

An Gaidheal.



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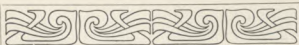
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Leabhar XXXV.]

An Dàmhar, 1939.

[Earrann 1

ARMAGEDON.

Tha a' chreach air thighinn air an t-saoghal. Tha an Cogadh oilteil air an robhas a' bruidhinn, agus ris an robh dùil aig mòran, air tòiseachadh. Chan 'eil teagamh sam bith nach 'eil a' choire air ceann Hitler agus air luchd-riaghlaidh eile na Gearmailte ach gu sonraichte air Hitler an duine truagh, agus ma bha ciont is coire bu mhotha air ceann duine riamh roimhe tha e duilich a thuigsinn. Chan 'eil fhios cò a chi a' chrìoch aige no cuin a thig crìoch air, ach tha làn fhios gur h-ionghantach ma chunnaic an saoghal riamh roimhe a leithid a sgrios agus de dhòrtadh fola.

Tha fhios aig an t-saoghal uile air aindiadhachd Hitler agus a chuideachd, air fòirneart is geur-leanmhuinn na Nàsach air chinnich laga, agus mar a shaltair iad fo an casan gach nì ceart agus naomh a bha tighinn 'nan rathad. Tha fhios aig an t-saoghal chuideachd air an gamhlas a ghabh iad do Bhreatainn seach gun chrònaich iad airson an aingidheachd agus am mi-stiùrachd. Agus tha fhios aig na h-uile air an oidheirp a thug i chum is gun sgùireadh iad de an obair sgreataidh, agus gu h-àraidh an oidheirp a thug Mgr. Chamberlain air gu sgùireadh Hitler de a obair agus gum biodh an t-sith air a gleidheadh. Ach cha robh feum ann an sin. Bhà agus thà an duine truagh Hitler air bhàinidh.

* * *

Bha Hitler agus Riaghaltas na Gearmailte—agus is e-fhèin an Riaghaltas—a' slugadh suas sluaigh is rioghachdan eile gun sgur, agus a

toirt an saorsa 's an dùthchais bhuapa gu tur, agus bha dùil aca gun deanadh iad a leithid ceudna air Pòland, ach gheall na rioghachdan a bha am bann-cùmhnant ri Pòland, mar a tha an Fhraing agus Breatainn, gun seasadh iadsan còraichean is crìochan Phòland agus gum bitheadh ceartas deanta eadar i-fhèin agus a' Ghearmailt. Dh' innis Breatainn agus an Fhraing so do Hitler, ach ma dh' innis cha do chum sin esan gun leum air Pòland, agus a mhiann air an tìr sin uile dheanamh dha fhèin mar a rinn e na tìrean eile a shluig a' Ghearmailt suas. Cha robh nì a ghabhadh deanamh airson sith nach deach a dheanamh le Breatainn agus leis an Fhraing agus le Pòland, ach cha robh maith. Tha Hitler agus a chuideachd air bhàinidh agus gun dùil aca de cheartas no de Chrìosalachd. Bhà iad agus thà iad mar gum biodh cumhachdan an dorchadais air greim dheanamh orra. Chan 'eil teagamh sam bith nach 'eil Nàmhaid a chinne-dhaoine air greim a dheanamh orra agus e nis fa sgaol 'san t-saoghal. Tha sinne mar sin a nis—Pòland is Breatainn is an Fhraing—ag cogadh chan ann a mhaire an aghaidh Hitler is luchd-riaghlaidh na Gearmailt, ach an aghaidh fòir-eigninn is fòirneart, agus ag cath ri uachdaranachdaibh, ri cumhachdaibh, ri riaghlairibh dorchadais an t-saoghail so, ri aingidheachd spioradail ann an ionadaibh àrda.

Dh' aindeoin, ma tha, gach comhairle a chaidh a thoirt air Hitler agus na chaidh a radh ris mu shìth is mu cheartas bhris e le a shaighdearan a steach air crìochan Phòland, a' murt 'sa' sgrios gach neach is nì nach gèilladh

dha. Mar sin cha robh cothrom air, aig Breatainn agus aig an Fhraing, ach a radh ris mur an squireadh e gun seasadh iadsan le cumhachd Impireachd Bhreatainn agus na Frainge 'na aghaidh. Thug iad dha gu aon-uair-deug air maduinn latha na Sàbaid, treas latha na Sultuine. Ach feuch thusa na sguir esan. Cha do sguir, agus dalladh a' pheacaidh air.

Thòisich mar sin a chreach aig aon-uair-deug Di-dòmhaich; o'n nach d' thug Hitler a chuid shaighdearan air ais á Pòland bha an cogadh air bonn eadar a' Ghearmailt is Breatann. B'e sin latha na dunaidh. Is fhada bhios cuimhne aig mòran—bithidh aig a chuid as motha tha beò 'nar rioghachd-ne an diugh—air an latha so. Labhair Mgr. Chamberlain, Prìomh Mhinistear a' Chrùin, air an Radio aig carsteal an deidh aon-uair-deug agus dh'innis e mar a bhà; nach do fhreagair Hitler an teachdaireachd a chuireadh da ionnsaigh agus mar sin gun robh cogadh eadar sinn-fhein agus a' Ghearmailt o sin a mach, cho maith ri eadar iad-fhein agus Pòland. Bha an Fhraing 'san aon suidheachadh an aimhreit ris a' Ghearmailt tri latha an deidh sin. Agus tha am murt 'sam marbhadh a dol air adhart a nis air muir agus air tìr.

* * *

Chan 'eil mòran nithean eile air an t-saoghal as uamhasaiche na cogadh, na tha dad idir. Am bheil ann ach murt is marbhadh agus leòn dhaoine agus milleadh gach cuspair a tha maith is grinn is ceart. Chan 'eil obair eile air an t-saoghal as diabhulaidh nan cogadh, co-dhiùbh na na tha an cois a' chogaidh. Ach an deidh sin bhithheadh e mòran na bu mhiosa agus na bu eagallaiche gum faigheadh Hitler agus creud fhineachail nan Gearmailteach—co-dhiùbh creud luchd-riaghlaidh na Gearmailt—làmh an uachdair; agus tha sinn an dòchas nach ceadaidh Dia no daoine sin. Bhà agus thà a leithid a nì ann agus ceartas is fireantachd eadar rioghachdan mar eadar dhaoine, agus bhà agus thà Dia air taobh a' cheartais; agus mar sin bithidh buaidh air a' cheann mu dheireadh leis a' cheartas. Cuimhnichheadh Hitler agus a chuideachd air an sin. Cuimhnichemaid-ne cuideachd nach ruig a leas eagal no faitheas a bhi oirnn oir cha leinne an cath ach le Dia. Agus bheir Dia buaidh air a' cheann mu dheireadh. Mar a thubhairt Dia 'na Fhirinn, tha na reultan o nèamh ag cogadh an aghaidh Hitler 'sa leithid. Daoine a shaltair ceartas is tròcair is coibhneas agus eadhon Soisgeul Chrìosd fo an casan. Daoine a bha deanamh uail as nach robh creideas aca an Crìosd, no bunntanas ris, seach gum Iudhach e. Daoine a thug iad fhein

thairis do dhìmeas agus do thoibheum Dha-san a thainig mar Shlànuighear a chinne-daonna.

An aghaidh a leithid sin a dhaoine cha leinne an cath agus an cogadh ach le Dia. 'Sa' Chogadh uamhasach so—Armageddon da rìribh, Dia is ceartas an aghaidh cumhachdan an dorchadais—tha sinn air ar gairm gu còmhnaidh Dhé, gu còmhnaidh Dhé an aghaidh nan cumhachdach.

* * *

Buinidh e dhuinne ma tha mar Choimh-fhlaitheachd agus mar dhaoine, agus do na rioghachdan eile a tha air an gairm còmhla ruinn, a thighinn ann an ìoraslachd dh'ionnsaigh Dhé, làidir anns an Tighearna agus ann an neart a chumhachd-san; mar dheagh shaighdearan Chrìosd ag cur umainn uile armachd Dhé chum gum bi sinn comasach air seasamh an aghaidh cuilbheartan an diabhail, oir mar a thubhairt mi, chan 'eil sinn ag gleachd ri fuil agus feoil a mhàin ach ri uachdaranachdaibh ri cumhachdaibh, ri riaghlairibh dorchadais an t-saoghail so, ri aingidheachd spioradail ann an ionadaibh àrda. Uime sin glacamaid do ar n-ionnsaigh uile armachd Dhé, chum gum bi sinn comasach air seasamh an aghaidh a' bhuairidh 's an droch latha, agus air dhuinn na h-uile nithe a dheanamh chum seasamh.

Seasamaid uime sin, air a bhi do ar leasraidh air an crìoslachadh le frinn, agus uchd-eideadh na fireantachd umainn; agus ullachadh soisgeil na sìthe mar bhrògan againn air ar casan; thar gach uile nì ag glacadh do ar n-ionnsaigh sgeithe a' chreidimh, leis am bi sinn comasach air uile shaighdean teinnteach an droch Spioraid a mhùchadh. Agus glacamaid clogaid na slàinte, agus claidheamh an Spioraid, nì as e focal Dhé: a' deanamh ùrnuigh a ghnàth leis gach uile ghné ùrnuigh agus asluachaidh 's an Spiorad.

Mar so bheir Dia buaidh troimh-ne, agus saltairidh e sìos cumhachd nan uaireach agus nan aingidh, agus cuiridh e air chois a rithis a rioghachd fhein air thalamh—nì as e fireantachd is sìth is aobhneas anns an Spiorad naomh. Ach chan ann gun fhulangas agus gun àmhghar agus gun bhròn a thachras so. Chan ann. Cha b' ann gun fhulangas a thug Dia ann an aon Mhac a ghràidh buaidh air tùs air an Nàmhaid agus air cumhachdan an dorchadais. Bha e air a bhruthadh agus air a lot, 'na dhuine dhoilgheasan agus eòlach air bròn; cheusadh e air crann. Ach thug e buaidh, agus troimh an bhuaidh sin thug e dhuinne saorsa is sonas cloinne Dhé. Agus is ann chum gum bi an t-saorsa agus an sonas so air thalamh a tha e 'gar gairm gu a chòmhnaidh fhein agus a chum na buadha so, oir cha leinne an cath ach le Dia.

FACAL 'SAN DOL SEACHAD.

Is ann fada fada air ais a bha an t-iasgach sgadain air an t-samhradh agus air an fhoghar so chaidh. Cha chuimhne le duine beò an sgadan a bhi na bu ghainne na bha e an cuid de na puirt-iasgaich am bliadhna; ach dh'fhag gainnead an éisg pris throm air a' bheagan a fhuairleadh dheth, agus gun teagamh bha so 'na bheannachd do na h-iasgairean. Ach bha clann-nighean a' chutaidh, agus an fheadhainn eile a tha an crochadh ri obair a' sgadain 'sna puirt-iasgaich, a chuid bu mhotha de'n tìde 'na suidhe le làmban diomhain, agus thill iad dhachaidh do Leòdhas agus do na h-Eileanan eile le sporain gheà aotrom agus cuid aca tur fhalamh.

Ge b'e dé a thachair, dh'fhàg an sgadan a nis o chionn grunnan bliadhnan an grunn d'iasgaich air am b' àbhaist dha a bhith. Tha so 'na chall nach beag, chan ann a-phàin do na h-iasgairean agus do na bailtean-puirt, ach do an rioghachd uile gu léir.

* * *

Bha am bàrr air a' Ghaidhealtachd gu maith na's giorra air an fhoghar so na chleachd e. 'Se a b' aobhar dha so an tiormachd mhór a bh' againn air meadhan an t-samhraidh. Ach ged bha an lurga goirid bha an dias trom agus biadh maith anns an déis a bh' ann. Agus bha e feumail gun d' fhuairleadh a steach do'n iodhlainn an t-arbhar ann an deagh àm. Mar an t-arbhar, bha am feur-spealaidh car goirid cuideachd, ach bha an tìde fàbhorach agus fhuairleadh an tràthach do'n t-sìge gun dochan sam bith. Tha buntata maith ann cuideachd feadh na Gaidhealtachd, agus tha pris chuibheasach air an spréidh, agus mar sin chan 'eil aobhar gearain aig an tuathanach a thaobh coibhneis an Fhearsaidh dha air a' bhliadhna so. Agus a' mhóine air a buain agus anns an chruaich, an tigh air a thughadh—ach dh'fhalbh an latha sin a nis—agus am màl air a fhaigheadh, faodaidh e cadal gu socrach air a chluasaig, ma leigeas cor an t-saoghail sin leis.

* * *

Faireagain a shaoghail, is tu tha caochlaideach. Is beag a bha dhuil againn nuair a sgrìobh sinn na briathran a tha roimhe so gum biodh an saoghal 'na chuis-eagail seachdain 'na dhéidh sin, mar a tha e nis. Chan 'eil duine a tha 'na dhuine a choidleas gu socrach air a chluasaig fhad 'sa bhios an claidheamh rùsgte agus an cogadh oillteil so a dol air adhart. Chan 'eil duine a tha 'na dhuine nach giùlan uallach fhéin, an t-uallach a

bhuineas dha mar dhuine saor ann an rioghachd agus an coimh-fhlaitheachd shaor, chum claidheamh is cumhachd an namhaid a bhriseadh, agus a chum is gum bi sìth agus samhchar am measg chinneach is dhaoine a rithist. Gun greasadh Dia air an latha sin.

* * *

Urras Nàiseanta na h-Alba. So an t-ainm a th' air Buidheann a chuireadh air bonn o chionn ochd bliadhna chum is gun gabhadh iad seilbh an ainm na rioghachd air seann thogalaichean, agus àitean eile ris am bheil eachdraidh ceangailte, gum am buin iad do shluaigh na dùthcha gu léir o so a mach. Tha ùghdarras is cumhachd an Riaghaltais aig a' Bhuidheann, ach is ann o shaor thabharrais an t-sluaigh a tha iad a' faotainn an ionmhais. Tha cuid a toirt airgid dhaibh, agus tha iad taingeil le na gheibh iad, bitheadh e beag no mór; agus tha cuid eile a toirt dhaibh àitean is togalaichean mar thiodhlac, na daoine d' am buin na togalaichean. Chan 'eil iad a' faotainn sgillinn ruadh á sporan na rioghachd, ach ged nach 'eil fhéin bha daoine fialaidh riutha le airgid agus le bhì toirt dhaibh an asgaidh àitean de'n t-seòrsa so. Is ann ainm agus air sgàth an t-sluaigh a tha gach àite is togail a bhuineas dhaibh, agus mar sin faodaidh duine sam bith an tadhal agus aithne a chur orra—ma's e togail no frith no gleann no tigh a th' ann—uair sam bith a thogras iad.

Tha dà Ghaidheal ainmeil agus chliùiteach air ceann na Buidhne, an Diuc Athall 'na Cheann-suidhe agus an Ridire Iain Mac-a-Chombaich 'na Fhear-cathrach na Comhairle; agus mòran dhaoine cliùiteach eile, fir is mnathan, còmhla ri u.

Tha còir a cheana aca air suas ri da-fhichead tigh is togail is àite feadh na dùthcha, mar a tha Tùr Cuimhne nan laoch a dh' éirich le Prionnsa Tearlach ann an Gleann Fhionghain, agus earrann mhór de Ghleanna Comhann, agus Frith Dhail an Easa le dà Bhuachail Eite, agus earrann de dh' achadh Chuil-lodair. Buinidh Tigh Dubh an Callarnais an Eilean Leòdhais dhaibh cuideachd, agus Caisteal an t-Sroim aig Loch Carrann, agus Tigh Uisdean Muillear an Crombaigh, agus an Tigh anns an do rugadh Sir Seumas Barrie an Kirriemuir, agus iomadach tigh is togail is àite eile.

Ach am bheil fhios am bheil tigh no àite no togail 'sna h-Eileanan bu chòir a thoirt fa an comhair, ma thà, bhiodh e deasdanach fios a chur dh' ionnsaigh an Rùnaire aca Caitein E.D. Stevenson, 4 Sràid Great Stuart an Dùn-éideann. Dé mu dheidhinn aon de na seann mhuillean 's na h-Eileana Siar, ma tha gin

dhiubh a ruith fhathast; agus dé mu dheidhinn fear no dhà de na seann bhothan. Chleachd an ceann a bhi air Both Dhubhastail agus air Both Airigh an Loch agus air Fìdigidh Iochdrach, am Beannaibh Uige, an Leòdhas; chleachd agus air grunnan eile. Nan gabhadh am “Balach Cumhachdach” agus Fear na h-Airde Bige so os làimh dheanadh iad feum, agus chitheadh na linn-tean ri teachd na tighean as sine a tha an Alban an diugh.

* * *

Choinnich an Comunn Breatainn airson Adhartais nan Ealadhain ann an Dun-dèagh deireadh an Lùnasdail so chaidh. 'Se an Comunn so buidheann cho foghlumte 'sa th' ànn. Tha òraidean de gach seòrsa air an liubhair aig na coinneamhan aca; agus òraidean a tha cho foghlumte agus gur h-ann a chuireas iad seòrsa de dh' uamhas ort, 'se sin mur 'eil aithne agad air cho caochlaideach agus a tha foghlum is eòlas mac an duine. Tha cuid de na h-òraidean a thathas a toirt seachad cho làn fiosrachaidh is foghlum gun fheum agus a bha ceann an Amadain Mhóir; tha feadhainn eile cho làn de chèò mac-meanmna agus gu bheil iad cho éibhinn 'r'an leughadh ri aon sgialachd a chuala tu riamh. Chan e a h-uile uirsgeul a bheir bàrr air cuid aca. Ach tha beagan toinisean ann òraidean eile, agus tha e 'na thlachd a bhi 'gan leughadh, eadar gum bi thu na's glise an deidh an leughaidh no nach bi.

Bha aon òraid aca am bliadhna a bha 'na chis-smaoinich do na Gaidheil, gu h-àraidh do mhuinntir nan Eilean. Thug Ceann-suidhe a' Chomuinn, Sir Alfred Seward, seachd òraid iongantach is làn fiosrachaidh, de an t-seòrsa fiosrachaidh a bha innte, air na h-Eileana Siar. B'fear ag cur oirne mar Ghaidheil gur miann leinn a bhi dol fada air ais ann an eachdraidh agus ann an sloinntearachd, ach cha deach agus cha teid sinn air ais ach mar mhìonaid an taice ri Ceann-suidhe a' Chomuinn Bhreatainnach air an trobha so.

'Se an sloinneadh a thug e air an òraid aige: “Na h-Eileanan Siar tre chèò nan linn-tean” agus tha e a' dol air ais trì fichead muillean bliadhna (60,000,000). Is ann tre luibhean is tre dhuilleach chraobh, a tha e a' faotainn an cridhe nan creag, agus iad fhein 'nan creig, a tha e comasach air innse dhuinn suidheachadh is eachdraidh nan Eilean aig an àm ud. Tha e ag radh gum bheil atach craobhan anns na creagan an Eilean Mhuile aig Aird Thunna làimh ri Bun-easain, agus gu robh iad uibhir ris na craobhan as motha th' air an t-saoghal an diugh, agus de an aon ghné rin, 'se sin na craobhan móra Sequoia an California.

Tha e ag radh cuideachd nach robh daoine idir anns na h-Eileanan againn an tùs nam bliadhnachan so, agus tha e ag innse dhuinn nach robh na h-Eileanan fhein 'nan eilein aig an àm ud idir, gur h-e a th' annta nis na tha air fhàgail de thalamh tioram fho thrì-mór a bha far am bheil iad, agus a bha ruighinn fada fada mach 'sa' Chuan a Siar—tìr-mór air an d' thug na daoine foghlumte Tìr-mór Thìle mar ainm. Tà, bha beul-aithris aig na Hìortiach a bha ag radh an dearbh rud. Bha e air aithris gum biodh Cailleach a' Ghlinn Mhóir a' dol a shealg fhiadh eadar Hìort 's na Hearadh, agus e an uair sin 'na thalamh tioram le cnuc is glinn bhòidheach, far am bheil an Cuan a Siar an diugh.

Ach ged tha so iongantach, agus tha e ann an sin, 'se tha ro iongantach rud eile a tha Sir Alfred Seward ag radh. Tha e ag cumail a mach gu bheil e duilich a thuigsinn mar a tha craobhan is lus an ag gluasad o chearn gu cearn de'n t-saoghal, agus mar a tha iad a' fàs troimh na linn-tean an atharrachadh àitean, mur 'eil an talamh a' seoladh o aon àite gu àite eile. 'S ann glé shlaodach, tha e ag radh, tha an seòladh no an t-èaladh a th' ànn, ceud mìle uair na's slaodaiche nan t-seilcheag. Tha craobhan 'san Aird a Sear an diugh, anns na tìrean tetha, a tha coltach agus de an aon seòrsa ris an fheadhainn a bha fàs an Tìr-mór Thìle na muillean bliadhna air ais; agus bha craobhan a' fàs an Aird Thunna am Muile aig an àm ud a bha de an aon ghné is sheòrsa ri craobhan móra Sequoia an California, a tha suas ri trì cheud troigh air àirde, agus a tha còrr is trì mìle bliadhna dh' aois. Ged is e duilleach na craobhe so a tha an cridhe na creige am Muile tha craobh iubhair againn an Siorrachd Pheairt cho aosda ri gin a tha aca an America, a chraobh mu'n robh mi ag innse dhuibh roimhe so 'sa' Ghaidheal Craobh Iubhair Fhartaichill.

Nach dubhairt mi ribh an toiseach mo sgeoil gum bheil foghlum nan daoine fiosrach so cho iongantach ri aon sgeulachd a chuala sinn riamh 'nar n-oige—na's ionghantaiche na sgeulachd Mac Rìgh na Sorchas, no Gaisgeach na Sgeithe Deirge.

Ach co-dhiùbha tha an duine còir agus ro fhoghlumte so ag aideachadh nach urrainn esan no duine eile innse cuin no cionnas a thainig beatha an toiseach dh' ionnsaigh an t-saoghal so, agus cha mhò as urrainn luchd-ealadhain innse cionnas a leagadh bunaiten an domhain. Tha gach nì a tha ànn, tha e ag radh, a' dùsgadh cràbhaidh agus ag altrum creidimh, agus gar tabhairt a dh'ionnsaigh an

ni a thubhairt Dia, agus e a labhairt as' a chuairt-ghaoithe.

“Càit an robh thu nuair a leag mise bunaitean na talmhainn, innis ma tha tuigse agad. Cò a shuidhich a thòimhsean, ma's aithne dhuit? no co shìl an t-sreang-thomhais air?”

Ciod air am bheil a bhunaitean air an daingeachadh, no cò a leag a chlach-oisinn? nuair a sheinn reulta na maidne cuideachd, agus a rinn uile mhic Dhé gairdeachas?”

An deidh dhaibh suidhe dha no thrì làithean chuir an Cogadh crìoch obann air na coinneamhan aca mar a rinn e air iomadach coinneamh is rud maith eile.

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Is e an t-Iasgair, no an Iolair Mhara, no an Iolair Uisge, mar a theirear ris an caochladh àite ian cho tearc 'sa tha 'san dùthaich a nis. Ach bha uair agus bha an t-ian eireachdail so gu maith pailt feadh na tire; agus gheibh thu àite an sud 'sa' so air ainmeachadh air, mar a tha Sron an Iasgair an Earra Ghaidheal agus Loch an Iasgair an Cataibh. Tha e coltach gum facas iomadach uair fear dhiubh air an t-samhradh so chaidh, fagus do Chille Chuimein, a' seòladh os cionn Loch Nis. Tha an duine a chunnaic e ag radh gun mhothaich e dha an toiseach a' seòladh gu h-àrd os cionn an Loch, agus mar a bha e ag amharc air gun bhuail e air an Loch agus gun deach e fodha mar urchair a' gunna, agus gun dh' éirich e an tiota agus dubh-breac mór aige 'na spuirean. So mar a bhios e ag iasgach, agus tha e coltach gu bheil e cho maith air agus gun d' fhuair e an t-ainm, an t-Iasgair. Tha feadhainn a chunnaic e ag radh gur h-ann agus ceann an éisg roimhe 'sna spuirean aige agus earball ri earball fhéin a bhios e a' toirt an éisg dhachaidh chun an nid aige. Mar sin cha bhi e duilich dha a thoirt leis an aghaidh gaoith is soirbheis.

Chunnacas fear dhiubh cuideachd air an fhoghar so chaidh faisg air Achadh nan Sìon.

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Tha *Coinneach Arsair* a' farraid dhinn am bheil dad a bheachd againn ciod no cò a bh' ann “baobh an dòrlaich.” Chuala e so usaireigin ach chan 'eil dad a chuimhne aige càite, no ciod a tha e ag ciallachadh.

Tha cuimhne aig ar caraid gu robh uair ann agus gur h-e am bogha 's an t-saighead airm bu sgriosaile a bha aig na fineachan Gaidhealach. 'San àm sin, ma tha, bhiodh ochd saighdean deug 'gan giùlan 'sa' bholg-shaighead no 'san “dòrlach” mar a theirte ris an iomadh àite. Bha aon saighead de na h-ochd saighdean deug so air a meas na bu eagalaiche agus na bu

sgriosaile na càch, agus bhathas 'ga fagail gun a tilgeil gun an deiridh. 'Se mullach na h-éiginn a bheireadh air duine an té mu dheireadh a losgadh, ach mura deanadh càch a chùis bha làn chreideas aig daoine gun deanadh an te mu dheireadh e—agus b'e so “baobh an dòrlaich.”

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Aig deireadh a' Chogaidh Mhóir eile nuair a thainig teachdairean bho na Gearmailtich far an robh Marasgal Foch ag iarraidh cumhachan sìthe air thog am Frangach paipear a bha air 'a bhord-sgrìobhaidh air a bheulaibh agus thòisich e ri leughadh grunnan chumhachan. “Ach,” arsa fear-labhairt nan Gearmailteach, “feumaidh gu bheil ni-eigin ceàrr; cha ghabh sin a bhith. Chan 'eil cinneach sìobhalta sam bith a dh' iarradh cumhachan mar sin air cinneach eile.”

“Nach 'eil?” arsa Foch. “Tha mi glé thoilichte a chluinntinn gu bheil sibh de'n bheachd sin. A dhaoine-uaisle, chan e so na cumhachan againne idir. So na cumhachan a leag an Ceannard Gearmailteach agaibh-sa air muinntir baile-mór Lille nuair a b' éigin dhaibh iad-fhein thoirt suas aig toiseach a' chogaidh.”

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Is minic a chunna sinn mar gum biodh an saoghal agus na dùilean ann an comh-fhaireachadh ri intinnean is cridheachan dhaoine. Is minic a chunna sinn latha geal grianach ann agus aoibhneas is sìth an cridhe gach duine agus ainmhidh, agus eunlaith an adhair ag cur nam both dhiubh le sòlas. Chunna sinn uaireanan eile na dùilean mar gum b' eadh ri dubhachas is bròn le stoirm is tuil aig àm àmhghair is bròin dhaoine. So mar a bha an latha a thòisich an cogadh oilleil a tha nis a dol air adhart. Anns a' chuid bu mhotha de'n dùthaich bha an latha trom doilleir, le tairneanaich is tein-adhair is tuil eagallach an iomadh àite. Bha searmoin agam aig trì uairean an deidh mheadhon-là ann an Srath-fheoir agus mus do sguir an t-seirbhis, agus mi a' bruidhinn air an t-suidheachadh uamhasach anns an robh an saoghal a nis, agus air an aon àite anns an robh cobhair, dh' fhàs an eaglais cho dorch agus nach bu leir dhuinn facal, le tairneanaich is dealanaich agus tuil eagallach. Cha mhór gun cluinnte an comhdhunadh. Is e a thubhairt bean dhiadhaidh rium an deidh na seirbhis: “Bha gach nì cho freagarrach,” arsa ise, “chuir Dia a sheula ri cho uamhasach 'sa tha an cogadh, agus nochd e gu bheil esan ag àrd-riaghladh os cionn gach nì. Bidh am facal mu dheireadh aig Dia agus buinidh e dhuinn uile pilltinn ris-san, agus mar a bha sibh ag radh,

agus mar a thubhairt an Spiorad tre 'n fhàidh : Thugaibh leibh briathran agus pillibh ris an Tighearna ; abraibh ris, Thoir air falbh ar n-uile chionta, agus gabh ruinn gu gràs-mhor : mar sin bheir sinn seachad laoidh ar bilean."

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Thatar a' deanamh an dràsda rud nach do rinneadh riamh roimhe ri àm cogaidh, 'se sin cuid de na bailtean-móra fhalamhachadh de'n chloinn. Bha mòran de'n chloinn, agus am màthraichean le cuid dhiubh, air am falamhachadh as na bailtean-móra sin bu mhotha bha an cunnart air a bhi air a smàladh às an adhar, eadhon mus do bhris an cogadh a mach. 'Se na bailtean as motha tha air am meas an cunnart an Alba, Dun-éideann agus Glaschu agus Bruaich-chluaidh, agus Dun-dèagh agus Ros-saoidh. Thainig suas ri trì cheud de chloinn á Glaschu do'n sgìre agam, agus tha a' chuid as motha dhiubh ann an dachaidhean feadh na sgìre còmhla ri teaghlachan eile. Tha fhios gum bi so na bheannachd do'n chloinn, chan ann a mhain do an slàinte ach do an intinn agus do an oideachadh. Nach mór an t-eadar-dhealachadh tha eadar caol-shràidean a' bhaile-mhóir le am frògan dorchas salach agus cnuic is glinn is béanntan sgìre bhòidheach Bhoth-chuidir, le an craobhan ùrar eireachdail, le an uillt is le an aibhnichean fallain, agus le an achaidhean glasa torach. Agus iomadach sgìre eile anns am bheil iad, air an aon dòigh. Saoilidh sinne gum bi mac-meanmna fallain agus cridhe is intinn ghlan aig cloinn a thogar 'na leithid a dh' àite bhòidheach.

Tha mar so beannachd, tre chòmhnaidh an Fhreasdail, tighinn as a' chòmhstri agus a' chogadh oillteil a th' ann—le bhi tabhairt nithean glan agus grinn do an chloinn.

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Tha e coltach gu robh càirdeas, agus dol is tighinn, eadar Alba agus Pòland o chionn iomadh linn. Tha eachdraidh againn air gu robh Albannaich a' fuireach ann am Pòland bho chionn suas ri ceithir cheud bliadhna, co-dhiùb o'n bhliadhna 1576. Bha mòran de mhuinntir Alba a' dol ann mar mharsantan agus a' togail an teaghlach ann agus a' fuireach ann fad am beatha. Mar sin gheibhear ainmean Albannach ann measg nam Pòlach gus an latha an dugh, mar a tha Machlejd (airson MacLeod) agus Gordon, Logan, Kemil (airson Caimbeul) agus mòran eile.

Thug fear a mhuinntir bràighe Chluaidh, fear Uilleam Lithgow, sgriob do Phòland 'sa' bhliadhna 1616 agus sgriobh e sìos iomradh air a thurus. Tha e ag radh gu robh deich mìle

fichead teaghlach Albannach air thigheadas ann am Pòland aig an àm ud ; gu robh àireamh mhór de òigridh na h-Alba a' dol ann a shireadh cosnaidh, agus gu robh iad a' faighinn gu maith air adhart agus a' fàs glé bheartach ri linn fuireach ann.

Agus a nis ann am freasdal Dhé tha sinn ag creidsinn gum bi làmh aig mòran Albannach ann a bhi saoradh muinntir Phòland bho fhòirneart is chuing an naimhdean.

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URNUGH AN AM COGAIDH.

O Dhe uile-chumhachdaich, tha sinn ag guidhe riut air sgàth an Tighearna Iosa a dh' fhuiling am bàs air ar son, gun amhairceadh tu 'na do mhór thròcair oirnn mar shluagh a tha an àmhghair cogaidh.

Maith dhuinn ar cionta agus gabh ruinn gu gràs-mhor. Dion agus gleidh, tha sinn ag guidhe riut, ar luchd-airm air muir agus air tìr agus anns an adhar. Thoir buaidh dhaibh anns a' cheartas, agus aigis sìth a rithist am measg nan cinneach, tre Iosa Crìosd ar Tighearna. —AMEN.

AM FEAR-DEASACHAIDH.

THE MOD POSTPONED.

A special meeting of the Advisory Committee of the Executive of An Comunn Gaidhealach was held in Glasgow on the 6th September, the Rev. Malcolm MacLeod, Balquhider, President in the chair. It was unanimously decided that on account of the War the National Mod which was to be held in Aberdeen on September 26th to the 29th be postponed indefinitely, and also the Annual Meeting.

It was also decided that as the Literary and Celtic Art competitions were already adjudicated on that these should stand, and the results published in *An Gaidheal*.

The Committee agreed that entrance money for all Musical competitions be returned so that when the Mod takes place the programme would be fresh and up to date.

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MOD LITERARY COMPETITIONS.

We have pleasure in giving, on another page, the Literary and Art Competitions for this year's Mod. Though it hasn't been possible to hold the Mod, we have pleasure in congratulating the prize-winners on their success. We trust that most of them, if not all, will appear in the prize-list of the first Mod that is to be.

THE HIGHLANDER IN WARTIME.

No part of the British Empire will be more affected by the outbreak of war than parts of the Highlands of Scotland. The Isles and especially the Outer Isles responded to the call of King and Country in greater numbers than any other part of the country. The main reason of this is that most of the young manhood of the Isles is connected with one or other of the three services of the crown, with the Navy, Army, or Air Force. Two thousand Royal Naval Reserve men were called up in Lewis alone at the outbreak of the War, and Territorials and Regular Army Reserve men in proportion.

Latha a' bhlairste maith na cairdean—It is good to have friends in the day of battle, and Britain and the cause of justice have no better friends in time of need than the Highlanders. They have proved this in all wars that Britain had a share in, since they first became soldiers of the British Army or sailors in His Majesty's Navy; and they will prove it again in this colossal struggle.

The name and fame of the Highland Division (51st) in the last War rang through all lands, men who were used as storm troops to break through the strongest fortification and resistance of the enemy, men who did the duty allotted to them, howsoever hard, at any sacrifice—and often the sacrifice was immense—men who were so Highland that some of their units carried on their signals in Gaelic. And the courage and endurance of the people at home were equal to that of their folk at the front whether on land or sea.

Now we are called upon again to defend what our land stands for—freedom and justice above all. Even the faith of our fathers, our faith, is jeopardised in this conflict between Hitlerism and freedom and justice. As in the past Highlanders will answer the call with a stout heart, trusting in the God of their fathers, knowing that no evil shall befall them in His keeping.

Some people wonder why we Highlanders rally so willingly to the cause of our country when often, as we thought, our country had not treated us too generously. Indeed this was brought home to us only a few months ago. But then, with all the want of understanding and lack of knowledge shown by our rulers down the centuries, we have gained and now enjoy in the Highlands much that our fathers strove for. We are citizens of no mean country, the *Gaidhealtachd* of Scotland. To us Highlanders there are these treasures that cannot be bought—the language, the customs and

mode of life of our own people, our faith, our kin, and even the hills and the glens and the sea. These are treasures that are real and lasting to us, and that have lodged themselves deep in the very core of our being.

No other land, no other part of our own country, is so rich and sacred to us Highlanders as the *Gaidhealtachd* with all its storied past and its present potentialities.

These are things worth fighting for, and worth suffering for, and the Highland sailor and soldier answers the call to defend them, and other sacred things that are not so easily expressed; and to overthrow Hitlerism and oppression and injustice between the nations. This, with peace, shall yet be established upon the earth, for the battle is not ours but God's.

THE TEACHING OF GAELIC IN SCHOOLS.

BY EDWARD MACCURDY.

The value of the present range of cultural activities of An Comunn is abundantly in evidence at National or Provincial Mod, but may I plead that if there is any energy left unharnessed it should be devoted to the consideration of how far it is practicable to widen the limits of the teaching of Gaelic among children of school age. As one who knows by experience how exceedingly hard it is to acquire any real knowledge of the language after reaching years of maturity I would wish to save as many as possible from being in a like predicament. It is surely little short of a tragedy that even now there should be no teaching of Gaelic in the schools of the great towns, where there are numbers of Gaelic speaking Highlanders who have migrated in order to earn a living, and who as the existence of the numerous Highland Associations in Glasgow and elsewhere serve to show would gladly retain the link with their native glen—a link which only the bond of language can render vital and abiding. It is I submit indefensible that the children of these Highlanders should not have the opportunity while the memory has the elasticity of youth of acquiring a knowledge of the language of their forefathers. In cities where the national Mod is by way of being a great popular festival revealing as it does the beauty and melody of Gaelic song the local contribution is perforce limited to the performance of an adult choir because Gaelic is not a subject studied in the schools. Why in the name of all Scotland of which it was once the language is it not so studied?

The restriction on its teaching is the more inexplicable, because it operates to cramp and lessen the efficacy of those facilities for the study of Gaelic which exist at the Universities, by confining them in practice to the relatively small number of students who go to them from the schools in the Highland area in which it is taught. This is due to the fact that instruction in elementary Gaelic is not given at the Universities, but students who desire to take the subject must first show that they have reached the qualifying stage. The number who are able to do this without having received regular instruction in their school is necessarily very small. The supply of students to the Gaelic course at the Universities is therefore much restricted because only in about one in ten of the schools which prepare for the leaving certificate is Gaelic studied as a qualifying subject. In view of the continual trend of population from the Highlands the limit of the teaching of Gaelic as defined by the clause of the enabling Act urgently needs re-statement. May I quote from a note on the position in the Introduction to the latest volume of Transactions of the Gaelic Society of Inverness:—“In the Inner Hebrides and the Western Mainland schools which, in our own day, had from 30 to 60 pupils are now closed. The majority of the pupils of that time left their districts, and such of them as have families are rearing them in the towns and cities. Depopulation and the decline of the Gaelic walk hand in hand.”

Surely, as the population migrates, the Gaelic-speaking area in the sense in which the words are used in the Act is transferred along with them. For what is a Gaelic speaking area but just one in which Gaelic is spoken. Rum, Muck, Ulva, were such areas once, and a score of other names leap to the mind in accusing witness, telling of places where the sound of the Gaelic speech was once heard, and is now heard no longer. It is heard, however, in the intimacy of the home in towns and cities where many a Highlander has been driven by economic necessity. He has just as much right to have his children instructed in the language of his fathers as have the people of Wales. But the Welsh exercise the right, for in Wales instruction in the national language is given to any child in any school in town or village, at the request of the parent. That the Gael has been slow to claim this right which is undubitably his is hardly to be wondered at if it be remembered that the Gaelic clause in the Act of 1918 which has been described as a stage in a victory of real importance marked the end

of an era of cultural repression which had endured ever since the panic legislation which followed the '45, and which had experienced a second period of intensity from the method of administration of the Education Act of 1872. More than thirty years ago I remember being told by a boy in a small village in Brittany that he was always beaten in school if he spoke a word of Breton. The incident recurred to my mind recently on hearing a man telling of his school days in Skye forty years' ago “I was beaten whenever I spoke in Gaelic though my parents always spoke it, and I remember how I used to use English words without knowing in the least the meaning of what I was saying.” There is some similarity about methods of centralisation whether in Britain or France. Should anyone doubt the reality of such memories which are in fact common enough, it might be well to read an incident recorded by Carmichael in his Introduction to *Carmina Gadelica*. Nearly half a century has elapsed since these things happened, but memories of oppression die hard. They tend to produce a feeling of inferiority complex which has been known even to infringe the accuracy of census statistics by concealing the fact of a knowledge of Gaelic, which had never been of any advantage to its possessor and which caution prompted to suppress.

There was obviously much to be done to efface the past before the Highlander, in general, can be got to look upon bi-lingualism as a cultural asset; and it is here as it seems to me that the work of An Comunn Gaidhealach has been so invaluable and effective, for how could anyone be present at a Mod and not feel proud of any scraps of Gaelic that he or she knew?

Doubtless, there are some, who, while otherwise convinced of the desirability of the extension of the area of Gaelic teaching, may be disposed to regard it as impracticable for lack of a sufficient number of properly trained teachers. Time would solve this difficulty, if indeed it should prove to be a difficulty, in spite of the fact that at present a considerable proportion of teachers who have taken honours in Celtic are employed in schools in Glasgow and elsewhere where Gaelic is not taught. To others, the thought may be present whether there are really any grounds other than those of sentiment for attempting to extend the teaching of Gaelic, and whether, therefore, it is really fair to the individual child to take up its time or any portion of it with this teaching. This question has been answered by no less an authority than Sir Donald MacAlister, the Principal of Glasgow University, in his con-

tribution to the 1927 Feill Book—"Voices from the Hills."

The article should be read in its entirety in order to appreciate fully the cogency of its reasoning, but extracts may serve the same end in part:—

"We believe, nay, we know from experience, that a Highland child who is taught from the outset bi-lingually, is more susceptible of higher education in all subjects than a child whether in Scotland or in England whose elementary instruction is given through English only. We therefore urge that every child, whose home-language is Gaelic, should be taught in our Highland schools to read and write Gaelic as he is taught to read and write English. The effect of this training has proved to be not only that he gains access to Celtic literature, but that his progress in English becomes surer and speedier, and his intellectual grasp becomes wider and stronger . . . his second language is to him a living vernacular . . . a language so rich phonetically and so diverse from English in its grammar and phrasing, that he is thereby prepared, as no Englishman is, for the easy acquisition of other modern languages . . . it is worth while to promote the teaching of Gaelic in Highland schools because that will make for the surer success in life of the individual Highlander?"

SOMETHING I WANT TO SAY.

By ALEX. MACKECHNIE.

As I sit here in my London office on August 24th in this year of grace, 1939, I can hear the noise of bombing planes winging their way, probably, to France. And I thank God that my children are safely up in Skye learning their natural language. In fact my small boy, aged seven, has just written to me:

"I am just off to have a bathe. It is hot to-day. I talk to Deirdre in Gaelic on the way and you would not understand!"

Well, as I sit and wait for marching orders, I am thankful for at least one thing and that is that the culture of my ancestors will be carried on by my progeny. But if those thoughts arise when the heavens are heavily clouded by the dark vapours of war why cannot all of us Highlanders remember that we are always at war against a civilisation which seeks to kill us. Yet we still survive and will survive as a race and a culture. But we must fight and fight on the offensive.

My children, for example, aged five and seven respectively now talk about speaking "Skye" Gaelic and of having learnt "Barra" Gaelic in London. This "Coigreachas" is really pathetic and when I hear Sgitheanaich saying that the prayers my children have learnt from a Barra girl are unintelligible I write, In the name of Heaven let us forget Islay, Jura, Skye, and Eilean Fada, and remember that one thing that matters namely, "A' Ghàidhealtachd" which runs from Cape Wrath to Cape Clear Island, in S.E. Ireland, and remember that we are Gaels and not Central European Peasants.

WHAT COMUNN NA H-OIGRIDH MEANS.

[We have pleasure in reproducing from the *Stornoway Gazette* the following excellent article on Comunn na h-Oigridh.]

Culture Camps, Games, Legends, and Languages.

Summer camps, picnics, scouting, old Highland games, shinty, piping, singing, dancing and tales of the Highland heroes of old. These are some of the attractive activities which have drawn nearly 4000 Gaelic-speaking children under the banner of Comunn na h-Oigridh (The Gaelic Youth Movement), within five years of its inception. And the movement is steadily growing.

Realising that if the Gaelic language is to be saved the youth of Gaeldom must be won and its interest held a number of the Comunn leaders, notably Mr. George E. Marjoribanks of Sonachan, decided to form Comunn na h-Oigridh. Rules were drawn up and an interesting programme was arranged which made an instant appeal to the imagination of young Gaeldom, especially in the Isles.

The membership would have increased with much greater rapidity but for the stipulation that no children could be accepted who could neither speak nor understand Gaelic. Otherwise, it was feared, there would be a grave risk of English permeating the whole movement. When the young Comunn is established on a wide and firm base it may be possible to consider the admission of "Learners" who could be kept in separate sub-branches until they had acquired enough Gaelic to entitle them to full membership. Meantime, Gaelic only is spoken at gatherings of Comunn na h-Oigridh.

When children join up they receive the badge of the Order as "Gaidheal." This is a plain metal badge. By passing a test they may be promoted to Lan-Gaidheal, which carries a True-Blue badge, or to the highest rank, Sar-Gaidheal, which is distinguished by the Purple (Heather-coloured) badge.

THE PLEDGE.

These badges are given free and on receiving one each member promises to be faithful to the Gaelic language and to the inheritance of his ancestry.

At the head of the Order in each place is a "Ceann-Feachd," with a committee of "Ceannarc" and "Bana-cheannard" (for boys and girls respectively) nominated annually by the children themselves. These are bound in honour to give a good example to the others in character, and in speaking Gaelic among themselves.

The Ceann-Feachd (leader) and all those on the committees must use only Gaelic in their dealings with the children. The importance of this is strongly emphasised.

The children are encouraged by every means to enter for every test and competition to gain higher rank in the Order, and the leaders do all they can to ensure that the children acquire, a knowledge of the true history of the Gaidhealtachd, of the life and exploits of the heroes of old and of the storehouses of ancient Gaelic tradition.

But the directors of this young movement have not fallen into the mistake of over-emphasising the cultural side to the exclusion of entertainment. A branch may hold a "children's" evening occasionally and enjoy some interesting lectures about the Gaidhealtachd, amusing stories, games, tea and so on, and they are encouraged to produce stories, proverbs, riddles, and games, themselves to develop originality of mind.

OLD GAMES.

Everything is done to restore to practice the old games of the Highlands as they used to be played at school in the last generation, especially games which entail the use of snatches of Gaelic rhymes and phrases in playing them.

The boys are keen shinty players and from the ranks of the teams formed in Comunn na h-Oigridh there should be a good supply of recruits for some of the existing senior clubs. This is important for lack of playing facilities in the towns and cities have made the future of some of the senior clubs extremely doubtful. There must be reserves of young players to fill the gaps which continually occur in the

senior clubs. Camanachd is one of the main attractions at the boys' summer camp.

Oddly enough the claims of the young Comunn have been recognised by the Government before the general public have really become aware of what the movement is doing. A grant of £400 per annum has been made by the Special Grants Committee for Physical Fitness for the maintenance of a physical instructor for Comunn na h-Oigridh and excellent work is now being done by Mr. Donald P. MacPherson who was appointed to the post. He has already covered a large portion of the area in which the branches have been established. In September he goes to Skye to carry on the good work there.

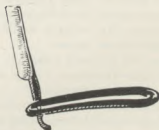
TEACHERS HELP.

One cannot speak too highly of all that has been achieved by Mr. George E. Marjoribanks in building up this Gaelic youth movement. The leader has been ably assisted, especially at the summer camps by Mr. Donald MacPhail, Northern Organiser of An Comunn Gaidhealach.

It would have been extremely difficult, however, for any one to carry on the work successfully without the aid of the teaching profession in the Highlands and Islands who have lent a hand with an ability and good will that must earn the sincere appreciation of all who have the good of the movement at heart.

It is the aim and object of Comunn na h-Oigridh that Highland children should grow up good Gaels in every sense of the word. The sponsors are going the right way to achieve that purpose.

TOIMHSEACHAIN IS SEAN- FHACAIL.



Mur a bi e ann, chì thu e,
'S ma bhios e ann, chan fhaic thu e.

FAOHAR EALTAINN.

Ma bhios an ealtainn maol, cha bhi feum innte.
Cha dean i bearradh.
Cha gheàrr i ròinneag.
Fàgaidh i do smig goirt, làn chreuchdan.
Bidh athailt a fàclan air do sgornan.
Na gearr do sgornan le t'ealtainn fhéin, no le do theangas fhéin.

LITIR COMUNN NA H-OIGRIDH.

A CHLANNA,—O'n a tha nis cogadh eadar sinn fein agus a' Ghearmailt, cha dean e feum ar suilean a dhùnadh air an fhrìnn. Chan 'eil air ach an rud as fearr a dheanamh de'n rud as miosa. Thachair an t-Urr. Calum MacLeòid, Ceann-suidhe a' Chomuinn agus Fear-dheasachaidh a' mhìosachain so, orm an là roimhe, agus anns a' bhruidhinn a bh'ann dh'fheoraich mi dheth co-dhiubh a bha gus nach robh sùil aige ri litir Comunn na h-Oigridh bhuam air a' mhìos so, o'n a bha an cogadh so air a' chliath-chaisg a chur air iomadh iomartas 'nar Comunn. Ars' an duine coir, "Gun teagamh sam bi, tha : ma bha feum riamh air an litir tha i ann a nis." An dà, a Chlanna, is dòcha gur h-i an fhrìnn a tha aig ar caraide, agus is mise nach diùltadh, ach ma ni mi obair bho chd dheth, bheir sibh maitheanas dhomh, chionn is eudair aideachadh nach 'eil e cho furasda 's a bha e mìos no dhà air ais, an uair a bha a' ghrian fhathast a' dearsadh air ar tìr, agus dòchas àrd 'nar cridhe nach tigeadh cùisean gu aona-cheann 'nar là-ne. Dh'fhalbh sud is thàinig so, agus aig Dia a mhàin tha fhios cìod a tha 'san dàn quinn. Ach cia air bi cìod a tha romhainn is cinnteach gun dean Breatunn cunntas math dhith fein, agus an Fhraing cuideachd, agus gum bi na Gaidheil mar a bha iad riamh, am broilleach na cuideachd. Is smuain shòluimte dhuinn uile aig an am so, gum faod iomadh gille gasda, a thàinig 'na Bhall de Chomunn na h-Oigridh ceithir no còig bliadhna air ais, seadh iomadh gille a bha leinn an Campa sona Shonachain, a bhi a nis an impis dol fo armaibh air taobh a dhùthcha. Is e ar guidhe 's ar dùrachd, gun gléidh Dia a leithid sin am measg uile chunnartan a' Bhàir, agus gum till iad air a' cheann thall gu bhi 'nan luchd-aiteachaidh nan gleann 's nan srath, an uair a thig sith is suaimhneas air ais do'n Roinn-Eorpa.

ARDACHADH INBHE.

Ghabh 14 Feachdan cuid anns na paipearan-ceasnachaidh am bliadhna, an coimeas ri 23 Feachdan an uiridh. Cha deagh chomharra air dealas Comunn na h-Oigridh, na Feachdan a dh' fheuchas an deuchainn so a bhi dol an lughad, ach chan e càineadh a tha 'nam bheachd, gun ach bhuir brosnachadh as ùr gu oidheirp as fearr a dheanamh an ath-bhliadhna. Dh'fheuch 148, paipear Làn-Ghaidheal, as an d'fhuair 84 buaidh ann : 62 a dh'fheuch Sàr-Ghaidheal, agus fhuair 31 buaidh. Is iad na Feachdan a choisinn na bràistean a b' àirde inbh:—

	Làn-Ghaidheal	Sàr-Ghaidheal
Tobarmhoire ..	2	1
Staconabrog (Uibhist) ..	4	0
Bagh a Tuath ..	1	0
Port Illean ..	3	0
Eolagaraidh ..	4	0
Càirinnis ..	3	2
Dalabrog ..	5	3
Boghmór ..	6	4
Drochaid Bhatain ..	11	0
Peabail (Uibhist) ..	17	0
Cornaighmór ..	15	8
Tairbeairt na Hearadh ..	13	13

Tha an ceathrar mu dheireadh ri'm moladh gu h-àraidh:—is ainneamh a chunnacas pàigean de phaipearan cho grinn riutha. Leig iad fhaicinn oileanachadh saoitheachail, pongail an luchd-teagaisg ann an cur-ri-chéile cho math ri litreachadh. Am Peabail, fhuair Alasdair Domhnallach agus Frederic Mac-Amhluidh 97½% : an Tairbeairt, Ealasaid Nic Asgaill 97½ agus Mor Oighrig 97, agus is cinnteach nach robh a leithid de phaipearan coimhionta riamh fa chomhair luchd-ceasnachaidh ann an eachdraidh Comunn na h-Oigridh. B'e an Tairbeairt a thug barr orra uile-thàinig comharran 13 Làn-Ghaidheal, 'gan gabhail thar a chéile, gu 86%, agus foghnaidh sin.

So cuid de na mearachdan bu chumanta : chuir e ioghnadh orma thricead 's a fhuaradh:—

Obair na cruithachd fo shòlas, "the work of the crofts under light." Cho luigha-bogha-frois : "how small (or few) the rainbows." Crò nam meann : "the grass of the mountains." Le torman cho tùchanach : "with sound so gentle."

As an rathad : "In the road."

Cha robh aon 's a' chòig a' b'urrainn Gaidhlig a chur air "willy-nilly," "of a small mill," "rebels," "he fainted," "corner of the street." B'e an rud-a-bu mhiosa uile, mi-litreachadh na Gaidhlig. Chuir na leanas mi gu gaireachdaich : Tobar a chaisg iota m'òige—"A well of Easter in my youth," agus, B' aighearach an sugradh—"buying sugar!" Ach cha robh a leithid sin ach ainneamh.

Bha e soilleir gun deachaidh mòran air seacharan le cus ùine agus cùram a bhuileachadh air a' cheud chuid de'n phaipear, air alt 's gun do rinneadh a' chuid eile fo chabhaig mhóir. Chan 'eil an so ach cion cleachdaidh. Bithidh sibh na's seòlta an ath-throbh.

Chosg mi ùine nach beag air a' chuspair so, a chionn 's gu bheil mi meas na deuchainne so air aon de na nithean as mò buaidh ann an

obair Comunn na h-Oigridh gu léir. Is i mo chomhairle do na Buill nach d' fhuair buaidh, "feuchaibh a rithist," agus do na Feachdan nach d'fheuch, "feuchaibh."

Chuir e sunnd orm a bhi cluintinn aig Domhnall MacPhail gun robh Feachdan taobh a siar Rois a' dol an gréim an obair an t-seisein ùir. Mar sin gum bitheadh e air feadh na Gaidhealtachd. Air cho dorch' s a thig neoil a' chogaidh so oirnn, na cuireadh sud Comunn na h-Oigridh fo sprochd. Is ann as mò a dh' fheumas sinn a' Ghaidhlig a chumail beò, slàn airson na ginealaich a thig 'nar déidh.

SEORAS GALLDA.

AISLING.

Gàir nan tonn an raoir am chluasan,
Leamsa 's truagh mo dhùsgadh maidne,
Mi 'nam shuain air taobh Loch Fine,
'Na mo dhùisg an tìr na machrach.

Bha mi'n raoir, a Dhia, am bhruadair,
Air a' chruaich os cionn Glac Caltuinn,
Air a' chruaich os cionn na tràghad,
Cnocán fàsail, fasgach, crannach.

Chunna mi'n sin an là 'glasadh,
Grian a' lasadh air Loch Fine;
Chuala mi—'s bu bhinn am fonn e—
Nuall nan tonn ri taobh na tìre.

Nuall nan tonn ri tràigh 'nan leumnaich,
Tighinn 'nan treud o Chaolas Bhearnain :
'S ghabh i seachad, seud nam bàta,—
B'e sin thug bàrr air gach aising.

B'e sin thug bàrr air gach aising,
An darach cridhe tighinn 'na cabhag,
Sloistreadh stuadh fo cheann mo ghaoil-sa,
Fuaim nan seòl 'sa ghaoith ri crathadh.

Fuaim nan seòl 'sa ghaoith ri crathadh,
Bìdh a h-aisnean 's i fo shùibhal,
Crònan sunndach aig mo ghràdh-sa
Bhàrr gach bàrlinn gearradh shùrdag,

Crònan sunndach aig mo ghràdh-sa
Bhàrr gach bàrlinn gearradh shùrdag,
Oran sùgraidh aig mo leannan
'S i 'na deann a' dèanamh ùspairn.

Dèanamh ùspairn ris na tonntan,
Bualadh trom le guala làidir,
Socrach, eutrom anns na gleantann,
Air gach beann gu beòthail dàna.

Air gach beann gu beòthail dàna,
'S gaoth le ràn cur luaths 'na casan :
Och, chan ionnann sin 'san saoghal
Th'aig na daoine so 'sa mhachair.

Dhé, chan ionnann sin 'san saoghal
Th'aig na daoine so 'sa mhachair :
Gàir nan tonn an raoir am chluasan,
Leamsa 's truagh mo dhùsgadh maidne.

EILEAN A' CHOMHRÀIG.

SUMMER SCHOOL IN OBAN.

The session of the Summer School began on Tuesday, 18th July, when addresses of welcome to the students and teachers were given by Provost MacNaughton and Bailie MacLachlan, in fluent Gaelic. Mr Black, town clerk, and members of Comunn Gaidhealach an Obain were also present. Considerable difficulty in securing suitable accommodation was experienced by applicants for enrolment, and a number were unable to attend owing to A.R.P. duties. There can be no doubt as to the wisdom of the Education Committee of An Comunn in choosing Oban High School for the Gaelic Classes. Gaelic is still the every-day language of a large number of Obanites, and there was no lack of opportunity for pupils to hear and speak the old language. The teachers were Misses: Mairi MacBride, Mull; Hilda Miles, Islay; Messrs: R. MacKinnon, Durnain Bridge, and Neil Orr, Edinburgh. The numbers enrolled were Elementary Gaelic 11, Intermediate 4, Advanced 10, Singing 15, and Celtic Art 17. In addition, for a fortnight 15 clarsach players were instructed by Miss K. Barry Milner, Inverness. The pupils came from places as far apart as Caithness and Sussex, no fewer than ten being from England, and they were most eager and enthusiastic in their studies. It was most gratifying to the pupils to receive messages of goodwill from Mrs Martin Hardie, The Lodge, Loch Awe; Mrs Sprule, Cromer; Miss M. P. MacEwen, Durnain Bridge; Colonel Greenhill Gardyne of Glenforsa; Professor W. P. Milne, Zurich, and Mr Charles Davidson, Aberdeen University, all former pupils, and Miss Annie MacMillan, Mull, one of last year's teaching staff. During the course of the four week's session, visits were paid to the classes by Misses N. D. MacQueen, Oban, and Annie Johnston, Barra, former teachers in the Summer School, Mr Angus MacLeod, Rector, and Mrs MacLeod, Rev. John Bain and Mrs Bain, Edinburgh.

The instruction in Gaelic was mainly by the Direct Method and all were agreed that the result was entirely satisfactory. For the second time Mr J. Stewart Cunningham, Kinbuck, was successful in winning the Royal Celtic Society's prize for excellence in Celtic Art. The social side of the school was unusually prominent and enjoyable. Excursions were arranged to Easdale, Loch Melfort, Holy Island, and Lismore, and a few pupils took a day off to visit Iona and Glencoe. To begin with, the Oban Branch of An Comunn entertained the School to a most enjoyable Ceilidh on the first week of the term, Mr Peter Fletcher proving an excellent chairman. In return, members of the Branch attended a Ceilidh on the invitation of the teachers and students during the last week of the session. In between came a Ceilidh by the Clarsach Players and another in the Royal Hotel by invitation of Mrs Iain Campbell (Airds) who herself presided. One afternoon the girls from the camp of Comunn na h-Oigridh at Sonachan came to the School, and after tea and cake, repeated their broadcast programme under the skilful and vigorous direction of Miss Helen MacMillan. Later on, when the boys were in possession of the camp, the students and teachers visited Sonachan and spent some happy hours as the guests of Mr Marjoribanks and his young friends. Before returning to Oban they witnessed a keenly-contested shinty match between the boys and local players.

A visitor to the Camp and School who is entitled to special mention was Mr Thomas, a leader of the

language movement in Wales. He expressed himself as highly pleased with the work being done and contributed interesting items to the Ceilidh programmes.

The usual concert was held in the Oban Old Parish Church Hall. An excellent programme was presented by the School and local artistes to a large audience which would have completely filled the hall had not the evening been so very fine as to tempt people to remain out-of-doors. Financially as well as educationally, the School was an undoubted success. Acknowledgments and thanks are due to the South Lorn School Management Committee for the use of their commodious and well equipped High School, to the Rector for the facilities enjoyed, to Mr Neil MacLeod who acted as Local Secretary, and to Mr James MacDonald, Secretary of the local branch of An Comunn for constant help.

At a meeting of teachers and students held on Friday, 11th August, the last day of the term, it was cordially agreed to recommend the Education Committee to arrange for the School to meet next year in Grantown-on-Spey.

NEIL ORR.

MALCOLM MACFARLANE'S MEMORIAL.

A Celtic Cross was unveiled over the grave of Malcolm MacFarlane in Johnstone Cemetery on the 9th September. The unveiling ceremony was performed by the Marquis of Ailsa, who spoke of Mr MacFarlane's diligence as a Gaelic scholar, his great skill as a composer of Gaelic melodies, and his excellent bardic gifts. Some of his Gaelic songs like "Mo Dhachaidh" will live as long as the Gaelic language lasts, said his Lordship.

Mr A. N. Nicolson, Inverness, who acted as honorary Secretary and Treasurer of the Memorial Fund, said that subscriptions came from friends and admirers throughout the country as well as from abroad.

THE LATE MR. HUGH MUNRO.

It is with sincere regret we have learned of the death of Mr. Hugh Munro, the well-known artist. Mr. Munro was of Skye parentage, but was brought up in Glasgow. He won for himself a distinguished position as an artist, but it was as an ardent Gael and an authority on Celtic Art he was best known to his fellow-Highlanders. He lectured frequently on Celtic Art and other aspects of Celtic culture. These lectures were notable not only for their wide knowledge and critical acumen, but for their eloquence and grace of diction. A selection from his papers would make an interesting and valuable volume. Mr. Munro contributed on various occasions to this magazine. In *Voices from the Hills*, there is an article by him on the Celtic Craftsman. That book also contains a reproduction of one of his paintings.

EADARAINN FHIN.

A Dhuine Uasail Choir,—You are to be congratulated upon the splendid article published in July's "An Gaidheal" upon the duties of An Comunn's branches and there is little doubt that every right-thinking member will heartily endorse everything said in it. With your kind permission, I would beg space in your columns for the following comments upon the matter.

It would appear that it is no new experience of An Comunn to find that some of its branches are not (shall we say) over diligent in the pursuit of their avowed objects and, even to the most casual observer, the most obvious deficiency in their activities is their failure to provide facilities for the teaching of Gaelic. If, as appears to be the case, branches are, by themselves, unable or unwilling to undertake such work, surely the matter is of sufficient urgency to merit the attention of the Executive Council. There is no other body better equipped to deal with it.

At the present time, the musical aspect of An Comunn's work is served by a number of teachers sent out to the rural districts and who, I doubt not, accomplish their work with a fair measure of success. Is it too much to suggest that the teaching of the language itself is a matter of equal, if not greater importance and one which deserves a degree of attention much greater than it at present receives?

An Comunn, since its foundation, has by its work, brought about a great change in the attitude of the public towards Gaelic and there is little doubt that the language now possesses a greatly enhanced status and prestige. In addition to, and in consequence of this, there is now, even outwith the present Gaelic area, a great interest in the language and a quite considerable desire for instruction in it—a desire, to satisfy which practically nothing has yet been done. Let me quote the case of a small society in this city. Its objects are the teaching, learning and use of Gaelic and of its membership of about 50, the vast majority are learners. I am convinced that the membership could be easily doubled but for the difficulty of obtaining helpers in the work. Many societies and individuals known to be capable of teaching the language have been approached but with almost negligible response. All honour is due to the few who have come forward (some at considerable personal inconvenience) but the present position of most of the work is the unsatisfactory teaching of learners. Here is where An Comunn could be doing a great service and at the same time adding considerably to its membership.

While it is perfectly correct, as the writer of your article points out, that the true theatre of any Gaelic revival is the Highland area, the instruction and encouragement of people outwith this area must have a very definite place in the scheme of things even if it does no more than show that Gaelic and city life are not incompatible. In addition to the prevailing ignorance of history and literature, probably the greatest obstacle towards the reinstatement of Gaelic in the Highlands is an all-pervading inferiority complex, which regards it as typifying the untutored and illiterate "bodach." If those outwith the Highlands were assisted and encouraged in the acquisition of the language, their coming in contact with resident Highlanders could do much to dispel this erroneous and pernicious idea and help them to realise that there is, after

all, something more than they thought in the ancient tongue of their forebears.

What is badly needed is a survey of the extent and disposition of An Comunn's teaching capacity throughout the country, in the form of a "National Register" on a regional district basis, the ultimate aim being the provision in every district of facilities for:—

- (a) Instruction in Gaelic for non-Gaelic speakers.
- (b) Instruction in reading and writing for Gaelic speakers.
- (c) Training of local teachers by short intensive courses of instruction on the teaching of Gaelic by simple direct methods.

If a number of competent district organisers were appointed to instruct local teachers and generally ensure the working out of the scheme, the branches could do valuable service as agencies for the formation of classes. Properly graded courses of instruction worked out by headquarters and the issue of a simple text-book—not a grammar—would do much to assist in smooth working on an almost self-supporting basis.

Ceilidhs, sing-songs, and the rehearsal of retrospective trivialities engaged in by many of the branches are no doubt a pleasant pastime but they can hardly be regarded as an adequate contribution to the important work of An Comunn. Here is something by which they can make that contribution—by teaching the language to Gaels and non-Gaels alike. Let us hope, even in this dark hour of world dispeace, that the Executive Council will give the proper lead to such work.—Is mise, etc.,

SEORAS HAY.

Edinburgh, 9. 8/9/39.

The Celtic Art Class was attended by seventeen students of varying ages, some enrolling for the first time, others continuing from the previous session. All were very enthusiastic, and enjoyed the lesson hours spent so happily and busily together. Some drew and painted Celtic designs, others embroidered them, whilst, in the Poster Section, some real works of art were produced by Mr Stewart Cunningham and Miss Smith, both prize-winners of last year's school.

25/8/39.

E.M.M.

CUMHA MAIRI NIC AN T-SAOR.

Tha grian an t-samhraidh a' nochdadh gnùis
Ag èirigh cùl nan àrd-bheann;
Gach lus is feur fo dhealt an drùchd'
A' fosgladh suil 'san tràth-mhòch;
Tha nàdur fhéin le ribheid chùil
'Cur dhith na smùid mar b' àbhaist.
Cha tiormaich sud na deoir o m' shùil
O'n chaochail thus' a Mhàiri.

Nach iomadh oidheche fhliuch is fhuar
A fhuair mi uatsa càirdeas;
Cha b' eòl dhùth féin de bh' ann an gruaim
Bha iochd is truas 'nad bhlàth-shùil.
Chan e mi-fhéin a mhaìn a h-aon
A dh' fhaodadh sin a' ràdhtainn,
Bho ghob na Roinn' gu ruig an Caol,
A' seinn do chliù a Mhàiri.

Bha daonnan fialaidheachd m'ad bhòrd
Do neach le stòr no ànrach;
Is tu nach faiceadh neach gun lòn
'S gu leòir am Beul-an-Ath dheth.
Bith cuimhn' ort ann an Ile an Fheoir
Aig sean is òg 's gach àite;
'S am measg iad sin na céudan slòigh
Bha eòlach ort a Mhàiri.

Bha daonnan coibheas ann ad ghnùis;
Bha aoibh, bha rùn, bha gràdh ann;
'S mo mhìle beannachd ann ad àir—
Cha b'eòl dhomh h-aon a b'fhèarr leam.
Nach iomadh uair a sheinn sinn duain
'Cur seachad uair an càirdeas;
A nochd cha dùsg mo chèò do chluain.
Tha thu 'nad shuain a Mhàiri.

Tha Beul-an-Ath a nis gun aoibh;
Cha mòr tha fonn 'san fhàrdach.
Do neach air bith a bhios air chuairt
Nach fuar e seach mar b' àbhaist.
Tha mise fhéin an so ag caoidh
Do choibheis is do chàirdeis.
'S carson nach cuirinn ort cam-cuimhn'
Is sàr chlach-chinn a Mhàiri.

DONNCHADH MAC GHILLE-NAOIMH.

MOD LITERARY COMPETITIONS.

WRITTEN COMPETITIONS.

(Junior Section).

Adjudicators—John MacKenzie, Greenock; Angus MacMillan, Glasgow; Donald Macnair, B.A., Motherwell; Murdo MacRae, Glasgow; Alex. Thomson, M.C., Paisley.

Group A—Pupils in First Year Post-Qualifying Courses—(a) Translation of an easy passage of Gaelic prose into English, and (b) Translation of simple sentences from English to Gaelic. Ten Book prizes will be awarded; awards will be based on the total marks gained in (a) and (b). Time 1½ hours.
1, Malcolm MacDonald, Portree Secondary School;
2, Mary Campbell, Portree Secondary School; 3, Neil MacKinnon, Broadford Public School; 4, Margaret I. MacKenzie, Nicolson Institute, Stornoway; 5, Katie A. MacLeod, Sir E. Scott School, Harris; 6, Willie MacLeod, Sir E. Scott School, Harris; 7, Angus John MacNeill, Castlebay Public School; 8, Norman MacLeod, Sir E. Scott School, Harris; 9, Magnus MacDonald, Portree Secondary School; 10, John A. Sinclair, Castlebay Public School.

Group B—Pupils in Second Year Post-Qualifying Courses—(a) Reproduction in Gaelic of a short English story read twice by the teacher; (b) Translation of English sentences into Gaelic. Prizes as in Group A. Time 1½ hours (after reading).—1, Donald P. MacKinnon, Castlebay Public School; 2 and 3 (equal), Murdo MacSween, Sir E. Scott School, Harris, and Donald A. MacKinnon, Castlebay Public School; 4, 5, and 6 (equal), Flora Morrison, Sir E. Scott School, Harris, Archie MacDonald, Sir E. Scott School, Harris; 7, Duncan MacKinnon, Sir E. Scott School, Harris; 8, 9, and 10 (equal), Morag Morrison, Fort William Secondary School, Donald MacLeod, Portree Secondary School, and Dolina MacOrquodale, Portree Secondary School.

Group C.—Pupils in Third Year of Post-Qualifying Courses—(a) Translation of an English prose passage into Gaelic; (b) Translation of a Gaelic passage (prose or verse) into English. Prizes as in Group A. Time 1½ hours.—1, Rhodina MacDonald, Nicolson Institute, Stornoway; 2 and 3 (equal), Malcolm MacAulay and Annie MacKenzie, Nicolson Institute, Stornoway; 4 and 5 (equal), Dolina Montgomery, and William Morrison, Nicolson Institute, Stornoway; 6, Paul Galbraith, Castlebay Public School; 7 and 8 (equal), Dunina MacLeod, Nicolson Institute, Stornoway, and Donald MacDonald, Portree Secondary School; 9 and 10 (equal), Annie MacLeod, Royal Academy, Inverness, and Michael MacKinnon, Castlebay Public School.

Group D.—Evening Continuation Classes or Special Classes—(1) Reproduction in Gaelic of a short Gaelic Story read twice by the teacher. Time ¾ hour (after the reading). Book Prize—Mrs. MacLeod, Tobermory. (2) Writing from Dictation of a Gaelic prose passage. The passage will be read once by the teacher, and then dictated. Prizes—1st, 2nd, and 3rd (Books) will be given in each class competing—1, Mrs. MacLeod, Tobermory; 2, Jenny MacLean, Tobermory; 3, Mrs. Kennedy, Tobermory.

Group E.—University or Training College Students—(1) Translation into English of a Gaelic prose passage or poem. Prizes—1st £1; 2nd 15s; 3rd, 4th and 5th Books.—1, Anne Montgomery, Leurbost, Lewis; 2, Cathie MacDonald, Duncarloway, Lewis; 3 and 4 (equal), Cathie MacCorquodale, Carinish, North Uist and Elizabeth Allan, Lochmaddy; 5, Grace Campbell, Cornaibeg, Tiree; (2) Gaelic Essay on a literary or an historical subject. (A choice of four subjects will be given). Time, 1 hour. Prizes as for No. 1.—1, Christine M. MacIver, Lochgarvich, Lewis; 2, Rhoda Campbell, Dunvegan; 3, Muriel M. MacLean, Knock, Lewis; 4, Nellina C. MacCormick, Iona; 5, Anne Heron, Tobermory.

Group F.—Special Competitions (conditions laid down by the donor of prizes, the late Mrs Stewart, Simla). Essay in Gaelic on the Life of Balaam.—(Boys)—1, Murdo MacSween, Sir E. Scott School, Harris; 2, Kenneth MacKenzie, Sir E. Scott School, Harris. (Girls)—1, Christina F. Morrison, Sir E. Scott School, Harris; 2, Flora Morrison, Sir E. Scott School, Harris.

Group G.—A book prize for each year of the Secondary Course beyond the Third Year will be awarded in every school presenting candidates in Gaelic for the Leaving Certificate. These prizes will be awarded on the marks gained in school examinations during the session. Dingwall Academy—Class IV., Annie Duncan; Class V., Alasdair U. MacKenzie; Class VI., Jemima Stewart. Fort William Secondary School—Class IV., Nellie MacDonald; Class V., Marion MacLean; Class VI., Donald Buchanan. Inverness Royal Academy—Class IV., Effie MacLeod; V., Janet Fraser; VI., Angus MacArthur. Kingussie Secondary School—Class IV., Catherine Robertson. Nicolson Institute, Stornoway—Class IV., Alasdair Murray; V., Murdo MacDonald; VI., Roderick Thomson. Oban High School—Class IV., Christina MacKenzie; V., Margaret MacArthur; VI., Margaret Bremner. Portree Secondary School—Class IV., Norman MacPhie; V., Mary Murray; VI., John A. MacDonald.

SENIOR SECTION.

LITERATURE.

Adjudicators—Rev. Neil Ross, C.B.E., D.D., Laggan; Alexander Urquhart, M.A., Stornoway; Ronald MacLeod, H.M.I.S., Inverness; Alexander Nicolson, M.A., Glasgow; Neil Orr, F.E.I.S., Edinburgh; and Iain F. Steele, M.A., Fortree.

Silver Cup, presented by the Earl and Countess of Cassillis, awarded to the competitor having the highest number of marks in the Senior Literary Competitions in which he, or she, has been a prize-winner—Iain A. MacLeod, Sunderland.

Gold Medal, given to the most distinguished prize-winner in the Literary Competitions; former winners debarred (presented by Miss Miller Weir, Alexandria)—John MacArthur, Bayble, Lewis.

Poem on any subject—1, Edward Pursell, Campbeltown; 2, Duncan MacNiven, Kilchoman, Islay.

One Short Story not exceeding 600 words—1, John MacArthur, Bayble, Lewis.

Gaelic Story extending to 2000 words or more, based on actual historical incidents or local legends (Prize, £5 presented by the Gaelic Society of Glasgow)—Iain A. MacLeod, Sunderland.

Gaelic Play of One Act, to take not more than 40 minutes in delivery. Prize £5. "Archd. MacCulloch Memorial" Prize by Ceilidh nan Gaidheal—1, Roderick MacKinnon, Dulanin Bridge; 2, Iain A. MacLeod, Sunderland.

Action Songs for Children. Not less than 3, with music. Prize £5, by Robert MacMillan, Glasgow—Iain A. MacLeod, Sunderland.

Essay on any subject—Iain A. MacLeod, Sunderland.

Compilation of Unpublished Vocal Music—Mrs K. Douglas, Kilmuir, Skye.

CELTIC ART COMPETITIONS.

Adjudicators—Miss Mairi MacBride, Aros, Mull; Dr. Colin Sinclair, Glasgow.

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Celtic Design for Greeting Card, in colour suitable for reproduction—1, Miss Katie MacLaine, Glasgow; 2, Norman MacLeod, Fortrose.

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Leabhar XXXV.]

An t-Samhuin, 1939.

[Earrann 2

AOIS NA SGOILE AGUS A' GHAIIDLHIG.

[Bho sgrìobh sinn an earrainn-chinn so tha dàil air a chur an Achd Aois na Sgoile, agus sin a thaobh a Chogaidh; ach cho luath is a ghabhas e deanaidh an deidh a' Chogaidh bitheadh an Achd air a chur an gnìomh. Tha e mar sin na's fheàrr dhùinn mar Ghaidheil fios a bhi againn mu a dheidhinn an dràsda fhein gus an dean sinn na's urrainn dhùinn airson na Gaidhlighe mar a thà chùisean agus ag ullachadh fa chomhair an Achd a bhi air a chur an cleachdadh.—AM F. D.]

Tha aois na sgoile air a h-atharrachadh a nis le lagh na riochachd; feumaidh a' chlann o so a mach fuireach 'san sgoil gus am bidh iad còig bliadhna deug. Thòisich an riaghailt so air a' mhios so chaidh.

Is ann 'sa' bhliadhna 1872 bha ceud achd mòr na sgoile air a dheanamh, agus riamh o'n uair sin bha e mar chorachd air gach pàrant 'san riochachd againn a leanabh a chur do'n sgoil. Bo am gu am chaidh an aois aig an robh e ceadichte an sgoil fhàgail a thogail gus an do ràinig e ceithir bliadhna deug. Tha an saoghal ag atharrachadh agus tha sinne ag atharrachadh maille ris, agus mar sin tha ar feuman agus ar cleachdaidhean ag atharrachadh mar an ceudna. Tha so a' toirt air daoine laghan agus riaghailtean atharrachadh—agus laghan agus riaghailtean a bha dùil aca aon uair a mhaireadh cho fada ri na sléibhte. Chunnaic, ma tha, luchd-riaghlaidh agus daoine glise gun deanaidh bliadhna eile feum nach beag do'n chloinn 'san sgoil; o'n is ann aig ceithir bliadhna deug, nuair a bha iad a' fàgail na sgoile, a bha balaich is nigheanan air tòiseachadh ri smaoinachadh ann an da-rìribh, agus ri beachdachadh air cùisean a reir an inntinnean agus am mac-meanmna fhéin. Thatar aig an aois so cuideachd

comasach air nithean a dheanamh le an làmhnan air nach tugadh iad oidheip roimh an so.

Tha fhios mar sin gum bheil e 'na bhuannachd nach beag do'n oigridh a bhith bliadhna a bharrachd air na chleachd iad 'san sgoil.

* * *

A nis air a' Ghaidhealtachd tha fhios gur h-e nithean a bhios feumail do na Gaidheil òga nuair a thig iad gu ìre bu chòir a theagasg dhaibh, gu sonraichte air an bhliadhna so, no eadhon air an dà bhliadhna mu dheireadh a tha iad 'san sgoil. Tha mi ag ciallachadh a' mhór-roinn de'n òigridh aig nach 'eil sùil ri àrd-fhoghlum a thogail, agus a tha dol a chaitheamh am beatha air a' Ghaidhealtachd.

Chan 'eil nì as fheumaile dhaibh na gum biodh eòlas litreachail aca air an cànan mathrail fhéin, gum biodh iad chan ann a' mhàin làn ealanta 'na labhairt agus 'na leughadh, ach gum biodh iad comasach air a sgrìobhadh. Mar sin bhiodh aithne aca air suidheachadh is eachdraidh nan daoine bho an d' thàinig iad, thuigeadh iad agus bhiodh uallaca as na nithean sin a thug ainm is cliù do an sinnsirean.

Le aithne is eòlas a bhith aca cuideachd air Beurla—bidh sin aca co-dhiùbh—chl iad eachdraidh agus suidheachadh chinneach eile, agus an uair sin chl iad gu soilleir cho uasal agus a tha a' Ghaidhlig, an cànan fhéin, agus cho cliùiteach 'sa tha eachdraidh an sinnsirean an coimeas ri eachdraidh mòran chinneach eile. Bhiodh an uair sin an ginealach a tha ag èirigh suas na's riarachte le bhi a' fuireach air a' Ghaidhealtachd, seach gu bheil làn foghlum aca air freumh is blàth is toradh nan cuspairean sin a rinn na Gaidheil ainmeil anns gach linn is àite, agus a bheir riarachadh dhaibh-san cuideachd.

Ach chan ann a mhàin air cànan agus air litreachas an cànan bu chòir do'n òigridh foghlum fhàotainn 'na bliadhnanach fa dheireadh a tha iad anns an sgoil ach air gnothaichean àiteachaidh fearainn, agus barra, agus mu dheidhinn sprèidhe—gnothaichean tuathanachais, agus mar as fheàrr a ghabhas na gnothaichean sin deanamh.

Bu chòir cuideachd sgoil na mara, agus gnothaichean iasgaich de gach seorsa, a bhì air a theagasg do na balaich Ghaidhealach, agus gnothaichean calanais is banas-tighe do na chlann-nighean—na nithean sin troimh am faigh daoine am bith-beò air a' Ghaidhealtachd agus tre am faigh iad aithne air grinneas is oideachadh a chumas sgéimh is maise air an tìghean agus orra fhein, cho maith ris an teachd-an-tìr a chosnadh dhaibh. Bhiodh uail aca an uair sin asda fhein agus as an tìr agus as an cosnadh, an àite sùil òigridh na Gaidhealtachd a bhì daonnan air na bailtean-mòra 'san taobh-deas.

Ach is e an t-aon nì tha feumail os cionn gach nì, gum faigheadh an òigridh mus fàg iad an sgoil eòlas air “an charraig as an do bhuaineadh iad”—air an daoine fhein, air an cainnt, air an cliù, air an creidimh—agus gum bitheadh iad uidheamaichte chum am beò-shlaint a chosnadh am measg an daoine fhein le aithne is le grinneas, agus uail aca as an tìr agus as an teanga, agus gu h-àraidh asda fhein mar Ghaidheil agus mar dhaoine ceart agus cliùiteach an lathair Dhé agus an t-saoghail gu léir.

FACAL 'SAN DOL SEACHAD.

Bha an sean-fhacal ag radh:

Nuair is Ciadaoineach an t-Samhuinn,
Is iargaineach fir an domhain.

Chan 'eil dad dh' fhios agam carson a bha so air a ràdh, ach tha mi a' faicinn gur h-ann air Di-ciadaoin a tha Latha Samhna am bliadhna, agus tha e fìor da-rìribh gur h-iargaineach fir an domhain. Gun teagamh is ann 'sa' chunntas ùr a tha an t-Samhuinn a tighinn a steach air Di-ciadaoin am bliadhna, ach coma co-dhiùbh tha an sean-fhacal fìor 'na bhrìgh 's na spiorad.

An teid aig duine sam bith air innse dhomh carson a bha so air a ràdh. Cuiridh mi leabhar dh' ionnsaigh an neach a dh' innseas dhomh cia as agus carson a dh' éirich am facal air tùs.

* * *

Bha na seann daoine ag cur mòran fiosrachaidh ann am facail agus ann an ràdhan a bhiodh aca mu dheidhinn na h-aimsire, mar a bha

Is foghar gu Nollaig
Is geamhradh gu Fheill Pàraig
Earrach gu Fheill Pheadair
Is samhradh gu Fheill Màrtainn.

Agus a rithist gheibh thu iad a' fìlleadh eòlais air sprèidh agus an aimsir an eagaibh a cheile, mar a tha,

Oidhche Shamhna theirear gamhna ris na laogh,

Oidhche Fheill Eoin theirear aighean ris na gamhna.

Tha fhios aig a h-uile duine cuin a tha an Nollaig ann, ach chan e a h-uile duine dh' innseas dhuìt cuin a tha na làithean sonraichte eile ann a tha air an ainmeachadh an so. Tha an Fheill Pàraig, ma tha, air 17 là na Màirt, agus an Fheill Pheadair ann air 29 là na h-Ogmhiosa, agus La Fheill Màrtainn air 11 là na Samhna. Is ann an teis-meadhon an t-Samhraidh, air a' 24 là de'n Ogmhiosa a tha an Fheill Eoin.

* * *

Cha bu luaithe thòisich an Cogadh na thug luingeas-chogaidh Bhreatainn sgriob liath an earraich air luingeas-mharsanta is na Gearmailte. Theich iad uile bharr na seachd sàile mar gur ruitheadh na luchainn do'n toll. Rinn iad air an dachaidh le eagal am beatha, no ma 'se a b' fhaiseg dhaibh, air puirt-mhara dhùthchannan eile a tha eadarra-cheatharn a thaobh a Chogaidh. Agus airson Cabhlach-chogaidh na Gearmailte cha do nochd iad an sròn a mach á port. Tha mar so cead is cumhachd na mara aig Breatainn dhi-fhèin, agus chan 'eil biadh no deoch no feumalachd eile a' ruighinn na Gearmailte air sàl. Tha ùghdarras na mara mar a chleachd aig Breatainn, agus tha na soithichean againn air ais agus air adhart leis gach bathar a tha feumail as gach cèrn de'n t-saoghal ach as a' Bhaltaic a mhàin. Fàgaidh so, ma tha, caoile air a' Ghearmailt, agus ge b' oil le Hitler agus le fhìdeacha-dìge tuigidh esan agus iadsan gu bheil cumhachd aig Breatainn nach 'eil, agus nach robh, agus tha sinn an dochas nach bidh, aig a' Ghearmailt.

Gun teagamh tha iad a' deanamh na's urrainn dhaibh de chron leis na bàtaichean fo-lionn aca—no na U-bàtaichean mar a their iad fhèin—ach thatar ag cur às de thé an deidh té dhiùbhsan; agus is ann gu maith falachaidh a dh' fheumas iad a bhì seòladh eadarra-lionn, air neo chan fhada gus am bidh iad air grunn na fàirge, am beagan a tha ag gluasad a mach as na h-acarsaidean aca.

Chan e mhàin gu bheil ar luingeas-chogaidh ag cumail stùil orra mar gum biodh an cat air an luch, ach tha nìs ar cabhlach-mharsanta is

agus armachd orra mar an ceudna, agus mar sin chan urrainn na U-bàtaichean a bheag a dhosgainn a dheanamh. Chan 'eil e 'na ionghnadh idir ged gheibheadh corra thé aca air torpedo a losgadh an dràsda agus a rithis, agus ged bhuailadh urchar-thuarmais fhein bàta-bathair, agus na mìltean aca air bhàrr nan tonn gach latha deug 'sa' bhliadhna.

Tha sinne mar Ghaidheil, agus bu choir dhuinn sin, mór as na tha de na Gaidheil againn a' seòladh ar bàtaichean anns gach àite, agus chan 'eil seòladair air clàr luinge as gaisgeil agus as ealanta na iad. Tha iad an t-aon rud 's na luingeas-chogaidh, agus chan 'eil na's tapaidhe no na's eireachdaile air sàl na balaich an Nèibhidh. Gum biodh gleidheadh an Ti-as-àirde orra uile, agus iad a' dìon ar cladaichean agus a' tarruing air feumalachd thugainn às gach cèarn de'n t-saoghal.

* * *

Is iomadh rud ionghantach a tha an cois a' Chogaidh a th' ann. Maille ri iomadach rud eile tha so gu sonraichte, gun tug e a' ghealach air ais do mhuinntir nam bailtean-móra. Agus sin rud nach robh dad de dh' aithne aca air o chionn linn no dhà. Ach a nis o b' éiginn dhaibh an dubh-dhorchadas a bhi aca nithear gairdeachas ris a' ghealaich nuair a thig i. Agus is e fìor rud annasach do mhuinntir nam bailtean-móra a tha an sin; gus an so fhein cha mhothaicheadh iad gu robh a leithid a rud agus gealach ann ged bhiodh i air a coinneil. Bha iad mar gum b' eadh air a neo-ar-thaing gus an d' thug an Cogadh an dubh-dhorchadas orra. Is e bu chuireadh ris an sin gu robh na bailtean-móra cha mhór cho soilleir air an oidhche 'sa bha iad air an latha, gu h-àraidh bho thainig an gas. Ach ged bha na sràidean agus cùltean a bhaile-mhóir air an deanamh soilleir le solus a' ghais is ann a thainig an t-soilleireachd da-riubh ri linn solus an dealain. Eadar sholuis nan sràidean agus nam bùitean agus gach solus eile a bh' ann bha an oidhche 'sa' bhaile-mhór cho soilleir ris mar gum b'e làr a mheadhon latha bhiodh ann. Ach an nis tha iad an crochadh ris a' ghealaich dìreach mar a tha muinntir na dùthcha, agus tha a' ghealach dhaibh mar a bha i òrdaichte air tùs, a' riaghladh na h-oidhche. Cha mhise, ma tha, muinntir a' bhaile-mhóir an suilean a thogail suas ris a' ghealaich agus ris na reultan agus beachdachadh agus aithne a chur air glòir a' chruthaichaidh air an oidhche cho math ri air an latha. Tha maise agus glòir ri fhaicinn ri solus na gealaich a cheart cho math 's tha ri fhaicinn ri solus na grèine ged tha e eadar-dhealaichte. Tha muinntir na dùthcha eòlach air an sin, agus

cha mhise idir muinntir nam bailtean-móra eòlas a chur air an so cuideachd.

* * *

Is fhad an chian an t-saoghail a thòisich an t-olc an toiseach a thaobh dùil a bhi aig aon duine agus aig aon chinneach gun cuireadh iad cinnich is rioghachdan eile an domhain fo an casan, agus sin gun aobhar cruthaichte ach an t-uabhar, agus a' smaoinichadh gur iad bu treasa. Tha cuimhne agaibh air an t-sean-fhacal a bha aig ar n-athraichean mu dheidhinn Alasdair Uaibhrich, an rud a thubhairt esan mu dheidhinn an t-saoghail mhóir: "Dheanadh e rud-eigin a dh' aon duine ach is beag de chuid dithis e." Bha mhiann air-san an saoghal uile a chur fo a riaghaladh fhein agus na Gréige, agus rinn e sin. Thug e buaidh air gach sluagh is cinneach a bha air aghaidh an domhain 'na latha, agus tha fhios nach ann gun mhurt gun mharbhadh agus moran ana-ceartais a rinn e sin. Ach cha do mhair sin fada. Tha cuimhne agaibh gu robh e air aithris gun ghul e seach nach robh saoghal eile ann a choisneadh e, agus e an deidh buaidh a thoir air uile rioghachdan an domhain. Sin agad uabhar cho truagh ri uabhar Hitler latha sam bith.

Tha e coltach gu robh e airson sith a chumail ris na Gaidheil nan gabhadh sin deanamh, 'se sin nan faigheadh e a dhòigh fhein gun chath gun chogadh, dìreach cleas Hitler. 'Na shlighe troimh na dùthchannan rinn e cuirm mhór agus thug e cuireadh do na Gaidheil a bha chomhnuidh ri clacadh Cuan Adria thuice. Ghabh e riutha gu coibhneil agus gu h-nasal. "A nis," arsa esan agus iad 'nan suidhe aig a' chuirn, "cò am fear as mò tha dh' eagal agaibh roimhe air an t-saoghal?" agus Alasdair còir a' smaoinichadh gun canadh iad e-fhein. "Eagal," arsa na Gaidheil, "Chan 'eil eagal oirne roimh dhùine cruthaichte. 'Se an t-aon rud a bhios ag cur eagal oirnn gum faodadh an t-adhar tuiteam air ar muin agus ar pronnadh; fhad 'sa sheas na nèamhan os ar cionn cha chuir ni no neach eagal oirne." So an dòigh a bha aca air a radh gu robh eagal an Dé orra, ach nach robh eagal neach no ni cruthaichte orra.

Bha, ma tha, an saoghal uile gu léir aige fo smeachain anns a' bhliadhna 323 roimh theachd Chrìosd, agus gun e ach dà bhliadhna dheug ar fhuichead a dh' aois. Bha e an àirde a chumhachd agus am mullach uabhair agus e ann am baile mór Bhabìlon le armaitean do-àireamh agus le cabhlach na mìle long-chogaidh, agus e ag ullachadh gu dhol do'n Eipheit mun tilleadh e dhachaidh do'n Ghréig. Ach gu h-obann, mar gun tuiteadh rud às an

adhar, thàinig crioich air cumhachd agus air uabhar Alasdair, bhuail am bàs e. Ghabh e an teasach agus ann am beagan làithean bha e marbh, agus bha an ìmpireachd mhór a choisinn e, 'na bloighdean. Roinn na h-àrd Cheannardan a bh' aige an saoghal eatorra féin, agus thàinig crioich air riaghladh is uabhar Alasdair.

"Dheanadh e rud-eigin a dh' aon duine ach is beag de chuid dithis e," arsa Alasdair Uaibhreach mu'n t-saoghal; ach is e thuirt Criosd, agus is e fhacal-san a mhaireas: "Ciod e an tairbhe do neach ged choisneadh e an saoghal gu h-iomlan agus anam fhein a chall."

* * *

Anns a' Chogadh Mhór mu dheireadh cha robh leabhar eile cho bitheanta air a leughadh le na saighdearan ris an Tiomnadh Nuadh. B' ainneamh saighdear, ma bha fear idir, aig nach robh Tiomnadh Nuadh am phòcaid na seacaid aige; agus chitheadh tu saighdear an sud 'sa' so 'sna claisean cogaidh 'ga leughadh nuair a bhiodh dad a shàmhchar aca.

Agus bha na seoladairean air an aon dòigh.

Tha fhios gum bi an dearbh rud ann an dràsda 'sa' chogadh mhór so.

Tha, ma tha, Comunn Bhiobullach Bhreatainn is Threan Chéin a' tairginn Tiomnadh Nuadh a tha freagarrach do'n phòcaid do gach neach a tha am Feachd an Rìgh air muir no air tìr no 's an adhar, agus teachdaireachd 'na thoiseach o'n Rìgh fhein. So an teachdaireachd a tha an Rìgh ag cur thuca.

"Tha mi a' moladh leughadh an Leabhair so do na h-uile tha saothrachadh anns a' mhór Fheachd agam air muir no air tìr no anns an adhar, tha agus do mo shluagh uile a tha an sàs ann an dìon na Rìoghachd. Bha am Biobull 'na mheadhon beathachaidh agus neartachaidh ann am beatha ar pobuill feadh iomadh linn, agus buinidh e dhuinn anns na làithean cudthromach so tionndadh le creidimh ath-nuadhaichte dh' ionnsaigh na mathair-aobhair dhiaidhaidh so, agus bheir i dhuinn comhfhurtachd agus spionnadh nuadh."

* * *

Tha sinn mar Chomunn agus mar Ghaidheil fo fhiachaidh do mhóran de na Maighstirean Sgoile feadh na dùthcha. Tha móran dhiubh a' toirt an deagh fhoghlum Gaidhlig do'n chloinn, agus tha iad a' teagasg dhaibh cuideachd na deagh bheusan sin a rinn na Gaidheil ainmeil mar dhaoine fùghail agus mar shluagh treimhdhireach is ceart. Is maith, ma tha, gum bheil feadhainn òga ag éirigh suas agus ag gabhal àite na feadhainn sin a tha leigil dhiubh teas is uallach an latha. Tha iad ann an sin, fìor

luchd Gaidhlig òga agus eudmhor; ach ma ni iad cho maith riutha-san a chaidh rompha bitear làn riarachta leò. Tha e 'na aobhair misneachaidh dhuinn uile a tha sàs ann a bhi neartachadh cànan agus cliù ar cinneach a bhi faicinn gu bheil na Gaidheil taingeil airson saothair is cliù dhaoine de an t-seòrsa so. Chunna mi an là roimhe gun tugadh iomadh tiodhlac do Mhgr. Aonghus Moireach Maighstir Sgoile Thigh an Uillt agus e air a dhreachd a leigil dheth. Bhà agus thà Gaidheil thapaidh aca an Tigh an Uillt. Tha cuimhne aig móran air Calum Mac an Rothaich urramach nach maireann, agus cò an Gaidheal a bha na bu thapaidh agus na b' fhoghlumte na esan, agus na bu ghrinne anns a h-uile dòigh; agus tha an diugh aca an Lighiche R.R. MacNeacail agus grunnan maith eile agus am ministear agus am maighstir-sgoile air an ceann. Ach thàinig an ceann-latha air am feumadh am maighstir-sgoile a dhreachd a leigil dheth, agus cha bu luaithe a thàinig na nochd muinntir na sgìre gu léir, an deaghghean agus an taing dha airson a shaothair agus a choibhneis nam measg, agus saothair is choibhneas a mhnatha còmhla ris, le bhi toirt dhaibh làn a chleibh-bhriagach de thiodhlacan. Thug a' Choisir Ghaidhlig dhaibh tiodhlacan maiseach agus feumail, agus meur a' Chomuinn ultach mór de leabhraichean eireachdail mar a tha "Carmina Gadelica" agus "Leabhar Deathan Lis-mhoir" agus "Faclair Ghaidhlig MhicGhillinnein." Thug na sgoileirean fhéin tiodhlacan maiseach dhaibh; agus muinntir an àite sporan maith làn de notaichean còmhla ri rudan feumail eile. Tha e 'na thoileachas do Ghaidheil an àitean eile a bhi faicinn gu bheil spéis aig na Gaidheil do shaothair agus do chliù leithid a' Mhoireich; agus bu chòir so a bhi 'na mhiseachd do dhaoine òga a tha tòiseachadh ri teagasg cloinne air a' Ghaidheal-tachd, le bhi dìleas do chànan agus do chleachdaidhean an athraichean. Agus guma fada mhealas agus a chaitheas am Moireach còir gach tiodhlac a fhuair e, le deaghghean is spéis gach Gaidheal a chuir latha eòlais air.

* * *

Tha cuimhne aig cuid agaibh nach 'eil fada bho bha mi a' bruidhinn 'san dol seachad air "Slighean Albannach an Adhair, tèarainte." Tha mi a' faicinn gun d' fhuair a' bhuidheann so aonta bho'n chrùn air a' phostachd eadar Glaschu agus Ceann-loch, agus tha na litrichean agus gnothaichean eile postachd a nis air an giùlan air an sgiathalan air ais agus air adhart do Chinn-tìre. Thoisich iad air an so air an dara là de'n Dàmhair, agus tha iad 'g an giùlan

a nis gu fritheilteach gach latha. Tha mar sin na litrichean, agus gach achlasan puist aca, gu maith na's tràithe an Cinn-tìre na chleachd iad a bhi aca leis a' bhàta. Tha iad a' deanamh an t-aon rud eadar Inbhir Nis agus Inbhir Uig agus Circe-bhall. Nach ann air an t-saoghal a tha an t-atharrachadh a' tighinn, agus nach mór na goireasan a tha againn air a' Ghaidhealtachd agus anns na h-Eileanan nach do chleachd a bhi ag ar n-athraichean no eadhon againn fhéin.

Nach bochd nach 'eil gach atharrachadh a th' ann a' deanamh dhaoine agus an t-saoghail na's fheàrr agus na's sìtheile. Ach tha e coltach gum faod eòlas agus goireasan agus comhfhurtachd a bhi aig daoine agus gun sin an deanamh a bheag na's fheàrr no na's Crìosdaile.

* * *

Tha an Cogadh mosach a' toirt 'nam chuimhne gu bheil dreach dà cheud bliadhna bho thogadh a cheud rèiseamaid Ghaidhealach an toiseach. B'e sin am Freiceadan Dubh—no na Gaidheil Rìoghail. Is ann air 25mh na Dàmhair 1739 a chaidh an togail mar rèiseamaid, ach bha mòran dhiubh 'na saighdearan an seirbhis a' chrùn fad cheithir bliadhna deug roimhe so. Thug an duine glic sin agus an Gaidheal uasal Donnchadh Foirbeis, Fear Chuil-lodair, a chomhairle air Riaghaltas na h-Alba Gaidheil shonraichte a ghabhail a steach marshaighdearan fo'n chrùn chum rian a chumail feadh na Gaidhealtachd. Rinneadh so, agus bha sia buidhean ann dhiubh, agus gach buidheann air leth le a ceannard fhéin. Seach gu robh am breacan a bha 'san fhéileadh a bh' orra rud-eigin dorch thugadh am Freiceadan Dubh mar fharainm orra agus lean sin rìù. Is ann dubh a bha iad an taice ris na saighdearan dearga. B'e so, ma tha, ceud rèiseamaid an fhéilidh ged is lionmhor an diugh iad; agus is iomadh blàr anns na nochd iad an gaisge, agus anns an do choisinn iad a' bhuaidh, o'n latha sin. Ni iad an dearbhl 'sa' Chogadh so; agus luchd-an-fhéilidh eile còmhla riutha. Is lionmhor na rèiseamaidean Gaidhealach an diugh, agus tha iad uile, eadhon an te as òige dhiubh, cho treun is cho gaisgeil ris an te as sine dhiubh, ris an Fhreiceadan Dubh. Nochdaidh iad sin 'sa' Chogadh so cuideachd, agus a cheart cho cinnteach 'sa' bha iad 'nan cuis-eagail do'n Ghearmailt 'sa Chogadh Mhór mu dheireadh bithidh iad sin do Hitler agus do na Gearmailtich 'sa' Chogadh so mar an cèudna.

* * *

Bha na seann Ghaidheil ag creidsinn gu robh luibh ann a leighiseadh gach galair do'n robh an duine buailteach, agus gum faighte an luibh

sin a' fàs fagus do'n àite 'sam faighte an galair. Chan 'eil e mar sin 'na ionghnadh idir do na Gaidheil gum bheil éifeachd leighis anns an Fhionnlaich, no a' Chòinneach Liath.

Bha e 'na chleachdadh aca 'sna h-Eileanan, an deidh sgìs astuir fhada, a bhi bruite na Còinniche Léith, no na Còinniche Deirge mar a theirear rithe uaireanan, agus a bhi nithe an casan 'san t-sùgh aice chum an sgìs a chur dhiobh.

Tha a' chòinneach so ro-mhaith chum gearradh is leòn a leaghas, agus mar sin tha mòran dhith air a chleachdadh mar chòmhach leòntan aig àm cogaidh. Bha gu leòr de'n chòinneach so air a cleachdadh 'sa' Chogadh Mhór mu dheireadh, agus tha an t-aon rud 'ga dheanamh an dràsda.

Faodaidh Meuran a' Chomuinn Ghaidhealaich agus Feachdan Comunn na h-Oigridh na h-eallaich dhith a bhuain agus an cur dh' ionnsaigh nam Buidhean a tha ag obair airson na Croise Deirge. Ni iad-san suas i ann an dòigh agus ann am meudachd a bhios feumail airson còmhdaich chreachdan is leòn shaighdearan is sheoladairean. Tha Ceanna-bhuidhean de'n Chrois Dhearg fo stiùradh a' Chomuinn Ghaidhealaich an Glaschu, agus bheir iad-san fiosrachadh is seòladh sam bith tha dhith orra do na Meuran a tha an sàs anns an obair chliùitich so airson cobhair is feum ar luchd-airm. Cha bhi aca ach sgrìobhadh chun an Rùnaire Mgr. MacGhilleseathanaich agus cuiridh esan air an t-slighe cheart iad a chum agus gum bi gach neach is buidheann ag obrachadh do làmhnan each a cheile.

* * *

Fhuair an t-Ollamh Urramach Domhnall A. Caimbeul, Sagart Dhalabrog, a bhi 'na Easbuig air Earra-Ghaidheal is na h-Eileanan. Gu meal e a naidheachd agus an dreuchd àrd air am bheil e cho airdh. Tha sinn ag guidhe gach beannachd dha. Is e fìor Ghaidheal a tha 'san Easbuig ùr, bu dual dha sin fear a nàisinn Loch Abair. Cha robh e ach gu maith òg nuair a choisinn e duais ann am farpais litreachais a' Mhoid, agus bha àite sonraichte aig a' Ghaidhlig agus aig obair a' Chomuinn Ghaidhealaich 'na chridhe agus 'na shaothair a riamh o'n latha sin. Tha sgeul ann an deagh Ghaidhlig aige anns an leabhar sin a chuireadh a mach aig àm na Féille móire 'sa' bhliadhna 1927—"Voices from the Hills"—sgeul air sean cheatharnaich Braighe Loch Abair.

Gu robh maith aig ar cairdean a tha 'gar cuideachadh air iomadh dòigh; cuid le annas an làimhe, cuid eile le facal misneachaidh—Gaidheil as fhiach Gaidheil a ràdh riutha. Tuigidh iad-fhein cò tha sinn ag ciallachadh.

Is moladh am moladh-san. Tha *An Gaidheal* fada 'nan comain agus tha a cheum na's sunndaiche air an sgàth-san.

* * *

URNUIGH RI AM COGAIDH.

Bha an ùrnuigh so air a cleachdadh ri am cogaidh agus tuasaid nuas troimh na linntean, co-dhiùbh o chionn cheithir cheud bliadhna. Tha i an diugh cho freagarrach 'sa bha i nuair a chaidh a guidhe air tàs.

O Dhé uile-chumhachdaich, Rìgh nan rìgh, agus fear-riaghlaidh nan uile nithean, chan urrainn creutar sam bith cur an aghaidh do chumhachd-sa.

Dhuit-sa buinidh gu ceart peacaich a smachdachadh, agus a bhi tròcaireach ris an dream a ni fìor aithreachas.

Teasaig sinn, tha sinn ag guidhe riut, agus saor sinn o lánhan ar naimhdean. Claoidh an àrdan-san, lughdaich am mì-rùn, agus cuir an innleachdan bun-os-cionn. Tabhair dhuinne bhi armaichte le do dhìdeann, agus a bhi air a gleidheadh gu sìorruidh tuilleadh o gach uile ghàbhadh, agus mar sin gun tabhair sinn glòir dhuit-sa aon fhear-tabhairt gach uile bhuaidh, tre thoillteanas t' aon Mhic Iosa Crìosd ar Tighearna.

Amen.

AM FEAR-DEASACHAIDH.

ON ACTIVE SERVICE.

Many members of An Comunn Gaidhealach are now on active service, and we hope that *An Gaidheal* will bring them month by month some cheer from home. There is not a part of the Highlands or an island of the Hebrides but some of whose sons are serving in His Majesty's Forces either on sea or on land. There is something in our own Gaelic language and literature, and in the customs of our folk that specially appeals to us in such circumstances, whether in the trenches in France or on the seven seas or in the Base Camps at home.

Members who may have a difficulty in getting their copy of *An Gaidheal* will have it posted to them direct if they write, giving their full address, to the General Secretary 131 West Regent Street, Glasgow; and those who wish their friends on active service to receive a copy might also communicate with the Secretary. An Comunn is anxious to do all in its power to keep in touch with Highlanders serving in His Majesty's Forces, and to cheer and help in any way it can. We as Highlanders have a great heritage of courage, loyalty, and endurance and it is the desire of An Comunn Gaidhealach to do all in its power to show that we still

appreciate and are proud of these outstanding characteristics of our serving men. We continually think of them and commend them all to the care and keeping of Almighty God. Slàn gun till iad.

COMFORTS FOR HIS MAJESTY'S FORCES.

On the recommendation of the Advisory Committee of the Executive of An Comunn a meeting of members resident in the Glasgow area was held in the Highlanders' Institute on Friday, 6th October, at 2.30 p.m. Rev. Malcolm MacLeod, President of An Comunn, presided over a representative gathering of ladies and gentlemen, and explained the purpose of the meeting. It was suggested, he said, that a Central Committee be formed in Glasgow to work for the Red Cross and for making other comforts for H.M.'s Forces. The Advisory Committee also felt that Branches of An Comunn and Feachdan of Comunn na h-Oigridh might be asked to work for these objects in conjunction with this Committee.

It was unanimously and heartily agreed to form this Central Committee, and all present were enrolled as members, while all who would wish to join later would be heartily welcomed. It was also agreed to ask Highland Associations in Glasgow to join with An Comunn, and work through this Committee. Mrs. J. M. Bannerman was appointed Convener with Mr. Shaw as Secretary and Mr. Robert MacFarlane, Treasurer. The meeting decided to advertise for subscriptions towards the work. The Central Committee has had several meetings since, and the work is now progressing very favourably. We have pleasure in giving a copy of the circular letter that is sent out to all members of An Comunn Gaidhealach.

COPY OF APPEAL TO MEMBERS.

Dear Sir/Madam,

COMFORTS FOR HIS MAJESTY'S FORCES.

We are directed to inform you that a Central Committee has now been formed in Glasgow to organise efforts for providing comforts.

It will be remembered that members of An Comunn raised a large sum during the Great War and it is believed that on this occasion they will be equally willing to help.

An appeal is hereby made for subscriptions and these, large or small, will be gratefully acknowledged by the Secretary.

(Signed) Rev. MALCOLM MACLEOD

President.

NEIL SHAW, Secretary.

SIMPLE EXERCISES IN CELTIC ART.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

We have pleasure in beginning with this number a series of lessons in Celtic Art by Dr. Colin Sinclair. A lesson will be published each month, and we feel sure that these will be appreciated and used by our readers, and that they will recommend them to their friends. Dr. Sinclair who is expert in this fascinating subject makes it so clear and attractive that any can use it for practical decorative work in embroidery, brass, leather, or wood work; as well as getting a thorough theoretical knowledge of the subject.

and by means of the "escapes," many interesting patterns may be devised by tying the knots together in groups, as shown by the examples which follow. Figures 5 and 6 show the two escapes joined together to form the pattern called the "triquetra"; a useful figure to fill a triangle, and interpreted by some as the symbol of the Trinity. Figure 7 displays a running border pattern of a single series of knots linked together by the "escapes." Figures 8 and 9 show a double knot to fill an oblong shape; while figures 10 and 11 introduce a cross and circle in a pattern consisting of four knots combined by those escapes which are so useful. In Figures 12 and 13, a running pattern of a double series of knots is entered

FIG. 1.



FIG. 2.



FIG. 3.



FIG. 4.



FIG. 5.



FIG. 6.



FIG. 7.

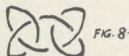
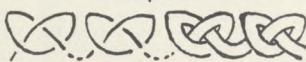


FIG. 8.

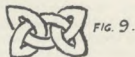


FIG. 9.

FIG. 10.



FIG. 11.



FIG. 12.



FIG. 13.



I.—THE THREE-SQUARE KNOT.

Draw 3 squares arranged in a triangular group as in Figure 1. Round off the external corners, Fig. 2. Extend the lines which remain within the group, to form "escapes" as shown in Fig. 3. Double the lines to form cords or strands crossing over and under each other alternately, Fig. 4. The knot is now complete,

in a simple manner, to form a pleasing design. It is to be observed that pointed corners are preferable to the rounded, from the point of view of appearance. All these patterns have the simple three-square knot as their unit or *motif*, and are readily devised. Celtic Art is artistic geometry, and indifferent draughtsmen need have no hesitation in practising this fascinating pursuit.

THE GAELIC LANGUAGE AND CELTIC CULTURE IN SCOTLAND TO-DAY.

The following paper written by the President of An Comunn Gaidhealach was to be read at the Celtic Congress, Truro, last September. The Congress was postponed owing to the War.

There is undoubtedly more interest taken in the Gaelic Language in Scotland to-day than ever before; and this not merely by Highlanders but by many others who realise the value of this ancient language to us as a people. There are more highly educated Highlanders to-day than ever before, and most of these men and women realise the value of their mother tongue for continuing the qualities and characteristics which make the Highland people to be admired and respected by cultured people who come in contact with them. These Highlanders, trained and turned out by Universities and Colleges in scores each year, have learned the value of ancient languages as well as that of modern and living ones—and Gaelic, their own native tongue, is both—they have learned their value for real culture and fine outlook on life. They mostly, if not all, realise the precious gift Gaelic is for this purpose, and so cannot but look on it with respect whether they study it deeply or not.

Then there are others who have discovered treasures of mind and imagination in translations of our literature, and have got to know something of our music, and are keen that these should be better known, and that the well-springs of these in language and music should be familiar to all the people.

This then is clear to-day: That the better educated of our people have come to see better than ever the value—intellectually and morally—of our language to our folk; and there are more of these educated people than ever before in the history of the Highlands. Besides, there are more of non-Gaelic people who realise that Gaelic as an ancient and living language should be preserved and encouraged for the enrichment of our national culture.

These facts alone should strengthen and encourage us who labour for the advancement of our language and literature.

Then Gaelic is taught more than ever before in the Public Schools of the Highlands. This is excellently done in all our High Schools; and with sympathy and understanding in a great many others of our Public Schools. Gaelic is now taught more or less systematically in about 350 Schools in the Highlands and

Islands. For this we are thankful, and never before had Gaelic, the ancient language of Scotland, such a chance among the youth of our land.

Again we have more Teachers who are sympathetic with the work and aims of An Comunn Gaidhealach than ever before—men and women who give much of their time and talent for helping and encouraging Gaelic. There are also more Teachers qualified to teach Gaelic than ever in the history of education in the Highlands.

But with all this there are many Schools in the Highlands and Islands where Gaelic is the children's mother tongue, and yet it is not taught in a systematic way. This should be remedied as soon as possible, and An Comunn Gaidhealach and all true Highlanders must never rest till it is remedied; and also till children who do not know Gaelic but who wish to learn it in School have the opportunity of learning it. Then why shouldn't pupils in the High Schools in our cities have not the opportunity of taking Gaelic as one of their language subjects, as they have of taking French or German. This is not possible just now even in the great Celtic city of Glasgow.

Much is done for Gaelic in Evening Classes in Schools and in other ways, which is not only a benefit to those who take these classes, but has an educative effect on the community in which they are held. Even those of our people with an inferiority complex with regard to Gaelic—and there are some yet—begin to see that after all Gaelic is of some value when some of the more enlightened people in the community take the trouble of learning and studying it.

Then the Press of the country is very sympathetic; perhaps more so than ever before. Many of the Provincial Papers, indeed most of them, find it incumbent on them to have a Gaelic column for its readers; and there are far more to-day that can read Gaelic with ease—and do read it—than ever before in the history of our language. We were never a reading people in the Highlands of Scotland—with the exception of the Bible—at least in our own tongue, but the youth of the Highlands to-day read the English newspaper even in the remotest village; and now that they have learned to read Gaelic they turn to anything they can get in that language also, especially if it is about present-day events and current topics, and written in not too pedantic language. All this should strengthen and encourage us in our work for our language and literature.

The Music Teachers of An Comunn Gaidhealach do much throughout the Highlands

for the music and the language and the culture of our people. Undoubtedly this is a bit of cultural work done by An Comunn Gaidhealach which should be acknowledged by all Education Committees in the Highlands. They not only cultivate the musical talent of the children and youths of the various districts, but they are the means of enlightening and brightening the lives of our folk through our beautiful songs and melodies. It is work that should be acknowledged by those who are responsible for education and the culture of our people.

Then the work of An Comunn Gaidhealach for our language and literature and music through the Mods—both provincial and national—is now known everywhere, and is the means of encouraging and inspiring both young and old on behalf of all that is good in our race as Gaels. This undoubtedly has reacted for good on the culture of Scotland, and many throughout our country who had not the advantage of knowing Gaelic in their early youth, now feel that there is much even in the music and in the translated literature of the Gael that enriches their lives and draws them into this movement for the preservation of Gaelic and all that is best in the cultures of the Celtic peoples.

But I feel convinced that no effort of An Comunn Gaidhealach is doing more good for the cause of Gaelic and deserves more praise, than Comunn na h-Oigridh. This league of youth enables the children at an impressionable age to see the value of their own Gaelic language and culture, and commits them to all that is best in their language literature, music, and history. There is now an Organiser that visits each "feachd" or company of these throughout the Highlands and instructs them in games, athletics, and general fitness, and all this is done in Gaelic. All this is bound to have far-reaching results for our language and culture.

Then there are two camps each year for these young people—one for girls and one for boys, and each lasting ten days—where the high ideals of our folk are instilled into them in a pleasant and natural way. No other language is used but Gaelic.

That this would be possible, that youths would come at their own expense mostly, from the Outer Hebrides and other parts of the Highlands and Islands, would have been incredible even a dozen years ago. This shows the place that Gaelic now has in the minds and estimation of Highland parents and children.

Another significant fact with regard to the present state of Gaelic is the number of books published in our mother tongue. There never

has been a period in our history when so many Gaelic books have been published as in the last dozen years—in prose and in poetry; and both original and translations.

All that I have mentioned are encouraging facts with regard to our language and culture in Scotland to-day. But there are other facts that are disappointing and sometimes disheartening. First, there is the indifference of many of our Highland people to their own language and traditions. Many do not seem to know—in spite of all that An Comunn Gaidhealach and others have done—the value of the heritage in language and music and traditions that they possess, and are quite indifferent as to its fate. Some even yet at this enlightened day seem to have an inferiority complex with regard to their mother's tongue, as if it were inferior to English or any other language. This is passing away but there are remnants of it still.

Then the Highland population is decreasing more and more, and consequently less and less people speak Gaelic. But though this is disheartening, the most disheartening thing of all is that less and less of those who are in the Highlands speak and use Gaelic, especially on the mainland. It is no use saying that if you have plenty of people on the land in the Highlands that Gaelic and our culture are safe. Not half of those in many a district on the mainland which was a purely Gaelic-speaking district forty or fifty years ago, speak Gaelic to-day. This is true of the whole of Perthshire, and of large areas of the other Highland counties. So the work of An Comunn Gaidhealach and all the efforts of other workers in this field are sorely needed if our language and culture are to survive, much less to advance in these lost areas in the Highlands.

Then another and strange and disheartening thing for all who have the welfare of our language at heart is how the Highlander is turning his back on using his own language in public worship. The Gaelic service is dying fast on the mainland of Scotland, and even in some of the isles it is dead, and this among a deeply religious people. The Highlander, mind you, has not turned his back on religion or even on the Church. But he now worships in English, even when he knows Gaelic far better than he knows English. This is true of the Highlander in the Highlands and in the cities and towns.

Now when a language loses the depth and dignity of worship one wonders whether it will long survive or whether it deserves to survive.

This phase in the present-day habits of the Gaelic-speaking Highlander is most discouraging to those who have the highest welfare of Gaelic and our Gaelic folk at heart. One likes to think that it is only a phase and that Gaelic will yet become the power it once was in the religious life of the Highlander, and which it still is, in some parts of the Gaidhealtachd, and especially in the Outer Isles.

SECRETARY'S NOTES.

It is heartening to report that some of our Branches have decided to carry out their usual Syllabus, and to enable them to do this, they have arranged to meet during full moon. This is a regular custom in the rural areas but the "black-out" has made the town-dwellers appreciate MacFarlane's Lantern to an extent undreamed of before the outbreak of this war.

The Ayr Branch has advertised Gaelic and Music Classes for both Juniors and Seniors in addition to its regular Ceilidhean.

The Aberdeen Branch has made arrangements to carry on its usual monthly meetings.

The Largs Branch also has arranged to meet regularly and arrangements are well in hand for a Gaelic Reading Class.

* * *

Branches in the Badenoch/Strathspey Area have decided to hold a Junior Mod next Spring, if at all possible, and if the Committee are successful in their endeavours, the Mod will, in all probability, be held in Kingussie. It is also contemplated to hold Junior Mods in the Dingwall and Lochaber Areas.

It will be appreciated by our members that the question of transport will play an important part in arranging for Junior Mods, and in those areas where competitors and friends depend entirely on motor-buses and private cars, the supply of petrol will be the deciding factor.

* * *

Branches are being asked to meet as regularly as is compatible with Government regulations for the public safety, and it is hoped that many of them will arrange to do so. In whatever they do, and we ask them to give every assistance to work of National importance, they should not neglect the use of the Mother tongue. At Ceilidhean, Sewing parties, and such like, Gaelic should be the language of the circle, and wherever possible Gaelic Reading Classes should be organised. Interest in Gaelic must be kept alive and we rely on our Branches to make use of every facility that offers to maintain it as a spoken language.

The prize design Christmas and New Year Cards, already referred to in this magazine, are now ready for sale, and anyone who may so desire may obtain supplies from this office. There are two cards, printed in colours, and the prices are 4d. and 2d. each. The Greeting is a Gaelic one and is in Celtic lettering.

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Copies of *An Gaidheal* may be had from the following Newsagents:—

George Crerar, Kingussie.
Wm. Holmes & Co., Ltd., Glasgow.
Wm. Love & Co., Glasgow.
Hugh MacDonald, Oban.
Mrs. John MacKellar, Lochgilphead.
Alex. MacLaren & Sons, Glasgow.
John Menzies & Co., Ltd., Glasgow.

We shall be pleased to send copies to other shopkeepers throughout the Highlands and Islands who will display them for Sale.

AM BARD.

Is e Iomhar MacSporain a choisinn urram nam bàrd fa chomhair a' Mhòid am bliadhna. Tha sinn ag cur ar beannachd thuige, agus ag guidhe gum meal e a naidheachd. Ged nach robhtar comasach air am Mòd a chumail am bliadhna a thaobh a' Chogaidh tha an t-urram agus an duais air a thoirt dhaibh-san a choisinn iad ann an gnothaichean litreachais. Mar sin ged nach deach Iomhar a chrùnadh mar Bhard a' Chomuinn Ghaidhealaich am bliadhna cha do dh' fhàg sin e gun a bhi 'na Bhard a' Chomuinn a cheart cho maith agus ged bhiodh an crùn air a chur air a cheann aig coinneamh-mhór a' Mhòid.

Rugadh is thogadh Iomhar MacSporain—no Edward Pursell mar a theirear ris 'sa' chainnt eile—ann an sgìre Cheann-loch, agus tha e an sin an dràsda 'na Mhaighstir-sgoile air Sgoil Cheann-loch 'sa' bhaile. Is ann a mhuinntir Chnapadail a bha na daoine o'n d' thaing e, ach bha a chuideachd a' fuireach an Ceann-loch bho chionn linn no dhà. B'e a' Ghaidhlig a' chainnt mhatharail aca gus an linn mu dheireadh, ach cha robh facal aige-san dhi gus na dh' ionnsaich e i an deidh dha tighinn gu ìre; gu dearb chan 'eil ach sia bliadhna bho thoisich e air a h-ionnsachadh ann an da-rìribh. Chan 'eil duine a leughas an t-oran leis an do choisinn e an àrd-duais, agus aig am bheil breitheachadh ceart air Gaidhlig agus air bardachd, nach fhaic gun dh' ionnsaich e gu maith agus gu ro mhaith i, agus gun d' fhuair e greim air blàths is blasad

cainnt athraichean. Tha e a nis ag cosnadh dhuaisean aig a' Mhod o chionn ceithir bliadhna ann an raon a litreachais, gu dearbh is e a choisinn Bann Oir an Litreachais ceithir bliadhna air ais; agus air an dà bhliadhna fo dheireadh is e a fhuair an dara duais am measg nam bàrd, an ath cheum do fhear-a-chrùn; agus a nis choisinn e an crùn fhein.

So agaibh, ma tha, an t-òran leis an do choisinn e urram nam bàrd, agus chi sibh fhein gur flor bhàrd Iomhar agus gu bheil anail bhlàth na bàrdachd ann am "Moladh Màiri."

MOLADH MAIRI.

ORAN GAOIL.

Ged gheibhinn, a ghràidh,
Eich shrannach le sriant an òir,
No luingeas air sàil
Ri m' àill a ghiùlan dhomh stòr,
B' e m' ulaidh-s' an rùn
A'd shùilean gu soilleir a' snàmh,
A dhùisgeas as ùr
An ionndrainn chuir m' anam an sàs.

Cuir crìoch air do cheòl,
A smèorach air bharran nan geug,
Gun mhùthadh gun ghò
Ni òran 'san ùr-mhaduinn Chéit;
Gu dìomhain do ghleus,
'S mi 'g éisdeachd gun duine 'nar còir
Ri leadannan réidh
A dh' éireas o m' àilleagan òg.

Cha téid mi le sùrd
Gu luadhach gu faidhir no féill,
Cha tog mi mo shùil
Gu sùgradh aig àmhghar mo chléibh;
Cha chluinnear leam séist
Na h-uiseig ag éirigh 'sna neòil,
No clàrsach nan teud,
'Ga gleusadh le farum gu ceòl.

Chan iarr mi leat lìon,
No slòda á h-Eirinn gun ghò,
Chan iarr mi spréidh mhìn,
No pìosan no slabhraidhean òir;
Gum b' fhèarr leam le d' dheòin
Do phògan 's tu tighinn fo m' ùidh,
Is cadal gu fòill,
Gun lòchran ach dealradh do shùil.

Gun toir mi do m' ghaol
Tigh-aoil air a' mhìn-achadh réidh,
Crodh-bainne 'san fhraoch
Is gobhar air gharbhlaich an t-sléibh;
Cha bhi sinn gun seòl
Air òrain is rogha gach ciùil,
'S le bualadh nam bròg
Air ùrlar théid dòruinn air chùl.

An eilid 'san fhrith,
An lagas as dìomhair' an fhraoich,
Ni cadal gun dìth
'S an damh donn 'na shìneadh r' a taobh;
Cha léir di a' bheinn
Air h-éideadh le stròicean nan slon,
No glèbheid nan speur,
Is fheudar dhi fhulang gun dìon.

A'd leabaidh-chlòimh àird,
A Mhàiri, 's mi sìnte ri d' thaobh,
Is ciùin bhios do thàmh-s',
Gun àmhghar gun aisling neo-chaoin;
Ni crònan nan allt
Do thàladh 's glan-fhàileadh a' chuain
Aig glasadh an là
Do dhùsgadh o shàmhchair na suain'.

Mo chruit thu 's mo chlàr,
Mo dhòigh air ceol-gàire is mùirn,
Mo lùireach 's mo lann,
Mo chlàidheamh tri-chlaiseach nach diùlt;
Mo ràmh thu 's mo stiùir,
Reul-iùil an dùbhlachd mo chridh,
Crann giùbhais nach lùb,
'S bheir dùbhlann nach fàilnich 'san strì.

Ceil àilleachd do shùl,
Tha dùsgadh caoir-theine mo chléibh',
Ceil dealradh do ghnùis',
Tha mùchadh naoi gathan na gréin';
Ge mìn-gheal do làmh,
Do dhà shùil ge farasda caoin,
Na's cràidhtich' do ghràdh
Na stàilinn chruaidh sgaitach nan laoch

'S tu 'n ubhall chaoin ùr,
A lùbas 'san fhoghar chun làir,
'S tu rogha nam fiùr,
Gu mochthrath ni dùsgadh 'sa mhàigh;
'S gun caith mi do ghràdh
Mar fhilùran neo-bhàsmhor nach crìon
An àine an là,
No eadhon fo chlàmhunn nan slon.

LITIR COMUNN NA H-OIGRIDH.

A' GHAIRM A THAINIG.

Thàinig a' ghairm-gairm air Comunn na h-Oigridh, iad a dheanamh an uile dhìchioll anns a' chogadh sgriosail so: agus, ma thàinig, tha fhios nach diùlt iad.

Bha cuid a' saoilinn gun cuireadh an cogadh an tonn buileach air gnìomhachas Comunn na h-Oigridh gu léir. Ach is fada bhuainn e. Cho fad 's is urrainn do Chomhairle Clann an Fhraoich an rathad fhaicinn aig an àm, tha am beachd so ceàrr gu léir. Tha e fìor gu bheil an suidheachadh 'sam bheil an dùthaich a nis ag cur iomadh cnapstarra an rathad ar Comuinn

òig, agus gu h-àraidh a thaobh sùgraidh is fearas-chuideachd. Tha na gillean 'nam miltean a' fàgail an dachaidh gu bhi gabhail anns an Arm: tha petrol gann, tha solus a muigh ach gann air a thoimeasg, agus tha an oidhche fàs dorch, fada. An iognadh ged nach 'eil e furasda do na Feachdan cruinneachadh aig cèilidh no teinntean Gaidhealach?

Agus air muin sin uile, nach 'eil Domhnall Mac-a-Phearsain 'gar fàgail aig ceann na bliadhna! Sin a' bhuille bu chruaidhe fhuair sinn riamh, an rud a bha eagal orm a thachradh riamh o'n a sgaoil neoil dh'orcha a' chogaidh thar a speuran. Sguir an tabhartas bho Ard-Rùnaire na h-Alba as an robh Domhnall a' faotainn a chosnadh—Domhnall nan Cleas a rinn obair cho math 'nar measg agus a bha 'na dheagh charaid do gach balach is caileag a fhuair eòlas air. Sin cunntas eile a dh'fheumas Hitler a dhioladh!

Mar sin tha an cogadh a' milleadh obair ar Comuinn. Ach ann an seagh eile tha dòchas againn gum faod an cogadh a bhi 'na chothrom àraidh aig Comunn na h-Oigridh—cothrom aig na Buill air leigeil fhaicinn do'n dùthaich ciod an stuth as am bheil iad air an deanamh. Tha sinn ag cur romhainn cuideachadh le obair Comunn na Croise Deirge, cho fada 's a bhios sin 'nar comas. Mar a chi sibh air taobh-duilleig eile de'n àireimh so tha Comhairle Mheadhonach air a cur air bonn an Glaschu a sheòlas agus a thionailas obair a' Chomuinn Ghaidhealach gu léir airson na Croise Deirge, agus am measg sin obair Comunn na h-Oigridh. Agus ciod i an obair sin? Airgid agus deisealachdan a thoirt air blàr, los gum faigh ar saighdearan, gu h-àraidh anns na reiseamaidean Gaidhealach, a tha ri aghaidh-bualaidh, iomadh ni a tha feumail dhaibh chum an slàinte agus an comhfhurtachd. Mur 'eil mi air mo mhealladh, cha bhi Comunn na h-Oigridh air dheireadh 'na leithid a dh' oidheirp.

Cha teid againn air na tha r'a dheanamh a chur sìos an dubh 's an geal anns an litir so, ach gheibh na Feachdan seòladh air an obair so an ùine gun bhi fada, no a theagamh an àite eile anns an àireimh so.

CO-FHARPUIS.

Rùnaich Comhairle Clann an Fhraoich (is i sin, tuigidh sibh-se, a' bhuidheann a tha stiùradh Comunn na h-Oigridh), co-fharpais litreachais a chur air bonn airson Comunn na h-Oigridh bho àm gu àm feadh an t-seisein so. So agaibh cùmhnanntan a' cheud cho-fharpais:—

1. Bidh co-fharpais air leth airson Buill fo 14 bliadhna agus os cionn 14 bliadhna a dh'aois.

2. Is e an co-fharpais fo 14, an oidheirp litreachais as fearr air a' chuspair "Feasgar ag iasgach," agus faodaidh eadar 200 agus 300 facal a bhi 'san oidheirp.
3. Os cionn 14, air a' chuspair "A' togail chaistéal anns na neoil" (400-500 facal).
4. Chan fhaod co-fharpaiseach an cuideachadh as lugha fhaotainn bho neach sam bith.
5. Biodh oidheirpean an Taobh Tuath air an cur gu Domhnall MacPhàil, 98 Dochfour Drive, Inverness, agus an Taobh Deas gu Niall Mac Gille Sheathanaich, an Comunn Gaidhealach, 131 West Regent Street, Glasgow, C.2.
6. Feumaidh gach oidheirp a bhi an làmhnan nan daoine sin roimh là na Bliadhna Uir.
7. Feumaidh ainm is aois a' Bhuill agus ainm na Feachd a bhi air gach oidheirp.

Bithidh oidheirpean a' Chinn Tuath air an sgrùdadh le fear foghlumte an Inbhir Nis, agus oidheirpean a' Chinn Deas an Glaschu. Bithidh na sia paipèaran as fearr anns gach co-fharpais, trì agus trì, air an cur 'gam ionnsaigh a chum breith a thoirt. Tha e an earbsa ris an dà fhear-dheibhe na dhiòil a dheanamh gus aire na cloinne a tharruing chun na h-oidheirp so. Tha dòchas agam gum bi cuid as gach Feachd a' feuchainn a' cho-fharpais. Tha gu leòir de thim agaibh air iomadh feasgar fada Gheamhraidh.

Tha fios agaibh gu bheil na miltean cloinne Ghallda air am falmhachadh a mach á Glaschu agus Dun-eideann agus air roinn eadar bailtean beaga na Gaidhealtachd. Thachair an nì ceudna an Cuimridh (Wales) agus fhuair mi fios bho charaid an sin mu'n chloinn a thainig air an dùthaich á Sasunn. Tha mòran dhiubh ag ionnsachadh Cuimrig (Welsh) cheana, ach 's a' cheud dol-a-mach cha robh fios aig na truaghain gu dé air an t-saoghal a bha iad ag eiseachd ris. Bha dithis chailleach ag connsaid air an t-sraid—mar nach ainneamh a ni iad—agus chuala mo charaid a' chlann Shasannach a' bruidhinn ri chèile ma'n déidhinn. Thubhairt an dara fear gur h-i cànan nam Breatanach o shean a bha aig na cailleachan, ach b'e beachd an fhir eile gur h-i Gearmailteach a bha iad a' bruidhinn! Biodh sin 's a roghainn da, ach a' Chlanna mo ghràidh, gabhaibh sibh-se duilleag á leabhar na cloinne Cuimrig, agus thoiribh fairear nach géill sibh do Bheurla clann nam bailtean mòra, ach gun spàrr sibh bhuir rogha Gaidhlig orra-san agus toirt orra ionnsachadh cànan chaoimh nam beann.

SEORAS GALLDA.

AIRSON NA CLOINNE.

BEARTAS AGUS SONAS.

Dh' fhoighnich mathair teaghlach de dh' fheallsanach ainmeil ciamar a tha mealladh gu tric a' leanntinn seallbhachadh beartais mhóir.

Thug am feallsanach ubhall as a' chliabh agus thug e an ubhall do'n leanabh a bha ag cluich anns an t-seòmar.

'S ann air éiginn a b' urrainn an leanabh greim a dheanamh air 'na làimh bhig. Thairg e dha an dara ubhall. Ghabh an leanabh e gu ro thoileach anns an làimh eile. An sin thairg am feallsanach an treas ubhall dha. Dh' fhairtlich air an leanabh a ghabhail dh' aindheoin na h-uile oidheirp, agus thoisich e air caoineadh.

An sin thubhairt am feallsanach ri màthair an teaghlach: "Tha an so fear beag aig am bheil tuilleadh mòr beartais. Le dà ubhall bha e sona, chan 'eil e sona na's mò le trì."

O'n Fhraingeis le

Cill-fhinn, 1939.

E. B. NICHILEMHAOIL.

"ANNS A' GHÀIDHLIG."

Bha an òraid so air a craoibh-sgaolaidh leis an Athair Urmach H. Cyril Dieckhoff & Cille Chuimein. Chan aithnichear air a' Ghàidhlig aige gu robh e air tighinn gu ìre mus do dh' ionnsaich e i; agus tha e cheart cho fileanta innte ann an comhlabbairt. Thadhail mi air 's an dol seachad an Cille Chuimein o chionn dhà no trì bhliadhnan agus ged bha sinn suas ri uair an uaireadair a' seanachas cha robh duine beò dh' aithnicheadh nach bu Ghàidheal ar caraid a dh' òl a steach a' Ghàidhlig ri glùn a mhàthar. Chan e sin a mhàin ach gur coigreach e a chaidh a thogail an dùthaich chéin. Bu chòir so smaoineachadh a chur air mòran agus nàire air cuid. Bidh cuimhne aig cuid agaibh gun chuir e Faclair Gàidhlig a mach o chionn sheachd bliadhna, faclair a tha toirt seachad seòlaidh mar as còir na faclair a bhi air an labhairt—Am. F.-D.

A Chairdean Gaidhealach;

Tha mi fìor thoilichte an cothrom so a bhi agam gu fàcal no dhà a radh ruibh 'nar càinain fhéin. Faodaidh e bhith gu bheil e ag cur ioghnaidh air cuid agaibh gu bheil mise a tha 'nam choigreach 'nar measg a' tighinn a labhairt ruibh ann an càinain aosmhor na h-Albann. Ged nach i mo chaintinn mhathaireil, is deagh chaomh leam i, agus is mòr mo bhàigh dhith. Theagamh gum bu mhath leibh a chluinntinn gu dé a thug orm a h-ionnsachadh, agus mu na daoine còire gasda air an do chuir mi eòlas air dhomh mo chòmhnuidh a ghabhail ann an Tìr nam Beann. Innsidh mi dhuibh cuideachd mu chuid de na

nithean a chaidh innseadh dhomh leis na seann daoine.

Is tric a tha feadhainn ag cur na ceiste so orm "Gu dé air an t-saoghal a thug ort a' Ghàidhlig ionnsachadh?" Bhiodh e ag cur annais orra, duine mar a tha mise bhi strì ri càinain mar so a bhi aige. Cha robh iad a' tuigsinn an toileachas a bha mise a' faighinn ann a bhi ag cur eòlais air eachdraidh na dùthcha ann an cuideachd nan sàr laoch is nam bàrd. Fada mu'n d' thàinig mi do'n dùthaich so idir, chuala mi mu chliù Oisein, Fhinn agus mu Chalum Cille caomh. Bha mi eòlach orra uile agus bu shona mi an uair a thugadh cuireadh dhomh tighinn do'n Ghàidhealtachd. Chluinninn an sin a' chàinain anns an do labhair iad-san agus bhiodh cothrom agam air a h-ionnsachadh.

A bharrachd air sin bha mi air mo thàladh 'ga h-ionnsaigh le a ceòlarachd is a binneas. 'S i a' Ghàidhlig a' chàinain is boidhche fuaim 'san Rinn Eòrpa. Is e is aobhar dha sin gu bheil na litrichean ris an abair iad na foghairean no mar a their iad 's a' Bheurla na "vowels," fada na's lionmhoire is na's ceòlmhoire anns a' Ghàidhlig, na tha iad ann an càinain sam bith eile is aithne dhomh-sa. Tha nì eile ann cuideachd, agus is e sin gu bheil luchd bruidhne na Ghàidhlig a' deanamh feuma gu nàdurra air fuaim gach litir eadar an teanga, na bilean agus nan sgòran, ann an dòigh a dh'fheumas daoine eile, leis am miann soilleireachd-cainnte, ionnsachadh le mòran dragha bho luchd teagaisg na h-ealain sin.

Ach bha aobhar sònraichte eile agam airson a' Ghàidhlig ionnsachadh. Bu toigh leam riamh a bhi ag obair air seann eachdraidh agus mar gum b' eadh, a bhi a' faighinn seallaidh air na h-atharraichean a thàinig air càinain is air cleachdaidhean dhaoine bho linn gu linn. 'Nuair a chunnaic mi an coltas aosmhor a tha air iomadh ainm anns a' Ghàidhealtachd, eadar bailtean, beanntan, agus daoine thubhairt mi rium fhéin "Gu dearbh is e so a' chàinain a bu chòir a bhi agad." 'S ann mar sin a thòisich mise, is cha do ghabh mi riamh aithreachas. Tha a' Ghàidhlig sean gun teagamh agus sibhs do'm buin i, bitheabh laghach rithe. Nochdaidh sibh caomhalachd ri ar seann chàirdean. 'S i a' Ghàidhlig is sine air fad, agus is iad 'ur seann chàirdean a thug dhuibh i, mar sin bitheabh bàigheil rithe a chum is gu'm mair i beò gu ceann iomadh linn fhathast. Tha mise toilichte gu'n d'ionnsaich mi i, oir is ann mar sin a chuir mi eòlas air an t-sluagh ghasda sin a tha 'ga bruidhinn.

Bha aon seann duine a b'aithne dhomh air am bu mhath leam gu sònraichte a bhi a' toirt

iomradh an nochd. 'S e sin Iain Michie—seann chlobair laghach air an robh mi fhéin, is na thachair air, anabarrach measail. B' ann an Ardoch, Gleann Garuinn, rathad Bràigh' Mhàir a rugadh e. Bha a chuideachd ag àiteach fearuinn an sin ré dà cheud bliadhna, ged a b'ann a' Gleanngaradh a thàinig iad an toiseach a' réir beul-aithris. Bha iarrtus mór aig Iain air dachaidh ùr a dheanamh dha fhéin maille ruinn ann an Cill Chuimein, agus leis an rùn sin 'san amharc, choisich e 'na thri fichead is ceithir bliadhn' deug a dh'aois a Gleann Garuinn gu Ceann Strath Fharaigaig. 'Nuair a ràinig e an t-àite sin, dh' fhoighnich e mu'n rathad do Chill Chuimein. Nach ann a shaoil iad gur h-e am bàta smùide a bha an seann duine ag iarraidh, agus mar sin chuir iad air an t-slighe e gu Foithir. Thog Iain air, agus 'nuair a chunnaic e gu dé a bu cheann-uidhe dha cha robh e idir toilichte, bho'n a chaill e an cothrom coiseachd a h-uile ceum do Chill Chuimein mar a chuir e roimhe.

Bha coltas foghainteach air gu dearbh ged a bha e aig an àm so, a' fàs car crom leis an aois. Bha làmh sheargte aige, ach ma bha, bha an làmh eile fada na bu mhota na làmh duine sam bith eile a chunnaic mise riamh. Dh' innis e dhomh gu'n do thachair dha latha bha sud tuiteam 'na chadal ann an sabhal far an robh e ag obair ann am Braigh' Mhàir. Dhùisg e le rud-eigin a bha ag gluasad air uchd. Dh' fhosgail e a shùilean agus dé a chunnaic e ach radan mór is e, mar gu'm beadh, ag cluich falach fead air. Chuir Iain a mach a làmh, rinn e greim air, is le neart a' dhuirn mharb e an radan. Cha do chum an làmh sheargte mórán air ais e 'na bheatha. Fhuair e duais air son obair treabhaidh dar a bha co-fharpaisean nan tuathanach air an cumail ann am Braigh' Mhàir, agus tha mi cinnteach nach do chuir i bacadh 'sam bith air fhad 's a bha e 'na mhaighstir-sgoile.

B' àbhaist dha dol le caoraich bho Bhraigh Mhàir do Dhun-Eideann, mu'n robh carbaid-iaruinn idir ann, no iomradh orra, agus is iomadh oidheche fhuair stoirmeil a bhiodh e ag cur seachad air sliabh monaidh fo bhreacan blàth a chaidh a dheanamh le sheanmhathair. Bha an sluagh bochd dar a bha esan òg, agus is iomadh duine, a bha e ag innseadh dhomh, a bhiodh a' deanamh uisge-beatha is 'ga reic a chum cuideachadh le'm beòshlàint! A réir aithris bha bothain aca 's a' choille, agus is iomadh uair a bhiodh na gaidsearan an tòir nan daoine, ach b'e gnòthach eile an cur an sàs is iad an greim 'san obair. Na'm faicheadh fear de luchd deanaidh an uisge-bheatha gaidsear

a' toirt aghaidh ris a' mhonadh, bhiodh iad roimhe is a' feitheamh air 's a' choille.

Latha bha sud, bha Iain air a' mhonadh ag cumail sùla air na caoraich. Chunnaic e gaidsear a' tighinn. Chum e sùil air is cha b' fhada gus am fac' e cuid de dhaoine an àite 'gam falach fhéin 's a' choille. Lean an gaidsear air, ach ma lean, bu luath a thilleadh. B'e a' cheud fhàilte a chuir na fir air, na gun-nachan aca a' losgadh thairis air a cheann le srann nam peillear 'na chluais. Cha do dh' fheith e feuch cò bh' ann, ach bha e comasach faighinn air adhart na b'fheàrr le cuideachadh saighdearan an déidh sin.

Is iomadh duine sònraichte ris an do thachair Iain. Chunnaic e Jerome Bonaparte air Féill Strath Dheathain (Strath Don). Bha e car beag 'na phearsa, agus bha e car aonaranach an sud, oir cha robh aon air bith de na tuathanaich a bha an làthair, ag gabhail mórán suim dheth leis cho trang is a bha iad le'n obair fhéin. Bha falt is feusag an duin' usail so na bu ghile na chunnaic Iain air duin' eile riamh. Bha cuimhne aig Iain cuideachd, air còmhradh a bhi aige ri saighdearan a thàinig air ais bho America far an robh iad 'nam prìosanaich anns a' chogadh anns an d'fhuair na Stàtan Aonaichte an saorsa. Tha iomadh bliadhna bhuaith sin a nis.

B' eòlach e air Maighstir Eoghan MacEachainn a bha 'na shagart ann am Braigh Mhàir—esan a sgriobh am faclair ainmeil a chaidh a chlodh-bhualadh an rithist bho chionn ghoidir an Inbhir-Nis. Dh'innis Iain dhomh gur e duineachan beag tapaidh a bh'ann am Maighstir Eoghan. Thubhairt seann duine eile rium—Seumas Watson, Gleanngaradh, gur e duineachan geur sgìobalta a bh'ann. Bu tric a bha e air an rathad le chleòca Spainteach air, agus cha robh tigh anns an sgìreachd anns nach tadhaladh e fad choid mionaidean feuch cha mar a bha iad ag cumail is a' faighinn air adhart.

A réir mar a dh'innis na seann daoine sin dhomh, bha coltas car neònach air anns a' chùbaid. Le sùilean dùinte, bha e mar gum biodh e 'na chadal, ach mar a thubhairt Iain, cha robh e 'na chadal idir. Bu deas a bhriathran, agus mar bu tric bhiodh e ri toirt searmoin glé làidir seachad.

Dar a dh'fhàg Maighstir Eoghan Braigh Mhàir, a chum a' chuid mu dheireadh de làithean a chur seachad am measg a chairdean an Tombeatha, chuir Iain sia mìle deug air an rathad e le each is cairt. Air dhoibh beannachd fhàgail aig each a chéile aig Tom an t-Sabhail, gheall Maighstir Eoghan do dh' Iain gun cuireadh e na leabhraichean Gàidhlig a sgriobh e

'ga ionnnaigh mar chuimhneachan air an càirdeas. B' àbhaist do dh' Iain a ràdh gun d' fhàg Maighstir Eoghan an deagh Ghàidhlig as a dhéidh am Braigh Mhàirr, far an do shaothraich e cho dìleas. Chaochail Iain bliadhna mun do thòisich an cogadh Mór 'na cheithir fichead is seachd bliadhna deug a dh' aois.

Cha robh sin ach aon fhear de na seann daoine air an do chuir mi eòlas, agus is iomadh seanachas gasda a bha agam leotha ann an Gàidhlig bhinn, bhlasda, a bha aca uile cho fileanta.

Bu mhath leam iomradh a thoirt orra uile, ach cha cheadaich an tùine dhomh, agus an ceart uair chan 'eil agam ach a bhi a' fàgail oidhche mhath leibh, agus "Suas leis a' Ghàidhlig."

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Leabhar XXXV.]

An Dùdhlachd, 1939.

[Earrann 3

LITIR O'N TIGH.

A Sheòladairean agus a Shaighdearan Gaidhealach,

Tha sinne a tha aig an tigh ag cur ceud beannachd thugaibh-se a tha air falbh a' dìon na rioghachd agus a' seasamh ar n-àite-ne. Is lìonmhor cèarn sam bheil sibh air muir agus air tìr, cuid agaibh daonnan an cunnart agus ri aghaidh cruadail, agus sibh uile a' fulang iomadach uair fuachd is annrath. Ach bu mhaith leinn fios a bhi agaibh nach 'eil sin idir gun fhios agus gun fhaireachdan dhuinne. Is tric ag cuimhneachadh oirbh sinn. Nuair as lugha shaoileas sinn gheibh sinn sinn-fhèin a' deanamh deilbh dhuinn air bhur suidheachadh, co-dhiùbha tha sibh air druim na faire, air bhur luasgadh a null 'sa nall 's an oidheche dh'orch dhoinionnach Gheamhradh, no gu bog fhuich fuar 's na claisean-cogaidh 's an Fhraing am measg puill is eabair. Agus air uaireanan eile bidh sinn a' deanamh deilbh dhuinn fhein oirbh agus sibh air bheag ghrèidhidh a' dìon cladaichean is còraichean ar tìr fhèin. Tha ar n-aire agus ar n-aighe oirbh gu bitheanta. Agus ged tha na h-àitean agus na suidhichean 'sam bheil sibh eadar-dhealaichte, tha sibh uile, gach gin agaibh, ag gleidheadh na rioghachd, agus 'nur balla-dion eadar sinne a tha aig an tigh agus na Gearmailtich ar dearg naimhdean. Dheanadh iad-san, nam b'urrainn iad, agus mur b'e sibh-se, an dearbh chleas oirnn agus a rinn iad air Pòland agus air Seaco-Slobhàcia agus air Ostria. Cha bhiodh dachaidh

no dad eile dh' ainmicheadh a riamh oirnn againn, agus cha bhiodh saorsa no sonas againn mar shluagh agus mar chinneach. Cha bhiodh ceartas no fireantachd no idir naomhachd 'san tìr na's mò.

Tha sibh-se a nis, mar tha, mar a bha na Gaidheil a riamh 'nan eachdraidh, deònach air cruadal fhulang agus seasamh eadhon gu bàs, chum is gum bi sinne is sibh-fhèin agus an dùthaich uile, agus dùthchannan eile mar an ceudna, saor o chuing an nàmhaid agus o'n truailleachd eagallach a tha an luib nàmhaid cho mi-chneasda is cho brùideil ris a' Ghearmailteach an diugh, co-dhiùbha riu-san a tha riaghladh na Gearmailte an diugh. Tha sibh a' seasamh an aghaidh geur-leanmhuinn is euceartan air sluagh lag, geur-leanmhuinn is fòir-éiginn a tha sgreitidh ri eisdeachd ris; tha sibh ag cur bacaidh air làmhachas-làidir agus air ain-diadhachd a tha oilteil r'a luaidh; tha sibh ann am Freasadal Dhé air bhur gairm chum fìrinn is ceartas a steidheachadh a rithist am measg dhaoine, agus sìth aiseag do'n domhain uile.

'Se gairm àrd agus obair ion-mholta tha an so; agus tha uail oirne gum buin sibh dhuinn agus gum bheil ceangal daingeann againn ribh, agus tha e 'na riarachadh air leth dhuinn gum bheil cothrom againn mar so air cur an céill dhuibh cho luachmhor 'sa tha bhur saothair is bhur cruadal againn, agus cho mùrneach 'sa tha sibh fhéin aig bhur co-luchd-dùthcha aig an tigh.

Bithidh sibh-se, dìreach mar a bha cuid againne agus sinn 'san aon suidheachadh ribh o chionn còrr is fichead bliadhna air ais, ag cuimhneachadh oirne aig an tigh, agus air mar a tha sinn ag cur seachad a' Gheamhraidh. Bithidh bhur n-intinn gu maith tric a' deanamh dealbh dhi-fhein oirne agus air na h-àiteachan agus na cleachdaidhean air an robh sibh eòlach. Bithidh sibh ag cuimhneachadh air gach obair a bha ri dheanamh timchioll an tighe, air an sprèidh agus air obair coimhearsnachd, agus air nuair a chruinnichear a steach do'n tigh chéilidh an deidh obair an latha, agus na càirdean a bhios cruinn ann, sean is òg—Dia 'gan gleidheadh o bhrùdealachd is mhi-stiùrachd a' Ghearmailtich ghràinde. Bithidh sibh ag cuimhneachadh air na naidheachdan agus na seanchasan ris an robh sibh iomadh là is oidhche ag éisdeachd agus sibh 'nur balaich, ri ám a Chogaidh Mhóir; bithidh sibh ag cuimhneachadh air cho mòr 'sa bha sibh as a' chliù a choisinn na Gaidheil an uair sin, ged b' òg sibh; agus an uail a bhiodh 'nur cridhe nuair a chluinneadh sibh aig càch cho dìleas is cho seasmach 'sa bha na Gaidheil an ám cruadail, agus a' bhuaidh a thug iad a mach. Bithidh sibh ag cuimhneachadh air an dachaidh, agus air an dealbh a rinn an Bàrd air mar a bhithe innte air an oidhche Gheamhraidh, agus bithidh an dealbh gu maith soilleir fa chomhair bhur sùl far am bheil sibh:

Air feasgar a' Gheamhraidh theid tionndadh gu gnìomh,
 Ri toirt eòlais do'n chloinn bidh gach seann duine liath;
 Gach iasgair le shnàthaid ag càradh a lìon,
 Gach nighean ri càradh 's a màthair ri snìomh.

Agus bithidh sibh ag cuimhneachadh air roimh ám dol a laighe, an deidh na suipearach, mar a bha an t-aoradh air a ghabhail agus buidheachas air a thabhairt agus beannachd Dhé air iarraidh air an dachaidh agus air na bhuineadh dhi.

Tha a h-uile nì mar sin, ma tha, a' dol air adhart aig an tigh an dràsda air an aon dòigh; agus tha beannachd is gleidheadh Dhé air a ghuidhe oirbhe far am bheil sibh. Bidh Sàlm an t-saighdeir, an 91 gu tric air a leughadh ann a bhi cuairteachadh an aoraidh, agus na rann so dhi air an aithris le aithne agus le dòchas:

Le 'iteich nì e d' fholach fòs,
 bidh d' earbsa fo a sgàidh;
 Is fhirinn bidh 'na targaid dhuit,
 mar sgèith do d' dhìon gach ré.

Bidh mìle tuiteam sìos ri d' thaobh,
 deich mìle fòs ri d' dheis;
 Ach olc dhuibh sud cha tig ad chòir,
 no 'm fagus duit am feasd.

Bidh oidhche eile, Sàlm an t-seòladair air a seinn, an 107mh, agus bitear ag cuimhneachadh oirbhe nuair a sheinnear na rann so:

Luchd-luingeis theid air muir, 's bhlos
 ri gnìomh an uisgibh buan;
 Dhoibh sud is léir mór oibre Dhé
 's a mhiorbhuilean 's a' chuan.

Ghlaoth iad ri Dia 'nan téinn; is shaor
 e iad o'n trioblaid ghéir;
 Ghrad chuireadh leis an stoirm gu féith
 's na tuinn 'nan tàmh gu léir.

Tha mi a' sgrìobhadh agus an innse so dhuibh chum is gum bi e 'na mhiineach agus 'na neart dhuibh. Bithidh e ann an sin, tha fhios gum bi, is maith tha cuimhne agaibh air a h-uile nì dh' ainmich mi.

Aon rud eile. Is ann goirid roimh an Nollaig a ruigeas an litir so sibh, agus bithidh sinne aig an tigh gu sonraichte ag guidhe dhuibh aig ám na Nollaige na beannachdan agus na buadhan móra tha an Latha naomh so a' samhlachadh—sith agus deaghghean do dhaoine 'nur cridhe féin; saorsa shiorruidh bho chumhachd nàmhaid anama dhaoine; agus gràdh do-labhairt Dhé air fhoillseachadh agus air a thairgse do'n t-saoghal. Ma bhios na tiodhlacan agus na buadhan so agaibh—agus bithidh maille ri Crìosd—bithidh an neart agus a ghaisge a nochd esan air am foillseachadh annaibh-se; agus ge b'e nì a thachras dhuibhse no dhuinne, bidh aoibhneas na Nollaige agaibh, ge b'e àite am bi sibh.

Thainig seann rann gu mo cuimhne bho thòisich mi air sgrìobhadh na litreach so, agus seach gu bheil e cho freagarrach do neach a tha 'sa' chogadh, is fheàrr dhomh an litir a cho-dhùnadh leis:

Aoram thu, Aobhair mo bhith,
 Siream thu, Chuspair mo bheath';
 Molam do dheanadas math,
 Guidheam do dhìon 'sa' chath.

Leis an sin, ma tha, tha na càirdean ag cur ceud beannachd chugaibh, thà agus na h-eòlaich agus na Gaidheil uile gu léir.

Le mór spéis agus le deagh dhùrachd,

Is mise,

An ainm nan Gaidheal aig an tigh,

AN GAIDHEAL.

FACAL 'SAN DOL SEACHAD.

Is e cogadh neònach ann an iomadh dòigh a tha 'sa' chogadh oillteil so. Chan ann a mhàin le armachd agus le innealan-cogaidh de gach seòrsa tha na naimhdean a' feuchainn ri sgrios is anshocair a thoirt oimh, ged nach do nochd iad fhathast mòran spionnaidh no gaisge ann a bhi deanamh sin. Tha iad a' deanamh an dìchill le facail am beoil ann a bhi milleadh saorsa agus sàmhchar ar n-inntinn le bhi ag craobh-sgaioileadh nan tula-bhreugan. Bi mi ag éisdeachd an dràsda 'sa' rithist ris an Fhrithed as a' Ghearmailt, agus gu h-àraidh riutha-san a tha a' bruidhinn am Beurla á Hamburg, agus ma bhitheas, cha chuala mi riamh 'na mo latha a leithid a bhreugan.

Tha na Gearmailtich ealanta agus gleusda da-riribh ann a bhi fiaradh na frinn, agus an cois sin breugan cho uamhasach agus gun tugadh iad gàire, an duirt iad, air cat. Tha so 'nam beachd-san an dòchas gun truaill iad intinnean, agus gum bris iad misneach, sluagh Bhreatainn, agus intinnean agus misneach sluagh Rìoghachdan eile cuideachd; agus a leigeil faicinn, ma's fhìor, cho ionraic agus cho cneasda agus cho càirdeil 'sa tha iad-san na Gearmailtich—na dearg mhurtairean, mar a tha fhios aig Pòland agus aig Seaco-Slobhàcia, agus aig na h-Iudhaich bhochda, air an cosd. Ach cha dean sin feum; an duirt an seanfhacal, cha sheas a' bhriag ach air a leth-chois. Agus chan 'eil a' chas sin fhein ach crìtheanach agus gu maith breòite. Na dearg mhurtairean agus fuil am bràithrean ag eigheach riutha as gach tom air tìr 'san Roinn Eòrpa, agus as gach tonn air faireg far an duirg dhaibh siapadh gu h-ìosal agus gu falachaidh. Ach is dòcha nach 'eil fhios aca-san air a Fhìrinn a mhàireas gu sìorruidh, "Gun rinn Dia dh'aon fhuil uile chinnich dhaoine, chum iad a ghabhail còmhnuidh air aghaidh na talmann uile, agus shonraich e na h-amannan roimh-òrdùichte, agus crìochan an aite-còmhnuidh; chum gun iarradh iad an Tighearna." Ach chan 'eil lorg aig na Gearmailtich air bràthaireachas de an t-seòrsa so, agus cha robh bho as cuimhne le duine tha beò. Na daoine bochda, feumar mar sin an smachdachadh, agus an droch spiorad so, spiorad a mhurtair, a bhi air a thilgeil a mach le cumhachd Dhé agus le còmhnaidh dhaoine cearta mus bith sith is sonas am measg shluagh is chinneach.

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Bha ministear ainmeil agus ministear foghlumite 'san sgìre so o chionn dà cheud is trì fichead bliadhna, 'se sin Raibeart Kirk.

Bha iarradas, no ùrnuigh ghoirid, a bhiodh aige agus tha i a' co-fhreagairt cho maith ri staid is suidheachadh trugha an t-saoghail an diugh agus gu bheil i cho ùr 'sa bha i an là a sgrìobh e i, 'sa' bhliadhna 1689. Tha mi 'ga cur sìos dreach mar a sgrìobh e i agus mar a tha i ri a faicinn 'san làmh-sgrìobhainn a dh'fhàg e 'na dhéidh.

"A Cheirt-Bhreitheamh an domhain, stiùir cùise dhaoine mòr na Rìoghachda go Frinne Dé a sheasamh, còir agus comhthrom eatorra féin, sith agus sonas do gach aon duine."

Bha Kirk air a mheas 'na sgoilear Gaidhlig cho mòr 'na latha agus gun chuireadh air an lèic aige far am bheil e air a thiodhlacadh an Obar-phuill, na facail Laidionn so: *Linguae Hiberniae lumen*, 'se sin, "Lòchan na teanga Gaidhealach." Ach bha na b' fheàrr na àrd-sgoilearachd aig Raibeart Kirk. Tha an clag a rinn e airson na h-eaglaise againn fhathast, agus innte, còmhla ri ainm fhéin agus a' bhliadhna air na rinneadh i, 1690, tha so sgrìobhte: "Love and Live," 'se sin, gràdhachais agus bi beò. Chuir e an dearbh rud air lèic a mhnatha agus i air a thiodhlacadh ann an cladh Bhoth-chuidir an taic ris an Eaglais.

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Leugh mi an latha roimhe sgeul mu dheidhinn Americanach uasal agus gu dearbh chuir an naidheachd moit orm. Bha an seanachas a bh' ann mu dheidhinn Kesmit Roosevelt, M.C., mac do an duine mhòr sin Theodore Roosevelt a bha o chionn grunnan bhliadhnanach 'na Uachdaran air Stàidean Aonaichte America. Tha, ma tha, a leithid a dh'ùidh aig a' ghaigeach so ann an Rìoghachd Bhreatainn agus nach bu luaithe a thòisich an Cogadh Mòr mu dheireadh na ghabh e an arm Bhreatainn gun fluireach ris an dùthaich aige fhéin a thighinn a steach air taobh Bhreatainn agus a' cheartais; agus choisinn e cliù is ainm dha-fhéin mar shaihghear comasach is gaisgeil.

A nis bho sguir an Cogadh Mòr bha Màidsear Roosevelt a' fuireach còmhla ri a mhàthair anns an t-seann dachaidh 'sna Stàidean Aonaichte. Ach cho luath agus a bhris an Cogadh so a mach 'sa bheil sin a nis an sàs, thubhairt am Màidsear curanta ri a mhàthair gun rachadh e air ball agus gun gabhadh e as ùr an arm Bhreatainn chum is gum biodh làmh aige ann an cur as do aingidheachd Hitler mura b' e gu robh ise car aosda a' fagail leatha fhéin agus i dhà agus ceithir fichead. "Ta, bhalaich," arsa a mhàthair, "cha chum sin thu, bi falbh agus beannachd Dhé leat agus gràdh do mhàthar."

Ghabh e a cheud bhàta a bha a' fagail Niu Iorc. Cha bu luaithe bha e air bord na chaidh luath-seul a chur 'na làimh. Bha an so fios bho a mhàthair, agus so na bha anns an luath-seul: "Deagh shealg. Gràdh."

Tha e a nis 'san Ràiseimide Middlesex ag cathachadh an aghaidh Hitler. Slàn gun till e, agus gun caomhadh Dia a mhathair ri linn a thillidh an deidh gràisg na Gearmailte chur fo chis.

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Tha An Comunn Gaidhealach a h-uile bliadhna aig a' Mhod Mhór a' toirt seachad dhuaisean do na sgoilearan anns na h-Ard Sgoilean air a' Ghaidhealtachd as ealanta air sgriobhadh na Gaidhlig. Tha sinn glé dhuilich a chluinntinn gun chaochail a' chaileag a choisinn an àrd dhuais ann a' Sgoil Mhic-Neacail an Steòrnabhagh, Rodag Dhomhnallach a Suardail. Bha Rodag 'na h-inghinn thlachdmhor agus fo dheagh chliù am measg a companach agus ro ghealltanach anns gach dòigh. Tha sinn ag cur ar comhfhaireachdan dh' ionnsaigh a pàrantan agus an teaghlach, agus nan càirdean uile, 'nam bròn. Gum biodh comhfhurtachd an Ti-as-àirde aca 'nan call agus 'nam feum. Bha i air Biobull a roghnachadh mar dhuais mus do chaochail i. Chaidh am Biobull a chur dh' ionnsaigh a pàrantan le deaghghean agus beannachd a' Chomuinn Ghaidhealaich.

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Tha e coltach gu bheil an damhan-allaidh fhéin 'gar cuideachadh anns a' Chogadh mhór tha an so; agus chan ann a mhàin le bhith toirt misneach dhuinn mar a thug e bho chionn fhad an t-saoghail do'n Bhrusach chòir. Gu dearbh is mi a ghabh an iongnadh an latha roimhe nuair a leugh mi an àiteigin gu robhas ag cumail sgaoth de na damhain-allaidh ann an tighean-ceirde àraidh, agus 'gan deagh bheathachadh chum is gun obraich iad gu dìchiollach ann a bhi deanamh lion. Thatar a' toirt nan lion sin bhuapa mar dh' fhigheas iad iad, agus an deidh an cur cruinn 'na cheirsle bhig thatar 'ga shnìomh 'na snhàthain chaoil ghrinn, agus an snathain so air a chleachdadh ann a bhi roinn agus 'na snhathain-riaghailt ann an gloineachan-amhairc do ar luchd-airm. Tha gloineachan-amhairc ro fheumail do ar seòladairean agus do ar saighdearan, agus tha iarraidh air mòran dhiubh an dràsda, thà air na mìltean dhiubh. Thatar mar sin ag gleidheadh treud dhamhan-allaidh anns na tighean-ceirde far a bheillear a' deanamh nan gloineachan-amhairc. Tha iad

ann an crodhaidh leotha fhéin agus iad air an cumail gu muilt seasgair innte chum is gum figh iad mar a bheirear bhuapa. Gu dearbh is iomadh rud iongantach a th' ann.

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Mar a tha fhios aig a h-uile duine is e Uilleam Wallace gaisgeach is fear-dùthcha cho ainmeil 'sa bha riamh an Alba—duine a thug toigais is misneach do'n rìoghachd nuair a bha i gu maith iosal, duine os cionn gach duine eile a thug mothachadh do'n rìoghachd oirre fhéin mar rìoghachd, agus i gu ìre bhig fo spoig aig na Sasannaich. Is e Wallace a thòisich an obair a chrìochnaich am Brusach ann a bhi toirt saorsa do dh' Alba bho chuing is chumhachd nan Sasannach.

Tha, ma tha, Tùr Cuimhne mór air an duine mhóir agus chliùitich so air gualainn cruic àrd làimh ri achadh Allt a' Bhonnaich, faisg air Struibhlea. Bha an claidheamh mór a bh' aig Wallace—agus tha e cho mór agus nach b'e a h-uile fear calma a tharruing-eadh as a thruill e—air a ghleidheadh ann an céis 'san Tùr. Tha fear an urra ris an Tùr agus a' fuireach ann, agus ann an so bho chionn trì bliadhna thainig ceithreir fhear latha a steach agus aghaidhean-cumhach orra, bhris iad a' chéis agus thug iad leò claidheamh Wallace gun neo-ar-thaig fhir-gleidhidh an Tùr. Cha robh fhios co iad na daoine truagha so, no carson a ghoid iad an claidheamh; ach co-dhiùbhan chan fhacas agus cha chualas iomradh air gus o chionn dà mhios an so nuair a fhuaradh e agus do Dhrochaid Bhotul am measg thruileisean gun fheum.

Tha an claidheamh fùghail so a nis air a chur air ais 'na àite fhéin anns an Tùr, agus tha sinn an dòchas nach cuir burraidhean gun tùr gun toinise dragh air tuilleadh.

Nuair a leugh mi mu dheidhinn gun d' fhuairheadh claidheamh mór Wallace (Ualais) is ann a thàinig e a steach orm ciod e bu choireach gu robhtar déidheil anns gach linn air a bhi gleidheadh claidheamhan iomraiteach mar so, agus gu h-àraidh air a bhi cumail an euchdan air chuimhne. Bha againn fhéin Mac-an-Iuin, claidheamh mór Fhinn nach d' iarr a riamh an dara buille agus nach d' fhag fughal beuma. Bha aig na Gréigeich, Herpé, an claidheamh leis an d' thug Perseus an ceann bharr Medusa Gorgon, claidheamh anns an robh buadhan neo-thalmhaidh agus a bha rud-eigin coltach 'na ghné ri Mac-an-Iuin.

Tha cuimhne agaibh cuideachd air claidheamh Gholiath á Gat agus mar a bha e air a ghleidheadh gu curamach aig an t-sagairt.

So mar a tha e sgrìobhte “Agus thubhairt Dàibhidh ri Ahimelech (an sagart), Agus nach ‘eil an so fo d’ làimh sleagh no claidheamh? oir cha d’ thug mi aon chuid mo chlaidheamh no m’ airm eile leam, a chionn gun robh gnothach an rìgh cabhagach. Agus thubhairt an sagart, Claidheamh Gholiath an Philistich, a mharbh thu ann an gleann Elah, feuch tha e an so paistge ann an eudach air culaibh na h-Ephoid: ma ghabhas tu sin dhuit féin, gabh e; oir chan ‘eil claidheamh sam bith eile ach e an so. Agus thubhairt Dàibhidh, Chan ‘eil a leithid eile ann, thoir dhomh e.”

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Chuir duine saobhair a mhuinntir Ghlaschu suim mhór airgid air leth o chionn trì bliadhna los gun tugte duais mìle not do chuideigin a mhuinntir a’ bhaile sin an ceann a h-uile trì bliadhna. Ma chuala mi ainm an duine chòir so chan ‘eil dad a chuimhne agam air, ach is e mo mhór bheachd gur h-ann a thug e seachad e gun urra. Co-dhiùbha tha an t-suim airgid so gu bhi air a tabhairt do neach-eigin an ceann a h-uile trì bliadhna, agus so a’ cheud uair a bhios e air a thoirt seachad.

Is ann do’n neach a rinn barrachd air duine sam bith eile de mhaith do bhaile Ghlaschu, ann am beachd bhreitheamhan àraid, a bheirear an duais; agus tha an duais eireachdail so cho saor do aon neach agus a tha i do neach eile, co-dhiùbha tha e isosal no uasal, bochd no beartach, fìrionn no boirionn, sean no òg; no co air bith e, no ciod a shuidheachadh. Ach feumaidh duine a bhi air ainmeachadh le Comunn air chor-eigin a tha a’ saothrachadh chum leas a’ bhaile, no chum maith muinntir a’ bhaile; chan fhaod aon duine duine eile ainmeachadh airneo cha ghabhar ris.

An deidh daoine a bhi air an ainmeachadh mar so bheir breitheamhan àraidh an roghainn asda agus is e an neach sin a gheibh am mìle not. Tha còig duine fichead air an ainmeachadh le Comunn no Comunn eile air an trobha so.

Agus is ann air son na rinn iad do mhaith do’n bhaile a bhithas iad air an taghadh, agus faodaidh am maith sin a bhi ann a bhi ag cur am barrachd eireachdais air a’ bhaile, no ann a bhi meudachadh comhfhurtachd a’ bhaile agus a luchd-àiteachaidh, no ann a bhi ag cur às no a lughdachadh ceò is deathach a’ bhaile, no ann a bhi dùsgadh barrachd dàimh is cairdeis eadar gach caochladh sluagh ‘sa’ bhaile, no ann a bhi fosgladh am barrachd dhorsan foghlum is oideachaidh do mhuinntir a’ bhaile, no ann a bhi togail baile Ghlaschu gu inbh is urram na’s àirde na bha aige roimhe.

Bha dùil nach toireadh an luchd-breith an raghainn am follais gu toiseach na Dùbhlachd, ach tha e coltach nach robh mòran duilcheadas aca ann a bhi deanamh suas an intinn o’n thug iad seachad an duais aig deireadh na Dàmhair. Thug iad i do Mhorair Probhaist a’ bhaile, do Phràdrùig Dollan. Fhuair esan mar sin air a’ cheud uair a tha i air a toirt seachad Duais Naoimh Mungo mar a tha i air a sloinneadh. Agus tha e an deagh airidh oirre, oir rinn e mòran airson Ghlaschu ann an iomadh dòigh, ach gu seachd sonraichte ann a bhi toirt àite agus inbh do’n bhaile ann an sùilean na rìoghachd agus eadhon an t-saoghail gu léir. Is geal as airidh e air an onair agus air an duais.

* * *

Tha *Catriona Dhonn* ag cur ceist oirnn. Tha i ag ràdh gun leugh no gun cuala i uaireigin ciall an ainm “America” ach gun deach e glan as a cuimhne. Tha i ag ràdh gum bi a’ moladh *A’ Ghaidheil* nan innseadh e dhi ciod e ciall an fhacail, no cia as a thainig e an toiseach.

Tha cuimhne aig ar bana-charaid gur e Columbus a lorg a mach an tìr mhór so air tùs. Dh’ fhàg e an Spàinn le trì soithichean seòlaidh agus e air ti faighinn do na h-Innsean le seòladh an cridhe na h-àird-an-iar. An deidh mòran annraith cuain bhuail e tìr agus bha làn dùil aige gur e cuid de na h-Innsean a bh’ ann. Sin mar a thugadh na h-Innsean a siar mar ainm air an àite. Nuair a thill Columbus agus a sgiobaidhean air ais do’n Spàinn bha fear ‘sna sgiobaidhean aige a bha làn éuid ris seach nach e-fhein a bha air ceann an taisdeal-cuain gus am faigheadh e cliù an tìr ùr a lorg, agus thòisich e ag ràdh gur e na breugan a bha anns na h-uile facal a bha Columbus ag aithris—nach do lorg e tìr an sud idir, nach do chum e air adhart fada gu leòr; ach gu rachadh esan air ais le sgioba ceart agus gum faigheadh e tìr gun teagamh sam bith. Rinn e sin an ath bhliadhna agus ràinig e an tìr siar ceart gu leòr, agus thug e ainm fhéin oirre gus am biodh e cinnteach gun deanadh e chùis air Columbus, agus gum biodh cliù an tìr a thoirt a mach aige. Chaidh a chreidsinn aig an àm.

B’e ainm an duine thruaigh so Amerigo Vespucci, agus mar sin lean America, no America, ris an tìr riamh o sin.

Tha e air aithris gun dh’ aidich Vespucci air leabaidh a bhàis gur h-ann le ceilg is eud a rinn e so, agus gur e Columbus a lorg a mach an tìr an toiseach ceart gu leòr.

Anns na deagh làithean a dh' fhalbh bha dithis bhodach còir ag coiseachd as a' Ghearasdan do'n Chorpach air Di-haoine na Ceist air an Ordugh Shamhraidh. Is ann am mìos na h-Iuchair a bh' ann, agus bha an dùthaich uile fo bhlàth is fo mhaise. Bha iad ag coiseachd gu maith dian agus eagail orra gum biodh iad fadalach airson na seirbhis; ach mar a bha iad a dol troimh na h-achaidhean seachad aig Inbhir Lòchaidh stadadh fear aca an dràsda 'sa rithist agus e ag òl a steach fàileadh cùraidh na machrach agus theireadh e ri chompanach, "Iain, nach air leth taitneach boltradh nan dìthean?" Bha e a' stad agus ag radh so gu maith tric, agus am fear eile an iomagaimh gum biodh iad fadalach airson na ceist, agus smaoinich e gum b' fhearr dha stad a chur air a charaid agus a chur 'na chuimhne far an robh iad a' dol. An sin thubhairt e ris: "Ah Sheumais, nach cianail talmhaidh an t-sròn a th' ort." Cha deach stad air ceum Sheumais tuilleadh gus na ràinig iad a' Chorpach.

* * *

Tha ionndrainn nach beag air nach 'eil Gaidhlig air a craobh-sgaioleadh air an Fhrithedh an dràsda. Rinn an Cogadh sin còmhla ri iomadh rud eile; ach tha dùil nach fhada gus an cluinn sinn caint bhinn bhiasad ar màthar air an adhar a rithist. Chan fhada gun teagamh ma's urrainn luchd-riaghlaidh gnothaichean a' B.B.C. an Alba sin a dheanamh, ach chan 'eil a chùis uile gu léir 'nan làmhnan-san an dràsda, ach far am bheil riaghladh mòran gnothaichean eile an dràsda a bhuineas do dh' Alba, ann an Lunnainn. Cha thuig iad sin cur is feum nan Gaidheal agus na Gaidhealtachd. Is maith a tha fhios aig na Gaidheil air an sin a thaobh gnothaichean ris am bheil am beòshlaint an crochadh.

Bha ceist air a cur an Tigh nan Cumantan an là roimhe a' faighneachd carson nach robh a' Ghaidhlig a rithist air an Radio—gu robh an luchd-airm Gaidhealach ag gearrain gu mòr seach nach robh iad a' faotainn ceol is naidheachdan Gaidhealach 'nan cànan fhéin. Bha a' cheist air a cur le Mgr. Woodburn, Fear Pàrlamaid airson Chlachmannann is Taobh-sear Shruibhlea. Agus càit an robh na Fìr Phàrlamaid a tha air son na Gaidhealtachd? Càite gu dearbh?

Nan cuireadh na Gaidheil anns gach àite, eadhon na Gaidheil anns am bheil dad a sheagh, Cairt Phostail dh' ionnsaigh an Fhìr Phàrlamaid aca fhéin, a theagamh gun tugadh sin dad a

mhothachadh dhaibh agus gun gabhadh iad ealla ris a' chùis so.

* * *

Chunna mi an àiteigin airneo dh' innseadh dhomh gum faod na saighdearan agus na seòladairean sgrìobhadh dhachaidh ann an Gaidhlig, agus mar an ceudna gum faodar sgrìobhadh chuca ann an Gaidhlig air ais. Tha sinn an dòchas gun deanar so. Tha fhios gum bi sùgh ann an litir a gheibhear an Gaidhlig anns na claisean-cogaidh no air druim a chuain, agus gum bi blas oirre nach biodh air leth-dusan a gheibhte am Beurla.

Mar a tha fhios agaibh thatar a' sgrùdadh litrichean an luchd-airm los nach bi dad unnta a bhiodh 'na bhuannachd do'n namhaid nam faigheadh e grèim air. Tha luchd-brath aige-san an iomadh àite agus an iomadh cruth, agus mar sin feumar a bhi faiciollach ann a bhi labhairt mu dheidhinn gnothaichean an airm. Ach chan e naidheachdan mar sin a bhios a dhìth oirnn aig an tigh, gheibh sinn na bhios feumail dhuibh air dhoigh eile, ach naidheachdan air ar seòladairean agus air ar saighdearan fhéin—cìod e mar a tha iad, agus an cur-seachad a th' aca, agus nithean mar sin a bhuineas dhaibh-fhéin gu pearsanta.

Agus tha fhios nach e naidheachdan móra an t-saoghail a bhios iad-san ag iarraidh nuair a sgrìobhas sinne chuca bho'n tigh; chan e ach mar a tha na càirdean agus an luchd-eòlais, agus dé an obair a tha dol air adhart 'nam measg, agus dé an cur-seachad agus an fhearas-chuideachd ris am bi iad ris an dubh-dhorchadas; agus dé mar a tha an spréidh ag gearhrachadh, agus dé mar a tha aghaidh nan cnoc agus lagann a ghlinne ag coimhead. Bheir e plathadh air an cridhe nuair a leughas iad mu'n bhuail a bha mu'n ghealaich 's i os cionn gualainn Shuainbheal an oidhche roimhe, dìreach mar a bha i an oidhche roimh an rotach mhór a dh' fhalbh leis na curracagan air meadhan an fhoghair a chaidh.

Tha mi ag radh riut nam faigheadh tu litir Ghaidhlig le naidheachdan de an t-seòrsa sin agus tu thairis 'sna claisean-cogaidh, no fad as air druim a' chuain, no eadhon ann an aon de bhailean-puirt Shasainn, gun dannsadh tu 'na do chridhe le aoibhneas. Fiach gu sgrìobh sibh an Gaidhlig chun nan gilleal eireachdail a tha ri aghaidh cruadail—is geal as airidh air iad.

AM FEAR-DEASACHAIDH.

So agaibh òran ùr a rinn mo charaid Aonghas MacDhonnachaidh, òran cho blasda is cho grinn agus a rinneadh o chionn nach 'eil fhios cuin. Is iomadh òran maith agus ionghantach a rinn Aonghas ach tha mi meallta ma rinn esan no fear eile 'na ar latha gin anns am bheil anail is spiorad

na bàrdachd agus grinneas cainnt a' bhàird na's motha agus na's fheàrr na anns an fhear so. 'Se ealaidh ghaoil a th' ann cuideachd, agus nam b' aithne dhuibhse leannan Aonghais cha ghabhadh sibh idir ionghnadh ged chuir i gu seinn 's gu sùgradh e, mar a rinn i.—AM F.D.

MO CHUACHAG.

*Rìgh! nach mi bha'n dràsda fo sgàil nam meangan,
Taobh nan uchdan àrda ri gàir na mara,
Far am bi'dh a' mhàldag is àgh nan ainnir,
Le ceòl binn na h-àiridh a-tàladh m'anaim.*

Tha mi so 'nam thruaghan aig cas-ruith an fhuarain,
Far nach toir mo chuachag céum a-nuas am bealach.
Tha caoil bhras is cuantan; tha raoin ghlas le stuadhan,
Cur mo chéil' air fuadach, fada bhuam-sa thairis.

Rìgh! nach mi, etc.

Bha mo shòlas dàna fhad 'sa bha thu làmh rium;
Ach on dh'fhàg thu'n t-àite, tha e fàsail, falamh.
Cha tig tonn thar sàile, no crios-neoil an àrdaibh,
Nach toir thusa, ghràdh-ghil, ùrail blàth 'nam shealladh.

Rìgh! nach mi, etc.

Oir bha h-aighe gluasad ri fad-as nam fuar-bheann;
Seirm a cridhe duanadh ri dos-fhuaim na mara :
Cùineas nèimh 'ga suaineadh, eòl nam béus 'ga guanadh;
Aill a gné, le suairceas, fàs gach uair mar fhalluinn.

Rìgh! nach mi, etc.

'S truagh nach robh mo threoir a-meas ceòl nan gallan,
Far an d'fhuair mi eòlas air nigh'n òg nam meall-shuil,
Nuair a bhiodh a h-òran a-cure eoin an crannaibh,
Is a buadhan òirdhearc a-tigh'n beò gun earail.

Rìgh! nach mi, etc.

Is tu loinn mo bhruadair, tùs mo ghaoil 's mo bhuairidh,
Cuspair naomh mo smuainte mun tig uairean cadail;
Sgéal is léir mo shuaimhneis, miadh nan àgh as uaisle—
Rùn mo chléibh ni luaidh ort ré mo chuairt air thalamh.

FIONNA.

*Rìgh! that we were always in woodland shadows,
Where the rills are falling to crooning waters
So to list her warbling like bardic zephyrs,
And the crags recalling the gleeful echoes.*

I am sad and lonely by the well-brook mourning,
Where, in dream-ways golden, oft we sought each other;
Wide estranging ocean, moor and headland soaring,
Now align your sojourn and my thoughts together.

Rìgh! that, etc.

Free with joy we rové in that myrtle gloaming:
Since you've gone from home-folk, all is cold and fallow.
Lilied wave in-rolling, poise of cloud enrobing,
Mind me of my own love, queenly throned and hallow.

Rìgh! that, etc.

In her pensive moments, flight of fancy hovered
'Twixt the brooding snow-tops and the droning billows,
Ward of Heaven's holding, light of Virtue glowed her—
Grace she aureoled from its noblest chalice.

Rìgh! that, etc.

Fain at e'en I'd linger, lost in maze and wonder,
When, in accents tender from melodic rapture,
Vision, fair and slender as the hazel bending,
Trilled love runes that rendered vale and song-bird captive.

Rìgh! that, etc.

She my vision blazoned—wile of Love awakened:
Sacred flame of wareness in my hour of prayer;
Rays of Hope regaling—fane of Bliss the rarest—
In my veins unfaded, live unchanged forever.

Rìgh! nach mi bha'n dràsda fo sgàil nam meangan,

Faisg air taobh Chaolacuinn ri gairn mara,
Far am bi'dh a' mhàldag is àgh nan ainneir,
Le ceòl binn na h-àiridh a-tàladh m'anaim.

Rìgh! nach mi bha'n dràsda fo sgàil nam meangan.

Rìgh! that we were always in woodland shadows,
Where the rills are falling to crooning waters—
So to list her warbling like bardic zephyrs,
And the crags recalling the gleeful echoes.
Rìgh! that we were always in woodland shadows.

THE KILT.

The War Office is striving again to abolish the kilt for active service. This is no new move. It was tried at the beginning of the Great War, but Scottish sentiment and past record and experience were too much for the stiff and one-grooved minds at the War Office then. During the Great War the kilt more than ever proved its fitness and suitability to trench and mechanised warfare. We remember during the severe winter of 1916 in the trenches in France how in some Highland Battalions khaki trousers were once exchanged for kilts, thinking that they were warmer and more suited to the severe conditions of cold and mud than prevailing. But the kilt had to be restored within a few days owing to the large number of men going sick through colds and other illness. If the kilt is given up for active service it will soon fall out of use altogether in Highland Regiments. When the kilt is gone as a battle dress then much of the freedom of movement, and inspiration and even love of Highland Regiments are gone. But this is not to happen without a struggle, and all true and loyal Scotsmen, and imaginative Englishmen are glad that the leading press of the country are against this sinister move, and also that meetings of protest are held throughout Scotland.

Colonel Norman MacLeod, presiding at a meeting in Glasgow specially called to discuss the ban, put the case for the kilt so well and truly that we have pleasure in quoting his speech.

"We must appeal to His Majesty in person, if necessary," said Colonel MacLeod.

"Scotsmen," he said, "must realise that if the kilt is once abolished for active service it will disappear for ever. At the conclusion of the war, as in the past, there will be a strong demand for economy, and it would be hard to resist the plea that if the kilt is to be regarded as a ceremonial dress only, its retention would not be justified.

"Exactly the same thing happened to the red tunic and feather bonnet, which were abolished during the last war and have never since been re-issued,

"UNSYMPATHETIC ENGLISH."

"We must, therefore, insist that the kilt be neither withdrawn nor abolished until the whole question has been examined by a select committee largely composed of Scotsmen, as it is one which directly affects Scotland.

"We have no confidence in a War Office committee, probably largely composed of English officers unsympathetic towards the kilt, and who in the past have proved to be wrong. We should also like to know if those serving in the Highland regiments agree with the findings of the committee. In any event, the abolishing of the kilt from the Army is too important a matter to be left to the decision of a small War Office Committee.

"At the beginning of the last war the War Office decided to do away with the kilt. They were defeated in this largely by the opposition of the Highland societies, and the war proved that the societies were right. Once again the War Office has decided, for practically the same reasons as were stated in 1914, to abolish the kilt. Once again it is up to the Highland Societies and Scotsmen to have that decision reversed.

"The ordinary Englishman cannot understand the sentimentalism and clannishness of the Scot, and is apt to sneer at it. But it is that sentimental love of the tartan and clannish spirit which have largely made the Highland regiments the dour fighters they are and for which they are renowned."

REASONS NOT PROVED.

Dealing with reasons indicated for the abolition of the kilt—that it is unhealthy, troublesome in wet weather, unsuited for gas warfare, and unsuited for mechanised units—Colonel MacLeod claimed that none of the reasons had been proved.

Actually there was no better garb, he commented, for trench warfare, and to-day kilted regiments had been issued, as a protection against gas, with a garment that could be worn under the kilt and long hose-tops which could be pulled well up the thigh.

With that and the kilt on top they were, in his opinion, as well protected as, if not better protected than, men in trousers.

There had been another reason adduced, that of difficulties of supply. "But," commented Colonel MacLeod, "they can get as many kilts as they want if they pay for them. That argument does not hold good."

The meeting agreed to the formation of a committee to whom would be entrusted the organisation of the fight against the ban.

COMFORTS FOR HIS MAJESTY'S FORCES.

On the recommendation of the Advisory Committee of An Comunn, a Central Committee has been formed in Glasgow, to organise the work of providing comforts for Soldiers, Sailors, and Airmen, keeping specially in view the claims of our own Highland fellow countrymen.

The ordinary operations of An Comunn Branches will doubtless be for the most part suspended during the war, but members are strongly recommended to keep in touch with each other, and to meet whenever possible, so that when hostilities cease, they may be ready at once to resume their usual activities. In the meantime it is suggested that they should form work parties for the making of such things as socks, scarves, and mittens, and hold occasional entertainments to provide funds for such work. It may be possible, if the Appeal which is being made to members of An Comunn receives generous response, to entertain applications from Branches for financial help to supplement the proceeds of their own local efforts. In addition to the comforts already mentioned, gifts of Cigarettes, Chocolate, Scented Soap, Safety Razor Blades, would, we understand, be specially welcomed.

If there should be a Branch of the Red Cross in your district, you should get in touch with the Secretary who would probably welcome assistance in the rolling of Bandages, etc., and in the collecting of Sphagnum Moss. In any case, if you can arrange for the gathering of the Moss, which is sure to be in great demand the General Secretary will be glad to let you know what to do with it.

Branches may prefer to send their contributions of gifts direct to the local Battalions in which they are specially interested, but the Central Committee in Glasgow will be glad to receive and distribute such contributions, and, in doing so, give effect to the special wishes of

the senders if such were indicated. This would prevent overlapping, and secure perhaps, a fairer distribution.

An Comunn Gaidhealach is a great National organisation which, with its large membership, will naturally be expected to take its share in this important work, and to display in a practical fashion, its interest in the comfort and well-being of the men on war service. As is but natural the interests of our own Highland fellow-countrymen, though not our exclusive aim, will be our primary concern. But in this matter regional distinctions cannot be too sharply drawn, as all who are imperilling their lives for our freedom and safety have a claim upon us to which we should gratefully and generously respond.

* * *

The Central Committee recently formed in Glasgow, on the recommendation of the Advisory Committee, has held two meetings. An Entertainments Committee and a Work-Party Committee have been formed, and these have been very active. The first effort in aid of funds was held in the Highlanders' Institute on 27th October, and the Executive of the Institute very generously gave the Hall rent-free. The Entertainments Committee provided the artistes and under the Chairmanship of Mrs. J. M. Bannerman, Convener, a large audience were treated to a very fine Concert. The result, as will be seen from our Donations List on another page, yielded over £9. The Central Committee has expressed their appreciation to the members of the Executive of the Highlanders' Institute for their very helpful and generous contribution.

The Work-Party Committee, of which Mrs. Bannerman is also Convener, has held several Meetings and have already distributed wool for knitting to the members. It has been arranged that the Work-Party will meet weekly in the Highlanders' Institute and a cordial invitation is extended to Highland ladies interested in this work, and it is hoped to add largely to the number already engaged in the work.

A Circular letter has been sent to all Branches of An Comunn. The Circular contains many suggestions on how Branches could help the Committee, and already several replies have been received intimating that the Branches will co-operate wholeheartedly with the Central Committee. Members of the Northern Propaganda Sub-Committee are also engaged in this work, and are keeping in touch with the Branches in their own area. It is also hoped

that the Secretary may be able to visit many of the Branches in the Southern Area, and in this way help to stimulate interest in the work of the Committee.

A Circular letter has also been issued to Feachdan of Comunn na h-Oigridh. Suggested work for members is detailed in the Circular, and also very helpful instruction as to the gathering and preparing of Sphagnum Moss. Girl members are offered material for knitting and sewing, and it is encouraging to record that orders have already been received for material.

SECRETARY'S NOTES.

Successful meetings have been held by our Branches at Dundee, Largs, Ayr, Tobermory, Bowmore, and Aberdeen. The Gaelic Classes formed in Largs and Ayr have been splendidly supported and both these Branches look forward to a successful session. The activities of Highland Associations in Glasgow and Edinburgh were seriously curtailed at the outbreak of war, but, we are pleased to report, that the majority of these Associations are now making efforts to carry out their winter programme.

* * *

A Meeting of the Northern Propaganda Subcommittee was held recently, and the large attendance of members was proof of their interest in the movement. Representatives from the Banches of Tain and Glenurquhart informed the meeting of their wholehearted co-operation in the work of the Central Committee. Since the Committee met reports have been received from the Branches in the East Sutherland Area to the effect that they also will support the efforts of An Comunn to provide comforts for the men on service.

* * *

Miss Margaret MacDonald has been conducting singing Classes in the Lochbroom area for the past five weeks. Junior Classes were held at Achiltibuie, Alltan Dubh, Strathcaniard, Leckmelm, Ardendrean, and Logie. Senior Music Classes have had to be suspended, but it is hoped that work of this nature will be continued in many of the Schools.

* * *

The Greeting Cards in Celtic Design and to which reference has already been made in the magazine are now on sale and may be had from the office, price, 4d. and 2d. each, plus postage.

AN OLD-TIME DINNER Or "Tis Sixty Years Since."

It is really rather more than sixty years since—it was in 1875 that a distinguished and widely honoured Gael was entertained to a Complimentary Dinner in Glasgow. The Toast List on that occasion, in addition to the loyal and patriotic toasts contained no fewer than fifteen others. Each of these would doubtless be coupled with the name of someone present who would be expected to reply. We have thus the somewhat formidable total of more than thirty speeches. We may charitably assume that some of these would be short. On the other hand many of them would certainly be long for among the speakers there were not a few ministers as well as the redoubtable Professor Blackie on whom no one would dare venture to impose a time limit. On a very moderate computation the speeches would represent four solid hours of post-prandial oratory. The Gaelic old word, "Chan fhiach cuirm gun a còmhradh," was given a very literal interpretation by the rulers of this feast. If the dinner was as generously catered for on the gastronomic as on the oratorical side the digestive powers, mental and physical, of these old time diners must have been severely taxed. If glasses were "charged" for every toast with the white wine of the country the consumption of that beverage, without suggesting any excessive indulgence, must have been on an heroic scale.

So far as one can gather from the report, the serious business of eating and drinking, and speech-making, was not once interrupted by anything so frivolous as the singing of a Gaelic song. Indeed there is no indication that there was a word of Gaelic spoken or sung from beginning to end of the proceedings, although Gaelic was probably the native speech of the majority of those present. As a rule we do rather better than that now. We usually have at least one Gaelic speech at our public dinners and more than one Gaelic song. No company in our day, gathered for social intercourse, would suffer such a spate of oratory as these ancients had to endure. It might be quite possible to get the thirty odd orators but before the end the audience would probably be found to consist only of those whose speeches were yet to come.

Mur faigh fear d'a dhùthaich, 's math leis a bhi m'a coinneamh—If a man can't get to his country, its good to be in sight of it.

SIMPLE EXERCISES IN CELTIC ART.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

II.—THE FOUR-SQUARE KNOT.

FIG. 1.



FIG. 2.



FIG. 3.



FIG. 4.



FIG. 5.



FIG. 6.

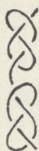


FIG. 7.

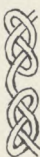
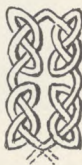


FIG. 8.



FIG. 9.



Sketch four squares set diagonally in a group as shown in Figure 1. Round off the external corners as in Figure 2. Release the lines which remain within the group to form "escapes," Figure 3. Double the lines to form cords, plaits, or strands, interlacing over and under as shown in Figure 4. The knot is now complete, with two "escapes" ready to tie up with similar knots to produce running or panel patterns. Figure 5 shows the knot unit blocked out to develop into the pattern

indicated in two stages by figures 6 and 7; an arrangement suitable for a border. Figures 8 and 9 illustrate the method whereby two vertical series of knots may be linked together by the "escape" cords to form a panel. Such a panel is capable of being extended as shown, by the dotted lines. The student is advised to practise this work by freehand rather than by ruling—the latter is apt to produce mechanical effects which are at variance with the spirit of Celtic Art.

A LAST FAREWELL TO THE MOUNTAINS.

I saw Ben Dórain yesterday,
With her corries loved and known,
With the far-flung glens around me,
And the mountains once mine own,
O glorious sight, surpassing,
To have wandered those slopes forlorn,
When the sun, in splendour, was rising,
And the deer rejoiced in the morn.

How stately the herd in their bearing,
As they proudly roved around;
While the graceful hind at the mountain spring,
With her spotted fawn, was found!
The roe-buck and the roe did frolic,
The black-cock and the red did play—
Sweet the sound of their soft wild music,
In the early dawn of the day.

And, gladly, mid dews of the morning,
I hunted through passes high,
The precipice rocky ascending,
Returning when darkness was nigh.
The clear stream and the fresh breeze
By the peak of yon mountain grand—
Lofty sources of life were these,
And strength for the heart and the hand.

Yestermorn, on that hillside,
What sorrow surged in my thought !
For those who were once the Mountain's pride
By their sheilings I vainly sought.
Ah ! little I dreamed that my native glen
Could ever such changes see—
With nothing but sheep in the place of its men—
O traitorous world to me !

As I gazed around on each scene so lone
I could not but be downcast ;
For the woods and the heather too were gone
With the men of that distant past.
There is not a stag on yon mountain proud,
Nor a pheasant nor grouse nor deer ;
And those that were left of that joyful crowd—
They have vanished afar with fear.

My farewell then to the mountains,
With their forests beyond compare ;
To the water-cress green and the fountains
With their draughts, pure, kingly, and rare.
Ye wondrous heights of the heather,
Ye moors where the wild winds dwell :
My countless blessings forever,
From this place of my last farewell.

Translated from the Gaelic of Duncan MacIntyre by R. MacGregor Fraser, Acadia University, Wolfville,
Nova Scotia, Canada.

LITIR COMMONN NA H-OIGRIDH.

A Chlanna,—Is dòcha gun d' fhuair na Cinn-Feachd a' chuairt-litir a sgrìobh mi 'gur n-ionnsaigh troimh Rùnaire a' Chomuinn. Ma fhuair, tha fhios nach ruith ach leum leis na caileagan gu bhi am bad obair-làimh air choireigin a ni fuasgladh do ar saighdearan. Agus sibh-se, bhalach, a chum 's nach smuainich sibh gu bheil mise 'g iarraidh rud oirbh nach deanainn mi fhein, innseam dhuibh gun do thòisich mi air a' Mhòinteach Liath a thional agus a ghlanadh an lobhta an tighe so. Rinn mi là slàn dheth air an obair an diugh fhéin o'n a bha dile-bhàit' againn o mhoch gu dubh. Chan i droch obair a th' ann na's mò, tha coltas cho snog air a' mhòintich, agus na daithean cho grinn, 'nuair a tha i glan réidh anns a' phoca.

Ged a tha'n t-sid a nis briste, chan ion duinn a bhi gearan. Is i an tul-fhìrinn, nach fhaca mi trì miosan an ceann a chéile cho grinn ri trì miosan an Fhoghair so, riamh o'n a thàinig mi do'n dùthaich so. Cuideachadh le obair fearainn a bha mi, agus ni bu cheutaiche chan

iarrainn na leithid a thide. 'S iomadh uair a thubhairt mi rium fhein, is math a bhi beò air a' Ghaidhealtachd, mo thruaighe muinntir nam bailtean mora !

A réir coltais, chan 'eil Domhnall nan Cleas buileach air chall oirnn fhathast. Is math leam e bhi agam ri innseadh dhuibh gun d' fhuair Domhnall dreuchd fo làimh Ceannard an Fhoghlaim, Inbhir Nis, mar Fhear-teagasg lùth-chleasan an Sgoil Mhóir Phort-Righeadh agus iomadh sgoil eile 'san Eilean Sgitheanach, co-dhiùbh gu ceann an Oig-mhios so tighinn. Ged a bhios sibh-se, clann nam Feachd a tha fad-sgapte feadh na Gaidhealtachd, ag ionndrainn leasan an Dhomhnaill gu goirt, tha mar so seòrsa de ghréim againn air fhathast, agus ciod am fios, an uair a chrìochnaicheas am blàr oillteil so, nach fhaod sinn dòchas a chumail gum faic sinn Domhnall ag cur nan car dheth air iomadh raon-sgoile 'na fhear-teagaisg againn fhéin mar a bhà. Faodaidh sibh a bhi cinnteach gun dean sinn ar dìchioll gu sin a thoirt gu buil. Gu ma luath thig an là sin !

BRATACH COMUNN NA H-OIGRIDH.



Tha sinn fo chomain Fear-deasachaidh an leabhrain so gun tug e ath-thoirt a mach air an dealbh so a chl sibh—dealbh Bratach Comunn na h-Oigridh, a thionnsgain agus a dh' oibrich Feachd Phort-Righeadh. Choisinn a' bratach so duais a' cho-fharpais a chumadh a bho'n-uiridh airson na brataich as fèarr a shamhlaidheadh rùintean Comunn na h-Oigridh, agus nach math a fhuarsadh. Is ann á ceann aon de na balaich thàinig an tionnsgnadh air an do rinn na caileagan an obair ionmholta so, agus creidibh mise, is ann aig a' Mhgn. Nic Ille Mhaoil, ban-teagasg obair-làimh am Port-Righeadh, a tha an taing-san.

Nach éibhinn an rud na breugan—rud nach 'eil aig duine 'nuair a rugar e, ach a dh' ionnsaicheas e mar a dh' fhàsas e suas am bliadhnaichean. Tha bàta beag agam, agus aig deireadh an Fhoghair chuir mi stigh 'san tigh-bhàta e, agus bha mi air a dath as ùr beag air bheag. Eadar mo thigh 's an tigh-bàta tha balach beag crosda, còig bliadhna dh' aois a' fuireach. Là dhomh dol sìos a chur crìch air an obair, sud an garrach aig a' bhàta 'ga chluich fhein agus surd air ag cur aoil air

a' "pheint." "Droch fhàs ort," arsa mise, "de'n gnothuch a th' agad an so?" Nam bu ghille bu shine e, is deimhin gum biodh leisgeul aige, ach is e a fhreagair mo laochan as a thomad-taimh, "Ciamar a bhiodh fios agam gun robh thusa tighinn aig an àm so?"

Aig àm sgrìobhaidh, tha Hitler a' bagradh briseadh a steach air an dùthaich bhig chalma sin, an Olaind, agus ruith thairis oirre, los gum faigh e bunait airson na cabhlaich-adhair aige, as am faod e ionnsaighean a thoirt air Breatunn. B' olc an airidh e, nam faigheadh na h-Olaindich an sopadh 's an riasladh aig làmhnan an spuilledair sin. Chan 'eil sluagh air an talamh as duineile, treibhdhìriche na na h-Olaindich, agus a bhàrr air a sin, tha iad air ainmeachadh mar na daoine as glaine 'nam pearsa a th' ann. Thatar a ràdh gun do ràinig coigreach baile beag 'san Olaind, là a bh' ann, a bha salach bho cheann gu sàil. Fhuair na mnathan greim air is theann iad air a ghlanadh. Ach leis cho math 's a rinn iad sin, dh' fhag iad an truaghan rag marbh air a' chabhhsair!

Na di-chuimhnichibh an co-fharpais air a' mhìos so. SEORAS GALLDA.

OGANAICH MA CHUIR THU CUL RIUM.

Tha sinn a' toirt seachad an so aon de na fuinn as a' chomhchruinneachadh sin de fhuinn nach robh riamh roimhe an clòdh agus a choisinn a' cheud duais fa chomhair Mod na bliadhna so. Is i a' Bhean-uasal Catriona Dhughlasach an Cille Mhuire 'san Eilean Sgitheanach a choisinn an duais; agus tha am fonn air a thoirt sìos mar a bha e air a sheinn leis a' Mhnaoi-uasail Anna Dhughlasach a' Bhaltois 'san Eilean Sgitheanach.—AM F.D.

GLEUS F.

Gleusadh.

{ r : d | r . f : - | l₁ : s₁ | l₁ : l₁ }

Ogan - aich ma chuir thu cùl rium

{ r : m | fe . r : - | m : l | s . m : - }

Ogan - aich cha mhi do leannain.

Seist.

{ r : d | r . f : - | l₁ : s₁ | l₁ : l₁ }

Hu o hó is mi fo mhlighan

{ r : m | fe . r : - | m : l | s . m : - }

Ogan - aich cha mhi do leannain

{ r : d | r . f : - | l₁ : s₁ | l₁ : l₁ }

Hu o hó is mi fo mhlighan.

{ l₁ : l₁ | l₁ : d | t₁ . r : - | l₁ : t₁ d }

1. Ogan - aich an t-sùbbhail eutrom

{ r : r . m | fe : r | m : l | s . m : - }

Dh'aithnichteann fhéin do cheum 'sa ghleannan.

Seist.

Hu o hó is mi fo mhlighan,
Oganaich cha mhi do leannan,
Hu o hó is mi fo mhlighan.

2. Bròg bhileach is fuaigheal dlùth oirr'
Dheanainn air an trìuchd do leanail.
Hu o hó, 7ce.

3. Oganaich ma tha thu réiteach
Shaoil leam nach bu bhreug do ghealladh.
Hu o hó, 7ce.

4. Shaoil leam nach bu ghealladh breugach
Thug thu 'n dé dhomh aig a' chladach.
Hu o hó, 7ce.

5. Shaoil leam gum bu ghealladh cinnteach
Bha thu sgriobhadh gu do leannain.
Hu o hó, 7ce.

6. Oganaich chaidh seachad shuas ud
Tha mise suarach ma t'fhanoid.
Hu o hó, 7ce.

TRI RAINN IS AMHRAN.

Banaltrum nam bàrd mo rùn-sa,
'S a cuid stiùraidh domhain gu leòir,
Dh'ionnsaich mi le meud mo ghràidh dhi
C'as a thàinig och, ochòin.

Their mi gur fèarr na gach naomh i
Chum gràdh an t-saoghail chur fo chois;
Bho'n dh'iarr mi gràdh 's a dh'iùlt i gràdh dhomh,
Thigeadh am bàs, is beag mo thoirt.

Chrath i 'ceann, is fhuair mi eòlas
Air màthair-uig' a' bhròin 's nan deur,
Thug i cùl rium, 's dh'fhàg i glic mi,
'S cha b'e'n gliocas eutrom e.

CEANGAL.

A bhean lurach ro-chaomh, ad' chaoineadh dh'ionn-
saicheadh mi,
'S tu thug dhomh bhith naomh 's an gaol air
uirigh 'sa chill,
Sheall thu dhomh aobhar gach glaoidh a bhuidhn-
eadh o chridh—
'S nach cuir thu mi saoghalta saobh beò sunndach
a risd?

G. C. HAY.

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GLENURQUHART BRANCH OF AN COMUNN GAIDHEALACH.

REPORT ON ACTIVITIES SINCE OUTBREAK OF WAR.

On the last Wednesday of August, the choir began practising in preparation for the National Mod, but before the next practice war was declared, and all routine schemes had to be abandoned.

After consulting the President, I called a meeting of the Branch, and we decided to hold a Sale of Work and hand over the proceeds to the Red Cross. With only a fortnight's preparation, the sale was very successful, realising the sum of £46.

As the war did not become so drastic as we expected, I decided to risk a ceilidh. The ceilidh was very successful, and a silver collection yielded the sum of £8, which was also devoted to Red Cross work.

Through the medium of members of the Senior and Junior Gaelic Choirs, I was able to forward a cheque, value £10 4s, to the *Daily Record* Office for "Jock's Box," and since then another sum of £2 is available for the same cause.

The Branch Meeting decided to hold a ceilidh on 24th November, and forward proceeds to the Central Fund of the parent body of An Comunn; it was also decided to give every consideration to the circular issued by the General Secretary of An Comunn. It was pointed out that the circular came rather late in the day as all lady members of the Branch had associated themselves with local Red Cross workers immediately war broke out, and were busily engaged knitting, etc. However, immediately work on hand was completed, Red Cross work on behalf of An Comunn would be undertaken.

THOS. S. G. MACLEAN,
Hon. Secretary.

GAELIC BROADCASTS.

We are pleased to know that Gaelic is to be reintroduced into the B.B.C. programme as from Thursday, 30th November. This will be welcomed, and will give much pleasure not only to our folk at home, and Gaelic listeners throughout the country, but to our serving Forces at their various depots. We are grateful to the B.B.C. and to all who interested themselves in the reintroducing of these Gaelic programmes.

Half-an-hour each week has been allocated to Gaelic, which will be given every Thursday evening, at 5.30 to 6, on the old Scottish National wavelength (261.1 metres). This half-hour will include a five minutes' weekly News Review, in addition to the usual concerts, celidhs, and features.

There will also be a Gaelic Service on the second Sunday of each month. This will take place at the same hour, 5.30 to 6 p.m., and will be broadcast from the Studio.

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Leabhar XXXV.]

Am Faoilleach, 1940.

[Earrann 4

COGADH MOR NA SAORSA.

'Se saorsa cuspair cho luachmhor 'sa bhuineas do mhac-an-duine. Tha an t-saorsa coltach ris a' ghràdh nach urrainn uisgeachan lìonmhor a mhùchadh agus nach bàth na tuitlean. Nan tugadh duine uile mhaoin a thighe air son saorsa, a cheart cho maith ri air son gràidh, dheanadh daoine tàire air gu tur. 'Se saorsa aon de na neamhaidean glòrmhor a phlanntaich an Cruithnear ann an cridhe mac-an-duine.

Ge b'e buadh no beannachd eile a tha aig duine mur 'eil saorsa aige cha bhi e riarachite, agus cha mhò a bhios sith no fois aig a spiorad agus am faigh e saorsa. Air cho ìosal is 'gan tuit an duine, agus air cho bochd is cho truagh 'gam bi e, mur 'eil a shaorsa aige, tha ni-eigin 'na chridhe is 'na inntinn a tha ag radh ris e strì is oidheirp a dheanamh chum a shaorsa chosnadh.

Tha cinnich is rioghachdan air an aon dòigh. Seasaidh iad ri cruadal agus ri àmhghar, fuilingidh iad am bàs gu toileach a roghainn air gun cailleadh iad an saorsa mar cinneach is mar rioghachd. Agus chan 'eil sin 'na ionghnadh; 'se nì eagalach agus staid dhlìdhil a tha ann a bhi an staid na daorsa. Am bheil duine ach 'na thràill fhad 'sa tha e gun a shaorsa a bhi aige, agus tha cinneach no rioghachd air an aon dòigh.

* * *

Cogaidhean is aimhreitean cho sgriosail agus cho fuilteach 'sa bha riamh air an t-saoghal is ann tre aon cinneach a bhi an dùil gun tugadh iad an daorsa cinneach no cinnich eile. Gheibh sinn so gu maith cumanta bho thùs eachdraidh—'se sin, aon sluagh troimh uabhar

no troimh dhroch mhéin eile an dùil gun toir iad cinneach eile fo dhaorsa dhaibh fhéin. Mórán de chogaidhean sgriosail an t-seann saoghail is ann a' seasamh air son an saorsa a bha an dara taobh; mar bu trice bha taobh an uabhair a' feuchainn ris an taobh eile a shlugadh suas agus an cur an daorsa dhaibhsan. Dh'fhaodadh tu ràdh gur h-ann air son na saorsa bha na cogaidhean so air an cur. Nan robh iomadh sluagh is cinneach a nuas troimh na linntean riarachite le an saorsa a chall agus a bhi an daorsa aig cinnich eile bhiodh iad air strìochdadh dhaibh gun chath gun chogadh. 'Se cogadh na saorsa dh'fhaodaichte ràdh ri iomadh cogadh. Tha sinn a' faicinn so gu maith soilleir fa chomhair ar sùla an dràsda. Nan robh rioghachdan beaga na h-Eòrpa air strìochdadh gu bog balbh do Hitler is do na Gearmailtich cha robh an cogadh mór 'sam bheil sinn a sàs air éirigh. Gu dearbh is e so ceart aobhar is fìor ainm a' chogaidh so—Cogadh Mór na Saorsa. Tha an cogadh a dh' aon aobhar chum an saorsa thabhairt agus a ghlèidheadh do rioghachdan na h-Eòrpa—do Sheac-slobhàcia agus do Phòland agus do Ostrìa agus do Fhinland agus do na rioghachdan eile mar an ceudna.

A nis, chan 'eil cinneach eile fo'n ghrein a bha meas saorsa na bu luachmhoire na bha na Gaidheil; chan 'eil agus cha robh sluagh eile air thalamh a sheas na bu dilleise agus na bu treuna air taobh na saorsa na clann nan Gaidheal. Gheibh sinn iad an tùs an eachdraidh an sàs ann an cogadh mór saorsa an aghaidh na Ròmanach, agus iadsan dìreach cleas Hitler an dùil an shlugadh suas agus an cur fo dhaorsa. Tha cuimhne agam gun sgrìobh Tacitus, an t-ùghdar Ròmanach, mu dheidhinn cogadh na

saorsa aig na Gaidheil an tùs an eachdraidh agus iad fo an Cheannard chalma agus chluìteach sin, Calgach. Thachair so 'sa' bhliadhna 84, A.D.

Tha Tacitus ag innse dhuinn am brosnachadh catha a thug Calgach d'a shaighdairean roimh bhàr mór Monadh Ghraupius; agus gu leigeil fhaicinn dhuibh suidheachadh is spiorad nan Gaidheil 'san latha ud, agus cho luachmhor 'sa bha an saorsa aca dìreach mar a tha i an diugh, is fheàrr dhomh cuibhrionn de earail chatha Calgaich a thoirt dhuibh. So i.

"Nuair a smaoineas mi air na h-aobharan a dhùisg sinn gu éirigh chun a' chogaidh so, nuair a bheachdaicheas mi air mar a tha sinn air ar comh-éigineachadh gus ar treubhantas a nochdadh, tha làn dùil agam gun coisinn an dòchas a tha 'gar na n-aonadh uile dhuinn gach nì tha mór agus cluìteach. O'n latha an diugh tha mi ag ainmeachadh saorsa Bhreatainn. Is sinne daoine nach do chrom a riamh ann an daorsa. Seachad air a' bhad so chan 'eil tìr far am faigh saorsa fasgadh. Tha a' mhuir fhéin dùinte roimhinn agus an cabhlach Ròmanach timchioll ar cladaichean. Is e an claidheamh a tharruing air sgàth na saorsa fìr ghlòir nan gaisgeach, agus anns an t-suidheachadh 'sam bheil sinne, thilgeadh an gealtair fhéin an truail air falbh.

Cha b' ionghnadh idir ged chuireadh ar luchd-dùthcha am muinghin annainn anns na blàir a chaidh a chur mar thà—blàir anns an robh buaidh air ais agus air adhart, taobh air thaobh—no ged dh' amhaireadh iad oirnn mar an cobhair deireannach. Is aithne dhaibh gur sinn na mic as uaisle th' aig Breatainn, a' fuireach 's na ceàrnaidhean a tha am fìor cheann na tìre, ann an dearbh thearmann na saorsa. Chan fhaca sinn eadhon le ar sùilean an fearann brònach sin anns na rinn tràillealachd clann nan daoine thruailleadh. Bha sinn a' tighinn beò ann an saorsa agus cha deach ar sùilean riamh a thruailleadh le bhì ag amharc air daorsa shuarach.

Buinidh fìor oisean na talmhainn dhuinn; air ar dìon le ar suidheachadh, ghléidh sinn ar n-onair agus còraichean ar daoine gus an latha an diugh gu tearainte. Ach chan 'eil sinn na's fhaide sàbhailte 'nar n-ionad iomallach; tha ar n-uaignidheachd air a deanamh follaiseach; tha ar naimhdean a' dòrtadh air ar muin; agus mar a tha nithean gun fhios daonnan air am meudachadh tha iad a' smaoineachadh gu bheil creach gun chrìoch romhpa.

Ach is e so crìoch àite còmhnuidh dhaoine, agus air cùlaibh so chan 'eil a mhàin ach creagan agus tonnan nuallach.

Tha na Ròmanaich ann an teis-meadhon ar dùthcha. Cha riaraich ùmhlaich an uabhar. Ge b'e dé leigear leò cha shàsaich sin am fearg. Fhad 'sa tha dad idir ri fhaotainn 'san tìr bithidh cogadh ann. Nuair nach fhaighear an còrr ann sìridh iad an fhainge airson ulaidh fhlaichte. Ma tha na cinnich saobhir tha ciocras na Ròmanach na nàmhaid dhaibh; ma tha iad bochd tha àrdan nan Ròmanach 'na cheannas thairis orra. Spùinn iad an àird an ear agus an àird an iar ach chan 'eil an spùinneadair sàsaichte. Is e na Ròmanaich, tre ghné neònach an nàidur, an t-aon phobull a tha toirt ionnsaigh leis an t-aon dealas air beartas agus air bochdainn chinneach.

A bhì spùineadh, ag éigineachadh, agus a' murt, sin a' chainnt bhòsdail a th' aca air ealaidhean cùisean sìobhalta. Nuair a nì iad fàsach de'n t-saoghal canaidh iad sìth ris."

* * *

Bha mar sin an t-saorsa luachmhor aig na Gaidheil 'san latha ud; ach tha i mòran na's luachmhoire aca an diugh. Tha mar gum b' eadh an t-saorsa air son an do chog Calgach air fàs na's motha agus na's saobhire. Tha i a nis a' filladh a steach innte fhéin mòran a bharrachd air na bha i 'san latha ud—ged bha i mór agus mùimeach an sùilean a' ghinealaich ud agus an sùilean nan ginealaichean eile a nuas troimh na linntean. Tha saorsa an diugh ag ciallachadh do na Gaidheil—agus bhà o chionn iomadh linn—saorsa spioraid agus saorsa intinn, saorsa cainnt agus saorsa creidimh, cho maith ri saorsa collainn agus cead a bhì beò 'nan dòigh fhéin. So an cuspair oirdhearc air sgàth am bheil iad ri cath is ri cogadh an aghaidh Hitler is luchd deanamh na daorsa. Is maith as aithne do na Gaidheil a nì bha an Abstol Pol ag ciallachadh agus e a' sgriobhadh dh' ionnsaigh buidheann dhiubh fhéin nuair a thubhairt e: Uime sin seasaihbh gu daingean anns an t-saorsa leis an do rinn Crìosd saor sinn.

Tha iad a nis às gach cùil is céal, às gach gleann is eilean, a' seasamh anns an t-saorsa so, agus ag cogadh air muir agus air tìr an aghaidh clann na daorsa mar a tha na Gearmailtich agus na tha an cleamhnas riu. Tuigidh na Gearmailtich air a cheann thall, tha fhios aca air mar thà, gur e gillean an fhéilidh, mar a thuir Calgach, na mic as uaisle—agus as treuna—a tha aig Breatainn. Agus gu bheil làmh nach beag aca-san ann a bhì tionndadh an rud a bha dùil aige-san, 'na uabhar is 'na amaideachd, a bhiodh 'na chogadh daorsa gu bhì 'na Chogadh Mór na Saorsa. Buaidh is beannachd orra.

FACAL 'SAN DOL SEACHAD.

Tha *An Gaidheal* ag guidhe Bliadhna Mhaith Ur dhuibh-se uile tha cur fàilte air, agus a' toirt di-beatha dha, ge b'e àite am bheil sibh— aig an tigh no air Gaidhachd, 's na bailtean-móra no air dùthaich, ann an Sasainn no thairis. Tha sibh lìomhor agus sgapte feadh an t-saoghail, ach chan 'eil gin aigaibh ge b'e àite am bheil sibh nach blàthaich bhur cridhe ri soraidh Bliadhn' Uir ann an cainnt bhlasda bhur màthar. So aigaibh i, ma tha: Bliadhna Mhaith Ur dhùibh, agus mòran dhiubh.

Tha sinn gu sonraichte ag cur soraidh na Bliadhn' Uire dh' ionnsaigh ar saighdearan ri àm cogaidh; tha iad-san an iomadh àite agus an cacchladh suidheachaidh. Gu robh iad làidir 'san Tighearna agus ann an neart a chumhachd-san. Agus is firinn e gu bheil sinne agus na Gaidheil uile ag guidhe beannachd na Bliadhn' Uire do ar seòladairean an gàbhadh cuain agus am measg innealan sgrios cogaidh air fairge. Gu robh dìon is gleidheadh fear riaghlaidh a' chuain orra uile.

Spiorad Naomh biodh air an stiùir,
Seòlaidh e an iùl a bhios ceart,
'S leir dha gach long phort fo'n ghréin,
Tilgeamaid sinn féin fo 'bheachd.

* * *

Tha gu h-àraidh na h-Eileanan gu maith iomaganach an dràsda agus a' chuid as mò de na gillean aca air muir, eadar luingeas-chogaidh agus luingeas-mharsantais agus bhàtaichean sgrìobaidh mhéinean-sgrìos. Chailleadh mar tha grunn de na gillean calma eireachdail so. Chaidh dà fhear dheug á Leodhas a mhàin as an rathad anns an Rawalpindi. Tha dà fhichead de bhalaich an Resèrbh a mhuinntir Leodhais ann an sgiobadh aon de na luingeas mhóra a tha dìon na rioghachd an dràsda. Agus tha iad às na h-eileanan eile sgapte feadh bàtaichean agus luingeas na rioghachd a réir sin. Là a chath is maith na Gaidheil. Tha fhios aca-san gum bheilear 'gan cuimhneachadh 'san ionad as fheàrr moch is annoch aig an dachaidh.

A Thrianaid mhóir nan buadh 's nan gràs,
D'ar bràithrean bi ad sgiath 's gach càs,
Bho nàmh, bho chreig, bho theine 's ian,
Gach àird g' an seòl iad dean an dìon,

An sin éiridh dhuit, o mhuir is tìr,
Ard laoidhean-molaidh ait gu sìor.

* * *

Thachair dhomh a bhi an Dun-éideann air gnothach cléire mus do thòisich an cogadh, agus nuair a bha mo gnothach ullamh cò thachair orm air an t-sràid ach caraid òg bharr

na dùthcha nach robh idir cho eòlach 'sa' bhaile-mhór sin riumsa. "Am faca tu?" arsa mise, agus sinn a' bruidhinn air ionghnaidhean a' bhaile, "Cuimhneachan a' Chogaidh Mhóir shuas aig a' Chaisteal." "Chan fhaca," arsa an gille, agus bu dheagh chaoimh leam fhaicinn." "An robh thu riamh 'sa' Chaisteal?" thuirt mi ris. "Cha robh" arsa esan. "Ma tha, is fheàrr dhuit tighinn còmhla riumsa agus seallaidh mi dhuit nì no dhà 'sa' Chaisteal air am bu chòir dhuit fios a bhi agad."

Dh' fhalbh sinn agus an uair a ràinig sinn shuas nochd mi dha Cuimhneachan a' Chogaidh Mhóir; agus gu dearbh chan 'eil turas a chi mi e nach cuir e iongnadh as ùr orm, agus bha mo charaid coltach rium fhéin, dhruidh an sealladh air a leithid a dhòigh air agus nach robh facal aige.

Nuair a bha sinn làn riarachtaidh an sud thuirt mi ris: Am bheil fhios agad ciod a th' ann "Urram na h-Alba?" "Urram na h-Alba" arsa esan, "chan 'eil gu dearbh." "Lean mise agus chi thu e ma tha," thuirt mi ris. Thug mi a steach e do Sheòmar nan Seud 'sa' Chaisteal agus ann an sin bha Crùn na h-Alba agus Slat Shuaicheantais na rioghachd agus Claidheamh na Stàta, agus iad air an dìon ann an céis mhóir de ghàdan iarainn. "Sin a nis agad," thuirt mi ris, "Urram na h-Alba." Theab nach fhaighinn air falbh e, agus maise a' chrùin agus nan neamhnaidean a bha ann fhéin agus anns an t-slaith-shuaicheantais agus 'sa' chlaidheamh air seòrsa de dhruidheachd a chur air. Theab nach fhaighinn air falbh e agus e ann an tiom-tàisean ag coimhead glòir is maise Urraim na h-Alba.

"Is iomadh cruadal dh' fhuiling maithean is flaithean na h-Alba," arsa mise, "is iomadh cunnart is gàbhadh troimh an deach iad chum is gun gleidheadh iad na Seudan so sàbhailte. Bha rìgh is luchd-riaghlaidh Shasainn daonnan dèidheil air grèim fhaighinn orra, ach bha na h-Albannaich 'gan dìon cho èuramach agus 'gam meas cho mùirneach agus gun tug iad Urram na h-Alba mar ainm orra; agus mur b'e treubhantas bean ministeir," arsa mise, "cha robh thusa no mise ag amharc orra an dràsda;" agus an uair sin dh' innis mi dha an t-seann eachdraidh so:

Ri linn Chrombail tighinn a dh' Alba bha dùil aige gum faigheadh e greim air Urraim na h-Alba agus e air tì an t-òr a th' anna a leaghadh agus cuineadh a dheanamh dheth, mar a rinn e air crùn Shasainn. Ach nuair a ràinig e Dun-éideann cha robh lorg air Seudan na Rìoghachd —an Regalia, no Seudan a' Chrùin, mar a theirte riutha. Bha maithean na h-Alba air an tabhairt gu Caisteal Dhun Oitir an Cinn

Càrdainn, agus an caisteal sin air a mheas na bu làidire na caisteal eile an Alba, agus bha iad ann an sin an gléidhteanas agus fo churam fear-geidhidh a' Chaisteil, Còirneal Ogilbhi.

Cha bu luaithe a chuala Crombail sgeul air far an robh Urram na h-Alba air an dìon na chuir e Sinealair Monk le réiseimeid shaighdearan a dh' aon ghnathach a ghlaicadh Caisteal Dhun Oitir, agus a chum gréim fhaotainn air Seudan Crùin na h-Alba. Ged bha an caisteal air a dhaingeachadh gu maith daingean, an ceann beagan sheachdainean thòisich iomagain air cuid de mhàithean na riochachd a thaobh a' chrùin agus na seudan eile.

A nis bha bean Chòirneal Ogilbhi a' fuireach còmhla ris anns a chaisteal, agus is e bana-charaid dhi a bh' ann am bean Mhinisteir sgìre Chinn-eubh, a bhean-uasal Grainger 's an ath sgìre do Dhun Oitir. Chaidh, ma tha, bean a' Mhinisteir far an robh Sineilair Monk agus dh' iarr i cead air, cothrom a dhol a choinhead air a bana-charaid a stigh 'sa' chaisteal, agus rud eile gum biodh i 'na chomain nan leigeadh e leatha saic lìn a bha i a' sniomh a thoirt a mach leatha chum is gun cuireadh i gu feum e airson a bana-charaid, bean a' Chòirneil. Rinn an ceannard Monk so agus nuair a thill a' bhean-uasal Grainger, i-fhein agus an t-searbhant a bha còmhla rithe, bha na saic lìn aca. Thug i taing dha airson a choibhneis, is iise rinn sin; ach is beag a bha dh' fhios aige gu robh Urram na h-Alba aice 'sna saic lìn agus fo sgòd a cleòca. Nuair a ràinig i dhachaidh dh' innis i do'n Mhinisteir mar a bha, agus thiodhlaic esan an Crùn agus an t-Slat Shuaicheantais 'san Eaglais fo lùc air beulaibh na cùbaid, agus an Claidheamh fo an talaimh ann an suidheachan-cùil na h-Eaglaise. Bha iad fo an talamh mar sin agus gun fhios aig duine beò càit an robh iad ach aig an triuir—aig a' Mhinisteir agus a' bhean agus bean a' Chòirneil—gus na dh' fhàg Crombail agus a chuid shaighdearan Alba. Sin agad a nis mar a chaidh Urram na h-Alba a shàbhaladh ri linn Chrombail. "Gu dearbh tha mi fada 'nur comain airson mo thoirt an so agus airson na h-eachdraidh," arsa mo charaid, "ach carson air an aon saoghal nach do dh' innis iad so dhuinn anns an sgòil; 'se bu choltaiche na iomadaich rud tioram gun bhrìgh gun fheum mu dhùthchannan eile a dh' innis iad dhuinn?" "Co-dhiubh tha fhios agad a nis air," thuirt mi ris, "agus feuch gun innis thu do mhuinntir eile e; is fhiach an sgeul a h-aithris."

* * *

An car a bhios 's an t-seana mhaide is duilich a thoirt as. Sin mar a tha na Gearmailtich.

Cluinnidh tu daoine ag radh gur h-e luchd-riaghlaidh na Gearmailte a tha ag cur an t-sluaigh air seachran. Ma's iad, is fhada bho thoisich iad air an droch obair, agus is fhada tha na Gearmailtich ann a bhi tuigsinn an amaideachd. Ach is ann a tha e coltach gu bheil "an sluagh mar an sagart." Bha mi ag cuimhneachadh an là roimhe gu bheil Iulius Céasar ag innse anns an leabhar ainmeil sin "De Bello Gallico" rud a rinn Deachdaire Gearmailteach air fhéin ann an Gaul. Tha e ag radh gun rinn an Gearmailteach so—fear Ariovistus, agus mac samhail Hitler—iomraich às a' Ghearmailt thairis air an abhainn Rhine do Ghaul le sia fichead mìle (120,000) Gearmailteach agus nach bu luaithe a bha iad 'san tìr na thòisich iad a toirt tàire agus a deanamh fòir-èiginn air na Gaidheil, nàisinn na dùthcha. Thairg Céasar dha trì uairean gun deanadh e cumhachan ceartais is réite ris. Ach thilg Ariovistus an tosgair Ròmanach a chuir Céasar far an robh e ann an iarunn; agus an deidh do Chéasar còmhhdail a shuidheachadh riutha an dùil gun tugadh e gu dad a chéill na Gearmailtich, is ann a thug iad ionnsaigh le foill air na Ròmanaich aig a chòmhdail.

Gu dearbh tha cainnt is bòilich Ariovistuis ri Céasar glé choltach ri cainnt is bòilich Hitler an diugh. "Thainig esan" tha e ag radh, "thairis air an Rhine chan ann a chionn gu robh iarraidh aige air, ach a chionn gun tug na Gaidheil cuireadh dha a thighinn ann" "Agus mu dheidhinn mòr shluagh Gearmailteach a thoirt do Ghaul rinn esan sin chan ann a chum cron do na Gaidheil ach a chum maith a shluaigh fhéin" "Se còir cogaidh, gu riaghal iadsan a thug buaidh a' mhuinntir sin air an d' thug iad buaidh mar a thogras iad fein" "Seasadh Céasar blàr latha sam bith, agus gheibh e a mach nach gabh e deanamh buaidh a thoirt air na Gearmailtich, agus chl e cho ealanta an cath 'sa tha iad a bharrachd air daoine sam bith eile, agus an nì a nì iad le an gaisge."

Cha do dh' éisd Céasar ris a chòrr ach bhuail e iad agus chuir e an tur ruaig orra agus theich iad, na tharr beò as dhiubh, do'n Ghearmailt le eagal ann beatha.

* * *

"Chan 'eil ni sam bith nuadh fo'n ghrein," an duirt an Searmonaiche. Tha cuimhne agam nuair a bha mi a' bruidhinn 'san dol seachad an so ann am mìos Octòbar gun dubhairt mi gun robhtar a' deanamh an dràsda rud nach do rinneadh riamh roimhe ri àm cogaidh, 'se sin cuid de na bailtean-mòra fhalamhachadh de'n

chloinn. Bha mi a' smaoineachadh aig an ám air an dùthaich so fhéin agus air dùthchannan eile 's na linntean deireannach so. Ach chuimhnich mi an deidh làimhe gu robh an dearbh nì a dol air adhart 'san t-seann aimsir an t-èachdraidh. Suas ri còig ceud bliadhna roimh theachd Chrìosd thainig Xerxes rìgh Phersia le armailt do-àireamh agus le cabhlach cogaidh na mìle long nall do'n Eòrpa, agus e an deidh a chuid eile de'n t-saoghal a chuir fo chis, ann an làn dhùil gun deanadh e an dearbh chleas air an Roinn Eòrpa. Ach cha d' fhuair e sin leis. Chuir a' Ghréig tilleadh air, agus i a' seasamh airson saorsa agus ceartas mar a tha sinn-fhein agus an Fhraing a' seasamh an diugh an aghaidh Hitler.

Tha Plutarch, an sgrìobhaiche mór agus ainmeil, agus e a' sgrìobhadh 'sa' cheud linn, ag innse dhuinn gun dh' fhalamhaich muinntir baile na h-Aithne a' chlann agus seann daoine às a' bhaile do dh' àite sàbhailte mus tigeadh na Persianaich orra, dìreach mar a rinn sinn fhéin ann dràsda á Dun-eideann agus á Glaschu agus às àitean eile. So mar a tha Plutarch fhéin 'ga chur: "Thug a chuid bu mhotha de mhuinntir na h-Aithne air falbh leò as a' bhaile am pàrantan agus am mnathan agus an clann dh' ionnsaigh Troesen. Ghabh muinntir Throesen riutha le fìor dheaghghèan, agus dh' aontaich iad eatorra fhéin gum biodh am bith-beò air cosdaib a' bhaile, gum pàigheadh iad dhaibh dà obol an urra 'san latha, agus gum biodh cead aig a' chloinn measan a thional an àite sam bith a thogradh iad; agus gum biodh maighstirean-sgoile air am pàigheadh gun an ionnsachadh."

Tha Plutarch ag ràdh cuideachd gu robh e a toirt fàsghadh air cridheachan agus deur air sùilean a bhi faicinn seann daoine agus clann 'gun cur air bord agus iad ag gul 'sa' caoidh mar a bhathas 'gan aiseag a null do eilean Shalamis. Ach is e nì bu dòrainnich uile, tha e ag ràdh, gu robh fìor sheann daoine ann nach fhàgadh am baile idir, agus gum b' fheudar falbh as an aonais. Bha na coin fhéin, tha e ag ràdh, a ruith feadh a bhaile agus a donnaich mar gum bithheadh iad ag iarraidh tighinn còmhla ri am maighstirean; bha e eadhon air aithris, tha e ag ràdh, gun leum cù a bh' aig Xanthippus athair Pericles do'n mhuir an deidh a' bhàta agus gun shàmh e fad an t-siubhalh gun an deach e air tìr air an eilean, agus nach bu luaithe a chaidh e air tìr na thuit e fuar marbh ann an sin, agus gur h-ann uaithe so a fhuair an t-àite an t-ainm a th' air, Uaigh a' Mhadaidh. Cha ruig sinne mar sin a leas a smaoineachadh gur ann oirn fhéin a mhàin a ràinig a chreach.

Tha a' Bhean-usal Ryan aig Drochaid Ruaidh ag caoidh a bràthar an Còirneal Domhnallach Fear Bhlair Odhair. 'Se fìor Ghaidheal agus saighdear comasach agus deagh fhear-dhùthcha a bha 'sa' chòirneal. Bha ùidh air leth aige ann an iomain agus ann an seann chluichean agus chleachdaidhean eile nan Gaidheal. Bha e-fhein 'na òige cho deas leis a chaman ri fear 'na latha.

Bhà agus thà a' Bhean-usal Ryan 'na taic agus 'na cuideachadh do'n Ghaidhlig agus do obair a' Chomuinn Ghaidhealaich, agus tha comh-fhulangas againn rithe an dràsda agus i ag caoidh a bràthar. Is e ar guidhe 'ga taobh gum biodh beannachd is comhfhurtachd an Tighearna 'ga neartachadh.

* * *

Bha mi a' bruidhinn ann am mìos an Dàmhair mu dheidhinn Urras Nàiseanta na h-Alba, agus gum bu chòir dhaibh sealbh a ghabhail air cuid de na seann thogalaichean a tha an Leodhas—air aon de na muilnean a bha aon uair cho chumanta agus cho feumail feadh an eilein, agus air fear de na bothan a chleachd a bhi 'na àirigh aig an t-sluagh an ám an t-samhraidh.

Tha sinn toilichte fhaicinn gu bheil iad a nis a' bruidhinn air so a dheanamh. Tha sinn an dòchas gum gabh iad os làimh both as fhiach both a ràdh ris, fear 'sam bheil tigh-a-bhainne ceangailte ris, no fear a tha 'na dhà bhoth ceangailte ri cheile.

* * *

Mar tha fhios aig an t-saoghal bha e air innse gum biodh naidheachd air a craobh-sgaolaidh air an adhar ann an Gaidhlig às a' Ghearmailt air feasgar Di-dòmhnaich 10mh là na Dùbhlachd. Dh' éisd mi ris agus leth dhùil agam gum faodadh sgeul a bhi air a thabhairt air cuid de na gillean Gaidhealach a chaidh a chall 'san Rawalpindi agus am bàtaichean eile. Ach bha mi air mo mhealladh, cha b'e a leithid a nì a bha air aire nan Gearmailteach ach sgdal gun bhrìgh gun fheum mar a tha iad a toirt seachad 'sa' Bheurla Shasannaich. 'Sann 'sa' Ghaidhlig Eireannaich a bha am fear a bh' ànn a labhairt agus tha e coltach gu bheil e gu bhi bruidhinn innte h-uile feasgar Di-dòmhnaich. Gu dearbh is e briseadh Sàbaid a bhi ag éisdeachd ris.

Is ann gu sonraichte airson nan Eireannach a tha e labhairt, agus ma bhithas e mar a bha e air an fheasgar ud gu dearbh cha ruig a leas moit a bhi air airson a chainnt. Bha mòran aige ri ràdh ag càineadh Bhreatainn. Còrdaich sin ri beagan de na h-Eireannaich ach is ann ri fìor bheagan, agus tha sinn fada mealta ma

chòrdas e ri Gaidheil na h-Eireann. Bha pailteas aige ri ràdh cuideachd mu dheidhinn cràbhaidh is creidimh, agus mu dheidhinn na saorsa tha aig an Eaglais Chaitlicheil 'sa' Ghearmailt agus an Seaco-slobhàcia agus am Pòland, ach tha sinn meallta ma tha aon Eireannach ann, no duine eile a thuigeas Gaidhlig, a chreideas aon fhacal de na thubhairt e. Is maith tha fhios a chaochlaidh aig cinn na h-Eaglais Chaitlicheil agus cinn gach Eaglais eile 's na dùthchannan ud, seadh agus feadh an t-saoghail gu léir. Iad-san, agus iad air an creideamh Caitliceach agus an creideamh Catharra a shaltairt fo an casan. Nach d'thug luchd riaghlaidh na Gearmailte thair agus toibheum do'n Ainm Naomh leis an do ghairmeadh sinn. Is iongantach gu dearbh ma tha gin a thuigeas Gaidhlig an Eirinn no an àite eile cho faoin agus gun toir iad an creideas as lugha dha, an duine truagh.

Chleachd Gearmailtich a bhi gu maith ionnsaichte ann an eòlas air an t-seann Ghaidhlig agus bhà agus thà sgoilearan móra Gaidhlig 'sa' Ghearmailt, agus mar sin tha sinn an dòchas gur h-e Gearmailteach a bha labhairt, ach ma's e bha e greis a' fuireach an Eirinn. Bha car Eireannach 'san teangaidh aige ach bha e cheart cho breugach 'sa b' urrainn Gearmailteach a bhith agus fòghnaidh sin.

* * *

Bha mi a' bruidhinn 'san dol seachad air mios na Sultuine mu dheidhinn na Còmhdaile móire bha an California deireadh an t-samhraidh airson Ath-armachadh Modhannail. Tha, ma tha, daoine glise agus daoine do an aithne mar a tha sìth agus fìor shoirbheachadh mhic an duine air a thogail air stéidh spioradail is mhodhannail ag cumail so fa chomhair sluagh an t-saoghail. Tha so air a dheanamh 'san rìoghachd againn fhéin an Alba mar a tha e an àiteachan eile; agus tha Gairm shonraichte chum na crìche so air a cur a mach—chum is gun tionndaidh daoine 'san àm charraideach so gus an cridheachan a leagail air nìthan spioradail, agus mar sin gum bi stiùradh Dhé air an t-saoghal. Còmhla ri muinntir eile chuir luchd-riaghlaidh nam bailtean feadh na dùthcha an làmh ris a' Ghairm so—aon agus seachd fichead Probhaist, agus Morair Probhaistean Alba gu léir air an ceann. Cha robh a' Ghaidhealtachd air deireadh air càch. Chuir Probhaist Inbhir-nis is Steòrnabhagh is an Obain an làmh ris, agus mar an ceudna Probhaist a' Ghearasdain is Thobair-mhoire, Cheann Loch-gilb, Inbhir-aora, Challastraid, Chinn-a-ghiùbhsaich, Inbhir Pheofharain, Chrombaigh agus Dhornaich, agus feadhainn eile. Cha do chleachd a' Ghaidhealtachd a bhi air

dheireadh ann an gnothaichean spioradail agus tha fhios nach bi iad an dràsda ann, ri àm còmhthais is cogaidh.

* * *

Tha leabhraichean cràbhaidh ann an Gaidhlig 'gan clodh-bhualadh an dràsda air son ar seòladairean agus ar saighdearan. Tha Comhairle air a suidheachadh de mhinistearan á Eaglais na h-Alba agus as an Eaglais Shaoir chum so a chur air adhart. Tha gnothaichean na Comhairle an urra ris an Ollamh Ruairidh MacLeoid an Dun-éideann, agus tha na leabhraichean air an deasachadh leis an Ollamh Domhnall MacGilleathain an Collaist na h-Eaglaise Saoire an Dun-éideann agus leis an Urramach Calum MacLeoid, ministear Sgìre Bhoth-chuidir. Tha na leabhraichean ann am meudachd a thoilleas gu furasda 'sa' phòcaid, agus tha dùil gum bi a' cheud fhear aig ar luchd-airm Gaidhealach air a' Bhliadhna Uir. Tha iad air an toirt seachad an asgaidh. Bha leabhraichean mar so air an cur dh' ionnsaigh ar luchd-airm 'sa' Chogadh Mhór mu dheireadh; agus tha iad gu sonraichte chum leas is neart spioradail is modhannail nan Gaidheal 's an arm agus anns an néibhi. Bidh feadhainn dhe'n bh' air an cur a mach a roimhe air an ath chlodh-bhualadh—chan 'eil na's freagarraiche na iad air son an aobhair ri am faotainn. Agus is e a' cheud fhear a chuirear a mach "Teagasg nan Athraichean," searmoinean agus nòtaichean cudthromach le athraichean na h-eaglaise; agus is e an ath fhear "Mil nan Dàn," comh-chruinneachadh de laoidhean agus de dhàin spioradail.

Tha cuimhne agam air cho mùirneach 'sa bha cuid de na leabhraichean so againn 'nar cainnt fhein agus sinn 's na claisean-cogaidh 'sa' Chogadh Mhór mu dheireadh, agus tha fhios gum bi iad an aon nì an trobha so.

AM FEAR-DEASACHAIDH.

We sincerely regret that since going to press our esteemed and capable Treasurer, **Mr. Robert MacFarlane**, has suddenly passed away. He had attended a Rugby game at Old Anniesland on Saturday, 23rd, and took ill on his way home, and died two hours later. His passing is a great loss to An Comunn Gaidhealach, and a personal sorrow to all who knew him and worked with him. The funeral service at Bearsden on Tuesday, 26th, was attended by the President, the Secretary, and several others of the Executive and members.

We hope to have a full appreciation of Mr. MacFarlane's worth and work for An Comunn in the February *An Gaidheal*.

SIMPLE EXERCISES IN CELTIC ART.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

III.—THE SEVEN-SQUARE KNOT.

FIG. 1.

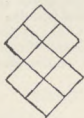


FIG. 2.



FIG. 3.



FIG. 4.



FIG. 5.

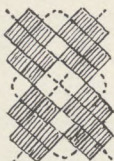


FIG. 6.

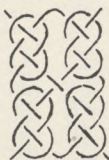


FIG. 7.



In this example it will be observed that the group of squares forms a *symmetrical* figure, differing in this respect from the two former examples. Related to this difference is the fact that the three-square and the four-square knots are formed by a single cord, while this example is really tying together of two distinct cords. The result is that four "escape" ends are found in this form of knot instead of two as in the previous types.

As before, set out a block of seven squares as shown in Figure 1. Round off the external corners (Figure 2) and release the lines which remain within the figure as in Figure 3 to form "escape" cords. The completed knot is seen in Figure 4. The possibilities of grouping these knots to produce a border or panel design are shown by Figures 5, 6, and 7. Residents near Glasgow may be interested to know that this type of ornament is displayed on the ancient Arthurlie Cross, at Barrhead, near Paisley.

THE HISTORY OF CELTIC ART.

By AUGUSTA LAMONT, M.A., B.Sc.

This is an excellent survey of Celtic Art from the La Tene period to the present day. "An endeavour is made to present a condensed account of the development of Celtic Art from the centuries immediately preceding our era down to modern times. Phases of progress and change, of decline and resurgence, can be traced during this long period, and these fluctuations can only be understood if we correlate them with the history of the people who practised this Art."

Any one who reads and studies this well informed brochure will have a sound knowledge of the development and vicissitudes of Celtic Art as well as an enlightened outline of the general movements and migrations of

the Celtic race. Miss Lamont shows intimate acquaintance with her subject, not only from the historical point of view but as one who knows and practises this decorative Art. No better companion could be had in following and practising the series of "Exercises in Celtic Art" which we are now presenting to our readers.

The booklet is beautifully illustrated, and the illustrations alone are a safe guide to the essentials of Celtic Art in its development and changes. It embodies two lectures given to the Scottish Anthropological and Folklore Society and is published as Vol. III., No. 2 of the Proceedings of this Society at 2s. 6d. to non-members, but the Art and Industry Committee of An Comunn has secured a number of copies and these may be had direct from An Comunn office at 1s. 7d. post free.

C. McL.

Gaelic in Highland Schools.

Sir Donald MacAlister's Address.

This notable pronouncement on the subject of bi-lingual teaching of which already five editions in pamphlet form have been exhausted has been re-issued. It is probably the most powerful and persuasive plea ever made for the teaching of Gaelic in Highland Schools and it is impossible to estimate what its influence has been in moulding opinion and determining events during the thirty years that have elapsed since it was first spoken. The words of a man so eminent in the academic world as teacher and administrator, of such universal learning that it was said of him, perhaps with a touch of permissible exaggeration, that in an emergency he could take the place of any teacher in the University of which he was the distinguished head, carried a weight and impressiveness that could not be expected to attach to the opinions of less influential men, who in their own way, were making the same claims for Gaelic but who were looked upon as mere sentimental enthusiasts whose extravagant demands were not deserving of serious attention.

Born into a Gaelic-speaking family Gaelic was entwined with Sir Donald's "earliest and most sacred memories," and he never ceased to lament that under the mistaken notions that then prevailed he was never taught to read it so that through disuse during School days and afterwards during his long residence in the Lowlands, his grip on the home language weakened, it being unfixed by any power of reading it, until at last it was reduced to a vague memory. He describes himself as having grown up "maimed of a faculty he might have enjoyed during his early schooldays — the faculty of moving in two worlds of thought and speech, instead of one, and that one the less congenial to his nature and nurture." He declares that his "education was impoverished and his mental development retarded by this loss." His real education, he says, might have begun seven years earlier to his lasting profit if he had been allowed to continue bi-lingual while he was "struggling with the rudiments of English schooling." The study of a second language, he points out, is in every civilised country regarded as a powerful means of "cultivating the mind, of conferring breadth of view, power of comparison, flexibility and strength."

Space will not permit of quoting further from this remarkable document. It is a veritable storehouse of convincing arguments for bi-lingual teaching in Highland Schools. One would like to see it in the hands of every Gaelic-speaking parent in the Highlands who has children attending School. Members of Comunn Branches should make free use of it in their propaganda work.

Copies may be had gratis from the Secretary, by writing to An Comunn Office.

COMFORTS FOR HIS MAJESTY'S FORCES.

The Central Committee has been meeting fortnightly in Glasgow since its formation and the attendances have been most gratifying. Functions have been held in aid of funds by the following Societies:—Skye Association, Inverness-shire Association, and Sutherland Association. These have all been exceptionally well attended and substantial additions to the fund will be forthcoming when accounts are squared up. Donations of £5 have been received from the Oban and Lorn Association, and the Mull and Iona Association. Other Associations have promised to help.

The Committee organised a Whist Drive, which was held on 7th December in the Highlanders' Institute. This was also well patronised, and a most enjoyable evening was spent by members of the Work Party and friends. Handsome prizes were kindly donated by members and these were highly appreciated. The Committee is most grateful for all the help they are receiving and they warmly thank office-bearers of Associations who have sent money contributions.

The Work Party meets regularly on Tuesday afternoon in the Highlanders' Institute from 2.30 to 4.30 p.m. The average attendance is 25 and at each meeting members have a cup of tea. Much work has already been done and it is hoped to send parcels to men on service very shortly. Comforts are urgently required for men in naval units and Mrs. Bannerman, Convener, made a special appeal to the workers at a recent meeting to concentrate on comforts for these men.

The Committee has been fortunate in getting a fair supply of wool and needles, thanks to friends who directed the officials to the proper channels. An enormous amount of material has been sent to members of

Comunn na h-Oigridh in addition to the large quantity supplied to members of the Work Party in Glasgow.

Another Whist Drive will be held in the Highlanders' Institute, Glasgow, on Thursday, 18th January, at 7.30 p.m. Tickets, 2s. each, including tea.

A Concert Party is being arranged to visit Branches on behalf of the Central Committee Comforts' Fund.

EXECUTIVE COUNCIL.

A meeting of the Executive Council was held in Millars' Restaurant, Stirling, on Friday, 24th November. The President, Rev. Malcolm MacLeod, M.A., was in the chair, and the following members were present:—

John M. Bannerman, M.A., B.Sc., Balmaha; Mrs. M. Barron, Glasgow; Miss C. B. Cameron, Glasgow; Dr. John Cameron, LL.B., Glasgow; Charles Campbell, M.B.E., Glasgow; Mrs. J. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Glasgow; Hector MacDougall, Glasgow; Rev. John MacKay, M.A., Glasgow; John MacKay, Edinburgh; Capt. William MacKay, Inverness; Archd. MacLean, Glasgow; Malcolm MacLeod, Glasgow; Farquhar MacRae, M.A., B.Sc., Glasgow; Murdo MacRae, Glasgow; George E. Marjoribanks, Sonachan; John A. Nicolson, M.A., F.E.I.S., Glasgow; H. S. Shield, Edinburgh; Andrew Stewart, Glasgow. Attending:—Robert Macfarlane, C.A., Treasurer; Neil Shaw, General Secretary; Alasdair Matheson, Assistant Secretary; and Donald MacPhail, Northern Organiser.

Minute of Extraordinary Meeting was read and approved on motion of Mr. J. M. Bannerman, and apologies for absence were intimated on behalf of a number of members.

The President welcomed new members and wished them a pleasant and profitable time in their association with other members of the Executive Council.

Minutes of two meetings of the Advisory Committee were read. The first of these meetings had been called to consider what action should be taken in regard to the Aberdeen Mod in view of the International situation which had arisen. It had been unanimously decided to postpone the Mod indefinitely and this decision was also applied to the Annual General Meeting and the Preliminary Meeting of the Executive Council. It was agreed to award the prizes in the Literary and Celtic Art section of the Mod, and to refund entry money received for other sections of the syllabus. It had also been decided to refund all monies received for Mod Concert tickets.

The second meeting considered what action should be taken with regard to Branches of An Comunn and Feachdan of Comunn na h-Oigridh. It was unanimously agreed that these should be organised with a view to their engaging in the work of providing comforts for the troops and to their helping in the work of the Red Cross Society. It was also agreed to form a Central Committee through the nucleus of the lady members of An Comunn in Glasgow to initiate and co-ordinate this work, this Committee to be under the jurisdiction of the Advisory Committee.

The Committee considered letter from the Local Treasurer of the Aberdeen Mod asking for an assurance that the next Mod would be held in Aberdeen and that the money so far collected would be earmarked for the Aberdeen Mod. There was an approximate balance of £410 in the hands of the Local Treasurer, and he stated that on receiving the assurances asked for he would remit the money to An Comunn Treasurer. The Secretary was instructed to reply that the present intention was to hold the next Mod in Aberdeen.

On the motion of Dr. John Cameron the Minutes were adopted.

Minute of Meeting of Finance Committee was read.

The Treasurer had reported that he had applied for the balance of the sum due to An Comunn from An Clachan but he had been informed that there was a demand by the Government for Income Tax on the whole surplus arising from An Clachan. He was co-operating with Mr. Graham, Secretary for An Clachan, in an appeal against the assessment. It was remitted to the Convener, Mr. Andrew Stewart, and the Treasurer, to watch the matter carefully on behalf of An Comunn.

In the discussion which followed, Captain William MacKay made the suggestion that lawyer members of An Comunn should be circularised to the effect that when being consulted regarding legacies they should put the claims of An Comunn before their clients. He had been successful in doing this on one or two occasions. The suggestion was passed on to the Treasurer for his consideration.

The minute was adopted on the motion of Dr. John Cameron, Convener.

Mr. Marjoribanks asked as a special favour to have the Minutes of Clann an Fhraich Committee taken now as he had a long journey before him. This was agreed to. Minutes of

two meetings were read and these showed that the grant made towards the salary and expenses of Mr. Donald P. MacPherson, Physical Instructor to Comunn na h-Oigridh would terminate on 3rd January, 1940, and that Mr. MacPherson has accepted a similar position under the Inverness-shire Education Committee and was now employed in the Secondary School, Portree. It was agreed to apply to the Secretary of State for Scotland for a continuance of the grant in the interests of the youth of the Highlands. It was reported that many Feachdan were engaged in knitting and sewing comforts for men on service in response to the circular appeal which had been sent out. It was unanimously decided not to hold the annual Ceilidh of Clann an Fhraoich.

The Minutes were adopted on the motion of Mr. Marjoribanks.

Minute of Meeting of Education Committee was read. The Committee had considered financial report of the Summer School held at Oban. The Secretary was instructed to convey the thanks of the Committee to the teachers and the local Secretary for their services. The Committee decided to make no arrangements for a Summer School in 1940.

The Minute was adopted on the motion of the President, Convener of the Committee.

Minute of Meeting of Publication Committee was read. It was reported that "Am Fear Ciuil" was now in type and that the new edition of this book would soon be published. Mr. Hector MacDougall and the Secretary were thanked for preparing the book for the printer and correcting the proofs.

The Minute was adopted on the motion of the Convener, Mr. Malcolm MacLeod.

Minute of Meeting of Propaganda Committee was read. The Committee had considered Minutes of meetings of the Northern Sub-Committee and commended the work done by members. The Convener, Mr. Charles Campbell, had intimated his desire to be released from the duties of his office, and this the members regretfully accepted. The great work as Convener of this important Committee. Captain William MacKay and Mr. Malcolm MacLeod associated themselves with what the President had said in thanking Mr. Campbell for his loyal and devoted services. Mr. Campbell thanked the President and the other members for their kind appreciation.

The Minute was adopted on the motion of Mr. Charles Campbell, Convener.

The Council decided to put on record its appreciation of Mr. Campbell's services to An Comunn in the following terms:—

"The Executive Council accept with sincere regret Mr. Campbell's resignation of the Conventership of the Propaganda Committee. In doing so they desire to place on record their appreciation of the whole-hearted and highly efficient service rendered by him in that capacity during the past ten years. He has devoted, unsparingly, time and thought to the work of the Committee and has directed the work with vision and enterprise. The Executive Council cordially thank him for his services as Convener and are glad that his knowledge and experience are still to be available to the Committee as a private member."

Minute of Meeting of Mod and Music Committee was read. The Committee recommended to discontinue the Senior Literary Competition and the Celtic Art Competitions during the present war, but recommended that the Junior Literary Competitions be continued as during the last war. The Committee recorded its thanks to Mr. John MacDonald (Lismore), for granting his permission to have his song "Muile nam fuar-bheann Mòr" harmonised for mixed voices.

The Minute was adopted on the motion of the Convener, Mr. J. M. Bannerman.

Letter from the Secretary of the Dundee Highland Society was read with regard to the discontinuance of the Kilt as a battle dress. After discussion the following resolution was agreed to:—"The Executive Council deeply regret that it has been deemed expedient to discontinue the wearing of the kilt by Highland Regiments as a battle dress. They accept and rely upon the official assurance that this measure is of a temporary character and that the use of the kilt will be resumed as soon as conditions make resumption possible."

It was agreed to hold the next meeting of the Executive Council in February on a date to be fixed by the President and Secretary. It was also agreed that essential business which would have been disposed of at the Annual Meeting and the Preliminary Meeting might be considered at the next meeting.

A vote of thanks to the President terminated the meeting.

Crùnaidh Tu a' bhliadhna le d' mhaithreas—
Thou crownest the year with thy goodness,

SECRETARY'S NOTES.

The Secretary attended a meeting of the Ayr Branch on 22nd November. There was a record attendance of members and friends, under the genial chairmanship of Mr. Colin MacDougall, and a very enjoyable evening was spent, song, speech, and instrumental music being pleasingly blended. Exhibitions of Country Dancing by members of this class was given at the close. The success of the Gaelic Class attracted the attention of the Education Committee and it is now held under the auspices of the Evening Continuation Class Code.

* * *

The Secretary paid a visit to the Oban Branch on 27th November. This was the opening meeting of the session and the attendance reached the gratifying total of one hundred. Mr. Peter Fletcher, President, presided for the first time since accepting office and he was given a very cordial welcome. This Branch intends to hold regular meetings throughout the remainder of the session. Several Branches in the Northern and Southern areas have been holding meetings in aid of funds to provide comforts for the local men who are serving.

* * *

Mr Donald MacPhail, Northern Organiser, has paid a visit to Skye and he reports favourably on the work being done. He found great enthusiasm among members of Comunn na h-Oigridh, knitting being the order of the day. Carbost Branch is making a special effort to collect funds, half of which will go to the purchasing of wool for the Branch Work Party, and the other half to the Central Fund in Glasgow. Branches in other districts are to make special efforts after New Year to augment the funds of the Central Committee.

* * *

We cordially congratulate our esteemed Treasurer, Mr. Robert MacFarlane, C.A., on his appointment as Vice-Convenor of the County of Dunbarton. At the same time we would express our sincere sympathy with Sir Iain Colquhoun, Bt., a good friend of An Comunn, the condition of whose health has compelled him to resign the Convenership.

THE MORIGU, or HUNS' TROTTERS.

(With apologies to "The Border Ballad.")

March, march, marching of bloody fiends:
Brood of the rattle-snake, millers of Woden;

Tramp, tramp, tramping of goosey feet,
Hitler, von Ribbondrop, Gobbles and Goring.

Devil's prime aide-de-camp, cobra von Ribbondrop,

Himleer the beetle-bat, Gobbles the borer—
(Stand by your country, lads, root out the pirate band;

Shatter the spectre of Raeder the rover.)

March, etc.

Deutschland shall many a day, rue when the robber-knaves

Foisted "Heil Hitleer!" to pulp her to orgies:

Women and crimeless men, rotting in felons' pen,

Tell, by the mouths of men, grim tales of torment.

March, etc.

Neighbours shall many a day, tell of the gory trail,

When the Swastika waved over their border.

Headsmen, by sea and air, mangle the suckling babe;

Maiden and fenceless age fall by your swordsmen.

March, etc.

Many a lie you spread—skull and crossbones o'erhead—

Many a rural rest bleeding and mourning.

Truth from your land is fled, freedom long syne is dead;

Hell from your lair is fed, all in good order.

March, march, marching of bloody fiends;
Brood of the rattle-snake, millers of Woden;

Tramp, tramp, tramping of goosey feet,
Hitler, von Ribbondrop, Gobbles and Goring.

Devil's prime aide-de-camp, cobra von Ribbondrop,

Himleer the beetle-bat, Gobbles the borer—
borer—

(Stand by your country lads, root out the pirate band;

Shatter the spectre of Raeder the rover.)

ANGUS ROBERTSON.

CHA BHI MI BUAN IS TU BHI BHUAM.

So agaibh òran luaidh le fhonn as a' Chomh-chruinneachadh Ciuil a choisinn a cheud duais fa chomhair a' Mhòid air an fhoghar so chaidh. Tha an Comh-chruinneachadh so air a dheanamh suas de fhuinn agus de òran dìreach mar a bha iad air an seinn a reir beul-aithris; agus mar dh'innis mi 'san àireamh mu dheireadh 'se Comh-chruinneachadh na mnatha-usail Catriona Dhùghlais an Cille Mhoire 'san Eilean Sgitheanach a choisinn a' cheud duais. Tha e so air a thoirt sìos mar a bha e air a sheinn leis a' Mhgn. Catriona Chamshroin ann a' Bhaltois agus i aig aois trì is trì-fichead.

GLEUS A. Reir Beul-aithris.

Seist.

{ , s | m.r.m : l., t | l., s : s }
Cha bhi mi buan is tu bhi bhuam

{ | s., l : d., r | d : m., }
Thug mi luaidh òg dhuit

{ , s | m.r.m : l., t | l., s : s., }
Cha bhi mi buan is tu bhi bhuam

Rann.

{ : s., l | d., d : d | d., s }
Gur e mis e tha fo mhuilad

{ : m.r.m | l., l : l | l : s }
Air an tulaich 's mi m'òn - ar

Cha bhi mi buan is tu bhi bhuam, etc.

- Ann an iomall na coille
Far an goireadh an smeòrach.
- Far an goireadh a' chuthag,
'San t-ian dubh a ni 'n crònan.
- 'S na cearcagan riabhach
D'am bu bhiadh am fraoch mòintich.
- 'S chi mi 'm bàta dol seachad
Muir gu frasach air bòrdaibh.
- Mur a deachaidh mi mearachd
Tha mo leannan air bòrd innit'.
- Tha mo leannan 'ga stiùireadh
Oigear ùr a chùl bhòidhich.
- 'S tu gu 'n stiùireadh i tioram
Gun do ghillean bhi eòlach.
- 'S tu gu 'n stiùireadh i dìreach,
Gu tir ìosal an Eòrna.
- 'S e do thurus an Eiphit
Dh' fhàgas deurach ri 'm bheò mi.
- 'S e do thurus na h-Innsean
'S nach till thu ri d' bheò as.
- Mi ri amharc a Chaolais
'S nach fhaod mi 'g a sheòladh.
- Mi ri amharc Caol Muile
Far 'm bi na luingeis a' seòladh.
- Mi ri amharc Caol Ile
Chi mi miltean dhiùbh còmhla.
- 'S chi mi 'm bàta dol seachad
Muir gu frasach air bòrdaibh.

LITIR COMUNN NA H-OIGRIDH.

Do na h-uile a tha an Comunn na h-Oigridh, no an dlùth-dhaimeirh, sibh-se na Buill a bha dileas do ar n-aobhar fad na bliadhna chaidh seachad, na Cinn-Feachd a dh' oibrich cho neo-fhéineil air ar taobh-ne, agus dhaibh-san (agus cha teara iad) a chuir an ùine, am beairteas is an saothair fo ar làimh, tha mi an ainm Clann an Fhraoich ag cur fàilt na Bliadhna Uir, agus ag guidhe—

A h-uile latha sona dhuibh

'S gun latha idir dona dhuibh.

Tha dòchas agam, mu'n tig crìoch air a' bhliadhna tha tòiseachadh, gum bi réite aon uair eile eadar sluagh an domhain gu léir, agus gum faigh ar Comunn sìth is suaimhneas agus cothrom na Feinne, a chum ar rùintean a thoirt gu buil mar bu mhiann leinn.

Dh' fhaodamaid sùil a thoirt air ais aig an àm so, agus meòrachadh leth-mhionaid air eachraidh ar Comuinn. Tha sinn a nis làn-chóig bliadhna dh' aois—a bheil cuimhne agaibh gun do chuireadh ceud bhàraiste Comunn na h-Oigridh air broilleach caileig am Bagh-a-Chaisteil, Nic na Ceardaich, air 23:10:34! Sin a' cheud Fheachd a chuireadh air bonn riamh. Bha ochd Feachdan fichead againn mu cheann an t-seisein sin: mu'n àm so, na chuireas sibh ceud a bharrachd ris an àireimh, cha bhi sibh fada a nunn no a nall air. B' ann am Foghair 1935 a thug Domhnall MacPhail 's mi fhéin sgrìob a dh' ionnsaigh Cuimridh a dh' fhaicinn Campa Urdd Gobiath Cymru 'san dùthaich sin. Sin an uair a rùnaich sinn gum biodh Campa aig Comunn na h-Oigridh, "ge b'e dé bu cheannach air." Fhuaras suim airgid bho Luchd-urrais Charnegie, agus o'n àm sin chumadh camp a h-uile bliadhna. Nach truagh an smuain gum faod e bhi nach bia leithid againn am bliadhna? Ach is neònach an saoghal 'sam bheil sinn beò, agus is seachd neònaiche an cogadh 'sam bheil sinn an sàs. "Chan 'eil fios aig duin' air thalamh" ciod a dh' fhaodas tachairt, ach tha aon ni cinnteach, cha bhi am blàr fada seachad mu'm bi camp aig Comunn na h-Oigridh a rithist.

Gu dearbh is math an tòiseachadh a rinn na Feachdan air obair-làimhe airson nan saighdearan, nan seòladairean agus Feachd an Adhair, agus a reir na chuala mi tha iad ag cumail luchd-dreuchd a' Chomuinn Ghaidhealaich na's ro-dhripeil na bha iad riamh, a' riarachadh an cuid iarrtasan. Gu àm dhomb sgrìobhadh is i àireamh nam Feachd a chuir fios, 42, agus àireamh nam ball-oibre airson a tha iad ag iarraidh stuthan, 907. Tha sin ag ciallachadh gu

bheil aon Fheachd as an tri ag gabhail cuid anns an obair so, agus is dòcha mu'm bi an litir so an clòdh, gum bi mòran a bharrachd air fios a chur. Tha iad a nis ag iarraidh dhealg, agus chan e sin idir as fhasa fhaontainn ach ni Niall a' Chomuinn an riarachadh uile —bha fuighair aige ri 300 dealg a Grianag an diugh! Ma leanas cùisean mar so, saoil am bi mir snàthainn no bad olainn air fhàgail 'san dùthaich? Eadar mnathan na h-Oigridh agus obair mnathan na Comhairle Meadhonaich, cheannaich an Comunn Gaidhealach luach £100 de shnàth de gach seorsa cheana, agus tha tuilleadh a' tighinn a dh'aithghearr. Tha aon dusan Fheachd ag iarraidh badan-sampuill de'n Mhoitich Leith, agus theirinn gum bi a thri uiread sin eile aig nach 'eil feum air sampull.

Fhuair Niall £24 bho Fheachd Locheroistean a thruis na Buill a chur tombaca is cuifeanan gu na seoid a tha 'g ar dìon cho tapaidh. Nach iad a bha gleusda. Le gabhail gach ri thar a chèile, tha aobhar againn a bhi moiteil as na bheil Comunn na h-Oigridh a' deanamh 'san raon so, agus tha ar taing aig luchd a' Chomuinn airson mar a tha iad ag cur gach ni air blàr dhuinn.

CO-FHARPUIS BARDACHD.

Tòisichidh sinn a' bliadhna ùir le co-fharpuis eile a chur air bonn. Ann an dòigh, is e an co-fharpuis as mò brìgh a bha aig Comunn na h-Oigridh riamh, agus faodaidh e bhi gun dean e feum sonraichte do ar Comunn òg, le tùsalachd-intinn nam Ball a tharruig a mach. So na cùmhnantan:—

1. Bardachd air cuspair sam bith, anns nach bi na's lugha na fìthead no na's mò na ochd is dà fhìthead sreath, Fosgailte do na h-uile Bhall de Chomunn na h-Oigridh.

2. Chan fhaod co-fharpuiseach an cuid-eachadh as lugha fhaighinn bho neach sam bith.

3. Biodh oidheirpean an Taobh Tuath air an cur gu Domhnall MacPhail, 98 Dochfour Drive, Inbhir-Nis, agus an Taobh Deas gu Niall Mac Gille Sheathanaich, An Comunn Gaidhealach, 131 West Regent St., Glaschu, C.2.

4. Feumaidh gach oidhirp a bhi an làmhnan nan daoine sin air là deireannach a' Ghearrain, no roimh sin.

5. Feumaidh ainm a' Bhuill agus na Feachd a bhi air gach oidheirp.

6. Bheirrean breith air na h-oidheirpean a réir an dòigh a dh' innseadh an litir Comunn na h-Oigridh airson na Samhna so chaidh.

7. Duaisean, ceithir leabhraichean Gaidhlig.

Bithidh an gille a sgrìobhas a' Bhardachd as fheàrr air a mheas mar Bhàrd Comunn na h-Oigridh 1940, agus ann an tomhas ceudna an nìgean, mar Bhana-bhàrd. Cha toirear an t-urram so seachad, mur bi an oidheirp airidh air. An uair a bhios Mod Nàiseanta againn a rithist, cìod am fios nach faodadh an t-àrd-urram so a chur air Bàrd 's air Bana-bhàrd aig cuirm na cloinne, le comharradh sonraichte air choireigin? Nis, an innis sibh dhomh cò a chuir an co-fharpuis so 'nam cheann? Cò ach ar deagh charaid, Domhnall MacPhail.

Bha dithist shean-chompanach, ri solus fann cruiseigin an tigh beag aonaranachd ri a' Ghaidhealtachd, ag cumail cracaireachd ri chèile gus na h-uarean beaga air oidheche fhada Gheamhraidh, 's chan abair mi nach robh iad a' faighinn druiteig bhig as an stòp an dràsda 's a rithist. Mu dheireadh thall, dh' iarr fear-an-tighe air a chompanach, e a dhòl chun an doruis, feuch dè bu choltas air an oidheche. Dh'eirich esan gu sin a dheanamh ach le mearachd dh' fhosgail e doruis na h-amraidh, agus an dèidh dha bhi 'na thosd car mionaid, ar esan, "An dà, Mhurchaidh, tha e cho dubh ris an uaigh, agus tha fàileadh uamhasach min-phearsach ann!"

Mise le mùirn,

SEORAS GALLDA.

MANADH.

Choisinn Iain MacArtair a' Pabail an Leodhas a' cheud duais leis an oidheirp so anns a' co-fharpuis "Sgeul Ghoirid" fa chomhair Mod, 1939.

Is iomadh ceann a chaidh an currac, agus is iomadh muir-làn a lion agus conntaigh a thràigh cladach m' eòlais agus mo sheanachais bho'n latha bha sud. Tha Dòmhnall Mòr a' bhothain 'na aonar maireann de chuspairean mo sgeòil, is ged a tha an diugh dath na h-ùireach air aogais, a cheum trom neo-thogarrach is a cheann liath leagta ri uchd, cha mhisde leis idir a bhi tighinn air deuchainn dhòrainneach na h-oidheche ud. Suidhidh e mu'n teallach aig dol fodha na grèine, is chì thu 'na shùilean, troimh an deatach mhùchaidh, e air aiseag air sgiathan na tìde gus an fheasgar ud is e 'na bhalachan òg, anns na ghlaic a' mhuir mhòr, bhàite, a dhearbhràthair fo chomhair a shùl, is a thionndaidh gaisnean òr-bhuidhe falt a chinn mar chanach geal an t-sléibhe . . .

Bha neimh ann an osag rèite an fheasgair fhoghair, agus an t-sith mar feasgar Di-Dòmhnach, a' riaghladh prìomh os cionn nan

uile, caoidh oillteil, aon-fhuaimneach, ra tràigh ag cur ris an àite briseadh an t-sàmhchair a bha mu'n cuairt, agus bho aodann nan speur bha gealach bhuidhe an abuchaidh ag gearradh na mara 'na carraighean òr-bhuidhe. Chithte ann an achlais iarach is uarach a' bhaile an liath-reothadh bann mar phlaide mhìn ag còmhach nan pòr.

An uachdar a' chladaich bha seachd mnathan 'nan suidhe air na cléibh chuilce, fighe an làimh gràch té, is an còmhraidh is cuspair an smuain cho luaineach ri tonnan na fairge a dh'ionnsaigh an robh an sùilean, is iad an coinneimh an eathair iolla. Cha b' e an coslas a b'fhearr a bha air an tide. Bha beanntan na Mór-thìr ro-nochdaidh air faire ann an soille na gealaich agus mór fhuaim ataireachd àird na Tunga fad-as an co-sheirm ri momhair an t-sruthain agus buille na tuinne air an tràigh. B' iad sin bagairt annraidh do'n t-seann duine agus co an t-eileanach nach robh a' meas a bhriathran-sa mar thul-fhirinn an Leabhair?

Bha coin na mara air teicheadh gu sgaòile dùbhach nan creag, agus eoin bhuchallach, bhachallach nan geug air a dhol mu thàmh. Cha robh eun air fiath no fidreadh an uair a thùrling seachd eala bàna á tuigh neoil na h-iarmaid, agus air laighe dhoibh mar aon air an tìr-rfheamainn thog iad ann fonn bu tiamaidh, muladach, a chualas le cluais.

Fhuair feasgar la-arna-mhàireach na mnathan dhileas ud 'san dearnbh àite mar a b' abhaist, le sùil gu beul cuain agus ùrnuigh dhùrachdach 'nan cridhe. Bhreis air an latha mu chiaradh an fheasgair, is bha a nis gaoth bho'n ear-dheas, puing no dhà bho bhi chum an fhearainn a' siabadh na mara 'na chaoran geala is a' feadaireachd mu mhullach nan àrd, ach thionndaidh na seòid 'sa' bhàgh eòlas an cèaird agus treuntas nan dòrn agus an uabhar mar Ghàidheil ri uabhar na mara, agus sròn na geòla ri aodann na gailbhinn. Ach cha robh dèidean o'n doininn an dain dhoibh. Bhreis tonn mara air a gualainn, is iad air àruinn cladach àilghis an òige, far an robh an céile agus Dòmhnall le an gairdeanan sìnte mach ann an dòchas agus an dùil. Chuir a' gheòla car-a-mhuiltean is cha b' fhada gus na shiolaidh cobhar canach na tuinne air uaigh luaineach fheamadach nam fear ud, nach d'fhuair fòid a' chlachain ann an cadal bith-bhuan na sìthe. . . .

. . . Agus o'n tìr reubta fheamainn dh' éirich thar onfhadh a' chuain agus fead na gaoithe ràn chràiteach nam ban bho chridheachan sgàinte, brùite, far na dh' aiseigeadh chuca an oidheche roimhe guileag bhàis nan eala air sgiath an anmoich.

EADARAINN FHIN.

A Charaid,—Bha sibh a' faighneachd anns an àireamh mu dheireadh de 'n *Ghaidheal* car son nach bu toigh leis na seann daoine gum biodh an t-Samhainn a' tuiteam air Di-ciadaoin. Is e a b' aobhar dha sin gum b' e Di-ciadaoin latha mì-shealbhadh na seachdain. Mar a thuit an t-òran.

"Tha an Ciadaoin cuaraidh cràiteach;" agus bhatar ag creidsinn gu robh mìlostadh is dosgainn a' tachairt air Di-ciadaoin na bu mhinic na air latha sam bith eile de 'n t-seachdain. Nam b'ann air Di-ciadaoin a bhàsaichadh ceann-feadhna bha na bàird gu tric a' deanamh luaidh air a sin.

A nis ma bha oidheche chugalach chunnartach rosadach 's a' bhliadhna b'e sin oidheche Shamhna am beachd nan seann daoine. Nach ann air an oidheche sin a bha gach sìdhiche is glaisig is fuath dhe gach seorsa a' faighinn cothrom air clann nan daoine nach robh aca aig am sam bith eile de 'n bhliadhna, agus dh' fheumadh gach neach a bhith 'n a fhaireachadh mas beireadh àsan air; mar thuit am Bard Mucanach—

"Breith mhic samhain air saoidhean—
Tighinn a ghleachd ruinn bho thaobh cùl ar cinn."

Tha e mar sin furasda a chreidsinn gun do mheasadh gu robh an gnothuch buileach dona an uair a bha an t-Samhainn air Di-ciadaoin.

Ach chan e sin an seùl air fad. Is ann mar so a chuala mise am facal:

"Masa Ciadaoinneach an t-Samhainn
'S iargineachd mnathan 'n a dèidh;
'S marg as mathair do'n mhacan mhaoth
Masa Diard-aoin Bealltainn."

Agus a nis bu mhathe leamsa gun innseadh leaghadair sam bith dhomh car son nach bu toigh leis na seann daoine gum biodh latha buidhe Bealltainn air Diard-aoin.—Mise le meas,

UILEAM MACMATHAIN.

Dùn-èideann, 22/11/39.

[Tha mi fada an coinneimh mu charaid airson a litreach, agus bithidh gach neach a leughas i 'na chomain cuideachd. Is geal as fhiach i an leabhar a gheall mi agus chuir mi thuige e—Faclair Dhieckhoff. Ach bha dhith orm-sa faotainn a mach carson a bha Di-ciadaoin air a mheas mi-shealbhadh seach latha sam bith eile de'n t-seachdain air gun tuiteadh an t-Samhainn air.—F.D.]

From Sir Murdoch Macdonald,
K.C.M.G., C.B., M.I.C.E., M.P.

Sir,—I have read with interest the paper written by the President of An Comunn Gàidhealach printed in "An Gàidheal" in its November issue. I have been particularly struck by the last two paragraphs and desire to make, if I may, the following comments on them.

The President says that the Highlander is turning his back on the use of his own native language in public worship.

For very many years I have been a strong advocate of the teaching of the Gaelic language in Sunday Schools in the church on Sunday afternoons. I know of no other means of ensuring the maintenance of the language. It is true that a few educated young Highlanders learn to read and write their native language either in school or at a later stage, but for one who does there are ten who do not. I wish therefore to take advantage of what the President said to point out once again in the strongest

and most emphatic manner that unless the Church can be brought in nothing can save the language from ultimate extinction.

I recall a conversation I had years ago with a young Greek in Greece; we were discussing Church matters.. He told me Greece was under a perpetual debt to the Church in that during four hundred years of foreign domination the priests, on the Sabbath, taught the Greek language to the children and thus kept it alive. Cannot An Comunn Gàidhealach be persuaded to inaugurate a movement to get Highland churches to act as the Greek Church did? I commend this suggestion most strongly, urgently and earnestly to it.

If some step is not taken then the words of the President, "Now when a language loses the depth and dignity of worship one wonders whether it will long survive or whether it deserves to survive."

These words are in the form of a query which can only have one answer, and the President evidently knows it.—Yours, faithfully,

MURDOCH MACDONALD.

72 Victoria Street,
London, S.W.1, 20th November, 1939.

MEUR A' CHOMUINN ANN AN SROIN-AN-T-SITHEIN.

Fear Deasachaidh a' Ghaidheil, — Bha a cheud cèilidh air an seisean so aig meur a chomuinn anns an Talla air a' cheud là de'n Dìdhlachd.

Gu mì-fhortanach bha uisge nan seachd sian ann, ach ged a bha, chruinnich àireamh mhath de oigridh a chlachain.

Bho'n tha Nollaig a tighinn dùth, 's a Bhliadhn' Ur a teannadh ruinn, smaointich an luchd comhairle gun rachadh oidheirp a thoirt aig a chéilidh gus beagan a thrusadh air son cuimhneachadh aig àm a chridhealachais so air na gillean òg as an àite a tha ann an arm an Rìgh. Tha e toirt mòr thoileachadh dhomh a ràdh gun robh an oidheirp fìor shoir-bheachail.

Bha mi féin, mar a thùirt am measan e, anns a' chathair, agus gu dearbh cha b'e drèuchd cudthromach air dòigh sam bith a bha sin, chionn bha gach nì air a chuir an òrdugh math ro-làimh aig an rùnaire Bell Chamsron, Iain Mac 'Iarmad, deagh cultaig a Chomhunn agus an luchd comhairle eile.

Ann an toiseach na cuirm-chiùil, bho'n bha fortan an dàn duinn, fhuair sinn ceòl sunndach, a thog ar cridhe bho'n Mhaighdean uasal Anna Nic-Dhòmhail.

Guma fada comas fuaim nam pong ceòlmhor milis bhi ri fhaotainn 'na meoir.

An deidh sin bha luinneagan sunndach air an seinn gu caithreamach le Iseabail Chamshron, Oighrig Nic-an-Rothaich, Teresa Nic Dhà'idh, Iain MacDhiarmad, Iain MacColla agus Dà'idh Robastan.

Thug a Mhaighdean uasal Nic'Illeathain agus Mgr. Uilleam Young dhuinn ceòl taitneach air inncalan-ciùil.

Fhuair a' chuideachd gu léir tea agus pailteas de aran-milis air a fhrithéaladh le cruinneagan òga agus gillean easgaidh.

Thàinig crìoch air cèilidh thaitneach mu leth-uair as deigh deich, le bhi seinn "Dia Gléidh an Rìgh."

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[Earrann 5

A' PHOSTACHD.

Is lionmhor goireas a tha 'nar latha-ne, goireasan air am bheil sinn air fàs cho eòlach agus nach 'eil sinn gu tric mothachail gum bheil sinn 'g an sealbhachadh. Agus tha mi smaoinichadh nach 'eil gin de ghoireasan an latha an-diugh—lionmhor agus feumail mar a tha iad—as fheumaile dhuinn, agus as motha dh' ionndrainneadh sinn, nan robh sinn as an aonais, na a' phostachd. Chan 'eil dreuchd eile fo an chrùn as motha tha a toradh is a buil a ruighinn air a h-uile duine na a' phostachd. Cha dean e deifir ciod e cho iomallach 'sa tha tigh no àite ruigidh am post iad. Agus chan 'eil aon duine eile a tighinn do bhaile ris am bidh shìl a h-uile duine coltach ris a' phost. Ciod e mar a bhitheadh sinn mur an robh e 'nar comas litrichean is achlasain agus gnothaichean eile fhactainn leis a' phost; agus nach sinn a bhitheadh ann an suidheachadh bochd dheth mura robh e 'nar comas litrichean a chur dh' ionnsaigh ar cairdean, agus gu muinntir eile air ceann gnothaich. Chan 'ei againn ach litir a chur 'sa' bhucus bheag dhearg ge b'e àite am bheil e, agus ruigidh i a ceann-uidhe gun an còrr dragh againn dhi ged b' ann gu Hong Kong bhiodh i a' dol. Is iomadh laimhseachadh a tha air dheanamh oirre, ach tha daoine is innealan-giùlain a' feitheamh ri the an ceann gach àite agus mu dheireadh an sìnear i aig doras an neach gus am bheil i a' dol; agus faodaidh tu radh air fìor bheag cosdaid.

Chan 'eil cuideachd ceàrnaidh de'n t-saoghal mhòr as nach fhaighear litir agus gnothaichean eile puist; agus air an dòigh cheudna faodar litrichean a chur ann.

Tha fhios gu robh puist ann bho thòisich daoine air sgrìobhadh an toiseach; tha fhios gum biodh cuideigin ag giùlan teachdaireachd is naidheachd bho aon neach gu neach eile ann an sgrìobhadh bho b' aithne do mhac-an-duine a smuaintean is iarratas a chur an sgrìobhadh.

Agus is iomadh rud neònach air an robh litir is teachdaireachd air a sgrìobhadh 'san t-seann aimsir—air pls maide, air céir, air cnap creadha, air slige-chreadha, no air craicionn. Ach is e ceann fìr rud bu neònaiche a chunnaic no chuala mi riamh litir a bhi air a sgrìobhadh air. Tha Herodotus, am fear-eachdraidh ainmeil, a bha a' sgrìobhadh timchioll air a' bhliadhna 450 roimh theachd Chrìosd, ag innse dhuinn gun d'thug Darius Rìgh Phersia am braighdeanas leis do Shusa, fear Histiaëus, Rìgh Miletus aon de stàitean na Gréige, agus gun chuir e Aristagoras, mac peathar Histiaëus, agus e pòsda air a nighinn 'na cheannard 'na àite fo chrùn Phersia. Bha Darius a' leigeil air gur ann air son a ghliocais agus a chairdeis ris fhéin a bha e ag cumail Histiaëus còmhla ris 'na lùchair ann an Susa. Ach dh' fhàs Histiaëus seachd sgìth dheth, agus smaoinich e nam faigheadh e air teachdaireachd a chur dh' ionnsaigh a chliamhainn Aristagoras am Miletus ag iarraidh air e éirigh an ceannaic an aghaidh nam Perseach gun cuireadh Darius esan air ais a chum an sluagh a thoirt a rithist gu réite is aonta ri ìmpireachd Phersia. Ach is ann a bha chùis ann cionnas a gheibheadh e litir dh' ionnsaigh a charaid, agus maor Dharuius anns gach àite, agus gun deanadh iad greim air an litir. Agus so an rud a rinn e:

Thug e am fear bu dlèise dha de na tràillean aige a thaobh agus bheàrr e luime-lom ris a'

chraicinn an ceann aige; agus an uair sin chreim e 'sa' chraicinn lom le snàthad is dubh an teachdaireachd a bha e air son a charaid am Miletus fhaotainn. An deidh dha so a dheanamh ghléidh e an tràill còmhla ris fhéin agus an do dh'fhàs am falt air a rithist. Chuir e an uair sin air falbh e, agus thubhairt e ris: "Nuair a ruigeas tu Miletus abair ri Aristagoras e do cheann a bhearradh agus amharc air." 'Se so, ma tha, litir cho neònach 's as aithne dhomhsa.

* * *

Is ann ri linn Chiruis Rìgh Mór Phersia a tha a' cheud iomradh air cùisean postachd a bhi gu h-òrdail riaghailteach fo an chrùn. Bha Cirus, nu air bheil sinn a leughadh 'sa' Bhiobull agus ris an dubhairt an Tighearna "m' oglach-sa," a' rìgheachadh thairis air ìmpireachd mhór Phersia 'sa' linn sin tha timchioll air a' bhliadhna 530 roimh theachd Chrìosd. Bha e ainmeil, maille ri iomadach rud eile, airson na rathaidean-móra a bha e deanamh; agus bha na rathaidean so gu sonraichte chum gum biodh na puist a' siubhal orra. Tha Xenophon an sgrìobhaiche Greugach ag aithris gu robh tighean-puist air an togail aig ceann gach astair agus gu robh iad ann am meudachd agus ann am maise a bha comh-fhreagairt ri grèadhachas agus ri glòir Chiruis fhéin.

Is e fir-ruith theirte ris na puist 's an t-seann aimsir so, agus cha b' olc an t-ainm orra e. Tha cuimhne agaibh gun do rinn Jeremiah am Fàidh fàidheadaireachd mu dheidhinn Bhabailon ag ràdh gun ruithheadh aon phost an coinneamh puist eile le naidheachd tuiteam a bhaile-mhòir sin; agus thubhairt Iob: Tha mo laithean na's luaithe na gille-ruith, no am post.

Tha iomradh againn cuideachd air gun tug Trajan, Impaire na Ròimhe, cead do an sgrìobhaiche ainmeil Plini gun rachadh a bhean air carbaid a' phuist a shealltainn air piuthar-a-màthar agus i air a màthair fhéin a chall, 'se sin seanmhair bean Phlini.

'S na linntean meadhonach bha postachd an cumantas feadh bhailtean-móra na h-Eòrpa; agus chaidh a cur air bonn seasmhach an Sasainn 'sa' bhliadhna 1517 nuair a rinn Rìgh Eanraig VIII a' cheud Maighstir na Postachd de Shìr Brian Tuke. Is ann bhuaith-e-san a fhuair sinn comharra-a-phuist a tha ag innse an ceann-latha air am bheil litir a' fàgail an duine chuir air falbh i, agus air an do laimsich a cheud phost i. 'S ann ri linn Ban-rìghinn Ealasaid a thòisicheadh ri cur suas suaicheantas

os cionn oifig a' phuist; agus is ann ri linn na Coimhfhlaithachd a thòisich an Riaghaltas an toiseach air deanamh buannachd as a' phostachd, le bhi togail suim àraid 'sa' bhliadhna bho Maighstir na Postachd. Bha esan 'ga suidheachadh air muinntir eile, agus mar sin bha buannachd mhaith aige fhéin agus aca-san aiseid cuideachd.

Tha ceud bliadhna air 10mh là an Fhaoillich so chaidh—ann an 1840—bho thòisich postachd na sgillinn; agus bidh ceud bliadhna air 6mh là a' Chéitein so tighinn bho thòisicheadh ag cur ailean leanaichte, no stampaichean leotha fhéin, air gnothaichean puist.

* * *

Nach mór an atharrachadh a thainig air goireasan puist air a' Ghaidhealtachd againn fhein o chionn cheud bliadhna. Ann an iomadach àite lethoireach air a' Ghaidhealtachd 's an latha sin chan fhaighte am beagan litrichean a bha dol 's an àm ach uair 'sa' cho-la-deug, no eadhon uair 'sa' mhios. Bha am post an uair sin a' dol astar suas ris an dà fhichead mìle d'a chois agus a chàileid air a mhuin; ach an diugh tha an cà anns gach àite am bheil astar fada ri dhol. Eadhon 'san àite as iomallaiche chan 'eil Iain Post ag giùlan na màileide ach beagan mhiltean, agus tha e a' tighinn an comhair an latha. Chan ionghnadh idir gach bhitheadh uail aige as a dhreuchd—tha sinnsireachd fhada agus uasal aig Iain Post. Chan 'eil aon duine eile a tighinn do bhaile no gu dorus tighe as motha gheibh fàilte is furan na am post còir. Is fhiach e sin agus na bhitheas aige 'na mhàileid, gu h-àraid an dràsda bho na gillean eireachdail a th' air falbh a' dìon na rìoghachd. Buaidh is beannachd orra-san agus slàn gun till iad. Chan e nach bi iomagain air duine iomadach uair gun fhios nach e droch naidheachd a thig leis a' phost, ged nach bu mhaith leis-san i bhi mar sin. Ach tha e 'na ghoireas agus 'na bheannachd do-thuigsinn dhuinn gum faod sinn litir a chur thuca latha sam bith a thogras sinn—a thaing sin do'n phostachd—agus gach latha dh'èireas sinn gum faod suil a bhi againn ri litir bhuapa. Feuch gun dean sinne mar Gaidheil feum 'nar cànan fhéin de'n ghoireas mhór so a chuir Freasdal caomh 'nar luib.



Tuig thusa an t-eathar agus tuigidh an t-eathar thu—*Understand the boat and the boat will understand you.*

FACAL 'SAN DOL SEACHAD.

Chomh-dhùin an Rìgh an teachdaireachd dhrùidhteach a chraobh-sgaoil e air an Fhrithrud air Là na Nollaige le bhi ag ath-aithris nam briathran a leanas: "Agus thubhairt mi ris an fhear a bha 'na sheasamh aig cachaileith na bliadhna: "Thoir dhomh solus chum gun imich mi sàbhailte do na tha neo-aithnichte dhomh."

Agus fhreagair esan: "Rach a mach do an dorchadas agus cuir do làmh ann an làmh Dhé. Bithidh sin dhuit na's fhearr na solus, agus na's sàbhailte na slighe as aithne dhuit."

Agus arsa an Rìgh: "Gun stiùireadh an làmh Uile-chumbhachadh sin sinn uile agus gun cumadh i suas sinn."

Bha e 'na cheist air mòran a chuala an Rìgh cò a sgrìobh na briathran an toiseach agus cia as a thainig iad.

Buinidh na briathran do òran a rinneadh leis a' Mhgn. M. L. Haskins, agus a chuir i a mach ann an leabhar beag còmhla ri òran eile, seachd bliadhna fichead air ais, fo an ainm "Is aithne do Dhia." Agus so mar a ràinig iad an Rìgh: Chuala an Ollamh Richard Glover, ministear Baisteach a bha ann am Bristol, iad air an seinn aig coinneimh le seinneadair òg, leis a' Mhgn. Catriona Gerrish. Rinn iad a leithid a ghrèim air an Dotair Glover agus gun dh' iarr e oirre an sgrìobhadh sìos agus an cur thuige. Rinn i sin agus fhuair iad iad air cairt-phostail 'sa' chiste-sgrìobhaidh aige an deidh a bhàis, bliadhna ar fhichead air ais.

Rinn na facail grèim shonraichte air nigheannan Dhòtair Glover agus chlodh-bhuail iad-san iad air cairt Nollaige ann an 1938. Fhuair a Bhean-uasal J. C. M. Allen, Clifton ann Bristol té dhiubh, agus rinn na briathran a leithid a dhrùidheadh oirre-se agus gun chuir i iad dh' ionnsaigh a' phaipeir-naidheachd *Tìmean Lunnainn*, an dòchas gum biodh iad 'nam misneach do mhòran an àm cogaidh. Bha iad air an clodh-bhualadh 'sa' phaipeir sin air 9mh là na Sultuine—sia latha an deidh do'n chogadh briseadh a mach. Is ann an sin a chunnaic an Rìgh iad agus rinn iad a leithid a ghrèim air an inntinn aige-san agus gun smaoinich e nach robh briathran eile ann bu fhreagarraiche airson comh-dhùnaidh a theachdaireachd chur na h-Impeireachd gu léir aig toiseach bliadhna ùir an àm cogaidh. Is maith as fhiach na briathran an aithris an Gaidhlig.

* * *

Tha Riaghaltas Bhreatainn ag cur reacadan gramaphoin de òran is fuinn Ghaidhlig do

rioghachdan eile mar dhearbhadh do na dùthchannan sin air àrd oideachas agus fìor oilean Bhreatainn. Tha so a' leigeil fhaicinn am meas a tha nis air a' cànan agus air a' ceol ann an oilean agus an oideachas na rioghachd. Agus thatar a deanamh so an dràsda gu sonraichte chum leigeil fhaicinn cho breugach 's tha na Gearmailtich ann a bhi ag radh nach 'eil àrd oideachas aig Breatainn idir, agus iad ag craobh-sgaioleadh sin feadh gach cinneach.

Ach nuair a chluinneas na Turcaich agus na h-Eadailtich agus muinntir dhùthchannan eile òran Ghaidhlig air a' ghrampaphon chi iad an uair sin cho grinn is cho àrd agus a tha oideachas is oilean Bhreatainn. Is ann a chum na crìche so tha an Riaghaltas ag cur reacadan Gaidhlig do dhùthchannan céin. Latha a' chath is maith a' Ghaidhlig.

* * *

Bu dual do isean an ròin a dhol chun na mara, agus tha mar sin mòran de na h-Eileanaich an dràsda air sàl. Thà, tha mi ag creidsinn a chuid mhór as motha tha am feachd an Rìgh dhiubh aig an àm; agus chan 'eil iad idir air dheireadh mar mharaichean calma agus mar sheòladairean teoma. Tha iad a' nochdadh sin do'n t-saoghal anns na h-amannan carraideach a tha an so. Chunna sinn sin toiseach na bliadhna leis an rud a rinn balach òg, ochd bliadhna deug a dh' aois—Calum Moireasdan á Calbost an Leodhas.

Nochd esan treubhantais is eòlas mara neo-chumanta nuair a chuir na Gearmailtich fodha am bàta air an robh e, an "Arlington Court." Bha e 'na mheadhon air seiseir a shàbhaladh. Fhuair e-fhein agus coignear eile às ann an aon de eathraichean-sàbhalaidh an "Arlington Court" nuair a chaidh i fodha; agus cha robh duine innte do am b' aithne seòl a chur ri eathar-beag, no eathar a stiùireadh ach e fhéin, agus bha an tuisgeil fo a tobhta. Ach chuir e an seòl rithe, agus stiùir e i air combaist beag a bh' aca fad shìa laithean—fuar, fliuch, agus e iomadach uair an innis a bhi air a lapadh air an stiùir, agus sin ann an dùbhlachd a' gheamhradh. Bhàsaich aon de na bh' air bord innte leis an fhuachd mus do thog bàta iad.

Nuair chuir iad air tìr iad ann am baile-puirt an Sasainn chaidh càch a thoirt do'n Tigh Eiridinn ach rinn mo laochan Calum air Eilean an Fhraoich. Chuir an Admaraltaidh fios air do Lunnainn dh' aon ghnòthach chum a mholaidh airson a treubhantais, agus a chum cliù a chur air. Is airdh esan air an sin. Thug e cliù chan ann a' mhàin air eilean a bhreith is àrach ach air a' Ghaidhealtach gu léir, agus

eadhon air an rìoghachd. Tha sinn usal as.
Guma fada beò e a' mealtainn a naidheachd.

* * *

Tha an Riaghaltas a nis a roinn an ime agus an t-siùcair agus na muc-fheoil, uiread is uiread an urra air a h-uile duine 's an rìoghachd. Ge b'e air bith mar a bhios a' mhuc-fheoil ruigidh roinn an ime agus an t-siùcair air a h-uile duine, oir chan 'eil mòran ann a ni chuis as aonais a' bheag no mhór de'n t-siùcar, agus chan 'eil duine idir ann a dh' ithis aran lom mura dean mullach na h-éiginn e. Chan 'eil an t-im agus an siùcar a nis air a mheas mar ni tha sòghail am beòshlaint dhaoine idir ach mar ni nach deanar a chùis as aonais. Chan e nach 'eil feadhainn ann a dh' òlas tea gun siùcar ach bu cheart cho maith leis a' mhór chuid lite gun salann ri tea gun siùcar; agus ann an earraca is ithidh duine aran tur ach is e earraca is fhéin a ni e.

Cha robh na Gaidheil riamh déidheil air muc-fheoil, is ann nach blaiseadh cuid aca oirre na's mò na bhlaiseadh iad air a' phuinnsean gus o chionn àireamh bhliadhnan air ais, ach coltach ris a h-uile rud eile tha na Gaidheil a' fàs coltach ri na Goillanns a chùis so cuideachd. Co-dhiùbha cha robh e riamh gus o chionn ghoidhich goireasach dhaibh muc-fheoil a bhi aca ri muinntir nam bailtean-móra agus an taobh-deas. Cha bhi mar sin uiread a dh' ionndrainn aca oirre ged nach fhaigh iad mòran dhi. Ach cha ruigear a leas a bhi gearain fhad 'sa gheibhear carteal a' phuinn a dh' im agus dà unns dheug 's an t-seachdain a shiùcar mar gheibhear an dràsda.

Tha Ministrealachd a' Bhidh ag gabhail os làimh an fheol a roinn mar an ceudna. O'n choigeamh là deug de'n Fhaoilleach tha ùghdarras aca-san air a ghabhail air feol sam bith a reicear 'san dùthaich, biodh i beò no marbh; agus bithidh roinn an urra aca oirre latha sam bith a nis. Is ann a reir a luach agus chan ann a reir a cudthrom a bhios i air a reic. Bithidh an roinn fheola a gheibhear ri chearinnach mar sin a reir luach na seòrsa feola thatar ag ceannach.

Chan e gu bheil gainne feola no gainne ime no gainne siùcair 's an dùthaich, ach tha so chum is gu ruig gach aon, bochd is beartach, air a chuibhrionn fhéin ri àm cogaidh, ma bhios rud aige a theid 'na choinneimh.

Ma leanas an cogadh, agus tha a h-uile coltas an dràsda gun lean, thatar ag ràdh gum bi an t-aodach air a roinn cuideachd. Ach ma bhitheas na Gaidheil glie chuir sin mòran cùraim orra, ni iad an aodach féin mar a bha iad a' deanamh uair de'n t-saoghal. Chan

'eil aodach eile ann as seasmaiche agus as seasgaire na na clòitean Gaidhealach air an deagh dheanamh. Agus rud eile tha eirachdas ann nach 'eil an aodach nam bùitean.

* * *

Bha Uilleam MacMhathain a' deanamh beagan rannsachaidh a thaobh na ceiste chuir mi an cois a litreach 'sa' *Ghaidheal* mu dheireadh a thaobh Di-ciadaoin a bhi air a mheas 'na latha mi-shealbhach. Tha e a' smaoineachadh seach gur e naoi oidheche an t-slat-tomhais a bha aig na Ceiltich air aimsir air tùs, an àite nan seachd latha an deidh dhaibh an creideamh Criosdail fhaotainn, gum faodadh gu robh iad a' deanamh dà leth air na naoi, agus gu robh an coigeamh latha—an latha meadhoin—'na latha crìch eadar càch, agus mar sin 'na latha mi-shealbhach, 'na latha bha coitcheinn do gach leth. Tha e coltach gu leòr gu robhas a meas na seachdain air an aon doigh, agus mar sin gu robh an latha meadhoin—Di-ciadaoin—air a mheas gu coitcheinn do gach leth, agus mar sin mi-shealbhach.

Eadar gu bheil so ceart no nach 'eil, tha e cho coltach ri mineachadh a chunnaic no a chuala mise, no as aithne dhomh smuaineachadh air. Tha an *Gaidheal* 'na chomain.

* * *

Tha sinn ag cur meal an naidheachd air Gilleasbuig Mac a' Bhìocair, M.A., agus air Iemima Greenshields agus iad air ùr phòsadh. Bu chòir dhaibh le chèile a bhi 'n an deagh Ghaidheil—mac ministear a' chinne-deas an Cinn-tìre agus nighean Probaist Greenshields an Ceann Loch-gilb. Tha iad ann an sin. Chan 'eil teaghlach eile ann am Meadhon Earra-Ghaidheal as motha rinn air taobh na Gaidhlig agus a' seasamh còir is cliù nan Gaidheal na Probaist Greenshields agus a theaghlach; agus tha fhios aig a h-uile duine do an aithne iad gur rogha Gaidheil ministear a Chinne-deas agus a bhean chòir. Tha esan a' teagasg an Sgoil Mhór Dhun-onhain, agus bha ise greis a' teagasg an sin cuideachd. Soirbheachadh maith do an chàraid òig. Guidheam dhaibh sonas is sìth o thoiseach gu crìch an lèithean.

* * *

Fhuair sinn litir *Mairi Duibhe* ag ràdh gun chuir a' sgeul a bha againn 'sa' *Gaidheal* mu dheireadh air an ainm "Manadh" 'na cuimhne gun cuala i seanfhacal uaireigin mu dheidhinn manadh ach gun deach e glan as a cuimhne. Bhitheadh i 'nar comain nan innseadh sinn dhi an seanfhacal so, ma tha fhios againn air.

Tha mi ag creidsinn gur h-e an seanfhacal a tha i ag ciallachadh: "Cuir manadh math air do mhanadh is bidh tu sona."

Tha e sgrìobhte mu dheidhinn Iulius Céasar nuair a bha e dol air tìr as a' bhàta an ceann a tuath Africa gun shleamhaich a chas air an lamraig agus gun thuit e, ach an àite so a ghabhail mar dhroch mhanadh mar dheadh mórán, gun phòg e an talamh ag ràdh: "Tha mi ag gabhail seilbh ort, O Africa." Mar so chuir e manadh maith air an nì a smaoinicheadh daoine eile bhiodh 'na dhroch mhanadh.

Tha an Siorram MacNeacail ag ràdh ann an "Seanfhacail Ghaidhealach" gur ann am Breatainn a bha Céasar a' dol air tìr nuair a a thachair so dha; ach ma tha ùghdar Laidionn ag innse so chan aithne dhomh e. Tha an sgeul mar a dh' innis mi e anns an leabhar sin, Eachdraidh Dà Chéasar Dheug, le Suetonius.

* * *

Fhuair sinn litir as aon de na h-Eileanan bho mhàthair dhithis mhac. Tha fear aca 'san nàibhi, tha i ag radh, agus am fear eile 'san arm. Tha i a' toirt ceud taing dhuinn airson a' Ghaidheil, airson a' mhisneach a tha e toirt dhi bho thòisich an cogadh; mar a chuir e cainnt dhi air iomadh nì bha 'na cridhe fhéin, agus mar a dh' innis e corra nì dhi nach robh idir fhios aice air a thaobh a' chogaidh. Tha i gu sonraichte 'nar comain, tha i ag radh, airson a' chomhfhurtachd spioraid a thug e dhi iomadach uair agus i gu maith isosal is iomaganach.

'Sesò bu mhaith leis a' Ghaidheal, agus tha sinn an dòchas gu lean e air a bhi 'na neart is 'na mhisneach dhi-se agus do mhóran eile, aig an tigh agus am Feachd an Rìgh co-dhiubh tha iad air muir no air tìr. Chum is gum bi a' mhisneach so, ma tha, againn agus aig gach neach eile, ge b' e àite no suidheachadh 's am bi sinn, cha dean sinn na's fheàrr na gabhail thugainn fhéin briathran na Firinn a tha ag radh:

Fa-dheoidh, mo bhraithrean, bithibh làidir 's an Tighearna agus ann an neart a chumhachd-san. Cuiribh umaibh uile armachd Dhé chum gum bi sibh comasach air seasamh an aghaidh cuilbheartan an diabhail . . . uime sin gabhaibh do bhuir ionnsaigh uile armachd Dhé chum gum bi sibh comasach air seasamh an aghaidh a' bhuairidh 'san droch latha, agus air dhuibh na h-uile nì a dheadh, chum seasamh.

Seasibh, uime sin, air bhi do bhuir leasraidh air an crìoslachadh le firinn, agus uchd-èididh

na fireantachd agus ullachadh soisgeil na sìthe mar bhrògan agaibh air bhuir cosaibh. Thar gach uile nì ag glacadh do bhuir ionnsaigh sgeithe a' chreidimh leis am bi sibh comasach air uile shaidhdean teinnteach an droch Spioraid a' mhùchadh.

AM FEAR-DEASACHAIDH.

AIRSON NA CLOINNE.

A.D.—Chi sibh an dà litir so gu tric an taic àireamh bhliadhnachan mar a tha 120 A.D. Tha iad air son dà fhacal Laidionn, *Anno Domini*, ag ciallachadh Bliadhna an Tighearna. Agus tha sin fhéin ag gabhail a steach, o'n bhliadhna anns an do rugadh an Tighearna, no ri linn a' chreidimh Chrìosdail.

Is fhada an t-saoghail bho thòisicheadh an toiseach ag àireamh nam bliadhnachan o Là Breithe Chrìosd. Chan 'eil dad dh' fhios càite no cuin a thòisicheadh an toiseach ag cleachdadh nan litrichean so ach tha dearbh chinnt gu robhas 'gan cleachdadh gu maith tràth anns na ceud linn-tean an deidh breith an t-Slànuigheir. Chan e gu robh reachd no riaghailt shonraichte ann a bha toirt air daoine so a dheadh. Coltach ri iomadh rud maith eile dh' éirich e am measg dhaoine gun mothachadh a bhi aca air. Bha freasdal caomh air a chùl a chuir an cridheachan dhaoine e, agus as an sin thainig e am follais an dràsda 'sa rithist mar gum b' eadh gu fhiosd.

Cho fad 's as aithne dhuinn 'se còmh-dhail Easbuigean a bha cruinn ann an Chelsea a mach air bràighe Lunnainn 'sa' bhliadhna 816 a rinn reachd ag earlachadh dhaoine iad na bliadhnachan àireamh, a' tòiseachadh bho bhreith an Tighearna Iosa; agus chuir iad mar chorachd air daoine iad na facail Laidionn so, *Anno Domini*,—agus an giorrachadh aca, A.D.—a chleachdadh daonnan air son na linne Chrìosdail.

Bha so air a dheadh riamh o'n uair sin.

Rinn teachd an Tighearna do an t-saoghal so a h-uile nì nuadh, agus mar sin tha e ceart agus tha e dleasdhanach gum biodh tim air a cunntadh bho a theachd-san. Chan e adhartas a mhàin a thug esan air an t-saoghal—mar a rinn iomadach fàidh agus duine maith is mòr roimhe—ach rinn e an saoghal ùr. Rinn a thighinn-san riogachd nàimh a shuidheachadh air thalamh, agus tha i a' tighinn lion cuid is cuid riamh o'n uair sin.

Agus ged tha àmhghar is ain-diadhachd cho mór 'sa bha riamh ann an diugh air thalamh, gabhaidh sin thairis agus theid e dhìth ach mairidh rioghachd Dhé agus riaghladh Chrìosd, o'n tha sinn beò ann an A.D.—ann an linn Chrìosd air thalamh. Mar a thubhairt an

Abstol: Ach a nis chan 'eil sinn a' faicinn nan uile nithean fathast air an cur fa' cheannsal, ach chi sinn Iosa. Agus tha esan air Cathair Rìoghail an domhain, agus tha e ag àrd riaghladh os cionn nan uile, gu ro naomh, gu ro ghlic agus gu ro chumhachdach. C. McL.

So òran eile le Aonghus MacDonnachaidh. Tha e cho tiamhaidh agus cho dhrùidhteach ri aon òran a chuala no a leugh sinn a riamh. Tha faireachdan domhain agus mac-mneanma soilleir 's an òran; agus tha anail is cainnt bhlàth a bhàird ann. Tha an t-òran mar gum biodh màthair ag caoidh a mic agus e air a chall 'sa' chogadh. Is iomadh màthair, tha e duilich ri aithris, aig am bheil agus a'g am b'dh aobhar brònach an òrain. Tha e air fìor sheann fhonn a fhuairleadh ann an Muile. Thachair dhùinn a chluinntinn air a sheinn air an fhonn so le Seumas Mac-a-phì agus cha chuala cluas fonn is facail bu tiamhaidhe agus bu drùidhtiche. Bheir Aonghus fhéin am fonn agus an t-òran am follais fhatbhist.—AM F.D.

CAOIDH NA DH' FHALBH.

M'éudail thusa, àrmuinn loinneil;
Miann gach sùl an cùirt no'n coinneimh
Eis do dhùthcha—clùid do shloinnidh—
Dhùisg mo thùrsa, 's mhùch mo choinneal.

*Fàth mo mhulaid, sàr nan gillean;
Fàth mo thuiridh, 's mi fo chùram—
Ochan éile! leòn mo chridhe;
Deòin mo ghuidhe, cha dean sùgradh.*

Luathghàir curaidh mar ghash-soillse,
Dh'fhàs le coibhneas flaith 'nad shealladh;
Clach mo shùl thu, geasa maighdein;
Mac an aoibhneis thu, is m' ealaidh.

Ochan éile! hi 's na ho hi!
Fàth mo mhighean, leas an fhiùrain.
Fàth mo léiridh bhith 'gad shireadh;
Cnàmh mo chridhe bhith 'gad ionndrain.

Nuair a dhìreas grian 's an ealtainn,
Bidh mo smuainte tiamhaidh, siùbhlach;
Nuair a shineas ciar an fheasgair,
Bidh mo chiall ag iadhadh dlùth ort.

Ochan éile! hi 's na ho hi!
Fàth mo mhighean bàs an fhiùrain;
Fàth mo léiridh, bhith 'gad shireadh;
Cnàmh mo chridhe, bhith 'gad ionndrain
Fàth mo mhulaid sàr nan gillean;
Fàth mo thuiridh bhith fo chùram—
Ochan éile! Leòn mo chridhe;
Deòin mo ghuidhe cha dean sùgradh.

HE IS GONE LAMENTED.

Lover mine, thou best and fairest;
Soul's desire, nor time will sever;
Son of sires, for Freedom bravest,
Left me fey in pain and dolour.

Bane of sorrow's noble gallant,
All of Love to love is given.
Ochan éile! Fate is errant!—
Tears will trail your shade to Heaven.

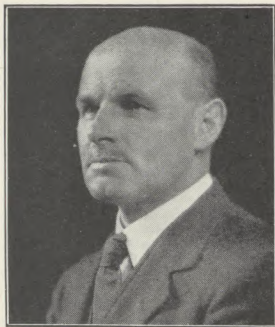
Mirth, illuming as the sunbeam,
Wreath'd your ways in luring measure.
Beauty's lode you maidens' dreaming;
Boy of sylvan muse, and pleasure.

Ochan éile! hee 's na ho hee!
'Neath the laurelled arch he sleepeth.
Shroud of night, or angels' vigil,
Ne'er can save my heart-wrung bleeding.

When the sun in space in tented,
Round thy corse, my thoughts will follow;
When the shades of ev'ning lengthen,
Yea! I'll pray with sacred sorrow.

Ochan éile! hee 's na ho hee!
'Neath the laurelled arch he sleepeth;
Shroud of night, or angels' vigil,
Ne'er can save my heart-wrung bleeding.
Bane of sorrow's noble gallant;
All of Love to love is given.
Ochan éile! Fate is errant!—
Tears will trail your shade to Heaven.

RAIBEART MACPHARLAIN— nach maireann.



[Lafayette.]

Tha fhios a nis aig ar luchd-leughaidh uile gun chaochail ar caraide caomh Raibeart MacPharlain. Fhuair e a' ghairm gu maith obann. Cha robh e ach mu dhà uair an uaireadair fo'n bhàs. Ged thainig briseadh air a shlàinte o chionn bliadhna no dha bha làn dùil againne agus aige fhéin gun d' fhuair e thairis air an sin; ach tha fhios gun dh' fhàg an Cogadh Mór gaoid ann air nach d' fhuair e riamh thairis ged nach robh esan, mar a tha móran eile, ro mhothachail air an sin.

Bha Mgr. MacPharlain deich bliadhna fichead 'na Iomhasair aig a' Chomunn Ghaidhealach, agus cha robh duine riamh an urra ri sporan comuinn bu chùramach agus bu ghlice an ceann sporain na e.

Bha e glic agus gleusda mu ghnòthaichean a' Chomuinn nuair nach robh an sporan idir cho trom agus a tha e an diugh, agus bha an aon thuigse agus an aon ghliocas aige-san 'ga thaobh co-dhiùbhbha an Iomhas làr no leth-fhalamh. Mar sin dh' fhàg e Iomhas a' Chomuinn Ghaidhealach seasmach agus cliùiteach.

Bha e 'na dhuine fìor threibhdhireach ann an gnòthaich agus ann an déiligeachd ri daoine, agus mar sin bha àite agus inbh aige fhéin agus aig a' Chuideachd ann am baile-mór Ghlaschu. Bha làmh aige ann an aon dusan comunn is gnothach eile agus e 'na ionmhasair aca mar a bha e againn fhéin; chan ànn air son bliadhna no dhà ach fad iomadh bliadhna.

Bha e coibhneil cairdeil 'na dhòigh, agus a h-uile neach a chuir còlas air 'na charaid aige agus esan 'na charaid aca. Chan fhacas agus cha chualas nì nach robh grinn is ceart a riamh 'na chuideachd—duine ceart agus duine uasal, duine a chanadh tu gu robh fallaineachd 'na chuideachd, agus e làn fearas-chuideachd.

Bidh sinn 'ga chaoidh agus 'ga ionndrain fad iomadh latha; agus chan ionghnadh sin, dh' fhag e cliù is cuimhne mhaith 'na dhéidh. Tha comhfhulangas againn ris a' bhantraich agus ris an nighinn a dh'fhag e; agus is e ar n-ùrnuigh is ar guidhe d'an taobh gum biodh comhfhurtachd an Tighearna 'na neart agus 'na mhisneach dhaibh.

Slàn leat, a charaid, gus am bris an latha agus an teich na sgàilean. C. McL.

THE LATE MR. ROBERT MACFARLANE, C.A., T.D., J.P.

It was with a feeling of profound sorrow and an acute sense of personal loss that our members heard of the unexpected death of Mr. MacFarlane. He was taken suddenly ill on the afternoon of 23rd December, and in a few hours passed away. Though his health had been somewhat unsatisfactory for the past year or two there was nothing in his condition to suggest to his friends that the end was so near. Doubtless the nervous and physical strain, so intense and so prolonged, of the years of the Great War—years which are still daily taking their relentless toll of the nation's manhood—impaired his vitality though no outward evidence was visible.

Mr. MacFarlane acted as Treasurer of An Comunn for 30 years. The important duties of that office were discharged by him with a thoroughness, an efficiency, and a sense of responsibility that could not have been excelled. During his early years of office the financial transactions of An Comunn were on a very modest scale, but they have been steadily growing in variety and extent. In the later as in the earlier years, in the day of large things as in the day of small things, they have had the same watchful care and close personal supervision devoted to them. His professional ability, his business experience, his great practical sagacity were placed unreservedly at the disposal of An Comunn. He put his heart as well as his head into the work. There was the most complete confidence in him as an official, while his sterling personal qualities won for him the high regard of all who were closely associated with him. He grudged

neither time nor labour in the service of An Comunn. This was conspicuously seen at Mod times when from Monday till Saturday he was in constant attendance with members of his staff, performing quietly and unobtrusively the numerous duties of his own department and co-operating with the Secretary in the general management. Always the alert competent business man, one had to know him well to discover the deep vein of sentiment which dwelt in his nature. He was not fond of parading his sentimental attachments, but these were staunch and sincere. Generous and kindly in disposition, tolerant and broad-minded, always ready to make allowances for those who differed from him, loyal and helpful in his friendships his was a personality which gained for him not only unqualified respect but warm personal regard. He had a wholesome dislike of all that was pretentious and vain-glorious in speech and of talk for mere talking's sake. When he spoke himself he went straight to the point with the minimum of words.

Mr. MacFarlane's relations with the Finance Committee and the Executive Council were always of the happiest character. His death is a serious loss to An Comunn and his place will be difficult to fill. It will be filled of course, but the accumulated experience of 30 years' close familiarity with the administrative details of An Comunn's work cannot be transferred to a successor. We shall miss him and we shall remember him. Our sincerest sympathy is tendered to his widow and daughter and other relatives in their sore bereavement.

Mr. MacFarlane was a man of many interests. He inherited a disposition towards public work, for his father, Colonel John MacFarlane, was in his day a prominent citizen of Glasgow, and an influential member of the City Corporation. For many years Mr. MacFarlane was a member of the County Council of Dunbarton and only a few days before his death was appointed Vice-Convenor of the County. He was closely identified with the Boys' Brigade, the Discharged Prisoners' Aid Society, the Glasgow Dental Hospital, the Clan MacFarlane Society of which he was President, and was an office-bearer in the Bearsden North Church. He held many professional appointments which witnessed to the confidence felt in his ability and character. The large congregation, completely filling the building, which attended the funeral service in the North Church, Bearsden, bore striking testimony to the widespread esteem in which he was held.

M. M.

"A RACE OF MEN WHO HAVE CONQUERED FOR BRITAIN."

The Service Given by the Island of Lewis.

There is one aspect of the British War effort which is of small material importance but which is not entirely negligible. That is the contribution made to the fighting forces by the smallcrofting communities of the North of Scotland, which might be described as the widow's mite in the vast war coffers of the Empire—small as compared with the whole, but out of all proportion to the population or wealth of the community which makes it.

Lewis and Shetland send more men proportionately to the Royal Naval Reserve than any other part of the country. Recently the German wireless (not perhaps the most reliable authority) stated that Finland had reached a stage of complete mobilisation and that 10 per cent of the whole population was under arms. At the moment, on a conservative estimate, 8 per cent of the total population of Lewis is with the colours or under training.

AN ISLAND IN ARMS.

The number of naval reservists in Lewis and Harris (the majority of them being from Lewis, which is much the larger part of the island) was about 1,750 at the outbreak of war. Since then at least 60 young men, many of them between eighteen and twenty years of age, have volunteered for special patrol service. Stornoway's territorial unit numbers over 100, and nearly 200 have been registered or called up under the Militia and Military Training Acts. Quite apart from that there is a large number of Lewis men serving with the Regular Army. This represents a formidable contribution to the fighting forces of the Crown out of a total population (including women and children) of 25,000, and within four months of the outbreak of war.

The usual practice of young people in rural Lewis is to join the Royal Naval Reserve as soon as they are old enough, put in their period of training, and, without returning home, go to London or Cardiff and join the Merchant Service. Lewis seamen are recognised as above the average in intelligence and reliability and they have the entry to most of the best shipping lines.

During the economy period after the Great War the Admiralty refused to accept naval

reservists who lived more than a short distance from Stornoway, to save travelling expenses, but so eager were the young men to join that they adopted various stratagems to circumvent the restriction. There is one small house in Stornoway which, if the Admiralty records for the period were examined, would be found to have housed a larger family than ever lived in the old woman's shoe. The householder was a native of one of the more remote districts of the island, and all the young men from the district used his Stornoway house as their home address to gain admission to the Naval Reserve.

Last September, when the Navy was mobilised, the Lewis reservists were called up in batches of several hundreds at a time. One Sunday night a crowd of between two and three thousand people were gathered on the pier at Stornoway to bid a party of them farewell. The mail steamer listed perceptibly as the reservists crowded to the shoreward side of the deck. A church elder came into the middle of the crowd and "presented" one of the Gaelic psalms in the old fashion—"God is our refuge and our strength." The reservists on board ship put out their cigarettes and stood to attention. When the psalm was ended the steamer crept silently out of the harbour. On the Monday night a similar crowd assembled on the pier, but what a different scene! The Sabbath restraint was cast aside. In place of the church elder there was the Stornoway Pipe Band, playing stirring airs that have been heard on many battlefield and the steamer sailed in a tumult of cheers and Gaelic greetings.

With so many men on active service with the Navy and the merchant marine, Lewis has had a direct interest in almost every incident of the war at sea, and the losses have already been heavy—about twenty times heavier in proportion to population than the average for the nation as a whole. There were three Lewis men on the *Athenia*, and ten on the *Lochavon*, out of a total deck complement of sixteen. The ten Lewis men on the *Lochavon* were all reservists, and immediately they landed from the ship that rescued them when they were torpedoed they reported for duty and went into barracks. When the authorities heard their story they were given survivors' leave. There were twelve Lewis men on the ill-fated *Rawalpindi*, all of them reported missing. One of the most dramatic incidents of the war so far has been the capture of the German steamer *Borkum*. A prize crew was put aboard to take her to a Scottish port, but a U-boat intercepted her and sank her. The prize crew made their

escape in the life-boats under shell fire, and succeeded in taking their prisoners with them to port. There were six Lewis men in that prize crew—selected presumably at random from among the ratings on the warship which captured the *Borkum*. On one British cruiser there are forty Lewis men at the present time, and she has come to be known as "the Stornoway ship."

A FALLING POPULATION.

The contribution which the island is making to the Empire's fighting strength is small, however, compared with the contribution made in 1914 when over 6,000 Lewis men, including 750 who enlisted from the Empire were on active service out of a total population at that time of 29,000, or more than 20 per cent. The number of Lewis men conscripted was small, so that almost all of that 20 per cent. were voluntarily on active service. Among them—shades of Culloden!—were 1,311 Macleods, 785 Macdonalds, 476 Mackenzies, and 350 Morrisons.

The island will not make as great a contribution in the present war. Since 1918 the population has dropped by over 3,000, and the number of elderly people and women has increased both relatively and absolutely. As a result of the losses in the last war and the post-war emigration the population of Lewis, from the point of view of age groups, is still very unbalanced, and in so far as the island's manpower has been an asset to the Empire we have been living on our capital. That fact is all the more significant and serious when it is borne in mind that Lewis is the part of the Highlands which has so far suffered least from depopulation.

For the past hundred and seventy years the Highlands of Scotland has been a valuable reservoir of man-power for the armed forces of the Empire. It was Lord Chatham who used the memorable phrase: "I have found in the North and brought into the service of the Crown a race of men who have conquered for Britain in every quarter of the globe." In the intervening years that race has been depleted and dispersed.

From The Manchester Guardian.

Supplementing the striking facts contained in the article we quote from the *Manchester Guardian*, we may add, that in an article by its Naval correspondent which recently appeared in one of our important dailies it was stated that no fewer than 200 Angus MacLeods were at present serving their country in the war at

sea. This is an astonishing figure if we bear in mind that Angus is probably not, by a long way, the most common christian name in the Clan MacLeod. One would suppose the Johns and the Donalds to be much more numerous and if we add to these the Normans, Rodericks, Kenneths, Malcolms, and Murdos, we can form some conception of the magnitude of the contribution the Clan is making to the personnel of the Naval Service.

The patriotic spirit of the Clans cannot be quenched. It survives in strength notwithstanding the discouragement it suffers from the failure of successive Governments to grapple seriously with the problem of the economic reconstruction of the Highlands. Loyalty to persons and causes is eminently characteristic of the Gael. That was one virtue which the Clan system, whatever its faults may have been, did certainly foster.

COMFORTS FOR HIS MAJESTY'S FORCES.

The Work Party, under the auspices of the Central Committee, has resumed after the New Year holidays. There was a good attendance at the first meeting on 9th January, and a fresh quantity of material was distributed. Members returned finished garments and a further consignment of these will be despatched very shortly. The Committee has received a large number of knitted garments from members of the Tain Branch Work Party and the Committee are deeply appreciative of this splendid donation. More is to come from the same source and it is worthy of special mention that the material is supplied locally. Another parcel was received from the Rodel Feachd of Comunn na h-Oigridh in which was included several gifts of socks from the following ladies:—Mrs. A. MacLeod, Mrs. F. MacLeod, Mrs. F. Paterson, Miss A. MacAskill, Miss C. MacCuish, Rodel; and Mrs. M. MacDonald, Leverburgh; We thank these ladies for their splendid gifts and for their support of the local Feachd of Comunn na h-Oigridh. Mention must also be made of Donations in kind received from Mrs. MacPherson, Kinloch Laggan, and Miss Janet MacDonald, Irvine; and also from several ladies of the Work Party. Mrs. W. MacLean, Glasgow, has gifted a knitted blanket which has been sent to one of the patrol vessels.

Parcels of finished garments are now being received from Comunn na h-Oigridh workers

and more material is being asked for and sent as supplies come to hand. The Committee wishes to make it known that workers using material supplied by the Committee have the privilege of naming individuals or units to which they wish the garments sent. Workers are assured that the Committee will respect their wishes and forward parcels as directed.

A number of parcels have already been sent to individuals serving in the Forces and to units known to have a number of Gaelic speakers in their strength. These parcels have been much appreciated by the recipients both on land and sea. The Committee have arranged for a Grand Gaelic & Scottish Concert to be held in the St. Andrew's Hall, Glasgow, on Friday 1st March. A first-class programme will be provided and an earnest appeal is made for the whole-hearted support of Gaels in the city. Funds are urgently required to meet the cost of material without which the Committee will be unable to maintain a steady supply of comforts to those brave lads who are facing the perils of War on land and sea on our behalf.

As will be seen from the Donations list on another page, the Highland Societies in the City have responded well to our call, as also a number of our Branches. We thank them for their generous support.

The Concert Party referred to in our last issue has now been formed and the first series of Concerts will be held at Dalmally, Taynult, Killin, and Bridge of Orchy, in that order, on 5th, 6th, 7th, and 8th February.

LOCH VOIL IN AUTUMN.

It is October on "the Braes" and by "the Braes" I mean the Braes of the song: the Braes of Balquhider. The shoals of "Rob-roysterers" who in the summer months impelled by curiosity, by hero-worship, or other unknown reasons come to Balquhider "to see the grave of Rob Roy" in the old kirk-yard, have now dwindled to an occasional and belated visitor. What a tribute to the genius of Walter Scott, who by the wave of his magic wand, has made a sort of national hero of a man whose memory, if Scott had never lived, would be in all probability, "unwept, unhonoured and unsung." Up the Braes, west of the Kirkyard, they show you the house where the bold MacGregor is said to have died.

Appropriately, if a little incongruously, another Robert might well have found his last

resting-place by the side of MacGregor: the Reverend Robert Kirk. For he was the minister of Balquhider, and the parish shares with Aberfoyle the pride of association with a man who knew more about fairies than anyone else, and who moreover did notable work for the Gaelic. There is no use of saying that he is buried in Aberfoyle Kirkyard, it is well known that the fairies carried him off into their *sithean* nearby!

The spirits of the two Roberts seem to haunt the littoral of Loch Voil. This loch, one of the smaller and less well known of the Scottish lochs, is shut in between the flanks of the hills on both sides of it, the range on the north side being what are properly known as the Braes of Balquhider. A sheet of water of perennial charms; its beauties are perhaps more striking in Autumn than in any other season of the year. For the woodland on its margin possesses in Autumn a wealth of colour that is rarely seen elsewhere, and in such a setting, the loch has a warmth that is frequently missing in other Highland lochs. Protected by the enclosing hills its surface is normally of unusual stillness. Its smoothness may account for its name if, on the analogy of the second element in the name Aberfoyle (*phuill*), the name Loch Voil has the same origin. Anyhow, on a fine day in October, no more placid, pool-like surface can be conceived. It is a perfect mirror of its surroundings.

A misty morning in October is followed by a noontide of glorious sunshine which play upon the woodland and hill slopes and casts their reflection in the loch below. The chestnuts (earliest harbingers of autumn) are now showing mixed shades of green and gold and orange. The rowans are weighted with clusters of berries of the ripest red. The birches are throwing out delicate sprays of gold. The pines on the slopes of the hills stand out as misty neighbours as the larches with their feathery branches. The purple of the heather is now a memory of the recent past, and the green of the bracken in the slopes is gradually changing its hue. There has been little rain and the mountain rills are trickles, they run into the loch over thin stoney paths musically. One idly watches a flock of sheep changing pasture and marvels at the intelligence of the sheep-dog as he keeps his charge in perfect formation and barks his warnings just as the old-fashioned sergeant-major used to bark his orders to raw recruits on a route march.

The reflecting power of the surface of the loch is such as to lead one into the realm of

fantasy. Here are seen a hill slope in the form of a steep cliff with the trees by the lochside changed into curtains hanging with graceful, irregular, and many-coloured folds from its top. Yonder can be seen conical straw ricks in a meadow with their cover inverted and a man is approaching these ricks apparently walking on his head! Occasionally one sees in this magic mirror a scene that Hollywood might envy. A dangerous-looking precipice (actually the shore of the loch only a few feet away from the loch side and nearly on the same level) seems alarmingly near and at its bottom lies a valley, deep and capacious, filled with fantastic shapes and enchanting colours. Here if anywhere (the thought occurs to one) would have been the fitting grave for Robert Kirk! For this is surely fairyland. A moment later a splash is heard as a mallard breaks the surface of the water and dives; and the alluring fantastic picture is destroyed.

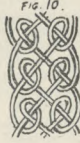
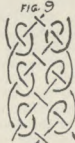
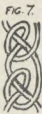
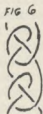
But now November has come with its lowering skies and its intermittent sunshine, and the loch has lost most of its reflective power. The roads on both of the sides are strewn with dead and dying leaves. The baring trees still resist the onset of autumn but their resistance is daily becoming feeble. The gold of the birches is less burnished, and the delicate filigree of their twigs is becoming more clearly traceable. The larches are browner than they were and by contrast the pines look darker. The bracken is now uniformly of a rich russet.

The light and shades on the hill slopes now change frequently with the intermittency of the showers and the sunshine. The mists roll and unroll on the Braes like slowly moving curtains. The hill sides are scored with crooked ribbons of white, the channels of the recent rains. The rills which in October tinkled gentle music now run with a noisy clamour into the loch, while the larger streams fling themselves over their rocky obstacles with resistless force. And south-eastwards on the sharp cone of Ben Voirlich, thrusting itself sharply upward from the shoulders of its neighbours, a thin sprinkling of fine powdery snow. A crowing and a whirring sound strikes sharply on the ear, and, strong on the wing, pheasants rise from the bracken and fly to the shelter of the wood nearby. A frightened rabbit scuttles across the narrow road to the brake where safety lies. Only a perky robin on the branch of a rowan tree, its splash of red dimmed by the brighter red of the berries and only the robin seems unafraid of man.

SIMPLE EXERCISES IN CELTIC ART.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

IV.—THE C KNOT.



This knot bears some resemblance to the three-square knot previously described. The initial lay-out (Figure 1) is similar; but reference to Figure 2 will show that in the rounding off process, one of the squares is left open, resulting in a figure somewhat like the letter C. Releasing the lines which remain within the figure, and extending the tail of the C, four "escape"

cords emerge (Figure 3) and the completed unit assumes the form shown in Figure 4. This unit can be arranged in single series to form a running border, the stages of evolution being shown in Figures 5, 6, and 7; or a broader form of border or panel may be obtained by disposing the knots in double series facing each other, as in Figures 8, 9, and 10.

LITIR COMUNN NA H-OIGRIDH.

A Chlanna mo gràidh,—Gu deimhin, chan 'eil fios aig duine beò ciod a tha an dàn da. Rùnach mi fhein, le cuideachadh Dhomhnaill, cuairt a ghabhail an sgìre Locha-braoin air a mhios so chaidh, agus na Feachdan a tha an taobh siar Rois fhiosrachadh. Gu truagh, cha deachaidh mo chas. Thàinig a' bheist-chnatain sin orm a failmse, is b'fheadar dhomh taobh an teine ghléidheadh fad cheithir-là-deug ge b'oil leam, is tha mi fìor dhuilich—chan e gun deanainn-sa feum sonraichte air chuairt, ach is e tha cur orm, briseadh air a' chur-an-uidheam a rinn Dòmhnall cho snasail, agus a bhi cur dragha air-san agus air na Cinn-Feachd.

Bha sealgaireachd mhór mhaigheachan air monadh taobh Loch-obha an uair sin, agus chaidh iarraidh orm dol 'sa a' chuideachd, rud a rinn mi gu toileach. Bha reothadh cruaidh ann, agus liathadh sneachda: bha'n leathad cas, agus mu'n do ràinig sinn am mullach, far an tàinig gaath fhuar, sgairteil, bha mi a'm fhuil 's 'nam fhallus, ach chan fhoghnadh leis na daoine ach suidhe anns na bacain mòine agus toit a ghabhail, agus rinn

sin an gnothach air Seòras agus a thurus mu thuath—mo nàire!

DEALAS NAM FEACHD.

Is trom an cogadh so air inntinn duine, agus is tric an dràsda bhios mo smuaintean ag itealaich thar Feachdan nan Eileanan siar. Chionn tha sinn an sàs ann an cogadh fuilteach, oilleit, an aghaidh daoine aig nach 'eil beusachd no ceartas, iochd no tròcair, 'nan aorabh, daoine a tha, am measg eucoirean eile, a' tilgeil urchrachan-froise agus peilearan bloighdeach air ar seòladairean bcccha 'nam bàtaichean beaga iasgaich, gun dlòn gun chothrom. Mar sin, chan 'eil fhios agam nach faod e bhi gu bheil cuid agaibh an diugh ag ionndrainn brathar no athar a tha air gabhail anns an Arm, no ann am Feachd nan Speur, no anns a' Chabhlaich Bhreatainnich, no anns an Luingeas mharsantais, no eadhon anns na bàtaicheans-griobaidh a' sguabadh nam méinnean—ma thà, is i mo ghuidhe 's mo dhùrachd gun till gach aon dhiubh sin dachaidh gu sàbhailte air a' cheann thall.

Ach "is olc a' ghaoth nach seid an seol freigin." Tha 'n cogadh, sgriosail 's gam bi e, a leigil fhaicinn gu bheil barrachd smior is

smuais an Comunn na h-Oigridh na bha dùil againn. Bha fhios againn roimhe gun robh na balaich chalma 's na caileagan laghach deas gu leòr gus cuid a bhi aca ann an ìomadh seòrsa sùgraidh is cur-seachad—dealbhan-cluich, céilidhean, iomain agus mar sin air aghaidh: an taobh as aotruime, faodar a ràdh, de ghnìomhachas ar Comuinn. Ach a nis, ciod a thachair? Tha tuilleadh cloinne a nis a' sineadh air buill-ao-daich de na h-uile seòrsa a dheanamh do na seoid a tha ri aghaidh buailidh, na bha dùil againn riamh. As na sia fichead Feachd a th' againn tha, gus a so, leth-cheud Feachd ag iarraidh stuthan a ni 1150 ball-oibre, tha na h-iartrasan sin a' tighinn a steach fhathast, agus a nis tha na buill-oibre a' ruigsinn Ghlaschu 'nam ficheadan. Deas is tuath tha na Feachdan, beag is mór, a' deanamh an cuid anns an deanadas a réir an comais, agus chan 'eil eilean no ceann-dùthcha nach 'eil air a riochdachadh ann. Ma bha meas agam roimhe air Comunn na h-Oigridh, tha uis aobhar uail is taingeachadh agam o'n a leig iad ris do'n ti-saoghal gun teid na Feachdan gu uchd an dèidh anns an obair ionmholta so.

Là a bh'ann, thàinig duin'eigin chun an dotair, feuch am faigheadh e mach ciod bu chion-fàth do a an-shocair. Rinn an dotair min-sgrùdadh air leis a h-uile seol a bh' aige, ach cha robh e faicinn ni ceàrr ann—bha theanga glan, a chridhe plogadh gu rianail agus cha robh droch neul air idir. Mu dheireadh thall, dh' fharraid e dhe 'n duine, an robh beachd idir aige fhein ciod a bha cearr. "Uil a dhotar," ars esan, "innsidh mi sin dhuibh. Bidh mi cadal gu math, bidh mi 'g itheadh gu math, 's bidh mi 'g òl gu math cuideachd, ach uair air bith a chi mi car-oibre romham, 's ann a theid mi air chrith buileach!"

"Bithidh mir a' ghille ghrunndail air gach mèis."—Mise le mùirn,

SEORAS GALLDA.

FEAR AIRGID "A' CHOMUINN."

Agus tha Robeard MacPhàrlain air falbh bhuainn! Beannachd leis! Bu mhaith dùrachdach an t-oibriche e air son Seanchinnidh usail Gaidheal. An duine ghnios gnothuch math ciùin nàiseanta mar sin bu choir nach dean sinn dl-chuimhne air a ainm. Gun robh a cho-mhath d'fhear cùntais aig an Comunn Gaidhealach 'na dheidhinn. Sin

guidhe nach urrainn feabhas na deasachadh chur air, ar leam. Bidh an rath air an gnothach, mas ann mar sin a thachras. H-uile là sona ri Gaidhealaibh.

SEAN TOIBIN,
Corcaigh, an Eirinn.

8/1/40.

CHAIHD MO DHONNACHADH DHA'N BHEINN.

So agaih òran eile á Comh-chruinneachadh na Bana-Dhughlasach. Tha e an so dìreach mar a sheinn a' Bhean-uasal Anna Dhughlas ann a' Bhaltois 'san Eilean Sgitheanach e. Bhatar 'ga sheinn 'na òran-tàladh gu maith tric.

'Se an seul a tha an cois an òrain gur t-e gille-beag a bha ann an Donnachadh agus gu robh a mhathair pòda a rithist. Bha eud aig a oide ris agus fuath neimheil aige do'n ghille-bheag. Bha Donnachadh beag latha a muigh air leathad na beinne agus thainig a oide air gun fhios da agus e ag òl deoch á tobar. Thilg e an comhair a chinn do'n tobar e agus chaidh a bhàthadh.

Tha a mhàthair 'san òran ag caoidh a mic. Tha mar gum b'eadh am fear aice 'ga cronachadh 'san rann mu dheireadh do bhrìgh a mór chaidh air son a mic.—AM F.D.

GLEUS G.

Seist.

{ : m . , m | s : - . s : l . , s | m : - : r . d }

Chaidh mo Dhonnachadh dha'n bheinn. Chaidh mo

{ | r : - . r : m . , r | d : - : m . m }

Dhonnachadh dha'n bheinn. Chaidh mo

{ | s : - . s : l . , s | m : - : d }

Dhonnachadh dha'n bheinn. 'S cha

{ | r : - : m | r . d : - : - } ||

d' thain - aig dhachaidh

Rann.

- 'Se mo Dhonnachadh-sa bh'ann,
'Se mo Dhonnachadh-sa bh'ann,
'Se mo Dhonnachadh-sa bh'ann,
'Se mo chall mar thachair.
- Fuil a chridhe 'sa chléibh,
Fuil a chridhe 'sa chléibh,
Fuil a chridhe 'sa chléibh,
Fo luib a bhreacain.
- A bhean dhona, gun chéill,
A bhean dhona, gun chéill,
A bhean dhona, gun chéill,
Fàg do bhreid is t'fhalt ort.

EOIN LATHARNACH.

(Gàidhlig air "John O Lorne," o'n Bheurla ag Neil Munro.)

Tha mo bhreacan air mo ghualainn, tha mo bhàta
deas gu gluasad.

Soraith buan le là an t-suaimehneis is an oig;
Air 'ur slàint' & cridhe cràidhte fàgail dachaidh
gheal mo ghràidh-sa

Is glùn ghorma ghorma àlainn tìr nam bò.

Glòir nan cath is ainm nan Gàidheal rinn mo
thàladh tràth o'n àbhaist

A dh'fhàg mac m'athar-sa gun tàbhachd ceàrr gun
dòigh,

B' annsa bhith gun ainm gun àrdan 's mi gun
cladach Mhùdeart fhàgail

Na bhith mùirneach measg nan sàr-fhear aig na
seòid.

Bidh thu sìd gach moch is an-moch, shùilean tlàth
is làmh gun dearmad,

Is mise 'n càmpan tìr na Frainge fad o'n tìr,
Ach air raoin no 'm bailteach sràideach, mi ri
cogadh no ri cràbhadh,

Ri bu mhaith leam gu'm biodh àit agam 'nad
chridh.

Ach chaidh grian is sianntan tharun, cha chuir
fraoch no rainneach falach

Air Eòin Latharnach bochd àinuis is e sgith,
Tulgaich cuan nan tonna àrda fear gun Chaisteal
is gun fàrdach

Cean-fadhnna lom gun chàirdean, bean no nì.

Tha mo bhreacan air mo ghualainn tha mo bhàta
deas gu gluasad,

Soraith buan le là an t-suaimehneis is an oig;
Air 'ur slàint' & cridhe cràidhte fàgail dachaidh
gheal mo ghràidh-sa

Is glùn ghorma ghorma àlainn tìr nam bò.

H.

EADARAINN FHIN.

Dùn Eideann, 9,
8/140.

A Dhuine-uasail,

Bu mhòr m'iongnadh, 'nuair a leugh mi
'sa *Ghàidheal* air a' mhìos so, agus aig an àm
so de'n t-saoghal, an t-òran neònach sin, "The
Morigu," aig duine cho iomraiteach ri Aonghus
MacDhonnachaidh. Ar leam, gum bheil an t-òran
sin a' leigeil ris dhuinn spiorad sgreataidh, a bhàd
glé chumanta ré nam bliadhnan 1914-18, ach
mar a tha an sean-fhacal ag radh, "Dh'fhalbh sin
is thàinig so," agus taing do'n Fhreasdail, cha'n
'eil dàimh sam bith aig an spiorad sin ri beachdan
dhaoine an là an dugh, ach a mhàin, ma
dh'fhaoidte, 's a' Ghearmailt no 's an Rùis. Ach
a bharrachd air sin, cha'n 'eil mi a' faicinn
buntain san bith aig "a' Mhorigu"—is i sgrìobhte
's a' Bheurla—ri obair a' Chomuinn.

Tha làn fhios againn uile air truaidhidheachd
luchd-riaghlaidh na Gearmailte, ach is cinnteach
gun cuir sinn an ruaig orra air a' cheann thall.
Nise, nach urrainn dhuinn sin a dheanamh gun
nìthan de'u t-seòrsa a sgrìobhadh Gobealls féin a
chraobh-sgoilleadh 'sa' *Ghàidheal*? Cogadh
ann no as, cumamaid ri obair a' Chomuinn—obair
na *Gaidhlighe*—cho math agus a leigear cùisean
leinn, oir tha gu leòr ri dheanamh fhathast, air
an raon sin.—Mise, le meas,

SEORAS HAY.

THE GAELIC LANGUAGE.

Sir,—When Highlanders are becoming so com-
plaisant as to allow their fine old Gaelic language
with its extensive and interesting literature to be
treated as if it were a mere patois and more ignored
in the secular and religious life of their people, is
it a matter for wonder that the kilt which so long
distinguished the sons of Caledonia in the front
line of the British Empire should, like the language,
be in danger of being relegated to the shades of the
past? What has become of Highland pride and
love of Mother-land? or have these one-time national
characteristics completely faded out?

The suggestion for the teaching of Gaelic in the
Sunday Schools put forward by Sir Murdoch Mac-
donald in your last issue is well worthy of
consideration and general adoption. When the
Protestant Churches become indifferent to the use of
the Gaelic language in their services—not to say
hostile as the Roman Church was, and still is, in
Ireland—then will the language as a spoken tongue
disappear and Scotland, like Cornwall and the Isle
of Man become all the culturally poorer. The Kelts
of Wales are universally admired and respected for
the pride they take in the use of their Mother
tongue, while the strong position of the Welsh
language as a literary medium to-day is in a large
measure due to the assiduity with which it was pro-
pagated by the Protestant Churches in the
Principality.

"Of what use is Gaelic?" or "Can one earn one's
bread and butter with Gaelic?" These are questions
which the shallow-thinking often ask. With the
exception of the Russian language, Gaelic is richer
in sounds than any other European tongue; hence,
Gaelic is in a great measure the phonetic key to
many languages. Now-a-days, the young High-
lander that is forced to leave his native glen in
order to earn his bread and butter is more often than
not obliged to travel overseas for the purpose. Should
he go to the European continent, to Asia, Africa,
or America, he is very often compelled to learn a
foreign language. Should he be lucky enough to be
a Gaelic speaker, half the battle is won, for in many
instances he finds himself already in possession of
the phonetic key to the strange language that is
spoken around him, a knowledge of which is essential
to ensure him his means of livelihood. The uni-
lingual English speaker on the other hand is
correspondingly handicapped owing to his language
being so poor phonetically. By throwing away the
Gaelic language, the Highland people is unwittingly
throwing away the key to success.

To revert to Sir Murdoch MacDonald's suggestion
for the teaching of the language in the Sunday
Schools, may I be permitted to add that if the
lessons were broadcasted they would be sure to
reach a large and appreciative audience. Further-
more, if the lesson could be divided into, say half-
an-hour's instruction from MacLaren's *Gaelic Self-
Taught* to be followed by half-an-hour's reading
from the Gaelic-English *New Testament* it would be
of much value to those who have but an indifferent
knowledge of the language, while the lesson to be
learnt from the *New Testament* would be of much
spiritual solace to listeners during these trying times
when such is much needed. There can surely be no
possible objection to an hour's broadcast on a Sun-
day afternoon in a good cause.—Yours, faithfully,

F. J. MACDONALD (Capt., ret'd.)
(of Glenco).

4 Mill House,
Dovercourt, Essex,
9th January, 1940.

FEBRUARY GAELIC BROADCASTS.

(Wavelength, 261.1 metres.)

Thursday, 1st February—

5.30-6 p.m.—Concert by Glasgow Gaelic Musical Association Choir. Conductor, J. N. MacConachie.

Thursday, 8th February—

5.30-6 p.m.—Recital of Gaelic Songs by Neil MacLean (tenor) and Jenny M. B. Currie (soprano).

Sunday, 11th February—

5.30-6 p.m.—Gaelic Religious Service (Church of Scotland) from the Studio. Service conducted by Rev. John Bain. Precentor, Rev. J. K. Murchison.

Thursday, 15th February—

5.30-6 p.m.—Gaelic Concert arranged by An Comunn Gaidhealach in aid of War Charities.

Thursday, 22nd February—

5.30-6 p.m.—“Oidhe air Cheilidh air Donnchadh Greusaiche agus Curstan.” Play by Angus MacDonald; produced by Hugh Macphie.

Thursday, 29th February—

5.30-6 p.m.—Concert. Kenneth MacRae, Morag MacDonald, and Dinah Orichton (violinist).

As from 21st February, the Gaelic programmes will be transmitted on Wednesday evenings, from 10.30 to 11 p.m., on the Home Service wave-length, 391 m.

SUGGESTIONS FOR WORK PARTIES.

Suggestions and advice regarding list of ARTICLES to be made by Work Parties either in Branches of An Comunn or Feachdan of Comunn na h-Oigridh.

Bed Jackets—Flannel (if possible.)

Helpless-Case Shirts—Winceyette. (Stop making meantime.)

Day-Shirts—Shirting, flannel, etc.

Night-Shirts (for convalescents) — Unbleached calico, etc.

Pyjamas—Striped material, etc.

Socks—Any shades of wool (bright if possible) for convalescents, and a few khaki for issue on leaving Hospital.

Operation Stockings—White wool. (Stop making meantime.)

Bed Socks—White wool. (Any light colours or grey.)

Mufflers and Mittens—For convalescents. (Any good shades.)

Fingerless Gloves (for fractured arm)—White preferable, but other shades would do.

Hot Water Bottle Cover (stone bottle)—Flannel, if possible. Size about 15 inches by 13 inches, with draw strings.

Treasure Bag (for Brush and Comb, etc.)—Cretonne, or any material. Size about 14 inches by 11 inches, with draw strings and label sewn on for name.

Kit Bag—Patients' own clothes. Size about 4 feet by 2½ feet. Any material. Draw strings and label sewn on for name.

Cushions (really Pillows)—For use in stretcher or for giving support in bed. Made of usual ticking, covered with Jaconette and then cotton slip. Usual size 18 inches by 15 inches (other sizes will do).

Chest Blankets or Knitted Bed Wraps—Made of Blanket material, if possible. Size 60 inches by 36 inches or smaller. May be cut from old blankets or red blanket material, or knitted.

Balaclava Helmets—Wool. (Any good shades.)

Night-Shirts (with left arm slit up)—Night-Shirt pattern with wide sleeve.

Night-Shirts (with right arm slit up)—Night-Shirt pattern with wide sleeve.

Vest—Winceyette.

Night-Gowns (Women's and Children's)—Winceyette or unbleached calico. Magyar shape for women definitely approved by the Samaritan Hospital, Glasgow.

Dressing-Gowns—Any suitable material and any simple shape.

Ward Slippers—Made from old Tweed (for warmth). Lining, tartan or some soft material. Inter-sole can be bought at 2d per pair. Outer sole covered Tweed. Machine stitches. Tweed upper, then stitched to sole, turn outside in and stitch on upper lining and lastly hand-sew on sole lining. Linen thread to be used if possible.

PATTERN FOR KNITTED CUFFS.

(Useful for using up odds and ends of wool.)

Materials—One ounce of any 4-ply wool.

Measurements—The cuffs measure 4½ inches in length.

Tension—The knitting is worked at a tension to produce about 10 rows to 1 inch in depth.

Commence by casting on 56 stitches. (18 stitches on each of two needles and 20 stitches on the third needle.)

Work round and round in ribbing of knit 2 and purl 2 for 4½ inches. Then cast off very loosely in ribbing.

Make the other cuff in exactly the same way.

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Leabhar XXXV.]

Am Màrt, 1940.

[Earrann 6

A' SEANSAR AGUS A' GHÀIDHLIG.

Mar a tha fhios aig a h-uile duine tha litrichean is gach nì sgrìobhaidh eile, agus paiperean is leabhraichean, air an sgrùdadh an dràsda ri àm cogaidh le daoine tha air an cur air leth leis an riaghaltas chum so a dheanamh. Tha so chum is nach fhaigh an nàmhaid grèim air nì sam bith a thaobh ar gnothaichean cogaidh a bhitheas a chum feum dha-san, no a chum cron dhuinne. Chan 'eil mar sin litir a gheibh mi á Leodhas agus as iomadh càrn eile nach 'eil air a fosgladh, agus ma bha dad innte a bha ag innse mu dheidhinn càit an robh feadhainn de bhalaich an nèibhi no cuid de ar saighdearan bha sin air a ghearradh aisde.

Tha so ceart agus dleasdhanach o'n tha an Gearmailteach cho innleachdach agus nach 'eil fhios càit am bheil luchd-brath aige agus cionnas dh' fhaodadh e grèim fhaighinn air fiosrachadh sam bith a thaobh nan gnothaichean cogaidh againne. Tha a h-uile duine glic deònach gum biodh so air a dheanamh.

Is e an Seansar, no an Tiolpair, ris am bheil so an earbha agus tha na mìltean aige fodha, an sàs 's an obair còmhla ris.

A nis le òrdugh an riaghaltais tha feadhainn aige 's an obair so do an aithne Gàidhlig agus a tha comasach air litrichean Gàidhlig a sgrùdadh. Chuir an crùn agus an riaghaltas an t-urram so air a' Ghàidhlig chum is gu sgrìobh na Gàidheil 'nan cànan fhéin dh' ionnsaigh an daoine fhéin am feachd an rìgh air muir agus air tìr, agus dh' ionnsaigh an cairdean feadh na dùthcha, no eadhon an dùthchannan eile thairis. Bu chòir, ma tha, dhuinne agus gu h-àraidh dhaibh-san aig am bheil an daoine air falbh 'sa' chogadh feum a dheanamh de'n chothrom so. Mar a

thubhairt mi uair no dhà roimhe so, tha blas is tlachd an litir Gàidhlig nach urrainn a bhith ann an litir a tha air a sgrìobhadh an cainnt choimheach air cho maith is gan aithne dhuinn a' chainnt sin.

* * *

Bha latha ann air a' Ghaidhealtachd agus cha robh mòran ann a bha comasach air litir a sgrìobhadh. Bha gun teagamh beagan ann a leughadh litir, ach is e fìor chorra dhuine a bha comasach air litir a sgrìobhadh. Ma bha neach am baile no 'sa' choimhearsnachd do am b' aithne litir a sgrìobhadh is ann thuigsean a thigeadh muinntir eile a' bhaile ma bha litir aca ri sgrìobhadh. Tha cuimhne agam nuair a bha mi 'nam bhalach gum biodh fear is té a' tighinn chun an tighe againn ag iarraidh orm litir a sgrìobhadh dhaibh. Dh' innseadh iad an gnothach àraidh air son an robh i a' dol, no an naidheachd shonraichte a bha iad air son a chur innte; agus theireadh iad, "cuiridh sibh fhéin an còrr innte: faodaidh sibh innse dha mar a tha sinn uile, agus gu bheil aimsir mhaith againn, agus gu bheil am bàrr ag coimhead glé ghealltanach am bliadhna, agus rudan eile mar sin."

Tha cuimhne agam a bhi chluinntinn mu dheidhinn sgìoba bàta agus iad ag iasgach na h-àrde n-ear. Thainig fear á bàta eile far an robh iad agus iad ag cur a mach sgadain air ceadha na Bruaiche. "Am bheil duine agaibh an so" arsa esan, "a leughas litir?" "Tha," arsa fear aca, "chan 'eil duine an so nach leugh litir. Ci-dhi" arsa esan. Rug e oirre agus ceannu ceàrr na litreach ris, agus an uair thug e suil oirre, "tut" arsa esan, "chaidh lann sgadain fo mo shùil, leughaidh sin lann," agus e ga tabhairt do an aon fhear aca a b' urrainn utir a leughadh.

Sin mar a bha 's an latha sin; ach an diugh is e fìor chorra dhuine, ma tha duine idir, nach sgriobh agus nach leugh litir.

* * *

Gu leibideach is ann am Beurla a mhàin a bha e cleachdta aig na Gaidheil an cumantas a bhi sgriobhadh, agus mar sin bhà agus thà mòran ann do an aithne litrichean a sgriobhadh agus a leughadh an Gaidhlig ach a tha gan sgriobhadh am Beurla, agus sin an uair tha na litrichean a' dol dh' ionnsaigh feadhainn do an aithne Gaidhlig paillt cho maith agus is aithne dhaibh Beurla, agus a gheibheadh blas air litir Ghaidhlig mòran na b' fhearr na gheibheadh iad air te Bheurla.

Gun teagamh thatar ag cleachdadh a nis o chionn beagan bhliadhnaichan a bhi sgriobhadh an Gaidhlig mòran na's trice na bhathas riamh roimhe. Is ainneamh seachdain—agus gu tric gach darnach an latha—nach 'eil mi fhéin a' faotainn litir Ghaidhlig, agus iad air an sgriobhadh paillt cho pongail agus le fìosan is naidheachadan cho riaghailteach is cho coimhlionta 'sa b' urrainn iad a bhith am Beurla no an cànan sam bith eile.

* * *

Tha a' chuid mhór as motha tha am feachd an Rìgh de na Gaidheil aig am bheil a' Ghaidhlig an dràsda comasach air litrichean a sgriobhadh agus a leughadh an Gaidhlig, agus chan 'eil teagamh sam bith nach tugadh na litrichean aca am barrachd toilichidh is togail do an cairdean aig an tigh nan sgriobhadh iad an Gaidhlig thuca. Agus tha e làn chinnteach gun toir litir bho an tigh ann an Gaidhlig togail is misneach do ar seòladairean agus do ar saighdearan nach toir litir am Beurla. Saoilidh iad-san ann a bhi leughadh na litreach a tha air a sgriobhadh an Gaidhlig gun bheil iad a' faicinn le an dà shùil aig an tigh agus ag cluintinn le an dà chhuais na dearbh nithean a tha an litir ag innse dhaibh. Tha blas orre 'nan cainnt fhéin agus tha blàths innte nach 'eil agus nach robh dhaibh-san air litir am Beurla.

Chan 'eil gin de an òigridh an diugh a tha ag ionnsachadh Gaidhlig 'san sgoil do nach aithne litir a sgriobhadh an Gaidhlig ma dh' fheuchas iad ris. Bidh sochar air cuid agus eagal orra nach teid aca air na facail a litreachadh gu ceart an Gaidhlig, ach cha ruig iad a leas. Ma thuigear ciod a tha iad ag ràdh cha dean e deifir sam bith ged bhitheadh litir ceàrr ann am facal an sid 'sa' so. 'Se cleachdadh a ni coimhliontachd.

Tha sinn an dòchas, ma tha, gun toir na Gaidheil aig an tigh, agus iad-san a th' air falbh, obair ri dheanamh do na tiolpairean aig

am bheil Gaidhlig, co-dhiùbha tha iad an Steòrnabhagh no ann an Rudha'nach-breacaidh, ann am Plimouth no 'sa' Fhraing, no cia b' e àite 'sam bheil iad. Thubhairt aon-fhear aca rium—an deagh Ghaidheal cuideachd—gur ann mar as motha gheibh iad ri dheanamh as riaraichte bhios iad-san. Feuch nach caill iad an dreuchd le cion oibreach. Cumaidh a' dol iad.



FACAL 'SAN DOL SEACHAD.

Tha na ceudan a mhuinntir Chanada anns an arm an dràsda aig am bheil Gaidhlig cho maith 'sa tha i againn fhein. Tha cuimhne agam 'sa' Chogadh Mhór mu dheireadh air foghar 1916 gu robh sinn 's na claisean-cogaidh air beulaibh Armentières 'sa' Fhraing. Chuala mi fhein gu robh buidhean de na 4mh Camshronaich—feadhainn a mhuinntir an Eilein Sgitheanaich—mu dhusan mìle air falbh agus iad a' deanamh rathaidean agus ag gearradh coille air chùl nan claisean-cogaidh. Seach gu robh mi eòlach air cuid aca thog mi orm latha ri marcadh gus a dhol a chèilidh orra. Bha e a' fàs rud-eigin dorch 'sa' chomharr-àth, agus smaoinich mi gum bu chòir dhomh a bhi faisg air an àite thuirteadh rium 'sa' robh iad, nuair a chunnaic mi saighdear-faire dìreach romham. Chuir mi fàilte air ag ràdh ris am b' aithne dha an robh Camshronaich an àite sam bith am fagus.

"Tha Camshronaich," arsa esan, "air leathad a' chnuic sin mu 'ur coinneamh," agus arsa esan ann an Gaidhlig ghlan bhlasda mus deach agam air taing a thoirt dha: "Co as a tha sibh?" "Tha as Earra-Ghaidheal" arsa mise agus gur ann an sin a bha sgìre agam an uair ud. "Co as a tha sibh fhein?" arsa mise. "Tha á Gleanna Garaidh an Canada," arsa esan. "Dé an réisimeid 'sam bheil thu? thuir mi ris. "Tha, an Gaidheil Ghleanna Garaidh," fhreagar mo charaid. Bha seachas againn ann an sin, agus bha a' Ghaidhlig aige pailt cho glan sa bha i agam-sa ged is ann an Canada a chaidh a bhreith is àrach.

Tha fhios gum bi muintir Chanada air an dòigh cheudna an dràsda. Tha sinn ag cur ceud beannachd thuca ge b'e ionad no àite 'sam bheil iad, agus tha sinn an dòchas ma tha ni sam bith as urrainn an Comunn Gaidhealach a dheanamh dhaibh-san agus do Ghaidheil eile—co-dhiùbha a tha iad á Canada na á Astràlia, á Niu Sealan no á Africa no as àite sam bith eile de'n t-saoghal—gun sgriobh iad thugainn 'san oifis an Glaschu agus nitear dhaibh na ghabhas deanamh.

Theid againn air rud a chumas leughadh riutha 'nan cainnt mhàthrail fhéin a chur thuca, agus comhfhurtachdan eile cuideachd. Agus ma thachras dhaibh a bhi air fórlagh an Glaschu tadhladh iad an oifis a' Chomuinn agus gheibh iad ceud falte, agus aogheachd Ghaidhealach 'na chois. Seolar iad dh' ionnsaigh àite sam bith de'n Ghaidhealtachd do am miann leotha dhol, agus chi iad an sin dùthaich bhoidheach an aithreachan, agus gabhar riutha le cairdeas is fialaidheachd ann an cainnt bhlàth bhlàsda am màthar.

* * *

Tha ceud bliadhna bho thainig Niu Sealan fo riaghladh Bhreatainn. Air 6mh là a' Ghearrain 1840 rinn luchd-àiteachaidh na dùthcha aig an àm—na Maoraidhean—cùmhnant ri crùn Bhreatainn gum biodh iad làn riarachaidh leis an so; agus ged bha trioblaid agus troimhe chéile eadar iad fhéin agus na daoine geala greis an deidh so cha b' fhada gus an d'fhàinig adhartas nach bu bheag air an tìr ri linn luchd-àiteachaidh á Breatann a dhol ànn. 'Se a cheud rud a rinn réite sheasmhach eadar na Maoraidhean agus na daoine geala, agus a thug an àite dlìgheach fhéin dhaibh-san, gun deachaidh misionairidhean do'n tìr leis an t-soisgeul.

Chaidh mòran as a' Ghaidhealtachd againn fhéin do Niu Sealan agus tha a' Ghaidhlig air a bhruidhinn ann an cearnaidhean ann gus an latha an diugh. Chumna mi o chionn ghoirid gu robh àireamh mhaith Bhiobull Gaidhlig a' dol ann á Alba a h-uile bliadhna.

Tha an tìr cho torach ann an iomadh dòigh ri aon dùthaich eile a th' air an t-saoghal. Chan 'eil dùthaich eile ànn a tha ag cur a mach aise uibhir de chàis agus de fheoil chaorach is uan—cuid mhaith dhith a' tighinn do an dùthaich againn fhéin air a reothadh. 'Se aon dùthaich eile—Deanmarc—a tha cur barrachd ime aise; agus tha clòimh is iomadh toradh eile cha mhór a reir sin.

'Se mille duine geal a bha 'san tìr ceud bliadhna air ais, agus aig a' chumntas mu dheireadh, ann a' 1938, bha suas ri dà mhuillion anam innte gu léir; agus is e Maoraidhean a tha ann a' 87,157 dhiubh, mòran a bharrachd 'sa dhà uibhir 'sa bh' ann o chionn leth-cheud bliadhna. Tha so calg-dhìreach an aghaidh is mar a tha dol dhaibh an Astràlia agus an àitean eile—is ann a tha iad a' dol an lughad an sin.

Tha na Maoraidhean ag cogadh gualainn ri gualainn ri muinntir eile Niu Sealan an dràsda mar a bha iad 'sa chogadh mhór mu dheireadh agus chan 'eil saighdearan eile ann as calma agus as eireachdaile na iad.

Tha riaghladh Niu Sealan a nis 'nan làmhnan fhéin fo chrùn Bhreatainn mar a tha riaghladh Uachdaranachdan eile Coimhfhlaithreachd Bhreatainn.

* * *

Tha an seasamh duineil a rinn Finlan an aghaidh nan Ruiseanach na chuis-ionghnaidh do'n t-saoghal gu léir. Is e dùthaich bheag sheaghail a tha ann am Finlan agus daoine sìtheil clùiteach agus fìor dheanadach innte. Bha fhios aig a h-uile duine aig an robh dad a dh' eòlas mu a deidhinn air an sin, ach cha do smaoinich duine riamh gun seasadh iad mar a rinn iad, cho fada agus cho gaisgeil an aghaidh nan Ruiseanach. Tha na Ruiseanaich brùideil agus aineolach, agus leum iad air Finlan gun aobhar ach gu robh iad air tì a saltairt fo an casan agus an tìr a bhi aca dhaibh fhéin, dìreach mar a rinn Hitler agus na Gearmailteach air na dùthchannan a fhuair iad-san fo an spoig—gu dearbh b'e sin slat de'n chlà cheudna, Hitler agus Stàlin.

Tha na Ruiseanaich cho lìomhor ris na seangain, agus a reir aithris tha sgialthail agus soitheichean-adhair do-àireamh aca, ach ged tha fhéin, thug na Fìnnich seasamh dhùineil dhaibh agus chuir iad ruig nan creach orra uair is uair. Is mór a ni duine air son a dhùthcha agus a dhachaidh, agus is fheàrr am bàs fhéin na géilleadh do leithid na Ruiseanach.

Ach ma tha esan dona chan e an Gearmailteach as fheàrr; agus a rithist a reir aithris, agus sin le Gearmailteach fhéin cho maith ri feadhainn eile, tha brùidealachd do-chreidsinn a' dol air adhart 'sa' Ghearmailt, agus chan 'eil crìoch air cìod a dheanadh iad oirne nam b' urrainn iad. Tha sinn an dòchas agus a reir an aideachaidh fhéin tha rioghachdan eile an domhain—ach a' Ghearmailt agus an Ruise a mhàin—an dòchas gum bi na Fìnnich comasach air an làrach fhéin a sheasamh an aghaidh nan Ruiseanach agus gun gleidh iad an dùthaich fhéin saor o lamhachas-làidir agus o mhi-stiùrachd is aingidheachd na Ruise.

* * *

Cò riamh a chaidh a thogail air a' Ghaidhealtachd do nach aithne feoil réise. Cluinndh sinn gu leòr mu dheidhinn sin bho thòisich an cogadh, agus tha sin seach gun thòisich daoine a' beachdachadh cionnas a dheanteadh a' chùis as aonais feola ùir.

Bha uair ann air a' Ghaidhealtachd, agus chan 'eil fada bhuaithe, agus bha dhà no trì, no barrachd, mholt air am marbhadh toiseach a' gheamhradh chum agus gum biodh annlan aig an teaghlach troimh an gheamhradh agus as t-earrach. Bha an fheoil air a saileadh gu

maith làidir 'na ceathramhan ann am piceal; agus an deidh sin bha i air a crochadh ri na sparan 'sa' chitcean far an ruigeadh àile an teine agus na deathach oirre. Bha i a' fàs ann an sin cruaidh tioram. Cha robh biadh bu bhlasda agus a b' fhallaine dol am beul duine na an fheoil réise so. Bha bhuil sin air an fheadhainn a chaidh a thogail oirre; bha iad làidir agus bha iad seasmhach.

Cha mhisde daoine idir dol a rithist a dh' ionnsaigh a' bhìdh fhallain a bha aon uair cho cumanta feadh na dùthcha, agus gu h-àraidh muinntir nam bailtean-móra. Tha móran dhiubh-san ag cur feum air rud a chuireas sùgh is smuais 'nan cnàmhan, mar an fheoil réise.

* * *

Tha a' mhin chorca air fàs cho daor ris an aran mhilis. Tha i còrr agus a dhà dhaoiread 'sa bha i aig toiseach a' chogaidh; agus tha sin a chionn nach do shuidhich an Rìoghaltas pris shonraichte oirreann an àm. Is iongantach an rud a th' ann agus gu leag iad pris àraid air a' mhin flùir agus air aran na mine flùire. Tha sin 'ga fàgail gu maith saor, cho saor agus nach 'eil aobhar gearain dha taobh aig neach sam bith ri àm cogaidh, ach tha a' mhin chorca eagallach. Cò aige 'eil fhios nan robhas a' cleachdadh uibhir de mhin choirce ann an Sàsainn agus a thatar an Alba nach robhas air a pris a shuidheachadh cuideachd agus air a cumail sìos. Ach sin mar a tha. Co-dhiùbh bu chòir do na Gaidheil gu sonraichte iorghail a dheanamh agus gearain gheur a chur dh' ionnsaigh Bord a' Bhìdh air son daoiread na mine coirce. Tha móran de mhin choirce 'ga cleachdadh air a' Ghaidhealtachd agus mar sin bu chòir do na Gaidheil fuam na croiche dheanamh gus an teid a chuis a chur ceart. Cha thuig cuid a tha sealltainn an deidh na nithean so ach an leithid sin.

Ach tha dòigh eile ann air am faigh sinn min choirce saor, 'se sin le pailteas sùl-coirce a chur as t-earrach, agus na seann mhuilnean a chur air dòigh agus an siol againn fhéin a bhleith mar a bhatar a' deanamh ri linn ar seanar agus an àiteachan eadhon ri linn ar n-athar.

Cha mhór gu bheil baile air a' Ghaidhealtachd, agus chan 'eil gin idir 's na h-Eileanan, anns nach 'eil làrach seann mhuilinn na dhà. Chì thu na clachan muilne 'na sneadh fo chlachan eile ann an tigh-làir na muilne agus e air tuiteam 'na bhroinn. Ach cha ruigear a leas a bhi fada 'gan cuir air dòigh. Nì duine làmhcharach sam bith roth is liaghan agus nì an gobha mlolair. Dh' fhàgadh sin min ùr agus fhallain againn agus seachd neo-ar-thaing do an Ghearmailteach. * * *

Tha e coltach gu bheil eagal a bheatha air Hitler gum mort cuideigin e. Rinn e daingneach làidir dha fhéin shuas am measg nam beann os cionn a' bhaile Berghof ris an canar Berchtesgaden, far an do thog e tigh mór rìomhach an aodann na creige. Tha àite aige an sin mar saobhaidh sionnaich, agus rathad fo thalamh air a ghearradh thuige 'sa' chreig bheò. Chan 'eil duine beò a gheibh dh' ionnsaigh an àite gun fhios; agus tha esan mar sin a' smaoinreachadh gum faod e bhi sàbhailt 'san daingneach so uair sam bith a thogras e dhol ann.

Is e Aldershorst a their na Gearmailtich fhéin ris an àite; agus tha sin ag ciallachadh "need na h-iolair."

Rinn am Fàidh Ieremiah fàisneachd mu dheidhinn àite agus daoine de'n t-seorsa so agus na thachradh dhaibh, agus gu dearbh mar as luaithe thrachras e do Hitler agus d' a dhainnigh is e as fheàrr do'n t-saoghal agus gu seachd sonraichte do'n Ghaidhealtachd againne.

"Chuala mi" deir Ieremiah (xlix, 14-17) aithris o'n Tighearna agus chuireadh teachdaireachd chum nan cinneach, ag radh, cruinnichibh r' a cheile agus thigibh 'na h-agaidh agus éiribh suas chum a' chatha. Oir feuch, nì mise beag thu am measg nan cinneach, agus suarach am measg dhaoine. Rinn do mhór-chumhachd do mhealladh, uabhar do chridhe, O thusa tha ag àiteachadh uamha na carraig, a tha gleidheadh àirde a' chnuic: ged a nì thu do nead gu h-àrd mar iolair, as a sin bheir mise nuas thu, deir an Tighearna. Agus bithidh Edom—agus Berchtesgaden—na fhásach; bithidh uamhunn air gach neach a theid seachad air, agus nì iad sgeig m' a uile léir-sgrìos." * * *

An oidhe roimhe chuir mi car de chnap beag an Fhrithuid agus e air innse gu robhtar ag aithris air nithean a thachair deich bliadhna air ais. Thug e togail do mo chridhe nuair a thubhairt am fear-ainmeachaidh gun labhradh fear a mhuinntir Hìort. Tha deich bliadhna na Lùnasdail a chaidh bho dh' fhàsaicheadh eilean Hìort, agus arsa am fear-ainmeachaidh, innsidh Mgr. Niall Feargastan mar a leig iad cead leis an eilean. Tha Niall a' fuireach faisg air Cinn Càrdainn na h-Aibhne Duibhe, agus Fionnlagh MacCuithean a' fuireach còmhla ris. Dh' innis Niall ann am Beurla chòmhnaid chòimhlionta mar a thug e cuairt timcheall a' bhaile nuair a bha h-uile nì deas gu seòladh air falbh. "Le cridhe trom air mo dheagh shocair," arsa esan, "agus gun chabhaig sam bith orm an t-eilean fhàgail, thug mi ceum seachad air na tighean a bha nise gu bhi fuar

fàs. Chaidh mi sin dh' ionnsaigh a' chlaidh far an robh duslach m' athraichean is mo dhaoine 'na laighe agus leig mi beannachd leis an àite bheannaichte; agus an sin ghabh mi sìos air mo shocair chum na laimrig agus chaidh mi air bòrd ag amharc troimh mo dheòir air àite mo bhreith is mo ghaol gus an deachaidh mullach Chonachair as an t-sealladh. So mar a dh' fhàg sinn an t-eilean."

Thubhairt Fionnlagh an sin an Gaidhlig: "B' fheàrr nach d' fhàg mi riamh e." Agus dh' innis bean Neill dhuinn mar a bha iad an sud an Cinn Cardainn, nuair a thigeadh am feasgar agus a chruinnicheadh iad a steach an deidh obair an latha agus a dhuinte an dorus, 'nan dòigh fhéin leis a' Ghaidhlig mu'n teallaich dìreach mar a bha iad ann a' Hiort. Guma fada bhlitheas iad-san mar sin. Tha subhailean ia beannachdan an cois na Gaidhlighe nach 'eil tric as a h-aonais.

Gu dearbh bu shona na Hiortaich air an eilean agus bu chairdeil coibhneil iad, agus mise uair còmhla riù ann air ceann an Ordugh. Chaidh suas ris na trì seachdainean seachad dhomhsa còmhla riù mar ann latha. So an turas agus sinn air an eilean a ruighinn air Di-dòmhnach agus Ceistear na Sgoilean air bord againn, Mgr. Ruairidh Barron, a chaidh a' sgoil a cheasnachadh aig cairteal an deidh dà uair dheug a dh' oidhche nuair a chaidh an t-sàbaid seachad, chum agus gum faigheadh esan air ais leis a' bhàta agus i tilleadh aig dà uair 'sa' mhaduinn. Tha mi ag creidsinn nach deach agus nach teid sgoil eile a cheasnachadh aig cairteal an deidh dà uair dheug a dh' oidhche.

Tha *An Gaidheal* ag cur ceud beannachd chun na Hiortach anns gach àite 'sam bheil iad a nis gapte feadh na Gaidhealtachd agus anns na bailtean-móra.

* * *

Chaochail am Morair *Tweedsmuir* air a' mhios so chaidh. Bha e o chionn chòig bliadhna mar fhear-ionaid an Rìgh 'na Ard-nachdaran air Canada; duine maith agus duine feumail do'n rioghachd, duine a bha fo dheagh chliù aig an tigh is thairis. Bha e ainmeil da-ribh mar sgriobhaiche comasach is taitneach; agus bha taobh air leth aige ris na Gaidheil ged is e Gall a bh' ann fhéin.

Bha mi uair a' trusadh airgid chum tallachan ùra eaglais a thogail an Glaschu agus dh' iarr mi air e thiginn a nuas á Ocsford, far an robh e fuireach an uair sin, agus òraid a thabhairt dhuinn. Thubhairt e gun tigeadh gu toileach, gum bu dheagh chaomh leis òraid ullachadh agus a thoirt seachad air an dà àlt a chaidh cuideachd agus a rinn abhainn cliù na h-Alba— a' Ghaidhealtachd agus a' Ghallachd. Agus is e sin an sloinneadh a thug e air an òraid.

Bha an òraid gu deimhin comasach agus oideachail, agus tha cuimhne agam air aon rud àraid a thubhairt e. 'Se sin so: Gur e an tiodhlac bu shonraichte a thug na Gaidheil do chliù is do theistean na h-Alba—modhalachd. Thug iad iomadach rud maith eile, thubhairt e, ach 'na bheachd-san is e so ni bu luachmhoire agus bu chudthromaiche a bhuilich na Gaidheil air an rioghachd—modh.

Guma fada bhlitheas teistean dhaoine modhail cùirteal againn mar Gaidheil.

* * *

Tha sinn duilich a chluinntinn gu robh ar caraid còir Niall Oira 'na laighe le droch bhruradh tinneas bho thoiseach a gheamhraidh. Tha e nis dol am feabhas agus tha sinn an dòchas nach fhada gus am bi e air a chois a rithist mar as àbhaist.

Tha flios aig a h-uile duine do an aithne saothair a' Chomuinn Ghaidhealaich air an obair mhòr a rinn Niall Oira as leth na Gaidhlighe agus gu h-àraidh air son ar ceol.

Bha e o chionn grunnan bhliadhnan os cionn na Sgoile Samhraidh Gaidhlig, agus chuir mòran deagh eòlas air fhéin agus air a' mhnaoi uiseil aig an sgoil, chuir agus muinntir nan ceàrn anns an robh an sgoil air a cumail.

Ged bha an seanfhacal ag radh gur ann mean air mhean a thig an t-slàinte tha sinn an dòchas gum bi am mean air mhean sin fhéin gu maith obann dha-san.

* * *

"An deachaidh tu a steach gu ionmhasan an t-sneachda? no am faca tu ionmhasan na cloiche-meallain? a thaisg mise fa chomhair aimsirean na teanntachd, fa chomhair là a' chatha agus a' chogaidh."

Thainig na briathran so á leabhar Iob a steach orm a rithist 'sa rithist ri linn an t-sneachda mhóir 'sa' reothaidh a bha againn fad chòig seachdainean an deidh na Bliadh' Uire. Bha an sneachda trom agus an reothadh cruaidh agus fuachd is crannadh 'na chois. Bha na ròidean an iomadh àite dùinte, agus bha uisge is connadh gann ri linn an t-sneachda. Shaoileadh duine an uair ud nach robh ionmhasan sam bith 's an t-sneachda. Ach an deidh sin chan 'eil duine a chitheadh an sneachd 'san àm ud air beinn agus air faiche, air coille agus air bruaich aibhne, an lagan a' ghlinne agus air bòrd locha, nach fhaicheadh gu bheil ionmhasan maise is glòire 's an t-sneachda. Nam faicheadh tusa so 'sa' mhoch-mhaduinn—na beanntan agus na glinn, na sléibtean agus na coilltean fo sneachda is fo liath-reothadh theireadh tu gu bheil ionmhasan maise is glòir is ionghantais 's an t-sneachda. Agus gu dearbh chan 'eil fhios agam an ann air làr an latha ri solus

agus fo gathan na greine a b' ionghantaich an sealladh na ris an ghealaich agus ri solus nan reultan. Aon oidhche agus mi ag amharc air an t-sealladh ionghantach so agus iomhasan an t-sneachda a' dusgadh aoraidh 'nam aigne is ann a chuimhnich mi air nì eile a thubhairt Dia ri Iob: "Am faod thusa cumhachda milis Phleideis a cheangal, no ceanglaichean Orioin fhuasgladh?"

Smaoinich mi ciod iad na cumhachda milis a tha an so aig na reultan agus ciod iad na ceanglaichean a tha aig Orioin? Bha aon rud cinnteach gu robh an sneachda a' deanamh a' Ghrioglachain agus Orioin na bu shoilleire agus na bu dhealraiche na bhitheadh iad as aonais. Bha ionmhasan an t-sneachda ri am faicinn 'sa' Ghrioglachan.

Chuimhnich mi an sin gu robh cath is cogadh a' dol air adhart, agus gur e so a bha Dia ag ciallachadh tha a labhair e ri Iob: Gun cleachdadh esan an sneachda agus na bha an cois an t-sneachda 's na cloiche-meallain chum cùis Dhé a sheasamh, chum a cheartais a chur air bonn, agus a chum buaidh a thabhairt air a naimhdean an là a chatha is a chogaidh.

An e sin a' aobhar gu robh an sneachda 'sa' chlach-mheallain againn aig an àm ud? Tha ionmhasan aig Dia 's an t-sneachda, agus ionmhasan a tha 'nan armachd agus a chum feuma dha-san agus da aobhar an àm cath is còmhraig; agus tha fhios gu robh e 'gan cleachdadh 's na seachdainean ud ged nach b' aithne dhuinne gu sonraichte cionnas agus cia mar.

AM FEAR-DEASACHAIDH.

AN GRAINE-MULLAICH.

So oran tiamhaidh drùitheadh eile le Aonghus MacDhonnachaidh.—AM F.D.

'S tric mi 'g ìmpidh guth na tuinne,
 Los an cluinn mi fios nam fàth;
 M' fhiù, a bhith air cèile-turuis—
 B' fhéudar fuireach; 's léir an dàil.
 B' fhéudar fuireach; 's léir an dàil.

*Hì na hua o rinn o, mo dhìobhaill!
 Cò do'n inn's mi brìgh mo phràimh?
 Cò do'n inn's mi sgéul do bhrìodail,
 Gus an till thu, 'ille bhàin?—
 Gus an till thu, 'ille bhàin.*

O, chan 'eil 'san t-saoghal uile,
 H-aon le Muire, tha cho tlath;
 'S gràine-mullaich thu, a lurain;
 Agus m'ulaidh, 'ille bhàin;
 Agus m'ulaidh, 'ille bhàin.

Hì na., etc.

'S ann mar àilne seirc gun deirèas,
 Dh' fhàs thu, fhleasgaich, deas thar chàich.
 Leat-sa, ghaoil, an t-sùil tha laghach;
 'S aigne sheaghach, gheal gun smàl;
 'S aigne sheaghach, gheal gun smàl.

Hì na., etc.

Cùnradh rinn sinn, 's mi d'an aithn' e;
 Cha tig mùth air mall no tràth.
 Teòmaidh e gach deoin bu mhath leam,
 Gus an sòr a' ghrian a blàths—
 Gus an sòr a' ghrian a blàths.

Hì na., etc.

Nuair as sgithe ceann air clusaig,
 Chan e suain a thig ri m' chàil;
 Bidh mo chuisle bras a-bualadh
 Liuthad smuaint air fear mo ghràidh—
 Liuthad smuaint air fear mo ghràidh.

Hì na., etc.

THE CROWNING BLOSSOM.

Of I dream, by sounding breakers,
 Of a lad in distant climes.
 Thence my thoughts are ever gathered,
 As I wait and watch resigned;
 As I wait and watch resigned.

*Hee na hoog o rinn o, I'm weary!
 Nought, I plead with wistful sighs.
 Lief! I'd sing a rune that's gleeful—
 Soon I'll be his chosen bride—
 Soon I'll be his chosen bride.*

Crowning blossom, nobly fostered,
 Seek not danger's fitful wiles.
 For my sake resist its tempting—
 Boding hope, my heart beguiles,
 Boding hope, my heart beguiles.

Hee na., etc.

Youth, enboud with nature's graces,
 You had found, the best to prize.
 Honour's truth, your soul embraces—
 Love—its sparkle in your eyes—
 Love—its sparkle in your eyes.

Hee na., etc.

Sacred vow, the voice of Heaven,
 Fickle Fate can ne'er untie.
 Flame of joy my heart you've given,
 Till the Sun forsakes its fire;
 Till the Sun forsakes its fire.

Hee na., etc.

Not for rest I seek my pillow;
 But to fondle fleeting time.
 Pulsing throbs, forever leaping,
 Tell me truly you are mine—
 Tell you surely I am thine.

Hee na., etc.

SIMPLE EXERCISES IN CELTIC ART.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

V.—THE S KNOT.

FIG. 1.



FIG. 2.



FIG. 3.



FIG. 4.



FIG. 5.

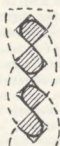


FIG. 6.

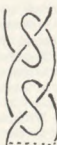


FIG. 7.

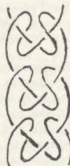
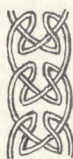


FIG. 8.



This is a lively, freely-flowing loop pattern, in the developing of which the artist will find real pleasure and satisfaction. Commencing with a simple double-square, (Figure 1) the S shape is readily formed by rounding the top and bottom of the figure, leaving the diagonal intact (Figure 2). Four "escape" cords are obtained by releasing the ends of the diagonal and extending the tips of the S (Figure 3) the resulting knot assuming the completed form shown by Figure 4. A running pattern of single

knots is shown by figures 5 and 6, which may be closed at the ends by joining the "escape" terminals horizontally. A pattern of a double series is shown by figures 7 and 8.

It will be observed that the ground-work or setting of all the knots described is on a diagonal system, i.e., the squares are tilted round to 45 degrees. This should be carefully observed in designing these patterns. It is one of the interesting and distinctive characteristics of Celtic Art.

EXECUTIVE COUNCIL.

A meeting of Executive Council was held in the Golden Lion Hotel, Stirling, on Friday, 9th February, 1940, the President, Rev. Malcolm MacLeod, M.A., Balquhider, presiding. The following members were present:—

John M. Bannerman, M.A., B.Sc., Balmaha; Mrs. M. Barron, Glasgow; Miss C. B. Cameron, Glasgow; Dr. John Cameron, LL.B., Glasgow; Captain A. R. Campbell, O.B.E., J.P., Glasgow; Mrs. J. R. Colquhoun, Largs; Mrs. M. C. Edgar, Glasgow; Mrs. M. S. Macphail Holt, Arisaig; Miss C. MacDonald, Kinloch Rannoch; Hector MacDougall, Glasgow; John MacKay, Edinburgh; Captain Wm. MacKay, Inverness; Miss Mary L. MacLean, Govan; Malcolm MacLeod, Glasgow; Farquhar MacRae, M.A., B.Sc., Glasgow; Murdo MacRae, Glasgow; George E. Marjoribanks, Sonachan; John A. Nicolson, M.A., F.E.I.S., Glasgow; Donald Thomson, M.A., Oban; Andrew Stewart, Glasgow; Professor J. Carmichael

Watson, M.A., Edinburgh. Attending:—Neil Shaw, General Secretary; Alasdair Matheson, Assistant Secretary; Donald MacPhail, Northern Organiser; James T. Graham, C.A., a Partner in the late Treasurer's Firm of Messrs. Hourston, MacFarlane & Co., C.A.

Minute of meeting held on 24th November, 1939, was read, approved, and signed. Apologies for absence were intimated from several members.

The President asked the members to be upstanding while he made reference to the passing of Mr. Robert MacFarlane, Treasurer of An Comunn. The President said:—

"We are meeting here under the shadow of a great loss, that of the passing of our esteemed Treasurer, Mr. Robert MacFarlane. He was with us at our last meeting and gave his report in his customary able

"manner. We all admired his frankness and the clear way in which he answered all questions which concerned his own department. He served An Comunn well and faithfully for the long period of 30 years and no one could have discharged the duties more wisely or more carefully attend to the finances of the Association. When he took over the duties in 1910 the finances were on a modest scale, but they grew steadily year by year and much of the soundness of An Comunn's financial position is due to Mr. MacFarlane's wise guidance. An Comunn was fortunate also in having as its Treasurer a Partner in the Firm of Hourston, MacFarlane & Co., C.A., whose reputation is highly esteemed in business circles throughout Scotland.

"He was a man of great business ability and a gentleman in the best sense of the term. He was always ready to help where help was merited. We mourn the passing of a devoted friend and colleague and we instruct the Secretary to convey to his widow and daughter the deep and sincere sympathy of the members of An Comunn in their irreparable loss."

The President also referred to the passing of Mrs. Isobel MacKintosh, Pitlochrie, a member of the Executive Council. She had been closely associated with the movement for many years and was a tower of strength to the cause in her native Perthshire. The movement also lost one of its original members in the passing of Mr. Hugh MacDonald, Bookseller, Oban. In the course of his business Mr. MacDonald did much to bring Gaelic literature before the people of the Highlands. Sympathy was expressed with Mr. Donald MacPhail, Northern Organiser, on the death of his sister Mrs. Couper.

Dr. John Cameron asked that the Minutes of the Finance Committee might be taken with item 4 on the Agenda, following the reading of the Minutes of other Committees and this was agreed to.

Minute of Education Committee was read. Consideration had been given to the teaching of Gaelic in schools and it had been decided to ask the Directors of Education in the Gaelic speaking Counties for the names of the schools in which Gaelic is being taught.

The Committee also decided to make application to the Ministry of Information asking that full use be made of the Gaelic language in conveying information and instruction to people in the Gaelic speaking areas. The

Minute was adopted on the motion of the Convener, Rev. Malcolm MacLeod.

Minute of Meeting of the Propaganda Committee was read. Reference was made to the splendid work which Mr. Charles Campbell had done for the Committee during his ten years' term as Convener. Minutes of meetings of the Northern and Southern Sub-Committees had been read and approved. Both Sub-Committees had made reference to Mr. Campbell's great services as Convener of the parent Committee. The Sub-Committees unanimously recommended Mr. Donald MacDonald, Inverness, as successor to Mr. Campbell. He had given many years of useful service to An Comunn and he was well qualified in every respect for the important office of Convener of the Propaganda Committee.

Mr. Donald Thomson, Oban, Convener of the Western Sub-Committee, was welcomed by the Chairman. Mr. Thomson stressed the necessity of taking up the question of the teaching of Gaelic in schools in the Western area. Captain William MacKay, Inverness, made reference to the short time allotted to Gaelic broadcasts and the Committee decided to recommend that the Executive Council should take steps to bring this to the notice of the B.B.C. This led to a general discussion at the meeting of the Executive Council and on the motion of Mr. John MacKay, Edinburgh, it was agreed to appoint a deputation to interview the Scottish Regional Director of the B.B.C. with a view to the extension of facilities for Gaelic broadcasts. The members of the deputation are:—Rev. Malcolm MacLeod (President), Mrs. J. R. Colquhoun, Largs, Capt. Wm. MacKay, Inverness, Mr. John A. Nicolson, Glasgow, and the General Secretary.

On the motion of Mr. Hector MacDougall the Minute of the Propaganda Committee was adopted.

The Secretary read a report from the Convener of the Art & Industry Committee, Mrs. Iain Campbell (Airds), who referred to the publication by the Scottish Anthropological and Folk Lore Society of Miss Lamont of Knockdow's lectures on "The History of Celtic Art." Members may obtain copies from An Comunn office at 1/7 each, post free.

It was encouraging to report that in spite of the war the venture of the Committee in publishing two Greeting Cards had met with success, 1170 cards having been sold.

The Convener expressed on behalf of members of her Committee their sense of the loss sustained by An Comunn on the death of Mr. MacFarlane, Treasurer.

The report was adopted on the motion of Mr. John MacKay, Edinburgh.

Minute of Meeting of Clann an Fhraoich was read. It was reported that the literary competitions in connection with Comunn na h-Oigridh, as outlined in the magazine, had produced 88 papers. The adjudicator had expressed satisfaction with the work.

The Committee agreed that it was not desirable, or even possible, to hold a Camp this year.

About 60 Feachdan are making War Comforts for the Central Committee and already 300 finished garments have been completed and sent to the office.

On the motion of Mr. George Marjoribanks, Convener, the Minute was adopted.

In reply to a resolution sent from the last meeting of the Executive to the War Office regarding the restoration of the kilt to Highland regiments, a letter was read from the Director of Ordnance Services informing the council that "the modification in the dress of kilted personnel recently announced will apply during the period of the war only," and that it was the intention that the wearing of the kilt for ceremonial and walking-out purposes would be resumed in peace-time.

"Minutes of meetings of the Finance Committee held on 11th January and 8th February, 1940 were read. The first of these contained fitting reference to the loss which the Association had sustained by the death of Mr. Robert Macfarlane, Treasurer, and recorded the Convener's tribute to his great services to An Comunn for the long period of 30 years, his business qualities and his cheerful outlook and unfailing courtesy. At this meeting also it was moved by Mr. Andrew Stewart, seconded by the President, Rev. Malcolm MacLeod, and unanimously agreed, to recommend to the Executive Council at its next meeting on 9th February that Mr. James T. Graham, C.A. a partner in the late Treasurer's firm of Messrs. Hourston, Macfarlane & Co., C.A., 212 West George Street, Glasgow, C.2., be appointed Treasurer of An Comunn Gaidhealach, in succession to the late Mr. Macfarlane. On the motion of Dr. John Cameron, Convener, the Minutes of the Finance Committee were adopted. The recommendation of the Committee that Mr. James T. Graham be appointed as Treasurer of An Comunn Gaidhealach was unanimously and cordially accepted by the Executive. On being recalled to the

"meeting the President acquainted Mr. Graham of his appointment and welcomed him as Treasurer of An Comunn Gaidhealach. Mr. Graham made suitable acknowledgment."

The Secretary explained that the Reports of Standing Committees for 1938-39 and the Treasurer's Accounts which would have been submitted for approval by the Annual Meeting in September had that Meeting been held had been adopted at the June Meeting of the Executive and that the Accounts had subsequently been certified as correct by the Auditors.

The Secretary further reported that the following new members had been appointed to the Executive Council, viz.: Mr. Farquhar MacRae, Glasgow; Mr. Murdo MacRae, Glasgow; Rev. T. M. Murchison, Glasgow; Mrs. Stewart (Fasnacloich), and Professor J. Carmichael Watson, Edinburgh.

It was resolved that the Standing Committees be re-appointed with the following changes in membership—*Finance*, Mr. Murdo MacRae in place of Mr. Robert Bain, *Education*, Professor J. Carmichael Watson in place of the late Mr. John MacDonald *Publication*—Mr. Farquhar MacRae and Rev. T. M. Murchison in place of the late Mr. John MacDonald, and Mr. R. M. Nicol, resigned. *Art and Industry*—Mrs. M. C. Edgar in place of Miss M. MacTaggart.

Mr. Donald MacDonald, Inverness, was appointed Convener of the Propaganda Committee in place of Mr. Charles Campbell. The other Conveners were reappointed.

The next Meeting of the Executive Council, which will be the Gaelic Meeting, will be held at Stirling on Friday, 19th April, at 3 p.m.

FINANCES OF AN COMUNN.

REMINDER TO MEMBERS BY FINANCE COMMITTEE.

In a report on the financial position drawn up by a Special Committee in August, 1906, the assets of An Comunn at that date were shown to be £50. The ordinary income for the year 1905, apart from the Mod, was £70. The Mod of that year instead of showing a surplus had resulted in a slight deficit. In these circumstances it reveals no small measure of faith and courage on the part of the fathers of An Comunn to have laid the plans and formulated the policies which they and their successors have since striven, and not without some success, to execute. The Feill of 1907, with which the honoured name of Mrs. Burnley-

Campbell will always be gratefully associated, furnished them for the first time with the means which enabled them to prosecute their aims on a scale, and with a vigour, till then impossible. At this time also a large accession of enthusiastic members contributed to the rapid extension of An Comunn's influence throughout the country.

It is interesting to compare the financial situation in 1906 with the position now. According to the latest report, that for 1938-39, the assets of An Comunn, apart from the sums held in trust for Mod prizes (£4,000) amount in round figures to £25,000. It has to be remembered that £19,000 of this sum is held by the Feill Trust of which only the annual income is available. Expenditure has proportionately increased. Last year the ordinary expenditure amounted to £2,300, while the ordinary income was only £1,100. Thanks to the Mod surpluses of recent years the annual deficits have been more than met. Unfortunately there will be no further income from that source until peace returns to the world. While the war necessarily suspends almost all the customary activities of An Comunn, much of the ordinary expenditure will be unaffected. Its administrative system must be kept in being. The salaries of the staff, together with office and administrative expenses reached last year the sum of £1,400, while the ordinary income, i.e. income from membership and affiliation fees and invested funds amounted to only £1,100. From this it will be seen that the reserve funds will this year, and for as long as present conditions last have to be drawn upon to meet a substantial deficit. In order that these reserves may not be too seriously depleted, it is of the utmost importance that members, branches and affiliated societies should continue to remit their annual subscriptions with their accustomed regularity. The war is not going to last indefinitely, and it is eminently desirable that, when it ends, we should be in a position without diminution of membership or serious depletion of funds to resume our varied activities with unimpaired effectiveness.

JOHN CAMERON,
Convener Finance Committee.

JAMES T. GRAHAM, *Treasurer.*

The Central Committee acknowledges with grateful thanks a donation of 40 pairs of socks from members of the Inverness Gaelic Musical Association, in aid of Comforts for H.M. Forces.

A Whist Drive, in aid of War Comforts Fund, will be held in the Highlanders' Institute, Glasgow, on Thursday, 28th March.

COMFORTS FOR HIS MAJESTY'S FORCES.

We are pleased to report that the attendance at the Work Party on Tuesday afternoons is much larger than it was at the close of the year. The Central Committee has been fortunate in being able to secure a fair amount of wool and are thus in a position to supply workers with material. The Red Cross Society supplies material for sewing.

Parcels are being received from Feachdan of Comunn na h-Oigridh and the Committee is highly satisfied with the workmanship of the members. As each parcel of finished garments is received it invariably contains an order for more working material.

The following articles have been sent to Highlanders in the serving Forces and more is ready for despatch.

Socks, 239 pairs.	Convalescent
Mittens, 93 „	Socks, 17 pairs.
Scarves, 108	Bed Jackets, 5.
Gloves, 28 pairs.	Pyjama
Helmets, 50.	Jackets, 6.
Pullovers, 13.	Blankets, 3.
Sea-Boot	Hand-
Stockings, 41 pairs.	kerchiefs, 24.
Operation	Treasure
Stockings, 4 „	Bags, 14.
Bed Socks, 24 „	Day Shirts, 6.

Total Articles despatched, 678.

The Committee will be glad to have the names and addresses of Highland lads serving in any one of the three Services so that Comforts may be sent to them.

At the time of writing the Committee is concentrating on making the Grand Concert in the St. Andrew's Hall, Glasgow, on 1st March, a conspicuous success. They are appealing for the united efforts of the Highlanders in the City and in the neighbouring towns.

The success of the first tour by the War Comforts Concert Party will be seen in the donation list. The Committee wishes to record its appreciation of the whole-hearted support given the Party by Branch officials and the general public. To the singers who sustained the programme at the three centres, Miss Cathie B. MacLean, Mrs. Petrine Stewart, Mr. Finlay MacKeachan, and Mr. Alasdair Matheson, the Committee accords most cordial thanks. It was unfortunate that Killin had to cancel the Concert so eagerly looked forward to but an effort will be made to visit this Branch in the near future.

AIRSON NA CLOINNE.

SEANN EACHDRAIDH.

Tha fhios againn gu bheil eachdraidh nan daoine o'n d' thainig sinn a' dol air ais miltean bliadhna roimh bhreith Chrìod. Fada mu deach sgrìob a chur ann an leabhar eachdraidh bha sluagh air chor-eigin a' tuinneachadh anns a' Ghaidhealtachd. Bhatar ag cladhach leis a' chrann-treabhaidh agus leis an spaid anns an talamh agus a' toirt gu uachdair innealan cogaidh mar a bha saighdean cloiche, spor, tuaghan cloiche, soithichean deasachaidh bidh, agus obair ghréis. B'e sin na leabhraichean a dh' fhàg ar sinnsirean, agus ghuidheamaid air na Gaidheil òga nuair a thadhlas iad anns na bailtean-móra a dh'ol a steach do'n Mhuseum airson sealladh fhaicinn air na seann nithean so a fhuair iad ann an uamhan, an achaidhean, agus air cladaichean na Gaidhealtachd. Is e a' bhochdainn dhuinne nach robhas ag cruinneachadh nan nithean iongantach a bhatar a' ruamhar leis an spaid ann an tigh-fasgaidh air a' Ghaidhealtachd fhéin, an àite a bhi air an sgapadh gu seachd ranna ruadh an domhain.

Tha ar n-còlas air na seann dhaoine anns a' Ghaidhealtachd a' dol am meud mar a motha gheibhear de na h-eileamaidean a dh' ainmich mi. Tha iad a' toirt dearbhadh dhuinn gur e sealgairean a bha anns a' cheud fheadhainn a bha tuinneachadh ann ar tìr. Bha na saighdean spoire airson féidh, mucan fiadhaich, agus madaidh-allaich a bha lionmhor 'san tìr a mharbhadh. Bha dubhanan móra aca airson a stobadh anns an mucan-mara, agus plocain chlach airson an naimhdean a sglogadh gu bàs.

Tha sgoilearan foghlumte a' toirt fiosrachadh dhuinn air aois nan creag bho na rudan neònach a tha iad a' faighinn unnta. Bha eilean Bhreatainn ceangailte ri mòr-thìr na h-Eòrpa às an d' thainig na h-Iberianaich le an stùilean dubha agus le an armachd umha a bha mòran na bu chruaidhe na chlach. 'Nan deidh-san, mu mhìle bliadhna roimh bhreith Chrìod, thainig na Gaidheil air tìr, daoine àrda, bàn, tapaidh, aig an robh innealan cogaidh air an deanamh de iarunn; agus cha seasadh lùirichean nan Iberianach ri buille bho chladheamh iarunn. Ruagadh treubh nan stùilean dubha gu iomallan is garbh-chrìochan na dùthcha, agus ghabh na Gaidheil seilbh air an tìr bho thuath gu deas.

Mar a bha na linntean a' dol seachd bha na treubhan a' deanamh adhartais ann an sìobhaltachd le bhi gluasad bho uamha gu bothan, bho bhothan gu tigh-fo-thalainn agus às an sin gu àitean-còmhnuidh air eileanan,

chum iad-fhein a dhaighneachadh roimh an naimhdean. Bha na togalaichean sin cruinn le dà bhalla, agus gach balla mu choig gu sia troighean an tiughad, le rathad eadar gach balla, anns am bitheadh an teaghlaichean gu seasgair sàbhailte bho an naimhdean a bha tighinn orra air muir agus air tìr. Cha robh uinneagan unnta ach fosgladh caol a bha toirt beagan soluis bho an taobh a muigh. Tha ballachan nan dùn sin fhathast ri fhaicinn thall agus a bhos. Tha Dùn Chàrlabhaigh an Leodhas cho mòr agus a th' ann.

MURCHADH MACRATH.

LITIR COMMON NA H-OIGRIDH.

CO-FHARPUIS LITREACHAIS.

So agaibh buil a' cho-fharpuis a chumadh tre mheadhon *An Gaidheal* :—

(Fo 14 bliadhna dh'aois) “Feasgar ag Iasgach.”

I. Mona Nic Leoid. An Tairbeart.

II. Ceit Nic Dhomhnaill. Port-Rìghtheadh.

III. Ceit A. Nic Leoid. An Tairbeart.

(Os cionn 14) “Togail Chaisteal anns na Neoil.”

I. Dìorbhail Nic Leoid. Inbhir-Nis.

II. Tormad Mac-a-Phi. Port-Rìghtheadh.

III. Murchadh Mac Suain. An Tairbeart.

Fhuaras 28 oidheirp 'san dara co-fharpuis agus—60 s' a' cho-fharpuis eile. B'e Mgr. Iain MacFhionghuin, Maighstir-sgoile Gaidhlig an Cinn a' Ghiubhsaidh, fear-sgrùdaidh nam paipearan so—mach o bheagan an Taoibh Deas a rinn Niall a' Chomuinn fhein. Tha ar taing araidh aig Mgr. MacFhionghuin, chionn bu mhòr an t-saothair a ghabh e, ag ceartachadh faisg air ceud oidheirp gu pongail, mionaideach, agus thug e earalachadh beag, gasda aig ceann gach oidheirp, a bhios ro-fheumail do na farpuisich fa leth 'nuair a gheibh iad an cuid phaipearan air ais. Feuch an toir sibh an deagh aire do na faicail chudthromach aige. Thug Mgr. MacFhionghuin seachd breith choitcheann air an dà cho-fharpuis, is tha mi duilich nach 'eil rùm agam airson a cur sìos an so air fad. A thaobh “Feasgar ag Iasgach” thubhairt e gun do chuir e iognadh air, obair cho ceutach fhaicinn aig clann nach 'eil ach òg fhathast, obair a tha foillseachadh oileanachaidh chùramach an luchd-teagaisg. Gu bheil snas, deagh chur-richeile ann an Gaidhlig, spiorad an àbhacais agus dualchas nan Gaidheal ri'm faicinn anns na h-oidheirpean. Aig a' cheart àm tha e 'gur n-earalachadh gu bhi leughadh agus a' sgrìobhadh Gaidhlig gu cunbhalach, cùramach,

a chum's gun ruig sibh air coimhliantachd ann an litreachadh agus ann an taibse, agus gun tuig sibh fa-dheoidh saoihbheas agus brìghmhoireachd do-thomhaiste bhuir cànan aosda.

A thaobh "Togail Chaisteal anns na Neoil," b'e a' cheud smuain a bhuail an innntar air caraide, cho beag eadar-dhealachadh 's a tha ri fhaicinn eadar obair na cloinne bho 15-16, agus obair na feadhachan a tha 17-18 a dh'aois, deagh chomharra 'na bheachd-san, airson an ama ri teachd. Bha na h-oidheirpean, le'n gabhail thar a chéile, cho math's gun robh e duilich a ràdh co a b'fheàrr. Ma bha faillinn ann an laimhseachadh a' chuspair so, b'i ged a bha na farpuisich a' leigeil ruith le'n smaoinean, nach tug iad seachad eisimeilpeiran eagnuidh air na bha 'nam beachd, rud a chuireadh ri ar n-eòlas air a' chleachdadh thlachd-mhòr so—togail chaisteal. Ach dhearbha an co-fharpuis so gun robh làn-chomas aig na Buill air a' Ghaidhlig a sgrìobhadh gu snasail, brìghmhor. "Ma chumas a' Chlann," deir ean, "a leithid a dh'obair suas, cha bhàsaich i tuilleadh oirnn." Mile taing dhuibh, a charaid. Tha aon fhacal agam ri ràdh mu'n chòmhstri ged a ghabh àireamh mhath cuid ann, chan 'eil iad a' riochdachadh ach sia Feachdan gu léir, agus bha sùil agam ri tuilleadh. Ach sibh-se a fhuair na duaisean, gun meal sibh bhuir naidheachd, agus na leabhraichean Gaidhlig a tha Niall ag cur 'gur n-ionnsaigh.

OBÀIR-FIGHIDH.

Taing do na Feachdan, agus do mhuinntir a' Chomuinn an Glaschu, tha obair-fighìdh airson an Airm a' dol air aghaidh cho reidh, sìubhlach 's a dh' iarradh duine beò. Tha àireamh nam Feachd a dh' iarr stuthan a nis air an tri-fichead a ruigsinn agus thàinig ceudan ball aodaich deanta chun na Comhairle Meadhonaich cheana. Tha feobhas na h-oibre sin ag cur ioghnaidh air a h-uile duine a chi i, agus thubhairt fear-dreuchd rium gum faodadh iomadh Meur agus comunn eile duilleag a thoirt a leabhar na h-òigridh anns an oidheirp so. B'e an rud mu dheireadh a chuala mise, gu robh na balaich fhein ann an cuid de na Feachdan ag iarraidh stuthan, agus is dìreach caomh leam sin a chluinntinn. Ged a bhuineas obair-fighe sonraichte do shaoghal nam ban, chan 'eil ni as duineile do bhalach na bhi cur ri comhfhurtachd nan daoine coire tha dion ar cladaichean. Thubhairt eun beag rium gun d'fhig aon bhalach beag am Feachd Euraboll seachd buill-aodaich de chaoclhadh sheòrsa air a làimh fhein, agus e nis ag iarraidh stuth airson tuillidh—mo laochan thu! Nis, a thaobh nam Feachd nach do rinn cuid anns

an obair so fhathast, chan 'eil mise faotainn coire sam bith dhaibh, ach faodaidh mi so a radh riutha—chan 'eil a' mhoille sin 'gur bacadh idir idir bho bhi tighinn a steach leinn agus ag iarraidh stuth is innealan, an uair a thogras sibh. Tha sinn deas 'gur cuideachadh aig am sam bith.

"AN T-SEILCHEAG CHUL-SLEAMHANACHAIDH."

So agaibh toimhseachan a dh'fhaodas tachas cinn a chur air neach nach fhaca e roimhe. 'S ann as an Fhraingeis a fhuair mi e:—Bha'n sud Seilcheag 's dh'èirich i gu bog balbh aig sia uairean air maduinn Di-domhnaich 's thoisich i air craobh a dh'eadh. Ré an latha, 's e sin gu sia uairean feasgar, dh'irich i coig slatan ach ré na h-oidheche theirinn i dà shlat.

Aig an ruith so, c'ùin' a bhios i aig naoi slatan a dh' àirde?

Am bitheantas, tomhaisear an rud mar so:—

Ré cheithir-uairean-fichead streap an t-Seilcheag coig slatan 's theirinn i a dhà: ni sin tri slatan. Mar so, aig ceann 3 cheithir-uairean-fichead, 's e sin Di-cadaoin aig sia uairean 's a' mhaduinn, bithidh i air naoi slat a ruigsinn. Ach chan 'eil an cunntas so ceart.

An déidh a dhà latha de cheithir-uairean-fichead, tha'n t-Seilcheag aig àirde shia slatan. Mar sin, air maduinn Di-Mairt, aig sia uairean, smidh i air a rithis, is ni i coig slatan eile. Mu'n àm so tha i aon slat deug os cionn na tabhainn, feasgar Di-Mairt aig sia uairean. Bha i mar so airson na ceud uaire, aig naoi slatan air Di-Mairt aig dà mhionaid deug an déidh meadhon-latha. Nach iomadh rud a chi duine a bhios fada beo?

SEORAS GALLDA.

MARCH GAELIC BROADCASTS.

Wednesday, 6th March—
10.30-11 p.m.—Gaelic Concert.

Wednesday, 13th March—
10.30-11 p.m.—Religious Service, Church of Scotland, from Studio. Preacher—Rev. G. MacKenzie, B.D. Praise by Govan Gaelic Choir.

Wednesday, 20th March—
10.30-11 p.m.—Concert of Gaelic Songs that were popular at the Ceilidhs about 20 years ago.

Wednesday, 27th March—
10.30-11 p.m.—Balach Fead.

FOR THE FORCES.

Tuesday, 5th March—
1.10-1.20 p.m.—Gaelic Song Recital by Margaret M. Duncan.

Thursday, 7th March—
9.20-9.35 p.m.—Piping by Pipe-Major John Mac-Donald.

Monday, 11th March—
2.45-3 p.m.—Piping, Donald MacLean.

Monday, 18th March—
1.10-1.20 p.m.—Piping, Calum Johnstone.

SGRUDADH LEABHRAICHEAN.

EADARAINN FHIN.

COISIR A' MHOID (Leabhar 4).

So an ceathramh coimh-chruinneachadh de òrain ann an comh-sheirm a th' air a chur a mach leis a' Chomunn Ghaidhealach. Bha na h-òrain uile—ochd ar fhichead dhiubh—air an cur air leth air son Mòid nam bliadhnaichan 1932 gu 1937 agus air an seinn aca le na coisirean. Tha a' chuid as motha de na h-òrain so ainmeil mura h-eil iad gu leir, eadar fhacail is fhuinn; agus tha an comh-sheirm a tha 'nan cois an so cho taitneach ris na fuinn, agus foghnaidh sin. Cha ruig mi leas ach a' dhà no trì de na h-òrain ainmeachadh agus chì sibh fhéin cho taitneach 's a tha iad, mar "A' chualrt shamhraidh," "Baron na Sròine," "Eilean an Fhraoich," "Tha Peigi 'sa' mhonadh," agus an fheadhainn eile mar sin. Tha mar a thubhart mi, ochd ar fhichead de raghadh is de thaghadh nan òran agus nam fonn 'sa' leabhar.

Tha e air a reic air ochd sgillinn deug agus gheibhear air a' phris sin e ann an rian sol-fa no ann an comharrachadh-clàir a' oifis a' Chomuinn Ghaidhealaich. Is geal as fhiach e a h-uile bonn-asia dheth. C. McL.

ORAIN A' MHOID (Leabhar XVII).

So na h-òrain a bha gu bhith air an seinn aig Mod na bliadhna so.

Tha ceithir òrain dheug le am fuinn 'sa' leabhran, agus "Oran an t-samhraidh" le Donnachadh Ban agus "na Sean-fhacail" leis an Ollamh Domhnall MacFhionghain, a chum a bhi air an aithris. Tha còig de na h-òrain nach robh air an cur a mach le am fuinn agus an so; is iad sin, "Hug oireann o" le Niall MacGilleathain an Tobair Mhoire; "Tiugainn leam a ribhinn òg" le Niall Mac Gille Sheathanaich Ruanaire a' Chomuinn; "Mo nìonag bhòidheach Uibhisteach" le Ruairidh MacAoidh an bard Uibhisteach; "An Leodhasach an tìr chein" le Domhnall Chràisein nach maireann; agus "Gur mìogach milis thu" le Bean Choinnich MhicLeoid 'sa' Channanaich. Agus tha an fheadhainn eile a tha ann gu maith iomraitheach cuideachd, mar a tha "Mo Dhachaidh" agus "Hì ri ri, tha e tighinn" agus "Luinneag MhicLeoid."

Tha an leabhran air a chur a mach le MacLabbhrunn 'sa Mhic, an Glaschu, agus gheibhear buatha-san e no a' oifis a' Chomuinn air an tasdan. Gu dearbha cha bhi sùil duine a cheannachas e an deidh an tasdain. C. McL.

MEUR THOBAIR-MHOIRE.

'S ann a tha sinn toilichte an Tobair-Mhoire gun deachaidh againn air na cèlidhean a chumail air aghaidh. Leis an t-saoghal a bhithe mar a tha e chan urrainn dhuinn a bhithe cho cridheil sunndach 'sa b' àbhaist, ach tha na coinneamhan a' toirt solais do iomadh neach. Tha an deagh fhear-tighe againn a h-uile feasgar, Iain Camshren, agus fhad 's a tha esan air a' ceann cha bhi òrain no sgeulachdan 'gar dith. Tha na seimneadairean toileach a h-uile nì a tha 'nan comas a dheanamh a chum toil-intinn a thoirt do luchd na cèlidh agus tha sinn fada 'nan comain.

Bha dannsadh ann aig an Nollaig airson nan saighdearan agus thruis sinn dòrlach aigrid. Tha na mnathan trang a' figheadh agus mar sin tha sinn a' feuchainn a h-uile cuideachadh a thoirt dhaibh-sa a dh' fhalbh. G. L. NtCd.

Mor-roinn Mhoiribh,
17/1/40.

A Charaid,—Ann an prìomh-earrainn *Gaidheal* an Fhaoillich tha sibh a' sgrìobhadh gum bheil an cogadh so chum an saorsa a thoirt do Sheaco-slobhàcia, Ostria agus mar sin air aghaidh agus tha sibh ag radh "do na rioghachdan eile mar an ceudna." Tha mi ann an dòchas gum robh ar Tìr féin, Alba, 'na bhuir smuaintean 'nuair a bha sibh a' sgrìobhadh. Bu mhath leam a bhi a' smuaineachadh sin. Tha mi air leughadh an àiteigin gum bheil cànan agus àbhuistean nan Seacach air an sàrachadh agus baca leis na Gearmailtich mar a bhà agus thà fhathast deanta air a cànan agus àbhuistean leis na Sasannaich. Tha cho lugha tuiteamais againn a bhi a' faighinn air ais cànan ar sinnsear fo smachd nan Sasannach ri na tha aig na Seacaich fo smachd nan Gearmailteach.

Nis am bi sibh cho math agus innsidh domh dé tha Graupius a' ciallachadh agus am bheil dàimh sam bith aige ri Grampians. Mar eil, ciod a tha Grampians a' ciallachadh. Is duilich leam bhi a' cur dragh oirbh, ach tha leas mòr agam mu dheidhinn ainm àitean.—S mise,

A. D. L. C.

[Taing do ar caraid air son a litreach. Ach cuireadh esan agus muinntir eile an tuagh air an t-samhaich. Ged nach robh agus nach' eil taobh no dàimh aig cuid de na Sasannaich ri ar cànan-ne cha b' ann aca-san a bha choire gu robh dìmeas is tàir air a dheanamh air a' Ghaidheil ach aig na Gaidheil fhéin. Is sinne mar Ghaidheil a chuir cù ri ar cànan, agus a rinn tàire oirre, mar nach bithheadh i cho usal ris a' Bheurla agus ri cànaichean eile, agus mar nach bithheadh i cho comasach air smuaintean mhic an duine chur an cèill. Chì e so a thaobh cho beag 'sa tha de na Gaidheil a' leughadh an cànan fhéin gu cumhballach. Cha cheannach agus cha leugh iad am beagan a tha air a chur a mach an Gaidhlig—ach corra dhuine dileas mar e fhéin. Thugadh esan agus feadhainn eile sùil air clàr-ainmean na tha 'nam buill de'n Chomunn Ghaidhealach—agus gheibh iad an asgaidh e bho'n Rùnaire—agus chì e rud a chuireas iongnadh air—gu bheil mòran Ghaidheil ann nach 'eil a' deanamh a' chòmhnaidh as lugha leo-san tha dol gu uchd an dhillich chum a h-àite dligheach fhéin a thoirt do ar cànan, agus a chum clù is còraichean ar daoine a sheasam. Nan seasamh na Gaidheil air an casan mar dhaoine fearail agus mar shluagh seaghail a thaobh an cànan agus an còraichean bithheadh gach nì maith eile 'na àite fhéin. Ach chan 'eil iad a' deanamh sin ach glé bheag dhiubh, agus chan e na Sasannaich no na Goill a tha cur bacaidh orra. So mar a tha ann iomadh àite air mòr-roinnean na Gaidhealtachd agus ann am mòr-roinn Mhoiribh cuideachd. Ach is e bhochdainn, an duirt an Fhìrinn, "gur ait le mo shluagh-sa e bhi mar sin." Tha sinn ag cur fèum air lethid ar caraid.

A thaobh Monadh Ghranpius tha cuid a' smuaineachadh gum rinn luchd-leughaidh lamh-sgrìobhainn, *de u*—mar a rinneadh Iona de Iova—agus gum dh' atharraich an teanga gu *m* roimh '2, agus gur ann mar sin a fhuair sinn Grampian. Tha cuid eile ag cumail a mach nach 'eil buantanas sam bith aig an dà fhacal ri cheile. Tha Hector Boece agus e a' sgrìobhadh 's an t-siathamh linn deug ag ràdh gur e *Granzeban* a thireadh

an sluagh cumanta riutha, agus Belenden gur e *Granzebene*. Tha cuid ag cumail a mach gu bheil so ag ciallachadh greann-bheinn no na beannaibh guanamach.

Sheall mi suas m' fhear-iùil 's na gnothaichean so a thaobh aiumean àitean—agus fear-iùil gach duine aig am bheil toinns—an t-Ollamh Uilleam MacBhàitair ach cho fada 'sa chi m' cha d'thug e iomradh air sinnisreachd an fhacail Grampian 's an leabhar mhòr aige idir—The Celtic Place Names of Scotland. 'Sa' chùis so 'se an t-amadan a chuireadh làmh anns an rud a dh' fhàg esan.—Am F.D.]

New Barnet,
An Gearran, 3, 1940.

(Do'n Oidire aig "An Gàidheal.")

Le'r cead,—Uhh! Uhh! Fhearaibh, 'sa dhaoine! Ma's eirbhir aideachadh, nach e àlach na Bèiste-Bàine tha mór aig Seòras Héigh? Tha 'n saoghal air oillteachadh le mi-chneasdachd Nimheich—alluidh nan Tiugh-daoine. Ean a bheir achmhasan dàibh-san a tha faotainn aobhar-ditidh air an t-suidheachadh, tha e—ma thuigas mise Gàidhlig (air a droch-làimheachadh)—aig a' cheart àm, a-gabhal an leisgeil. Air a' mhòd sin—mar mhullach-aon-obair—tha Seòras Héigh a-cumail ceann-an-amail ris a' Bhreasa Hà-Hà!

Tha Seòras Héigh ag aidmheil 'na litir, gur "spiorad sgreataidh," a bhith cur sìos air teachd-àirean an aoig. (Chan usal bho cheann-plinn no laghach, am focal—*sgreataidh*. Ach mar a dhùlt peann briag, is dual do mheann meigead. Shaoileam, r'a léigeadh, airson mionaid, gum b' éigin domh éisdeachd ri guth na cadhaig ann an gob na cubhaig. Fìach e, a Sheòras shubhaile, air samhanach bhorb na doimhne; is aun orra 's fhearr a fheargas e.)

Ma-dh'fhaoidte, gu bheil Seòras Héigh meachara, tèo-chridheach. Ma-dh'fhaoidte, gu bheil Seòras Héigh seasagair air bord is breacag an Dun-Eideann. Ma-dh'fhaoidte, gu bheil Seòras Héigh aineolach air dubh-sgial Leabair-Geal na Parlamaid againn; agus air an fhanais a thug tosgaire Bhreatainn, an Ridire MacEandruig, gun fìaradh focail, 'na chumntas suaicheanta. Ma-dh'fhaoidte, nach cuala Seòras Héigh mu chuthach-fola tairbh-aoidhre nan Gearmailteach, a chuir coig-mìle-diag Pòlach air ball gu bàs, gun choire as an leth, ach gun d'rugadh iad 'nan dùthaich fhein; agus miltean lùdhach airson gun d'rugadh iad idir. Cuimhnich, nach d'rinn Hitler is a phrìsagan allmhgharra air na Pòlaich, air na Seachdaidh, air na h-Austracha, ach mar a tha 'nan rùn a dheanadh oirne, air an Fhraing, is air an t-saoghal gu léir, na'n d'rachadh sin leotha—an rud nach téid.

Ma-dh'fhaoidte, gu bheil Seòras Héigh an-fhiosrach air call duachnaidh nan iasgairan sin, a bha saothrachadh ri an-uair 's ri gaillinn, a-chùm 's gum biodh ceanna-na-tràth, gun éis aige-san, 'na thigh is aig a theaghlach. Ma dh'fhaoidte, nach d'innis neach da mu dhòlaidh, agus mo mhòrt teamunnach nan ìgnad-soluis. Dé idir na duisleannan a tha 'na aigne—ion 's nach fuiling e, "gu mu h-ole," a chluinntinn mu'n chùis? An d'éis Seòras Héigh ris an adhnadh a chuir Ard-Easbuig na Sasunn f'a chomhair Cathair-nan-Gràs mu aia-measarachd nan Ruiseanach, do thaobh nam Fìneach? Dh'innis esan do Nì-Maith, ann an rosg—fada na bu dearcach na rinn mise le rann—eachdraidh téugmhail throm an t-sluigh ud. Tha gathan-builg bho chlàir-adhair, thuit e, a-marbhadh 's a' leòn—gun sònrach cuimse air

ficeadan seach tigh-eiridinn. An abair Seòras Héigh gu robh an Easbuig, a-nuair sin, ann an "spiorad sgreataidh?" Ma dh' abras, theagamh gun cuir e am Freasdal 'na fhaireachadh, mu dé bu chòir Da éisdeachd ris. Oir 'is farsuinn a sgoileas an dreaghann-donn a casan 'na tigh fhein."

"Cogadh ann no as!" ghlèodh Seòras Héigh, "cummaid ri obair a' Chomuin!" Gasda! Ach chan aithne domh gun d'rinn, no gu bheil na a-deanamh dearmadh air, no araon, a-chonadh, le bhith d'iteadh an aobhair sin a sgriosadh ogranar a teanga, 's ar daimh. "Chan am cadail, cogadh," thuit an seann-duine còir. Chan e cròg-ri-fraigh tha'n sàgan na nathair-nimhe. Is chan 'eil an donas na 's fhearr na ainm. Nì mo, a ghleidheas dall an rathad-mòr. Ean air nach tig taise cridhe ri, is a tha neo-shuimeil mu Fhoghar nam bantrach, thoill—seadh, thoill e a chur còmhla ri Seòras Héigh, agus "Beannachd Chaluim Gobha leis—'ma-thogair mur a till!"

AONGHAS MACDHONNACHAIDH.

"Chaidh mo Dhonnachadh dha'n Bheinn."

A Charaid,—Bha mi glé eòlach air an òran so 'nam eige, agus an còmhuidh mar bheachd gum buineadh e do'n Ghaidhealtachd a mhàin, ach dh' innis bana-Abareathuach usal dhuinn nach buineadh ach do dhùthaich Abareathan; agus gur ann a thaobh neachginn (no àiteigin) do'm b' ainm "Monaltre" a rinneadh e. Am beil so ceart? Bhithinn fad an comain neach sam bith a bheireadh dearbh fhios domh.

Chan aithne domh ceol a leughadh, air chor 's nach urrainn domh inmse am beil séis na Bana-Dhùghlachaig ag comh-fhreagart dìreach ris mar as aithne dhomh-'s e. Ach bha e air leth tiomnadh, tursach, agus shaoilinn gum biodh e air leth freagarach air a' phìob-mhòir aig tìodhlacadh.

Cha b'e bhàthadh ach a mharbhadh rinneadh air Donnachadh mar a thuig mise, agus mar a tha mi a' tuigsinn bho'n a' rann: "Fuil a chridhe 'sa chléibh ann an luib a bhreacain."—Is mise,

SGURR a' BHRAONAIN.

Urramaich,—Bha mi fhein agus am maighstir-sgoile a' tighinn air sgrìobhadh ud a' chlaiginn; agus thuit e rium gun do leugh e fhein mu dhùine geal a bha an sàs, an seòrsa de gheibheann, air eilean sa' Chuan Iseannach an uair a dh'fhaireich am bàs ag ioladh air, agus dé a rinn e ach a thiomnadh a sgrìobhadh air craicinn droma dhùine geal eile a bha còmhla ris, agus mar sin fhuair e rathad air a rùn mu ionmhas saoghalta a dheanadh aithnichte gu a mhiann.

Faodaidh sinn a ràdh mu innleachd a' chlaiginn mar a thuit am bodach Uibhisteach mu rud eile: "Sin agad e an traoige a b'fhearr a chuala mise riamh!" Ach tha naidheachd a' mhaighstir-sgoile 'na comhairle! Bu chòir do gach fear is té aig a bheil a bheag no mhòr de'n t-saoghal, mar mhaoin, tiomnadh a dheanadh a chum agus nach deanar droch ceartas an dèidh am bàs, mar is minic a rinneadh. Agus air son tiomnadh, is leòr iartas dhùine bhith sgrìobhte le a làimh fhein, agus e ainm a chur ris. Bu mhaith gum biodh an t-àite agus an là agus a' bhliadhna sgrìobhte leis. Agus ma nì dhùine an dara tiomnadh bu cheart da, 'san dara tiomnadh, a radh gun do dhubhadh às gach tiomnadh eile.—Do charaid mise,

H.

72 Victoria Street,
London, S.W.1.
29th January, 1940.

Sir,—With reference to a letter of mine which you very kindly published, I received the attached letter, which speaks for itself. I heartily commend the suggestion to *An Gaidheal*.—Yours faithfully,

MURDOCH MACDONALD.

[Copy.]

P.O. Box 113,
Bloemfontein, 10/1/40.

Dear Sir Murdoch,—Pardon me trespassing on your time, but I have just received the *Badenoch Record* of 9th December, 1939, and I wish to congratulate you on your practical suggestion *re* the teaching of Gaelic in Sunday Schools and Churches.

Out here the Dutch Reformed Church has given powerful support to the Afrikaans language, and it is fast becoming the dominant speech of the Union.

Could not "An Comunn Gaidhealach" make a small award to such churches and schools who still have Gaelic services?

The Ministers of the Highlands seem eager to drop Gaelic services.

The women should be inspanned and a league formed of women who speak it and whose children talk it. A distinctive badge or brooch should be given to them.

Wishing you the best of luck in your endeavours.

Yours sincerely,

(Sgd.) A. MACBEAN.

THE GAELIC LANGUAGE AND DRESS.

8th February, 1940.

Sir,—The letter from Captain F. J. MacDonald in your February issue is certainly to the point. Not only is the Gaelic language (unlike the Irish or Welsh) likely to disappear in the near future as a spoken tongue, but even the dress recognised as the only Highland military one is now in danger of being discarded—all through apathy and lack of national sentiment on the part of our countrymen! It is a sad assertion to have to make, but one, nevertheless, only too true. Slowly but surely our national distinctions are being discarded, or taken from us, through sheer inability to hold our own. One would have thought that the latest interference with our Highland military garb would have been strenuously opposed by An Comunn Gaidhealach and *An Gaidheal*, both by action and in print, but apparently this is not so. "Stands Scotland (and the Highlands) where it did?" The answer is, unfortunately, most emphatically "No"! To those who have worn the "Garb of Old Gaul" in war and peace, and have any regard for it, the present situation as regards the kilt and our Highland regiments is deplorable in the extreme. When will Highlanders unite in defence of those things they should hold most precious?—I am, etc.,

"CABAR FEIDH."

[Apparently "Cabar Feidh" does not read his *An Gaidheal*, otherwise he would have known that it is not a fact that *An Gaidheal* did not strenuously oppose the latest interference with our Highland military garb, as our issue for December will show. The Executive of An Comunn Gaidhealach had this matter twice before them, wrote to the War Office, and got the reply that "it is the intention that the wearing of the kilt for ceremonial and walking out shall be resumed in peace." We are quite

aware that "ged nach duine an t-aodach nach duine e as aonais" and acted accordingly.—EDITOR, *An Gaidheal*.]

GAELIC AND RUSSIAN.

Sir,—In reference to F. J. MacDonald's letter in your February issue, I was interested to note his mention of the Russian language in comparison with the Gaelic, having myself learnt Russian in order to read its literature in the original during the Great War.

Besides its wealth of consonantal combinations, rendering it a beautiful, mellifluous spoken language, the construction of Russian very much resembles that of Gaelic, being loose and flexible (the exact contrary to that of French, in which there is only one correct way of rendering an expression, viz., that fixed by the French Academy, which quite possibly accounts for the French *bourgeoisie* being the most narrow and conservatively minded in Europe) Before the Great War the upper classes of St. Petersburg owed their wide culture (the best of them) to the fact that the classics of all other countries and their best modern writings were translated into their monthly journals, so that when they travelled they went mentally equipped from their own to foreign Capitals. Russian is definitely *not* a European language, and it is in this non-European aspect that it so resembles Gaelic.

I believe also that in possessing the word *blagost* it is unique in having an expression to convey exclusively the personal relationship existent between man and God.—Yours faithfully,

F. JEAN KENNEDY.

95 Barcombe Avenue,
Streatham, S.W.16, 4/2/40.

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AN GAIDHEAL

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Leabhar XXXV.]

An Giblein, 1940.

[Earrann 7

AN T-AITEACH.

Am fear nach cuir 'san là fhuar cha bhuain 'san là theth. Tha an seanfhacal so a' leigeil fhaicinn gur còir an t-àiteach a dheanamh 'na àm fhéin eadar gum bi an aimsir freagarrach no nach bi. Is ann a reir an àiteich a bha beatha is beòshlaint dhaoine air a' Ghaidhealtachd gus o chionn beagan bhliadhnaich air ais.

Tha riaghaltas na rioghachd a nis ag éigheach ri muinntir na dùthcha iad an crann 'sa' spaid a chumail a' dol; agus tha an éigh chan ann a mhàin ri muinntir na dùthcha ach riu-san 'sna bailtean-móra aig am bheil lios no criomag fhearainn a ghabhas tionndadh. Thatar eadhon ag radh gun tabhair an crann 'sa' spaid ann an tomhais mhór a' bhuaidh air a' Ghearmailteach; agus mar sin thatar a' tairgsinn leòba fhearainn do gach neach aig a bheil iarraidh air ann am pàircean nam bailtean-móra. Treabh is ruamh-air an talamh, sin comhairle an luchd-riaghlaidh—agus is comhairle ghlic i—do shluagh na dùthcha gu léir.

Bha latha ann air a' Ghaidhealtachd agus bha e air a ràdh, gun cuireadh peirceall na caorach an crann air an spàrr. Ach an diugh thatar ag radh agus sin le fìrinn, gur e an crann agus peirceall na caorach le chéile a theasairgeas an rioghachd an àm cogaidh.

Gus an so fhéin cha robh mòran sùim no cùram aig an luchd-riaghlaidh do àiteach agus do ghnothach fearainn. Bha aobhar no dhà air an sin. Bha a h-uile seòrsa bidh ri fhaotainn cho saor à tìrean céin, agus gu h-àraidh as uachdaranachdan impireachd Bhreatainn thar chuan, agus nach robh iomradh air àiteach aig an tigh. Cha phàigheadh e do thuathanaich a bhi etrl ri togail mòran barra agus gun ceannaicheadh iad fhéin agus muinntir eile

am feumalachd mòran na bu shaoire na chosgadh e daibh a thogail. Bha a' chlàimh is an fheoil agus toradh eile an tuathanachais air an aon dòigh. Agus bha an luchd-riaghlaidh cho gearr-sheallach agus nach robh guth aca air gum faodadh an t-àm tighinn anns am biodh an rioghachd an-tomhais mhór an crochadh ris na thogadh i-fhéin de bhàrr agus de bhiadh. Sin aon de na h-aobharan.

Bha aobhar eile air, agus is e sin gu bheil luchd-riaghlaidh daonnan ag amharc ri far am bheil mór-shluagh na rioghachd ag gabhail còmhnuidh, agus ri suidheachadh is cor an t-sluaigh an sin. Mar sin is ann ri muinntir nam bailtean-móra a bha an suil, agus dé bha dhith orra-san agus ciod a riaraidheadh iad. Rud eile, tha muinntir nam bailtean-móra na's fheàrr air an cor 's am feum a thoirt fa chomhair luchd-riaghlaidh na rioghachd. Tha na Gaidheil—co-dhiùbh bha gus an ama so—cho beag seagha agus cho mì-aonaichte ann a bhi cur an cèill do an riaghaltas feum agus suidheachadh dhaoine, agus air a bhi leantainn ann a bhi cur sin an cèill gus an deanadh an riaghaltas còmhnaidh leò ann a bhi cosnadh an teachd an tìr.

Dh' fhàg so, ma tha, an dùthaich agus gnothaichean àiteachais a' dol air ais gu h-uamhasach o chionn iomadh bliadhna, gus an robh earrann mhaith de'n dùthaich agus de fhearann torach air dol bàn.

* * *

Thaig a nis an cogadh agus tha an nàmhaid ag cur ar bàtaichean marsantaile biadh is bathar do ghrunn na fairge—co-dhiùbh na theid aca air—agus feumar a bhì na's cùramaiche mu thiomcholl an àireamh shoitichean a bhios againn air sàl. Mar sin chan 'eil, agus

chan urrainn, uibhir a bhiadh agus de ghnòthaichean eile a bhi 'gar ruighinn á threan cén; agus gu neo-ar-thuinn dhuinn feumaidh sinn suil a thoirt air àiteachas, agus biadh a thogail as an talamh againn fhéin.

Tha mar sin an riaghaltas a nis a' toirt duais do thuathanaich, agus do bhailtean air an dùthaich, an cois a h-uile dà acair fhearainn a bha bàn agus a tha air an ùr threabhadh an dràsda.

Ach is e an duais as fheàrr a bhios aig na Gaidheil na thogas iad de bhàrr air son am maith fhéin. Cumaidh sin iad air neo-ar-thaing a' Ghearmailtich agus gun a bhi an eisemail mine bàine na bùtha, agus sàbhalaich e am pòcad ann an iomadh dòigh.

* * *

Tha dà nì a tha feumail anns a' chùis so, 'se sin an talamh a bhi air a dheagh ullachadh—air a dheagh threabhadh agus a dhìol de thobhar a thoirt dha; mar a thuit an seanfhacal: Dùnan maith innearach màthair na ciste-mine. Agus is e an dara nì feumail, siol maith a chur 'san talamh; an duirt an seanfhacal eile: Am fear as fheàrr a chuireas is e as fheàrr a bhuaineas.

Ach is ann tha chùis ann, an siol fhaotainn far am bheil e gann. Bu choir do na Gaidheil còmhnaidh sil de gach seòrsa fhaotainn bho Bhòrd an Fhearainn; agus bu chòir dhaibh cur mu dheidhinn so an deagh àm.

Chan 'eil pòr a' dol 'san talamh as fheumaile na am buntàta, agus ge b'e siol eile a chuireas sinn bu chòir dhuinn am pailteas buntàta a chur; ach tha siol coirce agus siol eòrna ro fheumail cuideachd ma chuirear na muilnean air dòigh, agus carson nach cuir. Agus aig àm mar so bu chòir do na Gaidheil pailteas càil a chur—càl de gach seòrsa, càl geamhraidh cho maith ri càl foghair—snèapaichean, feadhainn thràth is fhadalach, currain, biota, agus lusan ithe eile de gach gné. Gheibhear siol-cura na lusan so uile gu maith saor, air a dhà no thri sgillinnean, agus faodar an cur an lios no an iodhlainn far nach fhaigh an spréigh thuca. Fàsaidh na currain mar am buntàta ann an talamh gainmhich.

Cha robh na Gaidheil a riamh a' togail na dh' fhaodadh iad de luibhean ithe mar a tha currain is uinneanan is biota is eadhon néapaichean, ach ma bhios iad glie cuiridh iad am pailteas dhiubh uile am bliadhna.

* * *

Bha iomadach iomair agus feannag bàn air a' Ghaidhealtachd bho chionn bhliadhnanachan, ach is e an leisg no an amaideachd a bheir air

duine sam bith mìr fearainn, eadhon an fheannag as lugha, fhàgail gun threabhadh no gun ruamhar air a' bhliadhna so. Fàgaidh sin na Gaidheil, mar a thubhairt mi, air neo-ar-thaing a' Ghearmailtich agus saoraidh e an sporan iomadach uair bho bhi cur a mach na sgillinn air son nithean dh' fhaodas fàs riutha fhéin; agus sin, biadh mòran na's fheàrr agus na's fhallainne na cheannaicheas iad 'sna bùitean.



FACAL 'SAN DOL SEACHAD.

Tha an t-sith air a h-éigheach eadar na Fìnnich agus na Ruiseanaich—an seòrsa sith a th' ann. Bha fhios aig an t-saoghal nach b' urrainn na Fìnnich seasamh ro fhada gun chobhair bho rioghachdan eile ri neart is lionmhorachd na Ruise, agus ged fhuair iad cuideachadh le ghnòthaichean airm bho Bhreatainn agus bho an Fhraing cha robh e 'nan comas saighdearan a chur thuca agus an t-Suain an aghaidh cead a thoirt dhaibh luchd-airm a chur troimh an tìr aca-san. Cha do nochd an t-Suain agus Lochlann iad fhéin glé dhuineil no idir 'nan deagh choimhearsnaich 'sa' chùis; ach is iongantach mura pàigh iad-san air a sin fhathast.

Co-dhiùbhadh stad an t-sabaid agus bha cumbhachan air an seilachadh eatorra air 13 là na Màirt. Ach tha staoig mhaith de Fhinlan gu bhi aig an Ruiseanach dha-fhéin, dìreach cleas fear roinn na maraig: tha an ceann-reamhar aige fhéin. Chaidh neart thar cheart car greiseig, ach thig an latha anns an tog ceartas a cheann as ùr agus anns am bidh an neart fuadain so fo a riaghladh. A reir an iomraidh a fhuair sinne tha mar a thachair 'na bhrisadh-cridhe do na Fìnnich, ach ciod a dheanadh iad agus na Ruiseanaich cho lionmhor ris a mheanbh-chuileig agus a cheart cho nimheil agus cho an-ìochdmhor 'nan gné. Tha mar a thachair 'na aoibheas do'n Ghearmailt cho maith ris an Ruis, agus an t-aon nadur—nadar na h-aingidheachd—unnata le chéile, agus cairdeas fuadain an uile eatorra. Ach rinn Finlan seasamh cho cruaidh agus cho gaisgeil 'sa rinn aon rioghachd a riamh roimhe air son a saorsa; agus chan 'eil i buileach fo na casan fhathast, is i nach 'eil. Ri ùine togaidh i a ceann le uail is aoibheas, agus Freasdal a tha seasamh na saorsa is a' cheartais air a taobh.

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Tha an cogadh air thighinn a nis chun nan dorsan thugainn air a' Ghaidhealtachd ann an

dòigh no dhà. Tha earrann mhaith de'n dùthaich air a meas leis an riaghaltas mar fhearrann cogaidh; thà, na tha tuath air sreath eadar Inbhir-nis agus Bainbhidh, a leantainn a' Chaledonian Canal, agus as an sin troimh an Linne Dhuibh agus an Linne Sheilich a mach do'n Chuan a Siar. Chan fhaod duine a dhòl a mach no steach as an earrann sin de Alba gun chead-siubhail a bhi aige bho uachdaranachd na rioghachd, agus feumaidh an cead-siubhail so a bhi giùlan dealbh an neach aig am bheil e, a leigeil fhaicinn gur esan an dearbh neach do am buin an cead-siubhail, agus gach nì air a dheachdadh le ùghdarras an riaghailtais.

Cò shaoileadh mus do thòisich an cogadh gum biodh na h-Eileanan Siar agus àitean iomallach na Gaidhealtachd air am meas mar fhearrann cogaidh. Ach sin mar a thà; agus tha a' chreach a th' ann ag coinneachadh ris na Gaidheil air gach taobh a thionndaidheas iad, no co-dhiùbh daonnan aig an dorsan ag innse dhaibh gu bheil a' chreach a' dol air adhart. Tha an daoine air falbh bhua, agus tha an dùthaich aca ann an suidheachadh dìreach mar gum bitheadh an cogadh a' dol air adhart air an làrach fhéin.

Chan ann idir gun aobhar tha so. Tha e chum is nach fhaigh luchd-brath aig a' Ghearmailt fios no aithne air ciod tha dol air adhart 'sa' chearn so de'n dùthaich a thaobh gnothaichean cogaidh, agus gu h-àraidh chum nach fhaigh iad a mach ciod tha dol air adhart a thaobh ar néibhi agus ar bàtaichean bathair.

Chan ann gu dearbh air aon dòigh a tha an cogadh a th' ann a' tighinn dlùth dhuinne air a' Ghaidhealtachd.

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Tha mi a' faicinn gu bheil a' Ghaidhlig 'ga cleachdadh aca air an Radio an Canada ann a bhi brosnachadh an t-sluaigh chum an deasdanas a dheanamh a thaobh nan gillean a tha air falbh am feachd an Rìgh. Fhuair mi an la-roimhe am paipear-naidheachd sin Gaiseata *Glac Bay* an Nobha Scotia, agus chunnaic mi ann an deagh Ghaidhlig an òraid a thug Capitein Iain MacFhionghain seachad air an Radio agus e a' moladh do dhùthaich Chanada gu léir euchdan agus feum nan gillean a tha air falbh 'sa' chogadh.

Bha e ag ràdh nach d' fhuair na fir a bha 'sa' Chogadh Mhór mu dheireadh an cothrom agus an ceartas a bha dligheach dhaibh nuair a bha an cogadh seachad. Is esan dh' fhaodadh sin a ràdh ma bha gnothaichean an Canada mar a bha iad aig an tigh. Ach a chum is

nach tachair a leithid a rithist tha muinntir Chanada an dràsda a' trusadh 500,000 dolar chum maith na tha am feachd an rìgh nuair a thig crìoch air a' chogadh. Tha an t-airgid so dh' aon ghnothach chum is gum faigh saighdearan agus seòladairean agus fir-adhair Chanada cothrom foghlaim no ceird no meadhon cosnaidh eile a fhreagas riù an deidh a' chogaidh. An dubhairt MacFhionghain, chan e taing fhuar a thoill iad.

Mar sin thatar a' tional an t-suim mhór airgid so an dràsda los a bhi feitheamh ri latha na sìthe, agus chum cothrom a thabhairt do na balaich nuair a thilleas iad as a' chogadh iad fhein ullachadh chum is gum bi breacag ghlan agus sheasmhach aca; agus mar sin gum bi iad air neo-ar-thaing ciod eile a nithear an deidh a' chogaidh.

Tha, ma tha, cothrom air a thoirt do mhuinntir Chanada gu leir, do gach duine beò eadar dà cheann na dùthcha—eadar Louisbourg agus Bhancùbhar—tha cothrom air thoirt dhaibh air a' chuideachadh as urrainn dhaibh a dheanamh leis an tional so. Tha fhios gum faigh iad a h-uile sent a tha dhùth orra, agus suim mhaith 'na chois; agus an dubhairt Capitein MacFhionghain, tha fhios nach bidh Gaidheil Chanada air deireadh. Is iad nach bidh.

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Tha mi faicinn gu bheil ar nis air tòiseachadh ri foghlaim taibhsearachd ann an Oil-thigh *Chambridge* an Sasainn. Gu dearbh is iomadh rud iongantach a tha 'san t-saoghal a th' ann, ach an duirt an seanfhacal is maith an rud air an tig piseach; agus tha e coltach gun d' thainig piseach air na Sasannaich a thaobh na cùise so. Is ann a chleachd iad a bhi fanoid air na Gaidheil seach gu robh iad a toirt géill do thaibhsean agus do dha-fhradharc agus do ghnòthaichean diomhair eile de an t-seòrsa sin. Theireadh iad gur e cinnich a bha iosal an eòlas agus an ceum na sìobhaltachd aig an robh an comas so, ma bha leithid a chomas ann; theireadh iad gur e sluagh mar na Gaidheil a bha tighinn beò ann an dlùth dhàimh ri obair a chruthachaidh agus nach do rinn a bheag dh' adhartas an eòlas agus an ealaidhean a bha toirt géill d'a leithid dh' fhaoinas.

Ach a nis thatar air fear-leughaidh, no oide-ionnsachaidh, a shuidheachadh anns an Oil-thigh so chum is gum sgrùdar agus gun ionnsaichear gnothaichean taibhsearachd. Tha sinn an dòchas gum teid leotha, agus gum foillsich na seann laoiach a chleachd a bhi ag imeachd o chionn cheud no dhà bliadhna air

cabhsair colaistean *Chambridge* iad fhein dhaibh. Ma ni iad sin agus gun do lean beagan de'n uaisleachd a bh' aca nuair a bha iad an cruth talmhaidh riutha theagamh gun innis iad do luchd-ionnsachaidh *Chambridge* cho mi-mhodhail 'sa tha iad. Dé mar a chòrdadh e riutha-san daoine no creutairean air nach 'eil aithne no eòlas aca, à thighinn a steach do dhìomhaireachd an tighean agus an cridheachan? Theireadh iad gur iad a bha mhi-mhodhail, agus chuireadh iad lagh na rìoghachd an sàs unnta. Ach is mòr uail is uamhar luchd ealaidhean is luchd foghlum, agus tha iad fhein a smaoineachadh gun coir dhaibh aithne fhaotainn chan ann a mhàin air gach nì a tha air thalamh a bhòs ach air gach nì a tha 's na nèamhan shuas; agus iad de'n bheachd mar as motha an eòlas agus am foghlum gur ann as fheàrr a bhios iad fhein agus an saoghal bochd so. Ach fiach thusa ann. Cha robh riamh roimhe uibhir de ealaidhean agus de fhoghlum 'san t-saoghal agus a tha an diugh, agus ma bha daoine riamh na b' aingidhe chan 'eil iomradh againn air.

Tha nì ann as àirde agus as fheàrr na foghlum talmhaidh agus gliocas saoghalta agus ealaidhean innleachd mhic an duine, agus is e nì-eigin de'n chomas agus de'n tiodhlac so—o'n is tiodhlac a bh' ann—a bhà agus a thà aig na Gàidheil a thaobh taibhsearachd is da-fhradharc. Cha b'e cheannach no fhoghlum a rinn iad, ach saor thiodhlac a fhuair cuid aca. Gu dearbha cha b' ann 'ga shireadh no 'ga iarraidh a bha iad, thainig e thuca; agus 'na chois thainig irioslachd is iongnadh is eagal.

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Molamaid daoine cliùiteach agus ar n-atraichean a ghin sinn. Tha sinn duilich gun chaochail Dùghall MacIsaac 'san Oban, aon de phrìomh atraichean a' Chomuinn Ghaidhealach. Tha suas ri leth-cheud bliadhna bho choinnich ceathrar dhaoine treuna 'san Oban—'sa' bhliadhna 1891—agus a chuir iad an Comunn Ghaidhealach air chois. B'e Dùghall MacIsaac aon de'n cheathrar so, agus b'e an triuir eile Iain Caimbeul agus Iain MacMhaighistir Caimbeul agus Eoghan MacCòmghain. De'n cheathrar chan 'eil a nis air a chacmhnadh ach Eoghan MacCòmghain; agus guma fada bhithes esan 'nar measg leis gach beannachd air a cheann. Fhuair ar caraid Dùghall MacIsaac aois mhòr; bha e tri deug agus ceithir fichead. Is duine e a bha fo dheagh chliù fad a bheatha agus feumail mar fhear-dùthcha agus mar Ghaidheal. Bha e greis 'na Probhairt air baile-mòr an Obain, agus le shuidheachadh agus le thàlant an bha e riamh

'na chul-taice do'n Ghaidhlig agus do gach nì maith eile a bhuineadh dhuinn mar Ghaidheil. Tha sinn a' toirt iomraidh 'sa' chànan eile air a chliù agus air a shaothair a thaobh na Gaidhlighe agus nan Gaidheal, ach bu mhaith leinn so a radh an so: gu bheil sinne, a tha toirt oidheirp air a bhi leantainn an cas-cheuman nan atraichean treuna, taingeil air son an saothair-san agus air son na h-eisimpleir àrd agus sheasmhach a dh' fhàig iad againn. Tha sinn ag guidhe comhfhurtachd Dhé d'a theaghlach agus d'a luchd-dàimh 'nan call agus 'nam bròn.

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Tha sinn duilich cuideachd gun chaochail Sine Chaimbeul a bha fad dheich bliadhna fichead 'na Ban-sgoilear an Eilean Lùinn. Bha i fìor dhealasach as leth obair na Gaidhlig agus bha i 'na ball de'n Chomunn ré mòran bhliadhnachan. Bha i-fhèin agus bean-theagasg eile—Fionnghal NicCuarraig—a' toirt àireamh chloinne gu ruig na Mòdan Móra, cho maith ris na Mòdan Dùthchail, rè iomadh bliadhna. Tha comhfhaireachdainn aig mòran 'sa' Chomunn, agus gu h-àraidh an Earra Ghaidheal, ri dàimh agus ri cairdean ar bana-charaid chaomh nach maireann. Gu robh comhfhurtachd an Spioraid maille ri u.

Tha am bàs a' deanamh beàrn an 'nar Comunn, agus tha sinn an dòchas gun gabh feadhainn eile àite nam mnathan cliùiteach agus nam fir threuna a sheas teas is uallach an latha as leth ar daoine is ar cànan.

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Fhuair mi dhà no thri uaireanan iomradh bho'n Urramach Calum MacGilleathain air leabhraichean ùra tha tighinn a mach an Eirinn, agus ged nach 'eil àite againn air son nan iomraidhean uile tha sinn toilichte faicinn gu bheil a leithid a litreachas ùr air a chlodh-bhualadh an Eirinn. Gun teagamh tha sin gu mòr na's fhusasda dhaibh na tha e dhuinne. Tha an riaghlachas aca ag cur sum mhòr airgid a thaobh, a h-uile bliadhna chum na eriche so—chum gum bi leabhraichean de gach seòrsa air an cur a mach an Gaidhlig. Ach an deidh sin tha e 'na mhisneach a bhi faicinn gu bheil na h-Eireannaich cho saothrachail 'nan caint fhéin. Tha e ag ràdh gun tainig o chionn ghoirid grunnan leabhraichean a mach as fhiach ainmeachadh, mar a tha "Machtamh Seana Mhna" le Peig Sawers; "Ceol nan Giòleach" le Padraig Og O'Conaire; agus "Miann nam Marbh," leabhar air a dheagh sgriobhadh an Gaidhlig a bhios fursada thuigsinn do Ghaidheil na h-Alba; agus aon leth-dusan sith-leabhar, a leithid a leabhraichean

agus a bhiodh ro fheumail do'n chloinn air a' Ghaidhealtachd againn fhéin. Tha daonnan leabhraichean ùra a' tighinn a mach an Eirinn agus chan 'eil mar sin leisgeul aig Gaidheil na h-Eireann nach 'eil aca na chumas leughadh is ionnsachadh riutha 'nan cànan fhéin. Tha sinn fhéin an Alba ag cur a mach leabhraichean gach bliadhna—is mór a rinn an Comunn Gaidhealach fhéin 'san raoin so, ach is e bhochdainn cho beag is a tha leughadh agus ag ceannach leabhraichean Gaidhlig.

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Fhuair sinn litir *Iain Riabhaich* agus tha e ag radh gum biodh e fada an comain a' *Ghaidheil* nan innsheadh e dha ciod e as ciall do "choilleag" ann an ainm an àite sin Coilleag a' Phrionnsa.

Is e Coilleag a' Phrionnsa theirear ris an àite sin far an tainig Prionnsa Tearlach air tìr an Eilean Aoraisgeidh. Tha bàgh beag ann ag amharc ris an àirde iar-thuath, agus tràigh de ghaineamh bhrèagha bhànn am beul na tuinne. Tha rudha a tha rudeigin àrd a' dol a mach ri taobh a bhàigh, rudha ris an canar an Rudha Bàn; agus os cionn na tràghadh tha machair beag, agus an taice bruthaich 'sa' mhachair so, beagan shlat os cionn beul an làin tha làrach tighe. So an tigh anns na chuir am Prionnsa seachad a cheud oidhche an Alba, dìreach far an tainig e air tìr. Is ann 'sa' mhachair air cùl an tighe a bha an lus sin a' fàs ris an cante "lus a' Phrionnsa," ach chan 'eil e a' fàs a nis idir ann, co-dhiùbha cha robh e ri fhaicinn ann turus sam bith a bha mise 'san àite, agus bha mi ann air meadhan samhraidh cho maith ri amannan eile.

Tha, ma tha, am facal coilleag an so ag ciallachadh ceann-uidhe, no *goal* mar a theirear 'sa' Bheurla Shasannaich. Ann an cluich iomaine is e coilleag a theirear an àiteachan ri ceann-uidhe na h-iomaine, no ri "saoile" no "bàrr" mar a theirear an àiteachan eile—an rud ris an canar *goal* 'sa' Bheurla. 'Se buille-choilleag a bhuille a chuir an céis-ball seachad air a cheann-uidhe.

Is ann mar so, ma tha, a thugadh Coilleag a' Phrionnsa air an àite so agus e air a cheann-uidhe a ruighinn nuair a chuir e chas air tìr an dùthaich athraichean.

Seach gu bheil sinn a' bruidhinn air an fhacal coilleag faodaidh mi ainmeachadh gu bheil am facal so againn air son aon leth-dusan nl. (1) Tha coilleag ag ciallachadh seòrsa maoraich, no strùpan mar a theirear ris an àitean eile. (2) Tha e ag ciallachadh luinneag òrain, mar "nuair sheinneadh tu coilleag dhaibh." (3) Agus a ris tha e ag ciallachadh buille chruaidh obann, mar "thug e coilleag 'sa' leth-cheann

dha." (4) Tha e ag ciallachadh buntàta beag, no bàrr buntàta, mar "tha coilleag mhaith air a' bhuntàta sin." (4) Agus èigh chruaidh, mar "rinn e coilleag a sgoilteadh na creagan." (6) Tha e a air chleachdadh cuideach air son beagan fhàd mònadh air an cur cruinn air a bhlàr mhònadh agus an tiormaich iad—beagan na's motha na rughan.

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Ciad taing do ar cairdean a tha cur am beachdan chun a' *Ghaidheil*. Chi iad gu tug sinn àite do'n chuid as motha dhiubh. Ach their sinn so riù a rithist: Na abair ach beag agus abair gu maith e. Gud gheàrr sin sgòd an sid 'sa so à cùid aca, tha cùid aca car fada fhathast. Rud eile, feuch gum bi an lamh-sgrìobhaidh rèidh soilleir.

Tha sinn duilich nach 'eil rian air na tha tighinn gu ar làimh a chur a mach—dh' fheumadh an *Gaidheal* a bhi dhà uibhir 'sa tha e air son sin. Ach tha sinn a' toirt àite mar theid againn air do na nithean sin, a reir ar beachd-ne, as motha anns am bheil bidh aig ar luchd-leughaidh agus as fheumaile dhaibh. Bheir sinn àite do'n chòrr mar a theid againn air. Tha sinn 'nan comain.

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Sursum corda. Togaibh suas bhur cridheachan. Tha daoine an dràsda an iomadh àite feadh an t-saoghail agus an cridheachan 'gan treigsinn. Tha bròn agus àmhghar agus cràdh-phian aig mòran an iomadh cèarn de'n t-saoghail; tha mòrt is marbhadh agus cràdh is leòn cridhe aig daoine air muir agus air tìr agus anns an adhar. Tha mòran de rioghachdan an domhain an àmhghar gheur da-riubh, mar a tha Finlan agus Pòlann agus Seaco-Slobhàcia—iad sin gu sonraichte—agus na rioghachdan eile a tha mort 'sa' marbhadh a cheile ri cogadh. Ràinig agus ruigidh a' chreach a th' ann, an tomhas mhór no bheag, air uile rioghachdan an domhain. Cha sin rud nach deachaidh innse roimh làimh. Thubhairt esan a labhair mar nach do labhair duine riamh: "Bithidh air an talamh airc nan cinneach, ann an iomadh-chomhairle; an cuan agus na tonnan a' beuchdaich; cridhe dhaoine 'gan treigsinn troimh eagail, agus fheitheamh nan nithean sin a tha teachd air an domhan."

Ach arsa esan: "Nuair a chi sibh na nithean so a' tachairt bitheadh fhios agaibh gu bheil rioghachd Dhé am fagus do làimh." *Sursum corda*, tha rioghachd Dhé am fagus do làimh agus Criosd air an Rìgh Chathair.

AM FEAR-DEASACHAIDH.



THE LATE MR DUGALD MACISAAC.

Another of those whose names stand high on An Comunn's Roll of Honour has left us. The passing of Mr. Dugald MacIsaac has removed from our midst one of the four patriotic Gaels who established our organisation almost 50 years ago. Now only one remains, Mr. Hugh MacCowan, and long may his venerable and genial presence continue with us as a living link between those days and these.

Mr. MacIsaac, who had reached the ripe age of 92, had for some years been largely withdrawn from active participation in affairs and he was but little known to the present generation of our members. But he was not forgotten and his name with the names of his three pioneering associates will have an enduring place in the annals of An Comunn.

A native of Oban, Mr. MacIsaac saw the place of his birth grow from very modest dimensions into the large and flourishing town it has now become, the Charing Cross of the Highlands. In the days of his youth Gaelic was the everyday speech of young and old in Oban but he lived to witness a well-nigh complete change in this respect, and it distressed him to see the people, there, and elsewhere, rapidly becoming neglectful of the mother tongue, deliberately or unwittingly depriving themselves of the cultural advantage to be enjoyed from a competent knowledge of two languages and content to know only one and that not the native but the alien. It was no doubt an acute sense of the intellectual and spiritual loss involved in this attitude towards the speech of their fathers that moved him and his like-minded associates to initiate that movement which has since gathered such force and brought within the sphere of its influence all who are sincerely concerned in the preservation of Gaelic.

Mr. MacIsaac was an able, sagacious and cultured man of high character who enjoyed in enviable measure the confidence and esteem not only of his own people but of all who knew him. Oban is the poorer for his passing.

The *Glasgow Herald* in its "Editorial Diary" paid a warm tribute to his memory which for various reasons is worth quoting. Under the caption "A Gaelic Pioneer" it said, "Surely it is meet that the passing of Ex-Provost Dugald MacIsaac of Oban at the patriarchal age of 93 should call for a reference to the pioneer work he did in the Gaelic renaissance. Here we place a stone on his Cairn. He was one of the

four valiant men who in 1891 met in Oban, their home-town, and formed An Comunn Gaidhealach and set agoing the Annual Mod or Competition in Gaelic Literature and Song that has become a feature in Scottish National life. At the time they took action the ancient language of Alba was bleeding slowly—and not so slowly either—to death. True, the Gaelic Society of Inverness was doing good work, and under Professor Blackie's fiery and inspiring leadership a Chair of Celtic had been set up in Edinburgh University; but these efforts concerned to a great extent the Literary and adult Gaels and did not touch intimately the general body of Highland folk and their children who were growing up without a knowledge of their native tongue—encouraged rather they were by lowland Schoolmasters and other influences to forget even the little they knew and to consider it "not class" to have the Gaelic. Under the impetus of An Comunn, growing in power as the years rolled on the Gaelic "Man in the Street" became interested and yearned to have his children learned in the language. Sad to relate while the decay has been arrested, and probably at no time have so many children been under Gaelic tuition in the public schools in Scotland as to-day, the fight for the Gaelic is a stern one; but thanks to the inspired work of the founders of An Comunn the day has been postponed when the answer can be given in the affirmative to the question, 'Am faigh a' Ghaidhlig bàs.' The names of the gallant four who launched the Comunn are Sheriff J. MacMaster Campbell; John Campbell; Dugald MacIsaac; and Hugh MacCowan; men who ought to be held in remembrance by all true Scots."

There are many phrases in this excellent notice one would like to underline not only for what they say but also for what is implicit in them. The change that has taken place in the lifetime of some of us in the attitude towards Gaelic adopted by our leading Scots newspapers is a striking one and one that should be gratefully acknowledged. They recognise that the work of An Comunn is of national value and one which merits the support of all Scots who prize what is most worthy of preservation in our Scottish life and culture. The friends of Gaelic are to be found now not alone among those whose own speech it is, but among those who regard with no small astonishment and regret the inexplicable complacency with which so many Gaels view the threatened loss of what is their most precious gift from the past—the speech of their fathers. Among the Scots journalists

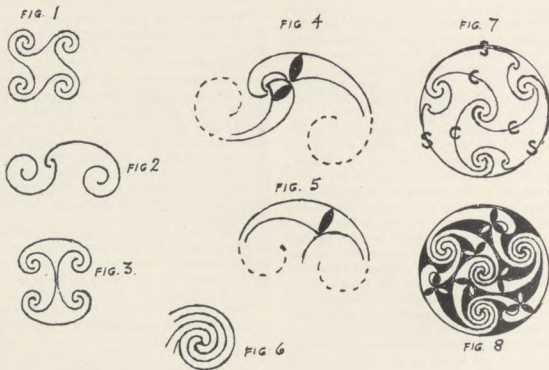
of to-day, we have staunch and influential friends; the sympathy and support of the Press are a real asset to our cause. In the

Glasgow Herald's merited tribute to Mr. MacIsaac we have a welcome illustration of this friendly interest.

SIMPLE EXERCISES IN CELTIC ART.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

VI.—SPIRAL ORNAMENT.



The beautiful spiral ornament of early Christian times was evolved from an earlier phase of Celtic Art of continental origin.

In Celtic design, two forms of spiral curve are employed, the S spiral and the C spiral. Figure 1 shows four S spirals linked together in a locking arrangement, and Figure 3 shows a similar group of C spirals.

In application, however, the S spiral usually assumes the form outlined in Figure 2, the stem of the S being severed towards one end whereby it becomes two C curves joined with a little hook. Artistically developed, it evolves as in Figure 4, and a similar artistic treatment transforms the simple C curve into that shown in Figure 5. Study of Figure 8 reveals that it

consists of three C spirals interlocked at the centre, and three S spirals interlocked with the C Spirals at the margin of the containing circle.

In producing this design, which is a modified form of a piece from the Book of Durrow, first set out a line diagram showing the required combination of C and S spirals as in Figure 7. Alongside, or on another sheet of paper, draw carefully the rolled part of each spiral lock, observing that each coil has to provide three spirals. Finally, connect the stems of the spirals, adopting the forms shown in Figures 4 and 5, for the S and C spirals respectively. Figure 6 indicates the interlocking arrangement of the ends or terminals of the spirals. The spaces between the spirals may be filled in black or in colour.

PROPAGANDA NOTES.

ISLAY TOUR.

The General Secretary visited Islay during the week commencing 19th February, and addressed meetings at Port Ellen, Portnahaven, Port Charlotte, and Ballygrant. The attendances at these meetings were the largest Mr. Shaw has experienced in Islay for many years. The Branch at Bowmore had held its regular Ceilidh the week previous to Mr. Shaw's visit, and it was not possible to hold another so soon afterwards.

All the Branches have continued their regular meetings and each reports additional attendance. There is good talent in Islay to draw upon, and the programmes submitted, are always of a very high order. There is always plenty of variety, and Gaelic Dialogues, always excellently produced, make a strong appeal.

There are 12 Feachdan of Comunn na h-Oigridh in Islay, and the Secretary visited 9 of these. Owing to a mid-term holiday on the Friday, it was not possible to overtake the visitation of the remaining 3 Feachdan, but an opportunity was taken of referring to these at the closing meeting at Ballygrant. Of the 12 Feachdan; 10 are busy knitting Comforts for the Central Committee and at each school visited the finished garments were displayed for the Secretary's inspection. As is the case with all Feachdan the workmanship is excellent and both children and teachers are most enthusiastic about the work. Mr. Shaw added 54 new members to the roll of Comunn na h-Oigridh.

Throughout his visits to the Branches and Feachdan Mr. Shaw spoke exclusively in Gaelic and it is most encouraging to record that Gaelic is the language of the home and everyday life in Islay, and this despite its proximity to the mainland and its daily communication by steamer and aeroplane with Glasgow.

The Mod Local Committee met recently, and, after full consideration, it was decided not to proceed with arrangements for a Junior Mod in Islay this year. The deciding factors were motor transport and the training of Choirs without the aid of an outside teacher.

To all who helped to make his visit so eminently successful the Secretary gives most cordial thanks.

* * *

Mr. Donald MacPhail, Northern Organiser, has attended Branch meetings at Spean Bridge, Aberdeen, Dingwall, and Tain. He has formed a Comunn na h-Oigridh Choir at Inverness with Miss Margaret MacDonald as conductor.

Mr. MacPhail commenced a tour of the Outer Isles on 4th March and will give an account of his visit in the May number of the magazine.

* * *

If circumstances are at all favourable Junior Mods will be held this year at Kingussie, Port William, Dingwall, and Campbeltown.

COMFORTS FOR HIS MAJESTY'S FORCES.

The outstanding event of the past month was the Gaelic and Scottish Concert held in the St. Andrew's Hall, Glasgow, on 1st March, in aid of our Comforts Fund.

The disappointment felt at the absence of Lady David Douglas Hamilton, who was to preside, was allayed by the presence of the Marchioness of Douglas and Clydesdale who deputised at very short notice, and who delivered with ease and grace a most appropriate address. She was accompanied by Her Grace The Duchess of Montrose, The Marchioness of Graham, Lady Jean Graham, and Lady Jean MacKintosh.

Lady David Douglas Hamilton was unable to attend owing to the illness of her husband, and a message of sympathy and good wishes for his speedy recovery was sent her from the meeting.

There was an attendance of fully 2,000 people and the programme submitted, which was of a very high standard, was thoroughly enjoyed by all.

The President of An Comunn, the Rev. Malcolm MacLeod, introduced the Marchioness of Clydesdale, and she was thanked by Mr. Malcolm MacLeod, Ex-President. Mrs. Bannerman, Convener of the Central Committee, thanked the artists and the audience for their splendid support.

The funds of the Committee will benefit, to a considerable extent as, a result of this effort the organisation of which reflects great credit on the Entertainments Committee, of which, Mrs. J. B. Dunlop is the Convener. In connection with the smooth running of the Concert arrangements, special mention is made of Mr. Calum Beaton, Mr. George Gunn, and Mr. John Murray.

The Assembly which followed was also most successful, and the Grand March was led off by the Marchioness of Clydesdale, and Mr. John M. Bannerman.

The Work Party is meeting regularly in the Highlanders' Institute on Tuesday afternoons

and large quantities of material are given out and finished garments received.

In addition to the splendid send-off given by the Highlanders' Institute to the Central Committee the Directors have generously placed at the disposal of the Committee the free use of a room for the Work Party, and for the monthly meetings of the Central Committee. Needless to say this is highly appreciated, and is in itself a most valuable contribution.

Members of the Convener's Committee meet at regular intervals at the office of An Comunn to prepare parcels for despatch to individuals and units. Since our last report 712 garments have been sent making a total to date of 1390 garments distributed to Highlanders serving in His Majesty's Forces.

The Convener is arranging for a Basket Whist Drive to be held in the Highlanders' Institute, Glasgow, on 25th April, and invites the assistance and co-operation of all interested. The Glasgow Gaelic Musical Association is holding concerts on 5th and 12th April in aid of the Central Committee Funds, and we ask for the generous support of Highlanders in the City to make these laudable efforts of the "G. G." outstanding successes.

AIRSON NA CLOINNE.

A' Togail Chaistealan 'sna Neoil.

Choisinn Dìorbhail NicLeòid, am Feachd Inbhirnis a' cheud duais ann an co-fharpais Comunn na h-Oigridh leis an òraid so.

Gu dearbh is e obair thaitneach ach, tha eagail orm, ghe mhi-tharbhach, a tha ann a bhi "a togail chaistealan anns na neoil."

Tha an cur seachad so taitneach ann an iomadh dòigh agus mar an ceudna do iomadh duine. Co leis nach àill, latha ciùin socrach samhraidh, laighe am measg an fheicir agus leigile le inntinn mar gum biodh a cursa fhéin a ghabhail—mar sin fàsaidh suas gu h-obann caisteal fìor-gheal, binneanach, leis gach goireas agus nì tha feumail agus faodaidh e bhith neo-fheumail, do bheatha an duine.

Theid iomadh sealladh cridheil agus aighearach troimh an inntinn neo-sgìtheil so; nithean a b' àill leis an duine a dheanamh agus mar bu toigh leis a laithean a chur seachad, gun dragh gun dìth air bith. 'Se tha taitneach.

Is iomadh uair a dh' fhaicidh mi-fheinn putadh beag air mo cheann anns an sgoil againn agus mi

gu trang ris an obair so, nuair a bhiodh am maighistir-sgoile am meadhan an leasain. Ach bhiodh mar bu trice barrachd air putadh ann—chanadh e facal geur no dhà agus bhithinn-sa air mo shlaodadh air ais o shaoghal eile gus na nithean a bha dol air adhart mu'n cuairt oim.

Ciod air am bithinn a' smuaineachadh? Tha eagail orm nach nach 'eil e comasach dhomhsa sin innse, agus taing do'n Fhreasdal nach 'eil agam ri innse, oir tha e ceadaichte do neach anns an dùthaich so a smuaintean a chumail aighe fhéin—agus gu fìrinneach is smuaintean diomhair a bhios aig neach nuair a tha e "a togail an leithid so de chaistealan anns na neoil" fada fada bho 'n talamh chaochlaideach so.

Bithidh e ag gabhail còmhnuidh ann an dùthaich a tha, anns a h-uile dòigh, freagarach d'a iarrtasan féin—coltach ris an aimsir mu'n robh am bard ag radh gun robh gach nì cho pailt ris a' bhùrn, "nuair a bha Ghaidhlig aig na h-eoin."

Tha mi de'n bharail gur e daoine òga, gu h-àraidh iadsan a tha a' frithealadh sgoilean, as motha tha ris an obair so; ged glé thrìc nuair bhios iad am meadhan nan nithean toigheach so theid stad chabhagach a chur orra. Nuair nach bith an leasan ag cordadh riu ciod e as fheàrr na suidhe agus smuaineachadh air an àm sin anns an dùin an sgoil agus gach nì taitneach a tha dùil aca a tha dol a thachairt? Neo, faodaidh e bhith, an t-àm anns am fàg iad an sgoil agus anns an cuir iad an àghaidh air an t-saoghal mhór a tha làn de gheasan do dhaoine òga.

Ach ge b'e cho taitneach agus math is a dh' fhaodas na h-amannan so a bhith, ciod e am feum a tha annta—tha iad mar cheò air bhàrr nam bean—an so an diugh agus air falbh am màireach.

Foghlumidh sinn bho'n t-saoghal gu bheil na caistealan so mar neoni agus nach tig iad gu follais gu bràth anns an t-saoghal so. Mar as bòidheche a bhios na seallaidhean so is ann as cruaidhe a bhios am briste-dùil—thig draghan an t-saoghal oirnn mar thonnann a' chuain "druim air dhruim a' ruith a chèile" gus nach bidh ùine tarraing analach aig neach.

Is iomadh a bha togail suas saoghal anns nach biodh strì no cogadh na's mò an deidh a' Chogaidh Mhóir ach càite a bheil an dùil an diugh? Gu cinnteach is e obair mhi-tharbhach a bha so. Ach ged a chuireadh neach a latha seachad a' teagasg an amaideachd a th' ann a bhi ris an obair so rachadh e air adhart mar bu nòs,

LITIR COMUNN NA H-OIGRIDH.

CUAIRT ANN AN UIBHIST.

Bha mi fhein le Domhnall MacPhail air chuairt anns na h-eileanan air a' mhios so chaidh Chunnac sinn a h-uile Feachd ann an Uibhist a Tuath agus am Pèighinn na Faodhla. Gu tubaisteach dhomh-sa, thàinig an reachd ùr, ag glasadh Tuath na h-Alba do'n duine nach 'eil paipear-cead aige leis, ann an éifeachd dìreach 'nuair a bha sinn gu bhith tòiseachadh an Uibhist a Deas. Fhuair mi òrdugh teann bho fhear nam paipearan-cead gum feumainn tilleadh air ball, agus b'èigin domh an Ceann Deas fhàgail aig Domhnall. Ach ged a dh'fhàg, fhuair sinn sgrìob a bha air leth gasda am measg Feachdan nach fhaca mi riamh roimhe. Dhrùidh dà rud sonraichte air m'intinn—cho deas, glan 's a tha Ghaidhlig 'ga labhairt aig a' chloinn, agus cho eudmhor 's a tha na Cinn-Feachd gu léir a chum 's gum faigh a' chlann deagh oileanachadh innte. A bhàrr air a sin tha e furasda fhaicinn gu bheil Feachdan nan eileanan so beo da-rìreadh, 's iad ag cumail suas ceol na Gaidhlig cho math ris na deagh bheusan agus na cleachdaidhean gasda a tha fuaighte rithe.

Tha e sonraichte ri mholadh mar a tha chlann a thàinig 'nan coigrich do na h-eileanan so a' togail na cànan—cuid à Lunnainn, cuid à Glaschu, cuid eadhon à America. Bha aon ghille tapaidh an Cnoc na Mòine a thàinig a h-uile ceum à New York. Chuir Domhnall iomadh ceist air, feuch an amaiseadh e air facal nach b'aithne do'n ghille so, ach dh' fhairetlich air. Bu lionmhor na sgeulachdan aighearrach a chuala sinn aig sean is òg, agus bu ghrinn an obair-fhigheadh a bha na caileagan ag cur a dh' ionnsaigh nan daoine a tha seasamh a' bhàrr so. Is e a chuir an t-ìoghnadh orm, gleusdachd nam balach 's nan caileagan maraon ann an leughadh as a h-uile seòrsa leabhair a bh'aca. Tha e coltach, cuideachd, leis a' bhrosnachadh a fhuair iad, gun gabh barrachd cloinne cuid anns na paipearan-ceasnachaidh airson Làn agus Sàr Ghaidheal am bliadhna.

Is math gu bheil so mar so. Chan 'eil teagamh nach 'eil feum as mò air deagh Ghaidheil an diugh na bha ann riamh roimhe. Tha an cogadh a' deanamh sgrìob lom an Earraich air na h-eileanan—gillean òga a' fàgail na dùthcha agus ag cur am beatha an cunnart a chum 's gum bi sinne saor bho mhùiseag Hitler agus nan Gearmailteach, agus is cinnteach gu bheil mòran dhiubh nach till gu brath tuilleadh. Cò a lionas àite nan daoine sin: cò a sheasas a' Ghaidhlig a bha iadsan a' bruidhinn cho cunbhalach: cò a chumas suas na subhailcean a tha ceangailte rithe? Nach 'eil fhios gur e

Comunn na h-Oigridh a dh' fheumas am bèarn a lionadh. Cha dean sinn chùis as bhur n-eugmhais.

CO-FHARPUIS EILE.

Tha sinn am beachd co-fharpuis eile a chumail am measg nam Feuchd, agus o'n is e co-fharpuis a tha sonraichte furasda do Ghaidheil òga tha sinn an dòchas gun gabh àireamh mhòr de na Feachdan cuid ann. So na cùmhantan:—

1. Cuspair: "Uirsgeul a chuala mi ach nach do leugh mi." Chan fhaod an sgeul a bhi air a thoirt à leabhar no paipear sam bith.
2. Feumaidh tri cheud facal air a' chuid as lugha a bhi 'san sgeul, agus a mhead 's a thogras sibh os cionn sin.
3. Ann a bhi cur an sgeoil sìos air paipear chan fhaod sibh an cuideachadh as lugha fhaotainn bho neach eile.
4. Feumaidh ainm, aois agus Feachd gach co-fharpuisich a bhi air ceann a' phaiper.
5. Feumar gach oidheip as an taobh Tuath a sheòladh gu "Domhnall Mac Phail, 98 Dochfour Drive, Inbhir-Nis," agus as an Taobh Deas gu "Niall Mac Gille Sheathanaich, An Comunn Gaidhealach, 131 West Regent Street, Glaschu, C.2," air dòigh 's gum bi iad an làmhnan nan daoine sin air là deireannach a' Cheitein, no roimhe sin.
6. Bheir breith air na h-oidheirpean mar a rinneadh air a' cho-fharpuis a bh' againn cheana am bliadhna. Bithidh ceithir duaisean ann gu léir.

CUIRMEAN-CHUIC.

Cha bhi e an comas Clann an Fhraoich uiread a phàigheadh am bliadhna airson cuirmean-chuic an t-Samhraidh agus a chaidh thairgseadh an uiridh. Is e na dh' fhaodas sinn a chosg orra am bliadhna, £30, agus theid an t-sium sin a roinn eadar na Feachdan as luaithe chuireas fios ag iarraidh tabhartais, a reir nan suimean a chuireadh sìos air taobh-duilleig 126 *An Gaidheal* a' Cheitein 1939, airson gach Feachd no grunnan Fheachdan, fa leth. Faodaidh Feachdan ùra iarraidh cuideachd. Cuireadh na Cinn-Feachd an iartas chugam (Sonachan, Dail-Mhaidh, Earraghaidheal). Is iad as luaithe chuireas a gheibh.

SEORAS GALLDA.

Iadsan a theid sìos do'n fhainge air longan,
A ni obair air uisgeachan mòra;
Chi iadsan gnìomharan Iehobhah,
Agus 'oibre iongantach 's an doimhne—

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.

THA MO CHRIDHE BRUITE BRISTE.

Bho choimh-chruinneachadh na Bana-Dhùgh-lasaich. Tha e air a thoirt sìos mar a bha e air a sheinn leis a' Mhgn. Catriona Chamshroin ann a' Bhaltois an Eilein Sgitheanaich. 'Se tuireadh a tha 'san òran, tuireadh a rinneadh le màthair d'a h-ighinn agus i air caochladh le briseadh-cridhe an deidh suirgheach a mealladh.

Bhatar 'ga chleachdadh 'na òran luaidh.—AM F.D.

GLEUS F.

{ *Seist.* | *r . r : d . t₁* | *l₁ . , l₁* }
{ : *s₁ . , l₁* | *r . r : d . t₁* | *l₁ . , l₁* }
Thoir an ó - hi ó hó é - le

{ *f . , m* | *r . , d : r , f . -* | *l₁* }
{ : *f . , m* | *r . , d : r , f . -* | *l₁* }
Hi ri ri ri hi-ri - bhó

{ *s₁ . , l₁* | *r . r : d . t₁* | *l₁ . , l₁* }
{ : *s₁ . , l₁* | *r . r : d . t₁* | *l₁ . , l₁* }
Thoir an ó - hi ó hó é - le

{ *Rann l.* | *r . , r : d . , t₁* | *l₁ . , l₁* }
{ : *s₁ . , l₁* | *r . , r : d . , t₁* | *l₁ . , l₁* }
Tha mo chridhe bruite briste

{ *Seist.* | *r . , d : r , f . -* | *l₁* }
{ : *f . , m* | *r . , d : r , f . -* | *l₁* }
Hi ri ri ri hi-ri - bhó

{ *s₁ . , l₁* | *r . , r : d . , t₁* | *l₁ . , l₁* }
{ : *s₁ . , l₁* | *r . , r : d . , t₁* | *l₁ . , l₁* }
Mar lachan le - òn - ta 's an uisge

{ *Seist.* | *r . , d : r , f . -* | *l₁* }
{ : *f . , m* | *r . , d : r , f . -* | *l₁* }
Hi ri ri ri hi-ri - bhó

Na h-uile le cheile—

Thoir an óhi óhó éile

Hi ri ri ri hìrbhó

Thoir an óhi óhó éile.

2. Mar lachan leònta 's an uisge,
Hi ri ri ri, etc.
Mar mhnai òig an deidh a tuisleadh.
Hi ri ri ri, etc.
Thoir an óhi, etc.

3. Mar mhnai òig an deidh a tuisleadh.
Hi ri ri ri, etc.
Sud agaibhse mar tha mise.
Hi ri ri ri, etc.

4. Sud agaibhse mar tha mise.
Hi ri ri ri, etc.
A Mhàiri bhàn a bhroillich ghleghil.
Hi ri ri ri, etc.

5. A Mhàiri bhan a bhroillich ghleghil.
Hi ri ri ri, etc.
Bu mhór gaol do mhàthar féin ort.
Hi ri ri ri, etc.

6. Bu mhór gaol do mhàthar féin ort.
Hi ri ri ri, etc.
Bha mi 'n dé ga d'chur 'sa chiste.
Hi ri ri ri, etc.

7. Bha mi 'n dé 'ga d'chur 'sa chiste.
Hi ri ri ri, etc.
'S bha mi 'n raoir air bruaich do lice.
Hi ri ri ri, etc.

8. 'S bha mi 'n raoir air bruaich do lice.
Hi ri ri ri, etc.
Ma bha cha b'fheairde mo mhisneachd.
Hi ri ri ri, etc.

9. Mha bha cha b'fheairde mo mhisneachd.
Hi ri ri ri, etc.
Do leannan an nochd a réiteach.
Hi ri ri ri, etc.

10. Do leannan an nochd a réiteach.
Hi ri ri ri, etc.
Shaoilinn gu 'm fòghnadh tu fhéin dà.
Hi ri ri ri, etc.

11. Shaoilinn gu 'm fòghnadh tu fhéin dà.
Hi ri ri ri, etc.
Bu mhór gaol do mhàthar féin ort.
Hi ri ri ri nibhó, etc.

PAISDE.

Buaidh air a phàisde tha 'n dràsda 'nur cùirt,
Fior fhùran 'san t-sneachda air teachd an deagh ùin,
Ur-aoibhneas, ùr-neart i, ùr-thlachd do gach dùil,
Deagh fhàilte gu beachd di, is altrumas ciùin.

Co dhiùbh 's ruadh i no dubh i, 's gach aon di bu dual,
Mar ròs geal leinn uil' i, fion fhuil ann a gruaidh,
Deagh mheagan o'n darag bha ri caitrhis nan stuagh
Buan brìghmhor 'sna linntean 's cnothan cinnteach ri'm buain.

Tha do ghrian-sa na's àirde a phàisde gun treòir,
Biodh do latha na's fearr duit 's do ghàradh gun leòn,
Air na machraichean còmhnaid gur a bòidheche bhios d' fhàs,
Dia dhuit a ghéug òg agus sòlas gu bràth.

CALUM MACGILLEATHAIN, Conán.

[Do'n phàisde aig Calum MacGilliosa, D.Ph., mac Ghilleasbuig a' Uibhist, agus mac seana mhaighster-sgoile an Teairbeart 'sna Hearadh.]

AM FEAR-CIUIL.

Dàin, Orain, Oraidean is Sgeulachdan.

Le Domhnall MacEacharn. A' phrìs crùn.

So leabhar cho iomraiteach 'sa tha againn ann an Gaidhlig; agus cnap maith leabhair cuideachd, tha 316 taobh-duilleig ann. Tha greis a nis bho bha e duilich gin dhiubh fhaontainn agus e a mach a' clòdh; ach thuair an Comunn Gaidhealach a' seallb air an leabhar dhaibh-fhéin agus tha e nis air a chur a mach leò as ùr agus gu maith saor air son a leithid a leabhar—air còig tasdain am fear.

'Se so an treas clòdh-bhualadh. Bha dhà air a chur a mach leis an ùghdar 'na latha fhéin, agus tha am fear so dìreach mar dh'fhag an t-ùghdar caomh fhéin e. Chan ole am moladh sin air an leabhar. Cha robh duine an latha MhicEacharn a chuireadh smuaintean a b' fh'ach aithris, ann an Gaidhlig na b' fhearr na e. Tha na h-òraidean a chuir e 'san leabhar so cho airdh air an leughadh agus air an cnuasachadh ri aon ni eile tha againn ann an Gaidhlig. Tha tuigse is gliocas agus feala-dhà is àbhaichdas unnta cho tlachdmhor agus cho buannachdail 'sa gheibh thu 'nar cànan, agus sin an Gaidhlig cho sìbhlach toirteil 'sa dh' iarradh cluas no mhiannaicheadh suil.

Tha a' bhàrdachd a th' ann—'na dòigh fhéin—cho taitneach 'sa dh' iarradh duine; agus an leabhar gu

lèir bho tho'seach gu deireadh 'na leabhar a bheir gliocas agus fìor thoil-intinn do neach sam bith a leughas e.

Bu chòir do gach neach a leughas Gàidhlig am *Fear-civil* a cheannach, agus ma ni e sin chan ann aon uair a leughas e e ach a h-uile uair as maith l'is fìor thaitneas is riarachadh fhaotainn bho smuaintean glèis, agus àbhachdas bho ghàire glan. Bha an t-ughdar fhèin 'na dhuine cho grinn agus cho usasal 'sa b' aithne dhuinn, duine ciùin coibhneil, agus mòralachd an fhìor Ghaidheil 'na dhearch is na ghiùlan.

Tha am *Fear-civil* air a dheagh chlodh-bhuailadh le Aonghus MacAoidh, 44 Craigs, an Srùighlea; agus air a dheagh chur-uime, leabhar cho maith agus cho taitneach 'sa tha againn an dràsda an Gàidhlig, ma tha a leithid eile againn. Gheibhear e, ma tha, mar a thubhairt mi air crùn an Oifis a' Chomuinn Ghaidhealaich no bho luchd-reic leabhraichean feadh na dùthcha. C. McL.

MEUR GHILINN-URCHAIHDH.

Tha Meur Ghilinn-urchaidh a n'is air dà chèilidh a chumail o'n a thoisich an seisean so. Chuireadh an t-airgid a fhuaras aig a' cheud chèilidh a dh'ionnsuidh na Comhairle Meadhonaich an Glaschu airson buill-aoadaich do na saighdearan's na seoladairan a tha ri aghaidh buailidh, agus airgid an dara chèilidh do'n Chomhairle ionadail airson a' cheart obre. Fhuaras làn tigh aig an dà chèilidh, agus b'i an té mu dheireadh aon de na cruinneachaidhean a b'fhearr a chumadh riamb an Dail-Mhàilidh. Chan e mhaoin gun robh Bean Mhic-Griogair (Nellie Chamsiron) agus Parug Mac-an-Fhleisidh againn, ach dà Bhall de Chomunn na h-Oigridh a Feadh an Obain, Isbeal NicPhail agus Domhnall MacEachainn, dithis a tha ainmeil aig mod is cèilidh. A bharr air a sin bha Calum MacPhail, mac do'n Bhard ainmeil agus dearbhbhrathair do Dhomhnall againn fhèin, 'na Fheartighe againn, agus foghnaidh sin airson feasgar chridheil, ceolmhor. Is ann ri linn na h-eigin a dhearbhar na cairdean. S. G.

APRIL GAELIC BROADCASTS.

- Wednesday, 3rd April—
10.30-11 p.m.—Gaelic Play, "Lub dheas is Lub chliht," by Mary A. Campbell, produced by Hugh MacPhee.
Wednesday 10th April—
10.30-11 p.m.—Religious Service (Church of Scotland) from the Studio; Preacher, Rev. Charles MacKinnon.
Wednesday, 17th April—
10.30-11 p.m.—"Orain is Feala-dha" (Gaelic Miscellany). Comper, John M. Bannerman.
Tuesday, 23rd April—
10.35-10.40 p.m.—Gaelic News.
Wednesday, 24th April—
10.30-11 p.m.—"Seinn an duan so" (Gaelic Song Feature).
Saturday, 27th April—
10.35-10.40 p.m.—Gaelic News.
FOR THE FORCES.
Monday, 15th April—
6.45-7 p.m.—Piping—Angus Campbell.
Thursday, 18th April—
4-4.15 p.m.—Gaelic Song Recital—Angus Whyte.

EDARAINN FHIN.

A Dhuine Ghràdhach,

'Se litir an Ridire Murachadh Domhnall anns a' *Ghaidheal* a rinn trom mo chridhe. 'S math tha cuimhne agam bho chionn dà fhichead bliadhna nuair a bhiheadh na seann laoiach Domhnall Bàn, Calum Mór, Iain Alasdair, Aonghus Alasdair, agus mòran eile ag cumal na sgoile sàbaid ann am Pabail. Cha b'ann air son ionnsachadh Gàidhlig a bha iad 'gar teagaisg ach air son tabhairt dhuinne eòlas air nìthan spioradail. 'S cinnteach gun do dh'fhalbh an là air am bith a' Ghàidhlig air a teagaisg air feasgar sàbaid le seann bhodaich. Cìod a chanadh Domhnall Ruadh MacIomhair ris an Domhnallach. 'Bha mi de'n bheachd gun robh an Comunn air togail suas na Gàidhlighe cho àrd agus gu robh ceudan do luchd teagaisg 'ga h-ionnsachadh gach là do'n chloinn anns na sgoilean. Ach 's mise rinn an osna throm nuair a leugh mi an litir ud agus a smuainich mi gur ann air doras-an-t-sobhail agus nach ann air doras beulaibh an tìghe a bha Ghaidhlig chòir a tighin a steach am measg nan Gaidheil. Càit am bheil cànan cho usal rithe? agus car son a bhitheadh nàire orne a bruidhinn 'nuair a thachras sinn ri caraid à tìr ar n-àrach. 'S usal esan a ni nìthan usal, agus air cho mòr 'sa bhitheadh do stòras, ma ni thu dìmeas air cànan do sheannmhair, 'se duine truagh bochd thu da-riribh.

Fhuair mi litir air an t-seachdain so bho Fhaolmoire MacAonghuis a tha còrr agus ceithir fichead bliadhna, ann an deagh Gàidhlig. 'S esan aon de na laoiach a bha seasamh chis nan croitearan anns an Eilean Sgiathanach an 1885.

Cum suas a Bhratach Rìoghail.—Is mise,
RUDHACH A PABAIL.

A' GHÀIDHLIG.

A Charaid,—Chunnaic mi litir anns *An Ghaidheal* mu dheireadh bho fhear air a' bheil uallach mu chor na Gàidhlighe. Tha an duine bochd glé fhada air a mhealladh ma tha e a' faicinn teardadh do'n chànan anns an sgoil-shàbaid. Ré iomadh bliadhna dhùin an Eaglais anns an Ghaidhealtachd an doras air a' Ghàidhlig. Ghabh i gu gearnach ris a' chànan air agus gach fasan a thainig 'na cois. Agus ma ghabh cha b' fheaird i fhèin sin; tha suidheachain glé fhalamh aice an diugh. C'àite anns an Ghaidhealtachd am faigh thu an sluagh a' dol do'n eaglais, ag aoradh an spiorad agus am frinn, c'àite a' bheil an t Sàbaid, c'àite a' bheil an t-aoradh teaghlach, agus c'àite a' bheil an t-altachadh! Tha an Leodhas agus an àite no dhà eile, ach sin a' mhàin. C'àite a' bheil air ministeirean mòra Gàidhlig ach air cabhsair nan Gall far am bi am sporan trom. Tha an eaglais air an dùthaich car bochd; chan 'eil an t-airgid innte.

Is e a thachair an iomadh àite gur treasa a' Ghàidhlig an diugh na an eaglais. An aon de na h-eileanan as aithne dhomh tha Gàidhlig aig sean is òg ach cha mhór tha an eaglais ag cur a ghréim orra. Tha am pàigheadh cho bochd—began is £300—chan fhaigh iad ministeir ach fear gu fhoghlum. Anns an mhaduinn Di-dòmhaich gheibhear leth-dusan 's an eaglais, agus dusan feasgar ma tha a' ghr' an a' sgàineadh nan croc. Agus gu dearbha ma bha na seisgeulaich cho mì-dhileas do am maighistir is a bha iad do'n Ghaidhlig chan iongnadh leam. Ma thig aon "choigreach 'nar measg" do'n eaglais

tréigear an càin anns an robh an sluagh ag aoradh do Dhia bho chuala iad an soisgeul air tús.

Ach c'òd mu'n chloinn? Tha sia fichead 'san sgòl, le làn an clagainn de Ghàidhlig cho blasta 's a labhair eileanach riamh. Cìod mata nithear air an son air sgàth sin. C'àite a' bheil an luchd-cuideachaidh? C'àite a' bheil luchd seasamh an aoraidh? Thug obair aon duine air a' phàrlamaid Gàidhlig a theagas dhaibh 's an sgòil, a mach o sin a thaobh an Gàidhlig tha iad gun neart gun cuideachadh. "Nach 'eil An Comunn Gàidhealach?"' their thu. Tha. Bha an rùnaire an so 's an t-samhradh a cha'dh seachad, agus thig e 's an t-samhradh sa tighinn cuideachd. Agus "Comunn na h-Oigridh?" O tha iadsan a' toirt bràisdean do'n chloinn. "Agus nach 'eil am B.B.C. a' toirt ciùil dhaibh gach seachdain?" Tha lethuir! a seann òrain a chualas fichead uair cheana.

Cha leir so. Bha còir gum biodh buidheann an Albainn cho treubhach ealamh is gum cumadh iad sùil gheur air cor nan Gàidheal aig a' bheil a' Ghàidhlig, agus gum tugadh iad air luchd riaghlaidh na riochdach cobhair a thoirt seachad far am biodh feum orre. Cha mhotha air luchd na pàrlamaid ar càin ann agus comhartaich chon. Chuiqe so fhéin cha bu mhotha aca talamh agus tuath ar dhùtha seach an t-sitig. Cha ruig thu a leas a dhol cho fada deas ri Sasainn air son ar luchd dimeis. An t-seachdain so fhéin chaidh daoine mòra nan Garbh-Chriochan mu dheas a sheasamh còir a' bhreacain agus cha robh de Ghàidhlig an ceann aoin aca na sgrìobhadh e ainm. Cìod tha sin ach spaga-dag-iog agus magaireachd, agus aobhar mhaslaidh do na daoine bho'n tainig sin. Cheannaicheadh an gille òg Leodhasach a bha sud air an "Arlington Court" làn cairt-na-luathach aca, ged bu bheag suim no maith d'a dhùtha'ch d'a chàinain' agus d'a dhachaidh bho chionn fhichead bliadhna.

Ach moladh do'n Fhreastal tha sinn féin, ar càinann agus ar soisgeul, beò slàn fallain an so fhatthast; agus gum bu fada a mhaireas cùisean mar sin.

"Ailein Ailein 's fhada an cadal,
Tha 'n uiseag a' seinn 's a' latha 'glasadh."

FEAR-EILEIN.

A Dhuine-uasail,

Is ann aig Mgr. Mac Dhonnachaidh a tha p-ann gear sgaitheach agus cur-a-mach anabarrach! Bheir e bàrr air Mac Odrum fhéin ach chaidh e fada bhàrr a sgeoil.

Ma leughas e a ris an litir agam, chi e nach do ghabh mi leisgeul nan Gearmailteach idir, fada bhuaithe! Mar a thuir mi cheana, tha sinn uile fiosrach air am bruidealachd, agus air ar u-ollteachd gum teagabh sam bith. Air an laimh eile, cha do rinn mi dòchoimhne air na daoine sin a tha ag obair as ar leth ri aghaidh cruaidh is cumnairt. Cha do rinn is cha dean, oir chan 'eil teagabh nach 'eil sinn uile fo mhòr chomhain aig na daoine ga'seill sin, chan ann a mhàin a ri linn cogaidh ach ri linn sìthe, mar an ceudna.

Ach a dh'aindeoin sin uile, tha mi fhatthast de'n bheachd nach 'eil e chum buannachd no feum sam bith, drain mar "The Morigu" a bhi againn, anns A' Gaidheal. Cha dean e cron do'n nàmhaid no fuasgladh is furtachd do luchd an àmhghair agus cha chuidich e idir le luchd na Gàidhlig meadhonaich, mar mi-fhein! A bharrachd air sin, ma bhios sinn ag altrum spiorad "A' Mhorigu" fad an t-sinbhal, cha bhi e furasda sìth cheart a steidheachadh aig crìoch a' chogaidh.

Chan abair mise an corr, ach so agaibh na thuir cuideigin eile "gun ghuth mhòr, gun droch fhacal," air a' cheart chuspair so, e-a'ail nach toigh leinn, na laithean so. "Gràdhachibh 'ur naimhdean, deanaibh maith dhaibh-san le'm fuathach sibh; beannaichibh iad-san a tha 'gur mallachadh, agus deanaibh urruigh air son na muinntir a tha buntainn gu naimhdeil rubh."—Mise, le meas,

SEORAS HAY.

Dùn Eideann, 4/3/40.

A SEANSAIR AGUS A GHÀIDHLIG.

A Charaid,—Leugh mi le dealas bhur briathran mu thimchioll an tiolpair, agus gu sonraichte a chuid a bha buntainn ris an aimsir a chaidh seachad 'nuair bha mòran de na Gàidheal eucomasach air sgrìobhadh ann a Beurla no Gàidhlig. Thug e 'na mo chuimhne naidheachd bheag no dhà chuala mi nuair bha mi nam Dhonnachadh òg aig na seann daoine mu'n chùis. Theagunnach nach misde iad an aithr's a rithist.

'Nuair bha brathair-mo-sheanamhair na bhalach òg ann an Gleann-bìlg bha companach aige a bha fuireach an tigh a sheanair. Bhitheadh an seann duine fàotainn paiper naidheachd cor uair, 's cha robh e leigeil air ris an ògha nach robh e comasach air a leughadh.

Làtha àra'dh 'nuair thàinig am balach dachaidh as an sgòil, bha'm bodach na shuidhe socrach taobh an teine, is an paiper naidheachd aige. Ghabh am balach a nunn agus thuit a sùil air an paiper, is thug e'n aire gu'm b'e ceann ceàr a bha gu h-àrd, Thubhairt e, 'se ceann ceàr a paiper a thagaibh a dhùine.' Fhreagair a sheanair, "Na'm bhitheadh tusa na do sgoilear math bu choma leat de an ceann a bhitheadh an àirde."

Bha boreannach còir de b'ainm Màrsali-Nic-Ille-Mhaoil, a' fuireach aon uair ann an Ath-na-h-eilde, ann a S-aineard. Bha Màrsali gun aon fhacal sgoile, agus gum mòran Beurla na bu mò. Thachair de Dhughall a brathair a bhi 'g obair air falbh bho'n tigh. Bhitheadh aon de na coimhearsnaich a' sgrìobhadh litir corr uair air a son ga ionnsaigh 'Sann 'sa' chàinain Bheurla bhitheadh a litir ach bha Màrsali féin ag innseadh de rachadh innte, ach mar a thuiqeas sibh 'sann 'sa' Ghàidhlig a bhitheadh i labhairt.

Turas a bha so, thubhairt i 'sa' cho-dhunadh "their thu ris gum beil a' chroit na ballan-stiallach mar a bha i riamh." Cha robh e idir soirbh do'n chléirach a'g Màrsali, ballan-stiallach eadar thean-gachadh ach cha do ghabh e s'n airithe.

Feumaidh sinn aideachadh ged a bha mòran de na seann Gàidheal gann de Bheurla, gun robh cuid dhuibh glé innleachdach gus facail eadar-thean-gachadh. Sao'lidh mi nach robh dughall an-Tuim bochd nach maireann idir neo-sgoimheil 'nuair chuir e "creation eye" na Bheurla air "sùil-chruthaich."

Tha dìth na sgoile 'na chamart co-dhùibh is Caidheal, Gall no Sasunnach a bhios an neach. Tha mi glé eòlach air neach a bha fad ag obair còmhla ri Sasunnach aig nach robh ach fìor bheagan sgoile. Thachair da bhi sgrìobhadh dh' ionnsaigh bean-uasal àraich agus an àite a bhi cuir failte orre le "dear Madam" 'ann a chuir e stos "Dear Adam" Nuair a bha e ullamh leig e fhaicinn do'n Bhàillidh i. Thug ean sùil orre agus rùg e orre is thilg e san teine i.

'Se thubhairt an Sasunnach, "Thee (san a mhuinntir Lancashire bha e) might call it what thee likes, but I would call it a business letter."

Ach 's fheudar domh sgair air eagal 's gum bi sibh ga mo shloinneadh na mo dhuine roisgeulach.—

Ja mise,

TAOBH TUATH EARRAGHAIDHEAL.

Uasail,—Tha daoine uaireannan a' cur ceistean chugaibh, agus cuirim-sa te oirbh gun fhios nach 'eil a fuasgladh aig neach-eigin an Albainn na an Eirinn!

"Nuair a chailleas an leòghann a neart 's an fothannan breac a bhrìgh, Seinnidh a' chàrsach gu binn binn eadar a h-òchd 's a naoi."

Tha amharas agam nach e a h-òchd a bha san rann air tìs; ach so a' cheist ciod is ciall do'n "naoi" sin? Cò a' bhliadhna is "bhliadhna an Naoi"? Mise le meas oirbh,

CALUM MACGILLEATHAIN.

Conán, 9/2/40.

Agusán.—Fheargradh linn an àite a h-òchd. Nam biodh duine air son droch mhanadh a chur air chanadh e:—

"An dèidh mìle linn 's a naoi."

Chan 'eil ceist idir oirnn ciod is ciall do *leoghann*, *fothannan*, agus *clàrsach*.—C. McC.

A Charaid,—Fhuair mi mo *Gaidheal* an là roimhe agus tha mi fada 'nur comain airson an fhios a thug sibh mu dhe'dhinn Graupius agus Grampians. Mòran taing gu dearbh.

Tha mi ag aontachadh ri mòran de na thubhairt sibh, ach tha mi a' smaineachadh fathast gur e na Sasunnaich, an cumhachd, agus an òr, a tha nam mallachd air na Gaidheil.—Le inneas mòr,

Dun-chris, 11/3/40.

A. D. L. C.

THE CHURCHES AND GAELIC.

A Charaid Ionmhuinn,—There are times when I feel that those who are supposedly representing us in the English Parliament had a much more ambitious programme for the Gaelic, or perhaps I should say that they had a programme at all. That there are those among them who give a stray thought to the language of the Gael is evidenced in the suggestion forwarded by Sir Murdoch MacDonald, which is praiseworthy, commendable, and constitutional in the extreme. All of us realise that the minister of the community is a person who is universally respected even to this late day of turmoil, tumult, conflicting schisms, and resulting confusion of thought. He is accorded respect out of the nature of his calling, the degree of his education, the amount of culture that the benefits of that education may have given him, and at times the sincerity and charm of his personality. His ability is very seldom questioned and as such it is he who is looked upon to set the standard by which the majority of a trusting community may be guided, or may decide their actions. Endowed as he is with the properties of education, ability, and the gift of leadership the question of the preservation of the Gaelic speech should find in him not only a capable champion, but one who by example and precept, should go far in influencing the intelligent among his community to recognise the great importance of having the language taught to their children.

The home of the Gael is no longer the stronghold of the language. I should love to go into detail concerning the causes that have brought about this national and racial calamity, but due regard to your space forbids me to go further than to say that the people who still possess a knowledge of Gaelic in varying degrees fail to realise the position in which

their actions have placed the language. However this is a question that should be debated at length when opportunity offers, and one which An Comunn could do well to broadcast. The ordinary lay speaker of the Gaelic is in dire need of being awakened to the responsibilities that are his and the ultimate consequences of his present neglect or lethargy in respect to his lingual heritage.

I feel that in spite of the fact that so little Gaelic is spoken in the average home, there are few parents who would be antagonistic to the teaching of Gaelic to their children, especially if this were undertaken by the churches, and I also feel sure that few children presently attending Sunday Schools and Bible Classes who would turn down an opportunity to learn to read and spell the language during the Sunday hours.

Since the schools are so generally neglecting their duty in this respect, and since the time is not yet ripe for the launching of a vigorous campaign for the proper teaching of Gaelic in day schools, the proposition of Sir Murdoch MacDonald is one that should be acted upon at once. The churches are a power for progress along certain lines and they are certainly capable of doing a great service to the language if there was a will behind the wish. If the clergy were to give a lead in this respect there is no doubt that they would have the support of the people, and are certainly entitled to the whole-hearted support of all organised societies for the patronage of the language.

It is our duty to bring the people to realise that the preservation of the Gaelic is the greatest national emergency that faces the nation to-day. If the Gaelic lives we live as a race and a nation, if it is allowed to die the Gaelic race becomes extinct and the people become aliens in their own land. Duisgibh a Ghaidheala!

SEUMAS MACGARAIHDH.

Sir,—Like so many more of our native trades, fishing has lost much of its hold, and fascination. Gaelic terms, peculiar to the trade, are liable to become obsolete, and steps should be taken now to capture those from the older generation of Gaelic speakers.

Here *An Gaidheal*, and its readers could contribute something of real value and interest, by collecting, from different parts of our shores, words and phrases, belonging to the sea. Our dictionaries are not complete, by any means, on this subject.

There might be a variety of names for the same fish, as, for instance, "an suidhean," "am piocach," "a' smalag." In connection with it, there is the saying, "Is math an cùdaige (in some parts 'an cùdainn') an uair nach fhaighear an suidhean." Well and truly said! And so with many more. "Ball dubh air an adag 's earball fad air a' chuiteig," "Beachd a' ghiomaich air a dheireadh." "Is feann am portan-tuaithealan na a bhith gun fhear-tighe." What is a "portan-tuaithealan," and what is a "portan-traigheadh?"

There are terms like "sgileadh," "sgrobadh," "a' togail chomharra," "a' dol an ceann," "a' tuiteam leis," "falmadair fairsaidh" (cha chuireadh air canain droch fheum air), well worthy of preservation in danger of being lost for ever.

Even "Comunn na h-Oigridh" could assist with this task of scholastic interest, and educational value. Through the medium of *An Gaidheal*, let us see which "Feachd" can give the best collection of terms, and names that flavour of the brine.

A. N. McL.

Dear Sir,—It should be one of the peace aims of An Comunn Gàidhealach—perhaps one of its efforts in time of war—to establish a hostelry in the Highlands to which native speakers, those less proficient or learners could resort to speak Gaelic and hear Gaelic spoken. Scattered throughout the country there are many agencies for the cultivation of Gaelic; but there is no centre, and now no village, or district where one can be certain that Gaelic is spoken. To go to some parts of the Highlands and show any enthusiasm for Gaelic is merely to attract the derision reserved for a crank. Yet one goes to France—in time of peace—to perfect one's understanding and knowledge of French.

No innkeeper can be expected to turn away non-Gaelic speakers, even if he were willing to ignore the conditions of the various Acts. The only alternative is to found a hostel where Gaelic only will be spoken. That raises many important questions of management; but these can be left for consideration until some such project has been approved.—Yours truly.

S.

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Leabhar XXXV.]

An Cèilein, 1940.

[Earrann 8

BANALTRUMAS.

Chan 'eil cèarn de'n Ghaidhealtachd an diugh anns nach 'eil banaltrum sgìre, agus chan 'eil beannachd eile aig daoine air an dùthaich as motha na i. Tha tinneas is galair is sgiorradh buailteach do na h-uile dhaoine, agus far am bheil sluagh sgapte bho chéile agus an àitean iomallach is leth-oireach mar a th' air a' Ghaidhealtachd tha iad gu minic fada bho lighiche. Chan e nach 'eil na lighichean gu maith na's cumanta na bha iad; tha a' dhusan uiread 'sa chleachd iad. Tha sin gu maith agus gu ro mhaith, ach is e tha ro fheumail do'n mhór shluagh banaltrum na sgìre; rud nach robh ann idir ach bho chionn ghoirid. Tha cuimhne aig mòran air a' Ghaidhealtachd an diugh—agus daoine nach 'eil fìor acèda cuideachd—air an uair nach robh a leithid a rud agus banaltrum sgìre 'san dùthaich. Tha cuimhne mhaith aca air an atharrachadh a thainig air an dùthaich a thaobh goireasan agus cobhair an àm tinneis, tha cuimhne aca-san air an éiginn is an àmhghar a bha daoine a' fulang 'san latha ud an coimeas ris mar a tha cùisean an diugh; agus tha mòran de'n atharrachadh ud tre fhrithealadh agus tre chobhair na banaltrum.

* * *

'Se thug so fa chomhair m' inntinn mi bhi meòrachadh air a' chogadh, agus mar dh' fhacas Dia maith a thoirt a olc, beannachdan a thoirt as an àmhghar is an dòrainn troimh am bheil sinn a' dol, oir is ann a' cogadh agus as àmhghair cogaidh a fhuair sinn an toiseach am beannachd do-labhairt so, banaltrum mar as aithne dhuinn an diugh i. O chionn beagan is leth-cheud bliadhna air ais cha robh a leithid a

nì ann agus banaltrumachd mar as aithne dhuinn an diugh an dreuchd oirdhearc sin. Cha robh banaltrumas idir ann ach am beagan a bha anns na beagan thighean-eiridinn a bha anns na bailtean-móra; agus chan fhaighte boireannach cliùiteach no boireannach measarra a rachadh dh' altruimeas unnta. 'Se mar bu trice misgearan agus boireannaich eile gun chliù a bha ris an obair so—am beagan a bha dol air adhart dhi anns an latha bh' ànn—boireannaich do an robhas a' toirt an raghainn iad an obair so a dheanamh no dhol do'n phrìosan air son am mì-stiùrachd.

* * *

So mar a bhà nuair a thòisich Cogadh a' Chrimeà anns a' bhliadhna 1853 eadar an Ruis air an dara làimh agus an Fhraing is Breatainn is an Tuirc air an làimh eile. Nuair a thòisich an cogadh so cha robh banaltruman idir an cois an airm, cha robh ànn ach an seòrsa banaltrumachd a dheanadh na saighdearan fhéin air cach a chéile. Ach chuir na Frangaich a mach Peithrichean na Déirce an cois an airm aca-fhéin gu frithealadh dhaibh 'nan tinneas agus 'nan leòntan; agus an deidh Blàr Alma bha staid nan daoine leònta cho truagh agus gun tainig éighe dhachaidh do Bhreatainn carson nach cuireadh sinne a mach mnathan mar sud a fhreasdal agus a fhrithealadh do na saighdearan leònta agus tinn againn fhéin.

Is ann an uair sin dh' iarradh air Florence Nightingale a dhol a mach le buidheann bhan chum freasdal air ar leònta. Rinn ise obair oirdhearc 'sa' Chrimeà, obair nach teid air diochuidhne fhad 'sa bhios iomradh air gnìomh is obair tròcair 'san t-saoghal tha so. Thug i dà bhliadhna, i-fhein agus na mnathan a bha

còmhla rithe, a' frithealadh do ar saighdearan 'sa' Chrimeà gus na sguir an cogadh, agus tha e air aithris gu robh a leithid a spéis agus a ghràdh aig na saighdearan leònta agus tinn dhi agus gum biodh iad a' pògadh a faileis nuair a laigheadh e air an cluasaig agus i ag imeachd 'nam measg 'san ospadal.

* * *

Bha uiread ri dheanamh agus an obair cho cruaidh, agus an uair a thill i dhachaidh an deidh a' chogaidh gu robh i gu tur briste 'na slàinte; ach ged bha fhéin chuir i roimhe gun cuireadh i gu buil an t-còlas agus am féin-fhiosrachadh a fhuair i 'sa' Chrimeà. Chunnaic i gur e bha dhith air daoine an am cogaidh agus an am sìthe banaltrumhan air an deagh ionnsachadh 'nan dreuchd, agus sin mnathan uasal agus cliùiteach agus foghlumte. Thòisich i agus i air leabaidh tinneis ag cruinneachadh airgid, agus ann am beagan bhliadhnan chuir i air bonn ann an Ospadal Naoimh Thòmais an Lunnainn sgoil ionnsachaidh bhanaltrum—a' cheud té de'n t-seòrsa, chaidh riamh air bonn. Bha so 'sa' bhliadhna 1861, agus is e trì nigheanan deug leis an do thoisich i. As an so, ma tha, dh' éirich banaltrumachd air a deagh ionnsachadh feadh an t-saoghail gu leir; agus as an so dh' fhàs na beannachdan banaltruimeas a tha againn air a' Ghaidhealtachd agus anns gach àite eile. Agus is ann bho uamhasan agus àmhgharan Cogadh a' Chrimeà a dh' fhoghlum i e. Is minic a thainig maith á ole fo stiùireadh Dhé.

* * *

Chan aithne dhomhsa dreuchd eile as fheumaile dhuinn mar Ghaidheil na banaltrumachd sgìre. Tha an duine as bochda cho maith riutha-san a tha gu maith dheth a' faotainn altrumeas agus sgil an am tinneis agus feuma. Tha na boireannaich chaomh agus uasal so a nis anns gach cèarn de'n Ghaidhealtachd, agus chithear iad daonnan air an t-slighe a' dol bho bhaile gu baile agus bho thigh-tinneis gu tigh-tinneis anis gach sgìre; agus iad a' frithealadh dhaibh-san a tha tinn is euslan—mnathan a tha a' labhairt ris an t-sluagh 'nan cànan fhéin, mnathan a thuigeas an sluagh agus aig am bheil coimh-fhaireachdainn riutha air gach dòigh.

Chan 'eil gin againn do an aithne a' Ghaidhealtachd do nach aithne grunnan de na banaltruman uasal is ealanta so. B' aithne dhomh fhéin té no dhà de na ceud bhanaltruman a bha air a' Ghaidhealtachd a riamh, agus chan 'eil duine do am b' aithne iad—agus an leithid—nach aithid gu robh iad sonraichte am measg bhan—an Nursa Ruadh, Anna

NicGhilleathain, a bha an Uig agus anns na Hearadh, boireannach air am bu chòir cuimhneachan a bhi mar Bhanaltrum agus mar Bhana-ghaidheal—air leth sgilear, eudmhor is dileas, agus bana-charaid nam bochd agus nan euslan, ise agus Nursa Grann—a' Bheanasal NicNeacail—a bha an Leodhas agus an Uibhist a' Chinn a Deas, agus a tha air a caomhnadh fhathast maille ruinn—boireannaich a chaith am beatha air a leithid a dhòigh agus gu robh beannachd an Tì sin a bha dol mu'n cuairt a' deanamh maith agus a' leigheas nan euslan, air an ceann agus air an crann. Agus tha mòran de an seòrsa feadh na Gaidhealtachd an diugh. Chunnaic mi gun do leig té dhiubh—a' Bhanaltrum Nic-an-toisich—dhith a dreuchd na la-riomhe an deidh a bhi ré dheidh bliadhna fichead 'na banaltrum am Beinn-na-faodhla. So agaibh mnathan air am bidh cuimhneachan buan an cridhe nan Gaidheal; mnathan a sheas agus a tha seasamh le an deanadas agus le an cleachdadh, cànan agus cleachdadh nan Gaidheal maille ri slàinte is soirbheachadh an daoine fhéin.



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Mar a tha fhios aig an t-saoghal thug na Gearmailtich dubh leum air **Denmarc** agus air **Lochlann** gun le'r cead a radh riutha. Shaltair iad rioghachd Dhenmarc fo an casan agus tha an dùthaich is an cinneach sin a nis gu tur fo an spògan. Ach cha deachaidh leò mar a bha dùil aca a thaobh Lochlainn, o'n sheas na Lochlannaich gu duineil 'nan aghaidh, agus tha iad a' dìon an rioghachd cho maith agus a theid aca air le còmhnaidh Bhreatainn agus na Frainge. Is ann gu sonraichte chum cothrom an leothaid fhaotainn air Breatann a rinn iad so; chum is gum faigheadh iad cothrom na b' fheàrr air Breatann a' smàladh agus tràillean diblidh a dheanamh dhinne. Ach tha fhios gu robh 'nam beachd cuideachd gun deanadh iad gréim air biadh is meadhonan cogaidh nan rioghachdan so. Rinn iad dìreach orra, cho fada 'sa chaidh aca air, mar a rinn iad air Pòlainn agus air na rioghachdan eile a shaltair iad fo an casan.

Mar a tha an cogadh a' dol air adhart tha na Gearmailtich a' leigeil fhaicinn do'n t-saoghal na's motha is na's motha an nàdur brùideil agus aindiadhaidh a th' unnta, agus nach 'eil diù aca do lagh Dhia no dhuine, ach sluagh na Roinn Eorpa dheanamh 'nan tràillean dhaibh fhéin. Nochd iad sin ann a bhi mort 'sa marbhadh ar n-iasgairean bochda agus muinntir

ar soithichean-soluis nuair nach robh meadhon dìon aca orra fhéin, agus le bhí losgadh air ar tighean-soluis—gnìomharran cho sgreiteich 'sa chualas a riamh an eachdraidh dhaoine. Chan 'eil reachd no riaghailt a bha riamh am measg dhaoine cneasda nach do bhris iad. Chan 'eil duine beò a chreideadh gun deanadh sluagh air thalamh gnìomharran cho brùideil agus obair cho aingidh riutha, mura b'è gum faca iad e, agus gun dh' fhairich iad e bho na Gearmailtich.

Ma bha aon duine 'san rioghachd-sa a bha smaoineachadh gu robh nì ceart no cneas an gillan nan Gearmailteach tha shùileagan aca a nis. Agus ged tha fuath is gamhlas aca do rioghachdan eile 'se Breatann agus Breatann gu seachd sonraichte bu mhian leò a smàladh agus tràillean a dheanamh dhinne. Tha fuath is gamhlas an deamhain aca dhuinn seach gu bheil ìmpireachd Bhreatainn a' seasamh a' cheartais is na firinn dhuinn fhéin agus do mhuinntir eile.

Fhuair an néibhi aca pronnadh nach teid as an cuimhne fhad 's is beò iad bho na luingeas chogaidh againne air còrsaichean Lochlainn, agus tha am barrachd a' feitheamh orra. Fhuair Hitler a mach a nis gur ann a tha Denmarc is Lochlann mar chnaimh a dh' fheuch e ri a shlugadh, agus a chaidh tarsuinn 'san amhaich aige, agus nach urrainn dha a shlugadh no a chur a mach. Chan 'eil mi ag ràdh idir nach e a thachdas e fo dheireadh.

* * *

Tha **gnothaichean mora** agus gnothaichean cruaidh a' dol air adhart air muir agus anns an adhar an dràsda, agus chan 'eil balaich an néibhi agus ar maraichean eile agus feachd an adhair uair sam bith fada bho chunnart agus bho ghàbhadh. Ach dhearbhadh iad uile do ar n-eascaraid gur ion dha eagal a bheatha a bhi air, air muir agus anns an adhar. Fhuair e a' chuid as miosa dheth cha mhór anns a h-uile cath is còmhraig anns an robh iad fhathast agus gheibh e am barrachd pronnaidh gus an strìochd e do cheartas agus do shaorsa.

Bu mhaith leinn teachdaireachd a chur dh' ionnsaigh ar seòladairean mara is adhair, a dh' innseadh dhaibh gu bheil iad daonnan air inntinn agus air aire an cairdean aig an tigh, agus gu bheil ear gan cuimhneachadh anns an àite as fheàrr—aig cathair gràis. Agus leasaichidh Dia an uiresabhuidean uile a reir a shaoibhris ann an glòir tre Iosa Crìosd ar Tighearna.

* * *

Fhuair mi litir an la-roimhe bho mo charaid dlèas ag ann a Gaidheal eudmhor sin **Alasdair Mór MacEacharn** a' camp phrìosanach 'sa' Fhraing. A' cheud sùil a thug mi air an litir

is ann a ghabh mi eagal gur ann a bha ar caraid an làimh e-fhéin; ach 's ann a tha e, tha mi smaoineachadh agus prìosanaich Ghearmailteach an urra ris. Ma's ann mar so a thà, gu dearb b'è an call dhaibh-san nach robh Gaidhlig aca, nan robh bhitheadh iad-fhein agus Alasdair Mór cairdeal gu leòr.

Bha dùil aige nuair a chaidh e do'n Fhraing an toiseach gun caillleadh e a' Ghaidhlig agus gun duine timchioll air ris am bruidheadh e i; ach o chionn ghreis a nis tha e ag ràdh gu bheil Gaidheil gu leòr còmhla ris—Sgitheanaich is Uibhistich—agus tha e air tì coisir-chiùil Ghaidhlig a chur air chois far am bheil iad.

Thachair e, tha e ag ràdh ri Calum Iain, mac "Alasdair Mhóir" eile, agus e 'na sheansair air a' Ghaidhlig an sud. Gun tì iadsan agus na balaich Ghaidhealach eile tha 'sna claisean-cogaidh 'sa' Fhraing còmhla riutha, agus anns gach àite eile 'sam bheil iad ri aghaidh bualaidh.

* * *

Is cinnteach gum bi **barrachd suim** aig cuid de na Gaidheil do an cànan fhéin, agus mar a tha iad ag chluinntinn sluaigh eile ag cleachdadh an cànan-sin air an Radio. Chan 'eil cànan 'san Roinn Eòrpa nach 'eil a nis air a bruidhinn an taic an teime againn air an Radio. Cluinnidh sinn Frangais agus caintn Lochlainn agus Dhenmarc agus na Suaine; agus cànan gach dùthaich eile air an dòigh cheudna ma bhios iarraidh againn air. Chì na Gaidheil mar sin gu bheil a chànan féin aig gach cinneach is pobull, agus uail aca aiseid cuideachd.

Tha fhios gur e cho aimealach 'sa bha sinne air sluaigh is cànaichean eile bu choireach nach robh am barrachd suim againn do ar cànan fhéin. Bha cuid a Gaidheil 'nan aineolas a' smaoineachadh nach robh cànan usal ànn ach a' Bheurla, seach gu robh i annasach dhaibh. Ach ma's annas e, chì iad a nis gu bheil na ficheadan cànan eile pailt cho usal, agus gu bheil a' Ghaidhlig, cànan bhlàth is bhlasd an cinneach agus an daoine fhéin cho usal ri aon aca! 'Se tha fìor, agus a tha sinn a' faicinn agus ag chluinntinn a nis, gu bheil uaisleachd gach cànan is caintn fa leth a réir nan daoine a tha ag cleachdadh na cànan sin.

* * *

Tha cuimhne agaibh gu bheil **buidheann ann an Lochlainn** a dh' ionnsaich a' Ghaidhlig—buidheann àrd sgoilearan—agus gu robh iad a bhos an so air a' dhà no thri shamhraidh ag cur am barrachd eòlais air gnathanas-caintn na Gaidhlig; agus gun chuir iad a mach dhà no thri leabhraichean air a' chuspair sin.

Tha comh-fhulangas againn riutha an

dràsda 'nan teanntachd agus 'nan éiginn; agus tha sinn làn chinnteach gun seas iad an tulach an aghaidh a' Ghearmailtich gu buaidh no gu bàs. * * *

'Se Gaidheal a tha 'sa' **Phrìomh Mhinisteir ùr** a tha aca an Niu Séalan an dràsda—Pàdraig Friséal, a rugadh 'sa thogadh am Manachainn Rois. Chaidh e 'na ghille òg gu ruige Lunnainn agus thug e mach an t-saoirsinneachd an sin; ach o chd bliadhna fichead air ais sheòl e do Niu Séalan agus fhuair e cosnadh an toiseach ag obair aig a' cheadha an Auckland agus an deidh sin ann a' Wellington. An ceann dà bhliadhna bha e 'na Cheann-suidhe air Bann Coitcheann Luchd-oibre Auckland agus cha b' fhada an deidh sin gus an robh e 'na Fhear-deasachaidh air a' phaispeir-naidheachd *New Zealand Worker*; agus 'sa' bhliadhna 1920 rinneadh e 'na Cheann-suidhe air Buidheann Luchd-oibre Niu Séalan.

Nuair a thoisich an cogadh chuireadh air sgrìob do Lunnainn e mar fhear-ionaid riaghaltas Niu Séalan, a leigil fhaicinn cho seasmhach 'sa tha Niu Séalan ri gualainn Bhreatainn ann a bhi toirt buaidh air a' Ghearmailteach. Cha robh ceàrn a tha comh-cheangailte ri obair a' chogaidh anns nach do thadhail e, agus chunnaic e an t-arm anns na claisean-cogaidh 'nan uile ghleus, agus an nèibh agus feachd-an-adhair an sàs 'nan gnìomh fhéin. Tha e air a ràdh gun tug eud agus fhearalas agus a dhìlseachd fosgladh sùla do dhaoine socharach na Talla Gile an Lunnainn. Chuir so ionghnadh air cuid ach cha do chuir e ionghnadh sam bith oirne; an do nochd e ach spiorad a' Ghaidheil anns gach àite agus anns gach linn. Gu dearbh cha b'e comain nan Gaidheil e nach fhaigheadh iad cothrom na Feinne ri linn na sìthe—iad fhein agus an cànan agus an crannchur.

Thadhail am Friséalach air a chairdean agus air a sheann eòlas 'sa' Mhanachainn, agus nuair a sheòl e air ais à Glaschu thug e leis, còmhla ri rudan muirneach eile, breacan guailne de thartan nam Friséalach, agus Eachdraidh Ghlaschu ann an trì leabhraichean. B'e na leabhraichean tidhlat a fhuair e mar dheagh-ghean is mar chuimhneachan bho sheanaircan-riaghlaidh baile mòr Ghlaschu. Thug e na b' fhearr na sin leis, thug e gean-maith agus beannachd luchd-riaghlaidh Bhreatainn, agus urram is deagh spéis nan Gaidheal uile.

Nuair a chaidh e air tìr an Niu Sealan, so a cheud rud a thubhairt e ri cho-luchd-dùthcha an sin: Tha Breatann an dràsda aig àirde spioradail is mhothannail na's motha na bha cinneach eile riamh roimhe; agus is còir do mhuinntir Niu Séalan a bhi an gualinean a

chéile chum a h-uile còmhnaidh a ghabhas deanamh a dheanamh leis an t-seann dùthaich ann a bhi toirt saorsa is ceartas a rithist do'n t-saoghal. Agus bithidh iad ann an sin.

Agus a nis nuair a chaochail Mgr. Savage Prìomh Mhinistear a' chrùn o chionn ghoirid chaidh esan a ghairm gu bhi 'na Phrìomh Mhinistear 'na àite. Soirbheachadh maith leis, agus gum biodh piseach is beannachd Dia athraichean a laighe air fhéin agus air a shaothair. * * *

Tha **Tigh-neonachais no Muséum Gaidhealach** ann an Gearasdan Inbhir-lòchaidh, agus gu dearbh tha iad-san a chuir air bonn e agus a tha 'ga chumail suas ri am moladh. Thatar air mórán de sheann nithean Gaidhealach a thional ann; agus nithean a bha ann an dlùth cheangal ri eachdraidh na Gaidhealtachd. Chithear ann an so seann innealan agus bheartan a bha ar n-athraichean ag cleachdadh, mar a tha beartan àiteachais agus calanais, èarnais nan seann thighean Gaidhealach eadhon an èarnais a bh'aca ri linn nan tighean-slathead agus nan tighean-dubha, agus na seann dathan Gaidhealach; seana dheilbh àitean is bhailetean, agus ceud rud eile a tha nis neònach dhuinne.

Gu dearbh cha bheag an t-eòlas a gheibh duine 'na leithid so dh' àite. Tha cuimhne agam feasgar fìuich a thachair dhomh a bhi 'sa' Ghearasdan a chur seachad 'sa' Museum, agus is iomadh rud a chunna mi ann nach fhaca mi riamh roimhe le mo dhà shùil ged is minic a chuala mi 'na seann daoine a bruidhinn orra. Cha d' fhaigh mi am feasgar a' dol seachad. Tha cuimhne agam air aon rud àraid a chunna mi ann, agus a chuir ionghnadh gu leòr orm, is e sin dealbh diomhair Prionnsa Tearlach. Bha rothlaid de stàilinn ghlan air a cheann air bord, agus mar gum biodh steall peint 'na leth chearcail air a' bheulaibh. Chan 'eil duine beò a shaoileadh gur e dealbh duine a th' ann. Bha sgrìobhadh air a' chéis anns an robh e, ag innse gur e dealbh diomhair Prionnsa Tearlach a bh' ann, ach chan fhaicinn-sa dealbh no samhla deilbh ann gus an tainig fear-gleidhidh a' mhuseum far an robh mi, agus an dubhairt e: "Am bheil sibh ag gabhail ionghnaidh ri dealbh a' Phrionnsa?" "Tha gu dearbh," arsa mise, "chan 'eil dealbh no dealbh ri fhaicinn an so." "Seasaidh mu leithid so dh' astar bhuaithe," arsa esan. Rinn mi sin, agus chitheadh tu an uair sin dealbh a' Phrionnsa 'na fhaileas 'san rothlaid stàilinn cho soilleir agus cho eireachdail agus a chunna tu riamh, agus e 'na làn dhaise Gaidhealaich dìreach mar na deilbh iomraiteach agus a chi thu ann an leabhraichean air Bliadhna Thearlaich.

Tha mar a thubhairt mi ceud rud eile mar so 'sa' Mhuséum. Bu chòir ma tha, do na Gaidheil eòlas is aithne a bhì aca air Tigh-neònachais a' Ghearasdain, agus gach cuideachadh as urrainn dhaibh a dheanamh leo-san a tha 'ga chumail suas.

* * *

Cha tric a chi duine Gaidhlig air a sgrìobhadh air **leac-lighe** 'sa' Ghaidhealtachd. Ge b'e dé bu chuireach cha robh e riamh 'na chleachdadh aig na Gaidheil a bhì cur an càinain fhéin air carragh-cuimhne an daoine. Cha robh agus chan 'eil e 'na chleachdadh aca eadhon anns na ceàrna sin anns nach 'eil facal air a labhairt ach Gaidhlig. Bheir e mar sin seòrsa de thogail dhuinn, an cor uair a chi sinn ar càinain fhéin air leac-lighe. Bha mi o chionn ghoidir aig adhlacadh ann an seann chladh beag aig taobh Loch Eir'—an Cladh na Leacainn—agus chunnaic mi an sin leac-lighe a bha air a cur aig ceann uaghe nighinn a chaochail 'sa' bhliadhna 1868 nuair a bha i naoi bliadhna fichead a dh' aois. Bha a' chlach air a cur suas le a màthair agus i 'na bantraich, agus gabhail Ghart-nam-fuaran am Both-chuidir aice, té Nic-an-t-saoir. Agus dh' innseadh dhomh gur e bàthadh a rinneadh air an nighinn ann an Abhainn Bhalbhaig. Tha, ma tha, an rann grinn so air an lè ann an Gaidhlig, agus is fhiach e aithris :

Na guil air mo shon-sa, mhàthair mo rùin,
Chan 'eil mi marbh ach am chadal car ùin.

Tha cuimhne agam cuideachd gum faca mi ann an seann chladh beag nach 'eilear ag cleachdadh a nis aig ceann shìos Loch Lùbnaig faisg air Cumhang Lànaigh, cladh a tha timchioll air fìor sheann chaibeal ris an canar Caibeal Naomh Brìghde, an rann so sgrìobhte air cùl lè :

Ged thuit a' chòlainn sìos do'n uagha
Fo chuibhreach cruaidh a' bhàis,
Gum éirich i a rithid suas
Aig fuaim na trompaid àird.

* * *

An t-Ollamh Domhnall Domhnallach, D.D.

Air Di-domhnaich 24mh là na Màirt a chaidh chaochail Maighstir Domhnall urramach, Ministear caomh Uibhist a Tuath; agus faodaidh sinn da-rìribh a radh gun thuit prionnsa agus duine mòr anns a' Ghaidhealtachd. Bha an t-Ollamh còir dà fhichead bliadhna 'sa h-aon deug 'na Mhinistear an Uibhist am measg a dhaoine fhéin far an do rugadh agus an do thogadh e, agus cha robh fàidh riamh aig an robh barrachd urrainn na bha aige-san am measg a chairdean 'sa luchd-dàimh.

Bha Maighstir Domhnall 'na mhinistear

clùiteach is ainmeil chan ann a mhàin anns na h-Eileana Siar ach an iomadh cèarn eile—duine ciùin glic agus fìor ghrinn anns gach dòigh; duine bu mhaith leam e sheasamh am measg choigreach agus ris an canainn mu a dheidhinn: Sin agaibh na Gaidheil 'na àirde is 'na uaisleachd. Duine bu mhaith leam e labhairt nam bu mhiann leam càinain mo mhàthar a chluinntinn 'na grinneas is 'na cumhachd; duine a thug togail anns gach dòigh do chliù is do ghiùlan is do mhòrachd a' Ghaidheil. Tha mar sin ar daoine is ar càinain is ar cleachdadh ag caoidh is ag ionndrainn gun shiubhail an t-Ollamh Domhnallach caomh; agus chan 'eil sin 'na ionghnadh, tha a' Ghaidhealtachd gu maith lom, a thaobh an nì a rinn a' Ghaidhealtachd ainmeil, as aonais-san agus as aonais a leithid. Mar a thubhairt mi, a thaobh a' Ghaidheil aig àirde is aig uaisleachd, dh' fhàg esan beàrn nach bidh furasda a lionadh, ma ghabhas i lionadh idir. Ged nach cluinnte a ghuth 'nar measg bha a chridhe le ar saothair agus ùidh aige 'nar soirbheachadh mar Chomunn, agus leis gach Comunn eile a bha chum leas is maith nan Gaidheil agus na bhuineadh dhaibh.

Chan 'eil sinn idir cho cumhang no cho aineolach agus gu bheil sinn a' smaoinneachadh nach 'eil iad-san a tha fada bho starsaich a' Chomunn Ghaidhealaich iomadach uair 'nan neart agus 'nan cult-taice do ar càinain agus do leas nan Gaidheil—iad-san a tha am meadhon agus an cridhe nan Gaidheil agus na Gaidhealtachd, mar a bha an t-Ollamh urramach Maighstir Domhnall.

Fhuair e latha mòr, bha e ceithir fichead bliadhna 'sa còig nuair a fhuair e a' ghairm ris an robh e feitheamh, agus dh' fhàg e sinn le buidheachas is beannachd gach neach do am bu aithne e no a chuala iomradh air a chliù 'sa shaothair.

Tha aobhar ionndrainn is bròin aig muinntir Uibhist, agus tha comh-fhaireachdainn againn riutha agus ri a chairdean 'sa luchd-dàimh anns gach àite am bheil iad, agus gu h-àraidh ri a bhrathair agus a thriuir pheathraichean agus ri ar caraidean a' bhrathair an t-Urramach Alasdair Domhnallach an Glaschu, fear a chinn-iùil a' Chomunn Ghaidhealaich.

Cuimhne is iomradh maith a chaoidh,
Bidh air an fhàirein chòir.

* * *

Sealladh air freiceadan de ainglean. An àm cogaidh agus carraid cha mhise sinn ath-chuimhne a dheanamh air nì a thachair dhaibh-san a bha seasamh a' cheartais is na còrach o chionn fhada an t-saoghail, mar a tha sinne agus muinntir eile an dràsda an aghaidh Hìteir 'sa sgìoba aingidh;

"Agus bha rìgh Shìria ag cogadh ri Israel; agus chuir e a chomhairle r'a sheirbhìsich, ag ràdh, Ann an leithid so a dh' àite bithidh mo champ. Agus chuir an duine le Dia fios a dh' ionnsaigh rìgh Israel, ag ràdh, Bi air t' fhaicill roimh dhol seachd air an leithid so a dh' àite; oir an sin tha na Sirianaich a' teachd a nuas. Agus chuir rìgh Israel daoine dh' ionnsaigh an àite mu'n d' innis an duine le Dia dha, agus mu'n d' thug e rabhadh dha, agus dhion e e féin an sin, cha b' ann aon uair no dà uair.

Agus bha cridhe rìgh Shìria fo bhuairas mór air son an nì so: agus ghairm e air a sheirbhìsich, agus thubhairt e riu, Nach innis sibh dhomh cò againn a tha le rìgh Israel? Agus thubhairt aon d'a sheirbhìsich, Chan 'eil aon air bith, a thighearna, a rìgh: ach Elisa am fàidh, a tha ann an Israel, innsidh esan do rìgh Israel na briathran a labhras tu ann do sheomar-leapa. Agus thubhairt esan, Rachaidh agus seallaidh càit am bheil e, chum gun cuir mi daoine uam agus gun glac mi e. Agus dh' innseadh dha, ag ràdh, Feuch tha e ann an Dotan. Agus chuir e eich an sin, agus carbadan, agus feachd mór; agus thàinig iad 'san oidheche agus chuairtich iad am baile.

Agus dh' éirich sheirbhiseach an duine le Dia gu moch 'sa' mhaduinn, agus chaidh e mach, agus feuch, bha feachd ag cuairteachadh a' bhaile, maille ri eich agus ri carbadan; agus thubhairt a òglach ris, Mo thruaighe, a mhaighstir. Cionnas a nì sinn? Agus fhreagair esan, Na biodh eagal ort; oir is lionmhoire iad a tha leinne na iadsan a tha leò-san. Agus rinn Elisa ùrnuigh, agus thubhairt e, O Thighearna, fosgail guidheam ort a shùilean chum gum faic e. Agus dh' fhosgail an Tighearna sùilean an òganaich, agus chunnaic e; agus feuch bha an sliabh làn each agus charabadan teine mu'n cuairt air Elisa." AM FEAR-DEASACHAIDH.

THE CROSS IN CELTIC ART.

"Art is the expression of a thought or emotion in terms of a pattern." The expression may take the form of a picture or an ornament, or anything else by which we can express a thought or an emotion. Now art in this broad sense is as old as any knowledge we have of man on this earth. Primitive man drew pictures of reindeer and mammoths on the sides of the caves which served as his home. Primitive man also drew lines and curves on his implements of bone and stone, and clay. The beginnings of Art are thus lost in the mists of prehistoric times, but according to the latest archæological research it had a two-fold origin and developed on two distinct

lines. The one origin was *representative* and *magical*, as the picture of the reindeer. This form of Art came into being and was developed by representing the object. But this picture was more than a pastime drawing of the animals of the chase. Primitive man believed that by making a picture of the animal he could cast a spell over it and thus find it easy to wound and kill it. This is the representative and magical origin of Art, and from it developed the paintings of Fra Angelico, Leonarda da Vinci, Botticelli, Reynolds, Landseer, and a host of others—most of what we understand by modern Art.

But there was another origin of Art; the *decorative* or *ornamental* and *symbolic*, like the lines and curves on ancient pottery, and on bone and stone implements. Primitive man enclosed a space in a border, and drew decorations there to express something he considered great or powerful. The oldest form of decoration is a line or wave to express lightning, which was a symbol of the sun-god. This symbolic art of decoration grew and developed till it reached its flower and bloom in the Celtic Church from 500 A.D. till 1000 A.D. It is of vital importance for our purpose, in trying to understand Celtic Art and the Christian Cross in that Art, that we keep this two-fold origin of Art apart. The same argument may be stated as based on the difference between the bodily eye and what is known as the "mind's eye." Representative Art pictures what the eye sees—it drew the reindeer. Decorative Art expressed an idea, e.g., a chevron, or wave-pattern, the idea of God as expressed by the lightning. The waves on the pottery showed that the owner acknowledged his God. Celtic Art is a form of this decorative and symbolic Art. It does not represent anything as it is. It expresses in symbols, or rather the Art is symbolic of things. The Celts feared magic and so representative or magical art was taboo. Magic was only practised by the disreputable, the outcasts and the ungodly. So the art of making a graven image of anything in heaven above or in the earth beneath was forbidden among the Celts long before they knew the Law of Moses. Some of us know how some Highlanders even yet in remote districts dislike their photo being taken. They consider it as "uncanny;" they don't know, I am sure why, but unconscious heredity is there even yet. Then we know the sinister meaning attached to the "corp crèadhadh." Celtic Art then, like the Arabic, the Chinese, and other eastern Art, is purely decorative and symbolic. So if you look for a real picture or representative drawing in Celtic

Art, it is not there, and couldn't possibly be there. Not that these artists couldn't draw pictures to show life if they tried, but their Art forbade them. This is where people who do not know the root principles of Celtic Art make a mistake. They speak of the pictures, say, in the Book of Kells, of the Virgin and Child as grotesque. These pictures were never meant to give a life-like picture of the Virgin and Child. They are only symbolic and all the more spiritual for not representing any actual Virgin and Child.

Now that we know the root principles of Celtic Art and what to expect of it let us pass on to its general characteristics. Though this art was in Asia as far back as at least 4000 B.C. yet the Celts developed it on their own lines and gave it their own characteristics, so that it became representative of the Celtic race. They used the same symbols or patterns as other races who had this symbolic Art, but they developed on their own lines such symbols as the Cross, the Swastika, the Spiral, the interlacing. Good Celtic work has the following characteristics: it is always conventional—it never attempts to represent anything on earth in a natural way and as that thing appears. Each separate piece of design must be in a separate panel, and the panel should have a well marked border around it. The pattern must be complete within the border, and it should fill up the whole panel as far as the kind of pattern used will allow.

All these patterns and many others, we find depicted on the "Celtic Cross" at some period or other in the history of our race. And it is the Cross with its depth and wealth of meaning that I specially want to write about. Now all these patterns, the spiral, swastika, fret-work, interlacings, etc., are symbolic of religion; and the Cross in the best period of Celtic Art gathered all these to itself as representing or rather symbolising the Christian faith and the heart of our religion.

Now the Cross as a symbol of religion is much older than the Christian era. I remember many years ago how this used to puzzle me when in my ignorance I thought that the Cross was only used as a sign of religion after the crucifixion of Christ. But this is not so. We find the cross on Phœnician, Sumerian, Trojan, Babylonian, and other seals and amulets 4000 years B.C. We also find crosses and the one we call the Celtic Cross on pre-historic and pre-Christian monuments, and on pre-Roman coins in Britain. Let us then try and get at the origin of the Cross as a symbol for religion. The early Babylonians, Phœnicians,

Celts and others were what is popularly known as Sun-worshippers. They worshipped the Sun as the most potent and most glorious aspect of the one God. And from 4000 B.C. downwards we find the Cross as the staff or sceptre of the Sun-God. It was the staff or cross of victory and of life. The origin of this cross or staff was the cross sticks in producing the "need-fire": and where could fire come from but the sun, and the cross-sticks is made the staff of the sun or rather the God which the sun represents. So the cross, like the sun, always represented victory, life, fertility. So we find it on the Newton Stone of about 400 B.C. in the Valley of the Don, Aberdeenshire; on the pre-historic monument to Baal at Craig-Narget, Wigtownshire, and on many others. Compare "Cómhla dorus-tigh-Bhill" which was a cross made of straws. And the Swastika, Spiral, and key-pattern are variations of this Sun-cross or Fiery Cross.

What Christianity did was to convert all this, to put a new life and meaning into it all. These ancients thought and carved better than they knew. God came in Christ and died upon the Cross and so the Cross is really the Symbol of life and victory and true fertility; and the Celtic Church lavished such devotion and skill, and such wealth of symbolism in their Art on the Cross, that she made this symbolic Cross her own—hence the "Celtic Cross." We find this art at its best in the illuminated MSS. and we may well feel proud that there is nothing to equal it in the whole world, as for example, "The Book of Kells."

The Cross in Celtic Art is not only seen in the illuminated MSS; we have it in the numerous carved stones scattered throughout the country. On these crosses the Celtic missionary depicted his own rich faith and taught it to the folk. The boss in the bosom of the cross represented the world; but there are other bosses on the shaft and on the arms, and these meant that the influence of the cross covered not only this world but other worlds as well—reached the stars and planets and the whole universe. Animals were also depicted showing that Christianity reached the animal creation, as the old Gaelic proverb said: *Aithnichidh an cat nuair a gheibh bean-an-tighe gràs*—the cat will know when the house-wife gets grace; and one of the early missionaries, Saint Kenneth, gave communion to the birds, saying that they also had a share in the love of God as revealed in the cross of Christ. Vegetation on the cross showed that when Christianity came to a land, plant and flower, cereal and trees began to be cultivated, and

transformed the landscape. A nest with one egg meant the one and living God, and three eggs in a nest meant the Trinity. The halo or circle round the cross meant to them that the cross upheld eternity, and its influence and power surround the whole universe of God.

To the Celtic Church, the Cross—their own rich Cross—preached the victorious life of Christ the Saviour, transforming the whole world, and giving life and beauty and sweetness to all who love Him; and the Cross was the

very centre and inspiration of their Art as it was of their life.

Through storm and fire and gloom,

I see it stand,

Firm, broad and tall,

The Celtic Cross that marks our Fatherland,
Amid them all!

Druids and Danes and Saxons vainly rage

Around its base,

It standeth shock on shock, and age on age,
Star of our scattered race!"

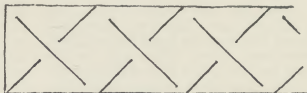
C. D. R.

SIMPLE EXERCISES IN CELTIC ART.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

VII.—KEY PATTERNS.

FIG. 1



a

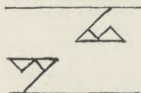
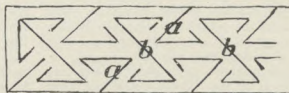


FIG. 2



b

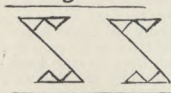


FIG. 3



The Celtic artist displayed great ingenuity in his design of Key patterns. The numerous examples shown in the works of Romilly Allen—to whom all modern exponents of the art must always be indebted—reveal the extraordinary powers of invention possessed by those who created the fascinating designs of the early Christian period, as depicted in manuscript or carved in stone. This concluding exercise of the series, shows a key-pattern of a fairly simple, typical form. First set out a line diagram of "interlaced" cross lines to form squares placed diagonally within a border. This diagram (Figure 1) will present a series

of long diagonals, and a series of short diagonals. Develop the short diagonals to the form shown. In Figure A, and similarly develop the long diagonals to the form shown in Figure 7. The completed pattern as shown in Figure 3 is obtained by filling the small triangles in black or in colour.

In wood or in stone, these triangular spaces would be formed by sinking the surface of the material.

A close examination of Figure 3 will show that a relationship exists between spirals and key-patterns.

HEROIC POETRY, From the Book of the Dean of Lismore.

Edited by NEIL ROSS, C.B.E., D.D., D.Litt.

Published by Oliver & Boyd, Edinburgh,
for the Scottish Gaelic Text Society, 16/-.

This is the third volume published by the Scottish Gaelic Texts Society and like its predecessors it is excellently produced and is uniform with them in format and letterpress. This Society has already done good and useful work for Gaelic scholarship and culture, and deserves the active help of all who have the culture of our land at heart. Membership of the Society is only 10/6 and all members receive a copy free of each volume produced annually. The Secretary is Mr. Fred. T. MacLeod, 10 George Street, Edinburgh; and new members are urgently needed if the work of the Society is to continue in these difficult times, as the Council of the Society has rightly decided that it should. The book is sold to non-members at 16/-.

This volume contains all the Heroic Poems in the Dean's Manuscript—29 in all. The ballads were current among the Gaelic folk in the Middle ages, and some of them even down to our own day. They are about the exploits and doings of the Feinn, and were among the mental pabulum of our folk for several generations. Fourteen of the poems are attributed to Ossian, one to Caoilte Mac Ronain, one to An Caoh ó Chluain, one to Conall Cearnach MacEidirsgeóil, two to Fearghus Fìle, two to Ailein Mac Ruaidhri, one to Giolla Calum Mac an Ollainn, and seven are anonymous.

The Editor has restored the original language and different metres. There is a literal translation into English on the opposite page; and many alternate readings have been cited in notes from versions that have survived orally or in other manuscripts.

As might have been expected from Dr. Ross's scholarly equipment and bardic gift the work is thoroughly and excellently done. The translation into English is easy and clear; and even one who is not at home in the Gaelic of the ballads will know something of the charm and attraction of the poems, and will derive pleasure and profit from the translation.

There are full and informative notes to each poem, three appendices, and a most useful glossorial index. The volume is a real enrichment to our published Gaelic literature, and a ray of light into the mental outlook and life of our forefathers.

C. McL.

PROPAGANDA NOTES.

NORTHERN AREA.

A visit to the Outer Isles is always a source of pleasure and encouragement and the visit of Mr. Marjoribanks (Clann an Fhraoich, Convener) and the Northern Organiser proved no exception.

All the Feachdan from Lochmaddy to Lochboisdale, 21 in number, were visited, North Uist and Benbecula by both representatives of An Comunn and South Uist Area by Mr. Macphail. Owing to the stringent permit regulations, the Convener had to leave the protected area before the new order came into force on 11th March.

113 new members were enrolled in Comunn na h-Oigridh during the visit. All the Feachdan showed keen interest in the work of the young Comunn, and too much praise cannot be given to the teaching staffs for their practical interest in the young Gaels. As is the case with all Feachdan, excellent work is being done in the knitting of comforts for Highlanders on service and many articles were displayed for inspection. These were much admired.

If one were asked to name the most interesting item of news in this tour, it would probably be the enrolment of Lachlan Grant MacKinnon into Comunn na h-Oigridh at Cnoc na-Mona, Benbecula. Lachlan is 10 years of age, was born and brought up in New York, but speaks Gaelic as pure as any Uibhisteach. His mother hails from Vallay, N. Uist, and his father from Benbecula. Gaelic was his first language. H-uile latha sona dhuit a' Lachlainn!

For the benefit of distant readers the following are the names of the Feachdan in the Uists. Loch na Madadh, Sollas, Tigh Ghearraidh, Ceann-a-Bhàigh, Cladach-Chirceobost, Cair-innis, Loch-euport, Am Baile Sear, Griomsaidh, Baile Mhanaich, Cnoc-na-Mona, Cill Lèir a' Bhagh, Iochdar, Loch a' Charnain, Geirinnis, An Togh Mór, Staoinbhrig, Cill-Donan, Dalabrog, Gearraidh na Mòna and Loch Baghasdail.

It was not possible to arrange meetings of all the adult branches, but very happy Ceilidhs were held at Cairinnis, Iochdar, How more and Lochboisdale. The Schools were packed to overflowing at each of these meetings. Comunn na h-Oigridh members sustained a large share of the programmes in story, song and dance at Iochdar and Cairinnis. Tradition is strong in these districts. Regret was felt at the absence through illness of Tormod

Fidhleir, Iochdar, but the Organiser called on him at his home, and enjoyed a real Ceilidh.

At Howmore, Donnchadh Mac 'Te Dhoonchaidh narrated an ancient folk tale in the real traditional manner. What would city people think of a sgeulachd that took 40 minutes in the telling? It was related in faultless Gaelic, many of the idioms used being now out of use. It is pleasing to report that the Parish Minister, the Rev. Malcolm Laing, is to put this tale in writing. Material such as this should be preserved.

At Lochboisdale, Mr. Alasdair Fraser, M.A., was Fear-an-Tighe and an excellent evening was spent in song and story, many of those present singing and reciting their own compositions.

Despite the inroad of English and the consequent loss of tradition in many parts of the Highlands, Uist remains true to the Language and customs of its forebears, and there, Gaelic is the language of kirk and market. It shall continue to be so for many generations. The thanks of An Comunn are due to those men and women in Uist who are upholding the banner of all that is best in our race. An tuilleadh buaidh leo.

SOUTHERN AREA.

The General Secretary attended the closing Ceilidh of the Largs Branch on 12th March. There was a smaller attendance than usual, owing to bad weather, but it was encouraging to know that previous functions had been well patronised. The attendance at the Gaelic Class was well maintained throughout the session.

Mr. Shaw paid a visit to the Aberdeen Branch on 20th March. The Rev. Charles MacLean gave a talk on songs of some of our Gaelic Bards with illustrations by several singers. The members of the Gaelic Class conducted part of the meeting and several prose pieces were read with fluency and commendable accuracy in pronunciation. A collection is taken at the close of each meeting on behalf of the Cigarette Fund of the Central Committee.

The General Secretary also attended the closing meeting of the Dumbarton Branch on 4th April. There was a large attendance of members and friends and a splendid programme of Gaelic and Scottish songs was submitted. The season has been a very successful one.

On 5th April, Mr. Matheson attended the closing Ceilidh of the Lochgilphead Branch. There was a very good attendance and he gave

the members a full account of the work of the Central Committee to date. This Branch has been meeting regularly during the winter and they have decided to give the surplus from their Ceilidhean to the funds of the Central Committee.

WAR COMFORTS COMMITTEE.

A meeting of the Central Committee was held in the Highlanders' Institute on 4th April. Mrs. Bannerman, Convener, presided and there was a good attendance of members.

Mrs. J. B. Dunlop, in moving adoption of minute of Entertainments Committee made reference to the success of the recent concert and referred in appreciative terms to the services of members and friends who had helped.

The Convener gave a resume of the work done by members of the Work Party and Comunn na h-Oigridh of which 74 Feachdan are busily engaged knitting wool supplied by the Committee. The number of garments despatched at date of meeting was 2,130. Of these Comunn na h-Oigridh had completed 870, the remaining 1,260 being by members of the Work Party and Branches of An Comunn.

The Secretary submitted a Balance-Sheet as at 12th March which showed an income of £445 19/3 and expenditure of £424, the balance has since been paid out for wool. The Secretary intimated that the net surplus from the Grand Concert was £161. This was considered most gratifying. The Convener expressed thanks on behalf of herself and the Committee to all who had contributed to the success of their efforts and a special vote of thanks was accorded to all who had contributed to make the Grand Concert such a conspicuous success.

A suggestion from the Northern Propaganda Sub-Committee that Gaelic speaking members of the Canadian Forces might have comforts sent to them if these can be spared was cordially received. An effort will be made to locate Gaelic speakers of whom it is known there is quite a large number.

The Convener proposed that the Committee should, in addition to carrying on its present task of knitting comforts, make an effort to provide at least two Red Cross Ambulances, one for overseas and the other for one of the Home Bases. The cost of a fully equipped Ambulance is £300. Mrs. Bannerman expressed the hope that Branches of An Comunn might assist very materially in collecting the sum aimed at. The meeting warmly endorsed the

proposal and it was remitted to the Convener and Secretary to make arrangements for launching the scheme.

It was agreed to print a Gaelic booklet for distribution to Gaelic speaking men on service, and the secretary was authorised to proceed with its preparation. The suggestion was made in a letter from Mr. E. MacCurdy, Ashstead.

An Comunn Concert Party has completed another successful tour. Concerts were held at Tobermory, Bunessan, Easdale and Oban. The attendance at Oban was less than anticipated at first but, owing to Major MacCallum's re-arranged itinerary his political meeting held on the same evening had its effect on the attendance at the concert. The concert arranged for Salen (Mull) had to be cancelled owing to the passing of Mr. Archibald Macfarlane, a highly respected member of the community and a hard working official of the Salen Branch. At short notice a concert was held in Bunessan, and this function with those at Tobermory and Easdale, were enthusiastically attended. The artistes who took part in this tour were Misses Margrat M. Duncan, Helen T. Macmillan, Mina Bell, Margaret Hill-Boyle, and Irene MacCowan and Messrs. Alasdair Matheson and Angus Whyte. On the previous Friday, Miss Duncan and Mr. Matheson assisted at a concert which the Dundee Branch held on behalf of the Central Committee. There was a very good attendance, and the Committee are very much indebted to the Branch officials for their active co-operation in arranging these concerts. Branches who desire a visit from the Concert Party should instruct their secretary to communicate with Headquarters without delay.

LITIR COMUNN NA H-OIGRIDH.

CO-FHARPUIS BARDACHD.

So an fheadhainn a fhuair urram anns a' cho-fharpuis: tha iad uile am Feachd Phort-Righeadh :-

Comharran 's
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Is i àireamh nam Ball a dh'fheuch an co-fharpuis so, 14.

Mach á Port-Righeadh cha robh ach dà cho-fharpuiseach, aon as an Tairbeart agus aon eile á Fionnsabhagh.

Tha sinn a rithist fo chomain an deagh Ghaidheil, Iain MacFhionghuinn an Cinn a' Ghìusaidh, a bha 'na bhreitheamh 's a' chùis. Chan urrainnear na b'fhearr na facail Iain fhein a chur sìos, cho fad 's a theid agam air an Gaidhlig. "Le'n gabhail thar a chèile tha na dàin tlachdmhor ri leughadh. Bha cuid na bu dluithe do'm chridhe na càch, ach cha robh aon gun bhrìgh. Tha mi faicinn gun d'fhuair na sgoilearan tlachd ann an sgrìobhadh nan dàn sin, agus tha mòran diubh fìor ghealltanach mar bhàird òga. Leis gun robh taghadh mòr chuspairean aig na farpuisich, fhuair gach aon cothrom air aomadh fhéin a leantainn." Thug Iain còir earalachadh beag do gach aon fa leth. Tha dòchas agam gum faigh rannan Fhearchair àite anns a' mhiosachan so, a chum 's gum faic na h-uile nach 'eil ar gillean 's ar nigheanan idir air dheireadh eadhon ann an ealain bhardachd. Ach theara 's a ghaoil! Fheachdan móra Comunn na h-Oigridh, carson a tha sibh a' leigeil le Port-Righeadh gach uile urram a shlugadh mar so? Chuir "caraid gun ainm" an Uibhist Pund Sasunnach a dh' ionnsaigh Domhnall MhicPhàil, leis gum bi co-fharpuis eile againn as t-Fhoghair. Nach e tha coibhneil.

MI-CHEART.

Nach tubaisteach an reachd ùr so a tha bacadh Gaidheil bho bhi tadhal a dhachaidh fhéin gun litir-cead-siubhail aige leis bho ùghdarras an Airm? Chuala mi droch eimpleir de'n eadraiginn so an là roimhe. Bha gille as a' Chabhlach Bhreatannaich a' faotainn nan làithean saora àbhaisteach—deich làithean bho phort gu port—agus e a' deanamh air a dhachaidh, a tha 's a' Mhorairne. Leis nach d'fhuair e cothrom air gach uile mion-chunntas air fhéin a thoirt seachad roimh 'n àm, chaidh a bhacadh 'san Oban, ged a bha e 'na làn-eideadh, a phaipearan aige leis, agus iomadh duine 'san àite gu math eòlach air. Mu'n d'fhuair e gréim air a' chead sgriobhta, cha robh aige aig an tigh ach dà là, an deidh miosan de anastachd a' chuain. Nach searbh a' ghiullachd a fhuair an gille treun. Ma tha a leithid de chead feumail, shaoilinn-sa gum bu chòir a dheanamh na b'fhasa ruigsinn air, gu seachd sonraichte 'nuair a tha na mìltean eilthreach neo-airidh a' siubhal ar dùthcha air an saor thoil fhein.

IONNDRAINN.

Air iomadh doigh, tha mo chridhe an geal air eileanan na h-Innse Ghall. Tha na h-eileanan fhéin bòidheach, le'm monaidhean làn fraoich, na machraichean farsuinn, na lochan meanganach, na rudhanna corrach, na tràighean

fada geala loinnreach. Fairichear rud-eigin nàmhuidh 'nan aorabh: tha maise àraidh aca aig gach àm de'n bhliadhna. Tha a' ghaoth làidir fallain, ag àrach ghillean cruadalach agus nigheanan cuimhir. Cha ghéill na h-eileanaich do shluagh air an domhan ann am tlàthas-cri dhe no modhalachd. So dachaidh bhuan na Gaidhlighe. So daingneach Comunn na h-Oigridh. An iognadh ged a gheibh na h-eileanan buaidh àraidh air inntinn fhìr-thuruis?

Ach ged a tha sin mar sin, tha aon nì a tha mise 'g ionndrainn gu goirt an eileanan na h-Innse Ghall. Is e sin na craobhan. Bithidh fios agaibh carson nach 'eil craobhan ri 'm faotainn annta, no ged a bhios an sud 's an so, nach 'eil fàs mór orra? Is e a th' ann, a' ghaoth a bhì cho làidir agus cho saillte. Chan 'eil fàsghadh o'n chuan, eadar sibh fhéin agus Ameriga. Dhomh-sa, 's eudair aideachadh, tha cion chraobh a' toirt tuar fuar lom air an dùthaich, fairichidh mi rud-eigin 'gam dhith, agus so mar a bhios, creididh mise, do gach neach a rugadh 's a thogadh am measg chraobh. Tha na craobhan cho brèagha aig gach àm, co-dhiubh tha iad rùisgte fo ghaillinn a' Gheamhraidh no an làn-thrusgan an t-Samhraidh:—ni iad ar dìon, gearan bho stoirn agus ain-teas. Tha coslas bàigheil orra, air chor 's gur caomh le duine bhi 'nan cuideachd. An uair a ràinig mise na h-Innseachan Shios, còrr is dà fhichead bliadhna air ais, thug sean duine rabhadh dhomh. Thubhairt e, "Tha na coilltean cho farsuinn agus na craobhan cho dlùth is gum fàs iad 'nan eallaich thruim air t-inntinn, air alt 's gur buidhe leat teicheadh bhuapa gach cothrom a gheibh thu." Ach sin rud nach d'fhairich mise riamh—mar a b'fharsuinge a' choille agus a bu tighe sgàil nan crann, 's ann a bu shunndaiche mise. Ach na dhéidh sin, tha a roghainn fhéin aig gach duine, agus an rud nach fhaca e, cha bhì e 'ga ionndrainn.

Chuinnidh mi gu bheil beachd aig mòran de na Cinn-Feachd gur còir na bràistean Làn-agus Sàr-Ghaidheal a chosnas Buill Comunn na h-Oigridh a bhì air an toirt seachad air là deireannach na sgoile, an àite bhi feitheamh agus an ath-sheisean. Tha mi làn-aontachadh ris a' bheachd so. Cha bhì e furasda, ach nì mi na's urrainn domh, agus is e as fear dhuibh a dheanamh, 'nuair a gheibh sibh a' chuairt-litir bho Niall A' Chomuinn, là a shocrachadh airson nam paipearan-ceasnachaidh cho tràth 's a ghabhas deanamh, 's gun teid againn air breith a thoirt air na paipearan agus na bràistean a chur, mu'n dùin na sgoilean.

Fear na gloine-amhaire móire, aig an fhéill:—
"Thigibh air adhart, a mhnathan-uaisle 's a

dhaoin-uaisle, is gheibh sibh sealladh air an reul-shiubhlach, Màrs. Sgillinn an t-aon, ma's e bhur toil e."

A' Chailleach, 's i sealltainn troimh 'n ghliòne, "O, nach e tha éibhinn, nach e tha cruinn, lomharra!"

Fear na gloine-amhaire, gu modhail:—"Mo leisgeul, a Bhean-ualas. Chan e Màrs a tha sibh a' faicinn idir, ach ceann maol an duin-ualas. Cuiridh e fo chomainn mi le ceum a thoirt bharr beulaibh na gloine-amhaire!"

SEORAS GALLDA.

AN GEAMHRADH.

Tha làithean ait an t-Samhraidh
A nis air triall air falbh;
'S tha dùbhlachd chruaidh a' Gheamhraidh
Air tuiteam air gach àit'.
Tha 'm feasgar ciuin 's an osag chaoin
Air teicheadh uainn mar sgàth;
Cha chluinn thu nis ach gaoir nan tonn
A' brùchdadh air an tràigh.

Tha sneachda air na beanntan
Tha 'g éirigh air na taobh tuath;
Is eigh gearbh air gach alltan
Bha 'greasad mall gu cuan.
Tha 'n leathad liath, chan 'eil fiu fiamh
De bhlàth cho bòidheach min,
Ri fhaicinn anns an dùthaich luim,
Mar anns an t-Samhradh ghriinn.

Tha 'n cuan-mór dorch is gruamach;
Is beuc a' mhór thonn àrd
Ag gairm le glaoth ath-fhuasimneach,
Air feadh an leirg gach là.
Tha 'n iarmailt dorch le adhar sgòthach
'S chan fhaic thu griann an àigh
A' deàrrsadh oirnn le gathan blàiths,
Ach a' nìgmig aig meadhoin là.

Tha ghaoth an iar a' séideadh
Le gaillinn is le neart;
Is feumaidh tu deagh éideadh
Mu'n téid thu mach a' tigh.
Ach 's ann o'n tuath tigh gaathan fuachd
Bheir thuagainn frasann sneachd'
A chòmhaicheas an talamh lom
An còt' as gile dreach.

[So an t-oran a choisinn a' cheud duais ann an co-fharpuis Comunn na h-Oigridh. Is e Fearchar Mac an Tòisich ann am Feachd Phort Rìghedh a fhuair an duais. Tha sinn ag cur meal-an-naidheachd air a' bhard òg. Cumadh e a ribheid air ghleus agus co aige 'eil fhios nach cuir e na h-eoin a chadal fhathast.—F.N.]

Am fear nach treabh aig a' bhaile cha treabh e as—*He that won't plough at home won't plough abroad.*

ORAN DO BHALACHAN.

GLEUS Eb.

Na facail is am fonn le Iain Mac Dhòmhnaill, (Liosmór.)

{ s : f | m : - | r : m | d : - | r : m | d' : - | t : l | s : - | l : s }
 Mo ghaol air a' ghiull - an 's ann da bheir mi 'n t-urram, 'S le

{ s : - | m : r | d : - | l : d | m : - | m.r : d | r : - | s : f }
 ghàir - e làn fur - an 's gur lur - ach a ghnùis; Tha

{ m : - | r : m | d : - | r : m | d' : - | t : l | s : - | l : t }
 ghruaidh - ean mar ròs - an 's a shùil - ean cho bòidheach, 'S mo

{ d' : s | l.s : f | m : - | s : d | m : - | m.r : - .d | d : - ||
 mhian a bhi còmh - la ri mòig - ean mo ruin.

Mo chridhe ris bàigheil 'n uair bhruidhneas e Ghàidhlig,
 Cur am chuimhne na cànan a dh' àraich mi òg,
 'S mi ag cluinntinn a' mhàrain a dh' ionnsaich a mhàth'r da,
 'S gun èisdinn le gairdeas ri pràmhan a bheoil.

Tha anail cho cùbhraidh ri neoinean nam bruachan,
 'N àm cadail no dùsgaidh 's tu luaidh nam fear òg;
 'S tu fallain gun fhàillinn mar bhreac air an t-sàile,
 'S le fìor fhuil nan Gàidheal bha nàdur' do d' sheòrs'.

Cha cheil mi air nàmhaid an spéis thug am bàrd dhuil,
 'S tu uaibhreac, nàdurra, càirdcil gun spòrs;
 Bho shliochd nam fear làidir & dùthaich nan àrd bheann,
 'S gun òlainn do shlàinte 's gach àite mu'n bhòrd.

Mo chiocharan mál'da 's ann duit ni mi 'n dàn so,
 Gur uasal do nàdur 's thar chàich tha thu còrr;
 Tha maise 'n ad ghluasad is dreach ann ad ghiulan,
 'S gur iomadh bean uasal bhios a ruaig air do phòg.

'S e mo dhùrachd do 'n uasal, fear bàn a' chùil dualaich,
 Gach taobh ni thu gluasad gu 'm buanaich do chòir;
 'S gum seas thu gu dìleas ri cànan do shunnsrean,
 'S bith cliù ort 's na sgìrean tha crìonadh gum phòr.

[Is ann do'n bhalachan bheag aig Iain Mac a Phì an Glaschu a rinn am Bard Liosach an t-òran gasda so. 'Se e-fhein a rinn am fonn cuideachd; agus mar a chì sibh tha iad le cheile blasta agus taitneach. Tha an gille-beag cho briathrach 'sa' Ghaidhlig agus a dh' iarradh duine. Bu dual da sin.—F.D.]

EADARAINN FHIN.

Gu Fear-deasachaidh "A' Ghaidheil."

A charaid chòir,—Tha iomadh bliadhna nis bho bha mi faighinn A' Ghaidheil agus tha mi leughadh a h-uile facal dheth bho cheann gu ceann, agus is mi tha toilichte gu bheil a' Ghaidhlig a' faighinn an còrr rùn ann bho mhios gu mìos.

Tha dà ni air leth anns an earrainn mu dheireadh a fhuair mi anns an do ghabh mi mòr thlachd, Oran a' Bhaire agus an òraid aig an Urrmach Cyri] Dieckhoff. Nach bochd nach gabhadh na pàrantan Gaidhealach a leithid a shùim anns a' Ghaidhlig ris an duine uasal sin, agus esan de mhuinntir tìr cheù. Tha an Comunn Gaidhealach a toirt spionnadh nuadh do an chànan an iomadh àite mu thuath is mu dheas, agus nan cuireadh an sluagh cumanta air feadh na Gaidhealtachd an guallean ris, agus cobhair a thoirt dhaibh cha

bhiodh an ùine fada agus am faigheadh a' Ghaidhlig a h-àite dligheach fhèin air feadh na Gaidhealtachd.

'Se Oran a' Bhaire an nì sonraichte eile mu bu mhaith leam facal no dhà a ràdh. Tha mi cinnteach gu bheil mòran de luchd-leughaidh A' Ghaidheil toilichte gun d' fhuair am Bard air tìr mu dheireadh, an deidh bhli bliadhna an deidh bliadhna air allaban an deidh Cille-bheist Loch Nis, an Cuau Siar, agus D'a-na-mara. Tha am Bard am bliadhna a' talamh tioram agus tha grunn cuspair a bhàirdeach airidh air àite àrd an litreachas na Gaidhlig, agus nuair a theid oidein diomhair do-thuigsinn each feallsanaich na mara gu tur air diochuimhne bidh an t-òran gaoil aig Iomhar MacSporain a' moladh Mairi 'ga aithris 's ga sheum bho linn gu linn an cànan binn nan Gaidheal, cho fada 'sa mhaireas a' Ghaidhlig beò. — Mise le mairn, IAIN DUBH MAC DHOMHAILL 'TO IAIN.

Brisban, Astràlia.

A Charaid Ionmhuinn, — Tha brìgh anns ra litrichean a chì mi gach mìos anns *A' Ghaidheal* as am faod neach tlachd agus foghlum a tharruing.

Tha mi toilichte fhaicinn gum bheil daoine ann a tha deanamh rannsachaidh air tùs-chéill nan iomadh facal agus gnàths-cainte a tha duilich an tuisginn no an eadar-theangachadh.

Tha iomadh eadar-theangachadh air a dheanamh a tha a cheart cho nèonach ri *Creation Eye*, agus tha dearbhadh agam-sa gur h-ann, a chionn gum bheil sinn aineolach air tùs-chéill nam facal no air an tùs-fhacal fhéin, a dh'éireas sin.

Bheir cleachdadh, atharrachadh air facail air dhòigh agus nach mór gun aithnich sinn iad tuilidh.

Anns a' chòimheangal so, ged is e *bial* a their sinn aig mo dhachaidh fhéin, is e *Dith beul* a their sinn anns a' ghuidhe ghaig sin a chluinneas sinn gu tric. A nis chuala mise Sasunnach a' faghneachd ciod e a bu chiall do 'n ghuidhe sin, agus dh' innis bodach bha gum b' e, "A want of English on you," agus bha mi fhéin a' smuain-eachadh sin cu'deachd thrath bha mi òg, agus shaoil mi gum bu nèonach a' ghuidhe so bho chailleachan aig nach robh facal Beurla iad fhéin. Theagamh nach buineadh an droch-chaint so do 'n dùthaich, ach gun tainig i thugainn mar bha i dh' fhaodadh, as na h-eileanan!) agus gum bu choltaiche am facal ri *Beurla* na ri *bial* do mhuinntir na dùthcha.

Ann an *Suil Chruthaich* tha e coltach gum b' e *Suil Chritich* a bha 'n so air tùs. Tha suil a' ciallachadh àite bog anns an fhearran chruaidh mar tha an t-sùil 's a' cheann, agus faodar an t-sùil so a chur air chrith. Tha toinns gu leòr 's an ainm.

Anns na facail, *Tha mi seachd seann sgith*, is nèonach au t-eadar-theangachadh a' dh' fhaodadh neach a dheanamh (chan e *seach* ach *seachd* a their sinne). Ach nan deanadh sinn *seathamh* de *seann*, nach comharraichte gearrta am facal a bhiodh ann? *Seachd seathamh*—is e sinn tuilleadh na b' urrainn a bhi de ni 'sam bith. Bhiodh neach tuilleadh na bu sgithe na b' urrainn do neach a bhi—chaidh sud thairis—an cualas riann a leithid de *exaggeration*? Is e so a bu chòir dhuinn a bhi leigeil ris ri coigriche agus chan e amaidas gun toinns, agus an àite a bhi saoilinn gur nèonach a' chaint a' Ghaidhlig 's an sin chitheadh iad cho gleuda 's a tha i.

Deanadh neach 'sam bith eadar-theangachadh air *Coileach-teas*, agus chi e mar bhuailleadh so an Gall. Is cinnteach gum b' e *Coileach-teas* a bha an so air tùs, oir chi sinn ciall ann.

Bu sin a' chuir—That was a court—cò a chith-eadh ciall an so? Ach is e a bha 'n so facaj leis an cuireadh na seann sgeulaichean crìoch air an inion-iomradh air na chuirtean agus na chirtrean greadhach ris am buineadh na sgeulachdan aca—an deidh an iomraidh theireadh iad *Agus bu sin a' chuir!* Agus ni sinne feum de na dearbh fhacail an diugh ann a bhi fanaid air neach féin-bheachdail, no air a dhòighean, dìreach mar their sinn *Uaislean beaga an t-Sratha*.

Chaidh an ton as a' bhrugadair—ciod e as ciall da sin?

Is aithne dhuinn gu nàth, ach co as a dh' éirich e? Chan 'eil teagamh nach e so aithris air caint a bhineas do am an ath-leasachaidh 'nuair a bhiteadh ag comharachadh a mach an atharrachaidh a bha air tighinn air teagasg na h-eaglaise.

"It is yellow to you, daughter, to be going to marry your heart's calf under the lid of a dish."—Is e tha so fàite a chuir bodach àraidh, a bha

déidheil air a bhi bruidhinn na Beurla, air caileig a bha dol a phosadh an ùn gheàrr—chuirteadh sin air, co-dhiùbh.

Bha e math air an eadar-theangachadh 'na dhòigh fhéin, facal ris an fhacal, agus 's ann as na leanas a thog e suas an eisimpleir choimhlionta sin: "Is buidhe dhuit-sa, a nighean, a bhi dol a phosadh laogh do chridhe fo cheann mìos."

Is i ciall shamhlachail a th' ann am mòran fhacal agus anns a' ghnàths-chainte, agus tha an s-agh a bh' anna air tùs air chail, agus uaireanan na facail fhéin air an atharrachadh. 'Nuair a chluinneas sinn iad is ciall a' chòmhlan fhacal a bhuailles sinn, is chan 'eil sinn a' toirt aire do na facail iad fhéin. Bu chòir gnàths-chainte eadar-theangachadh le gnàths-chainte chum 's gum faic coigreach seagh nam facal. Tha eadar-theangachadh sgeulachdan Gaidhlig air am milleadh leis an ni sin ris an canar *quaintness*, ni a dh' éireas gu mòr bho aineolas air buadhan-air-leth an dà chaint. Tha còrr anna na *quaintness*.—Le meas mór,

ALASDAIR MAC AN T-SAOR.

A' Ghaidheil, a charaid usail,—Tha cuid de 'n rann so 'na cheist air Mgr. Calum MacGillethain:

Nuair a chailles an leòghann a neart,
'S a fothannàn breac a bhrìgh;
Seinnidh a' chlàrsach gu binn binn,
Eadar a h-òchd 's a naoi.

'Se guidhe Eireannaich a tha an so—mìann caillich a reir a dùrachd. Is e an leòghann suaicheantas Shasunn agus am fothannàn suaicheantas na h-Albann, agus a' chlàrsach suaicheantas na h-Eireann. Bha an àireamh naoi air a mheas 'na àireamh naomh aig na seann Ghaidheil; agus bha a h-òchd a riochdachadh ni nach robh naomh—nithean còitchionn is aimsireal. So mar sin brìgh gu'dhe an Eireannaich: Nuair a chailles Sasunn a neart, agus a threigeadh a brìgh Alba, bithidh Eirinn gu sona subhach eadar nithean aimsireal is spioradail.

Tha e coltach nach ann an diugh no an dé a thòisich droch mhiann leithid an I.R.A.—Is mise,

CLUARAN.

MEUR GHLINN-URCHDAIDH.

Chum Meur Ghlinn-Urchaidh céilidh dheireannach an t-seisein air oidhche Di-Sathuirne an dara là deug de'n Ghibhlein, 'nuair a chruinnich còrr is ceithir fichead à fad is farsuingeachd na sgìreachd. Is e Iain Camshron is Rùnaire do'n Mheur so agus riun e a dhìchioll, mar bu nòs, a chum's gum biodh a' céilidh so a h-uile buille cho math ris na fluair sin chéana am bliadhna. Agus gu dearbh, bha. Bha e gasda Comunn na h-Oigridh fhaicinn air a riochdachadh ann—bha Iseabail Nic Phail agus Seumas Mac Eacainn as an Oban, a' seinn gu binn mar is dual daibh, agus rinn Feachd Leitir-obha, fo stiùradh Chathiona Chaimbeul, dà dhealb-chluich a chum an luchd-eisdeachd ag gàireachdadh fad na h-uine, agus labhair na balaich a' Gaidhlig cho soilleir, pongail agus uach do chailleach fad. Leis gum robh Domhnall Mac-an-Fhleisdeir leinn, Minnie Stiubhart, agus Diana Hodge, fhuaras roghaidh is taghadh nan òran Gaidhlig, agus bha leig air na h-uile, crìoch a chur air céilidh a bha gasda, sunndach bho thùs gu deireadh.

S. M.

EXTENSION OF GAELIC BROADCASTS.

The B.B.C. announces that broadcasts in Gaelic will be extended in the fourth week of April to serve in greater measure the needs of Gaelic-speaking listeners in remote Highland areas and in the more accessible industrial belt of Scotland. Beginning on Tue-day, 23rd April, five-minute news summaries in Gaelic will be broadcast in the Home Service programme every Tuesday and Saturday at 10.30 p.m. The weekly half-hour broadcast on Wednesdays will remain, but will no longer be curtailed by the inclusion of news items. A religious service in Gaelic will be held once a month, and dramatic, concert, and ceilidh entertainments will be presented on the other evenings.

The alteration of programme arrangements follows requests made in letters from listeners, and by a deputation from An Comunn Gaidhealach. The B.B.C. finds that while the news broadcasts are essential to Gaelic speakers living in remote areas where newspapers are received infrequently, Highlanders who live in cities and so have ready access to broadcast and printed news prefer that the entertainment broadcasts should not be curtailed by news items. It is hoped that the new arrangement will suit both types of listener.

THE LATE MR. ARCHIBALD MACFARLANE, J.P., SALEN, MULL.

We regret to record the death of Mr. Archibald MacFarlane, Salen, Mull, whose passing is a distinct loss to the members and friends of the Salen Branch of An Comunn Gaidhealach.

From the time the Branch was formed in 1912, the late Mr. MacFarlane identified himself wholeheartedly with the movement and was one of its most staunch supporters in the Island. He served for three years as President of the Branch, and was also for a term the Branch's representative to the Executive Council.

He was a fluent speaker of Gaelic and his talks were always listened to with keen appreciation. His sense of humour and power of delineating local characters of bygone days never failed to attract the attention of his hearers.

A building contractor by trade, he was well known beyond the bounds of Mull. The new Public Hall at Salen will keep his memory green whenever the Salen Branch meets there.

Duine còir, gasda agus Gaidheal g'a chùil.

N. S.

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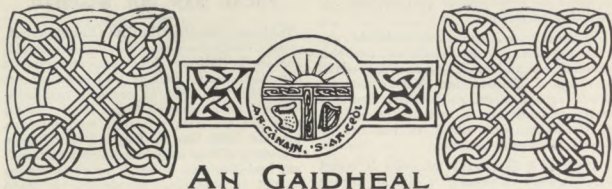
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Leabhar XXXV.]

An t-Og-Mhìos, 1940.

[Earrann 9

AN EAGLAIS AGUS A' GHAIIDLIG.

'Se comharra cho bochd 'sa tha ri fhaicinn an dràsda a thaobh na Gaidhlig mar a tha i dol às anns na h-eaglaisean. Air tìr-mór, ach a mhàin ann an corr àite air fìor thaobhsiar na Gaidhealtachd, tha a' Ghaidhlig air a cùl a chuir ris an eaglais—no ma thogras tu a ràdh, tha an eaglais air a cùl a chuir ris a' Ghaidhlig. Eadhon anns na h-eileana deas tha an t-seirbhis Ghaidhlig faodaidh tu ràdh air a dhol às, neo mura h-eil, glé fhaig air. Agus tha so mar so ann an iomdach àite far am bheil a' Ghaidhlig gu maith slàn fallain am beul an t-sluaigh a shàbaid 'sa sheachdain. Cha mhór gur fhiach an t-seirbhis Ghaidhlig a h-ainmeachadh air tìr-mór is eileanan Earra Ghaidheal; agus faodar a leithid ceudna a ràdh a thaobh tìr-mór Rois agus Inbhir Nis agus Chataibh, agus air son siorrachd Pheairt dheth is fhada, an dubhairt iad-fhèin, o theasid i an sin.

Gheibhear fhathast an t-seirbhis Ghaidhlig beò agus slàn fallain an corr àite air taobhsiar Rois, agus an eilean no dhà a bhuineas do shiorrachd Inbhir Nis; ach sin a mhàin e a mach bho na h-Eileana Siar.

* * *

A nis an uair a chuireas a' Ghaidhlig a cùl ri Tigh Dhé chan fhada mhaireas i; cailidh i a sùgh 'sa grinneas, agus coltach ri gach buadh mhaith eile a sgaras i-fhèin air falbh bho mhathair-aobhair gach maith seargaidh i agus theid i dholaidh. Chan 'eil maith a bhi bruidhinn, mur 'eil a' Ghaidhlig ann an dlùth dhàimh ri nithean spioradail—na nithean sin a thug àite is inbh dhì troimh na linntean—cha sheas i agus cha mhair i na's mò na sheasas no mhaireas nì sam bith eile.

'Se, ma tha, an nì as motha tha a' Ghaidhlig ag cur feum air an diugh, gun gabhadh i a h-àite dligeach ann an seirbhis agus an Tigh Dhé mar a bha i aon uair, agus gun cho fada bluaithe cuideachd, air a' Ghaidhealtachd.

* * *

Tha mar a tha a' chùis a nis a thaobh na h-eaglaise agus a' Ghaidhlig 'na uallach tromt air mòran 'sa Ghaidhealtachd agus an àitean eile—fìor Ghaidheil a tha faicinn gu soilleir mura teid stad air fàsalachd nan eaglaisean a thaobh na Gaidhlig air a' Ghaidhealtachd nach fhada as fhiach a ràdh gu bheil a' Ghaidhlig beò an sin idir.

Ach is ann tha chùis ann cionnas a ghabhas sin deanamh. Tha cuid ag cur a chuire air na ministearan—ag ràdh gur e am mì-shuim-san, agus cho mì-ghoireasach agus a bha iad a' suidheachadh uair na seirbhise Gaidhlig, a chuir an eiteg an toiseach innte. Agus their iad, nam bitheadh co-dhiùbhidh cuid de mhinistearan dleasdhanach do an daoine fhéin agus do leas spioradail nan Gaidheal, agus chan ann ag eisdeachd ri iarratas no feum beagan choigreach aig nach 'eil Gaidhlig, nam bitheadh iad mar sin gum biodh e na b' fhearr do'n Ghaidhlig agus do shlàinte spioradail nan Gaidheal; agus nach biodh an t-seirbhis Ghaidhlig air a dhol às an iomdach àite mar a tha i an diugh.

Sin a their cuid. Ach their cuid eile, agus sin daoine aig a bheil deagh fhios air gnothaichean eaglais agus a tha mion eolach air cor na Gaidhlig air a' Ghaidhealtachd, 'se their iadsan gur ann a tha choire aig na Gaidheil fhéin. Ma tha iarraidh aca-san air seirbhis Ghaidhlig, mas e agus gun dean an coimhthional follaiseach gu bheil iad ag iarraidh cothrom aoraidh 'nan cànan fhéin chan urrainn am

ministear no foirbheach no pears-eaglaise eile sin a chumail bhuapa.

'Se tha fìor a reir aithne cuid co-dhiùbh, gur e as coireach gun deachaidh an t-seirbhis Ghaidhlig bann an iomadh àite, nach frithealadh an sluagh i. Thigeadh iad chun na seirbhis Beurla agus a chum na seirbhis Beurla a mhàin, muinntir aig an robh làn an claiginn de Ghaidhlig, pailt uibhir 'sa bha aca de Bheurla mura robh barrachd.

A nis is e dleasdanas ministear is sagart leas spioradail an t-sluaigh a chur air adhart; agus feumaidh e am meadhon a tha 'na chomas, agus tre an ruig e air an t-sluagh, a ghabhail chum sin a dheanamh co-dhiùbh is Gaidhlig no Beurla no Frangais leis an ruig e air an t-sluagh. 'Se dleasdanas a' mhinistear an t-aoradh a riaghaladh agus an soisgeul a shearmonachadh anns a' chànan sin anns am bheil am pobull a' tighinn ga éisdeachd.

'Eil fhios am bheil aon mhinistear Gaidhealach ann nach gleidheadh seirbhis Ghaidhlig nan tigeadh an coimhthional thuice. Tha mi a' smaoinichadh nach 'eil. Ach is e chlà thu gu maith trua an diugh far am bheil am ministear a' strì ris an t-seirbhis Ghaidhlig a chumail suas, rud a chuireas truas ort— aon leth-dusan no dusan air a chuid as motha aig an t-seirbhis Ghaidhlig. B' fhearr a leigil bàs uile na bhì ag atharrais air rud gun rud mar sud. Agus bidh na ficheadan agus na ceudan 'san dearbh choimhthional aig an t-seirbhis Bheurla, ged a tha Gaidhlig aig a' mhòr roinn a tha 's an sgìre. "Agus is ait le mo shluagh-sa e bhì mar sin."

* * *

Tha sinne de'n bheachd gur e an nì as fheàrr air son na seirbhis Ghaidhlig a bheothachadh agus a neartachadh gum biodh fir is mnathan air am bheil a' chùis so 'na uallach, agus aig am bheil speis do leas spioradail nan Gaidheal, gum bitheadh iadsan ag aoradh gu cunbhallach an Gaidhlig, agus 'nam buill de eaglaisean Gaidhlig. Mar sin bhrosnaicheadh agus mhìnsicheadh iad muinntir eile gu bhì deanamh an leithid ceudna, agus bhithheadh coimhthional Gaidhlig aig an t-seirbhis Ghaidhlig.

Rud eile, chitheadh iadsan agus muinntir eile an uair sin nach tugte gairm do mhinistear aig nach 'eil Gaidhlig do sgìre Ghaidhealach, mar a bha tachairt an dràsda 'sa rithist o chionn grunnan bhliadhnanachan. Co aige a bha a' choire so ach aig an t-sluagh fhein? 'Se tha fìor gu bheil a h-uile nì a th' ann an làmhnan nan Gaidheal fhéin; agus cuireamaid an tuagh air an t-samhaich cheart.

FACAL 'SAN DOL SEACHAD.

Tha boinne mhaith de **fhuil nan Lochlannach** ann an Gaidheil an latha an diugh—co-dhiùbh ann an Gaidheil nan Eilean agus am muinntir nan cladaichean. Bha na h-Eileanan ré còrr is dà cheud bliadhna fo riaghladh nan Lochlannach, no na Bhigich mar a theirte riutha; agus ged tha suas ri seachd ceud bliadhna (ann an 1263) bho dh' fhàg iad an dùthaich againne gheibhear an dràsda 'sa rithist iomradh am beul-aithris an t-sluaigh air nì an sid 'sa so mu an deidhinn. Chuala mi aig seann daoine gur ann le buill de an ghatán-ghanaig airson nam birlinnean aca a bha muinntir Innse Ghall a' pàigheadh na cìse dhaibh; agus gum biodh iad uaireanan a' togail càin de mhòine chruaidh duhbb agus im air a shuathadh oirre chum is gum biodh deagh chonnadh aca air faireg.

'Se daoine air leth tapaidh a bh' unnta; bha na Bhigich cho calma is cho gaisgheil ri fear a tharruing claidheamh riamh à truail, agus coltach ri cinnich eile a tha déidheil air a chlaidheamh bha iad 'san àm ud fàthaich garg agus crosda. Chan 'eil teagamh sam bith nach do dh' fhàg iad, ann a' bheag no mhór, iarmad de'n ghaigse is de'n chruas ud am fuil nan Gaidheal.

Ach bha buadh bu shonraichte na so ceangailte ris na seann Lochlannaich agus b'e sin mar a bha iad 'nan sàr mharachaichean. Chan 'eil eachdraidh a' deanamh iomraidh air sluagh eile a bu ealanta agus a bu chalma air muir na iad. Cha robh cuan mór nach siubhladh iad le am birlinnean; agus cha robh bàgh no bun aibhne no loch mara nach ruigeadh iad eadar Alba is Eirinn agus cladaich tuath Shasainn. Agus dheanadh cuid aca an dachaidd unnta am measg an t-sluaigh a bh' ann, agus thilleadh feadhainn eile dhachaidd do Lochlainn agus cha b' ann falamh a thilleadh iad. Cha chumadh droch shìde no cunnart cladaich iad as àite sam bith; bha iad 'nam maraichean neo-chumanta.

Chan e mhàin gun rinn iad air na h-eileanan againne ach rinn iad air an àirde n-iar 's an iar-thuath, air Innis Thìle no Islainn, fada fada muigh 'sa' chuan-a-siar. Rinn cuid dhiubh dhachaidd is dùthaich dhaibh fhéin an sin, agus chaidh feadhainn aca ann nuair a dh' fhag iad na h-eileanan againne fo dheireadh.

Rinn iad an eilean sin iomraiteach an litreachas na h-Eorpa le sgeulachdan air an caithe-beatha agus an cleachdaidhean—na sgeulachdan sin ris an canar na sàgaichean.

Tha nis a' chuibhle air tighinn mun cuairt agus tha sinne ri an gualainn a' seasamh an dùthaich fhéin dhaibh an aghaidh an spùineadair

an-ìochdmhor sin Hitler; agus tha muinntir Norbhaigh a nochdadh gu bheil gaisge is cruas nan seann Bhigeach 'nan cridhe is 'nan gàrdean fhathast. Tha iad a' nochdadh sin gu soilleir air muir agus air tìr. Agus cho maith, sguabaidh iad fhéin agus na Breatannaich na Gearmailtich gu tur a mach as an tìr agus bho an cladaichean.

* * *

Bha **far-ainm** aca aon uair air na daoine a bhuineadh do gach cearn fa leth 'sa' Ghaidhealtachd. Theirte mu dheidhinn muinntir Meadhoin Earra Ghaidheal:

Crodh maol Chnapadail,
Eich chlàimheach Ghlasairigh,
Fithich dhubha Cheiginnis,
Is coilich Aìrigh Sceddnis.

Tha cuimhne agam air rann de'n t-seòrsa a chluinntinn mu thimchioll grunnan maith àitean is dhaoine eile, agus gu h-àraidh 'sna h-Eileanan. Mu mhuinntir Ile theirte:

Cearcan badach Bhaile Ghràinn,
Aràbaidheanaich Chille Mhéinnidh,
Tunnagan fiathail Cheann Chaoilte,
Is radain chaola Thir Mheaghagain.

Chuala mi rann mar so air Colbhasa; dhà no thri air muinntir an Eilein Sgitheanaich; fear no dhà air muinntir Leodhais; agus air grunnan àitean eile air an dòigh cheudna.

Cuiridh mi leabhar maith Gaidhlig dh'ionnsaigh an neach de Chomunn na h-Oigridh a chuireas thugam an rann as fheàrr de an t-seòrsa, agus gu h-àraidh muna robh e riamh an clòdh; agus cuiridh mi ceud taing dh'ionnsaigh neach sam bith eile a chuireas fear thugam. Cuiridh sinn a mach 'sa' *Ghaidheal* iad gu am faic ar luchd-leughaidh uile iad.

* * *

Bha an **drochaid ur** a chaidh a thogail thairis air Loch Long aig an Dornaigh air a fogsladh air 30mh de'n Ghiblein so chaidh. 'Se drochaid eireachdail da-rìribh a tha 'san drochaid; bu chòir di sin, chosd i trì fichead mìle pundo Sasunnach (£60,000). Is ann á fonnhas a' chrùn a thainig a chuid mhór bu mhotha de'n so, thainig 75%. Sheas sporan na siorrachd ris a' chòrr de'n chosdais, ach gheibh iad air ais ri tìde e le bhith togail ceithir tasdain a chis air gach càr a theid thairis air an drochaid. Tha so daor gu leòr, ach bha an t-aiseag a bha an so mus do thogadh an drochaid ag cosd sia tasdain air gach càr. Tha cead an rathaid mhòir aig luchd coiseachd agus aig sprèidh air an drochaid, is ann air na càraichean a mhaìn a tha clis.

Is fhada bho bhatar a' bruidhinn air drochaid a thogail aig an Dornaigh, agus tha chliù gun

deachaidh a togail agus gu bheil i a nise mar a tha i 'na beannachd do mhuinntir Loch Aillse agus do luchd turuis as gach cearnaidh, do Chailein Caimbeul a tha 'na chomhairliche na siorrachd airson an àite. Is ean a ghairm an drochaid fogsailte an lathair mór shluagh agus maithèan na dùthaich.

Tha drochaidean de'n t-seòrsa so, agus rathaidean móra matha ag cur loinnean air an dùthaich agus ro fheumail do mhuinntir na sgìre, gun ghuth a thoirt air cho goireasach 'sa tha iad do luchd-turuis. Tha adhartasan de'n t-seòrsa so a' tighinn air a' Ghaidhealtachd a lion cuid is cuid, ged is ann slaodach a tha an adhartas a th' ànn.

* * *

Tha féill air na **cloitean mora** an dràsda na's fheàrr na bha orra o chionn iomadh bliadhna; agus tha so chan ann a mhaìn air son feumalachd dhaoine 'san riochachd againn fhéin ach air son an cur thairis do riochachdan eile. Tha so a' fàgail nam beartan 'sna h-Eileanan gu maith dripeil, agus sìurd air calanas ann an iomadh cearn de'n dùthaich. Thatar ag ràdh, ann a bhi gabhail nan clòitean Hearach air an luach, gu bheil luach na thathas a' deanamh an diugh dhiubh 40% na's motha na bha e dà bliadhna air ais.

Gun teagamh tha e 'na leasachadh air gnòthaichean calanais, agus 'na mhaithèas a thaobh nan clòitean móra, gu bheil ruith na faidhre aig a' chlàimh 'sna h-Eileanan. Chan 'eil bacadh reic no ceannach oirre an sin. Tha cùisean a bhi mar so, ma tha, feumail do'n Ghaidhealtachd agus gu h-àraidh do na h-Eileanan ann an àm ganntair is cruas cogaidh.

* * *

Gu dearbh is bòidheach an **stamp ur** a tha air a chur a mach mar chiumhneachan air gu bheil ceud bliadhna bho thòisicheadh an toiseach air cur stampaichean leanaileach air litrichean agus air gnòthaichean eile postachd. Tha dìreach ceud bliadhna air 6mh a' Chéitein so chaidh bho thòisicheadh an toiseach ri cur stampaichean air litrichean, agus mar chiumhneachan is mar chliù air an sin tha an stamp eireachdail so air a chur a mach a nis. Tha dealbh ceann Banrighinn Bhictoria air dìreach mar a bha i air ceud stamp na sgillinne nuair a thainig e mach an toiseach—agus ri thaobh dealbh ceann Rìgh Seòras, agus tha crùn os an cionn. Tha 1840 agus 1940 fodhpa agus luach an stampa eatorra, mar 2½d., air son dà sgillinn is bonn-a-sia.

Tha an dà bliadhna so a leigeil fhaicinn an ceud bliadhna bho thòisicheadh ag cleachdadh stampaichean.

Nach bochd gur ann an daoiread a tha gnothaichean puist an ceann a' cheud bliadhna—litir fhéin dà sgillinn is bonn-a-sia an àite sgillinn ceud bliadhna air ais. Rinn an cogadh sin, co-dhiùbh mòran dheth; ach is fhiach saorsa agus ceartas is naomhachd sin is barrachd. Ciod nach toir duine maith air son a shaorsa? Bha e air a ràdh nach dealaich duine maith ri shaorsa ach le bheatha.

Tha cumhne agam air an rud a thubhairt luchd riaghlaidh Alba agus iad a' sgrìobhadh dh'ionnsaigh a' Phàp 'san Ròimh 'sa' bhliadhna 1320. Bha so sia bliadhna an deidh Blàr Allt-a-bhonnach agus am Brusach 'na rìgh cliùiteach is mùirneadh os an cionn. Thubhairt iad ris a' Phàp nam b'e agus gum buineadh am Brusach ri an saorsa, mùirneach is gan robh e aca, agus nan nochdadh e uair sam bith iarrtas air iad-san a thoirt fo chuing aig sluagh eile, nach bu luaith e a dheanadh e sin na chuireadh iad air chùl e agus a ghabhadh iad fear eile mar rìgh os an cionn, o'n arsa iadsan: "Chan ann air son glòir agus saoihbheas agus urram a tha sinn ag cogadh ach air son saorsa, nì nach caill duine maith sam bith ach le a bheatha."

* * *

An t-Urramach Eachann Camshron nach maireann. Is ann le fìor dhùilgheadas a chuala sinn a' sgeul-bhròin gun chaochail ar caraid caomh an t-Urramach Eachann Camshron ministear na Moighe air ochdamh là a' Chéitein. Cha robh e glé mhaith 'na shlàinte o chionn greis, ach an deidh sin bha dùil agus dòchas gun faigheadh e na b' fheàrr. Ach cha robh sin an dàn. Thainig a' chrìoch gu h-obann, agus chaill na Gàidheil caraid agus fear-dùthcha da-riubh.

Shaothraich e mar mhinistear an caochladh ceàrn de'n Ghaidhealtachd, agus bu lionmhòr a chairdean anns gach àite an robh e. Bha e an toiseach greis taobh Loch Fìne, agus àireamh bhliadhnachan an Cille Mhàirtinn, agus a ris anns an Oban Latharnach mun deachaidh e do'n Mhoigh. Ged tha sinn a' toirt iomraidh air a bheatha is a chliù ann an àite eile 'sa' Bheurla bu mhaith leinn so a ràdh an so: Gu robh e 'na mhinistear eudmhor is soisgeulach, 'na charaid dileas, agus 'na fhìor Ghaidheal air gach dòigh. Bha e 'na chompanach taitneach agus 'na aoibheas is 'na fhearas-cuideachd ann an comunn sam bith anns am bitheadh e; agus e làn sheachanasan laghach.

Bha grèim neo-àbhaisteach aige oir gnathasan-cainnt na Gàidhlig, agus 'na fhear-labhairt an càinain a' mhathar cho ealanta ri fear sam bith a b' aithne dhuinn. Bha freumhag mhaith de spiorad na bàrdachd ann mar a chithear bho

na h-òrain a rinn e agus a tha air an clodhbhualadh anns an leabhar eireachdail sin a dheasaich e féin, "Na Baird Thiristeach."

Tha e duilich dhuinn a thuigsinn gu bheil e air falbh. Cha d' fhuair e latha fìor fhada, cha robh e ach 'na bhraiseiche, no co-dhiùbh faisg air an sin, nuair a fhuair e an gairm. Is fhada bhios sinne agus na Gàidheil an iomadh ceàrn 'ga ionndrainn, agus tha comhfhaireachd againn ri a mhnaoi agus ris a' chloinn 'nan aonranachd is 'nam bròn, agus ri a bhràithrean is a luchd-gaoil anns an teaghlach do am buineadh e.

* * *

Tha an **Olaid agus a' Bhalgaich** a nis 'g an sgrìos aig a' Ghearmailteach dìreach mar a rinn e air rioghachdan beaga eile na h-Eòrpa. Tha e 'g an smàladh air gach dòigh a theid aige air gun dùl do Dhia no do shubhaile a bha riann am measg dhaoine. Tha e air leum orra gun aobhar cruthaichte ach gun robh iad as an rathad air ann a bhi faotainn gu Breatainn agus chun na Frainge los buille sgrìos a thoirt dhaibh-san. Tha gach nì brùideil agus mighnathaichte aige 'ga chleachdadh ann a bhi mort 'sa' marbhadh gach neach nach toir géill dha. Ach tha na dùthchannan so a' seasamh gu duineil 'na aghaidh le còmhnaidh Bhreatainn agus na Frainge, agus ag cogadh ris le gaisge is treubhantais a tha neo-chumanta.

Theid stad air, agus ciosnaichear fhathast e, agus chì esan agus an saoghal uile gun teid gach aingidheachd is mì-stiùrachd is ana-Crìosdachd bun-os-cionn, agus gun seas ceartas is fireantachd fhathast air an talamh, agus sin le còmhnaidh Dhé o'n tha an Fhìrinn ag ràdh: "Agus bheirear an rioghachd agus an tighearnas agus mòrachd na rioghachd fo nàmh uile do mhuinntir naomh an Tì as ro àirde; is rioghachd shiorruidh a rioghachd agus bheir na h-uile thighearnais ùmhachd agus géill da."

Tha a' ghairm, ma tha, gu gach dùthaich is rioghachd, agus gu gach duine ceart agus fìor, iad a' thighinn gu còmhnaidh Dhé an aghaidh nan cumhachdach. Cha dean leam leat feum oir tha an Fhìrinn fhéin, a thaobh cùis saorsa is ceartais is fireantachd, ag ràdh: "Iadsan nach 'eil leinn tha iad 'nar na-ghaidh."

AM FEAR-DEASACHAIDH.



Latha a' bhliùir is maith na càirdean—
Friends are good on the day of battle.

THE LATE REV. HECTOR CAMERON.

It is with sincere regret we have to record the death of the Rev. Hector Cameron, Moy. Mr. Cameron's health has been giving anxiety to his friends for some time but they were hopeful that years of life were still in store for him. He was an ardent lover of Gaelic and an active worker in its behalf. He spoke the language eloquently and forcefully, and wrote it with power and idiomatic purity. In his student days at Glasgow he was actively associated with Ceilidh nan Gaidheal and was one of the leaders of Ceilidh nan Gaidheal Obanach during his residence in that town.

He acted frequently as Gaelic adjudicator at National and Provincial Mods, and it will be remembered that he conducted with great acceptance the Gaelic Service which closed the proceedings of the last Inverness Mod. He was for many years a member of An Comunn Executive Council.

Mr. Cameron rendered his native Island a notable service by editing that excellent Collection of Gaelic verse, "The Three Bards." He was himself no mean bard.

Mr. Cameron loved the Highlands and Highlanders and was interested in all that tended towards their material, moral, and spiritual advancement. His friendly, kindly, and genial presence will be much missed, and the deepest sympathy is felt for his widow and family. One of his sons, now on service, is an apprentice in the office of An Comunn Treasurer.

The funeral took place at Pennyfuir, Oban, on 11th May. At the service held in the Manse of Moy the following members represented An Comunn Gaidhealach:—Mr. Donald MacDonald, Convener, Propaganda Committee; Mr. Donald Graham, Convener, Northern Sub-Committee, and Mr. Donald MacPhail, Northern Organiser.

KING AND QUEEN RECEIVE TESTAMENTS IN GAELIC.

The appreciation of the King and Queen for copies of the "Active Service" Testament sent to their Majesties was expressed in a letter from Buckingham Palace read lately at a meeting of the National Bible Society of Scotland held in Glasgow. The King and Queen, it was stated, showed special interest in the Gaelic edition.

A supply of this "Active Service" pocket edition of the Gaelic Testament has been sent to all Highland units so that any man who wishes it can have the Holy Scriptures in his mother's tongue.

**AN COMUNN'S RED CROSS
AMBULANCES.**

As our readers know it is proposed to equip two ambulances—one for the Expeditionary Force and one for the Home Base—to be known as An Comunn Gaidhealach Ambulances.

We now publish the first list of donations for this object, and it is most encouraging to see the response which members and friends have given to this worthy enterprise. We trust that members of An Comunn will bring this before their friends as well as do all in their power themselves to enable the Committee to carry this purpose into effect as expeditiously as possible.

WAR COMFORTS COMMITTEE.

The Central Committee met in the Highlanders' Institute on 2nd May. Mrs. Bannerman, Convener, presided over a good attendance of members. The Entertainments Committee reported that the Magistrates had granted permission to hold a Flag Day in Glasgow in aid of the Comforts Fund, and it had been decided to hold this Flag Day on 23rd November, next. An appeal is made to all Highlanders in the City to support this effort and young women especially can help by handing in their names as a large number of collectors will be required.

It was also reported that the St. Andrew's Halls had been provisionally booked for Friday, 4th October, for a Grand Concert on similar lines to the successful one held on 1st March.

Mrs. Bannerman gave in a report of the Work done since last meeting and intimated that up to the present 2,500 garments had been despatched. The Committee were very pleased with the success of the Basket Whist Drive which was held in the Highlanders' Institute on 25th April. There was an attendance of 300 people and Mr. J. M. Bannerman acted as Cardmaster. Her Grace The Duchess of Montrose presented the prizes to the winners and the Gathering closed with a Ceilidh conducted by the Secretary.

The first list of donations to the Ambulance Fund is given on another page and members who have not yet subscribed are asked to send in their contributions on as early a date as possible as the need for Ambulances has now become urgent.

The Committee records special thanks to the Embo Feachd for its splendid donation of £19, and to the Clydebank and District Highland Association for a donation of £11 17s. 6d.

SIMPLE EXERCISES IN CELTIC ART.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

VIII. (a) LETTERING.

(b) ZOOMORPHS.

FIG. 1.

A b c d e f g h i

l m n o p r s t u

FIG. 3.

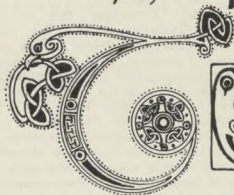
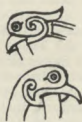


FIG. 2.



FIG. 4.

Fig. 1. shows a set of letters which may usefully be adopted for such Gaelic greetings or salutations as are often enshrined in Celtic art. The old Celtic scribes were distinguished in the art of penmanship, and were cognisant of the fact that well-formed letters go far to enhance the value of a design. These letters are not of Celtic origin; they are Roman letters re-cast in a Celtic mould. In the example shown, the more obscure forms of R and S, have been discarded in favour of the more legible characters which are featured in the Book of Kells and other works. In forming these letters, a pen with a flexible point should be used; and it is important that each letter should be plumb—vertical—perpendicular.

Capitals are not shown in the example. When such are necessary as initial letters, any one of the series may be employed in a characteristically Celtic manner, by enlarging, elaborating and enriching, as shown for the letter T (Fig. 2). The development of such capitals, affords a distinct opportunity for the exercise of skill in

Celtic design. Figure 2 is merely a suggestion; the interlacements being adaptations of some of the knots described in these exercises.

It will be noticed that a *Zoomorph*, in the shape of the head of a bird-like creature, has been introduced into the design. Zoomorphic features enter largely into Celtic art compositions, in the form of heads and limbs of nondescript birds and animals. Observe that the "point" of the eye is always to the rear, and when feet are introduced, the foot should have three toes. Figure 3 shows the conventional manner in which birds' heads are devised, and figure 4 points to the use to which such Zoomorphic terminations may be applied to tie up the loose end of a cord or plait in entangling ornament.

[This is the final instalment of this excellent series of Exercises in Celtic Art. Our readers are indebted to Dr Sinclair for the lucid way in which he has interpreted the rudiments of Celtic Art. We wish to thank him for this and the many other ways in which he has helped An Comunn with regard to our Art, of which he is master.—EDITOR.]

PROPAGANDA — NORTHERN AREA.

Despite the many difficulties in war-time, the cause of Gaelic is not being allowed to languish. Most of the districts are doing something, very often in the provision of comforts for our men on Service. It was at once apparent that with so many of our young men serving, it would be impossible to hold Provincial Mods as formerly, but arrangements had been made for the holding of Junior Mods at Kingussie, Fort William, Dingwall, and Durness.

Owing to the impossibility of procuring a suitable hall and other local difficulties, brought about by the war conditions, the local Committee at Dingwall regretfully decided, at a meeting held last week, that a Mod could not be staged at Dingwall in 1940. It was decided, however, to proceed with the Literature section. At the same time, the Committee are satisfied that good work has been done for the Gaelic language and music, as the districts are practically all prepared with their Mod work.

Before this appears in the June issue of *An Gaidheal*, the Badenoch-Strathspey Provincial Mod will be over, the first Provincial Mod to be held during the present war. Let us hope that no obstacle may come in the way between now and 31st May, the date of this Mod.

According to present arrangements, two Mods will be held on Friday, 21st June, Fort William and Durness. It will be recalled that last year's Lochaber Mod was about the best yet held in that area, while the only Mod ever held at Durness, some three years ago, proved most successful. On that occasion a memorial service to the memory of Rob Donn, was held in Bal-na-Keil Churchyard, where the Poet is buried, and it is expected that a similar service may take place on the occasion of the second Mod at Durness.

Recently the Organiser visited the following districts, Lairg, Old Shore, Kinlochbervie, Durness, Melness, Tongue, Helmsdale, Wick, Grantown-on-Spey, Dulnain-bridge, Abernethy, Aviemore, Kincairig, Kingussie, Newtonmore, Dingwall, N. Kessock, Conon-Bridge, Fort Augustus. He has also attended meetings of the Inverness County Youth Welfare Panels, representing Comunn na h-Oigridh on these bodies.

Congratulations to the children of Embo on their meritorious effort on behalf of the Central Committee of An Comunn Gaidhealach. This Feachd sent to the Northern Organiser a Bank Draft for £19 to aid the good work being done by the Central Committee for Highlanders on service.

After an appeal by Mr. MacPhail, at a recent meeting of the Wick Branch, a sum of seven

guineas was donated for the work of the Central Committee. Moran taing.

The thanks of the Northern area are due to the Editor of *An Gaidheal* for so kindly inserting the prize-winning Essay "Togail Chaisteal anns na Neol" and the prize-winning Poem "An Geamhradh" in recent issues.

Keen regret is to be heard in many districts that no summer camp is to be held this year, but all are nevertheless agreed that Clann an Fhraoich have acted rightly in all the circumstances.

Mr. D. P. Macpherson, Physical Instructor to Comunn na h-Oigridh is to re-commence on a new Session on July 1st. He will be engaged with the Skye Feachdan for five weeks and will proceed from there to the Outer Isles. Mr. MacPherson is at present Instructor at Portree Secondary School.

Ceilidh nan Gaidheal an Inbhirnis has just completed another successful Session. At the Annual Meeting it was decided to continue affiliation with An Comunn Gaidhealach. This all-Gaelic Association takes a keen interest in Comunn na h-Oigridh and makes an annual donation to the Inverness Feachd. All the office-bearers continue in office for another session.

The sincere sympathy of members goes out to Mr. Donald Graham, M.A. It will be remembered that his brother, John Alick, died a little time ago, and now he is bereaved again, his mother died on Friday, 3rd May, in Skye, after a short illness.

Mr. Graham is the well-known Gaelic master at Inverness Royal Academy, and is Convener of the Northern Propaganda Sub-Committee of An Comunn Gaidhealach.

GAELIC PLAYS.

The Gaelic Dramatic Club recently formed in Glasgow is doing excellent work. Two new plays—"Aimhealadh Alasdair Ruaidh" and "Na thug latha mun cuairt"—written by Miss Nancy Maclean were produced in the Highlanders' Institute on 30th May. There is much need for new Gaelic Plays and especially plays with some dramatic grip and power, and Miss Maclean is to be congratulated on her efforts to produce such drama. But we also need audiences accustomed to listen with intelligence and to enjoy with profit Gaelic plays of dramatic force. The Gaelic Dramatic Club is doing good work in producing both of these results, and should be heartily supported by all Highlanders who have the welfare of the language and culture of their people at heart.

SECRETARY'S NOTES.

The Ayr Branch of An Comunn held its first Gathering in the Ayr Town Hall on Friday, 12th April. There was a very large attendance of the public and it was very appropriate that the Marquis of Ailsa should preside over the first Highland gathering in the county town. His Lordship as most members will know has always taken a very keen interest in the work of An Comunn and has acquired the language. He is much interested in the place-names of the County of Ayr and his knowledge of Gaelic enables him to study these with understanding and pleasure. It was interesting to learn from him that the original Gaelic name of his ancestral home, Culzean Castle, was Cùil nan Eum.

We congratulate the office-bearers and members of the Ayr Branch on the success of their first Grand Concert and on their choice of Gaelic Singers—Miss Jenny M. B. Currie, Miss Margrat M. Duncan, and Mr. Neil MacLean.

The Govan Branch of An Comunn is about to close another very successful session. Meetings are held each Friday evening in the Town Hall, Govan, and the attendance is seldom less than 400. The Secretary of An Comunn presided at a Ceilidh there on 3rd May and conveyed to the members the cordial thanks of An Comunn for their splendid support of the Central Committee, to whose funds they contributed over £20. It was intimated at this meeting that a Gaelic Class would be held next session. Mr. Coll MacDougall (Luìng) is the popular President, and Mr. John Campbell has given years of meritorious service as Secretary.

* * *

The Paisley Highlanders' Association held their Annual Mod on 7th May. There were three Vocal Classes—one for Juniors and two for Seniors, which attracted an entry of 23. Mr. Duncan MacCallum was Gaelic adjudicator and Mr. Gilmour Barr music adjudicator, and both gentlemen gave valuable hints to the competitors. The Southern Propaganda Subcommittee was officially represented by Mrs. J. B. Dunlop, Vice-Convener and Mrs. Barron. The General Secretary and Assistant Secretary were also present. There was a good attendance throughout the proceedings, and it was quite evident that the public appreciate the efforts of the Paisley Highlanders to encourage good Gaelic-singing. Mr. Charles Stuart, Secretary, acted as Chairman, and deserves the cordial thanks of all lovers of Gaelic music for his work in promoting these Mods.

Members will have read in the January number of *An Gaidheal* that the Act and Industry Committee had secured a limited amount of the publication of the Scottish Anthropological and Folklore Society, which contains Miss Lamont of Knockdow's lectures on "The History of Celtic Art" with illustrations. The Society has generously allowed members of An Comunn to buy copies at the reduced rate of 1/7 instead of 2/6. Any members who wish to obtain this valuable and interesting brochure, are advised to order their copies without delay from the office of An Comunn, 131 West Regent Street, Glasgow, C.2.

EXECUTIVE COUNCIL.

The following members are due to retire this year and all are eligible for re-election. In terms of Rule 36 of the Constitution and Rules of the Association nominations must reach the Secretary not later than the date of the Extraordinary Meeting, 5th July, 1940.

President—

Rev. MALCOLM MACLEOD, M.A., Balquhiddier.

Vice-President—

Mr. CHARLES CAMPBELL, M.B.E., 46 Rannoch Drive, Bearsden.

Executive Council—

JOHN CAMERON, Ph.D., LL.B., 55 West Regent Street, Glasgow, C.2.

Capt. A. R. CAMPBELL, O.B.E., J.P., Highlanders' Institute, Elmbank Street, Glasgow, C.2.

Mrs. J. R. COLQUHOUN, Rossshdu, 14 Glebepark Terrace, Largs.

ALEXANDER FRASER, Parkgrove, Bishopton.

Miss AUGUSTA LAMONT of Knockdow, M.A., B.S.c., J.F., Inverchaolain, Toward, Argyll.

Professor J. C. WATSON, M.A., 17 Merchiston Avenue, Edinburgh.

MALCOLM MACLEOD, 5 Carillon Road, Glasgow, S.W.1.

HUGH MACPHEE, Beech Avenue, Bumbrae, Bearsden.

Sir STEWART MACPHERSON, C.I.E., Newtonmore.

Lord JAMES STEWART MURRAY, Cuil an Duin, Ballinluig.

AN ARD CHOMHAIRLE.

Chumadh Coinneamh Ghàidhlig na h-Ard Chomhairle air Di-haoine, an naothamh là deug de mhìos a' Ghiblein, 1940, an aon de sheòmarraichean Mhic a' Mhuilleir, Sruighlea. Bha an Cenn Suidhe, an t-Urr Calum MacLeod, A.M., anns a' chathair, agus bha na buill a leanas 's an làthair:—A' Bhean Uasal Barron, Glaschu; A' Bhean Uasal Chaimbeul (na h-Airdean); Neacal Chaimbeul, Eilginn; Tearlach Caimbeul, M.B.E., Glaschu; A' Mhgn. Catriona B. Chamshron, Glaschu; Dòmhnall C. Camshron, Glaschu; A' Bhean Uasal Edgar, Glaschu; an t-Urr Iain MacAoidh, Glaschu; Iain MacAoidh, DùnEideann; Caipitean Uilleam MacAoidh, Inbhirnis; Donnchadh M. MacGhille Bhàin, an t-Oban; an t-Urr Tòmas M. MacCalmain, A.M., Glaschu; a' Mhgn. Cairistiona NicDhòmhnaill, Blàr Adhoil; Dòmhnall MacDhòmhnaill, Inbhirnis; Calum Mac Ghille Dhuibh, an Learga Ghallda; an t-Urr Calum MacGilleathain, A.M., Conan; a' Mhgn NicLaomainn a' Chnoic Dhuibh, A.M., B.Sc.; Calum MacLeod, Glaschu; Iain A. MacNeacail, A.M., Glaschu; Murchadh MacRath, Glaschu; Seòras E. Marjoribanks, Sonachan. A frithealadh, Niall MacGhille Sheathanaich, Rùnaire, agus Dòmhnall MacPhàil, Fear Deilbhe 's an Àirde Tuath.

Leugh an Rùnaire Gearr-sheanchas na Coinneimh roimhe, chaidh gabhail ris agus chuir Fear na Cathrach a làmh ris. Leughadh mar an ceudna tagraidhean neo-làthaireachd bho àireamh de bhuill na Comhairle.

Dh'iarr an Cenn Suidhe air na buill a bhi 'nan seasamh am feadh is a bha e a' deanamh luaidh air bàs Dhùghaill MhicIsaac, 's an Oban, agus air an obair shonraichte a rinn e còmhla ri triuir usal eile ann a bhi ag cur a' a' Chomuinn Ghaidhealaich air bonn am baile a bhreith is àrach. Bha Mgr. MacIsaac 'na fhlòr charaid do aobhar na Gàidhlig agus do gach ni maith eile a bhuineadh do shluagh na Gàidhealtachd. Bha e fo mhòr chliù ann am baile an Obain agus bha an t-urram aige a bhi 'na riaghalair air a' bhaile ré àireamh bhliadhnachan. Bha e usal 'na ghnè agus 'na ghiùlan mar is dual do fhlòr Ghaidheal. Bidh cuimhne chùbhraidh air Dùghall MacIsaac air a sgàth fhéin agus air sgàth na h-oibre a rinn e as leth cànan aithreachan. Tha co-fhaireachdainn nam ball ris na càirdean a dh'fhàg e 'na dhéidh.

Leughadh Iomradh air Coinneimh de Chomhairle an Iomhais. Thugadh aithisg air an oidheip a thàtar a' deanamh a chum a

chuid eile de airgid a' Chlachain a bhi air a phàidheadh do'n Chomuinn. Tha ceist na càin ri shocrachadh fhathast agus thugadh ùghdarras do'n Chomhairle ris am bheil so an earbsa iad a ghabhail gach seòl a mheasas iad iomchuidh a chum còirichean a' Chomuinn a dhìon. A thaobh is na tha de stoc leabhraichean is clòimhe 's a leithid sin an seòmar gnòthaich a' Chomuinn tha a' Chomhairle ag cliuthachadh gu'n gabhar thairis seòmar a bharrachd anns an cumar a' mhòr chuid de'n stoc.

Ghabhadh ris an Iomradh air iarrtas Mhgr. Chaluim MhicLeod.

Leughadh Iomradh air Coinneimh de Chomhairle an Fhòghluim. Thug a' Chomhairle aithisg air na freagairtean a fhuaradh bho Luchd-stiùiridh an Fhòghluim anns na ceithir Siorramachdan. Tha 284 sgoil anns a' Ghàidhealtachd aig an àm anns am bheil Gàidhlig air a teagasg—ceithir a bharrachd air na bha 's a' chùinntas a thugadh seachad ceithir bliadhna air ais.

Chaidh sgriobhadh gu Ministear an Fhiosrachaidh mu dhéidhinn feum a dheanamh de'n Ghàidhlig an uair a bhios e iomchuidh agus feumail. Fhreagair e gu'n cumadh iad na nithean sin fa 'n comhar an uair a bhiodh feum air craobh-sgaoileadh nithean sònraichte a bhuineadh do'n Ghaidhealtachd.

Ghabhadh ris an Iomradh air iarrtas a' Chinn Suidhe, an t-Urr Calum MacLeod, Fear-gairme na Comhairle.

Leughadh Iomradh air Coinneimh de Chomhairle a' Ghniomhachais is nan Ealdhain. Thug a' Chomhairle aithisg gu robh an Sgiath-dhùbhlaire air lom aig a' choinneimh agus gu'n do thaitinn i gu ciatach ri na buill. Thug a' Chomhairle taing chridheil do'n Ollamh Cailean Mac na Ceàrdaidh airson a sheirbhis agus airson eireachdas na h-oibre a bha air a dhealbhadh air an Sgiath. Chliuthaich a' Chomhairle gu rachadh an co-fharpais airson Sgiath-dhùbhlaire a' Chomuinn Ghaidhealaich a chur air aghaidh air a' bhliadhna so, agus shònraich iad gu'n cuireadh an Rùnaire agus a' Mhgn. Bhrosach, Dùn Eideann, am beachdan cuideachd ann an tarruing suas riaghailtean mu dhéidhinn a' co-fharpais.

Chaidh gabhail ris an Iomradh air iarrtas na Mnà-usail Chaimbeul (na h-Airdean), Bean-ghairme na Comhairle.

Leughadh Iomradh air Coinneimh de Chomhairle a' Chraobh-sgaoilidh. Ann a bhi a' toirt an Iomraidh so fa comhar na Coinneimh Ghniomhaich thug am Fear-gairme, Mgr. Dòmhnall MacDhòmhnaill, Inbhirnis, taing do bhuill na h-Ard Chomhairle airson

an urraim a chuir iad air le a thaghadh do'n dreuchd a bha air a ghiùlan air aghaidh cho dealasach agus cho soirbheachail le Mgr. Tearlach Caimbeul. Dheanadh e a dh'cheall a chum an obair a ghiùlan air aghaidh gu maith a' Chomuinn.

Thug a' Chomhairle aithisg air Mòdan a bhi 'g an uidheamachadh an Cèann a' Ghiùbhsaich, Lochabar, Inbhirpheoflarrain agus Ceannloch Chill-chiarain. Bha iad so airson Oigridh a mhàin agus bha dòchas aig a' Chomhairle gu rachadh Mòdan a chur an uidheam an àitean eile.

Thug a' Chomhairle iomradh air an dearmad a tha r'a fhaicinn ann an cleachdadh na Gàidhlig anns na h-Eaglaisean air feadh na Gàidhealtachd agus rùnaich a' Chomhairle gu'm biodh e air a mholadh do'n Chomhairle Ghnìomhaich oidheirp a dheanamh a chum so a leasachadh. Labhair an t-Urr Iain MacAoidh air a' cheist so aig a' Choinneimh Ghnìomhaich agus thuir e gu'm bu chòir aire nam Meuran a tharruing a dh'ionnsuidh an ni so agus earalachadh orra gu dùrachdach iad a thoirt aire gu'm biodh na seirbhisean Gàidhlig air an cumail suas agus air am frithealadh.

Chaidh gabhail ris an Iomradh air iarrtas an Fhir-ghairme, Mgr. Dòmhnall MacDhòmhnaill.

Leughadh Iomradh air Coinneimh de Chomhairle Clann an Fhraoich. Thugadh aithisg gu robh litir aig an Rùnaire bho Bhòrd an Fhòghluim an Dùn Eideann ag innseadh gu'm biodh tuarasdal agus cosdas-siubhail Dhòmhnail Mhic a' Phearsain mar fhear-teagaisg lùth-chleasan do Chomunn na h-Oigridh air a phàidheadh leò fad naoi mìosan a' tòiseachadh air a' cheud là de'n Iuchair, 1940, an uair a bhios Mgr. Mac a' Phearsain rèidh dhe'n dreuchd a tha aige an dràs do Ughdarras Fòghluim Siorramachd Inbhirnis.

Ghabhadh ris an Iomradh air iarrtas an Fhir-ghairme, Mgr. Seòras Marjoribanks.

Thug an Cèann Suidhe agus an Rùnaire aithisg air an teachdaireachd a chaidh gus am B.B.C. mar a shònraicheadh aig a' Choinneimh roimhe, B' iad na buill a ghabh an dreuchd so os làimh an t-Urr Calum MacLeod (Cèann Suidhe); a' Bhean Uasal Nic a' Chombaich, an Learga; Caipitean Uilleam MacAoidh, Inbhirnis; Iain A. MacNeacail, Glaschu; agus an Rùnaire. Chaidh an coinneachadh le Mgr. Melville Dinwiddie, Mgr. Aindrea Stiubhart agus le Mgr. Eoghann Mac-a-Phìl. Thug an Cèann Suidhe fa'n comhar na riochdairean eile. Chuireadh mu'n coinneamh iarrtasan luchd-labhairt na Gàidhlig a thaobh

Seirbhisean, naidheachdan agus cuirmean-ciuil, agus labhair na buill air na cuspairean sin cho math ri barrachd tìne iarraidh airson craobh-sgaileadh Gàidhlig air an fhritheud. Fhreagair Mgr. Dinwiddie agus thubhairt e gu'm beachdaicheadh iad gu cùramach agus gu bàigheil air na chaidh a thoirt fa'n comhar. Thug an Cèann Suidhe taing chridheil do Mgr. Dinwiddie airson a choibhneis ann an gabhail ris an teachdaireachd.

Bho choinnich buill a' Chomuinn ris na h-uaislean a dh'ainmichear fhuaradh litir ag innseadh gu'm biodh, an déidh an treas là fichead de'n Ghiblein, cóig mìonaidean de naidheachdan an Gàidhlig air an craobh-sgaileadh gach Di-màirt agus gach Sathurna aig 10.30 feasgar, agus gu'm biodh leth uair gach feasgar Di-ciadaoin air a chur air leth a chraobh-sgaileadh nan cuirmean àbhaisteach.

Air iarrtas Mgr. Chalum MhicLeoid, ris an do chuir Mgr. Iain MacAoidh aonta, thugadh taing na Comhairle do na buill airson an deasnas so a ghiùlan a mach cho soirbheachail. Dh'iarr Mgr. Tearlach Caimbeul gu rachadh taing na Comhairle a thoirt do Mgr. Dinwiddie agus am B.B.C. airson gabhail ris an teachdaireachd, agus airson na litreach. Dh'aontaich a' Chomhairle ri so gu h-aona-ghuthach.

Thug an Rùnaire fa chomhar na Comhairle aithisg air an obair a thàtar a' deanamh le buill na Comhairle Meadhonaich agus le buill Meuran a' Chomuinn is Comunn na h-Oigridh a tha ag obair fo stiùradh na Comhairle. Chuireadh 2,500 ball oibre air falbh gu na seòid a tha a' dìon ar dùthcha anns na trì feachdan. Tha a' Bhean Uasal Nic Ghille na Brataich, Bean-ghairme na Comhairle Meadhonaich, a nis ag iarraidh £1,000 airson dà charbad-eiridinn a thèid fo ainm a' Chomuinn Ghàidhealaich.

Thug an t-Urr Calum MacGilleathain air aghaidh ceist a dh'èirich eadar e fhéin is Fear-deasachaidh a' Ghàidheil agus air iarrtas Mgr. Iain A. Mhic Neacail chuireadh an gnothach gu Comhairle a' Chlodh-bhualaidhgu beachdachadh air.

Chaidh iarraidh air a' Chomunn eadartheangachadh Gàidhlig a dheanamh air cuairt-litir a tha buidheann an Ath-armachaidh Mhòdhanail ag craobh sgaileadh. Chaidh aontachadh leis an eadartheangachadh a leugh an Rùnaire.

Shònraich a' Chomhairle gum biodh an ath Choinneimh air a cumail air Di-haoine, an 5mh là de'n Iuchair, aig 6 uairean feasgar.

Thugadh a' Choinneamh gu crìch le taing chridheil a thoirt do Fhear na Cathrach.

LITIR COMUNN NA H-OIGRIDH.

EUCHD FEACHD.

B'abhaist do charaid dhomh, le'm b'aill a bhi mi-tharruing as an Sgriobtur, a ràdh; "Is beannaichte an duine aig nach 'eil sùil ri nì sam bith, oir chan fhaigh e mealladh-dùil." Agus tha an ràdh fìor gu leoir—cho fìor 's a tha e cho eibhinn. Ciod a-thìr mise, ma tà, mise aig nach robh sùil ri nì sonraichte, a chuala mi an là roimhe—chan ann gun do ghoid an cat mo chuid ime bharr bord a' bhreacais, oir sin agaibh rud ris am faodadh sùil a bhi agam—ach gun do thionail agus gun do chuir Feachd Eùrabol, an taobh sear Chataibh, naoi puinnid deug Shasannach a dh' ionnsaigh na Comhairle Meadhonaich an Glaschu, a chum feum nan laoch a tha seasamh a' bhlàir so dhuinn. Is e a bha aca an Eùrabol, là-feill air an do reic iad an obair-làimhe a rinn am Feachd, agus so an t-suim a fhuair An Comunn an cois na h-oidhirp. Is e so aon de na h-euchdan as mò a rinneadh le Feachd Comunn na h-Oigridh gus an diugh. Chan uilear ar taing a thoirt do'n Cheann-Fheachd, Seonaid Nic Coinnich, agus do gach Ball aig an robh làmh 'san obair ionmholta. Chan e droch fheum a tha air a h-uile sgillinn a thig a stigh do'n Chomhairle Meadhonaich, chionn tha na Meuran, cho math ris na Feachdan, ag iarraidh olainn agus stuthan eile a h-uile là de'n t-seachdainn.

Chuir bàta-gunna de'n Chabhlaich Bhreatainnach stad air luing-mharsantaish mhòir Ameriganaich a mach 's a' Chuan Siar, thàinig i ri taobh na luinge agus chaidh oifigeach air bord a dh'fheuchainn an robh bathar toirmeasgte aca ann. Arsa "Mate" an Ameriganaich ris, "Nach e tha beag, am bàta-gunna th'agam an sud, a laochain." "Tha e beag gun teagamh" fhreagair an t-oifigeach, "ach ciod am fios nach fàs e mór, mu'n dean Ameriga a h-intinn suas a thaobh a' chogaidh so?"

Is math leam e bhi agam ri innseadh dhuibh gu bheil gach ullachadh air a dheanamh a chum agus gum bi Domhnall nan Cleas a' toiseachadh air a dhreuchd le Comunn na h-Oigridh as ùr aig toiseach an Iuchair. So an naidheachd a b'fhearr a fhuair sinn o chuir an cogadh stad obann air obair Domhnaill aig ceann na bliadhna. O bha e leinn an uridh, fhuair Domhnall oileanachadh coimhionta an Colaiste mòr Loughborough anns a h-uile gnothach a bhuineas do ealain lùth-chleasachd. Faodaidh sibh a bhi cinnteach gum bi iomadh car ùr an adharc Dhomhnaill, agus is e mo chomhairle dhuibh, gu h-àraidh an Siorrachd Inbhir-nis

far am bi e toiseachadh, a bhi dol an gleus roimh 'n àm agus ag cur gach cleas as aithne dhuibh ann an cleachdadh, a chum 's gum bi uile fèithean bhur bodhaig gu sùbailte, righinn, mu'n tig Domhnall 'nur rathad.

PIOBAIREACHD.

Cha do chuir buaireas cogaidh Pìob Mhór Eòlagarraidh 'na tòsd. Thàinig fios o'n Cheann-Fheachd, Niall Domhnullach, a tha cumail còmhlan pìobaireachd a nis o chionn dà bhliadhna is còrr. Cluichidh trìuir de na gillean a' phìob mhór gu rèidh, cothromach, agus ged a dh' fhàg iad an sgoil, bithidh iad ag cluich aig cèilidh agus a' tighinn a nall air oidhche Shathurna airson barrachd oileanachaidh. Thòisich còmhlan ùr bhalach am bliadhna, fhuair iad feadain bho'm braithean a dh'fhàg an sgoil, no bho charaid eile, agus tha iad an greim ris na pongan siubhlach. Mar sin tha iad ag cumail suas ceòl nan Gaidheal an Eòlagarraidh—tuilleadh buaidh orra. Tha fadal orm gus an cluinn mi mu cheann-feachd eile a bhios deònach còmhlan pìobaireachd a chur air bonn.

OBAIR-FEARAINN.

Chuala mi an là roimhe, 's mi 'g eisdeachd ri naidheachdan na dùthcha air an fhritheud, gu bheil Bord an Fhearainn an Alba a' rùnachadh uiread balach 's a ghabhas faotainn, os cionn aois àraidh, a chur air obair-fearainn leis na tuathanaich air an t-Samhradh so, gu h-àraidh feadh nan làithean saora. Riamh o'n là sin bha mi sgrùdadh nam paipearan-naidheachd gu mionaideach, feuch am faighinn-sa barrachd fios air na tha 'nam beachd. Cha d'fhuair fhathast, ach is cinnteach gum bi tuilleadh m'a dhéidhinn mu'm bi an litir so an clòdh. Co-dhiùbh, ma theid a leithid de ghairm air oigridh na h-Alba, tha dòchas agam gum faighear gillean Comunn na h-Oigridh am broilleach na cuideachd. Tha fios agam gur h-e rùn gach balach a tha 'nar Comunn, an t-seirbhis as fearr a tha 'na chomas a thoirt do a dhùthaich aig an am éiginneach so, agus chan 'eil obair as fearr a thig do ar gillean na obair an fhearainn. Tha an obair fallain, taitneach, is cinnteach gum bi an tuarasdal reusonta: is dual do Ghaidheal a bhi ri obair fearainn, a sheachd sìochain ma tha neart Comunn na h-Oigridh 'na chom agus eudmhorachd Comunn na h-Oigridh 'na chridhe.

Tha mi 'g iarraidh maitheanas airson mearachd a rinn mi 'san litir mu dheireadh 'nuair a thubhairt mi gun robh Cairistiona B. Nic Leoid, a choisinn treas duais a' cho-fharpuis Bardachd, am Feachd Phort-Rìghedh. Is ann do Fheachd an Àirde an Leodhas a bhuineas Cairistiona.

SEORAS GALLDA.

MO LEANNAN HANAH.

[Tha an t-òran so bho choimh-chruinneachadh na Bana-Dhughlasaich. Bha e air a dheanamh le Seumas Caimbeul, an Glann Peathann aig ceann Loch Arcaig, o chionn còrr is trì-fichead bliadhna. Tha am fonn mar a bha e air sheinn le Alasdair MacRath á Scallasaig an Glinn Eilg.—F.D.]

GLEUS F.—*Seist.*

{ . l ₁ : s ₁ . , l ₁	d : d . d : f . , s	l : s . , f : m . , d }
Och! Och! 's mar	tha mi 's mi siùbhal	fàs a-ich 's a' ghleann 's am
{	m : m . s : m . r , d	l ₁ : l ₁ . , l ₁ : s ₁ . , l ₁ }
	b' àbhaist na fir bhi	còmhlaidh. Tha m' inntinn
{	d : d . , l ₁ : s ₁ . , l ₁	d : f . , s : l . m }
	cràiteach, cha dean mi	àicheadh 's mo leannan
{	s : m . , s : r . , t ₁	d : d . }
	Hànah a' dol a	phòsadh. }

Seist.

Och! Och! 'S mar tha mi, 'S mi siubhal fàsaich.
'Sa' ghleann 'sam b' àbhaist na fir bhi còmhlaidh,
Tha m' inntinn cràiteach, cha dean mi àicheadh
'S mo leannan Hànah a' dol a phòsadh.

1. 'S mo nighean donn ghuanach, ma dh' fhàs thu 'n gruaim ruim,
Tha m' inntinn luaineach, gun fhois fo Dhòmhnaich,
Caoidh do shùgraidh, ma chuir thu cùl rium,
'N déidh nan cùmhnantan gheall thu dhòmhsha.
2. 'S gur lionmhor maise, ta air an ribhinn,
Bho chùl do chinn gu sàil ghrinn do bhròige,
Cas as deasa theid a's a ruidhle,
Le beus na fìdhle, air ùrlar bhòrd thu.
3. Sàil mar dhearcag fo'n fhraoich is taitnich,
Mu'n éirich dealt air ri maduinn cheò'ar,
Falt dualach gasd' ann an cuaich am pleata,
'S cir-chul 'san fhasan 'ga chur an òrdan.
4. 'S mur diù leat ciobair, cha bhi mi strì riut,
Oir 's e mo cheàird e o làithean m' òige,
Siubhal frithean is beinn 'g an dìreadh,
Oir 's ann 's na glinn bha mo shinnsear còmhnuidh.
5. 'S tha gleann a' chaorainn air fàs cho aognuidh,
Bho'n dh' fhàlbh na daoine air an robh mi eòlach,
Gur geur an ùine gus a fàg mi fhin e,
Cha dean mi dìreadh ri Strìop-a-chomhlain.

A EIRINN.

Is mór am béud nach 'eil an tuilleadh ceangal eadar an Cinneadh Gàidheal air feadh an t-saoghail; agus is mór an call chomh beag agus a tha de chaidreamh, de chòrdadh agus de comh-obrachadh eadar Gàidheil an Eirinn is Gàidheil an Albainn, agus is cianail chomh dall agus a tha an dara Gàidhealtachd air dè tha fìor mu'n Gàidhealtachd ud eile. Chan 'eil e fhathast soirbh do mhòran a dhol thar Sruth na Maoile; ach tha slighe eile gu eòlas air Gàidhealtachd na h-Eireann, slighe an léughadair. Agus is fiù do dhuine air bith a tha Gàidhealach an t-slighe sin a ghabhail. Chan 'eil àit aig "A' Ghàidheal" do mhòr-sheanchas, nó do mhionachas eòlais, air adhbhar mo rùn san àm,

ach, le bhur cead, sgriobhaidh mi, cunntas air fuidhleach de na leabhraichean Gàidhlig a léugh mi ó Nollaig.

Is e *MacAntamh seana-mna* a tha air an dara leabhar a thainig ó Pheig Sawyers a tha na bantraich fìor-sheann, fìor-urramach sa' Bhlascaid, an t-eilean is fhaide siar sa' bheil baile san Eorp. Nithean a chunnaic is a chual' i, agus iad air an deagh aithris. So an coigeamh leabhar an Gàidhlig as an eilean bheag so! Tha fear aca am Béurla nis mar leabhar, "Penguin."

A' Ghàidhlig is coltaiche ri Gàidhlig na h-Albann tha i an Dùn nan Gall, agus is ann an sin a tha a' chearnaidh cheart Gàidhealach air a bheil Na Rosa. Bha mise air a' Bhlascaid a bhliadhna

an t-samhraidh a chaidh, agus bha mi 'sna Rosa an uiridh. San leabhar so eile *Na Rosa go Bráthch* tha cunntas againn air an t-seòrsa cor a bha air Na Rosa o chionn leth cheud bliadhna. Suileagan mòr an t-ìomradh. So an t-àit às a bheil mòran de na cosannaich a tha sàothreachadh san fhoghmhar, agus cuid aca fad na bliadhna, an Albainn. Is e saoghal cruaidh a tha aca dheth; agus cha mhór nach 'eil e 'na chùis nàire an droch fhàilt a tha iad a' faotainn gu minic. Is ole a thig e do Albannaich a rinn an cosnadh mòr an ceithear ranna ruadha an Domhainn a bhith doicèall luchd a' chosnadh bhig ancothromach san tìr so fhéin. Agus chan ann sna leabhraichean a mhàin a tha cùl laghach air òigridh Nan Rosa, fhuaireas a chomh-maith eile orra o chuid de mo chomh-Eileanaich a bha cuide riubha fo'n chuing.

So àireamh de leabhraichean air son na cloinne bige *Patairín* is *Patarín*, 1/-; *Cochaillín Dearg*, 6d; *Dóinichint an Domhainn*, 1/3; *Lios na Sìdhe*, 6d; *Féil agus Ceòl*, 6d; agus, a dh'aon fhacal, is ion-mholta an t-saothair a chuireadh annsa sud eadar sgeòil is dealbhan. Chan 'eil aon leabhar idir de'n t-seòrsa againne.

Is e *Buaidh na Tuigse* (2/6), a tha air an leabhar so a'g Seamus O. Shearcaigh, M.A., D.Phil. Leabhar easaidhean nò leabhar aistean. Tha còig tha fichead aca aige, agus chan fhuam gu chiall. Is e fìor-fhoghlumaiche a tha san ùghdar. So am fear a thuir ris na mic-leighinn aige, "Gheibh mise urrad de chur-seachd san taibse agus a gheibh sibhe san ur-sgeul." Fòghnaidh sin.

Oidhche n'Gleann na nGealt, an t-ùghdar Ciarán O. Nualláin. Sin sgeul lorgaireachd air a deagh-innseadh an Gàidhlig réidh. Fòghnaidh dhomh innseadh oirre gu do chuir bodaich an baile an Eirinn an oidhche gheamhraidh seachad agus fear 'ga léughadh dhaibh.

Is iomadh rud a sgrìobhainn nam biodh an cothrom again. Tha a thùr uidhir eile agam bu mhaith leam a thoirt am follus; ach dé is taibhe an ainmeachadh lom tìorag? Mur b'è na leabhraichean Eireannach e bhithinn-sa, mar fhear, air chaol-chuid de ùrachas an Gàidhlig, oir léughadh duine chùile pioc Gàidhlig a tha clodh-bhuailte an Albainn air son ruiois fhad agus a ghabhadh mo sheanair smoc!

CALUM MAC GILLEATHAIN.

Conán, 8/4/40.

MONTE CARLO.

ROIMH-FHACAL.

Bha na nòtaichean so air an sgrìobhadh an cumadh garbh re turuis le carbad anns an Fhraing, anns an Ealbhait (Switzerland anns a' Bheurla) agus ann an àirde tuath na h-Eadailte air an t-samhraidh so chaidh (1939), ach bhac trùimead guothuic eile an t-ullachadh deireannach gus a nis. Bithidh cuimhne aig a h-uile fhear gu robh an suidheachadh pòlìteach feadh na h-Eòrpa gle theann aig an àm sin, agus gu robh an Eadailt cho math agus a' Ghearmailt 'na nàmhaid comasach an aghaidh nan Breatainnach agus nan Frangach.

Air a' chuairt so, rinn sinn tadhal air *Monte Carlo* airson, faisg dà sheachdain agus bha an t-àite cho làn a dh' uidhe agus dh' ùrachd dhuinn agus gu'n smaointich mi gu'n do dh'faod fìr eile bhì nidhichte air mar an ceudna.

AN DUTHAICH MU'N CUAIRT.

An uair a bhitheas fear a' suibhail làimh ri còrsa na Mara Meadhonaiche d'am an t-àimh la *Côte d'Azur*, chi fear tur gu h-obann air a bheulaibh clàr-sanaidh mòr a' giùlan nam faclan "Uachdararachd Mhonaco" (*Principauté de Monaco*). Tha fear ri faigail na Frainge agus ri dol a steach do staid shaoir Mhonaco. A' dol dìreach air aghaidh bho *Nice* a dh' ionnsaigh na h-Eadailte, theid fear seachad air na trì bailtean a' buntainn do'n staid *Monaco Ville*, *La Condamine*, *Monte Carlo*, anns an òrdugh so. Treòraichidh an rathad prìomh dìreach troimh *La Condamine*, pàirt-ghnothuic na staid, a bhitheas 'na laighe timchioll a' chamais, far am bi r' am faicinn a' snàmh mar thunnagan air aodann an uisge bàtaichean gach seòrsa, bàtaichean-ramh, bàtaichean-smùide, bàtaichean olaidh, iachtaichean snasail, a.f.e. Air dà chnoc, mar air dà adharc, ag amharc r'a cheile thar a' chamais, seasaidh an dà bhaile *Monaco Ville* agus *Monte Carlo*. Tha na cleachdaidhean anns an uacharanachd gle choltach ris na cleachdaidhean anns an Fhraing fhéin. Ann am meadhon *La Condamine* tha an stannsa-margaidh, le bùithean fosgailte fiodha mu'n cuairt air gach taobh, far am bi na mnathan usal agus isosal, beartach agus bochd a' cùmhnanachadh agus a' connsachadh gu pearsanta air prìsean nan lus agus a' mheasa oir chan i fìor bhana-fhrangach a bhitheas 'na suidhe aig an tigh agus a chleachdas am fòn chum am biadh airson a' bhuid a cheannachadh. An deidh na h-uachdararachd, ruith an rathad air aghaidh a steach do'n Fhraing a rithis airson beagan mhiltean gu *Mentone* agus air dol às a bhaile bhòidheach sin, tionndaidh e air ball trìd gobhail cheirt, an uair a bhitheas an drochaid r'a faicinn tur gu h-obann ceathramh nìle air falbh thairis air am bheil an Eadailt. A cheart aig a' ghothail so tha stàtu mòr g' air ban-righinn, Fìogtòiria (Bictoria ann an leabhar na h-urruigh coitcheinn anns a' Ghaidhlig) dealrach geal, ag amharc fada a mach tha uisgeachan boillsgeach làth-ghorm na Mara Meadhonaiche. Deich mìonaidean an deidh so, dìreach thar na drochaid-criche anns an Eadailt, chuir *Musolini* suas an sanas gruamach so los na Breatainnach a shoillseachadh:—

ATTENTION TO POSTERS OF PARTICULAR MILITARY VETOS; LAW PUNISHES TRANSGRESSORS.

Theid uachdararachd Mhonaco a ghearradh às an Fhraing mar leth-cheareall, deich mìle air croislin. Dìridh an talamh gu cas mu'n cuairt bho'n chamas, lèitears air thearars tighean àlainn, dearsach, dathail, a dh' ionnsaigh mullaich nam monaidhean, àrda, troma le gunnathan agus le daingnich conraide. Tha na leitricean so còmhdaichte air gach taobh le blàthan agus le craobhan torrach a' giùlan leamonan, orainsean, fhigeun, apracotan, fhiondh-ecean, phlumbas agus mheasan eile, agus da rìreadh is iongantach na fàilidh mhilise timchioll. Is ann ris na Breatainnach a bha na saighdearan Frangach feadh nam monaidhean air culaibh Mhonaco anabarrach cairdeil, daonna deas gu cracaireachd a dheanamh thar cupain anns na tighean-òsda simplidh agus garbha a' neadachadh am measg nam beann. Bha e comasach air seachranachadh mu'n cuairt mar a thogradh fear gu ghrabadh mur an robh an sanas "Rathad Armaitheach" (*Route Militaire*) thar beul an rathaid. Is gasda saoitinn cuideachd gu'n roinn na saighdearan Frangach an aran agus am fìon a ghnàth leis na saighdearan Eadailteach mar chompanaich fada suas air barran nam beann-criche ged a bha na dùtchannan aca nàimhdeil r'a cheile aig an àm sin,

oir tha cuid mòran na's mo de bhiodh agus de dheoch aig na Frangaich na aig na h-Eadailtich. A bharrachd air sin, chumaic sinn fhinn cairt-phuist air an robh foto ghairdeachan-criche Frangach agus Eadailteach air an toigail taobh 'a cheile aig pairt eile na criche. Is moran laidire, gun theagamh, nàdur daonna na doighean pòilteach.

MONTE CARLO.

Chan urrainn rud sam bith na's taitneiche a smaointeachadh na a bhi a' suidhe air là grianach air beulaibh a' Chaisìo no le glòinne cofaidh no fiona, a' coimhead air an drama a' coiseachadh seachad, muinntir gach tìre agus sìde, stòda agus shubhach, fhasanta agus sgumragach, aodaichte ann an gach dath de'n bhogha-fhrois, a' tighiun agus a' dol, a null agus a bhos, gun stad, fad an ama. Is eirachdail an Caisìo no gu cinnteach, sgeimhichte gu leir le monumaiden, freasochan agus iomhaighean snaidhte. Is trang daonnan na buird-rùileata a stigh. Air taobh thall a' chearnain roimh 'a Chaisìo tha tigh-òsda flathail le Seanagaim-bianach mòr, dubh mar ghual 'na sheasamh aig an dorus, an t-uchd aige sgeadaichte le buinn, gaisgeach as a' chogadh mhòr. Is ann gun bhuil da rìreadh a rannsaicheas fear ag iarraidh cladh nam fein-mhortairean. Is e sin seùl nan sìthichean a tha ann. Ach is cearr a' bharail gum bheil a' bheatha uile aig Monte Carlo faoin agus falamh. Tha mòran ciuil ghriun anns a' Chaisìo le ceoladairan cliù eadar-naiseanta air prìscean rò-ìosal. Is urrainn cuideachd an *Monte-Carlo* tachairt air mòran dhaoine a' cleachdadh le eud na h' ealdhain sin, a's sine a's pearsanta, a's luachmhoire agus a's cumhachdaiche anns an t-saoghal— is e sin ri radh ealdhain còmhraidh, o chionn 's gu'm fuirich an sin mòran muinntir a tha an deidh bheathannan ag obair ann an dreuchd ard agus cudthromach a' cur seachad feasgar an laithean feadh chuairteachaidhean taitneach agus pailteis de sholus-greine, agus a tha daonnan deasaih ois cionn cuiche gu cumail cèilidh no deasbuid air cuis sam bith, aig àm sam bith, scanailtearcan, còimilearan, siurnalaircan eadar-naiseanta, sgoilearan, diplomataichean, pòilteichean, athraichean eaglaiseach, agus fir eile gun àireamh. Mar sin, is run air na buird bheaga chruinne anns an adhar fhosgailte fo greine dheadraich an *Monte-Carlo* a bhitheas 'ga coimhlionadh o là gu là an riaghailt aig an t-sean chomunn ann an fada Obair-Dheadhain 'gu'm b' fheadar a bhi aig a h-uile bhall a phìob, a phoit agus a phung."

MONACO VILLE.

Is beartach staid Monaco bho na buannachdan às a' Chaisìo agus air a' aobhar sin cha'n eil cisean sam bith anns an uachdaranachd. Tha pàlais aig Prionnsa Mhionaco ann an *Monaco Ville* agus a h-uile la aig a' mheadhon-la gu pògail cruinnichidh an t' arnailt beag aige sgeadaichte ann an eaidh nan linteann meadhanach mar dheidheag shluighdearan roimh gheatachan na pàlaise airson am freicadan a dh' atharrachadh. Is anns an a' bhaile so a tha mòran shuidheachaidhean foghlumte inbhe cliutiche a gheibh an taic-airgid à cosnaidhean a' Chaisìo, airson eiseimpleir, liosan botanagail le mòran fhìur agus phears ciana agus tearca gu h' àraidh cactus, aguairium làn a dh' iasg coimheach, *Lycée* no sgoil ard, caitiodral no eaglais easbhuigeach, dealbh-sheòmarachean, agus mòran rudan math eile. Agus is ann mu thimcioll a' bhaile a tha creagan arda casa a' tuiteam dìreach sìos do'n mhuir. Mar a ghnàth tha an reastarang adhair-fhosgailte air an aite fharsuing fhalamh air beulaibh na pàlaise far am faigh fear tàmh is urachadh.

TUR AUGUSTUIS.

Is ann thall mullach nam monaidhean air cùlaibh *Mhonte-Carlo*, mar ainmiche os cionn, a tha iomadh baile beag no clachan, anabarrach aosda, neònach le sraidean cumhang agus tointne, na tighean gu ìre bhig a' beantainn d'a cheile thairis nan slighean dorchas agus caola, agus a' dùnadh a mach an speur air fad, suidhiche gu h' ard feadh nam beann agus gu tric le seallaidhean aluinn thar nan cnoc agus na Mara Meadhnaiche. Is i *La Turbie* h' aon diubh a's uidhiche. Tha Geato ran Iudhach an sin fhathast gun la an diugh ach is ann air falbh a tha na h' Iudhaidh fein. Dluth do *La Turbie* tha *Tur Augustuis* 'na sheasamh air tulach mòr agus le sealladh barraichte mu'n cuairt air beinn agus muir, na cuibh snaidhte aige an cor math fhathast. Air laithean a chaidh seachad, chomharraich a' mhonumaid so a' chrìoch eadar *Italia* agus *Gallia*. Is ann a cheart aig an t-ur so air cùlaibh nam beann timchioll *Mhonte-Carlo* air laithean Augustuis a chrìochnaich na h' Eadaltich agus a thòisich na Ceiltich.

A' CHRIOCH.

So agabih measgadh iongantach de nithean ùra agus aosda.

W. P. MILNE.

EDARAINN FHIN.

A Charaid,—I have just received a most interesting letter from that perfervid Celt of Brittany, Monsieur Taldri Jaffrennou, of Carhaix, Grande Druide, who wishes to keep in touch with his Celtic friends in Scotland. Monsieur Jaffrennou has been good enough to send me a copy of the last issue of *An Oaled*, the quarterly magazine of Celtic Brittany, "*Le Foyer Breton*," which contains full reports of the proceedings of the Gorsedd of 1939, held at Vannes, 29th July-1st August. Not the least interesting matter in *An Oaled* is Monsieur Jaffrennou's own "*Allocation d'ouverture*," and appreciative reference to the historical relationship of Brittany and Scotland: "*Les relations de la Bretagne avec l'Écosse ont toujours été empreintes de la plus grande cordialité*." Monsieur Jaffrennou asks for news of the activities of An Comunn Gaidhealach. Nis, a Charaid, I am sure that all members of An Comunn will cordially reciprocate the good wishes of our friend. Those of us who have visited Brittany have carried away the most pleasant recollections of a charming people and a happy land. Monsieur Jaffrennou, with three compatriots, visited the Highlands in 1926, when invitations were given us to attend the Great Gorsedd (the first after the Great War), held at Ric in the following autumn.

It may be of interest to recall that Battalions of the Black Watch and Gordons fraternised with units of Brittany during the Great War, with happy results.

Could not members of An Comunn help by still furthering the entente cordiale? Our Highland Schools and Highland Teachers might play their part? Why should we not have an exchange of teachers of Brittany and the Highlands? His Majesty's senior Inspector of Schools in the Highlands is a Doctor of the University of Rennes—Dr. D. J. MacLeod. In Sutherland we had, last year, the benefit of the specialist teaching of a distinguished young lady of Paris. Next time we may have a French specialist from Petite Bretagne. Is mise, le mòr dhùrachd,

GILLEABART GUINNE.

Craoich, Bonar Bridge, Sutherland.

Dear Sir,—In the preface to Dwelly's Dictionary and again at the beginning of the work itself, reference is made to the existence of an Appendix of words received too late for insertion in the body of the work. May I suggest that if this Appendix is in existence, its publication would be a great boon to all students of Gaelic and a fitting tribute to the memory of that great man?—Yours,

E. MACC.

GAELIC SCHOOL BOOKS FOR CHILDREN.

Dear Sir,—We have few Gaelic books that make interesting or attractive reading for children aged 10-14 years. Leabhraichean Sgoile Gaidhlighe are good text books; attractive, perhaps, in parts, but we have no story books that will capture the child's mind as will, for instance, "Robinson Crusoe" or "Treasure Island."

Here is a serious matter. At this particular period a child's mind can be led into any channel almost, but, sad to say, there is no happy channel of Gaelic literature to open to him. I do not wish to be misunderstood; remember that I am thinking of library or home reading books for children of the age stated. We require a series of Gaelic story books of an interesting type and at a low price.

Here, I am of opinion, we could borrow from Irish both in translation and method of teaching. In Eire they have overcome this problem, for now a steady flow of fresh Irish literature enters the life-stream of the schools. It might be helpful to Gaelic teachers and others genuinely interested in Gaelic children to have even a review from time to time of the latest Irish Gaelic literature. Certain of these books might easily be adapted for use in our schools.

Meantime Gaelic teaching in Scotland is "dead language" teaching. There is no excuse for this. The language is being buried alive, for I doubt if many teachers practise in school even what they teach.

"Is fearr a' mhuc a ta beò,
Nì bheil ach ceò 's an mhuic an dé."

A. N. McLEAN.

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Leabhar XXXV.]

An t-Iuchar, 1940.

[Earrann 10

SEASMHACHD NAN GAIDHEAL.

Rinn cho seasmhach agus a tha na Gaidheil an cumantas gréim gu teann air m' inntinn agus mi a' beachd-smuaineachadh air na gillecan calma a tha air falbh an feachd an Rìgh. Bha seasmhachd is gaisge nan Gaidheil ainmeil feadh gach linn o thùs an eachdraidh. Tha cuimhne aig an t-saoghal fhathast, agus gu seachd sonraichte aig na Gearmailtich, air seasmhachd is gaisge nan Gaidheil 'sa' chogadh mhór roimhe so. Nach e na deamhnan bhoirionnach a theireadh iad ri gillecan an fhéilidh. Ach gu leibideach chan fhaic iad am féileadh a nis agus e air a chur air chùl car greis mar éideadh catha, ach an deidh sin tha sinn làn chinnteach gum faigh ar naimhdean a mach gu bheil an aon seasmhachd is ghaisege fo'n bhrigeis lachduinn agus a bha fo'n fhéileadh.

Tha cuimhne agam gun ghlacadh aon uair òrdugh-airm air cuid de na saighdearan Gearmailteach 'san Fhraing ri àm a' chogaidh mhóir mu dheireadh, agus bha sgriobhte air an òrdugh so ainmean na roinnean de'n arm Bhreatannach bu sheasmhaiche agus bu chumhachdaiche agus roimh air am bu mhotha a bha dh' eagal aig na Gearmailtich. Bha an Roinn Ghaidhealach—an t-aon deug 's da-fhichead—air fìor thoiseach na sreatha. Fhuair iad mar an ceudna an cliù so bho'n chuid cile de'n arm Bhreatannach.

Tha fhios, ma tha, gu bheil an aon seasmhachd agus an aon dhilseachd an cois nan Gaidheil an dràsda. Nochd iad sin a cheana air muir agus air tìr, agus is iongantach mur 'eil cuid aca 'ga nochdadh 'san adhar cuideachd; tha gu leòr ma tha sloinneadh Gaidhealach na chomharra air fuil a' Ghaidheil. Tha fhios aig an t-saoghal air an seasmhachd agus an gaisge agus

an ealantas air muir bho thòisich an cogadh so. Tha uail oirne a tha aig an tigh asda, agus tha dearbh chinnt againn gum bi iad seasmhach is dileas anns gach suidheachadh is cath anns am bi iad. Tha earbsa againn asda, agus is sinn a dh' fhaodas.

* * *

Ach is ann a bha mi a' beachdachadh gu sonraichte air ar daoine aig an tigh air a' Ghaidhealtachd—air cho seasmhach agus cho dileas agus cho cruaidh 'sa tha iadsan an dràsda ri àm cogaidh is cruadail, agus iad daonnan le cridhe iomaganach. Chan 'eil sin 'na ionghuadh agus sinn ag cath 'sa còmlrag air sgàth agus a' dìon na nithean sin a bha riamh luachmhor is mùirneach aig na Gaidheil—saorsa agus ceartas agus firinn, agus eadhon soisgeul na slàinte. Thug sinn iomradh mar tha 'sa Ghaidheil air mar a sheas na Gaidheil aig tùs eachdraidh airson saorsa an daoine is an dachaidhean an aghaidh mòr fheachd is chumhachd na Ròimhe, agus air cuid de na briathran drùidhteach a labhair Calgach ceannard nan Gaidheil ri a shaighdearan air a tha blàir Monadh a' Chrùb, latha a chuir tilleadh air na Ròmanaich air chor agus nach tugadh ar rìoghachd gu tur fo chis leotha-san luo le rìoghachd eile.

Bhà agus tha, ma tha, saorsa an cridhe agus am fuil a' Ghaidheil; agus tha an dearbh rud fìor a thaobh ceartais. Cha robh agus chan 'eil nì ann a riarachas an Gaidheil a thaobh ceartais ach "cothrom na Féinne"—duine air an duine, gun fàth a ghabhail air barrachd dhaoine no le tuilleadh uidheam taobh seach taobh. Tha sinn ag cogadh air son ceartais anns gach dòigh a ghabhas tu e. Agus a thaobh firinn bha an Gaidheil riamh seasmhach, agus an fhirinn ro luachmhor aige; an dubhairt ar

seanfhalac: “is fhearr an fhirinn na’n t-òr.” Agus a ris theirte: “am fear nach guth a ghuth cha rath a rath.” Sheasadh an Gaidheal ri a fhacal ge b’e dé thachradh; agus bha fhacal beoil cho seasmhach agus cho luachmhor aig a’ Ghaidheal ri sgrìobhadh ris an cuireadh e a làmh. Nuair bheireadh an Gaidheal fhacal seachad cha robh nì air thalamh a bheireadh air gun seasamh ris. Ach tha e a’ faicinn an diugh gu bheil a’ bhreug cho maith leis a’ Ghearmailteach ris an fhirinn, agus na’s fheàrr ma tha sin ag co-fhreagairt ri ghniomharran olc fhéin. Agus dh’ fhuathaich e firinn Dhé fhéin seach gu bheil i ag cronachadh na breige ‘sa bheil esan a’ tighinn beò.

Tha a h-uile nì a th’ ann, a tha timchioll air a’ Ghearmailteach agus ceangailte ris, calg-dhìreach an aghaidh na nìthan sin a bha agus a tha luachmhor aig na Gaidheil agus aig gach cinneach ceart eile. Tha so a’ toirt seasmhachd dhuinn anns a’ chàs anns a bheil sinn an sàs—seasmhachd ris nach dealach sinn fhad ‘sa bhitheas boinne fala ‘nar colainn.

* * *

Ach ged tha so—gu bheil sinn air taobh na firinn agus na saorsa agus a cheartais—na mheadhon misnich agus ‘na aobhar seasmhachd dhuinn aig an tigh, is e tha gu h-àraidh gar cumail suas agus ag cur spionnaidh an làmh agus an cridhe nan Gaidheal, a bhi cuimhneachadh orra-san a tha air falbh ri aghaidh cruadail. Thatar daonnan ag cuimhneachadh air an seasmhachd-san ann an cunnart agus ann an gàbhadh air muir agus air tìr agus anns an speur.

Nuair, ma tha, tha iadsan a th’ air falbh cho seasmhach agus cho dileas eadhoin gu bàs ag cogadh an aghaidh naimhdean bruideil a tha saltairt nam beannachdan móra so fo an casan carson nach biodh sinne a tha aig an tigh, ann an suidheachadh a tha móran na’s fhua, seasmhach agus dileas.—eadhoin air sgàth nan gillean calma a tha air falbh. Tha sinn ann an sin agus bithidh.

* * *

Tha mar sin an obair aig an tigh a’ dol air adhart mar a chleachd. Faodaidh fios a bhi aig ar seòladairean agus aig ar saighdearan a tha ri aghaidh buaidh agus a’ dìon na dachaidh gu bheil sinne aig an tigh cho seasmhach anns gach cùis is gnothach a tha ‘na chul-taic dhaibhsan ‘sa ghabhas deanamh. Biodh fhios aca gu bheil na h-uile aig an tigh a’ deanamh an dìchill ‘s an dleasdanas chum taic is cuideachadh a chumail riutha-san ann a bhi toirt buaidh air a’ Ghearmailteach. Tha an rioghachd uile ag cur feum air an sin. Feumar na ghabhas

deanamh a sholar—agus nìtear sin—de thacar mara is tìre aig an tigh chum is nach bidh sinn uile gu léir an crochadh ris na tha tighinn thar chuan. Bu mhaith leinn, ma tha, fios a bhi aig na balaich a tha air falbh gu bheil na Gaidheil aig an tigh seasmhach is dileas dhaibh ‘s an doigh so—gu bheil gach obair baile agus tìre is mara a’ dol air adhart le dilseachd is dealas nach cuimhne le duine tha beò.

* * *

Ach mar as maith tha fhios aca tha iad seasmhach dhaibh ann an doigh eile. Thatar ‘gan cuimhneachadh daonnan aig cathair gràis. Moch is annoch thatar seasmhach dhaibh aig altair an teaghlach le bhi ‘gan cur air chùram an Tì sin as urrainn an gleidheadh an cogadh agus an gàbhadh agus a nì iad nan tuilleadh agus luchd-buaidh.

Cha robh riamh, tha sinn ag creidsinn, barrachd ùrnuighean—gu dìomhair agus gu follaiseach—air an cur suas na tha an diugh as leth ar luchd-cogaidh. Tha iadsan a tha aig an tigh seasmhach ‘sa’ chùis so dhaibh mar a tha iad ann an cùisean feumail eile.

◆

FACAL ‘SAN DOL SEACHAD.

Laoidh Na Rìoghachd.

Fàilt, mìle fàilt do’n Rìgh;
 Slàinte, deagh shlàint do’n Rìgh;
 Gràs Dhé do’n Rìgh.
 Crùn thus ‘e, Dhé, le glòir;
 Crùn e le gràdh a shlòigh,
 Guidhe ar cridh ‘s ar beòil,
 Deagh shlàint do’n Rìgh.

Eirich, a thriath nam fear,
 Eirich, a Dhé ar neart,
 Do’n Rìgh thoir sith.
 Tog thusa suas do làmh,
 Buadaich thar neart gach nàmh,
 Deònaich do’n rìoghachd tàmh,
 Re làith an Rìgh.

Tìodhlacan maith do stòir,
 Gu fialaidh saoi bhir dòirt
 Air ceann an Rìgh:
 Gun dìon e lagh ‘s gach téinn,
 Rath fìor gum bi r’a linn;
 A shloigh gu sìor gun seinn
 Deagh shlàint do’n Rìgh.

Tha sinn an dòchas gun ionnsaich an òigridh—agus feadhainn eile cuideachd—an laoidh ainmeil so air an teagaidh. Tha sin ceart agus iomchuidh an dràsda, agus tha an laoidh airidh air.

Bardachd ri ám cogaidh. Chan 'eil teagamh sam bith nach 'eil deagh bhardachd 'na meadhon ùrachaidh is misneachaidh ri ám cogaidh. Chan 'eil turas a theid mi seachad an dràsda air far an do rugadh agus an do thogadh Dughall Bochannan beannaichte nach bi mi smaoineachadh air an sin, agus tha so ga mo chur gu maith tric dh'ionnsaigh an leabhair aige. Tha Dughall Bochannan na's oirdheirce agus na's àirde is na's doimhne na bhardachd na gin sam bith eile de na bàird Ghaidhealach. Tha smuaintean na's àirde agus na's oirdheirce aige na tha aig na baird mhóra Ghaidhealach eile. Tha smuaintean is mac-meanmna Dhughaill Bochannan fada fada os cionn chàch, agus sin am bardachd a tha binn barraichte. Cha do mhill e aon chuid a bhardachd no a smuaintean le lionmhorachd bhriathran no gleangarsaich fhacal mar a rinn a chuid as motha de na baird mhóra Ghaidhealach eile.

Chan aithne dhomh, ma tha, bardachd eile as freagarraiche chum seasmhachd is sìth a thoirt do chridhe is do inntinn dhaoine aig ám carraideach mar so na laoidhean Dhughaill Bochannan. Faodar an leabhar aige fhaotainn, agus e ann an cruth eireachdail, agus air a bheartachadh gu foghlumte leis an Ollamh Domhnall MacGilleathain an Dun-eideann. Is fhiach e uibhir de'n òr.

Is ann 'san sgìre so—an sgìre Bhoth-chuidir—a rugadh 'sa thogadh Dughall Bochannan, ann an àite ris an canar Ardach far an robh gabhail bheag fhearainn aig athair; agus b'é muilleir na sgìre cuideachd. Tha Ardach làimh ri far am bheil baile Strath-fheoir. Chithear 'sa' bhaile sin, dìreach mar a thig thu mach à fasadh na tréine, carragh-cuimhne air a' bhard ainmeil.

Cìod e as fhèarr gus ar togail os cionn strì is beagannas dhaoine aingidh ri ám cogaidh na "Morachd Dhe"? no gu mothachadh a thoirt dhuinn air comh-fhaireachdain Dhé ri saoghal cailte, agus air an innleachd iongantach a dh'ullaich e chum a shaoradh, na "Fulangas Chrìosd"? Cìod e a' bhardachd as fhèarr gus ar cridheachan a shocrachadh air carraig sheasmhach na "Urnuigh"? Cìod e as freagarraiche do fhear-feachd, co-dhiùbha tha e am feachd an Rìgh ri aghaidh catha, no mar a tha sinne, a' deanamh ar dìchill aig an tigh, na "An Gaisgeach"? Agus tarraingidh òran a' "Chlaiginn" agus "An Geamhradh" agus "Là a' Bhreitheanais" inntinn is mac-meanmna dhaoine dh'ionnsaigh nithean siorruidh is seasmhach.

Tha bardachd de an t-seorsa so—agus chan 'eil na's comasaiche agus na's drùidhtiche againn an Gaidhlig—na beathachadh agus 'na neart

do inntinn is do spiorad duine aig ám sam bith, ach gu h-àraid aig ám cogaidh is iomagain is bròin.

* * *

Chaidh faighneachd dhìom iomadach uair bho thòisich an cogadh an robh **Leabhar Laoidhean Gaidhlig** ann a gheibhte saor. Dh'innis mi dhaibh, agus tha mi 'ga innse an so gus am bi fhios aig na h-uile air, gu bheil: comh-chruinneachadh ris an canar "An Laoidheadair," leabhar cho saor agus cho taitneach agus a dh'iarraidh duine. 'Se comh-chruinneachadh de na laoidhean as fhèarr a th' ann, agus tha na fuinn an cois nan òran. Tha an leabhar ann an còmhach eireachdail agus chan 'eil e ag cosd ach aon tasdan. Tha e air a chur a mach le Eaglais na h-Alba agus gheibhear e leis a' phost air tasdan is ceithir sgillinn bho 121 Sraid Sheòrais an Dun-eideann, no bho luchd-leabhraichean an àite sam bith.

Tha Comh-chruinneachadh de Laoidhean Spioradail ann a rinneadh airson nan Caitliceach leis an Athair Ailein Domhnallach nach maireann, ach tha e duilich fhaotainn a nis, agus gun e na's fhaide an clòdh. Bu choir do mhuinntir Bharraigh an leabhar ciatach so a chlodh-bhualadh as ùr; bhiodh e ro fheumail an dràsda do na Gaidheil Chaitliceach, agus gu h-àraid dhaibh-san a th' air falbh am feachd an Rìgh ri aghaidh cruadail.

* * *

Cha do chuir gin de Chomunn na h-Oigridh **ràdh far-ainm** thugam mu dheidhinn muinntir ceàrn sam bith de'n dùthaich mar a bha mi ag iarraidh 'sa' *Ghaidheal* mu dheireadh. Cha do chuir no duine sam bith eile. Fàgaidh sin an leabhar maith Gaidhlig a gheall mi agam fhéin an dràsda. An e nach aithne dhaibh na seann radha so? Tha mi ag creidsinn gur e. Ach shaoilinn gum faodadh iad an togail fhathast bho sheann daoine anns gach ceàrn de'n dùthaich. Co-dhiùbha so agaibh fear no dha eile dhiùbha. Theirte mu dheidhinn muinntir an Eilein Sgitheanaich:

Faochagan an t-Srath, Eireagan Shléite,
Maothagan Thròdarnais, Fiasgain Bhatarnais,
Agus saoidheanan Ratharsaidh.

Agus theirte rithist:

Cearcan Ròthaig is Geoidh Bhatarnais,
Mogain Dhiùirinnis is luchd-na-stapaig
Thròdarnais.

Theirte cuideachd:

An Srath-Fhionghainneach geal
'San grinne beus gun smal,
An Srath as cruaidhe clach
'San sgaitiche cù is bean.

No an dà rud bu ghrinne bha 'san Eilean :
Clachan an t-Srath is mnathan Shléite.

Agus :
Sléite riabhach nam ban bòidheach.

Theireadh na Leódhasaich mu cach a chéile :
Fìr a' Chladaich is Bodaich Nis
Sùlairean sgìre na h-Uidhe,
Luchd-aidheachd nan Loch
Is Daoin-uaisle Uig.

Agus so mar a bha na Colbhasaich a' sloinneadh
a chéile :
Sgritheal, sgrathal, Scalasaig,
Carrachan nam machraichean,
Daolagan Chill Odhrain,
Is Daoine-móra Chill Chatain.

Siuthadaibh nis, cuiribh thugam mar a
shloinnte muinntir àite sam bith eile, agus bheir
an *Gaidheal* am follais e.

* * *

Tha an cogadh a' fàs na's cruaidhe agus na's
sgriosail. Mar a tha fhios aig an t-saoghal rinn
Leopold rìgh nam Bolgach gnìomh nàr, gnìomh
cho nàr agus nach cualas riamh roimhe a
leithid, thug e e-fhein agus an t-arm uile aige
thairis do na Gearmailtich. Co-dhiùb is e
gealtachd no cealgairachd a thug air so a
dheanamh chan 'eil fhios, ach is coma. Dh'
fhàg so an t-arm againne agus cuid de armailt
na Frainge an cuil chumhang am Flandrais,
ach nochd iad gaisge agus innleachd eho mór,
no na's motha, 'sa nochd arm a riamh roimh
ann a bhì faotainn as a' chùil sin, agus an
cladach a ruigsinn aig baile Dhuncirc far an
tugadh air bòrd gach seòrsa luing is soitheach is
bàta iad—335,000 saighdear—agus air an do
aisgeadh a nall iad gu dol air ais do àite
freagarach eile 'sa'-Fhraing. Tha tancacichean
is carbadan-airm is sgiathalain-cogaidh is
imealan sgrios eile aig a' Ghearmailteach cho
lionmhor ris a' mheanbh-chuileig; agus fhuair
e leis mar sin car greis—a thaing sin do Leopold
truagh—ann a bhì cur Bheilgum gu tur fo a
chasan. Tha e an dràsda a' sgrios cuid de
thalamh na Frainge, agus am meadhon a
h-uile dad cealgach, agus gach ana-ceartas a
th' ann, tha Mussolini agus na h-Eadailtich, an
duirt Roosevelt, Uachdaran nan Staidhean
Aonaichte, air leum a chùl a cinn air Breatainn
agus air a' chore a shàthadh 'na druim. Ach
chan ann a chum bàis a tha an lòn sin, agus
gheibh iad uile—an Eadailt còmhla ri càch
—a mach air an cosg gun strìochd iad, agus iad
gu maith fann, air a' cheann mu dheireadb.
Ged is e so an uair-san, agus cumhachd an
uile annta, theid stad agus tilleadh orra. Is
ionghantach cho fada 'sa gheibh cumhachdan

an dorchadais leotha, ach mar a bha o thùs
theid ruag orra agus sgriosaidh iad iad-fhèin.
Sin mar bhios deireadh Hitler agus Mhussolini,
agus deireadh an sgioba aingidh a tha an comh-
bhuinn riutha.

Chan e nach 'eil an armailt againne agus
armailt na Frainge a' toirt dùbhlhan dhaibh
nuair a tha iad faisg air duine air an duine, ach
tha thrl 'sa' cheithir uibhir aca-san air an
talamh, agus a dheich uibhir 'san adhar, mur
'eil barrachd. Ach an deidh sin tha ar saigh-
dearan-adhair ag cur an teiche orra cha mhòr a
h-uile turus a choinnicheas iad ri chéile 'sna
speuran.

Tha sinn air taobh a' cheartais, agus is e sin
taobh Dhé, agus chan 'eil teagamh sam bith
nach toir sinn a' bhuaidh orra air a' cheann
thall.

* * *

Tha e coltach gu bheil **fiaclan muinntir
Leodhais** na's fhallaine agus na's coimhlionta
na tha fiaclan dhaoine an àite sam bith eile
am Breatainn. Chuir an riaghaltas—tre Oifis
nam Paipearan—a mach o chionn ghoirid
leabhran beag fo'n ainm "Galair Fhiaclan
Eilean Leodhais" (air aon tasdan am fear), agus
thatar ag innse an sin mar a rannsaich lighiche
fhiaclal beul àireamh shonraichte de chloinn na
sgoile an Leodhas, agus an àireamh cheudna air
tìr-mòr, air taobh-siar Rois agus ann an
Lunnainn agus an Sheffield.

Air an dùthaich ann an Leodhas tha 28
'sa' cheud de'n chloinn gun ghaoid sam bith
'nam fiaclan—agus ann an aon àite uibhir ri
50 'sa' cheud—agus sin an coimeas ri 6.3 'sa'
cheud an sìorrachd Rois, agus 1.9 'sa'
cheud an Lunnainn agus 2.5 an Sheffield.
Fhuaras an aon atharrachadh eadar cloinn na
dùthaigh agus cloinn baile Steòrnabhagh, cha
robh ach a' 2 'sa' cheud saor o ghaoid an sin.

Tha an leabhar ag ràdh gu bheil e air a
dhearbhadh le cinnt a nis, gur e cho fallain agus
cho nàdurra agus a tha am biadh air an
dùthaich as aobhar dha so. Tha fhios gu bheil
na thatar ag cleachdadh de na tha fàs riutha
fhéin na mheadhon air, thà agus gur e iad
fhéin a tha 'ga dheasachadh, agus gu seachd
sonraichte an t-aran corca agus an t-aran
fhiùir. Ach is ionghantach mura mill na
bhanaichean so le bhì toirt biadh deasaichte
nam bùitean chun nan dorsan.

Tha sinn ag creidsinn nan robhtar air cloinn
nan eilean eile a rannsaich a thaobh am fiaclal
gu robhas air an dearbhadh nì faotainn agus a
fhuairleadh an Leodhas, no co-dhiùb gle
fhaig air. Agus rud eile, nan robh comas air
eanachainnean a rannsaichadh mu fhaighte
an nì ceudna 'sa fhuairleadh a thaobh nam fiaclal!

Gu robh mìle math aca-sa na thasgriobhadh thugainn a dh' innsè dhuinn mar a tha an *Gaidheal* 'na thoileachadh agus 'na ùrachadh dhaibh a h-uile mios, gu h-àraidh an dràsda ri am cogaidh. Sgrìobh feadhainn thugainn mu dheidhinn an earrainn-chinn a bha 'sa' *Ghaidheal* mu dheireadh—An Eaglais agus a' Ghaidhlig—ag ràdh nach robh facal againn ach an t-ùr-fhìrinn, agus gum bu chòir a bhì air a chur na bu gheoire na bha e, agus na Gaidheil a nàrachadh. Smaoinich, arsa fear no dhà mun chùis so, air muinntir na Gaidhealtachd ag gaim ministear do sgìre agus do bhaile seach gu bheil bha Beurla caol-shràidean a' bhaile-mhòir air an teagaidh aige, agus gun smid Ghaidhlig 'na cheann. Nach ann air na Gaidheil a thainig lathan na bochdainn, arsa iad-san.

* * *

Bha mi duilich bàs Uilleim Borland, A.M. Maighstir-sgoile Ghearraidh na Mònadh fhàicinn beagan sheachdainean air ais. Bhùineadh e do shiorrachd Air agus tha fichead bliadhna bho chaidh e dh' Uibhist air ceann sgoil Ghearraidh na Mònadh. Cha luaithe chaidh e ann na toisich e air ionnsachadh na Gaidhligè canain an t-sluaigh ann measg an do shuidhich e a chrannchur, agus ann am beagan bhliadhnachan bha e gu maith coimhionta innte agus a' teagasg a leughadh do an chloinn. Bha e 'na shùileagan do mhòran, bhà eadhon do mhòran a chaidh àrach air a' Ghaidhealtachd fhéin. Dh' fhàg sin meas air an Uibhist. Bha e 'na dhuine cliùiteach agus feumail ann measg an t-sluaigh, agus 'na fhoirbheach 's an eaglais.

Bha mi o chionn grunnan bhliadhnachan còmhla ri caraid dhomh a' seòladh timchioll nan Eileanan Siar agus thachair dhuinn sàbaid a chur seachad ann an arcasaid Loch Baghsadail. Thairg mi do'n mhinistear anail a thoirt dha, agus gun gabhainn fhéin seirbhisean an latha. Thug e do Ghearraidh na Mònadh mi air an fheasgar, agus bha seirbhis laghach againn an sin. Cò bha togail fonn nan Salm ach Mgr. Borland agus is maith a thigeadh sin dha ann an Gaidhlig thoirteal Uibhist.

Bha e 'na àrd sgoileir agus 'na dheagh oid-ionnsachaidh, agus cha robh duine a chuir eòlas air nach do ghabh ciataibh dheth. Tha sin a' fagail caoidh is ionndrain air an diugh an Uibhist.

* * *

Tha sinn ag cur **feum air misneach** 'sna làithean cruaidh is carraideach tha an so. Bithidh, ma tha, a' chuibhrionn sin de'n Fhìrinn a tha ag innsè dhuinn eachdraidh Dhaibhidh is Gholiath a' tighinn thugamsa gu maith tric ga mo mhisneachadh. Tha e 'na

mhisneach is 'na dhòchas dhomh gu bheil Hitler is na Gearmailtich is na tha an cleamhnas riutha dìreach mar a bha Goliath is na Philistich. Tha Hitler, curaidh nan Gearmailteach, mór agus cumhachdach, cho mór agus cho cumhachdach is nach 'eil aon duine eile air an t-saoghal a sheasas ris 'na bheachd féin. Tha e fhéin 'na leth-dhia, agus tha a leithid a dh' armachd agus a shluagh aige 'na bheachd fhéin agus gum pronn e duine sam bith, no na thogras tighinn 'na aghaidh, cleas Gholiath o Ghat. Gheibhear an eachdraidh sgrìobhte ann an ceud Leabhar Shamuel 'san t-seachdamh caibideil deug. So agaibh cuid dhi:

Agus sheas na Philistich air sliabh air aon taobh agus sheas Israel air sliabh air an taobh eile; agus bha gleann eatorra. Agus thàinig curaidh a mach á camp nam Philisteach, d'am b' ainm Goliath o Ghat, anns an robh séa lamhan-coille agus réis air àirde; agus bha cloigaid umha air a cheann, agus bha e air éideadh le lùirich mhàilich; agus b'e cothrom na lùiriche cuig mìle secel umha. Agus bha coisbheart umha air a chosaibh, agus targaid umha eadar a ghuailibh. Agus bha crann a shleagha mar gharmain figheadair; agus bha ann an ceann a shleagha séa ceud secel iaruinu; agus bha fear ag giulan sgéithe ag imeachd roimhe

Agus thubhairt am Philisteach ri Daibhidh, An cù mise, gun tigeadh tu am ionnsaigh le bataichibh? agus mhallaich am Philisteach Daibhidh ann an ainm a dhiathan.

Agus thubhairt am Philisteach ri Daibhidh, Thig am ionnsaigh-sa agus bheir mi d' fheoil do eunlaith an adhair, agus do bheathaichean na macharach.

An sin thubhairt Daibhidh ris an Philisteach, Tha thusa a' tighinn am ionnsaigh-sa le claidheamh, agus le sleagh, agus le sgéith; ach tha mise a' teachd ad ionnsaigh-sa ann an ainm Tighearna nan sluagh, Dia armaithean Israel d'an tug thusa dùbhlán. Air an là 'n diugh bheir an Tighearna thairis thu do m' làimh-sa, agus buailidh mi thu, agus buinidh mi dhìot do cheann, agus bheir mi ciosaichean fheachd nam Philisteach air an là 'n diugh do eunlaith an adhair agus do fhiadhbheathaichean na talmhainn; chum gum Bì fios aig an talamh uile gu bheil Dia ann an Israel. Agus bithidh fios aig a' choimhthional so uile, nach ann le claidheamh no le sleagh a shaoras an Tighearna; oir is leis an Tighearna an cath, agus bheir e sibhsè d'ar làimh-ne.

Agus an uair a dh' éirich am Philisteach agus a thainig e agus a tharruing e am fagus an coinneamh Dhaibhidh, an sin rinn Daibhidh cabhag, agus ruith e dh' ionnsaigh na h-armailt

an coinneamh an Philistich; agus chuir Daibhidh a làmh 'na mhàla, agus ghabh e as a sin clach, agus thilg e as a chrann-tabhaill, agus bhuail e am Philisteach ann an clàr 'eudainn: agus chaidh a' chlach a stigh ann an clàr 'eudainn, agus thuit e air aghaidh dh' ionnsaigh an làir.

Mar sin thug Daibhidh buaidh air an Philisteach le crann-tabhaill agus le cloich; agus bhuail e am Philisteach agus mharbhadh e: ach cha robh claidheamh ann an làimh Dhaibhidh.

AM FEAR-DEASACHAIDH.

CAPE BRETON GAELIC COLLEGE.

Arrangements are now complete for the Second Annual Summer Session of the Gaelic College at St. Ann's, Cape Breton. The session opens on July 10, and it is anticipated that over a hundred men and women will attend. All the classes as last year will be conducted in Gaelic only, and besides the regular studies in the Gaelic language popular lectures on Gaelic literature, and philosophy, Celtic history and social economics will be held each morning and are open to the general public free. Registration costs only one dollar and tuition is free.

The Dean of the College is the veteran Gaelic scholar Mr. Jonathan G. Mackinnon well-known among Gaels on both sides of the Atlantic as the once editor of Mac Talla.

Regular daily classes will be held for non-Gaelic speakers who are beginning to learn the language but the College makes its main appeal to those able to speak Gaelic; and the major portion of the instruction given will therefore be in advanced Gaelic studies leading to a diploma. Certificates at present are given to all completing the requirements of a summer session; and thirty-five such certificates were granted in 1939.

Before they can graduate all students of the College are required to submit an essay written in Gaelic, translate Gaelic into English at sight, and deliver an extempore Gaelic address on some particular given subject.

It is thus encouraging to us in the Highlands to see that Gaelic is used and studied in Nova Scotia as a living language, and that all the instruction given is through the medium of Gaelic; indeed one of our weaknesses in the work of An Comunn is that we are not using our own language enough as a means of communication and instruction.

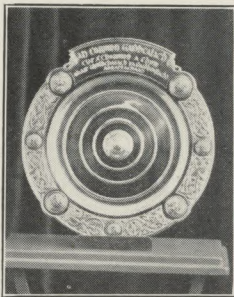
The St. Ann's Gaelic College is unique in that it is the only institution of its kind—solely devoted to the cultivation of Gaelic culture.

ART AND INDUSTRY COMMITTEE.

The Art and Industry Committee are offering prizes for the best pair of handknit handspun knicker stockings—the wool used to be handspun in the Highlands.

1st Prize: Rentention for one year of An Comunn Gaidhealach Trophy and £2; 2nd £1.

Entries with finished articles to be lodged with the Secretary on or before 31st August, 1940.



We have pleasure in reproducing a photo of the Trophy which was designed by Dr. Colin Sinclair. It takes the form of a Silver Plate decorated with enriched bosses and Celtic ornament and bears the following inscription:—"An Comunn Gaidhealach. Clàr a' Chomuinn a chum obair dhuthasach na Gaidhealtachd adhartachadh."

EXECUTIVE COUNCIL.

Owing to the calls at present on members of the Executive on account of the war—and other national claims—the Advisory Committee have decided to postpone the meeting to be held at Stirling on the 5th July.

Chan 'eil neach sam bith saor mur 'eil e comasach air e fhéin a riaghladh—Pythagoras, 580-500 B.C.

No man is free who cannot rule himself.

BAGPIPES FOR THE NAVY.

The Scottish Piping Society of London have presented their official set of silver-mounted bagpipes to the captain and crew of a naval patrol boat in the North Sea. The set originally cost £30. The captain had written to the Society, saying that fully 90 per cent. of his crew were Gaelic-speaking Highlanders from the Hebrides, and, as many of them were expert players on the pipes, they would like to have a set while they were at sea. He suggested the loan of a second-hand set but the Society decided to make a present of their set to the boat. It was suitably inscribed. We understand that this is the first time that a set of bagpipes was specially asked for in the navy. The music of the pipes seems never more haunting than when heard in a boat at sea.

WAR COMFORTS COMMITTEE.

A Meeting of the Central Committee was held in the Highlanders' Institute, Glasgow, on 6th June. Mrs. Bannerman, Convener, presided and there was a good attendance of members.

The Entertainments Committee reported on the arrangements for the Flag Day to be held in Glasgow on 23rd November. The Committee have decided on the design and a quarter of a million Flags are on order. It was suggested that Branches might hold local Flag Days where practicable for which the Committee would supply Flags and Collecting Boxes.

Mrs. Bannerman reported that 2,926 garments had been completed and that since last meeting of Committee 68 parcels had been despatched. It should be observed, however, that parcels for members of the B.E.F. are to be discontinued meantime. Difficulties of transport are the main reason.

The Convener referred to an urgent message received from the D.G.V.O. for socks for men evacuated from Flanders. The Committee offered 250 pairs of socks for distribution to men of Highland Units and this offer was accepted.

Readers will note from the donations lists how the two funds are progressing. The Committee are entirely satisfied with the response to their appeals but the Convener wishes to point out that the call for Ambulances is more clamant than ever, and she hopes that members who have not yet contributed will do so at their early convenience.

The Committee acknowledges with grateful thanks donations to Comforts Fund from the

Glasgow Gaelic Musical Association £10 9/3, the Clan MacRae Society £3, and a further donation of £20 from the Govan Branch. This is the net surplus of a Concert, held on 31st May, over which Mr. John M. Bannerman presided, and brings the Govan Branch contribution to the handsome sum of £40 4/.

For the Ambulance Fund 16 Branches have contributed £65 10/-. This is a splendid average and if the remaining 124 Branches who have not yet contributed respond in the same generous way the Committee's ideal will be attained. The Committee also acknowledge with cordial thanks donations of £10 from the Gaelic Society of Perth and £5 5/- from the Greenock Gaelic Choir.

The Work Party has decided to continue meeting in Glasgow during the summer months. It is also hoped that those Branches which have been helping with knitting, etc., will continue the good work. Garments are being stored in the extra room provided at 131 West Regent Street.

The Central Committee will meet on the first Thursday of each month and the Entertainments Committee will meet on the first Tuesday of each month.

PROPAGANDA.

Northern Area.

An Comunn has provided a further opportunity to all Branches, and Feachdan of Comunn na h-Oigridh to help with the work of winning the war. It is hoped that members of An Comunn Branches and supporters will provide 2 Field Ambulances and on Comunn na h-Oigridh has been placed the responsibility of providing a third Ambulance. It is sincerely hoped that this may be accomplished and at the earliest possible moment. The Northern Organiser has been visiting Branches and Feachdan with this in view and enthusiasm prevails. All sums large or small should be forwarded to Mr. Neil Shaw, General Secretary, 131 West Regent Street, Glasgow, C.2.

Additions were made to the membership of the Feachdan at Lochcarron, Strone, Dornie, and Plockton.

Some excellent "Papers" were received in the Comunn na h-Oigridh Competition outlined in the April issue of *An Gaidheal*—"Uir-Sgeul a chuala mi ach nach do leugh mi." It is expected that readers will have an opportunity of reading the 1st Prize-winning effort in a future issue of the Magazine. This competition has served a very useful purpose

but much valuable material still remains unwritten in the Outer Isles. Comunn na h-Oigridh members can do much in this way.

It is interesting to note that Branches of An Comunn are becoming interested in the work of the young Comunn. At the Annual Meeting of the Aberdeen Branch held recently, a donation of one guinea was made to the Feachd at Iochdar, South Uist—to be used in the best interests of the Feachd and as the Ceann-Feachd may decide. By such acts Branches in non-Gaelic-speaking areas are doing real work for the spoken tongue.

At a meeting of the Badenoch-Strathspey Provincial Mod Committee, held at Kingussie, it was decided, owing to circumstances arising from the present situation, to postpone this Mod but it was suggested that local districts should hold Junior Concerts at which the Mod pieces would be rendered and that An Comunn Ambulance Fund might benefit.

By the lamented death of Mrs. Morrison who was President of the Durness Branch for many years, Durness has lost a true Gael. Mrs. Morrison took a very keen interest in all Gaelic matters and was untiring in her loyalty to the Cause and especially in her love for Gaelic music. Many young Durness women can bear testimony to the fact that as little tots they learned the art of singing Gaelic songs from Mrs. Morrison. Deep sympathy is extended to Mr. Morrison and the family.

Last week, Mrs. D. S. MacKay, 17 Durine, passed away very suddenly and the deepest sympathy goes out to her husband Mr. D. S. MacKay who is left with the care of three young children. Mr. MacKay, or D. S. as he is better known, has always been a pillar of strength to the Gaelic cause in Durness and North Sutherland, and the feelings of many friends go out to him in his hour of sorrow.

Southern Area.

The first Mod held since the outbreak of war was held at Campbeltown on 7th June. As might be expected the Competitions were confined to Juniors and it is pleasing to record that the Mod was in every respect eminently successful. Indeed only on one former occasion were there more competitors forward.

The Mod embraces the whole of Kintyre and the area covered by the Mid-Argyll Provincial Mod. Only one competitor, however, travelled from the latter area.

In a district where Gaelic is not spoken by the children the standard attained reflects the highest credit on those responsible for their tuition. It is quite evident that there is a

genuine regard for Gaelic and Gaelic music in Kintyre, but no provision is made for the systematic teaching of the language in the Schools. In a rousing address at the close of the Concert the Rev. B. B. Blackwood emphasised the value of Gaelic and what an asset a knowledge of it was to students who had to acquire a knowledge of the classics.

Those responsible for the organising and the smooth running of the Mod arrangements are deserving of the cordial thanks of all who appreciate the value of such a gathering. Mr. Peter J. Campbell has been Secretary of the Campbeltown Branch since its formation 19 years ago and has done yeoman service in promoting interest in Gaelic matters in Kintyre. The absence of the Rev. T. S. MacPherson for family reasons was keenly felt. His great work for Gaelic in the town will always be remembered with gratitude by a host of friends. Mr. Charles Reppke, who was largely responsible for the Mod arrangements, deserves special mention for the able manner in which the proceedings were carried out. The adjudicators were:—Gaelic—Mr. Donald Thomson, M.A., Oban, and Mr. Neil Shaw. Music—Mr. G. Melbourn Lloyd, Oban, and Mr. Willis Calder, Greenock.

Miss Hall of Tangy, President, presided at the Concert and handed over the prizes to the winners. Votes of thanks were proposed by the Rev. B. B. Blackwood.

The Concert was brought to a close by the singing of the 23rd Psalm and the National Anthem in Gaelic.

LITIR COMUNN NA H-OIGRIDH.

A Chlanna,

Feumaidh sibh mo leisgeul a ghabhail mur a bi mo litir ach car mu laimh aig an àm so. Rinneadh Ceannard Phortsonachan dhìom anns a' Bhuidhinn a tha toirt an aire nach faigh na Gearmailtich forcadh coise 'nar dùthaich, agus tha mi ro-thrang feadh an latha agus air uairean a' faire aig oidhche.

Tha paipèaran a' cheasnachaidh air an sgrùdadh a nis, agus is dòcha gum bi na bràistean ùra air broilleach na cloinne a choisinn iad mu'm bi mo litir an clodh. Cha robh dàil anns a' ghnòthuch sin am bliadhna. Dh'fheuch 15 Feachdan an deuchainn, agus chuir iad 81 paipèar airson Sàr-Ghaidheal 'gam ionnsaigh, agus 96 airson Làn-Ghaidheal. As an àireimh sin choisinn na Feachdan—

Feachd.	Sàr-Ghaidheal.	Làn-Ghaidheal.
Cladach-Chirceobost ..		1
Càirinnis	2	
Port-nan-long	3	4
Staoinbrig	0	3
Tairbeart na Hearadh	15	3
Dalabrog	7	4
Peabail (Uibhist) ..	8	6
Cornaig-mór	17	5
Bagh a Tuath	0	3
Tobarmhoire	0	4
Boghmór	10	3
Port Ilean	1	1
Eolagarraidh	2	1
	—	—
	65	38

Chan e mhàin gu bheil paipearan Chornaig-mhór sonraichte math, ach fhuair Niall Brownlie prìomh àite mar Shàr-Ghaidheal le 97 comharra 's a' cheud. Cha mhór nach robh e coimhlionta. Ann am Pabail, fhuair 7 as a h-ochd Sàr-Ghaidheil thar 90 as a' cheud: anns an Tairbeart, trì. Is iad paipearan an Tairbeart, 'gan gabhail thar a chèile, am pasgan a b'fhearr a bha rianh na mo làmhnan. B'e an toileachas-intinn a bhi 'gan leughadh. B'i Mairi Anna Nic Dhomhnaill, an Cìrcibost, a fhuair prìomh àite nan Làn-Ghaidheil le 94½. Gu fìor, b'i so an oidhirp a b'fhearr 'san deuchainn, chionn chan 'eil teagmhas nach robh paipear car cruaidh aig na Làn-Ghaidheil.

Tha punc no dhà ri tarruing air mun deuchainn so. Chaill iomadh Ball comharra le bhi mi-leughadh na Beurla. Thug balach "amadan" air "foal"—nach b'e fhéin an t-amadan? A rithist, chan 'eil feum ann a bhi cur sìos Beurla anns nach 'eil seagh no ciall. Eisimpleir—"Na-bi tarruing as a' ghamaibhinn"—"do not be pulling out of the stirk." "Thug Iain na buinn as,"—"John took the roots out of it." B'eibhinn eadar-theangachadh mórain air "fuaim nam feadan uisge"—"water-wagtail, water-hen, plover, etc. Is e am facal ceart, "runnels." B'iad na mearachdan bu chumanta, cearr-litreachadh air "faicinn": "about her banks" airson "Mu a bhruachan": "melody" for "coisridh cheolmhor" an àite "singers" or "warblers": "anns an litir" airson "in her letter" an àite "na litir." Sgrìobhlèth-cheud "orra" an àite "oirre" airson "on her"—an e cleachdadh nan eileanan a tha'n so? Is e a thug barr air càch, an gille beag a dh'eadar-theangaich "Ghabh Domhnall Cam òran." "Squint Donald smashed me"! Flor dhroch òran, saoilidh mise.

Ach le gabhail nam paipearan thar a chèile, bha iad sonraichte math agus gealltanach,

agus choisinn iomadh Ball lan-chomharra 's a' Bheurla gu Gàidhlig. Nis, feuchaibh a rithist, sibh-se nach d'fhuair buaidh, agus gun gabh tuilleadh Fheachd ris an denchainn so an ath-bhliadhna.

CARBAD-EIRIDINN COMUNN NA H-OIGRIDH.

Is math a bha fhios againn gur e eallach trom a leag sinn air Comunn na h-Oigridh 'nuair a dh' iarr sinn orra airgiod a thogail airson a' Charbaid-eiridinn so. Ach nach fhiach i e? Is mór agus is trom an cogadh 'sam bheil sinn, agus a réir sin is eudair ar n-iomairt a bhi. Ma ni a h-uile Feachd a dèichioll, bithidh buaidh againn fhathast. Chi mi gum bitear ag cur comhairle bige air bonn an iomadh Feachd 'san taobh Tuath a chum aghaidh thoirt air an obair. Cha b'urrainn dnuibh na b'fhearr a dheanamh.

Tha mi duilich nach 'eil e aig an àm so an comas Clann an Fhraoich ach aon leth-bhreac de'n mhiosachan so a chur a dh'ionnsuigh gach Feachd, an àite [tri mar] a, b'abhaist. Tuilleadh gamhlais air Hitler!

SEORAS GALLDA.

CARAID NAN GAIDHEAL.

Leis an Ollamh COLLA DOMHNULLACH, D.D.

I.

Tha "Caraid nan Gaidheal" 'na ainm clùiteach do neach sam bith a ghiùlan. Is ann mar so a dh'ainmnich Tormaid MacLeod Deorsa Baird, ard-uachdaran oil-thigh Dhuneidinn agus ministear na h-eaglais àird 's a' bhaile sin, agus ged nach 'eil e iomchuidh gun di-chuimhnichmid seirbhis Bhaird do'n Ghaidhealtachd, tha mi am beachd nach deachaidh ar-luchd dùthcha am mearachd nuair a bhuilich iad an t-ainm urramach air Tormaid MacLeod. Air obair mar mhinistear chan 'eil feum a bhi labhairt, ged a bha i sonraichte na linn. Is e mo mhian a bhi g'ar treòrachadh 'san earann sin da bheatha a bha air a caitheadh ann an seirbhis a luchd-dùthcha—an canain, an cleachdaidhean, an leas aimsireil agus an leas spioradail. Tha toilagam a leigeil ris, gur math a choisinn e agus gur geal a thoill e a bhi air a chumail air chuimhne mar Charaid nan Gaidheal. Tha sinn a creidsinn gun robh am Freasdal ag gairm fàidhean agus teachdairean ann an lànachd na h-aimsir a chur air aghaidh a dheagh obair féin anns gach linn, agus tha mi am beachd gu robh Tormaid MacLeod air uidheamachadh gu freasdalach airson na obair mhór agus iomraiteach a rinn e.

Bha deagh fhuil nan Gaidheal a ruith 'na chuislean agus 'na fheithean. 'Na shinsireachd bha cloinn Leòid agus Caimbeulaich, Moireastanich, cloinn 'ic Neill agus Camaronaich. Chaidh altrum ann an dachaidh chràbhach, ghràdhach, chaomh, far an robh eòlas agus gliocas 'ga chuairteachadh. Mar an drùchd air bàrr an fheoir bha obair nàduir 'na maise, 's na h-aileachd a' braonadh mun cuairt air. Bha Fionnairigh 's loch Alainn aoinne mór Ardthornis agus Rathuagh a drùidheadh air cridhe agus air inntinn òige ann an cainnt neo-fhacach, bhrìghmhor. Bha Muile nam mór-bheann le bheanntan glòrmhor a pògadh nan neul agus an caol mara nasal a thug bàrr air gach caol, an caol sin a rinn Iain, a bhrathair, ainmeil ann am bàrdachd mhaireannach, fo chomhair a shùil gach maduinn agus feasgar de laithean òige. Bha an sluagh lomhorr, mun deachaidh an tuath a sgoileadh agus fearainn bheaga a thilgeadh còmhla a dheanadh fearainn mhóra a bha farsuinn agus fàs. Bha Gaidhlig, gun truailleadh le malairt no siubhal o'n Ghalldachd, air a labhairt le iochdairin agus le uachdarain. Bha cairdeas agus caomhalachd a measg an t-sluaigh. Cha robh roinn 'san eaglais. Bha sluagh na sgìreachd, bochd agus beartach, oileanaich agus aineolaich ag aoradh do Dhia anns an aon eaglais fo na h-aon chabhair agus lànain. Bha gach doras anns an sgìreachd fosgailte do'n mhinistear agus do chlainn, agus bha so gu sonraichte fìor mun deachaidh sracadh ann am brat an teampuill agus mun d' thainig cleachdaidhean Gallda nan Sasunnach do'n tìr.

Mar so bha gach nì ag co-obireachadh a thoirt eòlas do Thormaid MacLeòid air càinain agus cleachdaidhean nan Gaidheal, agus a' dùsgadh gràdh maireannach 'na chridhe do dhùthaich agus do a mhuinntir. Agus mur nach bu lèor so uile, bha éirigh agus ceannairc na Fraing, cumhachd Napoleon a bha bagairt sgrios a thoirt, chan e mhàin, air an Roinn Eòrpa, ach air eileanan Bhreatainn mar an ceudna, a' dùsgadh agus a brosnachadh gach neach a bha geur-intinneach gu math a dhùthcha a chur air aghaidh aon chuid le chlaidheamh no le pheann. Bha an sluagh uile anns a chunnart cheudna, agus thug so orra a bhì dì-chumhneachadh an naimhdeas a dh' éirich anns an rìoghachd ann an lorg oidhirp a Phrionnsa gu rìgh-chathair a shinnsearan a ghlacadh. Thug Napoleon air an t-sluagh a thoirt fa-near gum bu làidire na bannan-ceangal a bha orra ri chèile na balla-dealachaidh a bha 'gan sgaradh. Thug treunadas nan saighdeanan Gaidhealach anns an Spàinn agus anns an Roinn Eòrpa, an

Galldachd na h-Alba agus an' Sasunn, tlachd agus uail a ghabhail anns an Ghaidhealtachd agus gach nì a bhuineadh dhi. Mar so bha fonn air a dheasachadh nuair thòisich Tormaid MacLeòid agus laoidh eile air sìol math a chur. Bha Goill agus Sasunnaich a bha fada ann an dàimh naimhdeil ris na Gaidheil deas gu làmh chuideachaidh a shineadh a mach a dheanamh cobhair air na Gaidheil 'nan aineolas agus nan teanntachd. Cha robh nì a dhìth ach neach a labhradh as an leth agus a thagrachd an cùis le eòlas agus deothas anns an rìoghachd. B'e Tormaid MacLeòid an t-inneal urramach a dh' uidheamaich am Freasdal airson na h-obair a chuir gu làimh.

Bha e mean-eòlach air suidheachadh an t-sluaigh anns a' Ghaidhealtachd. Dh'òl e aig mathair-uisge an eòlais. Shiubhal e monadh agus srath ann an cuideachd bhuachailllean agus bhrocairean. Dh' iasgaich e air muir 's air abhainn, agus sheol e bàtaichean Chaol Muile le Ruairidh agus an cuan Latharnach. Le Ruairidh beag, seirbhiseach athar, chuir e seachad iomadh latha agus oidhche thainneach. Mar so b' aithne dha faireachdainn agus smuaintean a luchd dùthcha, an fala-dhà agus na sean-fhacail a thug e dhoibh le deagh riadh an deidh mòran bhliadhnachan anns an Teachdaire Ghaidhealach agus Leabhar nan Choc.

Chaidh e do Eaglais Cheann-loch 'na thrì bliadhna fichead agus b' fheudar dha còirichean na Gaidhlig a sheasamh ann an aghaidh a bhràthairean 'san chléir mara cheud dhleasdanas. Chunnaic e tràth gu robh dà nì gu sonraichte a dhìth na Gaidhealtachd — sgoltean, a dh' ionnsachadh Beurla do'n t-sluagh, agus Biobuill a leughadh iad. Thog e a ghuth ann an Ard-sheanadh na h-eaglais bliadhna an deidh bliadhna as leth a luchd-dùthcha, ach bha e mar ghuth anns an fàsach gus an d' éirich eòlas anns an eaglais a roinn an Ard sheanadh 'na dà bhuidheann.

Dhùilt e aon taobh no taobh eile a ghabhail gus an gealladh iad dha cuideachadh airson na Gaidhealtachd. Fhuair e cead labhairt agus ghluais e an eaglais gu éisdeachd a thoirt da iartras. Bha e féin a' creidsinn le uile chridhe anns an nì a bha e tagair, agus ann an òraid eireachdail a bha sonraichte ann an cruinneachadh anns an robh luchd-labhairt comasach lomhorr, dh' aom e an eaglais 'ga ionnsaigh. Labhair e air a mhodh so :— “Beagan bhliadhnachan roimhe so cha robh sgoil ach beag anns an Ghaidhealtachd, agus anns a bheagan sgoltean a bh' ann, 'se Beurla a mhàin a bha air a theagasg. B'e thainig as a sin nach robh ach àireamh bheag a bha comasach an fheum sam bith a dheanamh de'n

teagasc a bha iad a' faotainn. Cha robh Biobuill idir ann. Tha mi am barail an deidh cogadh àm a' phrionnsa gun d' rinn luchd-riaghladh Bhreatainn an dichioll chum sean chànanan nàdurra na dùthaich fhògarraidh. Ged a bha eadar trì agus ceithir cheud mìle sluaigh ann an Gaidhealtachd agus Eileanan na h-Alba nach tuigeadh teagasg ann an cànan sam bith ach Gaidhlig, chan 'eil ach dà bhliadhna air fhichead chionn a ghabhadh Biobuill fhaotainn anns a' Ghaidhlig. Nach comharraichte an teadar-dhealachadh a tha eadar ris na Gaidheal agus luchd-àiteachadh dùthaich nan Cuimreach a tha labhairt cànan ann an dlùth-dhàimh ris a' Ghaidhlig. Tha am Biobuill aca 'nan cànan féin agus mìltean d'am bochdan air an teagasg gu leughadh aig coisgais na rìoghachd, agus sin corr agus dà cheud bliadhna mun faca na Gaidheil aon duilleag de'n Tiomnadh Nuadh 'nan cànan féin. Agus an deidh do'n Bhìobuill a bhi air eadar-theangachadh agus air a chlo dh-bhualadh airson nan Gaidheal; bhà e, agus tha e fathast, do mhóran na thobar glaiste. Cha b'urrainn do'n t-sluagh, agus chan urrainn daibh, aon fhacal dheth a leughadh. Ann an àiteanan iomalach air an gearradh o sholas agus fhoghlum an t-soaghaile le beanntan àrda agus gàirich cuain, gun sgoiltean, gun Bhìobuill, gun aon chleachdadh aoraidh a' comharrachadh na sàbaid o làile de'n t-seachdain—cìod anns an t-suidheachadh bhòchd so a dh' fhaodas fughar a bhi againn? Chan 'eil mi a di-chuimheachadh obair luachmhor a' chomuinn airson craobh sgaoileadh eòlas a Chreidimh Chrìosdaidh, no Comunn na Sgoiltean Gaidhlig. Tha ceud bliadhna chionn a ghabh comunn craobh sgaoileadh a Chreidimh Chrìosdaidh math na Gaidhealtachd os làimh, agus le foilhidinn neo-sgìtheil dh' oibrich iad. Ged nach d' rinn iad nì ach am Biobuill eadar-theangachadh agus a chlo dh-bhualadh anns a' Ghaidhlig, thoileadh iad a bhi air an cumail air chuimhne mar chomunn cho eifeachdach agus a dh' oibrich as leth a chinne daonna. Bithidh iongantais oirbh a chluinntinn an deidh na rinn iad, na tha fathast ri dheanamh. Ach ged a rinn iad feum neo-chrìochnach, tha mòr-roinn de'n Ghaidhealtachd agus a de na h-Eileanan ann an tìugh dhòrachdas spioradail, agus na cailleamaid sealladh air an fhìrinn dhruidhteach so, gu bheil mìltean de Ghaidheil, gu chùram na h-eaglais, a' fàgail an dùthaich airson machraichean farsainn fàs America, no —smuaintean as uamhasaiche uile gu léir—a; siubhal d'on t-siorruidheachd aig nach robh riamh an leabhar naomh. Dhaibh so tha mi mi ag ràdh a rithist gu bheil an leabhar beannaichte na thobar glaiste.

Agus ma tha sibh ag aontachadh leam gu bheil feum mòr air sgoiltean, tha mi an dòchas gun aontaich sibh leam anns a phuing so, gur e an cànan a tha daoine cleachdadh a bhi labhairt, an cànan as luaithe a' dh'ionnsaicheas iad a leughadh. Tha mi fo thuilleadh cùram an nì so a sparradh air aire mo luchd-èiseachd a chionn agus gu bheil egal orm gu bheil cuid, a tha deònach air math na Gaidhealtachd a chur an aghaidh, anns a bheachd mhearachdach gu bheil a Ghaidhlig a tighinn eadar an sluagh agus foghlum na Beurla. Creid mise, fhir-na-cathrach, chan urrainn neach beachd as mearachdaiche na so a ghlacadh. Tha mi a labhairt mo bhàrail gu saor, barail a tha air a stéidheachadh air an nì a chumnaic mi féin, ged nach robh nì a b' àirde 'nar n-amharc na bhi foghlum na Beurla cha b' urrainn dhuibh dòigh eile a b' eifeachdaiche a gnàthachadh anns a Ghaidhealtachd, a theagasg na Beurla, na teagasg troimh na sgoiltean Gaidhlig. Cho fada agus is e a' Ghaidhlig cànan na dùthaich chan urrainn dà bheachd a bhi measg daoine reusonta nach anns a' Ghaidhlig a bu chòir an sluagh a bhi air an teagasg — an aon chànan a thuigear iad. Chaidh àrd-luchd-riaghlaidh na dùthaich fad am mearachd nuair nach d' rinn iad eòlas air a' Ghaidhlig 'na "sine qua non" airson maighstirean sgoile na Gaidhealtachd.

Sin, fhir-na-cathrach, mo bheachd air a' chùis so, a tha mi toirt mur coinneamh ann an ainn na cléir a dh'earb rium an gnothuch. Chan 'eil e iomchuidh, athraichean agus a bhràithream, gun abair mi tuilleadh as leth aobhar cho àrd-thoilltinneach, na's mò chan 'eil e iomchuidh gun caith mi tuilleadh cainnt a dhearbhadh cho soilleir agus a tha na Gaidheil a toilltinn chan e a mhàin ar gearmath ach ar taingeachd. Bha na Gaidheal anns gach linn fo àrd chliù mura robh iad beusach, agus tha mi gu neo-sgàthach ag ràdh nach 'eil air aghaidh an t-soaghaile sluagh eile aig am bheil tuilleadh meas air sìth, urram agus dìlseachd do'n Rìgh agus do'n dùthaich, agus tha mi ann an dànadas ag ràdh a thuilleadh gun sluagh iad a tha gu nàdurra cràbhach, sluagh a ghabhas gu deònach ri creidimh slàinteil, agus a choisicheas gu dìreach ann an slighean glan na fireantachd. Gabhaibh mo lethsgèul ann a bhi tagairt 'ur deagh-ghean as an leth air sgàth maise an gnè nàdurra. Air a bhonn sin tha mi tighinn m'ur coinneamh ag iarraidh oirbh gu dùrachdach solus as soilleire a thoirt dhaibh na solus nàdurra, solus a cho-òibricheas maille ris gach deagh fhàireachdainn a tha ceangailte ri clann nan daoine—nì anns am bheil na Gaidheil gu sonraichte comharraichte. Rachaibh a mach do shlighe nan Cìneach agus do bhailtean nan Samaritanach, agus anns an

obair sin abraidh sinn ribh gun soirbheachd
Dia leibh, agus cuideachaidh sinn sibh, ach
tha sinn le dùrachd a tarruing ar n-aire gu
caoirich sheachatanach ar n-Israel féin. Cha
do dhuilt na Gaidheil ar tairge, agus carson
a tha sibh a tionndadh ris na frith-rathadan?
Chan ann le gamhlas a thionndaidh iad air ar
seirbhisach. O na faiceadh sibh cho dian
agus a tha móran do dhaoine bochda a feuchainn
ri focal na beatha a leughadh! O na faiceadh
sibh spiorad an taingealachd a' lasadh gu tric
gu moladh soluis! O nam b'urrainn dhomh,
ann an briathran, an sean Ghaidheal liath a
thoirt f'ur comhair na sheasamh 'sa' sgoil le
ogha maoth—an sean saighdear a choisinn
saor-dhuais, a' dol roimh abhuinn chas ri
aodainn glinne, agus leis an aon lùmh chaidh
fhagail aige ann an aobhar a dhùthcha a'
cumail leabhar Dhé os cionn na tuile agus e
air a shlighe do'n sgoil gu h-airiseal mar an
balachan beag agus gu dùrachdach mar neach
fo chùram anama—tha mi cumnteach nach
seasadh aon chuid 'ur cridheachan no 'ur
cinn an aghaidh an nì a tha mi le m' uile chridhe
ag iarraidh." Ged a bha cridheachan na clér
cho cruaidh ris na clachan muilinn, leagh iad
ann an éisdeachd na h-òraid fhileanta aig
MacLeoid. Chaidh an latha leis agus ann
an beagan ùine thog an eaglais bratach na
foghlum agus shiubhail a teachdairean a
Ghaidhealtachd a' leagail sìos gach dùn agus
daingneach a bha toirt fasgadh agus dìon do
dhòrachdas agus aineolas. Bha an t-àm aig
an eaglais a bhi gluasad. Bha deich agus
ceithir fichead mìle, eadar sia agus fichead
bliadhna, anns a Ghaidhealtachd nach leughadh
aon chuid ann an Beurla no ann an Gaidhlig.
Ann an ceithir cheud agus fichead sgìreachd
chruinneachadh faisg air cuig mìle punnd
Sasunnach—£4863 6/8. Thainig mìle punnd
Sasunnach o chairdean eile do'n Ghaidhlig,
agus thoisich Comunn nan Sgoiltean air an
deagh uidheamachadh le cumhachd a sporain.
Ann an beagan ùine bha dhà agus da fhichead
sgoil ùr air am foghladh. Cho-obrich
uachdarain an fhearainn gu dìleas leis a chléir.
Thog iad na tighean-sgoil agus chuir iad air
leth crioman fearainn airson gach maighstir-
sgoil. Cha robh àrd chuir riaghaidh na dùthcha
fialaidh, ach chuir i aon do bhàtaichean na cìs
leis a chléir feadh na Gaidhealtachd agus nan
Eileanan. Thug Tormaid MacLeoid agus a
chompanaich sgrìob do Chòmhal, do Ile,
Diùra, an t-Oban, Latharna agus an
Apainn. Ghabh iad rompa do Cholla agus do
Thiridhe, do Chanaidh agus do Ruma, do'n
eilean Sgiathanach, do dh' Uibhist a tuath
agus a deas, agus do Bharraidh, Fhuair iad

aoidheachd o gach ministear agus sagairt, agus
shoirbhich leò cho mòr agus ann an beagan
bhliadhnan shuidhich iad dà cheud agus
tri sgoil dheug ar fhichead, a' toirt teagasg do
dhà mhìle ar fhichead sgoilear, maille ri còrr
agus coig fichead sgoil fhuaghail. Rinn na
Gaidheal deagh bhuil do'n chothrom anamoch a
thainig 'gan ionnsaigh. Chum Tormaid
MacLeoid a shùil orra mar bhanaltrum air
leanabh. Chaidh e do Lunnainn a thagar
cuideachadh Shasunn anns an obair chluiteach
a bha e deanadh, agus ann an òraid a liubhar
e labhar e air a mhodh so.

"Tha na sgoiltean an deidh buaidh
éifeachdach a thoirt a mach anns a'
Ghaidhealtachd. Anns na coig bliadhna a
chaidh seachad d'fhag còrr agus seachd ceud an
dachaidh anns an robh iad as eugmhais sgoil
air an cumhannachadh agus ghabh iad an àite
anns an t-saoghal gu luath, a dearbhadh ciod
an gné dhaoine a tha anns a' Ghaidhealtachd
ma bheir sibh cothom dhaibh. Chuir na sgoiltean
againn a mach luchd tomhais fearainn uach-
darain, luchd-deasachadh inneal, sgiobair
agus clérigh ann an tighean ionmhais agus
malairt, agus tha naoi fichead a chaidh a
theagasg anns na sgoiltean a nis na maighstean
sgoile feadh na dùthcha.

(Ri leantainn.)

MNATHAN AIG AN TIGH AN AM A' CHOGAIDH.

Tha na briathran a leanas a chraobh-sgaoil Iarla
Athlone air an fhritheud air an gabhail a steach
anns a' "Ghairm gu ar Luchd-dùthcha" a' chuir-
eadh a mach le coig ceud gu leth de ar cinn-ùil:—
"Tha feum mòr againn air iùl fir agus mnathan
a tha air an treòrachadh le Nì Math agus a tha
a' daingneachadh am beathannan air dhùl Chrìosdail
an onàir, neo-fhèinealach agus an creideamh.
Ni fir agus mnathan aig a bheil na beusan sin, chao
e mhaìn riaghailt na dùthcha daingean, ach
dealbhadh agus sgoilidh iad an spiorad sin a ni
cinn-teach sìth a bhios ceart agus maireannach."

Tha sinn ag creidsinn gu bheil deasnas sònraichte
an earbsa ri mnathan Bhreatainn ann a bhi ag
càradh spiorad an Ath-armachaidh Mhodhannail ri
gnàths làitheil na dùthcha. Mar cheud oidhirp thig
e dhuinn an feum as fearr a dheanamh de airgid
agus de ghloireasan. Tha fios againn gu bheil deich
is trì fichead as a' cheud de mhalairt-bhùh na
rioghachd air a dheanamh le mnathan agus faodaidh
sinn tòiseachadh le bhi ag gabhail an uallach a
tha a' laighe air ar taobh-ne de'n bhòrd-bhùtha.

Tha sinn mar sin a' sònrachadh:—

1. Rùn nan riaghailtean, cho math ri an litir,
a ghiùlan a mach a thaobh ceannach.
2. Beachdachadh air feum muinntir eile agus
bacadh a chur air càrnadh fèinèil.
3. Iarraidh fhaolaidh a dheanamh mu àrdachadh
phrisean, an àite bhi amharusach mu bhuannachd
ana-measarra agus a bhi a' bruidhinn mu dhèidhinn.
4. Co-obrachadh le ar luchd-ceird le bhi a'
pàidheadh ar fiachan air bheag dàlach.

5. Aithne bhi againn air duilgheadasan a dh' éirias a thaobh luchd-oibre bhi gann; foighidinn a cheachdadh agus taghadh sgiobalta a dheanamh.

6. Uaill a ghabhail an caomhnadh; ag cuimhn-eachadh a ghnath gu bheil mórán de nìthan tha feumail gach là air an giùlan thar chuan ag cur beathanan dhaoine an cumart. Gun nì a chur am mugha no a chur gu feum neo-fhaicillean.

Annas an spiorad so is urrainn duinn an t-eagal, an t-sannt agus an fhéinealachd is bun aobhar do chogadh a cheamsachadh. Chan urrainnear a leithid sin de spiorad a chuibhreachadh. Tha e 'na fheum cho beathail ri ar n-aran làitheil, ma tha sinn ri saoghal a thogail suas far am faod sinn féin agus ar cloinn a bhi subhach ann an saorsa agus lànachd beatha.

[Bha duilleag le na briathran so air a craobh-sgaioiladh feadh na Gaidhealtachd le Comunn an Ath-armachaidh Mhòdhannail. Tha an *Gaidheal* 'gun aithris a ris chum gun ruig iad air tuilleadh de na Gaidheil.—F.D.]

OBITUARY.

Mr. John MacDonald, Lismore.

Mr. John MacDonald, Lismore, who was such a well-known personality at Mods and Highland Gatherings, passed to his rest in a Glasgow Infirmary on 29th May. The call was so sudden that few outside his family circle knew of his illness.

For many years he competed at National Mods, and was one of our best exponents of Puirt-a-Beul. He gained several prizes for this type of singing, and also for the singing of unpublished songs. He very graciously granted permission to the Mod and Music Committee to have his best known song, "Muile nam Fuar-bheann Mor," harmonised for Choral competition at the National Mod, and under ordinary circumstances this beautiful song would have been heard at Perth next October. One of his latest songs, "Oran do Bhalachan," was published in the May number of *An Gaidheil*.

He was profoundly interested in Gaelic lore and poetry, and he had the rare faculty of composing melodies to his own words. His passing is a distinct loss to Gaelic Poetry and Music. The sympathy of a wide circle of friends and admirers of his songs goes out to his widow and family.

Dr. A. C. Morrison.

The death of Dr. A. C. Morrison, Edinburgh, and late of Larkhall, removes from our midst an outstanding Highlander and poet of great merit. He had been a life member of An Comunn for thirty years, and frequently adjudicated Mod literary papers. He also contributed original poetry and translations to our magazine. His last contribution was "Ingthurag an Aonaich," in 1932. Perhaps his most notable composition was "Duanag do'n Ghaioith," which appears in full in the MacDonald Collection of Gaelic Poetry. The late John MacCallum, Tighnambarr, was awarded first prize at the 1914 Mod for a melody for this very fine poem, and it was published in *An Deo Greine* in that same year.

Dr. Morrison was an accomplished piper, and frequently acted as judge at Highland Gatherings. He was an entertaining conversationalist, and possessed in full measure the charm and courtesy associated with the true Gael.

He was born at Sollas, North Uist, where he was brought up. He was 80 years of age.

We extend to his sisters the sincere sympathy of our members.

SGRUDADH LEABHAIR.

CASCHEUM NAM BARD.

So leabhar bardachd airson na sgoilean, agus leabhar bardachd as fhiach iomradh a deanamh air. Tha na h-òrain air an taghadh agus an leabhar air a bheartachadh le Lachlainn MacFhionnghain a tha 'na mhaighstir-sgoile Gaidhlig an Arda Sgoil a' Ghearasdain. Ach faodaidh sinn a ràdh 'san dol a mach gu bheil an leabhar ciatach so a cheart cho freagarrach airson gin sam bith againn agus a tha e airson cloinn na sgoile—gu dearbh 'se e bhi cho freagarrach airson na sgoilearan a tha 'ga fhàgail cho taitneach agus cho freagarrach airson a' mhór shluaigh gu cumanta.

Tha an leabhar 'na thrì earrannan, ag cumail ceum air cheum ri aithne is eòlas neach air a' Gaidhlig le simplitheachd no duilheadh na bardachd. Agus faodaidh tu ràdh gu bheil roinn mhaith de raghadh is taghadh bardachd shimplidh shoilleir 'sa leabhar. Tha e 'na sguab bhàrdachd Gaidhlig cho làn gràin, agus cho abuich is blasda, 'sa laimhsich sinn a riamh.

Tha seachd deug agus ceithir fichead òran ann gu léir—trì deug ar fhichead 'sa' chud earrainn, agus aon deug ar fhichead 'san darna h-earrainn, agus trì deug ar fhichead 'san treas earrainn. Agus tha iomradh air beatha is saothair nan ùghdar aig crìoch gach earrainn, ann an deagh Gaidhlig—gu dearbh b' fhiach an leabhar na tha e ag cosg airson so fhéin—agus tha faclair a' mìneachadh mórán fhacal an dèireadh an leabhair.

Tha an taghadh a rinn MacFhionnghain air ar bardachd ag cordadh riann cho maith ri gin a chunna sinn, agus tha beartachadh an leabhair gu ìre bhig a reir ar méin-ne. Tha e cho beag de mhearachdan clòdh-bhualaidh 'sa b' urrainn leabhar a bhith a thig a mach an Gaidhlig; agus chun 'eil gin idir ann a chuireas duine tuathal.

Mhothaich sinn gu bheil, "Och nan och, tha mi fo mhuhad," no "Smuaintean an Eilthirich," mar a shloinn esan an t-òran tiamhaidh so, sios aige gun urra. Is e Màiri Mhurchaidh Tharmoid—Màiri Nic Iomhair—à Bhaltois an Uig Leodhais a rinn an t-òran so, agus mar sin cha ruig e leas a bhi gun urra. Tha cuimhne agam cuideachd ann an òran na "h-Iomradain" le Aonghus Og MacEacharna gur ann mar so a sheinn Aonghus:

Tha caochladh air anail nan sian,

Tha saobhadh 's gach uill mun cuairt,

Is deirge na naidne crì fiamh

Air coireachan cian nan cruach.

Is e *ciar* 'a tha air a chur sìos an so. Chanadh duine nach 'eil 'na bhàrd idir "coireachan ciar" ach is e bard, agus fìor bhàrd mar Aonghus Og, a theireadh "coireachan cian." Ach tha an leabhar cho coimhionta anns gach dòigh agus nach 'eil rud beag no dhà mar so a' deanamh cron sam bith air; faodar an cur ceart san ath clòdh-bhualadh.

Tha an leabhar ann an cruth agus an còmhachd eireachdail, air a chur a mach as Oifis a' *Chronicle* an Inbhir-nis, air leth-chrun. Gu dearbh is geal as fhiach e sin agus mórán a bharrachd. Tha sinn an dòchas gun togar e anns na sgoilean feadh na Gaidhealtachd, agus gun cluinnear farum "Cascheum nam Bard" aig doras iomadh Gaidheil tuath is deas.

C. McL.

EADARAINN FHIIN.

Sir,—The following observations of the great Duke of Argyll is of intense interest at the present hour for educationalists, and should be an inspiring stimulus to all Highlanders. It appears in a letter to *The Celtic Magazine* in 1876:—

"There can be no doubt whatever that the joint use and teaching of two languages has in itself a highly educative influence. The habit of translating from one language to the other tends to bring out the intelligence of the child, and to increase his powers, both of thought and expression."

By way of parenthesis, I wonder if any of your readers experienced the poetical giant stride in "Oran gaol do chàraid òig," by Robb Donn? What genius! Read it if you can. There you will drink the magic of a "rùnach" of nature, beating time, time, time!—Yours, etc.,

ANGUS ROBERTSON.

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This is a valuable gift which will be deeply appreciated, and for which grateful thanks are due to Lord James.

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Leabhar XXXV.]

An Lùnasdal, 1940.

[Earrann 11

SPIORADALACHD NAN GAIDHEAL.

Chan 'eil duine riamh a bha ann an coinneamh ùrnuigh Ghaidhlig agus a chuala agus a chunnaic fear an deidh fir de dhaoine diadhaidh a' dol an ceann ùrnuigh fhollais-each nach fhaic agus nach cuala ni a chuir mór iongantas air ma bha e comasach air nithean spioradail a thuigsinn. Bha ann an so daoine cumanta, mar bu trice air bheagan foghlum litireal—iasgairan agus croitearan, tuathanaich agus luchd-ceaird — daoine cumanta aig nach robh mór eòlas air leabhraichean eile ach am Bìobull a mhàin, agus labhradh iad air nithean domhain agus diomhair an spioraid le aithne agus féin-fhiosrachadh, agus ann an cainnt a bha uasal is coimhlionta a bha 'na chùis ionghnaidh. Tha iad an diugh anns gach cearnaidh de an t-saoghal, agus a chaidh a thogail air a' Ghaidhealtachd, aig a bheil cuimhne mhaith fhathast air seann daoine, agus air daoine nach robh glé shean cuid-eachd, a bha sonraichte ann an aithne is an eòlas air nithibh spioradail, agus a bha nochdadh 'sa' choinneamh ùrnuigh cho mór agus a bha iad air an eòlas ann a bhi labhairt an ceann na h-ùrnuigh gu follais-each. Bha an dearbh ni a cheart cho soilleir 'nan co-labhairt nuair a bhruidhneadh iad air nithean domhain agus diomhair an spioraid.

Agus bha so gu maith cumanta—daoine de gach scòrsa, agus anns gach inbh is suidheachadh a bha 'nam measg mar Ghaidheil. Chan e mhàin gu robh iad 'nan daoine crìbbach agus 'nan daoine maith—bha iad sin, mar a gheibhear anns gach gné is cinneach—ach bha comas sonraicht spioradail aca ann a bhi dol a steach do

fhlor làthaireachd Dhé agus a dh' ionnsaigh nithean spioradail a rioghachd. Bha e soilleir gu robh iad ag gluasad air an eòlas ann an sin.

Agus cha robh na mnathan ceum air dheireadh anns a' chomas agus a' bhuaidh a bha an so. Chite e 'nan còmhraidh agus 'nan co-labhairt air nithean a bhuineadh do leas sìorruidh an anama.

So, ma tha, comas agus buaidh a bha aig na Gaidheil an tomhais air leth gu spioradail; agus a tha fhathast anns gach cearn de'n Ghaidhealtachd far an do ghleidh iad an gné spioradail fhéin gun mhillleadh agus gun truailleadh. Bhà agus tha sluagh is cinnich eile ag aideachadh so gu soilleir mu ar deidhinn—gu dearbh is e iad-san a tha 'nan coigrich do na Gaidheil a tha deanamh iomradh air gu maith tric, agus do an robh an comas so 'na mhór ionghnadh. Chan e gu robh na Gaidheil 'nam beachd-san na bu mhothannail an cinnich eile—cha robh iomadaich uair cho modhannail agus cho cràbhach—ach gu robh iad an tomhais mhór na bu spioradaile.

* * *

Bha so a' toirt farsuingeachd inntinn agus mac-meanmna a bha neo-chrìochnaichte do na Gaidheil fhad 'sa bha iad gun truailleadh le beachdan cumhang fuadain o chinnich eile. Tha cuimhne agam nuair a bha mi a' toirt a mach an fhoghlum agus mi aig an tigh air làithean saora gun tainig seann duine coir agus diadhaidh air cheibhidh orm—Domhnall Neill 'ic Aoidh. Bha sinn a' bruidhinn a null 'sa nall agus esan a' faighneachd dhìom mu dheidhinn gnothaichean an fhoghlum. "A nis, a charaid," ars esan, "fiach nach dean iad d' inntinn cumhang le foghlum leabhraichean, agus

nach truaill iad do spioradalachd le am beachdan goidid fhein. A' chiad latha maith a thig theirig suas gu mullach Mhialaiseal"—a' bheinn a b' àirde a tha 'san àite—"agus amhaire a mach air a' Chuan-a-siar agus timcheall na tìre uile, leig le d' inntinn agus le do mhac-meanmna snàmh feadh uile chruthachadh Dhé, agus cumaidh sin d' inntinn ceart agus do spiorad fallain; agus saoraidh e thu bho chuingealachd foghlum litireal."

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So rud eile a bha comh-cheangailte ris an so. Bha a' chainnt a bhatar ag cleachdadh mar gum b' eadh 'na sgàthan a leigeil fhaicinn gu soilleir nithean spioradail. Bha an dà nì a' dol an glaic a chèile, Gaidhlig chòmharnad shiùbhlach agus an comas spioradail so; agus chan 'eil teagamh sam bith nach tug so a nuas troimh na linntean uaisleachd is farsuingeachd do ar cànan. Agus sin mar a bha a leithid a chomas agus a shaorsa cainnte aig na seann Ghaidheil ann an ùrnuigh agus ann an aoradh—agus an cùisean eile cuideachd.

Rinn an comas spioradail so, agus blàth a' chomais, ann an Gaidhlig bhlasad chothromach, na Gaidheil 'nan teachdairean an t-soisgeil cho eudmhor agus cho éifeachdach 'sa bha riamh air thalamh. Bha nithean an t-soisgeil agus buadhan an t-Slanuigh air cho soilleir agus cho dearbh-chinnteach dhaibh agus gu robh e furasda dhaibh an cur an cèill do mhuinntir eile; agus bha iad 'gan cur an cèill le cumhachd agus le dànachd agus iad cho soilleir dhaibh fhéin.

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Rinn, ma tha, an comas so a bha an coitcheannas am measg nan Gaidheal daoine spioradail da-riribh dhiubh. Cha robh cinneach eile, cho fada 'sa tha eachdraidh againn, ach na h-Iudhaich a mhàin, cho spioradail anns an t-seagh so ris na Gaidheil. Agus rinn an spioradalachd so bàird agus fàidhean agus luchd-cìùil dhiubh agus daoine ur-labhrach, dlreach mar a rinn e de na h-Iudhaich ri linn an t-Seann Tiomnaidh. Tha so ag cur soilleireachd air mòran de uaisleachd ar cànan ann am beul dhaoine air bheag fhoghlum litireil. Is e toradh fìor fhoghlum a' spioraid a tha ann am mòran de ar cainnt agus de ar ceol. Dh' fhag sin uaisleachd 'san smior aca.

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So rud eile a tha faicsinneach, agus iogantach cuideachd: gu bheil an comas so a' fàs fann mar a tha a' Ghaidhlig a' dol bàs

na a' fàs lug. Chan 'eil duine aig a bheil dad a bhreathnachadh spioradail nach fhaic an diugh gu' bheil an comas agus an tiodhlac spioradail so a bha aig na Gaidheil a' dol aog no a' fàs fann 'sna cèarna sin de'n Ghaidhealtachd far a bheil a' Ghaidhlig air a cur air chùil. Chan e nach 'eil iad cràbhach agus modhannail, is iad a thà, ach tha iad ag call a' chomais spioradail so. Agus rud eile chan 'eil an uaisleachd a chleachd a bhi an Gaidhlig nan athraichean ann am Beurla an gineil. Is fhada ghabh e bhuaith.

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Bha a rithis, spionnadh is cumhachd 'sa' spioradalachd so—gaisge a bha 'gan neartachadh chan ann a mhàin 'nan creideanach ann an gnothaichean tìmeil agus saoghalta. Rinn e deagh shaidhearan agus deagh sheoladairean de na Gaidheil cho maith ri iomadach nì feumail eile. Agus anns an t-suidheachadh 'sa bheil sinn mar Ghaidheil agus mar rìoghachd an diugh ag cogadh an aghaidh naimhdean brùideil agus aingidh, naimhdean mì-dhiadhaidh a tha an tòir air ar spioradalachd agus air ar saorsa a thoirt bhuainn agus an saltairt anns a' pholl, tha sinn ag cur feum air comas is cleachdaidhean ar n-athraichean a' chur an gnìomh. Ma nì sinn sin fo bhratach Ughdar a' spioraid cha toir na Gearmailtich no naimhdean eile buaidh oirn.

—♦—

FACAL 'SAN DOL SEACHAD.

Sàr Luchd-cogaidh.

'S ann tha an t-urram gu strì
Aig sàr shaidhearan Chriosd,
Cha ghabh aon diubh a chaoidh raitréut:
Nì iad seasamh gu dian,
Ann an aobhar an rìgh,
Gus an toir iad gu crìch an streup.

Cha dean cogadh no cràdh,
Cha dean gorta no plàigh,
Cha dean beatha no am bàs e féin,
Na fir chalm' ud gu bràth,
Chur bho leanachd an t-sàir,
Tha 'gan stiùireadh 'sa' bhlàr 's gach ceum.

Gura maiseach an dealbh,
Na fir chrudalach garbh,
Air an còmhach le armachd Dhé:
Fo thrìath cliùiteach an gràidh,
Thied iad sìos do an bhlàr,
'S iad gun eagal gun sgàth roimh bheud.

Bidh orr' clogaid na slàint,
A' toirt dìon dhaibh 'sa' bhlàr,
Bho chruaidh bhùillean luchd-àicheidh Dhé :
'S air am broilleach mun cuairt,
Chithear fireantachd bhuan
An tì naoimh a thug buaidh gu treun.

Ged is daoine iad tha calm'
Is a choisinn deagh ainm,
Chan 'eil aon diubh cur earbs' ann féin :
'S ann ri ceannard an àigh,
Tha an sùil anns a' bhlàr
Airson buaidh gach nàmhaid breun.

Ged a tha iad an dràs
A' dian chogadh gach là,
An cuid naimhdean tha làidir breun :
Bidh iad fhathast le'n rìgh
Mealtainn sonais is sìth,
'S iad gun chùram gun sgios gun chreuchd.

Tha na rainn so ro fhreagarrach dhuinn uile anns
an t-suidheachadh 'sam bheil sinn an dràsda. Thug
mì iad à laoidh a rinn Bard Thighearna Cholla, fear
a bha e fhéin greis 'san t-saighdearachd; agus fear
a bha 'na rogha bàird mar a tha fhios aca-san a tha
eòlach air "Clarsach na Coille." Bha e 'na dheagh
shaighdear a' cheartais 's na firinn cuideachd. Tha
an rann so sgriobhte air an lìc aige far a bheil e
air a thiodhlacadh an cladh Ghleanna Bàird an
Canada :—

Fhir 'sa' chladh-s' tha dol mun cuairt
Stad is eil ri guth bho'n uaigh-s' :—
Cum a' Ghaidhlig suas ri d' bheò,
'S a cuid bàrdachd 's àirde glòir;
Do gach nì tha math thoir gràdh
'S b' tigh-'un beò do Dhia gach là.

* * *

Latha Lunasdal.—B'e an latha so aon
de fhéiltean móra nan Gaidheal an tús an
eachdraidh. Bha i a' tighinn a steach leith-
each mu leitheach eadar féil na Bealltainn
agus féil na Samhna. Bha an fhéisd so an
toiseach air a cumail mar chuinnhneachan
air Lugh, dia an t-soluis aig na Gaidheil,
agus is ann bhuaite sin thainig a cheud
earrainn de'n fhacal Lùnasdal. Tha Cormac
ù a Cuilennain ag ràdh 'san "t-Sanas" aige
gu bheil *nàsad*, an dara mìr de'n fhacal,
ag ciallachadh aonach no cluiche. Tha
fhios gum biodh cluiche an cois na féisd
agus a' chruinneachaidh mhóir sluaigh a
bhiodh ann.

So mar a tha Cormac 'ga chur :—
"Lugnasad, eadhon *nàsad* Luga maic
Ethlend, eadhon aonach nofertha lais im
thaithe foghmair in gach bliadhain im
thoidecht lugnasad. Cluiche no aonach, is
dò is ainm *nàsad*."

Tha Rhys ag cumail a mach gur e banais
Lugh a tha Lùnasdal ag ciallachadh, agus
fad iomadh linn gu robh an fhéil suidhichte

mar am phòsaidhean is bhainnsean. Ach
chan 'eil teagamh nach robh an fhéil air
tùs 'na cruinneachadh a bha ag aslachadh
dia na gréine los gum biodh foghar maith
torach aca.

* * *

An Cogadh.—Tha gnothaichean a' chog-
aidh ag gluasad cho luath is cho aithghearr
agus nach 'eil dad a chinnt againn gum bi
cuisean nuair a leughar na briathran so nì
sam bith coltach ris mar a tha iad an
dràsda nuair a tha sinn 'gan sgrìobhadh.
Tha sinn a nise leinn fhéin mar rioghachd
agus mar choimh-fhlaitheachd a' seasamh
an aghaidh na Nàsach—Gearmailtich is
Eadailtich agus gach sluagh eile tha aca fo
smàig. Tha an Fhraing aca fo na casan,
ach chan e sin a chuid as miosa dheth ach
gun thruaill Hitler 'sa choin-chlamhach
Riaghaltas na Frainge air a leithid a dhòigh
agus gu bheil iad a nis ann an seagh 'nan
naimhdean dhuinne. Cha robh luchd-
riaghlaidh na Frainge air an aon ràmh agus
mar sin chan iongnadh idir ged rachadh
bàta na stàta aca a long-bhriseadh.
Thachair sin. Tha an Fhìrinn fhéin a' toirt
fianuis na bhios rioghachd roinnt 'na
h-aghaidh féin nach seas i. Bithidh an
Fhìrinn air a coimhlionadh. Tha bhuil sin
an duigh air na Frangaich bhochda.

Thruaill na Gearmailtich le am breugan
agus le an aingidheachd móran de shluagh
na Frainge, agus thug sin orra gun chaill
iad am misneachd agus gun bhris an cridhe;
agus cha robh e duilich dhaibh mar sin a
ruaig a chur air feachd na Frainge ri aghaidh
blàir. 'Se misneachd is treubhantais na
th'aig an tigh a tha 'na chul-taic do fheachd-
cogaidh ri aghaidh blàir.

Bu chòir so a bhì 'na rabhadh dhuinne
agus gun chluas aon uair a thabhairt de
chuid bhreug Hitler agus nan Gearmailt-
each, no do neach sam bith a theireadh gu
bheil esan agus iad-san an nì tha iad fhéin ag
ràdh—gu bheil iad cho cumhachdach agus
gun toir iad buaidh oirne agus air an
t-saoghal. Cha b'e Hitler a cheud fhear 'na
uabhar agus 'na aingidheachd a bha de'n
bheachd so, ach thuit iad uile fa-dheibh gu
maith iosal; agus bidh droch dheireadh
aige-san cuideachd; chan urrainn nach
bidh.

"Tuitidh tusa mar a' b'heistean
'Na t' ionad féin am buachair mart."

Tha Dia a thug buaidh air an Nàmhaid agus
air uile chumhachdan an dorchadais air a
Rìgh-chathair, agus tha e riaghladh gu ro
naomh agus gu ro ghlic agus gu ro chum-
achdach os cionn nan uile chreutairean,

maith is olc. Agus seach gur Dia ceart agus naomh e, Dia gràidh agus coibhneis, cuiridh e casg air aingidheachd Hitler 'sa luchd-leannmhuintir, agus brisidh e uabhar is neart cumhachdan an dorchadais a tha ma sgaoil 'san t-saoghal an dràsda. Tha sinn air taobh a cheartais agus na fireantachd agus mar sin air taobh Dhé 'sa' chòmhrag eagallach so, agus chan 'eil teagamh sam bith nach pronn Dia—agus tha sinn an dòchas troimhinne agus troimh na thàinig comhla ruinn gu còmhnaidh Dhé an aghaidh nan cumhachdach—Hitler agus na tha an co-bhuinn ris a' sgrios chorp is anama dhaoine, agus gach maith faicsinneach eile a bhuineas do rìoghachd Dhé air thalamh.

Tha sinn a nis air ar tulaich fhéin, agus le deagh mhisnich, agus ar muinghinn an Dia ar n-athraichean, cuiridh sinn an ruaig orra ri tìde. Ach feumaidh gach aon againn—beag is mòr agus sean is òg—spàirn chruaidh, agus ar n-uile dhìchioll, a dheanamh chum is gum bi sinn 'nar inneal feumail is fallain an làimh Dhé airson ar rìoghachd, chum buaidh a thoirt air na Gearmailtich agus air gach olc is aingidheachd a tha air fhòillseachadh leo-san agus leis na Nàsaich eile.

Cha robh na Gaidheil a riamh air dheireadh 'sna cùisean so agus tha fhios nach bidh iad sin an dràsda. Nochdamaid, mata, do'n chuid eile de'n t-saoghal gu bheil gach Gaidheal ge b'e àite no inbh sam bheil e, eadar luchd-feachd agus sinne tha aig an tigh, 'nar deagh shaighdearan do ar rìoghachd seach gu bheil sinn 'nar deagh shaighdearan Iosa Crìosd.

* * *

Tha an tea a nis, luibh nam beannachd an duirt na Hiortaich—agus gu dearbh b'e sin ise—air a roinn leis an riaghaltas; dà ùnns an ceann an urra 'san t-seachdain. Tha roinn a' mhic is athair a nis air a dheanamh air uil-fheumalachd an duine 'san rìoghachd againn, agus tha sin ceart. Mura bitheadh so mar so, bhiodh an duine bochd as aonais, no air bheag seilbh, iomadach rud feumail; ach tha an roinn a th'ann a' fàgail an aon chothrom aig a h-uile duine fa leth 'san rìoghachd. Fàgaidh so na h-uile riarachaid, cho fada 'sa tha sin comasach an àm cogaidh.

Tha na Gaidheil ro dhéidheil air tea, agus tha mi creidsinn nach 'eil ceàrn eile de'n dùthaich as motha thatar ag òl de thea an ceann an urra na air a' Gaidhealtachd. Is ann a bha na lighichean ag cumail a mach gu robh sinn ag òl tuilleadh mhór 'sa chòir

dith; agus rud bu mhiosa uile bha iad ag ràdh gu robh sinn 'ga gabhail uamhasach làidir, mòran na bu làidire na bu chòir dhuinn.

Ach a nis ma tha an dà ùnns a' dol a sheasamh fad na seachdanach feumar a deanamh fada na's laige, agus co aige 'eil fhios nach ann a bhios so na bheannachd dhuinn. Ma tha na dotairean ceart—agus co aige bu chòir fios a bhi ach aca-san—is ann a bhios gainne na tea, agus gun a bhi 'ga cur 'na ruadhan air an teine, na's fheàrr do na stamagan againn. Mar sin ge b' oil le Hitler chan 'eil cron nach 'eil maith 'na chois.

Agus rud eile, chan 'eil fhios nach ionnsaich sinn cofi òl. Tha an cofi, ma tha e air a dheanamh ceart, cho feumail ris an tea agus a' cheart uibhir a bheathachadh ann, agus an uair tha duine suas ris pailt cho blada.

Nach b'e na seòladairean agus muinntir an néibhi na balaich theuren nuair a tha iad ag cumail tea is cofi ruinn, agus gach smùirnean dhiubh a' tighinn á tirean céin? Bu chòir dhuinn, ma tha, a thuigsinn gu bheil sinn a thaobh bidh is aodaich gu maith dheth, 'na leithid so a dh' àn, agus a bhi taingeil. Tha sinn ann an sin.

* * *

Tha e coltach gu bheil na far-ainmean ag cordadh ri mòran. Thatar ag iarraidh am barrachd dhiubh. Ach chan 'eil fhios nach bu chòir dhuinn a ràdh nach ruigear a leas mòran creideis a thoirt do chuid aca. Is ann am measg muinntir àitean eile a bha iad ag éirigh agus bu mhaith leo-san, eadar feala-dhà agus da-riribh, nì geur no leamh a ràdh mu dheidhinn an coimheasnach.

Tha mi an comain a' Chòirneil Mhic-Gillinein an Abaieardhain, agus an comain Neill agus Dhomhnaill 'ic Phail a' Chomuinn airson fear no dhà a thoirt dhomh nach robh agam a roimhe no a bha aca-san na bu choimhlionta na bha iad agam-sa.

So againn, ma tha, mar a shloinnte cuid de mhuinntir taobh-siar Rois:

Stèarnagan a' Chaol 's Faoileagan
Abharnais,
Coin-chlòimh Earbasaig is Deargadan
an Druim-buidhe.

Thairte mar so e cuideachd:

Baile na bochdaim Ploc Loch Aillse,
Druim-buidhe nan Deargadan,
Earbasaig nan Con-clamhach,
Tighean dubha Réaraig
Is Pàileasan Bhaile Mhic Ara.

Ma bha an ràdh so fìor aon uair mu dheidhinn a' Phluic is nam bailtean beaga eile timchioll air chan 'eil a nis. Thionail clann a' Phluic an sin agus anns na bailtean beaga eile mun cuairt, £15 is 6d airson Carbad Eiridinn Comunn na h-Oigridh. Am b' urrainn na b' fheàrr?

A rithist theirte:

Buachdailich na h-Aird
Dà dhràist agus briogais orra.

Ri muinntir a' chladaich, tuath air an so theirte:

Fithich dhubha Loch Carrann
Agus Clamhanan Loch Bhraoin,
Tuath-cheathairne Cheann Loch-iù
Agus Daoin-uaisle Ghearrloch.

Mu mhuinntir Chinntàile bha e air a ràdh:

Tàilich a' chinn bhrìc
Chan fhag iad bàirneach air lùic,
No luchag an toll
No ceann crom air cìre.

Ri muinntir bràighe Aird Mhic Shimidh theirte:

Faoileagan na Cluanaigh,
Fithich dhubha Mhill-fitheach
Is Pìoghaidean a' Chnuic Bhàin;
Seasgaich Bhruitheach,
Crodh-laoigh Ach-na-cloich
Is Conbhairean Ghlinn-conaich.

Bhatar trom air muinntir Ghleann Comhann:

Gleanna Comhunn slochd domhain
nam meirleach.

Agus cha robh feist dad na b' fheàrr air Gleann Nimheis:

Gleann Nimheis, gleann nan clach,
Gleann am bi an gart anmoch,
Gleann fada fiathaich, fàs,
Sluagh bradaich a mhl-ghnàthais.

Agus so cuideachd mu dheidhinn:

Gleann ris an do chuir Dia a chùl:
Amar sgùrainn an domhain mhóir.

Bha so air a ràdh mu bhailtean na Morbhairne:

Fionnairigh, Sabhairigh, Salachan,
Cill Fhionntain nam bonnach beaga,
Is Flùirinnis a' gharbhan.

Agus mu na h-àitean so eile an Earra Ghaidheal:

Fithich dhubha Chreignis
Is Coilich Chille Mhàrtainn,
Liath-chearcann Taoibh Loch Obha
'S Coin-odhar an Atha.

Bha muinntir Mhucàrna ainmeil airson geurad cainnte, agus thatar ag innse dhomh gu bheil fhathast. Mar sin theirte:

Gearra-ghobaich Bhun Abha.

Theireadh na Muileich mu chach a chèile:

Burgh is Tàbunn is Baile na h-Aird an
Griobunn,
Tri bailtean mhèirleach as fheàrr 'san
tìr so.

Agus cuideachd,

Na Fidean is Aird Tunna,
Créich dhubh nan Cailleach,
Tri àitean as miosa an Muile
Dhol a dh' iarraidh mnatha.

Theireadh cuid de na Tiristich:

Tunnagan a' Chaolais
Le 'n cinn fhada mhaola,
Dh' itheadh iad am maorach
Cho caol ris na cudainnean.

Chanadh cuid de na Leódhasaich:

Làbanaich bheaga an Taoibh-siar
Is fiallan daraich unnta,
Dà bhord càrdaidh
Is làraidhean Narobhaigh.

Agus so cuideachd,

Siabost baile nan cruachan mòna,
Bragar baile nan cruachan èrna,
Arnol 's e gu h-àrd air creig,
Brù baile gun sùgh gun seagh,
Barabhas baile nam balbhan àlainn,
Siadar a' phuill 'sa dhrum rì mol.

Ach is fheàrr sgur—mar a bhios am port a' fàs fada bidh e fàs searbh.

* * *

Cha b' urrainn duine a bhi gearain air an t-samhradh a bha againn am bliadhna, co-dhiùbh na ni teas is tiormachd e. Ma bha aobhar gearain idir ann is e cho fada 'sa sheas an tiormachd; ach thàinig buige 'san lùchar agus o'n uair sin bha an aimsir dìreach mar a dh' iarraidh na seann daoine i: 'na shamhradh breac riabhach.

Tha am bàrr ag coimhead gu maith darribh. Bho thàinig an t-uisge thàinig gach pòr air adhart mar gum bithte 'ga dhraghaidh as an talamh. Tha an teas agus an tiormachd a' freagairt a' bhuntata agus mar sin tha sùil gum bi e pailt agus tioram air a' bhliadhna so; bithidh agus a reir coltais gach pòr eile. Bidh dùil gum bi foghar trom ann. Is mòr am beannachd agus a' chomhfhurtachd sin nuair tha an

rioghachd an crochadh cho mòr ris na dh'fhàsas as an talamh dhuinn fhéin. Buidheachas d' an Fhreasdail air son sin.

* * *

Tha sinn ag cur **meal-an-naidheachd** air ar caraid an t-Urramach Tòmas Mac-Calmain an Glaschu agus e air ùr phòsadh. Buaidh is piseach air fhéin agus air a mhnaiòig.

Tha Maighstir Tòmas 'na bhall de dh' Ard Chomhairle a' Chomuinn agus chan 'eil fear eile ann as eudmhoire as leth maith nan Gaidheal na e. Tha fhios aig mòran air an t-seasamh dhuineil a rinn e chum is gum biodh cothrom ceart aig na Gaidheil air am beòshlaint a chosnadh air a' Ghaidhealtachd. Tha e cheart cho seasmhach as leth ar cànan agus ar cleachdaidhean. Tha agus cho eudmhor airson leas spioradail ar daoine; gu dearbh is e sin as coireach gu bheil e cho eudmhor airson na codach eile. H-uile latha sona dhaibh, gun là idir dona dhaibh.

Tha sinn ag cur meal-an-naidheachd cuid-eachd air Domhnall MacThomais, A.M., agus e fhéin air ùr phòsadh. Is e fear a "bhodaich Nis" a tha an Domhnall, agus tha e nis o chionn naoi bliadhna 'na fhear-teagasg Gaidhlig an Ard Sgoil an Obain far a bheil an deagh-chliu air mar dhuine is mar oid-ionnsachaidh. Tha e 'na Gaidheal dlèas agus seasmhach, agus 'na flior thaic do obair a' Chomuinn Gaidhealaich. Tha e na bhall de dh' Ard Chomhairle a' Chomuinn agus glé fheumail ann gu h-àraidh anns na gnothaichean sin a bhuineas do fhoghlum na Gaidhlig. Gach soirbheachadh is beannachd air a' chàraid òig, agus gum b'è an là as fheàrr a chunnaic iad là as miosa a chl' iad.

* * *

Frinn air son a' mhios so.

"Bithibh làidir, agus bitheadh deagh mhisneach agaibh, na bitheadh eagal oirbh, agus na gabhaibh geilt rompa: oir is e an Tighearna do Dhia e fhéin a theid leat; cha d'èir e thu, cha mhò a thréigas e thu." —Dent. xxxi. 6.

AM FEAR-DEASACHAIDH.



Deònaich, a Dhé, gum bi mi maiseach an taobh a stigh dliom (Socrates, 469-399 B.C.).
I pray Thee, O God, that I may be beautiful within.

HIGHLAND HOME INDUSTRIES, LTD.

As many of our readers know, there has been an intimate connection all along between An Comunn Gaidhealach and the Highland Home Industries Association, as An Comunn had a good share in financing it in its early stages. Both are working with mutual helpfulness for the benefit of the Highlands and the Highland people.

Highland Home Industries, Ltd., is a trading benevolent association working solely for the benefit of the Highland people. They find markets and sell hand-made tweeds and knitted goods made by the crofters and cottars and others. As in former years, the money paid last year to the crofters is astonishing. The sum of £2170 was paid in the Outer Hebrides alone for yarn and knitted goods, besides what was paid for tweeds, which is the main output.

We have pleasure in quoting the following from their excellent annual report:—

"Contact was made with practically every clachan in Harris, North Uist, and South Uist with regard to sock knitting and hand-spinning of yarn for knitting. The women were able to start knitting socks immediately, as they had lots of odd bundles of yarn left over from tweeds. The movement soon gathered pace, and socks began to arrive in such numbers that even our new storeroom looked as if it would be quite inadequate. The women were able to make the socks at a very moderate price, and the company, bearing in mind that the main object of this drive was to help our workers, sold those socks to regiments and work parties at almost cost price—actually at 1d per pair over cost price. By keeping to this low price, we were able to keep the women in work the whole winter. Our gracious patroness, H.M. the Queen, gave publicity to our effort by purchasing the first 1,000 pairs. H.M. Queen Mary was also a large purchaser, and several Highland Regiments and Highland Societies followed suit. To date, 16,800 pairs of socks have been purchased, of which about 12,000 have been sold, and for which the sum of £1,370 has been paid to the workers. Yarns came in more slowly, but to date approximately 3,700 lbs. of yarn have been purchased, and a sum of £800 paid to the workers. That total of £2,170, in addition to the money paid for the usual tweed, must have been of great assistance to the Outer Islands.

"In the accounts, it is shewn that a sum of £12,119 was spent in purchases. This sum was distributed as follows:—

Outer Hebrides	£3190
Skye	1264
Sutherland	628
Ross-shire	1080
Shetland	2941
Wool Purchases	2649

"The balance being miscellaneous purchases from other parts of the Highlands."

THE KILT AS AN INSPIRATION.

The kilt is more than a national dress, it is an inspiration. English regiments of high renown admired and envied the "Jocks" as they swung past in their kilts, and it was the practice of Highland regiment commands in the Great War to send a party of kilted Highlanders to beat up recruits in the large industrial towns of England.

A good part of the fighting spirit of our fathers centred on the kilt and pipes inspirations. Those were our particular symbols that—like the Perth blacksmith—we fought, in the first place, for our own hands, and our own ideals. Members of a glorious Empire, Highlanders are also something more, for they have their distinctive traditions, and their distinctive dress.

Sir Colin Campbell's confidence in his Highlanders was such that at Balaclava he rode down their line saying: "Remember, there is no retreat from here, men. You must die where you stand." To which the old 93rd replied, as one man: "Ay, ay, Sir Colin; we'll do that."

The people of the old Highlands did not expect their kilted lads to be examples in war, they knew that they could show the way in the most dangerous of warlike efforts, and if there was a specially hard nut to crack, the call was for the Highlanders.

What old soldier did not feel hurt and dismayed when he heard, in the din of preparation for what is the greatest war of all, that the kilt had been abolished as a war dress? Those who made that order had no sympathy with the feelings of the tradition-imbuéd Highland soldier.

An unsuitable battle dress? I trow not, as the kilt keeps the vulnerable organs of the human body warm in the coldest

weather. Economy? Surely not! Of what avail economy in a war where the example of one devoted battalion, or a devoted division, may be the turning point in a campaign.

It is not too late to dress our Highland recruiting parties as of yore in the brave Highland panoply, and to send them to tour the manufacturing districts of England, and even London itself, to beat up recruits.

The inspiration of the kilt is felt by others than the English. French soldiers admired our kilted Highlanders, and were delighted at the sound of the pipes. Give those French soldiers now in Britain the chance to join a Scottish regiment, and most of them would probably jump at the chance, for it is the idea of the ordinary Frenchman that the Scottish people are "bon."

—Oban Times.

PROPAGANDA.

Northern Area.

There has been a good response to the appeal made in the July issue of the magazine for the provision of Field Ambulances, and many branches and supporters have subscribed liberally. The Central Committee, with its enthusiastic Convener, Mrs. J. M. Bannerman, are doing their utmost to have two Ambulances on duty at the earliest possible moment, and supporters in the Northern Area will not relax their efforts until this has been accomplished.

Although it is only a few weeks since Mr. Marjoribanks launched his appeal for subscriptions towards a Comunn na h-Oigridh Ambulance, there is already a steady flow of donations from Feachdan and supporters. Plockton Feachd set the ball arolling with a handsome donation of £15 1s 6d, and their near neighbours, Dornie, are now busily engaged doing their bit. The children in Daliburgh Feachd held a little concert in aid of the fund, and this realised £3 5s. There are 21 Feachdan in Uist, and a small sum from each of these would be of great value. What can we say of Leachkin School, Inverness? Although there is no Feachd there, the school children wish to be associated in this great effort, and have collected the handsome sum of £6 7s. Durnain Bridge School children are also to help. To our old friend, Mr. John MacPherson, Sporting Stores, moran taing for donation of one guinea.

The Northern Organiser was present at a grand concert at Portree recently. The concert was wholly the work of the school, and was a great success. Comunn na h-Oigridh Ambulance Fund has benefited to the extent of £19, and the children sent an additional £3. The warm thanks of An Comunn are due to the rector and staff for this magnificent effort. Excellent work is being done by the Portree Feachd under the able leadership of Mr. J. F. Steele, M.A., Ceann Feachd, and the annual report of this Feachd appears in the school magazine of 1940.

A meeting of the Northern Propaganda Committee was held at Inverness on Saturday, 29th June. There was a good attendance, many travelling long distances.

Mr D. P. MacPherson is now teaching physical culture classes in Skye. He will be engaged there until 3rd August, after which he will conduct classes in the Uists, commencing at Loch Boisdale on 5th August. It is recognised that with the schools closed for the summer vacation it will be no easy task to gather the children into groups, but with the organising ability of the instructor, the help of members of the teaching staffs, and the enthusiasm of Comunn na h-Oigridh members, it is confidently expected that these classes will be well attended, and that the children will derive much pleasure and profit from the instruction given. These classes will, of course, be conducted entirely in Gaelic.

Quite a large number of papers were received in the Literary Section of the Dingwall Provincial Mod. It will be remembered that, owing to circumstances arising from the war, this Mod had to be cancelled, but the Mod Committee very wisely decided to conduct the Literary Section. The efforts were of a high standard, and were adjudicated by that Sàr-Ìdhidheal, Alasdair Urchardan, M.A., Gaelic Master in the Nicolson Institute, Stornoway. The subject chosen for the essay competition was "Muintir a' Bhail' aginn fhin." The winning essay might form a useful part of a future issue of "An Gaidheal."

Three days before the date of the Lochaber Provincial Mod an outbreak of scarlet fever was notified at Fort William. Only one course was open—the cancellation of this important Gaelic day in Lochaber. Considerable expenses had been incurred, printing, etc., but the returns from the concert, held as arranged, is expected to cover those expenses.

The organiser was present at a concert held at Roy Bridge recently in aid of Comunn na h-Oigridh Ambulance Fund. Mrs Ryan, Blar a Cha, presided. There was a large attendance, and the concert was thoroughly enjoyed by old and young. Mr. MacPhail addressed the gathering in Gaelic and English. Mr. MacDonald, headmaster, who organised this event, hopes to be able to send a handsome sum to the Comunn na h-Oigridh Ambulance Fund. Mle taing.

Comunn na h-Oigridh.

Dìreach aon fhacal. Tha cothrom a nis aig gach Feachd suim bheag air choireigin a thional a chum is gum faic sinn, a dh' aithghearr, Carbad-eiridinn air na rathaidean-móra leis an t-sanas so, "Carbad Comunn na h-Oigridh." Rachadh gach Feachd gu uchd an dicheill is bidh an gnìomh deanta. Cha do chuir sibh bhur làmh riamh ann an obair as feumaile. Tha £70 's an sporan mar tha ach cha dean na's lugha na £300 a chìis. 'Illean, a' chaileagan, bithibh air bhur bonnaibh agus cuiribh ri cliù Comunn na h-Oigridh. Cuiribh na sgilleanan gu Niall MacGille Sheathanaich, 131 Sràid West Regent, Glaschu, C.2.

COMFORTS FOR H.M. FORCES.

The Central Committee met in the Highlanders' Institute, Glasgow, on Tuesday, 2nd July. Mrs. J. M. Bannerman, Convener, presided over a large attendance of members.

The Entertainments Committee had met previously to consider arrangements for the Flag Day to be held in Glasgow on 23rd November. On the motion of Mrs. Dunlop, convener of the Committee, it was unanimously decided to appoint Mrs. John J. D. Hourston, O.B.E., convener of the Flag Day Committee. Mrs. Hourston, who was present, accepted and assured the members that she would do all in her power to make the Flag Day a success. She then occupied the chair, and explained to the meeting the usual procedure in setting up the various sub-committees and appointing local conveners. She read a list of former conveners, and expressed the opinion that many of them would give their services for such a cause. Mrs. Dunlop thanked Mrs. Hourston for her helpful suggestions, and referred to her wide experience in organising flag days. The

Central Committee approved of the Entertainments Committee minute.

Mrs. Bannerman, convener, gave a resumé of the work accomplished since last meeting. There had now been completed, since the Committee was formed, 3278 garments—1410 by members of Comunn na h-Oigridh and 1868 by members of the work party and members of branches of An Comunn. The material for these garments was supplied, almost exclusively, by the Central Committee.

The Secretary reported on the response to the various appeals as follows:—Comforts Fund, £630 18s 8d; Ambulance Fund, £457 18s 6d; Comunn na h-Oigridh Ambulance Fund, £42 1s 6d, making a total of £1125 18s 8d. This was considered extremely satisfactory. As will be seen from the donation lists on another page, the branches have responded splendidly—30 of them having contributed £159. The Committee has despatched to individuals and units 2682 garments. The Committee agreed to send parcels of comforts to Highlanders on Patrol Service through the good offices of one of our chaplains, whose name was submitted by Miss Elma Story. The next meetings of the Committees will be held in the office of An Comunn on Tuesday evening, 6th August—the Entertainments Committee at 7.15 p.m. and the Central Committee at 8 p.m.

Work Party Outing.

Members of the Work Party and friends spent an enjoyable afternoon at the Old Manse, Balmaha, the home of Mrs. J. M. Bannerman, convener, on Saturday, 29th June.

A Bring and Buy Sale had been arranged, and this was opened by Her Grace the Duchess of Montrose. To further augment the funds a number of side-shows were held, and these proved a decided attraction. Luncheon was partaken of on arrival, and teas were served throughout the afternoon. The proceedings were favoured with brilliant sunshine, but towards the end of the day a shower of rain forced everyone indoors, and this gave the host the opportunity of organising a ceilidh, which was quite reminiscent of happy evenings at National Mods. Mention must be made of the efforts of Master John Bannerman and his sister, Seonaid, who organised a Comunn na h-Oigridh stall at the sale. These efforts realised the sum of £2 10s, which has been added to the Comunn na h-Oigridh

Ambulance Fund. As a result of the outing Mrs. Bannerman was able to hand over the gratifying sum of £39 10s to the Ambulance Fund.

At a meeting of the Work Party the following Tuesday, Mrs. Grant conveyed the sincere and cordial thanks of the members to Mrs. Bannerman for organising such a pleasant outing, and Miss Elma Story paid a similar compliment to the Convener at the subsequent meeting of the Central Committee.

FLATHS A' GHLINNE.

Nan éisdeamaid uile ri uirsgeul nan géug
Nuair bhios i an gléus nan duisiolan beò,
Bha pradhainn fo cheanglaibh an amar a'
ché:

Is sinne fo shéun an cruisle nan deò.

Bu chlàmhòr gach bothan an oiribh a'
chéil—

Mu choinneamh na gréin' is tughadh mun
cinn.

Biodh fras air a bhealach no greann air an
spéur,

Bha saoghal da fhéin an airsid gun bhiòr.

Bhiodh cearcan a' sgròbadh mu chròithean
a' bhràigh',

An coileach a' gairm 's a sgapadh an t-sll.
Bha ùrnuigh na maidne a' leanail nan
salm,

Gun chrùthaig, gun cheilg, an bunaidh
gach tith.

An sìod bha seol aigne nach biorgadh le
fuath;

Bha cobhair air truas a' seisreadh na
trebìr.

Bha 'n t-anam mar lùchair air fàire nam
fruan,

'S e teodhadh na cluais' le dealas ri ceòl.

Nach tig thusa, charaid, ma's math leat an
tàmh

Bheir eagar is àbh a dheasachadh slith';
Is gheibh thu gun cheannach rùn falaich na
slàint'

Tha an comaidh nan càird mu theallaich
a' ghlinn.

Cha leig thu leas cabhag gu frithealadh
thràth—

Tha 'd uile ri ceaird; na h-uile ri gnìomh,
Bidh deonachas ealamh an ruighe nan làmh;
Is geanas do chàch aig àlach nan ciar.

CEARGHALL MAC RIGH AN EARRAIDH UAINE.

[Choisinn Iain Mac a' Ghobhainn, Feachd Dhalabroig, an Uibhist a Deas, a' cheud duais leis an sgeulachd so an Co-Fharpais Comunn na h-Oigridh air a' chuspair—"Rud a chuala mi ach nach do leugh mi."]

Uair bha'n sud bha rìgh air an Earraidh Uaine agus bha e seachd bliadhna pòda gun duine cloinne. Bha fiosaichean agus fathaichean ag ràdh ris gum beirte mac dha fhathast a bhiodh 'na ghaigseach air an domhain gun léir. Aig ceann nan seachd bliadhna rugadh leanabh mic do'n rìgh agus is e Cearghall a thugadh mar ainm air.

Chuireadh Cearghall an sin do'n sgoil ach cha robh e ach goirid an sin an uair a dh'eug athair agus a mhathair. Dh'fhàg an rìgh riaghladh na rìoghachd aig brathair a mhàthar gus am biodh Cearghall fhéin bliadhna air fhichead. An uair a thàinig Cearghall thun a' chrùn chunnaic e gun robh an dùthaich ann am fiachan a thaobh droch riaghlaidh brathar a mhathar. B' fheudair do Cearghall an sin gach sian a bha mun aitreabh rìghail a reic agus mu dheireadh cha robh air fhàgail aige ach seann bhó agus clàr lom an tighe agus an rìoghachd.

An làrna-mhàireach ghlas Cearghall suas an aitreabh agus dh' fhalbh e air feadh na dùthcha a shireadh fhortain. Bha e ag coiseachd fad an latha agus cha d'fhàinig e am fianais ann tighe. Chaidil e an oidhe sin ri taobh craoibhe gun bhìadh gun deoch. Aig meadhan latha an làrna-mhàireach thachair e ri trìùir ghillean òga anns a' choille. Bha esan 'na dheise rìghail agus chaidh na gillean air an glùinean air a bheulaibh. Thubhairt esan nach ruigeadh iad a leas sud a dheanamh, nach robh aige-san ach an deise bha mu dhruim. Dh'fhalbh an cheathrar aca an sin còmhla agus ciod e air bith a thachradh orra thaobh fortain roinneadh iad eatorra fhéin.

Cha deach iad ach goirid air an t-slighe an uair a chunnaic iad aitreabh mhór rìghail agus goirid di ann an ùrlar glinne bha tigh beag cruinn geal. Ghabh iad a dh'ionnsaigh an tighe bhig so. Chaidh iad a steach agus an sin bha cailleach agus bodach agus iad ag caoineadh ri adonn a chéile. Chuir a' chailleach a h-uile seòrsa bidh air a' bhòrd agus an déidh dhàibh am biadh a ghabhail dh'fhaighnich Cearghall dhiubh ciod a bha 'g am fàghail cho tùrsach, brònach, oir fad na h-ùine so bha am bodach agus a' chailleach a' sìor chaoinneadh.

Thubhairt am bodach ris gun robh famhair mór nan seachd ceann, nan seachd meall agus nan seachd muineal a' dol a dh'fhaighinn

nighean an rìgh an oidhe ud. Cha robh aig an rìgh ach i fhéin agus is i bha cumail suas an tighe bhig so. Cha robh iad ach goirid an sin an uair a chuala iad nighean an rìgh a' tighinn a dh' fhàgail a beannachd dheireannach aig a h-oide agus a muime. Dh'fhàg i beannachd aca le chéile agus rug i air làmh nan gillean bha air an t-suidheachan agus an sin dh'fhalbh i.

Cha b'e sin Cearghall. Dh'èirich e as a déidh. Bha Cearghall cho làidir agus nach marbhadh duine anns an robh anam e, agus mar sin cha robh mórán eagail aige roimh an fhamhair. Dh'farr nighean an rìgh air tilleadh ach sud cha deanadh e. Shuidh iad air mullach cuic a' feitheamh an fhamhair. Chuir Cearghall a cheann air uchd na h-ighne agus bha coltas a' chadail air an déidh dha coiseachd cho fada. "Ciod e an dòigh air an dùisg mi thu an uair a chi mi am famhair a' tighinn," arsa ise. "Gearraidh tu le sìosar," arsa Cearghall, "leud bonn leth-chruin de fheòil 's de chraicinn bhàrr mullach mo chinn."

Cha robh Cearghall ach air cadal an uair a chualas am famhair a' tighinn. Dhùisg nighean an rìgh Cearghall mar a dh'farr e agus am prìoba bha e air a bhonnan bàna. "A mhic Rìgh an Earraidh Uaine," arsa am famhair, "Is fhad o bha mo phoit mhór a' meirgeadh anns a' chùil a' feitheamh ri d' fheòil agus ri d' fhuil. Bha fiosaichean agus fathaichean ag ràdh gum bu tusa chuireadh crìoch air mo bheatha-sa ach ge tà cha tu."

Chaidh Cearghall agus am famhair am bad a chéile. Mu dheireadh rinn am famhair an gnothach agus bha Cearghall 'na shìneadh fuar marbh air an raon. Thog am famhair an sin nighean an rìgh air fras-mhullaich a ghualmean agus ghabh e gu lùchairt a h-athar leatha. Cha robh duine a nis 'an rìoghachd a bheireadh bhuaith i. Rinneadh banais thùrsach, brònach dhi agus cha robh nighean an rìgh idir toilichte.

An làrna-mhàireach chaidh am famhair agus an rìgh do'n bheinn sheilg agus an uair a dh' fhalbh iad thàinig ise do thigh a h-oide. An sin fhuair i cungaidh beothachais agus ann an ùine ghoirid bha Cearghall air a thoirt air ais gu beatha. Thàinig e do thigh oide na h-ighne far an robh a thrìùir chompanach a' fuireach fhathast. Dh'farr Cearghall air nighean an rìgh, "an uair a thig am famhair dhachaidh foighnich tusa dheth c'aite a bheil anam. Canaidh esan gu bheil anam-san far a bheil e aig daoine eile ach abraidh tusa nach 'eil, oir cha robh neach sam bith anns an robh anam a' dol a mharbhadh Cearghall." Rinn nighean an rìgh mar so. Thubhairt am famhair rithe gun robh anamsa am broinn tri bric a bha ann an tobar an oisinn a' ghàraidh.

An ath latha an uair a dh'fhalbh am famhair agus an rìgh do'n bheinn sheilg dh'innis nighean an rìgh do Chearghall mar a thubhairt am famhair. "Am braidein," arsa Cearghall. "Chan ann an sin tha t-anam. Cha robh e ach ag cur deuchainn ort. Falbh thusa gu grad agus faigh saoir agus clachairean agus iarr orra tigh cruinn geal a thogail mun tobar le dorus agus glais mun tig am famhair as a' bheinn sheilg." Rinn ise mar so. An uair a nochd am famhair agus an rìgh air clathaich na beinne bha an tigh beag cruinn, brèagha sin air a thogail mun tobar. Thachair an sin nighean an rìgh riutha. "Carson a rinn thu leithid sud?" arsa am famhair. "Bha mi airson deagh gheàrd a chur air t'anam," arsa ise. "O bhoirionnaich ghòraich," arsa am famhair, "chan ann 's an tobar a tha m'anamsa. Am bheil thu faicinn na craoibhe mòire ud thall. Am broinn na craoibhe sin tha rùda, am broinn an rùda tha lacha, am broinn na lacha tha ugh agus am broinn an uighe tha m'anamsa. Chan 'eil duine an diugh beò a gheibh greim air m'anamsa bho'n tha Cearghall mac rìgh an Earraidh Uaine air a mharbhadh. Sgoilteadh esan i le aon bhuille bho bàrr gu bun le tuagh t'oidhe. Cho luath 's a thollair an rùda leumaidh an lacha mach agus nì i dìreach air an uisge. An sin beiridh i an t-ugh agus thig e thun a' ghrunna. Chan 'eil creutair air an t-saoghal a bheir as an sin e ach Dòbhran donn Sruth an t-Siubhail. Is e Seobhag òg nan Druimeannan Deirge agus Madadh Monadh glas na Beinne na h-aon chreutairean a bheireas air an lacha air iteig agus chan 'eil na trì beothaichean sin ri 'm faotainn còmhla an àite sam bith de'n t-saoghal. Mar sin na gabh thusa cùram mu dhéidhinn m' anamsa."

An làrna-mhàireach dh'innis an nighean so do Chearghall. Cha robh fhios c'àite am faighteadh Dòbhran donn Sruth an t-Siubhail, Seobhag òg nan Druimeannan Deirge agus Madadh Monadh glas na Beinne. An sin thug fear de na gillean crioslachadh air fhéin agus thubhairt e gum b'esan Dòbhran donn Sruth an t-Siubhail. Thug an ath ghille crathadh air fhéin agus thubhairt e gum b'esan Seobhag òg nan Druimeannan agus thubhairt an treas balach gum b'esan Madadh Monadh glas na Beinne.

Fhuair eadh an sin an tuagh agus gheuraicheadh i. Dh'fhalbh a' choignear aca an sin thun na craoibhe. Leis a' cheud bhuille sgoilt Cearghall a' chraobh agus leum an lach a mach m'a shùilean. Sud as a déidh leum na gillean. Ràinig i an t-uisge gun taing agus rug i an t-ugh. Theab nach toireadh Dòbhran donn Sruth an t-Siubhail bhàrr a' ghrunna e

ach mu dheireadh thàinig e 's an t-ugh aige 'na làimh.

Aig an àm so bha am famhair a' fàs lag anns a' bheinn sheilg. Cha robh de shaothal aige ach gus am bristeadh an t-ugh. Rinn e dìreach air a' chraoibh. An uair a chunnaic e mar a bha rinn e dìreach air an nighinn airson a marbhadh ach tharruing Cearghall an t-ugh air an clàr na bathais agus thuit am famhair mòr marbh far an robh e.

Thog Cearghall an sin nighean an rìgh air fras-mhullach a ghuaillnean gu lùchairt a h-athar. Bha an rìoghachd uile ro-thoilichte an uair a chuala iad gun do mharbhadh am famhair. Am beagan ùine rinn iad còrdadh, Cearghall agus nighean an rìgh, agus bha gach duine àrd is iriosal, bochd agus beairteach air am fiathachadh thun na bainse. Mhair a' bhanaid seachd làthan agus seachd oidhchean agus bha i sunndach agus aighearach. Thill Cearghall an sin dhachaidh le mhnaoi agus le bheairteas gu rìgh-chathair athar agus chum e na trìuir ghillean mar sheirbhisich dh'leas da fhéin riamh an déidh sin.

CARAD NAN GAIDHEAL.

Leis an Ollamh COLLA DOMHNULACH, D.D.

II.

Chaidh e á m'aire innseadh gu bheil na Gaidheil ann an sgoiltean na h-eaglais air teagasg trid an cànan gràdhach féin. Tha cuid a' cur an aghaidh so, ann an beachd gu bheil a' Ghaidhlig na clach-thuislidh dhaibh 'gan cumail bho Bheurla. Ach 'se mo bheachd gur ann trid na Gaidhlig is fearr a dh'fhoghlumas iad a Bheurla. Dh'ionnsaich iad tuilleadh Beurla anns an fhichead bliadhna mu dheireadh, na dh' ionnsaich iad ann an ceud bliadhna roimhe sin nuair a bha a Bheurla air a gnàthachadh mar inneal teagaisg. Buidheachas do Dhia thréig daoine sean dòigh na Beurla anns gach àit ach Eirinn far am bheil an t-sean dòigh mhearachdach fathast air a cleachadh. Agus 'se toradh a' bheachd mi-chiallach so gu bheil tuilleadh de shluagh Eirinn an diugh a' labhairt na Gaidhlig Eirionnach a mhàin na bha do shluagh ann an Eirinn uile gu léir ann an àm Banrighinn Ealasaid.

Ach carson a tha cuid cho deònach sgrios a thoirt air an t-sean chànan Gaidhealach?

Faodaidh e a bhith gu bheil fuam teanga nam beann neo-mhìn agus borb ann an cluasan na h-àirde deas, agus ma thà 's truagh mise a

tha labhairt le teanga Ghaidhealach ri Sasunnaich.

Gidheadh tha a' Ghaidhlig 'na cànan urramach, gun ghoinne, gun laige, cànan làidir deas-fhacalach, cànan anns am bheil fighte suas dhuinne gach nì as cudthromaiche a dhrùdheas air intinn duine.

'S ann le crònan Gaidhlig ar màthair a chaidil sinn 'nar n-òige, 's ann innte a labhair sinn gu gagach fann ar ceud bhriathran mar phàisdean, agus 's ann innte a chuir ar n-athraichean a suas an ùrnuigh dheireannach.

Tha mi toirt bùidheachas do Dhia nach faod sinn ministear a shuidheachadh 'san dùthaich as eughmais Gaidhlig, no maighistir sgòil nach teagaisg a' chlann 'nan cànan màthraichail. Is e so as aobhar do'n teas ghràdh a tha aig na Gaidheil do dh'fhoglum, agus is ann a chionn agus gum bheil iad air an teagasg anns a' Ghaidhlig a tha iad ag ionnsachadh cho luath. O'n cheud là a theid iad do'n sgòil, tuigidh iad ciod a tha iad a leughadh."

Ach ged a bha sgòiltean air fhosgladh, cha robh leabhar leughaidh freagarrach airson na cloinne aca, agus ghabh Tormoid MacLeod os làimh aig cuireadh an Ard-sheanaidh "cruinneachadh" a dheasachadh, a bhiodh freagarrach airson nan sgòiltean Gaidhealach. Chuir e ri cheile eachdraidh agus bàrdachd, leis an robh maighistirean sgoile agus sgoilearan làn riarachte. B'e so a cheud obair ann an litreachas airson a luchd-dùthcha, agus ged nach d' rinn e nì ach so chuir e na Gaidheil fo fhìachaibh agus comaine mhòr.

Ach bha intinn a ruith air math nan Gaidheal gun fhois, agus ann am beagan bhliadhnachan nuair bha luchd leughaidh air dol an lionmhorachd, thòisich an "Teachdaire Ghaidhealach" air sìubhal nam beann, nan gleann 's nan eileanan.

Ged a tha leabhraichean agus paipsearan naidheachd do gach seòrsa ri fhaotainn nar latha-ne, theid againn fathast a bhi tuigsinn an gairdeachas a rinn ar luchd dùthcha nuair chunnaic iad 'nan cànan féin gach gné eòlais a shàsaicheadh iarrtus na h-intinn agus a dhùisgeadh aoibhneas a' chridhe. Ann an Gaidhlig làidir, bhlasda, bha teagasg fallain airson sean agus òg anns an "Teachdaire."

Bha àbhachd, fearas-chuideachd agus cridhealas 'san "Teachdaire." Air gach duileag bha na sean-fhacail, tighean-tasgaidh gliocas ar sinnsireachd; anns gach leabhar mìosail bha na dearbh bheachdan aig na Gaidheil air gach cùis ann an cainnt cho nàdurra 's ged bha comhradh gach brocair agus ceisteir, agus piofaire a reothadh mar a thuit e as am beul. Bha sean bheachdan agus chleachdaidhean air

am moladh nuair a bha iad airidh air moladh, agus air an dìteadh nuair nach robh iad a reir gliocais agus eòlais. Nan tòisicheadh sinn air earannan a leughadh de'n Teachdaire tha eagal orm nach biodh cial sgar againn ach tha aon chòmhradh ann a tha cuir beachdan a Chomuinn Gaidhealaich cho soilleir an céill agus gum feum mi a leughadh, taobh-duilleig 15.

Gun teagamh, cha do sgrìobh Tormaid MacLeod an "Teachdaire" 'na aonar. Fhuair e cuideachadh o bhràthair, Iain mòr na Marairne, o Dhonnachadh MacGilleathain, Ministear Glinn Urachaidh, o Alasdair MacGriogar, Ministear Inbhirnis, o Nial MacGilleathain, Ministear Thiridhe, o Lachainn MacGilleathain, an Glaschu, o Mhac an Rothaich, maighistir sgoile Charradail agus o chairdean eile. Ach b'e Tormoid MacLeod a sgrìobh a mhòr-chuid, agus b' esan a bhrosnaich agus a stiùir càch.

Ged a b'e an "Teachdaire" a mhàin a sheirbhis do dhùthaich, bu mhath a choisinn e an t-ainm cliùiteach—"Caraid nan Gaidheal."

Air gach mìos fad dà bhliadhna chaidh an "Teachdaire" air a thurus a sgaoileadh eòlas agus aoibhneas air a shlighe, agus lean e na b'fhaid na d' rinn na Gaidheil uile an dleasdanas cho dìleas ris an Fhear-dheasachaidh. Ach thachair do Thormaid MacLeod mar a thachair do gach neach agus Comuinn a rinn an dìchioll as leth nan Gaidheal. Bha cuid a fhuair coire dha agus a rinn dìmeas air an aon leabhar cho taitneach agus tarbhach agus a chaidh riamh a sgrìobhadh ann an cainnt.

Eadar fuath a naimhdean amaideach agus briseadh a thainig air a shlàinte, chaidh stad air an "t-Teachdaire" an deidh dha ruith dà bhliadhna. Ach "nuar a bhitheas Murchadh ruadh na thàmh bithidh e a ruamhar." Maille ri Daniel Deòrach dheasaich Tormoid MacLeod foclair Gaidhlig, agus chuir e clach eile air càrn a sheirbhis airson a luchd-dùthcha.

Thug e sgròb do dh' Eirinn agus chunnaic e gu robh Gaidheil Eireann air cho beag cothrom ri Gaidheil Albainn. Thog e bratach na Gaidhlig an Eirinn agus chruinnich e cairdean na Gaidhlig mun cuairt air. Chuir e suidheachadh nan Eireannach mu choinneamh àrd luchd-riaghlaidh na tìre agus gu gleusda misneachail thagair e ceartas airson nan Eireannach. Dh' iarr e cothrom ionnsachadh a thoirt do na h-Eireannaich nan cànan féin. Ach nuair a bha an luchd riaghlaidh a reir an gné a sealltainn air a cheist gu foidhidneach, thòisich Tormaid air a nì a b'urrainn dha féin a dheanadh 'gan cuideachadh. Dheasaich e Salmadair ann an Gaidhlig Eireannach. Bha e tàmailteach gur ann aig Gaidheal Albannach

a d'fhàgadh air obair so ri dheanadh. Dhìol e le deagh riadh do na h-Eirionnaich na fiachan a leag iad oirne nuair chuir iad Calum Cille gar n-ionnsaigh.

Cha b' ann gun dragh a bha an obair. Bha Eireannach, da'm b'ainm Thaddeus Conellan 'ga chuideachadh agus bha atharrachadh beachd a' togail connasachd eatorra ann an obair an eadar theangachaidh, e.g. Sal. 23.

Mura cheudna dheasaich e "Leabhar nan cnoc" airson nan Sgoiltean Gaidhealach.

Nach suundach, nach ciallach, nach èibhinn an leabhar e! Cò a shaoilcadh gu faigheach neach coire dha? Ach bha cuid d'a luchd dùthcha aineolach agus cumhann nan beachdan agus bha iad diombach dheth gun do thearruinn e sean sgeulachdan na dùthcha. 'Se leabhar làn shearmoin a bha dlùth orra. Ach ged a tha sermoin math nan àite féin, tha stuamachd agus measarrachd ri gnàthachadh anns gach nì. Tha sinn uile am beachd an diugh gun d' rinn an t-ollamh MacLeoid taghadh cho taitneach agus tarbhach agus a b'urrainn neach a dheanamh. Dhìon e e féin o na h-abhagan, a bha comharthaig aig a shàiltean agus leig e ris dhuinn an dòigh anns an faod sinn pharasaich gach linn a bhualadh balbh.

Mun gann a thiormaich fhallus air a gnùis agus a dh'fhiosraich e mach àireamh nan Gaidheal a bha an còmhnuidh ann an Glaschu, thainig atharrachadh gnè obair ga ionnsaigh. Chaidh fuaim a mach anns a bhliadna 1837 gu robh mòran do'n Ghaidhealtachd gun chonnadh, gun bhiadh, a' chiste mhine falamh agus ocras air na pàisdean. Chualas gu robh daoine tighinn beò air maorach a' chladaich agus duileasg nan creag, agus gu robh mòran tinneas agus euslaint an lorg na gorta agus na teanntachd. Bha a' Ghaidhealtachd fada o shùil agus cluas na h-ard-chùirt riaghlaidh. Cha robh feum a bhi feitheamh air cobhair o na cumhachdaich agus bàs uamhasach a bagradh nan miltean. Bha glaoch nan bochd a leòn cridhe farsuinn fialaidh MhicLeoid agus cho luath agus a chuir e gnothaichean air dòigh na comhfhional thug e Sasunn air le maor fearainn Domhnallach nan Eilean. Dh' innis e do na Sasunnaich suidheachadh bochd nan Gaidheal anns an àirde n-iar agus a tuath, agus dhùisg e co-fhaireachdainn nam Sasunnach coibhneil, saobhir airson nan feumnach thruagh a bha fulang fuachd agus gorta ann an Albainn.

Thug e tuilleadh eòlais do na Sasunnaich air eachdraidh an t-sluaigh agus air an suidheachadh na b' aithne dhaibh riamh. Gu fialaidh dhoirt iad an tàlantan 'na uchd agus thill e dhachaidh le faisg air dà cheud mìle punnd Sasunnach a

rinn cobhair air na Gaidheil ann an bliadhna na teanntachd.

Chaidh bliadhna na gorta seachad ach ged a leig an àrd-chùirt riaghlaidh a' Ghaidhealtachd á h-aire, cha do leig MacLeoid. Bha eagal air gun tilleadh goinne agus teanntachd a rithist agus cha bu mhath leis, nam faodadh e a bhi air a sheachnadh gum fuilgeadh a luchd dùthcha an cruadal ceudna. Dhearbh e a ghràdh do dhùthaich agus do mhuinntir, agus nan robh teachd-an-tìr ri fhaotainn ann an comhfhurtachd innte 's esan nach comhairlicheadh dhaibh a fàgail. Ach bha ghoinne anns a Ghaidhealtachd agus bha saoihbheas ann am fearainn fharsuing na rìoghachd ann an America agus ann an Astràlia. Bha mòran deònach falbh a thuinneachadh ann an tìrean céin ach bha cho beag eòlas aca air an t-saoghal, bha e furasda do chealgairan am mealladh. Chuir Tormoid a mach leabhar miosal ùr Cuairtair nan Gleann—a chuideachadh a luchd dùthcha agus a leigil ris dhaibh cìod a bhuaidh agus cìod an duineich a bha air gach àite. Ged a bha Cuairtair nan Gleann comharraichte leis gach beus a rinn an "Teachdaire" iomraiteach, cha do ghabh na Gaidheil ris cho coibhneil agus a bu chòir dhaibh. Thòisich iorraguil na h-eaglais air an aire a thoirt a suas, agus b' fheudar do'n Chuairtair fàs balbh.

Ach cha robh Tormoid MacLeoid na thàmh: Bha a chliù a' seasamh cho àrd, agus a gheanmath do no Gaidheil cho comharraichte agus gu robh gach Gaidheal bochd a dhith comhairle no cuideachadh ann am baile Ghlaschu a' deanadh dìneach air a dhòrus. Chan 'eil fhios aig neach na thug e suas de ùine agus de chuid 'gan cuideachadh. 'S ann aig là a bhràth a mhàin a bhitheas obair follaiseach agus aithnichte.

(Ri leantainn.)

LITIR COMUNN NA H-OIGRIDH.

Nach ionadhar car truagh a thàinig air an t-saoghal o'n a sgrìobh mi mios air ais: An Fhraing air strìochdadh do na Gearmailtich—cò a chreideadh e, cò is urrainn a chreidsinn fhathast? Breatann air fàgail leatha fhéin gun chòmhannadh, na daingnich aonar-annaich 's a' Chuan siar, a' toirt dùbhlain do chinnich an domhain.

Ach ged a tha sin mar sin, chan 'eil sinn fhathast fo chuing Hitler, agus is math gum faod sinn tiachd a ghabhail ann an nìthean a bhuineas do ar dualchas, agus is aon diubh sin, an co-fharpais a bha aig Comunn

na h-Oigridh o chionn goirid—"Sgeul a chuala mi ach nach do leugh mi." Thainig 14 oidhirpean fo bhrèitheanas an deagh Ghaidheil Iain MacFhionnghain an Cinn a' Ghiùbhsaidh, agus so agaibh na ceithir buill a choisinn na duaisean:—

1. Iain Mac a' Ghobhainn, Feachd Dhalabroig ("Ceargall Mac Rìgh an Earraidh Uaine") ... 86%
2. Alasdair MacDhomhnaill, Dala-brog 77%
3. Domhnall MacDhomhnaill, Port Rìghheadh 76%
4. Mairi Mhoireach, Port Rìghheadh 71%

Thubhairt Iain còir gur h-i oidhirp Iain a' Ghobhainn aon de na sgeulachdan a b' fhearr a leugh e riamh, sgeul a ghabhadh coimeas ri feadhainn Chaimbeul Ìle fhein, creididh mise. Tha dòchas agam gum faigh e àite anns a' mhiosachan so, is math is fhiach e, agus leugh mi fhein e le tlachd anabarrach. Cha robh droch oidhirp 's a' cho-fharpuis, agus cha robh ach moladh aig Iain air an dòigh cheutaich, diomhair, air an robh iad air an aithris. Nach math a rinn Dalabroig an trobh so.

Bha mi (a reir *Punch*) an là roimhe an Oifig Iomlaid na Saothrach, agus mo chairt-dearbhaidh-ionnanachd 'nam làimh, 'nuair a chuala mi dìth is a' deasbud air mo chulaibh le chèile 's ag coimeas buadhan àraidh an tìre, an adhair agus na mara. "Thoir dhomhsa an t-adhar," ars' an dara fear. "B'e sin an spòrs a bhiodh agam, a bhi cluich le *kite* is e a' falbh air iteig." "Na, na, a' mhuir air mo shon-sa," ars' am fear eile. "Faodaidh duine tuiteam as an adhar anns a' mhuir, ach chan urrainn da tuiteam as a' mhuir anns an adhar."

Carbad-eiridinn Comunn na h-Oigridh.

Mur 'eil mo chluasan 'gam mhealladh, is math mar a tha obair-tional airgid airson Carbad-eiridinn Comunn na h-Oigridh a' dol air aghaidh. Tha iomadh tabhartas fialaidh air a' Chomunn a ruigsinn o'n taobh-deas, agus 'san taobh tuath tha còrr is leth-cheud not ann cheana. Thig an t-ionmhas mun àm so gu car mu £75. An uair a chuimhnichear am beagan ùine chaidh seachad o thòisich an iomairt so, agus a liuthad Carbad eile a thatar ag cur air blàr 's a' Chomunn Mhòr cho math agus am measg sgoilean Inir-nis, tha aobhar againn a bhi glè thoilichte leis na rinn na Feachdan agus feadhainn eile gu ruig so. Leanaibh

ris gu dùrachdach, a chlanna mo ghaoil, cha b' urrainn duibh na b' fhearr a dheanamh air sgàth bhur dùthcha an àm a deuchainne.

Mise le mùirn,

SEORAS GALLDA.

TOIMHSEACHAIN IS SEAN-FHACAIL.



Cat a' chinn bhig, is bean a' chinn mhóir.

Cat a' chinn bhig, is e sin an cat as fheàrr. Bean a' chinn mhóir, is i sin a' bhean as fheàrr. Is olc a rinn iad an seanfhacal, an uair a chuir iad an cat air thoiseach air a' bhean. Is mine min na gràn—is mine mnathan na fir. Tuigidh bean bean eile. Is e fortan no mi-fhortan fir bean. Tagh nighean na deagh mhàthar, ged a bu e an donas a bu athair di. Cuiridh bean ghlic suas duine.



Ceann mór air duine glic, ceann circ' air amadan.

Ged a bheir thu an t-anam as, cha toir thu an aghaidh dhùineil as. Thèid barail an duine ghlic faig air an fhìrinn. Cha mheall an duine glic ach aon t-air. Tuigidh e rud am broinn suip. Ach is duilich ciall a thoirt do amadan. Am fear nach teagaisg Dia, cha teagaisg duine. Amadan an dà fhichead bliadhna, cha bhi e ciallach ri a bheò. Ge tà, is minig a thàinig comhairle ghlic á ceann amadain. Is mairg a bhitheadh a' breith Shasunnach is chearcán, is na Gàidheil cho gann.

DUANAG AN T-SEOLADAIR.

So am fonn air a bheil an t-òran so gu bitheanta air a sheinn 'san Eilean Sgitheanach. 'Sè am fear fo dheireadh a tha an Coimh-chruinneachadh na Bana-Dhùghlassach. Is e Niall MacLeoid, am Bard Sgitheanach a rinn an t-òran, agus gheibhear a chuid eile dheth ann an Clàrsach an Doire, leabhar Neill, a tha air a chur a mach le MacLabhrunn an Glaschu. 'Se am fonn "Eirich agus tiugainn O" a bha aig Niall fhein air.—F.D.

GLEUS F.

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{			d : - : r		<u>d : t : l</u>		s : - : l		d : - : m	}
			dh' fhàg		mo chridhe		trom		fo leòn	Nach
{			s : - : s		<u>l : s : f</u>		m : d : d			}
			fhaod		mi 'n còmhnuidh		fuireach		leat.	

2. An àm dhuinn dealachadh Di-màirt,
Gun fhios an tachair sinn gu bràth
Gun d'iarr mi gealladh air mo ghràdh
'Sa làmh gum biodh i fuireach rium.
3. Sheall i orm gu h-ìochdmhor caoin
'S na deòir a ruith bho 'sùilean maoth
Gun chuir e saighead gheur 'n am thaobh
An gaol a thug mo chruinneag dhomh.
4. Shiùbhlainn deas is shiùbhlainn tuath,
Dh' fhuilinginn acras agus fuachd,
'S cha ghearrainn air smùid a' chuain
Nam buannaichinn a' chruinneag ud.

EADARAINN FHIN.

MO LEANNAN HANAH.

A Charaid,—'S aithne dhomh a h-aon no dhà a bhios a' seinn an òran ghasda so aig àm na Collainn. Tha mi de'n bheachd gu bheil ceithreamh no dhà eile air a bhàrr 's na thug sibh seachad 'sa' *Ghaidheal*.

Bha athair Hana NicAoidh, b'e sin a sloinneadh, aon uair 'na ghobha 'sa' Chorrann an Aird-ghobhar, agus is aithne dhomh seana bhean—tha i mu thimchioll ceithir fichead bliadhna 'sa' deich a dh' aois—aig a bheil cuimhne ghasda air Hana.

Bha mi an dùil gur e Eoghann Caimbeul, a bha fad iomadh bliadhna 'na chlobair an Gleanna Peatham, a rinn an t-òran 's nach e Seumas. Mur 'eil mi fad am mearachd tha bantrach Eoghainn beò fhathast, 's i fuireach an Gleann Créuran. Tha nighean di, Leacsaidh, a' fuireach comhla rithe, 's mur h-eil mi bruarad theid aice air duanag a chur an òrdugh.

Chaill Eoghann Caimbeul triuir mhac 'sa'

Chogadh Mhór. Rinn a' Bhan-Dhughlasach seirbhis ghasda le a bhi toirt àite do "Mo Leannan Hana" 'sa' chruinneachadh òran a rinn i.

Cha do sguir spiorad na bàrdachd a thuiteam air na Gaidheil fhathast, agus mar sin is aithne dhomh neach no dhà a bhios a' deilbh nan luinneag. Ma bhios slàinte agam, theagamh gun cuir mi h-aon air aoidheadh air son a' *Ghaidheil* roimh cheann na bliadhna. Ach mo thruaighe 'se bho chdàinn nach 'eil mór shuond air daoine 'son a bhi seinn nan duan aig an àm so. Nuair a chumhnicheas sinn air gach fìràn àlainn a' b' aithne, agus nach b' aithne, dhuinn a chaidh a ghearradh sìos nam bloighdibh agus is dòcha a theid, air tàilleamh an uile-bheist Hitler feumaidh sinn a' cheist a chur, an e so àm air son cridhealas is faoinas cainnt.

Thréig mòran againn ar u-earbsa anns an Uile-chumhachdaich, 's tha ainglean an dorchadais mar sgaoil, ach ma chuireas sinn ar dòchas treun anns a' charaid as dlùithe na bràthair gheibh fìrinn is onair buaidh air luchd leamhuinn na h-euceart.—Is mise,

TAOBH-TUATH EARRAGHAIDHEAL.

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R. Charles MacEwen, Esq., Falkirk	0 2 6
Stirling Branch	30 0 0
Proceeds of Garden and Exhibition of Antiques, per Mrs. M. Blane, Nairn	10 10 6
Oban Branch	3 0 0
Farquhar MacRae, Esq., Clarkston	1 0 0
Ardgour Branch (Sheet No. 3)	8 0 0
Cornaigmore Branch (Sheet No. 13)	7 5 6
Dr. John Cameron, LL.B., Glasgow	1 1 0
Mrs. MacKintosh, Stirling	2 5 6
Mrs. A. M. Jenkins, Wick	1 1 0
Miss Jean Cameron Greer, Glasgow	0 5 0
Castlebay Branch	10 0 0
Dingwall Branch	3 0 0
Lochtaleside Branch (Sheet 47)	3 0 0
Howmore Branch (Sheet 66)	2 3 6
Misses A. and M. MacTaggart, Glasgow	0 10 0
Collecting Sheet No. 142, per Mr. Donald MacPhail	1 14 10
Bonar Bridge Branch (Sheet 102)	2 2 6
Mrs. Hay Wilson, London	1 0 0
Golspie Branch	5 0 0
Campbeltown Branch	5 0 0
Lochaline Branch	1 10 0
Aberfoyle Branch (per Mr. A. Cameron)	9 5 0
Shiskine Branch (Sheet 125)	15 10 0
D. Livingstone, Esq., Potchefstroom	1 1 0
D. Urquhart, Esq., Durban	1 17 0
Mrs. W. A. MacKenzie, Scotstoun	1 0 0
Bring and Buy Sale at Balmaha, per Mrs. J. M. Bannerman	39 10 0
Mrs. Ena Craig, Glasgow	0 10 0
Proceeds of Concert at Scariuish, per Mr. John MacDonald	2 12 0
Tobermory Branch (Sheet 41)	4 12 6
Mr. and Mrs. George Souter, Dingwall	0 16 6
Millhouse Branch	2 0 0
Mrs. Iain Campbell (Airds)	0 10 6
Per Mr. Donald MacPhail—	
Miss Jessie MacKenzie, Inverness	0 5 0
Miss Annie MacLean, Inverness	0 5 0
Mr. and Mrs. M. S. MacLean, Inverness	0 5 0
Mrs. Bayley, Inverness	0 4 0
Mrs. MacKenzie	0 2 6
D. J. MacDonald, Esq., Inverness	1 0 0
J. MacQueen, Esq., Inverness	0 5 0
A. J. Fraser, Esq., Inverness	0 2 6
Mrs. J. MacIntosh, Inverness	0 10 0

Mrs. MacDonald (Glenmoriston), Inverness	0 4 0
Mrs. MacDonald (Glenmhor), Inverness	0 5 0
A. MacLean, Esq., Shinness, Lairg	0 10 0
Mrs. Ross, Inverness	0 2 6
Mrs. Gordon, Inverness	0 10 0
Mrs. Iain Gordon, Inverness	0 5 0
Robert Gordon, Esq., Inverness	0 5 0
Mrs. Fraser, Inverness	0 10 0
Miss Nan Fraser, Inverness	0 5 0
Miss May Fraser, Inverness	0 5 0
Mrs. John MacPherson, Inverness	1 1 0
Rev. A. Boyd, Inverness	0 10 0
Miss J. Connor, Bearsden	0 12 8
Collected by Miss M. MacRury, Grogarry, South Uist	3 19 6
Durness Branch	3 0 0
Lochranza Branch (Sheet 124)	4 0 0
Angus MacMillan, Esq., Scotstoun	0 10 0
Miss J. A. MacMillan and Friend, Meikleour	0 7 6
Cladach-Kirkcubost Branch	1 10 0
Lachlan MacLachlan, Esq., Wishaw	0 2 6
Miss Cathie B. MacLean, Dunoon	0 5 0
Dr. T. K. Monro, Glasgow	1 0 0
Sale of Flowers, per Mrs. Bannerman	2 10 7
Professor W. P. Milne, Leeds	
M. D. Milne	
W. B. Milne	
E. M. Milne	1 1 0
Messrs. Alex. MacLaren & Sons, Glasgow	2 0 0
Portnahaven Branch (Sheets 37, 164, 165, 166)	8 0 0
Dr. MacKenzie Anderson, Glasgow	0 10 0
T. L. MacIntock, Esq., Glasgow	1 0 0
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Feachd Cill-Mhéinnidh, Ile	0 5 0
Sgoil na Leithe, Loch Obha	0 10 0
Feachd Bhaile Mhàrtainn, Tìrìodh	1 0 0
Feachd Ploc Loch Aillse	15 1 6
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Tional le cloinn Sgoil na Leacainn, Inbhir-nis, bho D. MacPhail	6 7 0
Bho Iain Og Mac Ghille na Brataich agus a phuithar Seonaid, toradh an oidheip aig Cuirn Bhaile mo Thà	2 10 0
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Leabhar XXXV.]

An t-Sultuin, 1940.

[Earrann 12

IS SAMHACH AN OBAIR DOL A DHOLAIDH.

Bha sinn a' bruidhinn anns na dhà no trì àireamhan mu dheireadh de'n *Ghaidheal* air comasan is buadhan is deagh-bheusan a bhuineadh gu sonraichte do na Gaidheil—comasan is buadhan is deagh-bheusan a bha 'gan faoilseachadh fhéin an iomadh dòigh 'nan cailhe-beatha agus 'nan caint. Chan 'eil teaganh sam bith nach 'eil cuid de na buadhan agus de na beannachdan so a' dol a cleachdadh 'nar measg mar Ghaidheil, agus mar sin tha sinn 'gan call agus sinn gun a bhith glé mhothachail air gu bheil sinn 'gan call—an duirt an seanfhacal: Is samhach an obair dol a dholaidh. Mura cleachdar agus mura cuirear gu buil buadh no beannachd sam bith theid e dholaidh. Tha cuimhne agam gu bheil treubh no dhà sheangan ann, agus thòisich iad o chionn fhada chian an t-saoghail air an àl òg aig treubhan sheangan eile a ghlacadh agus air an togail 'nan tràilleam dhaibh fhéin. Thug iad air na tràilleam so a h-uile gnìomh saoghalta a bha ri dheanamh a dheanamh dhaibh—an tighean a thogail dhaibh agus an cumail glan agus an òrdugh; am biadh a sholair agus a dheasachadh dhaibh, agus eadhon am biadh a chagnadh dhaibh agus a chur air an teagaidh air chor agus nach robh dad aca-san ri dheanamh ach a shlugadh. Bha iad fhéin dìomhañ is leis agus gun a bhith deanamh car. 'Se thainig as an leig is an cion-cleachdaidh so gun chaill iad comas an carbadan agus comas am biadh fhéin a chagnadh, agus a nise theid iad bàs am meadhon a' phailteis agus chan urrainn iad am biadh ithe. Ged bhiodh a' mhill air am beulaibh theid iad bàs a chion

bhidh, agus iad air comas an carbadan a chall le cion cleachdaidh, mura cuirear a' mhill air a cagnadh 'nam beul.

Mura cleachdar buadh no comas caillear e; agus is samhach an obair dol a dholaidh.

* * *

Is ann rud-eigin mar so tha tachairt dhuinn mar Ghaidheil. Rinn sinn gréim air comasan is beusan coimheach, niaith is olc; agus thug sinn iad a steach do ar cridheachan agus do ar cleachdaidhean. Ghabh sinn riutha agus iad ùr agus annasach dhuinn, agus thug sinn orra ar seirbhis a dheanamh dhuinn. Dh'fhàg sinn ar beusan agus ar cleachdaidhean fhéin mar Ghaidheil dìomhañ agus 'nan tàmh, agus is e thainig as an sin gun deachaidh iad a dholaidh cleas carbadan nan seangan leis. Chan 'eil duine do an aithne a' Ghaidhealtachd an diugh do nach aithne gum bheil cuid de na Gaidheil gu tur fo riaghladh cleachdaidhean is beusan coimheach agus iad air seana bheusan an athraichean a chur air chùl. Chan e gu bheil dad follaiseach aca 'nan aghaidh ach gu bheil iad riarichte leis na nithean ùra so air an do rinn iad gréim; tha iad mar gum b' eadh an urra riutha air son am beòshlaint agus am bith-bèo. Tha seasamhachd agus spioradalachd agus nòsan an athraichean air an di-chuimhneachadh, agus mar sin chan 'eilear 'gan cleachdadh is chan 'eil guth orra; agus is samhach an obair dol a dholaidh.

* * *

Fhaic thu, mar a tha so a' dol air adhart a thobh ar càinain agus gu h-àraidh a thaobh ar litreachais. Rinn sinn a leithid a ghréim air a' Bheurla Shasannaich agus gu bheil sinn mar gum b' eadh air a

deanamh 'na tràill dhuinn agus a' toirt oirre a h-uile nl cruthaichte a dheanamh air ar son, agus cleas nan tràillean sheangan ni i gu maith agus gu coimhionta an obair air ar son, ach le cion saothrach agus a' chleachdaidh tha a' Ghaidhlig a' dol aog, cleas nan seanganan leisg agus dhìomhain. Tha na Gaidheil ag call comas an smuaintean is an iarrtasan a chur sìos 'nan càinain bhlasad fhéin. Chan e nach bu mhiann le móran sin a dheanamh a nis ach bha iad fhéin agus an coimhearsnaich cho fada an crochadh ris a' Bheurla, agus ris a' Bheurla a mháin, agus gun deachaidh comas litreachais na Gaidhlig a dholaidh dhaibh-san.

An àite iad fhéin a sgioblachadh agus a bhith sgrìobhadh sìos am beachdan agus an iarrtasan an Gaidhlig tha e móran na's fhusa dhaibh leigeil leis a' Bheurla so dheanamh dhaibh; tha iad an cainnt eile, cleas nan seanganan leisg agus dhìomhanach, gu tur an earba ris a' Bheurla chum so a dheanamh dhaibh mar Ghaidheil. Tha a' Ghaidhlig mar sin le cion cleachdaidh a' dol aog. Agus is sàmhach an obair dol a dholaidh.

* * *

So, ma tha, ni as motha air am bheil sinn ag cur feum an diugh mar Ghaidheil: tòiseachadh air ar comasan agus ar buadhan a chur an cleachdadh, agus ma ni sinn sin chan fhada gus an dean an cleachdadh na comasan agus na buadhan sin eallamh agus eusgaidh, agus sinne mar Ghaidheil leotha.

Agus a thaobh na Gaidhlig, ar càinain fhéin, 'se bhith 'ga cleachdadh ann an sgrìobhadh—cho maith ri bhith 'ga bruidhinn—'se bhith cur ar smuaintean agus ar beachdan agus ar féin-fhiosrachadh an céill ann an sgrìobhadh a chumas slàn fallain i agus a dh' fhàgas sinne eusgaidh ann a bhith 'ga cleachdadh. Tha seirbhis-each feumail, agus thà agus bhà a' Bheurla 'na deagh sheirbhis-each do na Gaidheil, ach is e rud eile a th' ann nuair a tha a' Bheurla a' deanamh gach nl cruthaichte air ar son agus sinn mar sin ag call ar comais air a' Ghaidhlig ar càinain fhéin. Mura cleachd sinn a' Ghaidhlig ann an litreachas bàsaichidh litreachas na Gaidhlig, agus bithidh sinn an uair sin gu tur an crochadh ris a' Bheurla agus caillidh sinn ar comas mar Ghaidheil cleas nan seangan dhìomhanach is leisg a thaobh am bidh ithe. Is sàmhach an obair dol a dholaidh.

Tha sinn mar Ghaidheil—co-dhiùbh a mbeud againn agus a tha strì ri ionnsachadh is foghlaim na Gaidhlig—o chionn grunnan maith bhliadhnachan a nis glé dhìcheallach ag cur eòlais air sinnsireachd is sloinntearachd ar cainnt, ag cur am barrachd eòlais air sloinntearachd is a' taisean nam facal, ach ged tha eòlas de'n t-seòrsa so maith agus feumail 'na àite fhéin tha mise làn chinnteach gur e sgrìobhadh is leughadh na Gaidhlig mar a tha i gnàthaichte am beul an t-sluaigh a chumas beò agus slàn fallain i—sinn a bhith gu sonraichte 'ga cleachdadh ann a' sgrìobhadh, anns a h-uile seòrsa sgrìobhaidh a ni sinn, eadar litrichean is litreachas agus gach gnòthach eile. Mura dean sinn so ach a bhith cleachdadh na Beurla 'na h-àite, agus a' fàgail na Gaidhlig gu sàmhach a thaobh, theid i dholaidh.

A thaobh sgrìobhadh na Gaidhlig bha e fìor an cumantas gus an so gur sàmhach an obair dol a dholaidh; agus tha eagal orm nach robh sinne, muinntir a' Chomuinn Ghaidhealaich, 'sa' chùis so a bheag na bu ghlice na muinntir eile. Tha an t-àm aig na Gaidheil dùsgadh agus beachd-smuain-eachadh air an so, oir is fìrinn e: Gur sàmhach an obair dol a dholaidh.

FACAL 'SAN DOL SEACHAD.

Mórachd Dhé.

Is minic a fhuair na Gaidheil ri ám àmhghair is éigin neart agus mìseachd le bhith togail an cridhe is am mac-meanmairn dh' ionnsaigh mórachd is neo-chaochlaideachd Dhé. An diugh ri ám dòrainneach is caochlaideach cogaidh cha bu mhisde sinn ar smuaintean a leagail air an t-seasmhachd agus an t-sith a tha ann an Dia, agus air a mhórachd-san. Thug mi na raimi so as an amhran òirdhearc sin, "Mórachd Dhé," le Dughall Bochanan. Chì ar luchd-leughaidh gu bheil Dughall Bochanan mar dhuine is mar bhàrd a h-uile ni a bha mi ag radh 'sa' *Ghaidheal* o chionn ghoidir, chì iad gu bheil e sin agus móran a bharrachd.

O! cìod e Dia, no cìod e ainm?

Cha tuig na h-ainge 's àird an glòir;

E 'n solus dealrach foluicht' uath',

Far nach ruig sùil no smuain 'na chòir.

Uaith féin ata a bhith a' sruth';

Neo-chruthaichte ta uile bhuaidh'n;

Neo-chrìochnaichte 'nan nàdur féin,

'S féin-dhiongmhaltas 'gan cumail suas.

Cha robh e òg, is sean cha bhi;

O shìor gu slor gun chaochladh staid;

Cha tomhais grian no gealach aois,

Oir 's nithe caochlach iad air fad.

Co chuairticeas do bhith, a Dhé?
 An doimhne shluig gach reusan suas;
 'Nan oidhirpibh tha aingle 's daoin'
 Mar shligean maoraich glacadh cuain.

O bhith-bhuantachd tha thus' ad Rìgh,
 'S ni bheil 'san t-saogh 'l-s' ach nì o 'n dé;
 O! 's beag an eachdraidh chualas dìot,
 'S cha mhór de d' ghnìomh ata fo'n ghreìn.

An cruthach' cha dean le uile ghlòir,
 Làn-fhoillseachadh air Dia nam feart;
 Chan 'eil 'sna h-oibre ud gu léir,
 Ach taisbean earlais air a neart.

Le'r tuigse thana 's dìomhain dhuinn
 Bhith sgrùdadh chuain ata gun chrìoch;
 An litir 's lugha dh' ainm ar Dé,
 Is tuille 's luchd d' ar reusan i.

Or ni bheil dadum cosmhuil riut
 Am measg na chruthaich thu gu léir;
 'S am measg nan daoine ni bheil cainnt
 A labhras t' ainm ach t' fhocal féin.

* * *

Balaich Bhail-a-chaolais.— Gu dearbh b'e iad fhein na seoid, balaich Bhail-a-chaolais — Alasdair Domhnallach agus Seumas Uilson agus Uilleam Cemp. Bha na saighdearan calma so air an glacadh agus air prìosanaich a dheanamh dhiubh aig na Gearmailtich 'sa' chath mhór a bha 'san Fhraing aig toiseach na h-Ogmhiosa. Is ann 'san rèisimeid Earra Ghaidhealach a bha iad agus chaidh dà bhuidhean dhiubhsan a ghlacadh agus an deanamh 'nam prìosanaich; ach chuir an triuir Ghaidhealach churanta so rompa gun teicheadh iad air a' cheud chlothron nan gabhadh e deanamh. Mar sin an deidh dhaibh a bhiith fad seachdain an làinbh bhathas 'gan toirt astar fada còmhla ri mìltean phrìosanach eile, agus a chuid bu mhotha dhiubh 'nam Frangach, gu camp daingnichte. Mar a bha iad a dol troimh bhaile beag Frangach bhathas a' toirt deoch do na prìosanaich uile, agus smaoinich balaich Bhail-a-chaolais gum b'e so an t-àm gu teicheadh. Chum iad taobh ri taobh agus chunnaic iad bana-Fhrangach agus cumann uisge aice agus i 'na seasamh ann an geata goirid air falbh bho na saighdearan-faire a bha 'na fhreiceadan orra. Rinn iad far an robh i agus ghabh iad deoch as a' chuman aice agus sheap iad an sin air a cùlaibh. Gu fàbhorach cha do mhothaich am freiceadan dhaibh agus dh' fhoilaich iad iad-fhein air cùl craoibhe gus an deach càch & sealladh. Rinn iad an sin as, an dùil gu

ruigeadh iad air dhòigh air chor-eigin an t-arm Frangach.

Bha iad daonnan a' bruidhinn Gaidhlig gus nach tuigte cò iad no cia as daibh; agus thug sin uair no dhà à cùil glé chumhang iad.

Bha iad ag cadal an sabhlailichean troimh an latha agus ag coiseachd air an oidheche agus a' faotainn bidh mar a b' fheàrr a dh' fhaodadh iad. Thug gille Frangach aodach cumanta dhaibh agus fhuair iad mar sin cuidhte 's trusgan an t-saighdeir, agus iad an dòchas gu smaoinichte gur e luchd-teiche bho an dachaidh a bh' anna ag iarraidh àite fasgaidh air falbh bho'n chreich; agus gus so a dheanamh na bu choltaiche fhuair iad grèim air cathair duine-tinn agus lòn iad i le poitean is coireachan agus treallaichean eile tighe, agus bha fear mu seach aca 'ga putadh rompa air an rathad. Nuair a bha iad greis mhaith a' dol mar so thainig iad air tri rothairean ann an tigh a bha fàs, agus dh' fhàg iad an uair sin a chathair agus na bha innte, agus air falbh leatha air na rothairean. Chuir iad iomadach mìle as an dèidh mar so.

Bha iad ag coinhead cho truagh is cho feumach agus là bha so gun do thog carbad-ola Ghearmailteach iad gus an toirt air an adhart air an t-slighe, ach leth na truaighe nuair a ràinig i a ceann-uidhe dh' iarr na saighdearan-faire Gearmailteach orra am paipèaran cead-siubhail a shealltainn dhaibh. Cha robh a leithid a nì aca agus cha mhò a leig iad orra gu robh iad a' tuigsinn cìod e a bha iad ag ciallachadh, agus an uair a thug na h-eadar-theangairean mapa f'an comhair los gun innseadh iad an rìoghachd do'm buineadh iad chuir iad an corrag air Ruisia, agus iad a' bruidhinn na Gaidhlighe riud ad an t-siubhail. Rinn sin an gnothach agus leig iad air falbh iad. Ach greis an deidh sin chuir na maor Frangach stad orra. Thuir iad ri-u-sann gum b'e Ameriganaich a bh' unnta a bha ag cogadh an armailt na Frainge, agus iad an toirt dh' ionnsaigh fear-ionaid riaghaltais America a b' fhaig a làimhe. Rinneadh so, ach is e a' chomhairle thug esan orra iad fasdadh a ghabhail aig tuathanach Frangach gus an tigeadh crìoch air a chogadh. Cha b'e so a chuir na seoid rompa agus rinn iad as. Ghabh iad air an adhart a deanamh air crìoch na Spainne. Fa dheireadh troimh iomadh amhlus ràinig iad crìoch na Spainne ach mar a rachadh iad-san seachad air a' chrich do'n Spàinn bha na saighdearan-faire 'gan tilleadh air ais do'n Fhraing. Air an treas oidheip dh' innis oifigear coibhneil Spàinneach

dhaibh mar a gheibheadh iad a steach gun fhios—agus iad air an cùis a chur ris-san. Bha so ceart gu leòr, agus rinn iad air a cheud baile-puirt far an d' fhuair iad fear-ionaid crùn Bhreatainn. Ghaibh an duine còir sin riutha agus chunnaic e air bàta iad a thug do'n rioghachd againn fhéin iad, far an do ràinig iad gu slàn fallain.

Tha iad a nis 'nan gairm a rithist mar shaighdearan dìleas an deidh àireamh làithean-saora a chur seachad ann an gleann an gaol am Bail-a-chaolais. Nach b'e na seoid iad gu dearbh.

Seoras Marjoribanks.— Tha sinn uile ag caoidh 'sa' ionndrainn ar caraid caomh nach maireann Seoras Gallda. Ged is e so an t-ainm-pinn a thug e air fhéin cha b' ann Gallda a bha e dhuinne ach blàthchridheach Gaidhealach da-riubh. Mar a chì sibh thàtair 'a' toirt iomradh air a chliù 'sa shaothair mar shàr Ghaidheal air duilleig eile 'san àireamh so, ach bu mhaith leam so a ràdh cuideachd: nach robh aon eile againn an sàs an obair a' Chomuinn Ghaidhealaich bu dìlse agus a b' eudmhoire airson maith ar daoine is ar cànan na Seoras còir. Bha gaol air leth aige do dh' oigridh na Gaidhealtachd, agus cha robh ni a bha 'na chomas nach deanadh e air an sgàth agus airson an leas timeil is spioradail. Chitheadh sin gu sonraichte 'sa' champ an Sonachan, ach bha e soilleir aig gach àm eile mar an ceudna.

Cha robh aon eile fhad 'sa bha e sàs 'san obair a thug uibhir a thogail do ar cànan le bhith daonnan 'ga sgrìobhadh agus 'ga bruidhinn ri Seoras Marjoribanks.

Bu chòir do na Gaidheil gu léir cho maith ri muinntir a' Chomuinn Ghaidhealaich a bhith 'na chomain agus taingeil dha. Tha iad ann an sin, agus 'ga caoidh an diugh airson a chliù 'sa shaothair. Duine grinn agus fìor dhuin-ualas. Slàn leat a charaid, "gus am bris an là, agus an teich na sgàilean."

* * *

Tha e coltach nach 'eilear fhathast sgith de **na far-ainmean**. So agaibh, ma tha, dòrlach eile dhiubh.

Is ann mar so a shloinnteadh na bailtean so; tha iad uile an Cataibh ach Baile Dhùbhthaich a tha an siorrachd Rois:

Baile Dhùbhthaich bhòidheach, 's Dornoch na gorta,

Sgiobal nan ùblan, is Bil an arain choire,
Furabol nan adagan, Dun-Robain a' chàil,
Goillspidh nan sligean dubha, is Druim-muighe an t-sàil.

So mar a theireadh na h-Uibhistich mu chach a cheile:

Fìthich dhubha a' Chaolais,
Faoileagan Chnoc-ailein,
Seideinich a' Bhaile-mhóir,
Ròcaisean Chnoc-an-torrain.

Agus an Uibhist a Deas theirte:

Staonabraic nan stamh,
Baile 's miosa modh
Gus an ruig thu Hógh,
Hógh, a bhodaich Hógh.

Ann an Leodhas theirte:

Botail-bhodaich Bhreidhnis
Is féidh Challarnais;
Pluic dhubha Chàrlabhaigh.

Agus,

Gaoth an iar bho Thunga nan siol
Gaoth a tuath bho Mhùirneag
Gaoth an ear bho Rudha na h-Airde,
Gaoth a deas bho mèirlich Phabail.

Agus,

An t-Uigeach leig seachad e.

Agus,

Dh' aithnichinn air do dhà shùil
Gur ann as Uig a thàinig thu.

Ach tha mi smaoineachadh gur ann mu Uig an Eilein Sgitheanaich a bha so air a ràdh. Bha sq air a ràdh 'san Eilean Sgitheanach:

Clann 'ic Neacail a' bhrochain thana
Is an droch arain eòrna.

Agus bha an dearbh rud air a radh mu Shìol Leòid an Leodhas, agus so cuideachd a bha air a ràdh mu Chlann 'ic Ghille Chaluim Ratharsaidh 'san Eilean Sgitheanach:

Siol nan Leòdach,
Siol a' chapaill
Bhacaich spògaich
Bheathaicheadh air
Moll is fòlach
Air dubhadan dubha
Is gulm eòrna.

Is e "Clann 'ic Fhionghain nam faochag" a theirte riu-san 'san Eilean. Ach is ann a bha sinn a' bruidhinn air far-ainmean àitean agus chan ann air far-ainmean chinneadh.

So mar a shloinnteadh muinntir nam bailtean sin timchioll Loch Toireartan agus Gheàrrloch:

Truisg Gheàrrloch, Cnòdain Dhìlabaig,
Saoidheanan Ailiginn, Fir a' Choire,
Tuath an Doire, Daoin-uaisle na

h-Annaide,

Mùgairean Bhadaid Mhùgaidh, Balgairean Bhalgaidh,

Gathan-dubha Shildeig, Bruic Dhoir'
Aonair,
Buic Aird Héisleig, Ceanna-phollan na
Ceannamhóire,
Druinich Airigh nan Cruithneach,
Eireagan nam Fearnna Beaga,
Coin nam Fearnna Móra, Tùthagan
Chùthaig,
Slatan mara Chal-na-cille,
'S Bodaich bheaga bhiorach an Loin
Bhàin.

Theirte cuideachd:

Daoin-uaisle an Rubha

'S bucail bhuidhe 'nam brògan.

Agus,

Rodain na h-Ain.

B' e muinntir Loch Bhraoin,

Na Clamhain;

Agus muinntir a' Loch Bhlig,

An Crodh;

Muinntir na Comraich,

Na Buic;

Muinntir Chamus-luinne,

Na Tamhaisg;

Agus ri muinntir Inbhir-Ionaid theirte,

Na Ròcaisean,

Agus b' e so far-ainm nan Rumach cuid-

eachd. B' e muinntir Ghlinn Eilge,

Na h-Oisean,

Coltach ri muinntir Lios-mór.

B' e muinntir Chnòideart,

Na Gobhair.

Theirte ri muinntir Mhìughlaidh faisg air

Ceann Bharraidh—ged is e aon teaghlach a
th' ann an diugh—

Na h-coin, coltach ri muinntir Hiort.

Bha mi air am fear so mu dheidhinn na
Sgitheanach a dh'ochuimhnichadh mura
b' e gun cuir mo charaid Iain Alaic
MacNeacail fàilt orm leis an Glaschu an
latha bha sinn a' toirt seachad nan
Carbadan-eiridinn do mhuinntir na Croise
Deirge:

Mo chuideachda fhìl coin Thròrnais.

Ma tha duine airson an tuilleadh a lorg mu
dheidhinn nam far-ainm tha an deagh draid orra
le Eachann MacDhughail anns *An Gaidheal* airson
1925-26 (Leabhar XXI.). Choisinn an t-saothair so
le Eachann a' cheud duais aig Mòd Ghrianaig 'sa'
bhliadhna 1925. Tha a ris iomradh orra 'san leabhar
sin ris an canar "The Old Highlands." Ged nach
'eil ann de'n dà leabhar so ri mòr làimh an dràsda
tha deagh chuimhne agam gur maith as fhiach iad
le cheile an leughadh.

* * *

An Cogadh.—Is anns an adhar a tha
truimead a' chogaidh an dràsda. Tha na
Gearmailtich a' deanamh an dìchill le bhith

cur sgiathalain a nall do'n rioghachd againn
agus a' leigeil a nuas gathan-builg air
bailtean is àitean eile chum an sgrios, ach
tha an teicheadh a' dol orra daonnan. Is
ainneamh oidhche no latha nach 'eil cath
eagallach eadar na sgiathalain chogaidh aca-
san agus an fheadhainn againn fhein. Tha
e soilleir do'n t-saoghal gu bheil sinn a'
toirt sgriob na croiche orra 'san adhar agus
ag cur an teicheadh orra a h-uile turas a thig
iad. Bha sinn a' deanamh sin bho thùs a'
chogaidh; agus a nis mar a tha againn air
sgiathealain is uidheaman-cogaidh eile
ullachadh tha na naimhdean a' faotainn
barrachd mhór 'sa bha dùil aca ris. Chan
e mhaoin gu bheil sinn ag cur as de cheithir
'sa choig uibhir de na soithichean-adhair
aca-san 'sa tha sinn fhein ag call ach tha
eagal am beatha aca roimh na sgiathalain
againne, agus ar saighdearan adhair na's
calma agus na's teoma agus na's gaisgeile.

Agus air an làimh eile tha na sgiathalain
againne a' deanamh fhichead uiread a
sgrios air a' Ghearmailt agus air an àitibh
daingnichte 'san Fhraing agus anns na
dùthchannan eile tha fo smachd aca is a tha
iad-san a' deanamh oirne. Chan 'eil
cunntas air na tha am feachd adhair againne
a' dòrtadh de gathan-builg air bailtean
dion na Gearmailte; chuir sin stad co-
dhiùbh car greis air imeachd bhòsdail
Hitler. Tha e a' faicinn a nis, ge b' oil leis,
gu bheil àm-san ri teachd agus coimh-
fhlaitheachd Bhreatainn gu leir air bòid a
thoirt do Ni-maith gun cuir iad as dha-san
is do na Gearmailtich ana-criosdail agus
dhaibh-san eile tha an cleamhnas mi-
dhidhaidh riutha.

Tha na Gearmailtich a' fulang air iomadh
dòigh eile, agus an néibhi againne air corra-
bhacaig a chur air na soithichean marsantais
aca. Tha ùghdarras na mara aig Breatainn
agus tha sin a nis a' toirt caoile air a'
Ghearmailt agus orra-san a tha 'nan luchd-
comuinn aice. Gun taing dhaibh, an duirt
Churchill, brisidh sinn an cridhe air a'
cheann mu dheireadh.

* * *

Tha am foghar gu maith gealltanach,
agus tha sin feumail do'n rioghachd uile ach
tha e ro fheumail do na Gaidheil agus sinu
an crochadh cho mòr air na dh' fhàsas ruinn
fhéin. Ma bha sinn a riamh gleusda agus
dìchiollach ann a bhith cur toradh na
talmhainn gu buil is e so an t-àm. Bidh
sin 'na bheannachd dhuinn fhein agus 'na
bhuannachd nach beag do'n rioghachd gu
léir. Bidh roinn mhaith de ar teachd-an-

tìr againn bho ar saothair fhéin, agus fàgaidh sin am barrachd bidh an stòras na rioghachd clum a' mhuinntir a tha 'sna bailtean-móra aig nach 'eil talamh a bheathachadh. Fàgaidh e cuideachd feumalachd dhaoine na's saoire, agus mar sin tha deagh fhoghar air a chur gu deagh bhuil 'na bhuannachd do shluagh na rioghachd gu léir gu seachd sonraichte aig àm cogaidh.

* * *

Firinn air son a' mhios so.

Carson a ghabh na cinnich boile,
Agus a smuainicheas na slòigh nì diomhain?
Tha rìghrean na's talmhainn air éirigh,
Agus tha na h-uachdarain ag gabhail
comhairle le chéile,
An aghaidh Iehobhah agus an aghaidh'
Aoin ungta-san, *ag radh*,
Briseamaid as a chéile an cuibhreach,
Agus tilgeamaid uainn an cùird?

Ni an ti a tha 'na shuidhe air nèamh gàire;
Ni an Tighearna fochaid orra.
An sin labhraidh e riu 'na chorraich;
Agus an teas fheirge cuiridh e fo amhladh
iad.

Gidheadh shuidhich mise mo Rìgh air Sion,
Mo shliabh naomh.

—Salm ii., 1-6.

AM FEAR-DEASACHAIDH.

SEORAS MARJORIBANKS NACH MAIREANN.

Bu chruaidh am buille a fhuair buill a' Chomuinn agus càirdean na Gàidhlig anns gach àite an uair a leugh iad gun do chaochail Seòras Marjoribanks. Bha iad cho eòlach air a bhith 'ga fhaicinn aig Mòdan is cruinneachaidhean Gàidhealach eile an tréine a neirt, 'na dhuine mòr foghainteach, fallan, lùthmhor, is nach do smuainich iad riamh gun tigeadh fàilneachadh air a shlàinte an ùine cho goirid. Ach bha aithne aig cuid againn nach robh Seòras a' mealtainn an tomhais slàinte a sheas e anns na h-Innsean agus an tùs a shaothrach an obair a' Chomuinn. Bha e cho uasal 'na nàdur is a bha e eireachdail 'na phearsa. Duine caomhail, blàth-chridheach air an robh mòr mheas aig gach neach.

Thubhairt e féin, uair is uair, gum b'e an tlus is an càirdeas, na subhailcean is na beusan àrda, a dh' fhairich e a bha cho samhlaichail an luchd labhairt na Gàidhlig a cho-éignich e gus a' chàinain sin ionnsachadh air chor is gun tuigeadh e, an

tomhas co dhiùbhl, a' bhuaidh a bha aice air aigne is giùlan nan Gàidheal.

Mar dhuine toiniseil bha fhios aige, ma bha e gu adhartachadh a dheanamh an cleachdadh na Gàidhlig gum feumadh e e féin a cheangal ris a' Chomunn Ghàidhealach, agus rinn e sin. Tha fios aig an t-saoghal air mar a shoirbhich leis an togail na càinain agus an inbhe àird anns an robh e mar fhear-brosnachaidh.

Mun deach Comunn na h-Oigridh a stéidheachadh thug ar caraid nach maireann a mach tri de phrìomh dhuaisean a' Mhòid. Aig a' Mhòd mu dheireadh a bha am baile Pheairt (1929) choisinn e am bonn òir an earrainn an litreachais. Air a' bhliadhna 'na dhéidh sin, aig Mòd Dhùnomhain, choisinn e am bonn òir a tha Comunn Sgitheanach Ghlaschu a' toirt seachad airson feabhas an co-fharpaisean a' bheòil-aithris. Dhearbh sin cho còmhlaonta 'sa dh' fhàs e an labhairt na Gàidhlig. Aig Mòd Inbhirpheofharain an ath bhliadhna (1931) choisinn e prìomh dhuaies na Bàrdachd agus chaidh a chrùnadh an làthair cuideachd mhoir aig a chuir-m-chiùil. Bu mhat a laigh an crùn air a cheann cumachdail, agus an fhalluinn air a phearsa dhriche.

Chaidh a thaghadh mar bhall de'n Chomhairle Ghnìomhaich an 1929 ach bu docha leis Meur Ghlinn-urchaidh a riochdachadh agus thug e suas àite do'n neach a b' fhaise aig a thaobh chomharran. Air a' bhliadhna sin féin ghabh e àite Mgr. Moffat-Pender air ceann Clann an Fhraoich agus ghleidh e an inbhe sin gu latha a bhàis.

Tha mòran an ain-fhios air mar chaidh Comunn na h-Oigridh a stéidheachadh agus faodaidh mi an dearbhadh so a thoirt dhoibh. Is e Alasdair MacEacharn, an Lunnainn, a thog a' cheist an toiseach agus a chuir rùn gun rachadh a leithid de Chomunn a chur air bonn aig Coinneamh Bhliadhnail a' Ghearasdain, 1932. Ghabhadh ris gu toileach. Chaidh earbsa ri Clann an Fhraoich Comunn na h-Oigridh a shuidheachadh agus riaghailtean a dhealbhadh. Mar Fhear Gairme Clann an Fhraoich ghabh Mgr. Marjoribanks Comunn na h-Oigridh fo a sgéith agus bu churamach agus bu chliùiteach a dh' altrum e suas an t-àlach òg. Chuireadh a' cheud Feachd air bonn am Bàgh a' Chaisteil, Barraigh, am Mios an Damhair, 1934, agus bu duilich leam riamh nach robh e fhéin còmhla rium air an là sin. Tha a nis se fìchead Feachd am bith de Chomunn na h-Oigridh agus chan 'eil mòran diubh, ma tha gin idir nach fhaca

sealladh air a ghnùis aoibheil féin is nach cual e a labhairt gu h-athaireil dàimheil riu mu an dleasdanas a dh' earbadh riu—' Ghàidhlig a chleachdadh aig gach àm agus iad féin a ghiùlan mar is dualach do gach deagh Ghaidheal, iad a bhith 'nan cliù dhoibh is do na daoine bho'n d' thàinig iad.

Bha mi leis air chuairt gu na Feachdan an Ìle, am Muile, an Tiriodh is an Ard nam Murchan agus tha fios agam air cho eudmhor is a bha e mu choimhead nan riaghailtean, agus am brosnachadh a rinn e orra iad a bhith dleas do na bòidean a thug iad, a bhith 'nan deagh Ghaidheil cho fad 's is beò iad. Bha e 'na Cheann-suidhe air meur Glinn-urchaidh ré iomadh bliadhna agus 'na chul-taice mór do'n Choisir Ghaidhlig an sin.

Bidh cuimhne chùbhraidh air Seòras Marjoribanks aig Feachdan Comunn na h-Oigridh oir bha e da-rìreadh 'na charaid is 'na aoghaire do gach ball is Feachd fa leth. Bidh cuimhne mhaireann air le buill a' Chomuinn Ghaidhealaich, chan ann a mhàin airson a shaothrach, is bu mhòr i, ach airson uaisleachd is ceanaltas a nàdur, agus airson a cho-chomunn misneachail aig ar comhairlean.

Tha e an diugh an cladh Chill-Chrèanain agus Cruachan, a bu chuspair do a bhàrdachd, ag coimhead thairis air àite tàimh. Bha i falaichte an trusan de cheò an nair a leig sinn sìos e. Cha b' iognadh e.

NIALL.

THE LATE MR. GEORGE E. MARJORIBANKS.

It was with a feeling of poignant sorrow that members of An Comunn Gaidhealach learned of the death of Mr. George Marjoribanks.

Among workers in the Gaelic cause Mr. Marjoribanks had made for himself a unique place, and the place he has left vacant will not be easily filled. While taking a full share in all the work of the Executive Council he was specially identified with the efforts being made to win the interest of the young. As leader of the Youth Movement he devoted himself to its organisation and development with an energy and enthusiasm that never flagged. He recognised, as all did, that the future of Gaelic depended on the children being taught to regard the language as a gift to be cultivated and a possession to value and be proud of. It is

no exaggeration to say that the gratifying success which has attended the work of Comunn na h-Oigridh has been due to his wise planning and untiring personal efforts. He spared neither time nor labour nor means to further its objects. Difficulties did not daunt him nor did disappointments discourage him. Long and difficult journeys were made by him through mainland and islands to make the acquaintance of teachers and scholars and to inspire them with some measure of his own boundless enthusiasm. In this he succeeded in a marked degree, winning the confidence and co-operation of teachers by his manifest sincerity of motive and the eminent reasonableness of his appeal, and capturing the hearts of the children by his gracious and kindly personality. He believed that without a competent knowledge of the mother tongue there was something lacking in the complete equipment of the person who aspired to be known as a "Sar Ghaidheal." He would agree with the saying that "every language is a temple, and enshrines the soul of the people who speak it," and would add that our neglect of our Gaelic temple must inevitably result in permanent spiritual impoverishment.

Though not a Highlander by birth or blood he became one in sympathy and spirit. As a youth he came under the spell of the Highland scene, and when the time of his retirement came it was in the Highlands he elected to make his home. He acquired the Gaelic language in a remarkably short space of time, loved to speak it, and learned to write it with ease and with a high degree of idiomatic purity. Like so many other Lowlanders he marvelled greatly at the small value placed upon their language by so many Gaels, and at the stolid indifference with which they viewed its decay, and he did all that one man could to expose the folly of this attitude. A visionary, as some people may have thought him, he differed from many visionaries in that his visions were capable of being translated into practical realities, and that he strove with all his might to embody them in visible and useful achievements. The pity is that he did not live to see his dreams more completely fulfilled.

His colleagues on the Executive Council held Mr. Marjoribanks in the highest esteem. His enthusiasm, zeal, and untiring unselfish service commanded their grateful admiration, while his high character and attractive personality won their affectionate

regard. Within the last year or two death has deprived us of many of our best workers—Mrs. Burnley Campbell, Sheriff MacMaster Campbell, Mr. John Bannerman, and others—and now another gallant comrade in the fight has fallen. We can best honour the memory of these departed friends by continuing to prosecute with energy and hopeful courage that work for Gaelic in which their hearts were so deeply engaged.

Mr. Marjoribanks spent his professional life in the Indian Forest Service, which he joined in 1899, as Assistant Conservator. He became Divisional Forest Officer in 1903, Deputy Conservator in 1907, and Conservator in 1922. He retired in 1927.

It is hardly necessary to add that the heartfelt sympathy of our members goes out to Mrs. Marjoribanks and her family in their grief. M. M.

By the passing of Seoras Marjoribanks An Comunn Gaidhealach and the Gaelic cause in general have sustained a loss very high irreplaceable. By his inspiration in founding Comunn na h-Oigridh, by the tremendous work which he devoted to its cause, and by the generous way in which he expended both his personal energies and the contents of his purse in furthering its objects, Seoras has earned the gratitude and appreciation of all true Gaels who love their native country, its people, and their language.

To the many Highland girls and boys who have known his friendship, and who have enjoyed the hospitality of his summer camps at Sonachan, there will remain all through their lives happy memories of our late lamented friend. No one, however, is irreplaceable, and it behoves us to look around as quickly as possible to see whether a successor cannot be found. Difficult, no doubt, it will be to find another so eminently fitted and with the spare time at his command to fill our friend's place, but until such an one can be found we must all continue to do our utmost to keep the results of his good work from being lost. Comunn na h-Oigridh is the most constructive and promising of all An Comunn Gaidhealach's recent activities, and holds forth high hopes for the future maintenance of our language. If Seoras Gallda has passed, we must use his example to inspire us to further effort on behalf of our native tongue.

We are in the midst of a totalitarian war against bloody and ruthless foes, but this

is not the time for faint hearts or flagging zeal. In spite of our war activities, we must continue to work unceasingly for the Gaelic cause, so that when the happy times of peace return we shall be in a position to redouble our energies on behalf of An Comunn and its objects.

W. M.

THE LATE REV. DAVID DUNCAN.

An Comunn Gaidhealach also mourn the loss of a loyal member and true Highlander in the Rev. David Duncan, minister of North Esk Church, Musselburgh. Mr. Duncan died suddenly on 20th July at Crieff, where he had gone for a short rest. He was a member of the Executive Council for several years, and his genial and fine presence, wise counsel, and splendid optimism were an inspiration to all members. His was a beloved personality, and many Highlanders miss and mourn a fine representative of their race.

His upbringing was in Islay, and he loved Islay and its people. His first charge was in South Uist, and there he widened his knowledge of a colloquial Gaelic vocabulary—a vocabulary that was both fluent and virile. It was a pleasure to hear him speak at the Executive meetings in Gaelic, with his direct and easy command of our language.

He was convener of the local Committee for the National Mod held in Edinburgh in 1935, one of the most successful Mods we have had. Much of the success and easy running of that Mod was due to his genial presence and wise counsel. He was an active member of many Highland Associations in the capital, and was a help and an inspiration in them all.

Mr. Duncan saw and knew the best in our race, and had faith that these qualities should remain, strengthening and ennobling the Scottish character. He was inspired in all his work for our language and people by his own strong Christian faith, and was enriched and sustained in all his work as a minister by his knowledge of what is best in our Highland religious heritage. Duine còir agus fìor dhuin-uasal; bidh sinn 'ga chaoiadh is ga ionndrain. We extend our sympathy to his two sons and relatives, one of whom a sister, Miss Margrat Duncan, is so well known as a singer to members of An Comunn and to Highlanders generally.

C. McL.

AN COMUNN'S RED CROSS AMBULANCES.

Officials of An Comunn Gaidhealach and a representative gathering of Gaels were present at the handing over of two motor ambulance waggons purchased by An Comunn to the Scots Red Cross for service in His Majesty's Forces. The ceremony took place on the 8th August in Blythswood Square, Glasgow, and the Red Cross was represented by Colonel K. M. Connal, Major Mitchell, and Mr Stevenson.

The gathering was presided over by the Rev. Malcolm MacLeod, the President of An Comunn, and the ceremony opened with the singing in Gaelic, led by the General Secretary, of the first verse of the 46th Psalm, after which the President, in a Gaelic prayer, dedicated the ambulances to the sacred service and errands of mercy for which they were to be used.

In introducing Mrs. John M. Bannerman, convener of the Central Comforts Committee, and asking her to hand over these two ambulances to the Red Cross, Mr. MacLeod said Highlanders were always acknowledged as possessing the qualities that go to make great soldiers. This they have shown in this war no less than in previous ones, as revealed in the newspaper reports of the work done by the Highland Division in the Dunkirk affair. We had perhaps a generous enough acknowledgment of this warlike quality of our race; but the Gaels have other qualities which were not so generously acknowledged, that of loyalty—loyalty to their country, and to justice and freedom and right—with an intense independence; this and firm steadfastness and a clear sense of duty, with a determination to carry out that duty at whatever cost. They were also kind and merciful to the suffering and needy, and were sensible of the needs of the sick and wounded in time of war. At the time of the Cuchullin era they had their army doctors and healers, one famous among them, Dian Cecht, had a vat of healing balm into which the wounded were immersed and were immediately healed, and were fit to join their unit again as active soldiers.

The President then said that it was his privilege and pleasure to introduce Mrs. Bannerman, who needed no introduction to this audience, and ask her to hand over these beautiful and useful ambulances to the Red Cross. It was mainly due to her enthusiasm and energy that those

ambulances were here to-day; she was the first to suggest that such should be done, and personally, he admired her enthusiasm and optimism from the beginning. It was mainly due to her inspiration and energy that they were in the happy position of being able to give these two ambulances to-day for the benefit of our own lads.

Mrs. Bannerman, after thanking Mr. MacLeod for what she called his far too kindly reference to herself, and his far too generous estimation of her part in the work, said:—

“Mr. MacLeod, Ladies and Gentlemen,—It is with great pride that I make this presentation on behalf of An Comunn Gaidhealach. But before doing so I would like to take this opportunity of thanking those who have helped. Members and friends from all parts of the Highlands and Islands, aye, and from the Lowlands and from lands across the seas, have responded most generously to our appeals. On behalf of the Central Committee I extend to all those who have made it possible for us to hand over the ambulances to-day our most grateful thanks. I want to make it quite clear, however, that this is not the end of our efforts. Our aim is that there will be three ambulances proudly bearing the name of An Comunn Gaidhealach, and one that of Comunn na h-Oigridh. As we look on these vehicles of mercy we must be filled with a great pride and determination to see to it that our dream comes true—we must all go away this afternoon enthused with the idea of having Ambulance No. 3 in active service as soon as possible. It is our earnest prayer that these ambulances may be of use to the Red Cross, and if and when necessary they will be a help and comfort to our Highland men serving gallantly as ever in the Royal Navy, the Army, and the Royal Air Force. Colonel Connal, it is with pleasure that I now ask you to accept An Comunn Gaidhealach Ambulance No. 1 and An-Comunn Gaidhealach Ambulance No. 2, and may God be with them as they journey to and fro on errands of mercy.”

Colonel Connal, in receiving the ambulances on behalf of the Red Cross, said that he was 75 per cent. Gaelic himself, and that he knew that what had been mentioned with regard to the loyalty and sense of duty and kindly deeds of mercy of the Highlanders were so. He thanked Mrs. Bannerman and An Comunn Gaidhealach for these useful and fine ambulances to help the Red Cross in their work of helpful-

ness and mercy. It was a splendid piece of practical work done for the good of our forces by An Comunn Gaidhealach, and the Red Cross was grateful to them.

Mrs. Malcolm MacLeod, ex-president, thanked Mrs. Bannerman for performing this duty as well as for her fine and sincere speech. As the president had said, she needed no introduction, and he was sure she wanted no thanks, but it was a pleasure to tell her how much they all enjoyed her charming and telling speech, and to thank her for her splendid services as convener of the Central Comforts Committee for the Forces.

The ceremony was concluded by the President pronouncing the Benediction in Gaelic.

The ambulances hold four stretcher cases each, or ten sitting cases. The name, An Comunn Gaidhealach Ambulance No. 1, is inscribed in front of the one ambulance, and An Comunn Gaidhealach Ambulance No. 2 on the other; and An Comunn's Crest is inscribed on the side of each ambulance. It was understood that the ambulances left immediately after the ceremony for a Highland district north of Inverness.

COMFORTS FOR H.M. FORCES.

A meeting of the Central Committee was held in the office of An Comunn in Glasgow on Tuesday, 6th August. Mrs. J. M. Bannerman, convener, was in the chair.

The Entertainments Committee reported that they had discussed arrangements for the concert proposed to be held in the St. Andrew's Halls, Glasgow, on 4th October. The names of well-known and popular artistes were suggested, and these were approved by the Central Committee.

Further activities were discussed, and it was agreed to hold a bring and buy sale in the Highlanders' Institute on Saturday afternoon, 7th September, if possible.

It was also arranged to hold a ladies' whist drive on a Tuesday in September.

The Convener reported on the work performed since last meeting, and intimated that there had now been completed 3,960 garments (2,223 from members of the Work Party and An Comunn Branches, and 1,737 by members of Comunn na h-Oigridh).

The Convener also mentioned that four parcels of comforts had been sent to the

Chaplain in charge of the Patrol Service Depot at Lowestoft, and a letter of acknowledgment was read by the secretary. These parcels are very much appreciated by the chaplains in charge and by the men who receive the comforts.

The Secretary reported on sums received to date as follows: — Comforts Fund, £648 0s 1d; Ambulance Fund, £620; Comunn na h-Oigridh Ambulance Fund, £92 15s 9d.

It was agreed to hold the next meeting of the Entertainments and Central Committees on 3rd September in the office of An Comunn. Mrs. Bannerman was cordially thanked for presiding.

PROPAGANDA.

Northern Area.

DEATH OF MR. GEORGE E. MARJORIBANKS.

The lamented death of the Convener of Clann an Fhraoich has cast a gloom over the entire Northern Area. He was well known in most parts of the North and West; he paid periodical visits to Feachdan in all the outlying areas, and there he was warmly received by members of the teaching staffs and the children. He had always something interesting to say, and as an instance of this his visit to Balavanich School, Benbecula, may be mentioned. On entering the senior classroom he noticed the figure of a tiger drawn in chalk on the blackboard. He immediately chose this as the subject of his talk to the children. He told of many narrow escapes he had in the forests in India, and held the children spell-bound by these hair-raising episodes. Probably this was the most interesting and instructive Nature Study lesson ever conducted in a Highland School. When he showed the children the scars on his arms and neck as the result of an encounter with a tiger, interest was at fever heat. This was not the usual type of lesson, but it was to the children the real thing, told in idiomatic Gaelic by a man who had escaped death by inches in the course of his duties as a Forestry Commissioner in India.

On another occasion the leader of Comunn na h-Oigridh was invited to take the Gaelic period, and it was always a source of great joy to him to be invited to do this. Teachers and children alike admired the great work this Sar-Ghaidheal was doing

for Gaelic and all the word comotes, and his visits to Feachdan were always appreciated.

He gave of his best during the periods of camp life at Sonachan. He never spared himself in the well-being of the children, and one of his proud moments was when he would have a batch of girl members in his garden making short shrift of one of his strawberry beds. Such was his love for the children that nothing was too good for them, and it is true to say that by the death of Seoras Gallda, as he liked to be called, the Gaelic-speaking children of the Highlands and Islands have lost a true friend. His like we may never see again.

AN COMUNN AMBULANCE FUND.

Money is still being subscribed liberally by Branches, members, and supporters, as can be seen from lists published in *An Gaidheal* monthly. It is felt, however, that every Branch of An Comunn should subscribe some sum, however small, to this most deserving object. There is great need for additional ambulances at the moment. Great as the local difficulties may be, it is right that every Branch should retain its identity by organising some form of a money-raising nature in aid of our Comforts and Ambulance Funds. When victory has been won, and won it shall be, An Comunn Gaidhealach can look back with pride on the work accomplished by its Branches, members, and supporters.

COMUNN NA H-OIGRIDH AMBULANCE FUND.

The work which the late Convener of Clann an Fhraoich set his heart on, the provision of a Field Ambulance by Comunn na h-Oigridh, is proceeding satisfactorily. Nearly £100 is on hand. As the schools are at present closed for the summer vacation, matters are more or less at a standstill, but in the near future a definite effort will be made to reach the sum aimed at, i.e., £300. Here lies the opportunity for the children to show true appreciation of the noble work performed by their departed leader, Seoras Gallda.

NEW GAELIC BOOKLET.

The Northern Organiser recently received from the Daliburgh Feachd of Comunn na h-Oigridh a little booklet in manuscript, the work of members of this Feachd. It contains material of merit, essays, poems, songs, and sgeulachdan, and an effort is being made to prepare copies to be sold by the Feachd in aid of Comunn na h-Oigridh

Ambulance Fund. It is the intention of the Feachd to issue such a booklet quarterly. What a fine example for other Feachdan to follow. The booklet is, of course, entirely in Gaelic, and all the efforts are original.

CARAIÐ NAN GAIDHEAL.

Leis an Ollamh COLLA DOMHNULACH, D.D.

III.

Tri bliadhna am deidh briseadh na h-eaglais, thuit mi-fhortan trom air na Gaidheil. Thog gorta agus teanntachd a ceann an-ìochdmhor aon uair eile anns an tìr.

Thainig galair anns a bhuntàta, a bha na lòn aig mòran do'n t-sluagh.

Bha fios gach là 'ga ruigheachd, agus mar a rinn e deich bliadhna roimhe thog an sean ghaisgeach a ghuth agus ghlac e a pheann a dhùsgadh na dùthcha. Cha robh neach a chuidicheadh, no communn a dheanadh cuideachadh nach do sgriobh e.

Chruinnich an Eaglais Shaor deich mìle punnd Sasunnach ann an ùine ghoidir. Ghairm Tormaid MacLeoid coinneamh mhór ann an Ghlaschu agus chruinnich e faisg air coig mìle o na bha làthair. Leis an Ollamh MacCandlish thug e Sasunn air agus bha soirbheachadh aca nach robh gann. Rinn iad fuasgladh air mòran agus nochd iad an gràdh féin agus cairdeas bràthaireil na rìoghachd do na Gaidheil.

Rinn e mòran math agus beagan cron dhaibhsan a thòisich air sealltainn ri cuideachadh anns gach àm ri daoine eile an àite a bhi strì ri 'n inbhe féin a chur am feobhas.

Bha nis an aois a' bualadh air Tormaid ach mun do chuir e dheth clogaid a' chath chunnaic e a dheagh eismipleir féin air a leanntainn le a chliamhuinn—Gilleaspuig Cléireach, ministear Chille-mhàili. Ghabh "Fear Tathaich nam Beann" àite an "Teachdaire" agus a "Chuairear," agus chuidich Tormaid a leabhar ùr mar a rinn le càch.

Ach—marbhaig air an aois—tha a h-iompaireachd thairis air an làidir mar air an lag. Chuir Tormaid seachd leth cheud bhadhna mar sheirbhiseach ungaichte anns an eaglais agus anns an t-saoghal, agus bha a neart ga thréigsinn. Abhuich ann am bliadhnachan agus àrd ann an urram gach neach a chuir eòlas air chaochail e anns a bhliadhna 1860.

Bha e iomraiteach 'na linn agus 'na latha. Chaith e a bheatha ann an seirbhis Dhia agus

dhaoine agus d' fhàg e ainm agus eisimpleir na dhéidh a bhrosnachadh agus a mhisneachadh cairdean na Gaidhlig agus nan Gaidheal. Cha d' iarr e urram no maoin airson a shaothair ged thàinig iad ann an tomhas neoghann ga ionnsaigh. Choisinn e gu math an t-ainm leis am bidh e air a chumail an chuimhne le luchd-dùthcha cho fad agus a chinneas crann ann an coille agus a bhuailas tonn air tràigh—'se sin cho fad agus a bhitheas Gaidhlig 'na cànain anns an t-saoghal.

Tha a mhac—Tormaid Og—ainmeil ann an eachdraidh na h-eaglaise agus ann an litreachas na rìoghachd. Cha bu mhatht leam dimeas a dheanadh air ach ma bheachdaicheas sinn le sùil chothromach air an athair agus air a mhac, 'se an t-athair a' laoch as airidhe air moladh agus air cliù.

Bha Gaidhlig bhlasda ann am bàrdachd ar dùthcha ro àm Thormaid, agus bha Gaidhlig gun chearb, gun mheang air a labhairt anns an tìr, ach cò a sgrìobh Gaidhlig Albannach le cumhachd, le buaidh, le maise agus le àilleachd, a chuireas sinn an coimeas ri Caraid nan Gàidheil? Chan aithne dhomh ach aon eile a dh-ainmeachainn maille ris, agus 'se sin Domhnall MacEacharn nach maireann.

Cò a b' fheàrr dhiubh a sgrìobh Gaidhlig cha bu mhatht leam a ràdh ach 'se mo bheachd nach robh Gaidhlig MhicEacharn cho laidir, chothromach agus a bhà i mura robh Caraid nan Gàidheil air thoiseach air.

AIRSON NA CLOINNE.

Sean Sgeulachd Mun Duilleag-Bhaite.

Tha e tlachdmhor aig àm sam bith d'an bhliadlra cuairt a thoirt am measg nan eileanan an iar, ach tha e ro tlachdmhor a bhi triall 'nam measg an uair a bhiòs gach lochan agus linne còmhdaichte leis an dithean fhìorghlan mhaiseach sin ris an can sinn an duilleag-bhàite.

Tha sean Sgeulachd aca anns an Eadailt anns am bheil e air innse mar a thainig an dithean bòidheach so gu bhi ann an toiseach.

Thachair gu robh oighe rìomhach, banoglach do'n bhan-tighearna Diana, a muigh an latha so a' sealg le bogh is saighead fiadh òirdhearca a chunnaic i anns a' choille. Ach ged bu luaithe i air a casan bha e a' fairtleachadh oirre tighinn faisg do'n fhiadh a bha ruith troimh 'n choille cho luaithe ris a' ghaolh fhéin. Fhuair e mu dheireadh a mach as a' choille agus sud e mar an dealanaich tarsuinn air a' mhachair, agus an ògh 'sa h-anail 'na h-uchd a' dian

ruith as a deidh. Ach an uair a b' fheàrr a bha dol leatha, leig e éighe mhór as agus sud i sios air a ceann-dìreach do lochan mòr uisge, agus bha i an sud sìnte air a' ghrund, leth mharbh leis an fhuachd agus leis a' chlisgeadh a ghabh i.

Bha gach creutair beag agus mòr, agus gach lus a bha fàs anns an linne so 'nam bruaillean—agus thigeadh an losgann uaine agus a' mhiail-mhàg dhonn le an sùilean sgrùdach, a null agus a nall dh' amharc air a' chreutair mhiorbhuileach a thainig 'nam measg. Thigeadh an sin na lusan maoth agus an coinneach mu a timchioll gus a comhdach le an trusgan finealta min. Reusanaich iad am measg a chèile agus chomh-dhùin iad nach fheumadh iad creutair cho sgiamhach agus cho maiseach a leigeil air falbh as am measg. Cheangail iad i mar sin ri grunnd na linne le cordaibh làidir daingean, agus an uair a dhùisg an ògh as an neul 'san do thuit i agus a thug i fairnear gu robh i 'na prìosanach theann i air gul gu cràiteach. Ise a bha beò fad a beatha ann an gathan blàth na gréine, anns an t-saoghal bhòidheach làn soluis, làn bheathais agus làn beatha, ise, gu bhi nis ceangailte gu bràth anns an fhuachd, anns an dorchadas, gun dòigh air sealladh tuilleadh fhaicinn air a' ghréin òir-bhuidhe mhaithreasach! Ghuil i fad dùbhlachd a' gheamhraidh, fhad 'sa bha gach creutair agus gach lus 'nan cadal gu tosdach fo'n uisge fhuar reòidhte.

Ach cha bu luaithe a thainig ceud gathan blàth na gréine na dhùisg gach beatha bh' anns an lochan. "Carson" ars ise cho brònach, "a cheanghail sibh mi mar so?" "Gus nach fhàgadh tu sinn tuilleadh," ars an t-iasg beag breac 's e breabadh earbaill 'san dol seachad. "Ma gheallas mi nach teich mi," ars an ògh, "an ceadaich sibh dhomh éirigh gus am faic mi a' ghrian an uair eile?" Bha i cho cianail agus nach b' urrainn iad gun éisdeachd a thoit di, agus rinn iad gu h-aithghearr na ceanglaichean na b' fhaide gus an ruigeadh i suas gu uachdair an uisge. Leum an ògh suas le gàirdreachas, agus thainig gathan blàth na gréine ga h-ionnsaigh, agus phòg iad a ceann buidhe bàn gus an do fhàs e coltach ri crùn òir, agus mu thimchioll dh' fhàs blàth-dhuilleagan móra, min agus geal mar ghruaidh mhaiseach na h-òighe fhéin. Agus a nis tha i sona, air a tàladh le luasgann shocair nan tonn, air a pògadh leis a' ghréin àghmhor an àirde nan speur, agus i a socrachadh nuair a bhiòs i sgìth air na duilleagan móra gorm a tha an còmhnuidh mu a timchioll chum a cumail suas.

Air a chur an Gaidhlig leis a' mhnaoi-uasail

AN CILL-FHINN.

ISEBAL NICHOMAS.

Muinntir a' Bhail againn fhein.

Choisinn an t-saothair so a cheud duais aig Mod Duthchail Inbhir-phoeffharain air an t-samhradh so. Bha i air a sgrìobhadh le Anna C. Nic Dhomhnaill a tha ann an Sgoil Rìoghail Inbhir Nis. Tha an t-saothair a' leigeil fhaicinn chan e mhàin gu bheil Anna geurcheiseach ach nach b' urrainn a' Ghaidhlig a bhith na b' fhearr air a teagasg na tha i an Sgoil Rìoghail Inbhir Nis. B' fheudar am Mod fhein a chur dheth air tàilleabh a chogaidh, ach chaidh gabhail ri roinn an litreachais agus breith a thoirt air, agus so agaibh earlais toraidh sin. Tha sinn taingeil gun deachaidh.—F.D.

Annas a' bhaile againne, mar anns gach baile, tha daoine de gach seorsa. Daoine òga, daoine sean, daoine coire agus is fheudar a radh—daoine suarach. Chan 'eil mòran de'n òigridh aig an tigh ach aig amanan àraidh de'n bhliadhna oir tha iad air obair anns na bailtean is ann an àitean eile air Tir-mór. Tha na gillean 'nan seòladairean matha is mar sin tha mhór-chuid dhiubh aig muir. Ach chan 'eil am baile tùrsach, trom, is làn de bhodaich is de chailleachan, is e nach 'eil.

Is e daoine onarach is daoine dìchiollach a tha anna. Tha croit aig gach duine ach dithis is mar sin tha crodh, caoirich is eich pailt. Tha mòran obrach ri dheanamh gu h-àraidh anns an Farrach is anns an Fhoghar. Tha na mnathan ealanta aig deanamh chloitean is tha na fir nan seòladairean is nan iasgairean air leth math. Mar sin is e baile beag adhartach a tha againn le daoine trang agus sìtheil.

Tha muinntir a' bhail' againne ach trì teaghlachan, de'n aon eaglais. Is math dh'fhaoidte gur e sin a tha 'g am fàgail cho rèidh.

Is e aon tigh-dubh a tha anns a' bhaile, is tha an tigh so mar thigh-geal air an taobh a stigh. Tha Radio ann an darna leth nan tighean is tha carbad-ola no dhà ann cuideachd. Tha na nithean sin ag innseadh gu bheil na daoine ag obair gu tapaidh is gu bheil a' dol leotha glé mhath.

Tha aon bhalbhan anns a' bhaile is tha e cho dìchiollach ri duine a tha ann. Tuigidh a h-uile duine a tha eòlach air dé tha e ag radh agus is urrainn dha fhein a' mhór-chuid a thuigsinn cuideachd. Tha e glé dhéidheil air a' chloinn is tha iad gu tric 'na chuideachd.

Tha fear eile anns a' bhaile a tha airidh air ainmeachadh. Chaill am fear treun so a làmh anns a' chogadh mu dheireadh ach is beag a tha cho trang ris. Chan 'eil rud sam bith nach dean e cho ealanta ri a choimhearsnaich.

Is i a' Ghaidhlig a chluinnear mar is tric air an rathad is anns na tighean ach tha coigrich ann aig nach 'eil Gaidhlig ro mhath. Air an aobhar sin tha seirbhis Bheurla ann an aon de na h-eaglaisean gach Sàbaid.

Tha an cogadh air atharrachadh a dheanamh anns a' bhaile bheag so, mar anns gach àite, is chan 'eil gille òg air fhàgail aig tigh. Tha gach màthair gu h-iomgaineach is gach bean òg gu h-aonarach, ach tha sinn an dòchas gun till gach fear gu tearuinte gu na glinn anns an deachaidh an àrach.

ANNA C. NIC DHOMHNAILL.

LITIR COMUNN NA H-OIGRIDH.

Nach bochd an sgeul a tha agam dhuibh an diugh. Chaill sinn ar Ceannard Seoras Gallda, chaochail e air a' cheud là de'n Lùnasdail aig Sonachan. Fhuair mi litir bhuaithe dà latha mun do dh'èug e ag iarraidh orm Litir Comunn na h-Oigridh na miosa so a dheasachadh a chionn agus nach robh e fhéin ag cumail cho math is a bu mhath leis. Thug mi an gealltanais so dha le tilleadh a' phuist ach is boag a shaoil mi gun robh am bàs cho dlùth. Bha Seoras is mi fhéin ag obair ann an dlùth-cheangal bho'n a stéidhicheadh Comunn na h-Oigridh agus is ann agam a tha fios air an obair ionmholta a rinn ar caraidean airson Oigridh na Gaidhealtachd is nan Eilean.

Cha b'e ruith ach leum leis anns gach iomairt a bha airson maith na cloinne, chosd e iomad sgillinn de airgid fhéin anns an obair, chuir e a thàlant an gu saor agus an asgaidh air long na h-obrach agus thug so cothrom dhith a bhi a' seòladh gu rèidh agus cha chuireadh marcachd-sine fhein bacadh air long Sheòrais.

Tha mi de'n bheachd gur h-e Campa Comunn na h-Oigridh an iomairt a thug an toileachas-inntinn a bu mhotha do Fhear-Gairme Clann an Fhraoich. Bha esan, an measg na cloinne, air an achadh aig Sonachan, dìreach air a dhòigh, agus cha tig an latha a dhi-chuimhnichas na buill a bha aig na Campan sin coibhneis Mhgr. Marjoribanks, agus togaidh an ginealach a thig 'nan dèidh an guth a' moladh an t-Sàr-Ghaidheal a rinn comasach dhaibhsan grad ghróim a' dheanamh air an cainnt, an ceol agus na cleachdaidhean a tha fuaighte ris an t-seann chànan.

Bha mi aig an tiodhlac an Cill-Chrèanan, Taobh Loch Obha, air a' choigeanh là de'n Lùnasdail agus bha còmh-dhail mór an làthair chum an t-urram mu dheireadh a chur air Sàr-Ghaidheal cho àrd 's a bha 'n Earraghaidheal 's an linn so. Bha riochdairean bho'n Chomunn an làthair, agus an Ceann-suidhe air an ceann, cuid dhiubh a shiubhail còrr agus ceud mìle a dh' astar.

Dh' fhalbh e 's bu laghach e agus gu dé a chanas mi ribh a' chlànn ghaolach ?, dìreach so-

—, tha mi dearbhte gur e toil gach aon agaibh Càrn-cuimhne a chur suas do Sheoras Gallda, athair Comunn na h-Oigridh, am fìor dhuin-uasal a rinn barrachd airson clann na Gaidhealtachd na neach eile 'na linn. Nis, gu dé an seorsa Càrn a chuireas sinn a suas? Dé an seorsa Càrn a chòrdadh ri Seorsa fhéin? Innsidh mise dhuibh — “Sibhse a bhi 'nar deagh Ghaidheil is 'nar deagh bhana-Ghaidheil cho fad 's is beò sibh,” bithibh dìleas do ar dream agus cumaidh cuimhne chùbhraidh air an t-Sàr-Ghaidheal a chaidh gu uchd a dhèill a chum agus gum bitheadh cothrom agaibh-se nach robh aig a ghinealach a chaidh roimhibh.

Ri Cinn-Feachd, Ceannardan, bana-Cheannardan agus na buill gu h-iomlan, chanain, ann an aon fhacal — Cumaidh oirbh ag cumail oirbh agus togaibh cliù Comunn na h-Oigridh na 's àrde gach latha mar a dh'éireas a' ghrian, sin an Càrn a bu mhiann le Seòras fhéin.

DOMHNALL MACPHAIL.

ORAN DO SHEORAS GALLDA.

Bha e 'na chleachdadh aig ar caraid nach maireann a bhith dol greis gach samhraidh a dh'iasgach do dh' Uibhist fad grunnan bhliadhnan. Bhiodh e fuireach comhla ris an fìor bhàrd sin an t-Urramach Calum Laing, Ministear Uibhist a Deas, agus so òran a rinn e dha bliadhna a chur fàile air. Tha sinn fada an t-àm Mhaighstir Calum airson an òrain a chur togainn an dràsda. Bidh na Gaidheil uile a chì e 'na chomain cuideachd.—F.p.

'S ann againn bhios an sòlas

'Nuair a thilleas Seòras;

Gu dearbha cha bhi òimne ganntar;

Bidh iasg de gach seòrsa

Tighinn bharr muir is mòiteach:

O! gur a glòrmhor an samhraidh.

B' e fhéin an duin' uasal

Le pleatan air a chruachann;

Brigis cha teid suas ach an t-éileadh:

Slat iasgaich air a ghualainn,

'S gur aigeannach a ghluasad

Gu lochan no gu bruaichean na h-aibhne.

Ged shiubhail e an saoghal

Chan 'eil e fhathast aosda;

Tha aigne cho aotrom an còmhnaidh:

Tha aoibh airsan daonnan,

Cho coibhneil 's cho caomhail;

Tha tlachd agus tuigse 'na chòmhradh.

'S fheudar dhonh inuse,

Ged bha e fad 's na h-Innsibh,

Nach d' chaill e dhreach no inntinn no òige,

'S e duine th' ann tha stuama,

Faicilleach is suaice,

Eireachdail is uasal, gun mhòrchuis.

Sud agad an fhìrinn,

'S cha mhise tu a' chluinntinn

A meas tha air 's gach tìr 's an robh eòlas.

Ged 's ainneamh bhios mi sgrìobhadh,

Bidh e tric 'n am cuimhne

'N toileachadh 's an t-sith bh' againn còmhladh.

Tha mo bhean 's mo phàisdean

Cho measail air an àramn;

'S gach duine tha 's an àite bidh aoibhneach

'Nuair thig an t-àm de'n bhliadhna

'Theannas sinn ri iasgach,

'S a chuireas sinn 'ga iarraidh air aoidh-eachd.

Cha bhiodh mo sgeulsa ionlan

Na'n crìochnaichinn gun iomradh

A' dheanamh air an eanachainn tha òrdail,

A choisinn cliù cho àrd dha

Air sgoilearachd 's air bàrdachd

'N Inbhirpheofharain 's gach àit 's an robh mòdan.

Sin agad mo dhuan-sa

(Ma thogas tu chlodh-bhuualadh)

Mu dhuine tha cho suaicheant 's cho òirdhear,

Bidh 'n Comunn is bidh 'n sluagh so

'Na do chomain bhuan-sa;

'S bidh Uibhist agus Sonachan ro phròiseil.

Uibhist.

CALUM LAING.

MARBHRANN DO DHOMHNALL MACAIDH.

A chaidh a bhàthadh an eilean Eige, mar gum biodh e air a dheanamh le mnaoi. Bha e 'na fhear-teagasg sgoile ann an Scalpaigh na Hearadh agus e fo dheagh chliù ann. Bhùineadh e do eilean Eige agus bha e air òr phòsaidh nuair a chaidh a bhàthadh. Bhuinidh a' bhantrach òg do theaghlach uasal is cliùiteach ann an Scalpaigh. Bha i 'na maighdinn agus 'na bean-bainise agus 'na bantraich fo cheann a' cho'la-deug, agus tha an t-òran tiamaidh, agus ag còmhfhreagairt ris an t-suidheachadh thruagh so. 'Se mac peathar do dh' Aonghus a bha an Domhnall.—F.p.

Am fonn:—

Och is och, an cuan!

Thug e bhuam-sa m' ulaidh;

Cha robh iochd no truas

Ann an uair a ruith e.

'S tusa, Dhomhaill òig,

Fear mo leoin 's mo ghuidhe—

'S gann a bha mi pòsd'

Nuair a thòisich m' uireas.

Deònach, ghabh mi d' àit',
 Nan d' rinn gràdh do thilleadh.
 Ciod is ciall do n dàn
 Bhrist cho tràth mo chridhe?

Trom 's gam bheil mo bhàrn,
 Bidh mo bheò, ged 's lag e,
 Far a' bheil mo Dhomh'll
 Fuar fo'n fhòd an Eige.

Bha thu, chaomhain, blàth;
 Ach dé 'n stàth 'nam chumha?
 Tha mo chliabh fo chràdh,
 'S buille bàis 'gam ruigheachd.

Nuair a theàrnas smùr
 Air a' Sgùrr 's an astar,
 Bidh mo smainte dlùth
 Air an ùir a phaisg thu.

Thig gu h-obann là—
 Nuair theid m' fhàsach seachad—
 'S bidh mi leat gu tràth
 Far an àille Flathas.

Osaig, air do chuairt,
 Na bi fuar nuair thig thu
 Tarsuinn air an uaigh
 Aig mo luaidh, 's mo chridhe.

AONGHAS MAC DHONNACHAIDH.

SEANACHAS.

We congratulate the three Ballachulish soldiers—
 Corporal Alasdair MacDonald, Lance-Corporal
 James Wilson, and Pte. William Kemp—as we do
 in Gaelic, their own language, which stood them in
 such good stead on their wonderful escape as
 prisoners of war in the hands of the Germans.
 Their resourcefulness, their endurance and courage
 have shed a new lustre on the Highland character.
 Slàn do na seoid.

* * *

We also congratulate Dr. Edgar MacWilliam,
 Martinholts, New Malden, Surrey, on the gallantry
 of his son. Among the Army officers honoured by
 the King at the investiture held at Buckingham
 Palace on the 7th August was Second-Lieutenant
 Maurice Edgar MacGregor MacWilliam, of the
 Queen's Royal Regiment, who was awarded the
 Military Cross for gallantry on the Somme. Dr.
 MacWilliam is a member of An Comunn Gàidheal-
 ach, and an active member of the Gaelic Society
 of London and of the London Choir, a true upholder
 of our Gaelic language and characteristics. A
 younger son of his, Ian Campbell MacWilliam, is
 serving in the Fleet Air Arm.

* * *

Tha sinn duilich gu robh mearachd clodh-
 bhualaidh an ainm an òrain a bha aig Aonghus
 MacDhonnachaidh 'sa' *Ghaidheal* mu dheireadh.
 'Se "Thàths a' Ghlinne" a bhaist Aonghus air an
 òran. Agus is ann mar so bu chòir am facal
 "bior" a bhith air a chur sìos. 'Se so sibheadh
 facail a tha aig cuid de na Sgitheanaich airson
 "bòrr."

EADARAINN FHIN.

A charaid chaoimh,—Tha mi air bhith an dràsda
 a' leughadh bhur seanachais, 'Spioradalachd nan
 Gaidheal' (An Lùnasdal, *An Gaidheal*) agus
 fhuair mi mòran nithean ann a tha tighinn glé
 dhlùth air mo bheachdan féin. Tha cuimhne
 mhaith agam air seann leabhar àraidh sgrìobhte ann
 Beurla—The Days of the Fathers in Ross-shire—
 a chunnaic mi aon uair am meas leabhraichean mo
 sheanar (Alasdair Moireach Domhnallach) anns an
 robh iomradh air a thoirt do smuaintean is gnìomh-
 arran an gné dhaoine so, teom an cùisean
 spioradail nan Gaidheal. Nach robh Jacob Boehme,
 an greusaiche, gun fhoghlum leabhraichean idir?
 A dh'aindeoin sin bha e ag amas air eòlas co-
 ionnann ri Plato fhéin o shean. Is e *leirsinn nadurra*
 a tha ann, feart a tha dhith gu buileach air na
 daoine dall is mì-dhiadhaidh th' ann an diugh.

Is fheudar dhuinn tòiseachadh a rithist leis na
 leanabannan glé bheaga a chum ionnsachaidh a
 thaobh a' chreidimh is a' chràbhaidh.—Is mise, le
 meas mór,

F. JEAN KENNEDY.

95 Barcome Avenue,
 Streatham, Lunnainn, 6/8/40.

Tha deagh fheum air tigh-òsda a shocrachadh
 anns a' Ghaidhealtachd anns nach bi facal air a
 labhairt le muinntir an tighe, no leotha-san a bhios
 a' tighinn ann, ach Gaidhlig.—F. J. K.

FAR-AINMEAN.

Ged theireadh iad an òisg rium
 'S ann th' unnan beothach bòidheach.

A Charaid,—Thug sibh deagh chumtais air far-
 ainmean sluagh àiteachan feadh na Gaidhealtachd.

Cha dubhairt sibh diog air na h-òiseagan a bha
 air a' cleachdadh do na Liosaich. Theirte nach bu
 toil leò am far-ainm so idir, agus gur iomadh
 Liosach a bha glé chrosda a' fàgail an Obain 'sa'
 phacaid Liosach nuair a bhiodh òigridh a' bhaile
 air a' chéidhe ag glaochaich méis! Mar bu mhinig
 'se uain na bliadhna 'n uruidh theireadh iad féin
 ris na h-òiseagan.

Thubhairt sibh gur e na h-eireagan a theirte ri
 muinntir Shléite ach 's ann mar a' chuala mis' e
 nuair a bha mi 'nam Dhonnachd Og: Eireagan a'
 Chaoil is cearcan Shléite.

Ar leam gu robh ainm air muinntir Chanaidh
 agus Eige cuideachd. Tha mi an deidh a dhi-
 chuimhneachadh ged tha mi de'n bheachd gur e bh'
 ann: A' mhuc Chanach 's an canach Eigeach.

Theirte na moraiean ri muinntir Blàr-mac-
 faoilteach, 's theagamh gun cuala sibh mu
 Ghranndaich Ghleanna Moireasdan: Bodaich
 bhreuna is currac orra. A rithist nach robh an
 Carranach 's an car ànn; agus nach b'e Gleann
 Comhann: Gleann fuar nan daoine coimheach.
 Saoil am b' e muinntir Aird-nis: Runnach nam
 faochag? Is a theagamh gun robh na "bodaich
 ghórach ann an Smiorasaraigh."

Ann an Uibhist nan cràgheadh 'Dalabrog nan
 stamh àite as miosa modh, gus an ruig thu Hógh,
 Hógh nam bodach Hógh.

Ach 's fheudar sgùir d'am chèilearadh,
 Mun gabh na bodaich gruaim rium;
 'S gun òrdaich iad mo mhaslachadh,
 'S *An Gaidheal* chumail bhuam-sa.

TAOBH-TUATH EARRAGHAIDHEAL.

A charaid,—Nach duilich, truagh na làithean so? Cìod a tha sibh a' smaoinachadh mu "Federal Union"? Agus na leugh sibh "The Case for Federal Union," le C. B. Cully (Penguin Edition, 6d)?

Tha mi a' smaoinachadh mar so: Tha fenn againn air rathaidean agus air riaghailtean ùra (pailteas dhiubhl) airson rathaidean o'n thainig carbadan air a bhith cho math agus cho cunnartach. Nach 'eil feum againn cuideachd air dòighean is riaghailtean ùra eadar na dùthchannan a nis, oir tha e soilleir gun tàinig atharrachadh mòr air an t-saoghal o'n bha sinn 'nar pàidean? Tha fhios nach 'eil am beachd "Federal Union" ag còrdadh ri sluagh sean-fhasanta idir, ach an sin gu de tha aca ri thairge dhuinn? Chan urrainn duinn dol air adhart mar a bha sinn beagan bhliadhuachan roimh an chogadh — na h-uile dhaoine is eagal orra gun fhios nach bi Hitler no Stalin no Mussolini a' tòiseachadh air rud uamhasach eile a dheanamh. Tha mise ag iarraidh gun cuireadh sibh duilleag 'ea' *Ghaidheal* mu dheidhinn a' ghnòthaich so.—Agus is mise, Bhur ban-dùthcha dhileas,

LETTICE NICNEACAINN.

Ach-leithisidh, Calasraid.

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