Russia, East Germany, Hungary, Bulgaria and Poland.

At the Czech Embassy they spoke for about a quarter of an hour to one of the Embassy officials and expressed sympathy for the appalling position in which the Czechs found themselves. Mr Johnston said: "The Czech official, a man in his early thirties, was obviously personally and deeply distressed at what had happened. He was agitated and smoked continuously. He spoke freely to us in excellent English and said that although he knew there was little immediate practical help we could give to him or his countrymen they all took great comfort from the messages of moral support which they had received and which he hoped might influence the Russians. Clearly Czechs like him and those at their embassy in Britain, and indeed in other Western countries, face a terrible dilemma. In showing loyalty to Dubcek they may prejudice both their own chances of returning to their country and also endanger their relatives at home."

Mr Johnston has been a member of the Anglo-Czech Parliamentary group for the last two years.

He left last Wednesday on a two-day fact-finding visit to the Faroes with members of the Royal Commission on Local Government in Scotland.

AN T-OLLAMH MACGHILLEATHAIN AN UIBHIST

Bidh an t-Ollamh Iain A. MacGhilleathain, Fear-Stiùirdh an fhoghlum ann an siorrachd Inbhirnis, a' leigeil dheth a dhreuchd air an t-mhìos, agus bho chionn ghoiridh thug e a chuairt dheireannach gu Eileanan na siorrachd mu cuir e cul ris an obair. Air Di-haoine, an 30mh Iatha de'n Lùnasdal, bha coineamh aig buill E.I.S. Uibhist-a-Tuath ann an Loch nan Madadh, agus bha an t-Ollamh agus a bhean an Iathair, Labhair Mgr. A. Blance, an Ceann-suidhe mu'n obair a rinn an t-Ollamh MacGhilleathain, gu h-àraidh as leth a Gaidhlig. Thug a' bhean-phòsda C. NicFhionnghain, a sgoil Chairinnis, tiòdhlaic do'n Ollamh agus d'a mhaoin. Ann a bhith a' toirt taing do luchd an fhoghlum ann an Uibhist airson an dhillle nam biadhlachan, rinn am Fear-stiùirdh iomradh air gach atharrachadh a chunnaic coig bliadhna fichead. Ann an 1943 bha 390 ann an sgoiltean Uibhist; an duigh chan'eil ann ach 300.

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The Breakdown of Nations

by GARBHAN MAC AOIDH

A special five-day conference on the theme "The Breakdown of Nations" was held last month in London under the auspices of the magazine *Resurgence*. The title of the symposium was suggested by Professor Leopold Kohr's book of the same name. Professor Kohr (lecturer in Economics, University of Puerto Rico) was himself the principal speaker at the conference.

Other speakers were Gwynfor Evans, M.P.; Dr E. F. Schumacher, Director of Statistics for the N.C.B.; Mihangel Ap Sior (Michael Keen) former chairman of the London branch of Plaid Cymru; Alan Housaff, Secretary-General of the Celtic League of Nations; George Ivan Smith, Director of the United Nations office in London; together with other speakers, chairmen, seminar leaders and participants from Israel, Brittany, Catalonia, Biscay, Scotland, Cornwall, Flemish-speaking Belgium and other small nations.

One of the most important papers read was Dr Kohr's "Geographic Giantism." Dr Kohr put forward the thesis—first advanced at length in his *The Breakdown of Nations* (Routledge and Kegan Paul, 1957)—that wars, and indeed, all form of economic misery, are attributable to the excessive size of social institutions, particularly states (The word "Nations" in the title of his book is a misnomer, being an editorial attempt to improve the title).

As a remedy, he advocates the breakdown of existing giant states into smaller communities based on tradition, language and other ethnic considerations, a development which, incidentally, is already in evidence in many parts of the world (viz Czechoslovakia, Nigeria, Anguilla, Scotland and Wales).

The Professor began his talk by referring to Viet-Nam Wars which, he said, were no longer wars of aggression. Rather this was a case of the application of his size theory. Fear takes on dimensions that derange the mind. Wars are caused by nations anxious to avoid them. In this, size and power are the critical factor. Only by the fragmentation of large states can wars on a world-wide scale be made to cease.

In a world of small states there would always be wars, but

on a relatively insignificant scale. No chain-reaction could develop. Wars might not be abolished, but they could be restrained. Behind contemporary ideas of progress lies a serious fallacy. There is no virtue in size as size. Small communities can solve problems which large one are quite unable to handle. That Switzerland has been such a brilliant success is because Swiss design is to *disunite*, rather than to unite the country. Thus, paradoxically, a central government without any power at all can maintain the unity of the Swiss. Strength is safeguarded by weakness.

We are told, Dr Kohr continued, that this view is reactionary. It would hinder progress. But the Good Life—no progress—is the goal of human activity. The largeness of societies ultimately impoverishes. At a height of 500 floors a skyscraper would have to consist entirely of lifts. In this increasing "prosperity" we actually become poorer and poorer. Nothing is so expensive as the maintenance of huge empires. Britain is now entering a period of prosperity, NOT because of the welfare state (which is a *consequence*, not a cause) but because of the loss of the Empire.

The new tyrant is the large state. The new liberators are the Regionalists, not the politicians. A convincing argument can be made out demonstrating that the smaller a society (all other factors being equal), the more prosperous and contented it tends to be. Dr Kohr cited the examples of Liechtenstein, with the highest per capita interest in Europe, and the Amish (Mennonite) settlements in the U.S.A. which, he said, were most prosperous and the most untroubled agricultural communities in the world.

Mr Gwynfor Evans took up this theme in relation to Wales. What, he asked, is the aim of politics? In politics the *whole* of man should be considered not just his material conditions. Man does not live by bread alone. Tradition is a very important factor, but it must be developed, not preserved as in a museum. The Welsh language is most important. *When language goes, vitality diminishes*; where it recovers, vitality is re-injected. The worst fate that

can overcome a community is to be uprooted from its language. It becomes a mere mass of people, a proletariat. The main function of the nation is to transmit values from generation to generation.

In the Celtic countries, such as Wales, population is decreasing in many areas (although in Wales as a whole there has been an improvement of late). This situation is found in no other country in Europe. In Norway, every single administrative area—right up to the Arctic Circle—is increasing. The gross national product of Denmark is far higher than that of this country.

In England the state is confused with the Nation. Hitler has been called a nationalist; he was, in fact an *anti-nationalist*. He was a statist, an Imperialist. "But we nationalists," said Mr Evans, "are not statists; we want to see a *weak* state. It is the community that is important and the state should serve that community."

It is the small nations who have the contributions to make to the world, not the big states. It is Ireland, a member of the UN, which has given the initiative for the Non-Proliferation Treaty. It is Malta which has started the movement for the control of the sea bed. The giant states have plunged the world into two world wars. The small nations—and only the small nations—can make a positive contribution to mankind.

Dr E. T. Schumacher then gave a brilliant talk on the viability of small nations. He pointed out that if you were to make a list of the most prosperous countries in the world, most of them would be very small. Most of the largest states were exceedingly poor. The idleness of large size is now being countered all over the world by the push towards small size.

Millions of people are being made footloose. There is a pathological growth of cities. Everything has become mobile. All structures are threatened. This "footlooseness" produces the type of person known as the "drop-out." Hence we have appalling crime, family problems, wars, migration, mass unemployment, the abandonment of land—and the inevitable consequences can only be world-wide famine.

Only a loose federation, of small states can remedy this situation. "We are told," said Dr Schumacher, "that small states are not economically viable and that it is adolescent to be a 'Nat.' But there is no such thing as the viability of states or nations—only of people; they are viable if they can stand on their own feet and earn their own living. You do not make people viable by pulling them into ever larger societies."

But what about small, poor communities subsidized by rich ones? In Dr Schumacher's experience, this never in fact happens. The rich never subsidize the poor. They only seem to. When it comes to separatism, it is the poor who want to separate while the rich want to hold on. The poor subsidize the rich, not vice versa.

The most important problem in all larger countries today is not the population explosion, but the redistribution of population. Regional development is essential. There is no hope for the poor except in regional development. We must scrap economics and start afresh.

Self-government for Scotland is not "economic nonsense," as has been maintained.

The breakdown of large communities will not solve all problems. But, concluded Dr Schumacher, it will solve those problems which are caused by size—problems of world-war, the megalopolis, etc. As Andre Gide was reported to have said on his death-bed, "I believe in small nations—the many will be saved by the few."

The third day of the conference was given over to the Celtic Nations of Brittany, Ireland, Cornwall, Scotland and Man, and to the work of the Celtic League. After a number

of high stimulating but somewhat lengthy papers, the brief and quite unadorned contribution of Kenneth Tucker (founder member of the London Branch of the S.N.P.) was doubly impressive. Mr Tucker read out some of the principle clauses in the Treaty of Union between Scotland and England, pointed out which terms had been violated by England, and thereupon left the platform.

Perhaps the most colourful participant was Kenneth Tucker of *Mebayon Kernow* (the Cornish Party), who addressed the conference in a Cornish kilt (complete with Cornish sporran). The most off-beat visitor was a Swedish member of Plaid Cymru who also was a card-carrying member of SNP. He put in a brief plea on behalf of the Lapp minority in Sweden.

The "Sruith" delegates would like to express their warm thanks to one of the Conference Organisers, Mr Roger Franklin and to his wife for the hospitality shown. Also to Mr and Mrs Jacob Garonzhki, of the *Resurgence* staff.

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Folk Song Competition

Entries are invited for the Gaelic Folk Song Competition to be held on **THURSDAY, 10th OCTOBER 1968**, at 4.15 p.m., in the **QUEEN'S HALL, DUNOON**.

Groups, with or without instrumental accompaniment, will consist of not fewer than three and not more than six members.

Groups will sing **Two Songs of their own choice**

No Gaelic Test. Closing date for entries 27th September 1968.

Entries to: The Public Relations Officer, An Comunn Gaidhealach, Abertarff House, Inverness.

New Lease of Life for Brora Coalmine

Highland Colliery Ltd. of Brora, Sutherland is to drive a mine to tap a new seam estimated to hold over eight million tons of coal. The Highlands and Islands Development Board are backing the project with assistance amounting to more than £100,000.

Initial work on the mine has started and it is expected to be operating by the middle of next summer. Associated with the scheme will be investment in surface works, including screening plant, conveyors and hoppers.

The company, owned and run by its 28 miners, has an output of about 8,000 tons of coal annually. The present workings will run down in about 18 months but, by then, the new mine should be producing at a similar rate. By November, 1970, output is expected to rise to 12,500 tons a year.

Mr George Barclay, the company's managing director, anticipates no marketing difficulties for the new coal "We already sell our fuel outside the Highland area," he explained, "and the build-up of population in the Moray Firth area is bound to create opportunities for us to add to our traditional local market."

Nearly 60 jobs, including 30 at the local brickworks, of which The Highland Fund holds 50 per cent of the equity, depend upon the colliery. The new investment secures these and, it is hoped, should hold out attractions for younger men in the area.

"This is one of our biggest industrial schemes so far," said Mr John Rollo, deputy chairman of the Highlands and Islands Development Board. "We sank test bores towards the end of 1966 to prove the existence of this new field. Since then, with great assistance from the National Coal Board, extensive investigations into the question of mining the new seam have been carried out and concluded successfully."

The Board of Trade will give normal plant and equipment grants. It is likely that the HIBD will use its new powers to take a share interest in the venture.

Note: Brora coal is up to £4 per ton cheaper than NCB coal.

The earliest mention of Brora coal was in 1529 and the first working was opened by the

Countess of Sutherland in 1598. Coal has been dug right up to the present, making the field one of the longest continuously worked in the world. The present mine was sunk in 1814. A Jurassic coal, Brora's product finds its main market at distilleries in the area and local homes. The mine has also supplied coal to Dundee power station.

The colliery closed in May, 1961, when the company went into liquidation after several fires in the workings. The miners approached the High Highland Fund with a proposal to buy the mine from the liquidator, and since August 1961 the colliery has been worked by the miners themselves.

To pay off the aid they received from the Highland Fund, each of the 28 miners at the colliery each week buy two five shilling shares in the mine, and they anticipate that they will have paid the Highland Fund loan off within the next twelve months.

In 1966 the Highland Board commissioned the sinking of five new bores to the west of a main geological fault which limited the present coalfield and the result was the discovery of a seam at shallower depths. A proposal put to the Board for the sinking of the new mine was approved, and the miners reckon that this will ultimately mean the doubling of their present output of 8,000 tons per annum.

EDINBURGH LOCAL MOD

The Edinburgh Local Mod is being held this year on Saturday, 21st September, in the Royal Arch Halls, 75 Queen Street, Edinburgh. In the past this has been a very successful event and much credit is due to the convener, Mod Gold Medalist, George Clavey. With the renewed interest in the Gaelic language all over Scotland, a large entry is anticipated.

Entry forms can be obtained from the Secretary, Miss I. MacMillan, 29 Drumsheugh Gardens, Edinburgh, 3. A grand concert in which prize-winners will take part will be held in the evening. Guest artists will be Mod Gold Medalist, and Bard, of the 1967 Glasgow Mod, Norman MacLean, Cumbernauld.



Priest Who Said No To Fame

Left: Tenor Sydney MacEwan at the height of his fame.
Below: Canon Sydney MacEwan at the St Andrew's Cathedral anniversary Mass last year.

The news caused a sensation when it broke 30 years ago: Sydney MacEwan, already in his twenties, a tenor of world fame, was giving up his dazzling career to become a priest.

Last week Canon Sydney MacEwan announced the end of his second — and to him far more important — career: for reasons of health the parish priest of Rothessay is retiring next month.

This time there was no blaze of publicity, which was how Canon MacEwan preferred it; throughout his priestly life he has tried to avoid the limelight.

Of course it has not always been possible; and indeed, in his previous charge at Lochgiphead, when he enjoyed better health, he would put his still great voice at the service of charity concerts for one month in the year.

Student Ewan

Sydney MacEwan, born in Glasgow, in 1909, had his first concert success during a Dunoon holiday at the age of ten — when his brother and cousin entered him in a competition (winners' prize £6d).

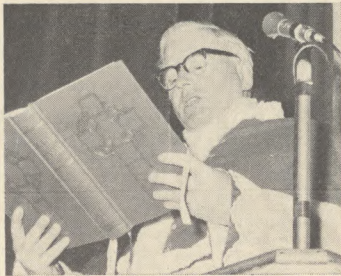
At St Aloysius' College he was a useful footballer (teammates included the now Lord Wheatley and Sheriff John Bayne), but he was bright, too. He went on to university and an MA degree.

A student charities raid on the original BBC station in Glasgow, during which young MacEwan broadcast impromptu, gave his career a crucial turn.

Mr Andrew Stewart, later BBC Controller for Scotland, was so impressed that he urged the student to develop his voice and introduced him to Sir Compton Mackenzie.

Which in turn led to an audition with Count John McCormack, a music scholarship, a gramophone recording contract, and a world tour at the age of 25.

Then came his shock de-



cision to study for the priesthood. He was ordained in St Andrew's cathedral by Bishop (later Archbishop) Campbell, in 1944.

Packed Out

So many people turned up to hear him sing his first Mass in St Aloysius' that large numbers could not get in.

In the first five years after ordination the young Cathedral curate gave only one concert—in Cork to raise funds for a church being built by a priest friend.

Then Archbishop Campbell sent him to represent Glasgow at the Melbourne diocesan centenary — and the Australian Broadcasting Company persuaded him to do a series of concerts.

Broke Records

So successful were they that next year he went back for a concert tour that broke

all records, even those set by Count John.

Silver-haired Canon MacEwan, a familiar figure to Rothessay from Lochgiphead two years ago, will not be staying in the famous resort after his retirement.

"I have not yet made up my mind where I'll be going," he said at the weekend.

Greatest Moment

"The greatest concert of my life" was the one in Melbourne at which Fr. MacEwan was asked by the late Archbishop Mannix, then aged 90 to sing "Oft in the Stillly Night."

He said afterwards: "As I sang I thought of him — a great and wonderful old man, with probably not one of his contemporaries alive, exiled from his homeland — and I sang that song as I never sang it before or since." (Reprinted with permission from 'The Universe'.)

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THE CORNISH LANGUAGE BOARD

by **P. A. S. POOL, MA, FSA**
(Secretary of the Board)



The Cornish Language Board was formed in 1967 by the Cornish Gorsedd and the Federation of Old Cornwall Societies, the two bodies which for the past forty years have taken the lead in sponsoring the revival of the language. Neither body had been concerned exclusively with the language, and the division of responsibility between them had developed in a rather illogical manner; there was thus a need for a single body to speak and act with authority on behalf of all concerned with the revival of the language, to carry on and develop the work of the pioneer bodies, to allocate financial priorities between various publication projects, and in general to promote the study and use of Cornish in all possible ways.

The majority of the Board's members are representatives of the two bodies which founded it and provided its initial finance, but it includes representatives of other bodies concerned with the language and also a few people invited to join as individuals. It has commenced its work by producing a declaration of policy, and this article mainly consists of a commentary on certain aspects of this policy.

It has been decided that the Board shall have no connection with any political organisation, the revival of the language being regarded as a matter of culture rather than politics. Thus, although the members of the Board include several who are active

Cornish Nationalists, they are there not as actual representatives of Mebyon Kernow, which officially styles itself the National Movement of Cornwall, but in other capacities. It is fully recognised that the connection between the linguistic and cultural aspects of a national revival on the one hand, and the political aspects on the other, is naturally close, but we feel that the interests of Cornwall would best be served by keeping them formally distinct.

The main object of the Board is to make Cornish readily available as an optional second language for those Cornish people who want it, to offer them back a vital part of their national heritage of which they were deprived centuries ago by apathy and a series of historical accidents. We have no wish to see Cornish replace English as the first language of Cornish people, and none to make its learning or use compulsory at any time or for any purpose. Although it is one of our most cherished hopes to see the language taught in Cornish schools and available as a subject in public examinations, we realise that this must be purely on an optional basis. The Board will never seek to force Cornish on schoolchildren or anyone else, and until public examinations are available will sponsor its own.

The Board considers that all Cornish works intended for students or for general reading should continue to use 'unified spelling', the conventional orthography evolved by the late Grand Bard R. Morton Nance which is

based on the Middle Cornish literature but purged of inconsistencies and unnecessary variations. This system has been criticised by certain academic linguists on the ground that many of Nance's decisions were of an arbitrary nature and difficult to explain on philological principles; the Board recognises the validity of such criticisms and appreciates that unified Cornish has little significance for advanced linguistic studies, but considers that a common basis for spelling is an absolute essential if the revival of the language is to secure any substantial public acceptance, and that unified Cornish, which now exists as a 20th century language in its own right, offers the only acceptable such basis.

The Board will seek to encourage the academic study of the language as well as its popular revival, but recognises that our native resources both in money and in scholarship may be insufficient to carry out all necessary research and publication projects in the foreseeable future, and for that reason welcomes and where possible will encourage interest in Cornish, including projects for publication, originating outside Cornwall. We see the academic scholar and the revivalist patriot not as rivals but as partners concerned in different, but equally important, aspects of a common cause.

If Cornish is to be used effectively for modern speech, considerable extension of the existing vocabulary will be necessary to cover things and concepts not in existence when Cornish was traditionally spoken. It is of the

greatest importance that all new words admitted to the language should have a sound linguistic basis, and the Board will give very careful attention to the way in which such problems are dealt with in other Celtic countries. Some critics have said that it is impossible to use an ancient language for really modern topics without mutilating it beyond recognition, but in fact the first scientific treatise in modern Cornish was written four years ago and has shown the way for future work.

Cornish is unique among Celtic languages in that it actually died out as a traditionally spoken language; this happened in about 1800, two centuries of sad decline but it is significant of its survival with some individuals rather later. For a century Cornish survived only in place-names, dialect words, some numerals, and its literature studied only by a handful of philologists, its revival not even the dream of a few. It is now over sixty years since Henry Jenner, 'Father' of the revival, wrote the profound truth that the reason why Cornish people should learn Cornish was simple: "Because they are Cornish." At first the number of students of Cornish is very small, but at least it is now growing rapidly, the only Celtic language of which this is true. A few years before his death in 1959 Jenner's colleague and successor, Morton Nance, said that one generation had set Cornish on its feet, and that it was now for another to make it walk. This is the task of the Cornish Language Board, and although it will be a long and hard one, there can be few tasks more important for the future of Cornwall. A language is the symbol and vehicle of national consciousness, the soul of its people, and in an age when so much of Cornwall's future seems dark, the Cornish people may yet find that the revival of their language revives also their pride in being Cornish. (Reprinted from the 1968 Annual of the Celtic League — 10/- from 9 Br Cnoc Sion, Dublin).

Gaelic Broadcasts

- Thursday, 5th September**
12.00 p.m. News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
3.00 p.m. Letters from Prince Edward Island from Loyal Leland (recorded).
3.15 p.m. Gaelic Midweek Service conducted by Rev. Neil MacDonald, Leurbost, Lewis (recorded).
7.00 p.m. "In the Highlands": An all sorts magazine — comment, interview, music and song from Gaeldom (recorded).
- Friday, 6th September**
12.00 p.m. News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
6.35 p.m. "As I Heard Them": John Laing in London remembers and sings some of the songs he heard in his youth in North Uist (recorded).
- Monday, 9th September**
12.00 p.m. News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
- Tuesday, 10th September**
12.00 p.m. News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
5.25 p.m. Fragaig Seo (What's The Answer?): A general knowledge competition for Highland schools. First round: Lochaber High School v. Inverness Technical College. Quizmaster: John A. Macpherson (recorded).
- Wednesday, 11th September**
12.00 p.m. News in Gaelic.
6.35 p.m. Piping Concert by the prize-winners of the premier events at the Argyllshire Gathering. Introduced by Neil Fraser (recorded).
- Thursday, 12th September**
12.00 p.m. News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
3.00 p.m. The Celtic Congress: An account by Donald Grant of a visit to the Celtic Congress which was held in Brittany three weeks ago (recorded).
3.15 p.m. Gaelic Midweek Service conducted by Rev. Neil MacDonald, Leurbost, Lewis (recorded).
7.00 p.m. "In the Highlands": An all sorts magazine — comment, interview, music and song from Gaeldom (recorded).
6.25 p.m. TV. Se Ur Beatha says Kathleen O'Donnell — with Norman Webb (harp); John McInulty (cello); John McCann (flute); Charlie Cowie (violin); Alex Moore (guitar); Alasdair Vann (bass). Music associate: Colin Wyllie (recorded).

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Badenoch's Scene- Without-a-City

This district has a direct contact with contemporary life which a city doesn't have. Badenoch has a new scene placed on top of an old one, without the slow changes of a city.

Winter-sports and tourists now exist in blocks, with modern equipment, housing and technique. These are placed on the old village-type of life, without having a solid city's roar.

Meanwhile the countryside itself remains fairly constant—the environment is still healthy.

The type of business and the type of visitor has suddenly become more variable — from light-engineering to offshoots of large concerns; and from holidaymakers with gold-rim sunglasses to conference-men. (And the Mod in Avicmore in 1969.) If there are still lone skiers, with canvas and wool instead of nylon clothing, they may still be gliding happily in the back-hills.

Here, soon—film-stars; casinos; and pleasure. (Thinking and loving in style is pleasure; sometimes.)

This changing and slightly experimental scene is more flexible than it could be in a city; for although one has there many of the latest trends in theatre, cinema, and people, they tend to be weighed down by the solid environment and its restrictions. There is more freedom for movement in the Highlands. One can move from the hills to an up-to-date hotel, and back.

In a city, new trends in the Arts may appear ridiculous after fresh countryside; yet to a townsman they may be valuable; and necessary to relieve frustration, and to understand his life. This applies to a temporary townsman as much as to the permanent one!

New living methods in Badenoch may lead us to do the same with Arts, and that is not a good or a bad thing. One acts according to circumstances; if one sees them.

City and country life are both different from the active scene we now have here, which could be excitingly creative in its practical mixing of old and new; and of the different nationalities which go with them.

Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

Ministear airson Leumrabhaigh

Air Di-ceudaoin, 28mh latha de'n Lùnasdal chaidh an t-Urr. Dòmhnall MacAmhlaigh a phòsadh ri coimhthional Leumrabhaigh ann an Leòdhas. Tha an eaglais air a bhith bhan bho'n chaochail an t-Urr. Uilleam MacCoinnich an uridh. Bhuinidh Mgr. MacAmhlaigh do Bheàrnagr Leòdhais, agus thug e amach fhoghlum ann an Obar-dheadhain. Mus deach e a steach airson na ministrealachd bha e ag iasgach ghnoimhach—aig ann b'n'ann aige a bha ann bàta "Àmri Dhoimh" a chaidh 'as an rathad eadar: Mallaig is Barraigh.

Amis a' Chaol

A' cur seachad a shaor-làithean air Ploch Loch Aillse bha an t-Urr. Iain MacDhùghail. Bha e 'na ministear agus a' Chaol mus do ghabh e ri gairm o chomhthional 'san Eaglais Bhrìc.

Am Ball a bu Shine

Chaochail a' Bhean-phòsda Oighrig Mayne bho chionn ghoidir. B'ise ann ball a bu shine ann an Eaglais Chalium Chill-ann am Mallaig. Chaidh i ann an Cinn a' Ghùrthaich aig aois nan ceithir fichead agus ceithir.

Baisteadh

Bha latha mòr ann an Inbhir Aora bho chionn Sàbaid na dhà air ais nuair a chaidh Torcull Iain, Mac Mharcius Lathurna, a bhaisteadh. 'Se ogha do Mhac Caliein Mòr. Dìc Earra-ghàidheal, a th'ann an Torcull òg. Bha an t-Urr. Daibhidh Kellas, ministear a' coimhthionail air ceann na seirbhis.

Ministear Thaigh an Uillt

Air 25mh latha de'n t-Sultain bidh an t-Urr. Daibhidh O. Mac a' Bhrathain air a shuidheachadh mar ministear ann an Taigh an Uillt. Tha e air bhith 16 bliadhna ann an Dùn-deàgh, agus roimhe sin bha e 12 bliadhna ann an Ard Trosainn.

Air Chuairt

Bha clann na Sgoil Shàbaid

a' Bèarnaraigh na Hearadh, còmhla ri am pàrantan agus chàirden eile, air chuairt timcheall Uibhist-a' Luath agus Bheinn nan Faochla. Bha a' mhadaim fàbharach ach air an rathad dhachaidh thàinig an t-uisge. Tha an coimhthional fada an comain an luchd-teagais, Mgr. Aonghas Mac Rothaich agus Mgr. Ruairidh Seagha, airson an saothreach ann an Sgoil Shàbaid.

Seirbhisean Gàidhlig

Ann an t-Sultain bidh na seirbhisean Gàidhlig a bhios air a craobh-sgoileadh air Diar-daoin an urra ris an Urr. Niall M. Dòmhnallach. Rugadh Mgr. Dòmhnallach ann am Bèarnaraigh Leòdhais agus o 1950 tha e air a bhith 'na ministear ann an Lùrbost ann an Leòdhais.

AN EAGLAIS SHAOIR

Ministear Ur

Tha an t-Urr. Niall Seagha a nis air a stéidheachadh mar ministear ann an Ullapull. Tha an coimhthional air a bhith gus teachdaire bho'n chaochail an t-Urr. Tormod Dòmhnallach an uridh. Is ann as an Rudla ann an Leòdhais tha Mgr. Seagha, agus is e a chaidh coimhthional. Tha e dà bhliadhna deug thar fhichead a dh'aois.

Orduighean

Aig na h-Orduighean ann an Loch Aillse bha an t-Urr. Niall Dòmhnallach air a chuideachadh leis an Urr. I. MacCoinnich, ministear Chill Tighearna, agus leis an Urr. A. M. MacLeòid, a Ceann-loch ann an Leòdhais.

Pòsadh-coimhthionail

An deidh bhith bann airson coig bliadhna tha an Tairbearr (Earra-ghàidheal) a nis air ministear fhaotainn. Chaidh an t-Urr. Iain S. Jenkins, B.A., a shuidheachadh air an Tairbearr bho chionn ghoidir. Bhuinidh e do'n Eaglais Bhrìc agus tha a bhean as a' Chuimrigh.

Ministear 'sa Phàirc

Tha Eaglais na Pàirce ann an Clèir Leòdhais air ministear ur fhaighinn. 'San Lùnasdal



AIR TUR NA FAIRE

SOP AS GACH SEID . . .
AIR CHUAIRT ann an Leodhas bha an t-Ollamh Urramach Dòmhnall Brus MacDhòmhnail, a Eaglais Knox ann an Winnipeg. Dh'fhàz athair Bèarnaraigh Leòdhais ann an 1896.

THA MGR. an Canan E. MacAonghas gu bhith air a ghluasad gu Mòrar an deidh bhith dà bhliadhna deug ann an Ard Eaglais an Obain.

BIDH AM Fear-deasachaidh fo fhianach do neach sam bith a chuidicheas e le bhith 'a' cur naidheachdan thuige airson na duilleig seo.

over to you

A charaid choir — While on holiday in the Alps I was speaking to an Austrian friend during a walk and he said that what attracts him to the peaks climbing is to do a "feat," not just an ordinary walk as we were doing for anyone can do that.

"Just as you like to be expert in your speciality, I like to be in mine," he said, "to be just among the average gives me no satisfaction." Why cannot we adapt that attitude towards Gaelic and all Scottish culture which is best safeguarded by national independence.

If we are not interested in maintaining our identity as a nation, we are choosing the easy way up a mountain, if indeed we are going up at all, and not slipping down into decadence. We should not be ashamed of declaring that we want to manage our own national affairs and have sufficient maturity to do so.

However, I think that culture should have precedence over politics for if we are cultured (Gaelic of course) we are more likely to be respected as a nation and strive as far as possible to make it attractive to other countries.

Is mise —
IAN MACNAIR

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"The Christian Role of Development"

by SENATOR GARRET FITZGERALD

"To seek to do more, know more and have more, in order to be more: that is what men aspire to know when a greater number of them are condemned to live in conditions that make their lawful desire illusory." With these words Pope Paul VI sums up man's aspirations in the opening paragraph of the section of this great Encyclical to which we are directing our attention tonight. What part can we play in helping our fellow-men to achieve these aspirations?

We can do two things. First, we can seek to understand the profound meaning of these words, and to discover how society, our society and other societies, can best be organised to enable man to achieve his aspirations; and secondly we can accept the burden of human solidarity, of international charity, of securing all men as our neighbours, and acting towards them as such.

As our understanding of man and society, of sociology and economics, has grown, concepts such as that of private property have been subject to re-evaluation — a re-evaluation rendered necessary in any event by the rapidly changing character of property itself. In the last century it was still possible to think of property as something personal, over which the individual could exercise not only the rights of ownership but also the obligations. The ownership of property in common by individuals through joint-stock companies was not then embracing as today, the proprietor-controlled business was still sufficiently widespread, and had for so many centuries been the norm, that the concept of 'property' still reflected this form of ownership rather than ownership by joint-stock companies. Property was thought of in traditional terms as something in respect of which obligations could be honoured as well as rights secured. Today however, as an aspect of the growth of capacity and power by far the greater part of wealth is held by forms of ownership such that the legal owners have no effective power to exercise the obligations of ownership; the owner of shares in 'ICI' has no chance whatsoever of being himself, for example, that his employees are justly treated and are accorded a fair share of the fruits of their labour. The rights of property are a corollary of the obligations of property. If the conditions of pri-

private ownership are so changed that the owner of property can no longer discharge his obligations, he can no longer insist on the full rights of ownership. The shareholder today is not in the moral sense of the word an owner of property — in real terms he is lending his money to those who exercise the real power of ownership — on whom devolve the obligations of ownership — viz., the board and management of the concern in which he has a legal shareholding. Yet by a historical anomaly, he who merely lends his money, at a certain risk, to the real owners, gains thereby an exclusive right to the surplus value of the business, including wages, have been paid, while the workers who invest their skills in their business are debarred from any share in this residue, and are confined to whatever they can secure, at the expense of this residue, by their bargaining.

A system that considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation, leads to the international imbalance which the world cannot be too strongly condemned.

This is a revolutionary doctrine which has provoked few echoes in our capitalist society. If put forward by anyone other than the Pope expressing the mind of the Church, it would indeed be denounced by many of our people as "socialism" — or even worse, as "nationalisation with compensation" whereas the Pope speaks of "appropriation". Pope John in Mater et Magistra, has spoken of the justified wish of workers to participate in the activity of the industrial concern for which they work. It would appear that this participation is envisaged primarily as a right arising where the scale of the firm is such that the obligations of ownership can no longer be discharged by the legal owners — remote shareholders lacking direct control of the business. That this wish of ownership can no longer involve more than mere consultation is evident from the words used later in this section — "an active

share in the business of the company" — the workers must say their say in, and make their own contribution to, the efficient running and development of the enterprise; an environment in which workers are engaged to assume greater responsibility in their own sphere of employment!

Of these ideas too we have heard little in Ireland. We know that under the leadership of a man of popular revolution the French President has recently announced the creation of a new society in France — neither capitalist nor communist, but based on participation by workers in running their industries, by students in running their universities, and by the people in running their own communities. Perhaps this announcement was only an expedient conformity to the wishes of the authoritarian French Government's control has been restored after the victory which it hopes to achieve at the polls in the coming fortnight. But it should not be seen cynically that this is the case; we may well find that among the countries of Western Europe, success in developing the anticommunist of its government, will be the first to implement the revolutionary proposals of Pope John. The alienation of the workers in Yugoslavia for an example of a country in which workers participate fully in the management of industry, to which we are turning our eyes here? Recent events have highlighted the need to carry this concept of participation further afield — is it not only in industry that the alienation of the workers from their surroundings weakens the fabric of society. The centralisation of authority in a bureaucratic governmental system, whether socialist or liberal democratic threatens to alienate the whole people from their environment. Popes and politicians alike feel to exercise no control. Disregard of the principles of subsidiarity, so wisely proclaimed by successive Popes, has encouraged to produce its own reaction — so that for the first time revolutionaries of the left and conservatives of the right are starting to find common ground in a desire to restructure society by restoring the human element. True, there still exist immense differences between the individualistic approach of those on the right, and the community-orientated approach of those on the left, but in their common desire to restore man to his proper place in society, and in their reaction against the bureaucracies of both liberal democracies and socialist states, they are nevertheless starting to find common ground.

In Populorum Progressio Pope Paul reminds us that in the design of every man is called upon to develop and fulfil himself, for every life is a vocation. By the unaided effort of his own intelligence and his own energy, man can grow in humanity, can enhance his personal worth, can become more than a person. Each man is his own creator. He is the master of the whole of mankind. It is not just certain individuals but all men who are called to this fullness of development.

Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay. In undertaking them, by the means and programmes designed to encourage, stimulate, coordinate, supplement and integrate the activity of individuals and of intermediary bodies, the public authorities must take care to associate private initiative and intermediary bodies. It is not only truly man in as far as, master of his own acts and judge of their worth, he is the author of his own advancement.

We must welcome this weaving together of the concepts of the development of the individual person and the development of countries whose living standards

are inadequate to provide their citizens with means of personal development. These two aspects of 'development' are linked together by the concept of solidarity between peoples — the global interdependence of the concept of every man being my neighbour.

It has taken us many centuries to evolve the concept of social justice from the citizens of a country to reach the stage at which social welfare provisions and a massive transfer of incomes between citizens are accepted by most people if still not regarded as a basic requirement of any system of government. We have with difficulty extended our horizons from ourselves and our immediate families to our neighbours and our fellow-citizens, accepting painfully the right of our fellow-citizens to a share in our wealth, should we be fortunate enough, to possess more than they.

Now we are asked to make a great leap, to reach beyond ourselves and our compassion — to accept that this duty in social justice is not confined to our own community, but extends beyond its frontiers. To accept not only that we have a duty in charity to contribute voluntarily to the missions for example, but that we have a duty in justice to accept that we be taxed by our government to redistribute some of our wealth to our fellow human beings in other lands who are living in poverty beside which the worst abyss of poverty in Ireland seems little wealth.

This is not a proposition that is too easy to accept. How often have we not heard it said that charity begins at home, knowing that what is meant is that it should begin at home. How often have we not read letters to the paper protesting against being shown in the affairs of other peoples, let alone ours, that our wealth being redistributed to them. How often have we not heard the plea "What about the West, or the Dublin stews, never mind the rest of the world?" How often have we not heard those who have raised a tentative voice against this selfish patriotic dog-wooed, cranks or socialists.

That there exists in Ireland a strong public opinion along these lines is undeniable. The public opinion influences Irish politics, is all too evident to anyone who has any contact with politics, and yet we are asked to accept that there were no votes in education. The same could scarcely be said today.

But today there are very many people who will tell you that there are no votes in foreign affairs. They are the people who think it funny that a member of the Oireachtas should raise his voice about the tyranny of a foreign government, or about genocide in Biafra, and there are many people who will tell you that the quickest way for a politician to lose votes is to propose that taxes be raised to provide for the developing countries.

Perhaps there is some truth in this today, if there is then this Congress is the first step to changing the political climate in our mean-minded provincial, un-Christian Ireland, painted with such conviction by our multifarious press and cynics. If there is here will, I believe, light us through the next decade, leading us to more enlightened society, in which the development of Ireland's growing contribution to the developing world will make this question a popular issue, as education and the development of those who thought there were no votes in it ten years earlier. We are a Christian people. Our Christian faith should be the basis of our course, like that of all other Christian people. Its very breadth, encompassing all our people, may make some of us shy of being so engaged still with superstition;

it may have an unbalanced sense of values, placing undue emphasis on some commandments at the expense of others. But when all these points have been made, and their validity admitted, it remains that we are a Christian people. And while our sense of Christian charity is imperfect, and while in our regard for the subject of an un-Christian way to our own backyard, we are capable of deepening our Christianity and of broadening our sense of charity, if this further enrichment of Christianity is put before us. Our minds are not closed to the words of Mater et Magistra and Populorum Progressio, and to the subject of our duty to people less well off than ourselves. Let me remind you of some of these words, harsh words, but the words of Christ: Christianity is a tough and harsh doctrine. In Mater et Magistra we were told that the solidarity which binds all peoples together, and which a common family makes it impossible for wealthy nations to look with indifference upon the hunger, the poverty, the misery of other nations whose destinies it is to enjoy even elementary human rights. In Populorum Progressio it is the urgency of this situation, upon which the peace of the world. Each of us is called upon to examine his or her conscience. Are we prepared to support out of our own pocket works and undertakings organised in favour of the most destitute? Are we ready to pay higher taxes and accept a higher rate of inflation to intensify their efforts in favour of development? Are we ready to pay a higher price for goods imported from other countries, so that their producers may be more justly rewarded? Are there those among us who if necessary, and if they are young, are willing to leave their homes, to go and assist in this development of young nations? These are hard practical questions to which we are called upon to give answers.

And, answering the 'charity begins at home' argument Pope Paul goes on to say that although it is normal and a ration should be first to benefit from the gifts that Providence has bestowed on it as the fruit of the labours of its people still no country can claim to be self-sufficient in its wealth for itself alone. Under the increasing needs of the underdeveloped countries it should be prepared to devote a part of its advanced country to devote a part of its production to meet their needs, and to train teachers, engineers, etc. and to ensure they are prepared to put their knowledge and skill at the disposal of less fortunate people. The rule which up to now held good for the benefit of those nearest to us must today be applied to all of them, needy of this world.

And at this point in this great Encyclical Pope Paul does something quite exceptional — so exceptional that, to me at least, it gives evidence of an extraordinarily conditioned mind to persuade us in the force of his words that we are called to appeal from our consciences, to our worldly wisdom — a course that our Popes have not been prone to do in the past.

For he says: 'Besides, the rich will be the first to benefit as a result. Otherwise their continued wealth and their power will depend upon them the judgement of God and the wrath of the poor, with consequences no one can forestall.' The Pope says: "I do not wish to draw from these hard words? First let me disillusion any of you who believe comfortably that we are in a position to be 'rich'." We are. Our standard of living places us amongst the top twenty-five, perhaps even the top ten, of the world in terms of material wealth. Four-fifths of the people in this world live at a lower standard than we do, and the vast majority live in abysmal poverty. Just because we live surrounded by countries even richer than ourselves, we

(Continued on Page Twelve)

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The End of a Bargain Hunt

I don't know whether you have ever been tempted to attend one of the many so called fire sales which are regularly advertised these days. I mean the travelling one and not the ones which take place in the premises which were damaged. Well, anything that smells of a real bargain and you can't keep me away, but recently I attended positively my last ever "fire sale"; it was advertised for weeks beforehand in the local papers and promised to be well worth a visit—huge selections of carpets, damaged and otherwise at fantastically low prices. I dragged my better half with me and duly turned up at "opening time." There were fewer than thirty items instead of the promised hundreds and even the publicised bargain prices did not give any guarantee of a bargain. "Nowhere will you get a carpet of this quality for this price," the Cockney salesman told me. He was right! Granted, the price was low, but price depends on quality and his price certainly didn't match the quality. But of course he was determined to sell me one of his "bargains" even at a dreadful loss to himself, as he put it, and when he suspected that we weren't staying he offered us a choice at less than half the original asking price! This was just the last straw as it was obvious that he wouldn't do this unless he was still making some profit which meant that at the original price he would have made over 100 per cent. Some bargain!

★ ★ ★

Orange and Lemon Flan

A quick and tasty recipe to make for that unexpected guest:

1 flan case (either make one yourself with a fat-less sponge recipe or buy one ready made).

1 tin mandarin oranges.

1 packet Royal lemon chiffon.

Drain the tin of oranges and line the flan case with the segments. Pour over the lemon chiffon. Allow to cool slightly and arrange the remaining oranges on the top. Leave until cool and serve with the juice or with fresh cream. (Serves 6-8.)

It's the Apple Season

Apples and cider give this herring dish a pleasant tangy flavour. Bright idea for supper-for-two.

★ ★ ★

Cidered Herring

1 medium-sized onion; 2 small red eating apples; 1 chicken stock cube dissolved in $\frac{1}{2}$ pint cider; $\frac{1}{2}$ teasp. salt; pepper to taste; 2 whole cleaned and boned herrings; 1 teasp. cornflour blended with 1 tablesp. water.

Cut onion into $\frac{1}{4}$ inch thick rings. Core apples and cut into $\frac{1}{4}$ inch thick rings. Mix onion and apple rings together and place in bottom of small oven-proof dish. Pour over cider and stock mixture, season, cover with foil and bake in moderate oven gas mark 5; 375 deg. F., for 20 minutes.

After apples and onions have baked for 20 minutes, place herrings on top. Cover again with foil and cook for further 20-25 minutes.

Pour off cider stock into saucepan and carefully lift apples, onions and herrings on to an oval serving dish. Keep hot.

Add blended cornflour to cider, bring to boil and cook for 2-3 minutes, stirring continuously. Pour over herrings and serve immediately. Serves 2.

★ ★ ★

Kipper Tomato Bake—a nutritious lunch for mum and children.

4 oz. quick cooking macaroni; 1 onion, finely chopped; 1 oz. butter; 1 oz. flour; 1 chicken stock cube dissolved in $\frac{1}{2}$ pint water; 8 oz. can of tomatoes; 1 tablesp. mald-mustard; 10 oz. kipper fillets; 2 oz. cheese, grated.

Partly cook macaroni in boiling salted water for 5 minutes; strain. Cook onion gently in butter for 2-3 minutes. Remove from heat, stir in flour, and cook gently for 2 minutes. Gradually add stock, tomatoes and mustard. Bring to boil, simmer gently for 5 minutes.

Cut kipper fillets into 1 inch pieces. Layer macaroni, kipper and sauce alternately in round casserole, finishing with a layer of kippers topped with tomato sauce. Sprinkle with cheese and bake in moderate oven gas mark 5, 375 deg. F., for 40 minutes. serves 4-6.

DISTILLERS' WASTE INTO FEEDSTUFF

Four Speyside whisky distillers have formed a consortium to build a £250,000 factory which will convert distillery waste into high protein animal feedstuff.

The distilleries are the Aberlour Glenlivet Distillery Co., J. & G. Grant, of Glenfarclas; George & J. G. Smith, of The Glenlivet and Long John Distilleries, of Tormore.

Work on the new factory, which will initially employ about eight men to produce 150 tons of animal feed a week, has started on a seven-acre site at Glenfarclas.

The new company, which will handle the consortium's affairs, is to be known as Ballindaloch Feed Products. The chairman is Mr Russell Grant (Glenlivet), and managing director Mr Duncan McGregor (Long John).

The factory, which will come into operation next February, will have an intake of 400,000 gallons a week of burnt ale distillery effluent, most of which, at present is dumped into the Moray Firth.

This will be mixed with 400 tons of distillery wet grains, draff, and passed through evaporation and drying plant to produce the vitamin-packed end product.

EX-PROVOST IMPROVING

Former Provost of Inverness, Mr W. J. MacKay, is improving after his collapse at work. Mr MacKay, who was taken to hospital and then discharged, rallied to go to the Glenurquhart Highland Games on Saturday, but he took ill again there and was taken home.

He is now sitting up in bed and feeling a lot better.

Mr MacKay, a well-known figure in the Highlands, is 58. He is stores manager at an Inverness garage.

Buidhean Rannsachaidh Roinn An Iar

San Ogmhios thug sinn tomradh air cho curamach a dh' fheumas duine bhith a thaobh innealan-cmharrachaidh nan uan a chumail glan agus ann an luan uideham. Feumar a bhith cheart cho curamach ann a bhith breacadh nan coarach.

Faodaidh snathadan no steallairisan (springes) salach galairisan mar a tha glashuibh (tetanus) agus spoghuibh (blackleg) a thoirt dha na coaracha no faodaidh iad neagsaidh aobharachadh anns an aite far a deachaidh an t-snathad a stigh. Cha dean breacadh, fhada's a tha e cur am a deanamh gu curamach, no stuth breacaidh coire sam bith dha na coaracha ach theid iad bhuaite ma thig neagsaidh orra no ma bhiteas duine 'gan laimh-seachadh ann an doigh ro-chursa. Tachraidh seo chuid-each ma bhiteas iad air an teardh agus air an cur air fearach ur aig an aon am.

Co-dhùibh, is ann air an fheadhainn leis an leis na coaracha a bhiteas an call. Cha bhi call sam bith oirbh ma ni sibh cinnteach gu bheil a h-uile cail glan an uair a tha sibh a' cur breac air na coaracha. Bitheadh da steal-laire agaibh agus stuth math de snathadan. Thoiribh na steallairisan a cheile mus toisich sibh, a'deanamh cinnteach gun cuir sibh piosan a h-uile fir air the. Nighibh iad is cuiribh iad, comhla ris na snathadan, ann am pana de uisge fuar. Gollibh an uisge airson coig mionaidean. Leigibh leis na h-innealan fuarachadh agus, a'deanamh cinnteach, gu bheil ur lamhan glan, cuiribh ri cheile na steallairisan a rithi. Cuiribh ann an aite-taisgidh air choireigin iad. Bitheadh bosca de stuth a dh'fhaodadh sibh a chuir ann an uisge goileach gle fhreagarrach airson seo.

An uair a bhiteas sibh a' breacadh feumaidh sibh snathad ur a chleachdadh gu math tric agus cuiribh an fheadhainn shalach ann an

aite-eigin air leth gun an glanar iad. Tha snathadan maola goirt agus bu choir fhaighinn cuidhte's dhiubh ann an aite sabhaithe. Feumaidh sibh snathad glhan a chur 'a' bhotal airson nach truaill stuth a' bhreacaidh. Faodaidh sibh steallairisan fhaighinn a bheil seachad na h-uirhead de thomhasain. Gabhadh an scorsa seo a chuir an alt ris a'bhotal agus mar seo cha bhi eagal ann gun truailllear an stuth. Tha iad daor ach is fhaic iad beacadh coagsa airson feadhainn aig a bheil aireamh mhòr chaorach.

Is i an doigh as fhearr airson breac a chur air caora a' chloimh air cul na gualainn a sgapadh agus a' chumail sibh seasamh, ach faodaidh sibh fheadhainn neo-shuidhichte no sgeanach a chur air an druim agus an t-snathad a chur an sas an taobh a stigh na coise no na silsaidh. Feumaidh an t-aite far a bheil an t-snathad a' dol a stigh a bhith glan agus bu choir an t-snathad a chur a stigh gu h-ealanta.

Their am bheth comhairle dhiubh ciama a bu choir dhiubh steallairisan agus snathadan a laimhseachadh. Inn-thid e dhiubh cuideachd mu stuth breacaidh a mhairias nas fhaide.

An galar dubh (black disease). Bu choir othaisgean a fhuair breac a chur orra roimhe ann breacadh bliadhna aca fhaighinn a nis. Bu choir coaracha bhliadhnaich a fhuair dos anns an Lunsadal (August) fear eile fhaighinn 'san t-Sultain (September).

Breacaidh. Bu choir uain-reithe a bhreacadh an ag-haidh a' ghalar seo a nis.

An glupad (liver fluke) agus cnuimheagan (worms) Bu choir dos a thoirt do dh' uain-reithe a tha 'gan toirt a stigh airson a'gheamhraidh no 'gan gearmhachadh air falbh agus cuideachd do dh' uain a tha air an toirt a stigh gu paiseir airson an deanamh deiseil airson a' mhargaigh.

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CLUAS RI CLAISNEACHD

Beachdan air Programan Gaidhealach

CUIRUM

Feasgar Diar-daoin, cadar trì uairean agus an leth-uair, tha na Gàidheil a' faighinn cuirm de nìthan blasda. Anns an Lunasdal chuala sinn sear-moinean a bha tlachdmhor agus làn brìgh o'n Urr. Tormod Dòmhnallach. Fhuair sinn solus ur seann chuspaig—'an t-creas salm tha an fhichead—agus bha an t-seinn aig crìch na seirbhis air leth drùidhteach, gu h-àraidh an latha mu dheireadh muar a sheinn coimheachdional Ard Eaglais Steòrnabhagh na rinn deireanach 'san 72mh salm. Tha seinn mhath a' cur ri luchd nam programan seo.

Mus tòisich "Dèanamaid Aoradh" tha program taicheadh an comhnaidh air a chroabh-sgoileachd. Chuala sinn Dòmhnachd Caimbeul ag innse do Phread MacAmhlainn gu na lathachan seo nuair a bhiodh e a' tadhal anns na h-Eileanan mar sgoibear na "Hebrides". Bha cheasnachtaiche na Fread fir mhath; leig e le Caiteipin Caimbeul a naideachd innse. Uaireannan air programan tha e 'na chunnart gun cluinn sin ceud de ghuth a' cheasnachtaiche. Chòrd "Ainglean gun fhios dhàibh" rium cuideachd. Bha an sgeulachd seo air a sgrìobhadh agus air a h-athris le Màiri NicGhilleathain ann an dòigh a ghhlacas an aire agus ann an Gàidhlig phongail fhilicanta.

CO-FHARPAIS

Nuair a thàinig "Freagar seo" amach air an reidid air uiridh thaitinn e ri sean is òg, agus is math an naideachd gum bi cuairt eile de'n cho-fharpais seo air a craobh-sgoileachd a dh'athighear. Air an 3mh latha de'n t-sultain bha cogadh inntinn eadar Ard Sgoil Phort-rìgh agus Acadamaidh Rìoghail Inbhirnis. Ma'chail sibh am program sin bidh cothrom agaibh anns na seachdainean a tha romhainn eiseachd ri co-fharpaisèan eadar Colaisde Inbhirnis agus Sgoil Loch Abar agus eadar Sgoil Dhalabrig agus Sgoil MhicNeacal ann an Steòrnabhagh. Bidh Ard Sgoil an Obain, a thug a' bhuaidh amach an uiridh, a' gabhail co-phairt am bliadhna cuideachd.

CORDADH

Ghabh sinn beachd uair-cigiu mu thrath air an duilleig seo air an dòigh anns am bheil

cadar-dhealachadh anns na fac-lan Gàidhlig a gheibhear ann an sgrìobhadh agus air an reidid mar eadar-theagachadh air buidhnean sòraichte. Thug sinn seachad mar eisampair Bòrd na Gàidhealtachd. Chualas air naideachdan Gàidhealtachd, Bòrd Adhartais na Gàidhealtachd, Bòrd Adhartais na Gàidhealtachd agus eadhon (Mo chreach!) Bòrd Taisbeanaidh na Gàidhealtachd. Air an t-seachdain seo chaidh thug Fionnghal MacNèill dhuinn eadar-theagachadh eile: "Ugh-darras Adhartais na Gàidhealtachd." Chanainn nach biodh e doirbh toirt air luchd-lughaidh nan naideachdan tighinn gu còrdadh mu'n phuing seo. Ann an dòigh chan 'eil an seo ach gearan stoinn, ach tha na Naideachdan air amannan duilich gu lèir an leantainn gun a bhith a' meudachadh saothair an luchd-eiseachd. Agus a chàirdcan, cumaidh 'na' cumhne gur e "Bòrd Leasachaidh/Adhartais na Gàidhealtachd agus nan Eilean" is ainm do'n bhuidhinn sin!

COMHRADH

Chualas Màrtainn Dòmhnallach a' seanasach ri daoine a bhineas do'n Eilean Sgiathnach ach mu obair an luchd-turais bho chionn ghoirid, agus oidhe na dhà an dèidh sin bha program glè chòltaich ris ann am Beurla. Chaidh againn air an dà phrògram a chòimeas r'a chèile, agus se adhbhar molaich a th'ann gum bheil na programan a tha Roinn na Gàidhlig a' cur amach a cheart cho calanta agus cho snasail ri feadhainn a chluinneas sinn ann am Beurla. Ro thrìc tha doimneadh 'n bhraill gun dèan sàladh sam bith a' chùis ann an Gàidhlig—tha seo gu h-àraidh fir mu sgrìobhadh na Gàidhlig; tha daoine a bhiodh air an nàrachadh nan dèanadh iad marachdaran ann an gràmar na Beurla como dé cho truaillte is cho luideach agus a tha a' Gàidhlig a tha iad a' bruidhinn agus a' sgrìobhadh. Ma' thair an cànan a' dol a dhèanamh adhartais sam bith feumaidh na rudan a tha sinn a' cur amach (leabhraichean, etc.) a bhith cho math, seadh, agus na h'fhearr na an samhail ann am Beurla. Tha am B.B.C. air seo a ghabhail gu crìche; chan 'eil mi idir cho cinnteach gum bheil an smuain sin air drùdhadh a dhèanamh air a' Chomunn Gàidhealach.

MAOLDONAICH

EDUCATION OF FORESTERS

Since its inception in 1919 the Forestry Commission has been responsible for the training of young men wishing to qualify as Foresters—the highly-skilled men who have local charge at each forest, the trees and all the work that is done there—for employment in both the Commission and private forestry. This training has taken place at the Commission's three Forester Training Schools, including Faskally, near Pitlochry.

The Commission now believe that, both in keeping with the modern trend in technical education and in the best interests of the public and the private sectors, the time has come to transfer its responsibilities for forester training to the public education system so that further education in forestry shall be on the same basis as, for example, that in agriculture.

Discussions to this end have begun with the Scottish Education Department. Meanwhile, the Commission will continue with the courses for which students have already been selected but do not propose to accept any further applications for admission. Other arrangements for young men wishing to pursue a career in forestry are being considered and will be announced in due course.

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"The Christian View of Development"

(Continued from page ten)

must not blind ourselves to these facts.

Next, there may be some who believe that while all this may be true, the answer lies in leaving the matter to some private charitable endeavours. Are we not already making a magnificent effort through our missionaries and teachers in some of the most backward countries—and would it not be sufficient to leave it to the Irish people individually to intensify these efforts?

Without hesitation I reply that it would not be sufficient to do so. First of all, impressive though our efforts in these fields are, the material aid we are providing to these countries is negligible, in relation to our standard of living and size, by comparison with other countries. We are not putting our weight simply because this has been too long left to individual initiative. Thirdly is there not, in our very speaking of our efforts, our missionaries, our teachers. It what way are they ours? Their sacrifices and their efforts are not ours, and we do not shuffle off my personal individual responsibility by talking as if these devoted people were standing in for me, and thus fulfilling my obligation. Fourthly while it is true that many of individual Irish people contribute something to this missionary effort, and various relief funds, the total sum contributed is relatively so small that either individually we are not contributing much, or if some contribute generously, then most must contribute little or nothing.

UILLEAM UALLAS

Is docha nach eil duine eile nas urramachaidh ann ball nan Albainn na Uilleam Uallas is na fiosaig gach duine mar a thionndaidh na h-Albannaich an aghaidh nan Sasunnach 's bhliadhna 1297 le "Uilleam Uallas" a' cur an ceann, ach cia mhead dhaoine aig a bheil cumhne cais 'is cuin' a' bhiasach e?

Fhuair Uallas bair na latha fichead a' chrochadair air an tras latha fichead den Lunasdal 1305 an Smithfield ann Balcum Lunnainn. Fad tuilleadh is sia ciad bliadhna cha robh d'air fhacinn a shealladh dhuinn cait na bhiasach e. Ma tha, aircaim bhliadhnanach an dèidh an dara Cogaidh-Saoghal chaidh leac-cumhne thogail air balla na h-Eaglais Naomh Phàrlais.

Bha togail a'chumhneachann urra ris na h-Albannaich an Lunnainn is bha Albannaich 's gach aite toirt aig air a shon. 'San anns a' Beurla a tha an grabhadh air an leac sgrìobhte ach, shìos fion grabhadh na trì faclan Gàidhlig sgrìobhte— "Buaidh na Bhas."

Am bliadhna seo (26mh. den Lunasdal) chaidh am bliathfheasg a thoirt le Pàirt Naisèanta na h-Albainn am Bedytheath (Storrach Kent) agus se James Robertson an Justice a stuidhich am bliathfheasg aig bonn laice.

Gaelic In New York

In New York City there is a group of Scottish ladies who meet each Monday evening to sing Gaelic and Scottish songs. They call themselves Na Gaidheil. The only one with any knowledge of the Gaelic (she admits it to be a very scanty one), is Aileen Hamilton-Sinton from Edinburgh, who started the group after some friends expressed an interest in singing. Miss Hamilton-Sinton is well known in the States of New York and New Jersey where she frequently appears at Scottish functions. She is also the special guest artist at Cumming's Oldstone Inn in Peekskill, New York, where Edinburgh born owner Stuart Cumming holds a Scottish Night the first Friday of every month.

It is not yet a year since Roberta McCaffray and Elizabeth Gillan, both from Glasgow, Margaret Laing from Edinburgh and Morag Jamieson from Dumbarton arrived at Aileen's apartment for their first rehearsal. Three weeks later they were singing at a St Andrew's Night Scottish Country Dance at which they were an immediate success. Since then they have been very much in demand and their engagement book for the coming season is rapidly filling up.

Of course there were difficulties in the beginning with the Gaelic: Aileen would check her pronunciation beforehand with Gaelic speaker Miss Lena Cameron; then she read the words out one by one while each singer wrote them down in her own peculiar phonetics—no two were ever the same and no one could ever pronounce or even understand the others, thus causing a great deal of hilarity when notes were compared. In spite of this the walking songs and piurl a beul songs remain the favourites with both singer and listener. Before a Gaelic song is sung Aileen always tells the audience what it is about; what happens at a walking and which plants are used for the various dyes and in this way the Americans learn a little of the way of life in the islands of Scotland.

The singers are indebted to Miss Cameron for the help she gave them and it is indeed unfortunate for them that she has returned to Glasgow; she will be sorely missed in the coming year.

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