

AN·DEO·FRÉINE



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AN COMUNN GAIDHEALACH,
108 HOPE STREET, GLASGOW.

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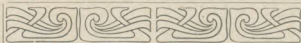
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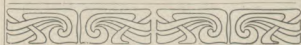
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AN DEO-GRÉINE

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UILLEAM-GUN-CHÉILL—PLAIGH NA ROINN EORPA.

Tha 'n saoghal a nis a' faicinn toradh an t-soisgeil ùir a chaidh a chur air chois anns a' Ghearmailt le feallsanach mòr do'm b'ainm *Nietzsche* o chionn corr agus deich bliadhna fichead. Dh'fhàs e céum air chéum mar a dh'fhàsas na h-uile droch bhéus. Fhuair e buaidh air inntinn nan daoine uaibhreach; chreid iad e do bhrigh gu'n robh e 'eord-adh ris an àrdan a ghabh greim orra, agus a thug a chreidsinn orra gu'n b' iad fhein duoine taghte na h-Eorpa. Chaidh lagh nam modhannan mar rian giùlain a thilgeadh an darna taobh. 'Nam beachd, cho robh ann ach fuigheall an t-saobh-chràbhaidh ris an canar an creideamh Crìosduidh! Ciod e 'féum a tha ann an creideamh a bhios a' nochdadh ceartais: no trócair do'n dream a tha amhunn agus lagchuisseach? Mar is luaithe a theid iad as 's ann is fheàrr; cha 'n 'eil iad ach a cur moille air an rian nuadh a tha 'teagasg gur beannaichte na

daoine tréun anns am bheil spionnadh cuirp agus inntinn àrd, oir sealbhaichidh iad an talamh mar oighreachd. Eiridh an soisgeul ùr 'na mhórachd; an soisgeul a dhùiltas àite do thruacantas; an soisgeul a dh'fhoillsicheas neart os cionn ceart! Nach uamhasach an deireadh chun an tig ionnsachadh cuid de nam feallsanaich an uair a bhios iad air at suas le uaibhreas mi-chneasda, agus a theid iad air seachran air slighe na Fìrinn.

O chionn fhada bha ùidh mhór aig diadh-airean na Gearmailt a bhi a' sgrùdadh agus a' tolladh mu thimchioll cinnteachd a' chreidimh Crìosduidh, agus cha 'n fhòghnadh ach cuid de nam ministearan againn fhin bliadhna no dhà a chaitheamh 'nam measg air son an deasachadh na 'bu choimhlionta air son eùpaidean ar dùthcha, mar gu'm b' fheàrrde lagh nam modhannan boinne no dhà de phùinneach na Gearmailt air son a dheanamh na bu bhlasda. Chòrd an soisgeul ùr gu ro mhath ris na Gearmailtich fhein, agus tha iad a' dearbhadh an toraidh an diugh. Ghabh an t-Ìmpaire fhein an galar, a dh'aindeoin cho tric 's a bhios ainm a' Chruithfhear air a bhilean toibheumach. Fhuair amaideas na feineileachd agus an uaimhreàs a leithid a bhuaidh air agus gu'm bheil e a' creidsinn gu'r h-e an cinneach Gearmailteach an aon chinneadh a thagh ann Freasdal a chum truaghain eile an t-saoghail a chuir anns a' mholltair a dhealb e fhein air a son! Mur deach a shùilean fhosgladh a nis leis a' chogadh seo, tha e dall da rìreadh.

Cha do chreid e fhein no a luchd-comhairle gu'n rachadh Breatuinn cho fad 'sa chaidh i air son crioman pàipeir! Ach air a chri-

oman pháipeir sin bha gealltanas Bhreatunn agus a ghealltanas fhein sgríobhte, agus a reir lagh nam modhannan b'ha e éú-comasach a bhristeadh. Bhrist a' Ghearmailt e, agus tha na cumhachdan is áirde 'san Roinn Eorpa an amhaichean a chéile. Bidh an cogadh seo ainmeil, cha 'n ann a mháin air son aireamh nam feachd a tha 'cath—aireamh nach fhacas riamh roimhe air blár—ach air son na brúidealachd a dh'fhoillsich na Gearmailtaich agus a chuir, mar gu'n b'eadh, stad air anail a' chinne daonna le oiflt. Tha fios againn a nis air an droch caradh a fhuair slugh síobhalta *Belgium* bho na brúidean a thaom orra mar na prechain, a chum a' sgrios. Cha 'n fhoghadh aitreibh, lúchairtean is Eaglaisean a chur 'nan smál, dh'fheumte a dhol na b'fháide agus mnathan is maighdeanan neo-chiontach a thruaileadh. Cha robh a' chlann bheag fhein gun a bhí léonta. Cho fad 's a mhaireas eachdraídh, cha teid tréubhantas nam *Belgianach* air dh-chuimhne, ní mó a theid na lean céum salach nan Gearmailteach. Ged nach biodh ach dárna leth de na thatar ag innseadh orra fíor, bhíodh e na thámailt shiorruídh air cinneach 'sam bith aig am bheil a bheag no mhór de mhothuchadh air béus agus caithe-beatha reusonta. Ach mur am bheil sinn air ar mealladh, féumaidh a' Ghearmailt seasamh ri lá a' chunntais, agus cha bhí an dioladh soirbh. Is leamsa díoghaltas, tha 'n Tighearn' ag radh; agus gabhaidh e a mheadhnan fhein a chum na ríche sin.

Leig an cogadh seo aithnichte ceilg is gloir-mhíam na Gearmailte, ach cha deach an cleas mar a bha dúil aca. B'e a cheud chéum an Fhraing a chrípleachadh, agus a cu fo 'n sáil; an ath chéum ionnsuigh air Breatunn—spúinneadair cuibheartach na mara, mar a tha iad a' fágail oirre—an sin a Ghearmailt uabhrach fhein, a' sgaioleadh a sgiathan air muir 's air tír, agus a' glodhaich an t-soisgeil úir an cluasan na Roinn-Eorpa; 'se sin, Eúchd an áite Ceartais; *Berlin* an áite Ghalile! Cha 'n'eil teagamh idir againn, nach robh a' Ghearmailt suidhichte a bhí am bad Bhreatunn an uair a mheasadh i an t-am freagarrach, agus o'n a bha e coltach gu'n robh an ionnsuigh ri tachairt, tha e cho math a chur seachad an dráda, gu h-áraidh an uair a tha 'n Fhraing agus *Ruisia* air ar taobh. Theab e tighnú an uirídh.

Am measg níthean eile a chaidh a dhearbhadh leis a' chogadh seo, tha e soilleir gu'n bheil Breatunn a' stri, cha 'n'e mháin air

taobh ceartais agus onoir, ach air son a díon fhein mar dhúthaich; sabhailte o chis choimhich; gun dh-chuimhneachadh air a' bhéus agus a' chiúine a bhúineas do rian cotromach chinneach 'sam bith. Dhearbh prionnsachan is maíthean na h-Innsean an Ear, leis a' chuideachadh éireachdail a thairg iad, an ceangal cáirdeil a th'aca ri Breatunn air son a doigh-riaghlaidh anns an tír fhar-suing ud. Agus nach glórmhor an leasan a thug ar luchd-daimh an Canada, an 'Strallia, agus ceárnan eile do 'n t-saoghal, an uair a thaisbean iad gu'n robh iad anns a' chúis seo mar aon air taobh nan seann dúthaich, agus gu'n robh iad deiseil air son a' cuideachadh an ám na h-eiginn. Mur toir seo allmharaidh na Gearmailt gu mothuchadh, chuir an dán nadur de ghiseig orra.

Is cinnteach gu'm bith ar n'aire, mar Ghaidheil, gu tric air na fúrain a tha ann an teas na stri, a' d'órtadh am fola ann an aobhar a' cheartais. "Gu robh buaidh leis na seòid." Dhearbh iad cheana nach deach an t-seann tréubhantas air chall, agus ged fhuair iad droch caradh bho'n ghraíse an-íochdmhoir, is íomadh Gearmailteach a choinnich iad nach iarr an coinneachadh a rithist. Rinn an cogadh seo aithnichte mar thá, gu'm bheil na saighdearan Albannach cho fearail, 's cho misneachail 's a bha n-atraichean. Chaidh an cur thuige air mhodh ro chomh-raichte, agus ghleídh iad an cliú agus a' cháil a bu dual daibh, air chor agus gu'm bheil tírean eile a cuir an céill nach 'eil saighdearan air uachdar na talmhainn a bhéir bárr orra. Ged bha na Gearmailtich na bu líon-mhoire, agus a tighim orra nam míltean, sheas iad gu neo-sgáthach. Bha 'n cuinse cho díreach 's gu'n robh an nánhaid a tuíteam thall 's a bhos mar gharadh-droma. An uair a thachradh dhaibh tighinn faisg air na Gearmailtich bheireadh iad, nar o thús, lamh air a' bhíodaig-ghunna a stobadh anna—rud nach do chórd ri cách, agus cha b' íoghnadh e. A reir nam paipairean-naigheachd, bhíodh na namhaidean, air dhaibh a cheud sháthadh faotainn, a sgiabhail mar uirceanan mhuc!

Ma tha aon rud ann air thoiseach air rud eile air am bu choir dhuinn a bhí taingeil, 'se sin áireamh agus neart ar lungeas-chogaidh. Tha iad an dráda mar bhalla-daingnich ceithir thimchioll Bhreatunn, agus ag íom-chuartachadh lungeis nan Gearmailteach. Na 'm bíodh e air a chaochladh, b'e gort agus leir-sgríos air cuibhrionn. Cò nis nach stad ri bhí gearain agus a' grùnsgul airson an t-sùim mhóir airgid a bha

ar càbhaich a cosd do'n Rìoghachd? Tha daoine fiosrach a' deanamh a mach gu'm bheil ar luingeis, aig an àm dheuchainneach seo, a' sàbhaladh deich muillean pundo Sasunnach 'san, t-seachdain dhuinn. Tuigidh mòran an seadh anns an bheil seo fìor.

Na 'biodh neach 'sam bith air a nhealladh; féumaidh an aon deireadh a bhì air a chogadh seo. Tha sinn, mar a thuirnt am faidh Iòel, ann an gleann a' ghearraidh. Bristidh fiadh-radh na Gearmailt sinn, air neo bristidh sinne anameas-arrachd agus féinealachd luchd-riaghlaidh na dùthchadh ud. Cha bu chòir teagamh a chur anns a' chùis, an uair a tha Ceart an aghaidh Ana-Ceart. Cha deach an t-Impeaire mi-thoinisgeil a riamh cho fad air ionnraill no chaidh e, an uair a shaoil e fhein agus a luchd-comhairle an-ìochdmhor gu'n tuiteadh Breatunn 'na bloighdean aig a' cheud chogadh a thigeadh oirre. Bha iad an dùil gu'n gabhadh tìrean eòin an còthrom a chum an ceangal a bha eatorra agus Breatunn a' ghearradh. Ach cha deach cuibhl' an Fhreasdail mu'n cuairt mar a b' àill leo. Gheibh iad sin a mach aig àm a chunntais.

AN COMUNN GÀIDHEALACH.

Annual Meeting at Oban.

The annual meeting of An Comunn, which took place on the 26th September at Oban, was but the shadow of former meetings of the kind. Owing to the tense feeling prevailing in the country on account of the war, the Mod, which had been fixed for Oban had to be postponed. It is a disappointment which could not be avoided in the circumstances. Let us hope, however, that the terrible European storm which at present rages over the nations, will be abated before this time next year, and that An Comunn Gàidhealach may hold its Mod in the town of its birth under quieter conditions. Scarcely a dozen were present in the Argyllshire Gathering Hall, when the President, Mr. MacLeod, took the chair, and as it requires 30 to make a quorum, it looked as if the meeting would have to be postponed. By eleven o'clock however, the requisite number were gathered through the exertions of Messrs. John MacDonald and Alexander MacLaine. The chairman remarked on the part taken by our countrymen in the foreign field, and expressed sympathy for those who were mourning the loss of dear ones and friends. The minute of previous meeting was held

as read. The result of the election of members to the Executive Council is as follows: Mrs. Burnley-Campbell, 216 votes; Rev. M. N. Munro, 208; Miss Kate Fraser, 206; Mr. J. N. Macleod, 175; Rev. J. M'Lachlan, 163; Mr. J. S. Mackay, 158; Mr. Alex. Fraser, 150; Rev. W. MacPhail, 146; Colin Sinclair, 144; Wm. Cameron, 140; John Walker, 120. The unsuccessful candidates were Mrs. Medley and Mr. Dugald MacTaggart. Of 818 voting papers issued to members only 242 were returned, or about 29½ per cent. Mr. Malcolm Macleod was unanimously re-elected President, and Mr. Angus Robertson one of the Vice-Presidents, the other candidates having withdrawn.

MOTIONS.

On the agenda paper was a series of motions in the name of Mr. T. D. MacDonald, Mr. Angus Robertson, and Miss A. C. Whyte. At this stage Mr. Robertson suggested that the motions should be withdrawn until next annual meeting, when a larger attendance might be looked for, so that the real voice of the Comunn might be ascertained regarding the points noted in these motions. This appeared to be the feeling of the meeting, but while Mr. MacDonald appeared willing to acquiesce to a certain extent, he insisted on pressing one of his motions, viz.—“That all surpluses from Mods be banked in a separate fund in the name of the Mod, and it shall not be used but on behalf of the Mod's work.”

Mr. Macdonald argued at length that all Mod surpluses should be set aside as a special fund. Dr. Campbell seconded the motion and expressed the opinion that the rewards to children were quite inadequate. It was in his opinion essential that they should have a special fund for Mod competitions. Mr. A. N. Nicolson, seconded by Mr. Angus Robertson, moved the previous question, and after some discussion and explanations by the chairman, the motion was rejected by a substantial majority.

Mr. Macdonald objected to the Art and Industry Committee not presenting a financial statement of their accounts. He thought there was something mysterious in the matter, but the chairman explained that there was no mystery whatsoever, and that the accounts were strictly in order, and would be submitted at next Executive Meeting.

A suggestion by Mrs. Colquhoun that future Mods be held in the end of June did not meet with the approval of the meeting. All considered September to be the most

suitable month, and it was remitted to the Executive to fix the date as usual.

On the motion of Mr. Alex. N. Nicolson, the President, Mr. Malcolm MacLeod, was unanimously appointed successor to the late Major Menzies on the Feill Trust.

Mr. Alex. Murray, C.A., was unanimously re-appointed Auditor.

It was reported that the members of the London Gaelic Society had sent a resolution inviting Branch Secretaries to communicate by letter with Miss Farquharson of Invercauld, 32 Dover Street, Piccadilly, W., the names and addresses of any of their members who may be coming to London, in order that they may be introduced to the Society as affiliated members.

The Preliminary Meeting of the Executive Council took place immediately after the Business Meeting for the purpose of appointing Standing Committees.

The order of the New Executive Council and Standing Committees will be published in our next number. The Executive regretfully accepted the resignation of Mrs. Burnley-Campbell from the convenership of the Propaganda Committee, and expressed appreciation of the good work she had done for the language and for An Communn.

The next meeting of Executive Council will be held at Crianlarich, on 7th November.



THE POSTPONED OBAN MOD, 1914.

RESULT OF LITERARY COMPETITIONS.

PRIZE LIST.

JUNIOR SECTION.

Adjudicators—

No. 1—Rev. Gillespie Campbell, Inveraray, and Rev. William MacPhail, Kibrrandon.

No. 2—Angus Robertson, Glasgow, and John R. Bannerman, Giffnock.

Nos. 3 and 4—R. Barron, H.M.I.S., and Angus Robertson, Glasgow.

No. 5—Rev. John Morrison, Kineraig, and Rev. D. M. Cameron, Ledaig.

No. 6—Hugh MacCallum, M.A., Glasgow, and John MacDonald, M.A., Glasgow.

1.—LETTER, not exceeding 2 pages of Large Post Quarto paper, supplied by the Comunn on application to the Secretary, on a simple subject chosen from a list sent under sealed cover, to be opened by the Local Examiner after places have been taken for the Competition. The Letters are to be written in the presence of the Schoolmaster or Teacher, and the Local Examiner, both of whom must endorse each paper as a guarantee that the conditions have been

complied with. The time to be taken is not to exceed two hours. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 3s 6d; 5th, 2s 6d; 6th, a Book.

1. Neil Morison, Dervaig, Mull.

2. Bessie Campbell, Dornie.

3. Ina MacRae, Dornie.

4. Griodach Nic Coinnich, Poolwee.

6. Mary Macdonald, High School, Oban.

2.—ESSAY (about 1000 words) on the reign and character of Alexander III. Prizes—1st, £1; 2nd, 10s; 3rd, 5s. Prizes presented by the Hon. R. Erskine.

1. Neil Morison, Dervaig, Mull.

2.—Katie MacRae, Broadford, Skye.

3. Christina Mackenzie, Poolwee.

3.—ESSAY (about 1000 words) on "De a dheanainnsa 'nam bu mhise Rìgh no Ban-rìgh Albainn." Prizes—1st, £1; 2nd, 10s; 3rd, 5s. Prizes presented by the Hon. R. Erskine.

1. Ina MacRae, Dornie.

2. Lachlan MacLean, Broadford.

3. Bessie Campbell, Dornie.

4.—ESSAY, giving a short account of the Battle of Bannockburn. Prizes—1st, £1; 2nd, 10s; 3rd, 5s. Prizes presented by the Hon. R. Erskine.

1. Neil Morison, Dervaig, Mull.

2. Isabella MacLean, Poolwee.

3. Farquhar Kelly, Broadford.

5.—REPRODUCTION IN WRITING of an unfamiliar Piece of Prose, to be read three times in the hearing of the competitors. Subject to the same conditions and limitations as No. 1. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

1. Ina MacRae, Dornie.

2. { Neil Morison, Dervaig, Mull (7s 6d).

{ John Cameron, Drimnin (7s 6d).

3. Christina Mackenzie, Poolwee.

4. Jessie Mary Macdonald, Broadford.

5. Eliza M. M'Rae, Dornie.

6.—TRANSLATION, from Gaelic into English, of 20 verses from Exodus, chapters 1 to 20; and from English into Gaelic of 10 verses from St. Luke's Gospel. The verses to be translated will be printed and sent in a sealed cover, which must not be opened until places have been taken for the Competition. The Translations are to be written in the presence of the Schoolmaster or Teacher, and the Local Examiner, both of whom will endorse each paper as a guarantee that the conditions have been complied with. The time to be taken is not to exceed two hours. A special examination will be arranged for Catholic Schools, should application be made by such schools. Former first-prize winners in this competition are not eligible. Prizes—1st, £1 and "Caraid nan Gàidheal"; 2nd, 10s and "Caraid nan Gàidheal."

1. Neil Morison, Dervaig, Mull.

2. Lachlan MacLean, Broadford.

SPECIAL PRIZES FOR TEACHERS.

(a) A First and Second Prize of £2 and £1, respectively, will be given to the Teachers whose Pupils win the highest *average* of marks in the foregoing Competitions, Nos. 1 to 6.

(b) A First and Second Prize of £2 and £1, respectively, will be given to the Teachers whose Pupils win the highest *aggregate* marks in the foregoing Competitions, Nos. 1 to 6. In esti-

mating the aggregate, the papers of pupils earning less than 50 per cent. of marks will be excluded.

- (a) 1. Miss Stewart, Drimmin.
2. Wm. Cameron, Poolewe.
- (b) 1. John Macpherson, Broadford.
2. John N. MacLeod, Dornie.

SENIOR SECTION.

Adjudicators—

- No. 26, 27, and 28—Angus Henderson, Stirling, and Angus L. MacDonald, H.M.I.S.
 Nos. 29 and 30—Rev. Donald Lamont, M.A., Blair-Atholl, and Angus Robertson, Glasgow.
 Nos. 31 and 32—Rev. Donald MacKenzie, M.A., Oban, and D. J. MacLeod, H.M.I.S.
 Nos. 33, 34 and 67—Hugh A. Fraser, M.A., Dingwall, and Rev. M. N. Munro, M.A., Taynult.
 Nos. 35 and 36—Norman MacLeod, M.A., Glasgow, and M. Morrison, H.M.I.S.
 No. 37—Rev. Alex. MacKinnon, B.D., Manchester, and R. Barron, H.M.I.S.
 No. 38—Angus Henderson, Stirling, and Angus Robertson, Glasgow.
 Nos. 63, 64, and 65—Mrs. Kennedy Fraser, Edinburgh, and W. H. Murray, L.T.S.C.
 No. 66—Rev. M. N. Munro, M.A., Taynult, and John MacCallum, Tighnabarr.

GOLD PENDANT to the most distinguished Prize-winner in the Literary Competitions.

Hector M'Dougall, Glasgow.

26.—POEM, not exceeding 50 lines, on any subject. Prizes—1st, £3; 2nd, Copy of "The MacDonald Collection of Gaelic Poetry."

1. William M'Cormick, H.M.S. "Garry," Chatham.
2. Donald M'Iver, Bayble, Lewis.

27.—ESSAY on "The Celt as depicted by Scottish Historians." Prize—£5.
 Donald MacIver, Bayble, Lewis.

28.—THREE SHORT STORIES not exceeding 500 words in each. Prizes—1st, £5 5s (presented by the Atholl Branch of An Comunn; 2nd, £2.

1. Hector MacDougall, Glasgow.
2. John M'Fadyen, Corkerhill.

29.—ESSAY on "The Seasonal Occupations of the Highlands." Prize, £3 3s. Prize presented by Cèilidh nan Gaidheal, Glasgow.

- Donald M'Iver, Bayble, Lewis.

30.—FOR THE BEST TRANSLATION into Gaelic verse of 100 lines from Longfellow's "Hiawatha." Lines supplied by the Secretary. The translation to be in the same metre. Prize, £2.

Hector M'Dougall, Glasgow.

31.—GAELIC POEM on "Donald MacLeod, Prince Charlie's Pilot." Prize, £2.
 Donald MacIver, Bayble, Lewis.

32.—GAELIC STORY, extending to 2000 words or more. The Tale may be based on actual historical incidents or local legends. Prize £5.
 Hector M'Dougall, Glasgow.

33.—FOR THE BEST GAELIC SONG, Composed to suit the Pipe Tune, "'S theudhar dhomh fhin a bhi tarraing dhachaidh direach." Copy of "The MacDonald Collection of Gaelic Poetry," Alexander Cameron, Poolewe (Bard Thurnaig).

34.—FOR THE BEST TRANSLATION into Gaelic Verse of Walthers' Prize Song by Wagner. See Die Meister Singer, No. 71, Music Lovers' Library, or apply to the Secretary for the words. The words should fit the music. Prize—Copy of MacDonald's Illustrated Gaelic Dictionary.

Murdo Murray, Lairg H.G. School.

35.—A GAELIC PLAY, dealing with Present-day Life in the Highlands. Prize, £5.

John M'Cormick, Glasgow.

36.—A SHORT GAELIC PLAY for Children. Time not to occupy more than 20 minutes. Prize, £2.

John M'Cormick, Glasgow.

37.—GAELIC HUMOROUS DIALOGUE. Prize, £2.

Colin Campbell, Port Ellen, Islay.

38.—FOR THE BEST ESSAY of about 3000 words on the "Battle of Harlaw." Prizes—1st, £3; 2nd, £1. Prizes presented by the Hon. R. Erskine.

1. Hector M'Dougall, Glasgow.

2. T. D. MacDonald, Oban.

63.—COMPOSITION OF MELODY, which must not have been previously published for the song, "Duanag do'n Ghaioth," by Dr. Morrison, Larkhall, see "MacDonald Bards," p. 367, or apply to the Secretary. Open to professionals. Prize, £1.

John MacCallum, Tigh nam Barr, Taynult.

64.—COMPILATION of unpublished GAELIC VOCAL MUSIC. The sources from which the melodies are got must be clearly stated, otherwise competitors will be disqualified. The names, and as many verses as possible, of the songs to which the airs are sung should be given along with the music. The music may be written in solfa or staff notation. Melodies composed within the last thirty years are excluded. Prizes—1st, £2; 2nd, MacDonald's Illustrated Gaelic Dictionary. Competitors are requested to collect genuine unpublished Highland Airs, not modern compositions.

1. Miss A. C. Whyte, Glasgow.

2. John M'Callum, Tigh nam Barr.

65.—FOR THE BEST ARRANGEMENT in FOUR-PART HARMONY of the Melody, "Chunna mi'n damh donn 's na h-èildean." The Secretary will supply copies of the music. Open to Professionals. Prize, £2.

Julian H. W. Nesbitt, Oban.

66.—FOR THE BEST RECORD taken on the EDISON PHONOGRAPH of a GAELIC SONG, hitherto unpublished, or a new and distinct version of an already published song, sung by a native singer of over 55 years of age. The Judges will have regard both to the intrinsic value of the song and the quality of the Record. The Records must be sent to the Secretary by the 1st of September. The names and addresses of the singers and the words of the songs must be sent in by Competitors, along with their own, at entry. Prizes—1st, £3; 2nd, £2.

1. Kenneth J. MacRae, Inverness.

2. Miss Juliet Macdonald, Lochaber, and Robert Morrison, Partick, equal.

67.—FOR THE BEST GAELIC HYMN of Six Verses to suit the Welsh Hymn Tune "Aberystwith," copies of which may be had from the Secretary. Prize, £1.

Rev. D. M. Lamont, Knapdale, Argyll.

70.—SPECIAL PRIZE for Teachers in Infant Schools, offered by Miss Juliet Macdonald, Lochaber. A prize of £2 is offered for the Teacher of an Infant Department in the Public Schools of Inverness-shire whose pupils show the best results in the singing of simple Gaelic songs. Further particulars on enquiry from the Secretary.

Miss Winnifred G. MacFarlane, Roy Bridge, Brae Lochaber.

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FOURTH REPORT OF THE DEVELOPMENT COMMISSIONERS.

The Fourth Report of the Development Commissioners for the year ending 31st March, 1914, has just been issued. So far as the Highlands are concerned there is a continuance of niggardly policy, which has been pursued by this Commission since its appointment five years ago. It will be recollected that according to the third Report for 1912-1913, all applications from the Highlands were refused except one for a grant to extend the pier at Ullapool. The current Report mentions three grants: (1) a grant of £300 per annum to the Scottish Agricultural Organization Society in aid of the salary and expenses of an organizer for the Hebrides.

(2) A grant of £665 (of which £65 is to be an Annual grant), to provide and maintain a motor boat for fishery investigations in Loch Fyne.

(3) A grant of £750 to extend and repair Cromarty harbour. (This application had been for £2000).

The total amount of grants recommended during the year amounted to £767,387 and of this only a paltry £1700 is for the Highlands.

It may be interesting to note a few of the applications which have been refused.

The Commissioners declined to recommend an advance of £18,750 of Capital and £750 to £1000 per annum for the erection and equipment of Agricultural Institution at Beechwood, Inverness. Here the Board of Agriculture intend to provide courses of instruction in Agricultural Science of a practical kind, while the Commissioners indicate that they incline to support proposals for the teaching of theoretical Agriculture in Secondary Schools.

Applications for £4000 for Golspie Technical School, £4200 for Dunbeath Harbour, and £32,000 for Thurso and Scrabster Harbours are still under consideration.

The following applications were definitely refused—

Avoch Harbour Trustees for,	£1000
Scottish Fishery Board for investigating new fishing grounds,	£1000
Caithness Horse-Breeding Association, £200	
Fortrose Harbour, (amount not stated).	

The commissioners refused to advise the purchase of parts of the Duke of Sutherland's estates for afforestation. The only grant for afforestation was made to the Edinburgh and District Water Trust.

It is gratifying to turn from the pitiful dog in the manger policy of this commission to note the magnificent response which the Highlands have made to the appeal of Lord Lord Kitchener for troops. Lochiel was well justified when he said lately that no part of the United Kingdom has come forward more nobly than the Highlands in the Country's hour of need. Is it too much to expect that, when the present crisis in the history of our country is over, the Government will turn its eyes to the Highlands, and satisfy some, at least, of the reasonable aspirations of the people? The response made by the North and West to Britain's call in the hour of need, manifests a degree of patriotism that deserves recognition. We recall the famous words of Pitt more than a hundred years ago when the Country was in need of men to fight its battles. "I sought for merit where it was to be found; it is my boast that I was the first minister who looked for it and found it in the mountains of the north."

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THE REVIVAL OF THE CORNISH TONGUE.

The August number of the "Contemporary Review" contains an interesting article on the above subject from the pen of Mr. J. E. G. De Montmorency, a well-known writer on education. The following extracts from the article will, doubtless, be of much interest to our readers.

"The day of small nationalities is with us. Throughout Europe the fact is plain enough, sometimes written on the map, and always written in the hearts of the smaller peoples. In Britain the Welsh are coming into their own, and the fact is closely associated with the remarkable revival in the Welsh language, a revival not yet complete, for even to-day the language, in spelling and pronunciation, varies widely in comparatively

restricted areas. But we have in South Britain two other nationalities that once had languages of their own, the Lakeland people, who still preserve scoring numerals that belong to a vanished language, and the Cornish people. The latter have not yet wholly lost a language that has a remarkable past, and may still have an even more remarkable future. The revival of the Cornish tongue is a consummation devoutly to be wished. A nation that has lost its language has lost much more than its language. It has lost individuality, supreme local patriotism, and personal pride; and it is unable to contribute to the world the full measure of its worth. Moreover, in the case of local tongues, such as Welsh, Cornish, and Gaelic, the fact that the children are from the first bilingual, is, from the point of view of education and intellectual development, of the highest importance. In an age when the possession of several tongues is not only of value, but almost a necessity, the future of a bilingual child is widely enhanced. The present writer frankly writes from the point of view of an educationalist. It is as an educational advance of the first order that he ventures to advocate as an immediate thing the revival of Cornish, by which he means the teaching of Cornish in the elementary schools of Cornwall. Cornish is not a dead language, at any rate as that phrase is generally understood. It is true that we cannot go to this or that village and say, here are people to whom Cornish is the native and natural tongue. In 1676, a man died who could speak nothing but Cornish, probably the last of a considerable population who some half century before knew no English. By the end of the eighteenth century the numbers who could *confessedly* speak Cornish had dwindled to a very small band. The decay was very rapid. Those who are interested in the story of the decay of Cornish should consult the August number of the "Contemporary Review."

Cornish is not a dead language even in the view of those who are convinced that it is not now at all used for purposes of natural conversation. A large number of Cornish words are imbedded in the English of Cornwall, ninety per cent. of the place-names are pure Cornish, and there are admittedly some few who possess the tradition by word of mouth of at any rate some fragments of conversation. The language is not dead; it is in a state of suspended animation from which it must be revived.

Mr. Henry Jenner and Mr. J. H. Matthews

declare that it is dead. Mr. Montmorency declines to admit this. He holds that the persistence of tradition is helped by the curious and blessed love of secrecy cherished by peasants. Morris dances of immemorial age have quite recently been rescued in the Midlands, and those who discovered them say that they were regarded as family secrets, and never spoken of willingly before strangers. It is still not uncommon for strangers to say that country folk and fishermen, and even children, when they believe themselves unwatched, speak to each other in a tongue, "not English." Mr. Montmorency was told of an instance of children in the country district of St. Ives having been detected talking what sounded like a foreign language in the spring of the present year. A Cornishman recently stated without hesitation that there are, in fact, many cases of persons who still possess some knowledge of the old tongue. The very fact that the rumour is so persistent, though admittedly so evasive, suggests to any student of folklore that the tongue in some slowly dying fashion still lingers on in certain districts. Up to the present the tendency of the schools has of course been, unconsciously enough, to crush out the weakening power of the language to survive in the same way that the school throughout England has done much to submerge local dialect. It is in this article proposed that, as in Wales, the elementary schools in Cornwall shall reverse this process and undertake, of course, at first in the most tentative way, both by suggestion, encouragement, and direct teaching from very carefully prepared reading books and the most elementary of grammars, the revival of Cornish.

From the purely literary point of view, the language demands revival. Two languages in France, the Provençal and the Breton, acquired new literary possibilities under Mistral and others the moment that revival came. Mistral literally re-created his tongue, and it is not too late for Cornish to be revived with the same result. The Welsh tongue, too, has taken a new literary departure since the revival of recent years. The relationship, the very close relationship, of Cornish to Breton and Welsh will do much to aid in the revival, and the fact that Canon Williams, in his great Cornish Dictionary, has given "copious examples from the "Cornish works now remaining, with translations in English," and has also given us synonyms in the cognate dialects of Welsh, Breton,

Irish, Gaelic, and Manx, will develop the literary side of the movement. This is not the place to discuss the large amount of Cornish literature that survives; the religious poem, *Mount Calvary*, of 259 stanzas of eight lines each, the four miracle plays dating from the Middle Ages, the early seventeenth-century drama written by William Jordan. These and other remains, however, justify the revival of the tongue.

The actual work of reviving Cornish in the schools, of course, largely turns at first on the teachers chosen and on the books supplied in the schools. The great newspapers of the West, with their known interest both in education and literature, might well take in hand the question of producing cheap and very simple Cornish reading-books for use in schools. It would add credit to these important organs of opinion, and would do much to press forward a great new departure. The question of the first two or three teachers is of course vital. The Education Authority

has the power to secure a Breton or Welsh teacher, and once the start is made the language would revive at an extraordinary pace. Of that there can be little doubt. The revival will be not only, however, as was pointed out in the opening of this paper, an interesting experiment, but one with great educational possibilities, and certain in the long run substantially to benefit the Delectable Duchy.

The Lord's prayer in the Cornish tongue is of interest. It is from the text of Canon Williams.

"Agan Tâs, nêb ùs yn nêf, bydhensuchellys dhe hanow, dêns dhe wlascor, dhe vôdh re bo gwreys yn nôr cepar hag yn nêf. Ro dhynny hydhew agan pùb dydh bara. Ha gâf dhynny agan cammow, kepar del gevyn ny nêb ùs ow cammé er again pyn ny. Ha na dôg ny yn antel, mës gwyth ne dherworth drôe; râg genes yw an mychterneth an crevder ha'n wordhyans, râg bysqueth ha bysqueth."

MOD 23, 1914.

Competition 63—Senior Section—Composition of Melody.

First Prize at Oban Mod, won by John MacCallum, Tighnambarr.

DUANAG DO 'N GHAOITH.

GLEUS E.

(By DR. MORRISON, Larkhall).

{ :d d :r :m l s :— :m r d :— :l d :— } 'Si t - osna ro' chrannaibh a' bharraich an t-séis,	{ :r m : - r :d r :m :s l :s :m s :— } A ghiulaineadh m' aire - sa thairis an céin;	{ :r m : - r :d l : - s :m d' : - t :d' r' : - d' } 'S a dh' ùraicheadh meó - rachadh eig - ne na h òige,	{ :l s :— :m s l : - d' :m r : d :l d :— } 'S na h - aimsirean sònruicht' a thréig, a thréig.
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O's taitneach 's an t-samhradh do mhall osag réidh,
 Ag iathadh mu'n bhearradh 's a' sanais mu'n fhéur;
 'S nuair 'thig thu troimh 'n ailean, 's an cin-
 nich na bláthan,
 Mar chungaidhean sláinte bidh 'n àileadh fo
 d' sgeith.

Gur binne do chaitheim na aithris nan téud,
 Air aohadh an eórna 'se òg anns an déis;

'Se 'g aomadh fo d'anail na ghlinn is na mheallan,
 A's luainiche faileas is lainnir ri gréin.

'Nuair thig thu le gaillinn bho bhealach nan àrd,
 Bidh t-onfha 's na gleannan mar fharum a' bhlàir;
 Bidh 'ghiubhsach 's an darag 'gan lùbadh ri talamh,
 'S tu rùsgadh a' bharraich na chathadh bho'm bàrr.

BAGPIPES AND KILTS, &c.

A GERMAN PRINCE AND THE KILT.

It is a well-known fact that the Prince of Wales has been taught to play the bagpipes under the tuition of Pipe-Major W. Rose of the 2nd Scots Guards. This is carrying out an old tradition of the Royal House, many of whose members have shown a liking for the *Pìob-mhòr*. Queen Victoria had her piper at Balmoral, and so had King Edward. King George is as fond of it as his royal father and grandmother. When the court is at Balmoral, the household is awakened with the "skirl" of the pipes played by the Royal piper, who marches backwards and forwards in front of the Royal apartments. This functionary is always at his post on official occasions, such as welcoming the King and Queen on their arrival at Balmoral. He is also in evidence at the great social event of the season on Deeside, viz: the Braemar Highland Gathering. The late King Edward always donned the kilt at Balmoral, and few could carry it better than did his Majesty. King George also wears it. Royal guests follow the example—we suppose as a matter of courtesy—but some of them are not very successful in converting themselves into Highlanders for the time being. Some time ago, a writer in *Tit-Bits* says:

"An amusing, but well-authenticated, story is told of a German prince who was the guest of a Scottish nobleman, and who was so fascinated with the Highland dress that he determined to have a kilt made. He placed the order with a well-known firm of tailors for a complete outfit, richly adorned with silver buckles, and gold-mounted sporan or pouch. He paid something like a hundred guineas for it. The kilt was delivered in due course, and the Prince was rigged out the next day in all the splendour of a Highland chieftain! But his Highness was unfamiliar with the wearing of the sporan, and to the consternation of his host and hostess and their other guests he appeared with it attached to the back instead of the front of the kilt! Taking the Prince quietly aside, Lord— suggested that his sporan should be reversed, and with profound apologies for the mistake he had made, his Highness placed the pouch in its proper position.

SHOES FOR THE SCOT.

It is not only in Scotland that the bagpipes are regarded with favour. The Englishman certainly likes them best at a distance, but

they are a very popular instrument among the natives of the Punjab, in India. The late Maharajah of Patiala had a fine band of pipers, wholly composed of Sikhs and other natives, who had been trained by a piper from one of the British Highland regiments. Many of the Indian frontier forces—notably the Gurkha regiments—have bagpipe bands of their own. An amusing instance of Scottish pride is told by a retired Indian officer in this connection. He was one day visiting the Court of the Rajah of Jeend, and noticed that the only person who broke through the rigid rule of etiquette, which forbids the wearing of shoes in the presence of the Rajah, was his bagpiper. Judicious inquiry elicited the fact that the sturdy Scot, when being engaged as the Court musician, had stipulated that he was not to be obliged to go about the Court in bare feet, as he regarded it as derogatory to his native country that he should do such a thing.

ON THE BATTLEFIELD.

It is supposed that the bagpipes were first used in war by the Highlanders at the beginning of the fifteenth century, and all the Highland regiments have still their pipe bands. In some cases, however, the regiments were in those earlier days deprived of their pipes, and Scotland had reason to cherish the memory of William IV. for restoring them to the Scots Fusilier Guards. While the pipers may be regarded as non-combatants on the battlefield, they have contributed largely to every victory gained by their countrymen, not only by the stirring strains of their music, but by their coolness and self-possession in the hour of danger. The incident of Dargai, for example, will long be remembered. When the heights were being taken, one of the pipers attached to a Highland regiment was struck down by a bullet, but displayed exceptional gallantry and Scottish doggedness by holding on to his pipes while he lay wounded and playing his comrades to victory. He received the Victoria Cross.

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The Highlander was a very sensitive person. Those in authority knew far more about Bulgaria and Turkey than about the Highlands, and forgot that they had conditions at home worse than in these countries—conditions not due to the fault of the people—due, I am sorry to say, to sheer poverty.

—Tullibardine.

A' BHANAIS A BHAN DUN-FADA.

LE IAIN MACCORMAIC.

Choisinn an sgéula so a' chéud duais aig Mòd
Dhúndé, 1913.

Am feadh a bha a' bhaintighearn anns an àmhghar 's anns an iarguin uamhasaich so, bha birlinn mhór fhada ag iomram gu sùrdail a nios cùl an rudha chreagaich a bha mar bhalla dìon a' cumail fasaigdh air a' bhàgh leathann. Bha sè ceatharnaich dheug fo làn an cuid airm air a clàr, mar bu dual a bhì an àm dol a thogail na creiche. A bhàrr orra so bha 'n laoch fial fearail a bha air an ceann 's e 'na shuidhe aig an stiùir. Bha i gearradh an uisge gu sunndach anns an dubhar taobh a' chladaich, far nach cumadh an saobh-shruth moille air a h-astar, is gille lùthmhor, cruaidh, sgairteil, le gairdeanan rìghinn, feitheach 'ga lùbadh féin gu togarrach air gach fear de 'h-ochd ràimh.

Ràinig i sron an rudha gu sgobanta, somalta; is neartaich na fir chalma an buillean nuair bhuail sruth làidir an lionaidh an iùbhrach air guala tire le sgaille a thilg slatan am mach do 'n chaol i. Le iomram sgairteil aotrom, 's na fir a bha 'nan tàmh a' monnadh iorram cuain an dòigh a bha deanamh comh-sheirm ri gagraich nan clamhdan eadar na putagan, bha i a' cireadh an uisge gu min tarsuinn am bàgh, 's an teine-shionnachain 'na lasair ghil an uisge na stiùireach is anns a h-uile buille ràimh.

Bha neòil mhóra, dhùbha na h-oidhche a' snàmh gu socrach os cionn nan enoc, agus sàmhchair an anmuich a' cur tiamhaidheachd air muir 's air tir. An teis-meadhon a' chòmhraidh a bha aig na h-armuinn, dhìrich fear-na-stiùireach a dhruim air an tobhta dheiridh is thog e a làmh ris na ràmh-aichean.

"Is-s! Stadaibh! Ciof e a 'tha 'n sud?"

An tiotan dh' éirich gach liagh as an uisge agus leag na fir an uched air na ràimh. Dh' aom iad an cinn ri cladach is chum iad cluas ri clais-teachd; ach car greis cha chluinnteadh ach siltrich na birlinn a' dol le a h-astar-cinn troimh 'n uisge, agus striotraich nam boinneachan a' tuiteam as na ràimh a bha sgaoilte air gach taobh.

An sin thàinig guth claidhte a' bhròin thar an uisge, agus bu tiamhaidh cràiteach an fhuaim e an sàmhchair na h-oidhche nuair bha gach creutair aig fois.

"Tha cuideiginn 'na éiginn an sud," ars' an t-armunn a bha 'na shuidhe 'san deir-eadh.

"Fodha ri taobh tire. Iomraibh air an taobh am mach," ars' esan a rithis, 's e cumail bhuaidh an fhalmadair.

Anns a' mhionaid bha oched ràimh a' rubail anns an uisge shèimh, is mile cuartag aig sròr na h-eathair a' tighinn mu 'n cuairt air a druim fada domhain. Laigh dìithis fhear calma air gach ràimh is leun an iùbhrach as an uisge le fìor neart an iomraim. An dràs 's a rithist bha 'n gearan goirt unfhann a' tighinn thar na linne a' toirt sparraidh do na fir; is chluinnteadh an làmh-an-cruadha a' dìosganaich air na dòirneagan.

"Leibh i, ghalaidean! Leibh i!" ars' an ceannard treun, am falmadair na làimh, 's e lùbadh leis a h-uile buille a thàirneadh na fir ghleusda. "Tha mi 'm beachd gur ann air Sgeir-nan-ròn a tha 'n neach ud.

Bha a' bhirlinn a' gearradh an uisge mar easgainn, 's a' tilgeil marannan bho gach guala, a bha sgaioleadh gu cladach air gach taobh, 's an t-uisge marbh a bha 'na déidh a' cur charan deth 'na rotal.

Dh' éirich an ceannard 'na sheasamh 'san deireadh is ghlaodh e gu cruaidh a thoirt misnich do 'n neach a bha 'na éiginn, is fhreagair na cruic air gach taobh an fhuaim sgalanta. Ghlac a' bhaintighearn misneach nuair chual i gu 'n robh cobhair aig làimh, is lean i cumha bhroin. Dh' éisd na fir, is thuir an ceannard, "S e guth boireannaich a tha 'n sud; agus tha mi meallta a'm bharaill mur an e guth Màiri mo phiuthar a tha ann; agus cha bu lugha na mo bheachd daonnan nach éireadh a leithid an mach. 'S i th' ann gu n teagamh. Leibh i, ghalldaidean!"

Cha d' fhosgail na fir am bilean bho chéile, ach ag iomram an dinnisg an cridh-eachan, agus ag éisdeachd ris an ealaidh ohroin a bha tighinn thar an t-sàile:

"Nach truaigh leat féin,

Hùg oho,

Bean 'ga bàthadh,

Hóro hiri.

Cha truaigh; cha truaigh,

Hùg oho,

'S beag do d' chàs e,

Hóro hiri.

Mo chuid phàisdean,

Hùg oho,

Fear dhiubh bliadhna,

Hóro hiri.

Fear a dhà dhiubh,

Hùg oho,

'S fear dhiubh ràidhe,

Hóro hiri."

"Ochòin; ochòin! rinn mo theasairginn—

agus anns an àm?" ars' a' bhaintighearn bhochd nuair chunnaic i 'm bàta sgoltadh na fairge eadar i 's leus.

"Socair; socair!" ghlaodh an ceannard 'na sheasamh 'san deireadh. "Mu 'n cuairt i, fheara."

Thàinig a' bhirlinn mu 'n cuairt gu h-eal-amh; rinn na gillean fodha agus an do bhuail a sàil air a' chreig. Rug Fear foghainteach a' Chaisteal Mhaoil air a phiuthair 'na dhà làimh làidir, 'san làn a' plodadh na h-achlaisean, is thog e i 'na h-eubainn fliuch fuar a steach do'n eathar.

"A Mhàiri; a Mhàiri! 'A phiuthar, cìod e tha 'n so?" ars' esan 's e ga tarruing dlùth d'a bhroilleach.

"A Chailein, a bhràthair, an tu rinn mo theàrnadh? Am beagan mhionaidean eile bha thusa gun phiuthair, agus mo thriùir leanaban-sa gun mhàthair! O, Chailein, eudail, nach ann ormsa chaidh a' chluich a dheanamh!"

Leis an so a ràdh laigh i sìos mar gu'm biodh i an neul; ach chaidh gabhail uimpe, agus cha robh i fada gun tighinn chuire fein.

Bha na fir chalma 'nan seasamh ag èisd-eachd, agus a' suathadh am bathaisean. Thuig iad mar a chaidh a' bhaintighearn 'san fhòirneart. Thàinig gnù 'nan aodainn is dh' aithnichteadh air casadh am faclan geala gu'n robh iad air son dìoladh obann a dheanamh.

"Bidh àm gu cunntas is àm gu pàigh-eadh, a bhalacha gleusda; ach air an àm so feumar sealltuinn as dèidh cur mo pheathar. Suidheadh dìthis air gach ràmh, agus dean-aibh air a' Chaisteal Mhaoil. Dìolaidh mise so air Dun-fada, no cha 'n e Cailean is ainm domh. Leibh a rithis i, fheara!"

Shin na gillean ris na ràimh gu lùth-mhor, treun, is chluinnteadh iad a' gnùsgail am feirg. Bha a' bhirlinn a' gearradh an uisge le luathas a' mhiol-choin leis an iomram sgaitheach, is bha mìle an dèidh mìle de 'n aigeann a' dol air chùl. Bha leth deiridh na h-oidhe ann nuair a ràinig iad an Caisteal Maol; agus chuir an naidheachd a dh' innis iad oillt air na bha rompa. Cha robh làmh a bha 'sa Chaisteal nach robh a' frithealadh do Mhàiri òg—an t-ainm air am b' aithne dhaibh uile i. Chaidh a cur an teas-bhuala anns a' n'hionaid, agus le cirid-igù mhnathan sgileil cha robh i fada tighinn mu'n cuairt.

Beagan làithean an dèidh so, thàinig Gille-turuis bho Dhun-fada le litir bhronnach gu

Fear a' Chaisteal Mhaoil. Bha e air in-seadh anns an litir am briathran cràiteach gu 'n d' thàinig am bàs air a' Bhaintighearn, agus gu'n robh e 'n dòchas gu'm biodh e 'na chomas a bhi 'n làthair latha an tòrr-aidh; agus gu'm biodh e 'na aotramachadh mòr air a thrioblaid cuideachd a mhnatha a a bhi deanamh bròin leis aig an àm bhochd a thàinig air.

"Ha hà!" arsa Fear a' Chaisteal Mhaoil an dèidh an litir a leughadh d'a phiuthair. "Am bheil thu cluinntinn sud, a Mhàiri? Saoil cìod iad na h-innleachdan a tha 'n duine agad a' cur an gleus a nis?"

R' a leantuinn.

REVIEWS.

"Story and Song from Loch Ness-side," being sketches of olden-time life in the valley of the Great Glen of Scotland. By Alexander Macdonald, Inverness. Inverness: Northern Counties Newspaper and Publishing Company, Ltd. Price 5s.

Inverness, among Scottish towns, has an incontestable claim to being the nursery of men who, by patient research into the life and antiquities of an interesting district, have done more in this kind of work than any other town in Gaeldom. The transactions of its Gaelic Society are, so far as we know, unrivalled among writings of a similar kind. A few months ago we had the pleasure and the profit of reviewing Dr. Mackay's remarkable volume on Urquhart and Glenmoriston. Now we have another delightful volume of some 340 pages from the pen of Mr. Alexander Macdonald, who is known as a capable student of the language and literature of the Gael. Mr. Macdonald is a native of Glenmoriston, and writes of it with that depth of feeling which every true Gael has for his native strath. He is the author of several papers dealing with antiquarian and historical subjects. He is deeply interested in the ethnology of the Gael, and he has views of his own on that subject—views characterized by breadth of mind and sanity of judgment. The Gaelic Society's Transactions contain several informative contributions from his pen. From a man so well equipped, a book on his own pet subject cannot fail to be attractive, and we hasten to congratulate him on having produced a work of intense interest, not only to Gaels all the world over, but to others who are desirous of getting some insight into the life of an interesting race. We have read the book from cover to cover, and we have no hesitation in saying that a feast of good things is awaiting those who will buy it. Our only regret is that we have not space to quote some of the spicy things in it, especially some of the Gaelic poetry; for example that beautiful bit of word painting in "Coir Iararaidh." This fine example is also given in Dr. Mackay's book "Urquhart

and Glen Moriston." The author makes due acknowledgment of his indebtedness to those who helped him. In clear and crisp English he gives an account of the Glen, its people, their life, their poets, their pipers and fiddlers, their baptismal and marriage customs, wakes, funerals, dreams, omens, charms and spells, Hallowe'en, sports and pastimes etc., and finishes with the Ceilidhs, and the wonderful and hair-raising stories told at these interesting meetings which the march of a so-called civilisation has destroyed. All this is illustrated by a judicious selection of apt and amusing poetry. The last 120 pages are particularly good in Gaelic poetry, some of which has not hitherto been published. Among others we note "Pòsadh piuthar Iain Bhàin" which no one is likely to forget after hearing "Ruari himself" sing it. The one called "Ma theid thu dh' Araigh Ghualachan" used to be common in Skye forty years ago, but they called it "Airidh Bhuaichain," and some of the lines were slightly different from those given in this book, e.g., "A bhean nam brògan bucall ach," and "do ghruidh cho dearg 's na siristean." Then the last verse ran "Gheall iad dhomh cho ciunteach i, is ge bu mhionnan Biobuill e." But one can understand how these changes would happen, as one person picked the song up from another.

In his preface, the author says that a few slips and some inaccuracies escaped detection. One meets a number of unusual grammatical forms which will doubtless be corrected in the next edition (we predict another edition of this book; unless the author is prepared to defend them. In any case they are not the forms used by writers of modern Gaelic. The following may be given as examples: "Na'n cadal" (for 'nan etc.); "na d'" (for 'nad); "gu'n do phòsadh" (for gun etc.); "ga'n eiseachd" (for 'gan etc.); "na m'chom" (for 'nam chom); "na m' biodh" (for na'm etc.); "gaolach na'm fear" (for nam etc.). Should "le na lùban laghach" not be "leis an lùban"? "Thoir leam," is said to be ungrammatical for "Tharr leam." "Farasda" (page 278), should be furasda." The two words are quite different in meaning. See Macintyre's "Mairi Bhàn Og," for the correct use of 'far asda.'" But we must cry "halt." In spite of slips, the book deserves a very wide circulation. Few books can afford more delight on a cold winter evening; or on any evening for that part of it. Printing, paper, and general get-up are highly creditable to the publishers.

CONCERTS IN AID OF RELIEF FUND.

A Gaelic Concert in aid of the Relief Fund was held under the auspices of An Comunn in Oban on Friday evening, preceding the Annual Meeting.

There was a crowded attendance, the drawings amounting to £43. The following artistes sustained the programme: Miss Mary M. Lamont, Miss Myra Norman, Miss Phemie Marquis, Miss Jessie MacRae, Inverness; Corporal Colin MacLeod and Mr. Neil Shaw, Glasgow. The Oban Gaelic Choir and Oban High School Junior Choirs gave pleasing renderings of part songs.

A Concert for the same laudable object was held in Salen Temperance Hall, Ards, Mull, on Monday following, under the chairmanship of Dean Pressley-Smith of Argyll and the Isles. The hall was crowded and the following artistes contributed Gaelic and Scotch Songs with fine taste and expression: Miss Mary M. Lamont, Miss A. C. Whyte, Miss Phemie Marquis, Miss Jenny M. B. Currie, Miss Bessie J. Macdonald, and Mr. Neil Shaw. Mr. John MacLean, Salen, gave stirring bagpipe selections. The drawings amounted to £10 10s.

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Communications regarding the Sale of the Magazine, Annual Subscriptions, and Advertisements, should be addressed to Mr. NEIL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application.

The Editor takes no responsibility for rejected MSS.; but will be careful to return such as are accompanied by a stamped addressed envelope.

The Best Way of Learning Gaelic.

IN consequence of the Great European War in which the British and Celtic nations are taking so honourable a part, the Annual Mod of An Comunn Gàidhealach has been postponed. Intending competitors have therefore a longer time in which to prepare for the next Mod.

The best way to prepare is to read easy Gaelic Tales side by side with an English translation, for this enables the student to arrive at the right meaning, and to get hold of correct expressions at and from the very beginning. The keen student does not wish to waste his time and energies working in the dark, or in making experiments with quantities such as verbs, nouns and adjectives, of whose nature affinities and associations he knows nothing. And he is quite right. He knows he has no criterion to tell him whether his concocted sentences are right or wrong. He wishes that the proper native and natural expressions should be given him from the start, and that his mind be led in the right road and become accustomed to that same right road from the start. He has no desire for faulty expressions, for stiff and strained and awkward sentences. He knows that when his mother taught him his first language, she did not leave him to find out the correct method of speaking for himself, she gave him no exercises in grammar or syntax, but repeated correct sentences to him and let him hear the real thing from the start, as all mothers always do, with the supremely satisfactory and invariable result that we all know our first language best, notwithstanding that we learnt it when our minds were least developed, nay, when we did not know A from B. How strange that we never mixed "he", and "him", and "his" together, or put them in the wrong places, although we did not know the nominative from the genitive or accusative. We knew no rules: yet what foreigner, no matter how profoundly learned in the matter of grammar or philology, ever arrives at so sound an instinct for our own language or ever possessed such a boundless wealth of it and capacity for using it as we possessed when we were, say, seven years old?

From consideration of the maternal plan, it is clear that we, when young, must have brought into play some quality or qualities other than, and (in the matter of language at least), superior to, mere intellect. Or else, how could our undeveloped and inexperienced minds have ever accomplished at so young an age what the most learned never manage when at a ripe and advanced age? Especially does the force of this appear if we consider that the study of a language is always and justly looked upon as a very tall order. Thousands of forces, co-operating for thousands of years have gone to the making of every language, and what the upshot of all these forces acting and re-acting upon each other would finally be, no one by reasoning could ever work out, even if he knew all the original factors (which nobody does). In every language, too, there are many thousand words, each with an average say, of three associations, to which must be added many hundreds of rules of grammar and construction (far exceeding in number all that have ever been tabulated). All these factors are for ever altering their positions in the living language, impinging and overlapping and re-acting upon each other at innumerable points, forming a study of overwhelming complexity. Again, there is no science or mathematic or art or social relation or study or industry known to man, with which language does not deal, following every ramification and side path as well as the broad issues in all cases, so that the complexity of language is equal to all these complexities multiplied by each other. *It is clearly impossible to achieve mastery over such an intensity of complexity through the medium of rules:* colleges of mathematicians could never do it, and we must therefore rely upon some quality or qualities other than mere intellect, if we wish to learn a language.

What are these qualities?

Well, we call them instinct, intuition, the sub-conscious faculties and other names, and though they defy exhaustive analysis and though we can scarcely define their limits, we can safely say that they constitute a vast region of mentality of which the intellect is but a strained and very narrow tract. Whatever the nature of these qualities or faculties be, they seem to act for us, to help us without our exerting ourselves, enabling us to form judgments and to act and speak accordingly. They store up the facts of our knowledge and experience for us, and the instant that any occasion small or great arises, they select the proper facts, and set them over against each other as in some great mathematical proportion sum; afterwards working out that sum and giving us the answer; but the strangest thing about these faculties is that they do all this instantaneously, in a twinkling, and at a pace compared to which the slow-moving intellect is as a snail compared to an express train. We all use these wonderful faculties all day and every day, and if we want to learn a language we must begin by enlisting their help on our behalf, and by getting them to store up for us, not desiccated lifeless rules, but whole sentences straight from the lips of native speakers, sentences that shall exhibit the language in a chain of warm and living sequence, that is to say in a narrative form, for only in a narrative do we find the connectedness that memorizes for us the facts we learn. We must accept unquestioningly, and like a child, the sentences we find in the narrative, taking care to make the proper associations in every case, and refusing to worry or argue. We should fix our minds on the tale rather than on the grammar, and allow our interest in that tale to lead us on without other compulsion, until the goal is reached and the promised land

The Best Way of Learning Gaelic.—*continued.*

entered. To discuss grammatical points is to baulk the sub-conscious faculties: it is to lose ourselves in a wilderness of arguments, to waste our time over a hopeless maze; though we may with advantage pick up the meanings of different terminations as we go along.

Narrative presents us with a human interest which should be exploited to the full. It also provides us with a great number of memory pegs on which we easily seize and which we easily retain. By the use of this narrative method, a general idea of the structure of the language begins early to form an idea which is hazy enough at first, but which takes shape and becomes more definite as fresh ground is covered and more experience is gained. The intuition leaping forward, assists the mental march, frequently anticipating the next sentence, and preparing the road. The student as he becomes more familiar with the new country, begins to recognize and understand its configurations: he observes for himself that he is making progress, and this encourages him to persevere more than anything else; and he sees that he is really being initiated into a new system of thinking, a new critique of reason, which expresses itself in a new use of words, a new art of word-painting. Besides—the narrative and translation method introduces the student, by imperceptible degrees, to the more impalpable graces of the new speech, graces which not being reducible to rule are never found in the grammar books, but graces of which every language has legions. An immense amount of Gaelic can be amassed and assimilated through the medium of tales and translations, for the translations enable the student to arrive at once at the correct meaning of every sentence, they keep him in the right path and prevent him from taking the thousand and one wrong paths that lie open to the novice: they make the crooked straight and the rough places plain, and they clear up all difficulties. And because the mind is led in the right path from the first, and gets accustomed to the right thing from the first, the all-important faculty of intuition comes into play also from the first, and lends its powerful aid. Progress is made quickly, thoroughly, naturally, without straining or drudgery but with pleasure, and there is no wasting of time, no making of blind shots in the dark. But the student goes on from strength to strength, making sure of his ground everywhere, and unconsciously becoming familiar with a couple of dozen rules at every fresh page.

How much better is this plan than the fossil dot-and-go-one method of the old-fashioned grammarians, the wooden method which dealt chiefly with what is superficial and obvious, *i.e.*, terminations and inflexions: the method that required the novice to find everything out for himself, and make experiments in the dark with factors of whose contents, associations and affinities he knew nothing. This method also had the vicious effect of inducing the novice to believe that he really could translate English into good Gaelic, a feat that even the best Gaelic native writers have hardly ever succeeded in doing, and which of course a novice should never attempt. For he is bound to go wrong and use the various elements of the language in a manner completely at variance with the genius thereof, and in going wrong he only confirms himself in his own wrong conceptions; so that after an hour or two spent in hunting through a dictionary and a grammar book, and in wondering which rule or rules to use next, the net result of his labours usually is, that he goes the wrong road, and what is worse, confidently supposes that his wrong road is the right one.

A grammar book exhibits at the best the dry bones only of the language, which are seldom shown in articulation or in the natural order. Examples of the complete skeleton are hardly ever met with in these dry-as-dust books, nor are the bones found therein clothed upon with any natural context that might give them life, for the grammarian loves to deal with each part of speech separately, one by one, and in an order in which they never occur in nature, dead, dull, and dreary. Dissecting a lifeless corpse has for the grammarian far greater delight than anything of a constructive nature. His work has its uses, but we need never expect it to raise anything from the dead, for after learning every rule there is, *you will find yourself still without any clue as to what words to select in translating.* "Please pass me the bread and butter." Grammar does indeed teach you, though only in a very slight measure, how to use words when you have selected them, but it does not teach you *which ones to select*. It does indeed teach you how to cook your hare, but not how to catch him, nor yet which hare to catch. And the lack of living continuity in the grammatical method of learning demands a painful, disconnected, separate mental effort for every fresh word and rule, and such a method not being either natural or easy, will never teach us to speak naturally or with ease. It will only make stammerers and stutters of us.

To the writer Gaelic has always appeared as a new world of thought and philosophy, a vast spacious region of lofty heights, buoyant in atmosphere, vivid of colour, picturesque in detail, full with abundance of life. All its elements are of a value utterly different from the corresponding elements in English: they move in different planes and in different sequences. But the modern tendency is to squeeze this noble and ethereal speech into various square wooden English moulds and force it to follow English patterns. This Procrustean treatment produces nothing but distortion or mutilation or attenuation, pitiful both to victim and spectator. Surely our first duty and one that would give us real and lasting pleasure, is, to recover and make current whatever expressions are Gaelic of the Gaels, and racy of the hills. On such a foundation and only on such, could a permanent and beautiful structure be raised. The building of it would repay us a thousand-fold: it would be a new revelation of the soul: but

The Best Way of Learning Gaelic.—*continued.*

how vain it were to hope that a fabric so pre-eminently spiritual could be built up by rule!

The problem before us is how to revive Gaelic.

In other words, how to induce a large proportion of the people to be interested in it. But to the great majority grammar is repellent, and it is idle to expect people to sit down after the long day's darg to ferret out points of grammar, when fagged out with facts and figures, and oppressed with the ever present, persistent, exacting conditions of modern competition. Many have no linguistic aptitude—small blame to them—many have learned only late in life to care for literature, many have acquired a smattering of Gaelic, only to lose it again. Then there are an appalling number of Highland children who have been brought up to have a contempt for Gaelic and know as little of it as the cockneys of Whitechapel, the apathy of Highland parents being the complaint of more than one Celtic journal, and magazine. The decrease of Gaelic speakers shown in the figures of the Census makes painful reading, and warns us that time is of the essence of our problem, and that we must move quickly if we wish to win. Yet there is a road to victory if we would only take it. Here it is.

We must make Gaelic, easy, attractive, pleasant.

Difficulties must be cleared up.

The student must be enabled to realize that he is making progress and substantial progress. At the end of every class meeting, he must be able to say to himself, "My stock of Gaelic is substantially increased. I have become more familiar, not with a collection of abstractions and rules, but with the warm, living speech. I understand more of the real stuff."

To expect people to find out the way to Gaelic for themselves, is, to expect them to find their way through a wilderness for themselves. History and the figures of the Gaelic Census prove that people will not attempt such a task and we need not expect them to do so, but we may well hope that if the way be made clear and plain, the Scottish people will take the matter up gradually, but seriously. There is no time to lose over academic abstractions or extracts of grammar. People never take to that sort of thing: what they want is food, something substantial.

Is luaithe feum na side: faodaidh a' Ghaidhlig dol às a' feitheamh gus am faigh na daoine a mach dhaibh féin i. Why not adopt some plan that will attract men and take them straight to the heart of the matter, without useless drudgery or wandering along side-tracks? Gaelic tales with English translations will appeal to all and interest all. The translation lays the field to be explored wide open to view as in a map, and the student gets right there at once.

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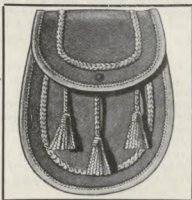
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Leabhar X.]

Ceud Mios a' Gheamhraidh, 1914.

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AN T-SEAN AIMSIR 'S NA SEAN CHLEACHDAIDHEAN.

Nach iomadh car a chuir an saoghal dheth bho àm ar ceud chùimhne? 'S ann a sior chur charan dheth a tha e; agus, tharr leinn, gach car an diugh na's luaithe n'an car mu dheireadh. Aig linn a' ghinealaich a dh' fhalbh, cha 'n fhaiceadh sùil na h-òige an comharradh a bu lugha, agus cha 'n fhaireicheadh an eridhe mireanach gu 'n robh, mar gu'm b'eadh, nithean 'nan léum fo bhuaidh Spioraid an atharrachaidh a bha 'g iathadh mu'n cuairt.

Tha nòsan nuadh air teicheadh a chur air sean chleachdainnean nan Gaiitheal. Ach 's iomadh rud tlachdmhor a dh' fhalbh 'nan cois, agus cha 'n aithne dhuinne gu'n deach aig na nòsan ùra an slugh a riarachadh gu h-ìomlan 'nan caithe-beatha. Cha robh e doirbh a riarachadh anns an t-sean aimsir; chuiradh iad suas le beagan. An crochadh r'an crannchur, neo-shaibhir mar a bhà e,

bha càirdeas, ceanaltas agus acidheachd. Le car nan aimsirean thainig car eile—car na ceilge 's na lùbaicheachd. An aite na seann daoine còire, aon-fhillte, 's ann a thachras rinn gu tric an diugh dream eile—amharusach, gun umhail, agus lean-leat. Co dhiubh tha seo fìor no nach h-eil, cha 'n eil fios againne, ach thatar 'ga chuir orra.

Go bith dé an creideas a bha créutairean ag altrum a thaobh nan sean chleachdainnean, abair ciad no leth chiad bliadhna roimh'n diugh, an nuair a bha cùisean doilleir a' tighinn á filleadh, agus rian a' fàs na bu shoilleire, a chuid 'sa chuid, bha 'n greim a ghabh saobh chreideamh air inntinn dhaoine a' fàs na bu laige, mar a bha litreachas, eòlas cinn agus oilean, a' sgaileadh am buaidh troimh'n dùthaich taobh ri taobh ris an t-soisgeul. An uair a ghabh ministearan is gildearan an gnothuch as laimh, chaidh iad, ann am beachd mhòran, tuilleadh is fada. Ghabh iad orra fhein ùghdarras air tuigse agus cogais chréutairean mar gu'm b'iadsan a mhàin a bha comasach air iùl a thoirt do'n t-saoghal. Cha 'n eil teagamh nach robh iad dileas gu leoir a réir an tuigse. Ach cha robh ni h-eadh r'a chluinntinn an uair a chuireadh iadsan a mach reachd no òrdugh. Cuide ri sean chleachdainnean nach robh duine a'meas ach mar fheala-dhà, chaidh òrain, fiddleireachd agus piobaireachd a mhùchadh car greise. Ach an diugh tha na h-òrain cho siùbhlach 's a bha iad riamh, agus tha sgala na pioba ri chluinntinn anns gach àite. Cha 'n aithne dhuinne gu 'n d' thainig droch rud 'sam bith an lorg an athghluasaid seo, oir anna fein tha cèol agus òrain neo-chiontach.

OIDHICHE SHAMHNA.

“Oidheche Shamhna, tùs a’ Gheamhraidh, ‘Sa’ bhail’ ud thall bha ceòl againn.”

Bha na Ceiltich o shean a’ roinn na bliadhna ‘na dà earrainn; an Samhradh, o Bhealltuinn gu Samhuinn, agus an Gearradh o Shamhuinn gu Bealltuinn. A réir an t-seann ràdh, ‘sann oidheche Shamhna theirear gambhna ris na laogha. Cha ‘n’eil an dream fhoghlumte ris an canar anns a Bheurla, *Philologists* (se sin buidheam a tha gabhail tlachd a bhi ‘bùrach agus a sgrùdadh mu fhréumhaichean fhocal, agus a bhrigh a tha falach anna) a’ fórdadh ‘nam beachd air an fhocal “Samhuinn.” Abraidh cuid gu’m bheil e ‘ciallachadh, “co-chruinneachadh,” mar a b’ àbhaist a bhi aig na sean Eireannaich aig *Tara*; abraidh cuid eile gur e is ciall da, “deireadh Samhraidh”; cuid eile, “samhtheine” nan Druidhean, agus mar sin air adhart—a h-uile fear a leantainn ri fhuairream fhein. B’ àbhaist do na sean Phaganaich a bhi ‘cumail féisde mhóir air a chiall là de’n mhios dhubb, mar a theireadh ri toiseach a gheamhraidh, cruinneachadh a bhiodh air a rìghlhadh le ubagan is giseagan dheth gach seorsa. Thug an t-sean Eaglais “Là nan Naomh uile” mar ainm air. B’e an ath là “Là nam Marbh,” an uair a’ thachradh deamhan is samh-lachan a bhi mu sgaoil fa’l aon oidheche air feadh na tìre, agus a chit-eadh spiorad air gach bidein, sìthichean a’ marachd ‘san athar, no a’ táladh mhnathan is chloinne leo. Anns na luintean dorcha, bha luchd àiteachaidh na Roinn Eorpa a’ creidsinn gu ‘n robh an Droch-Spiorad fhein, cuide ris na deamhan eile ‘tha fo ‘riaghladh, mu sgaoil air an oidheche ud; agus dh’ fheunteadh innleachdan a ghnàthachadh air son an teicheadh a chuir orra, no an ciùin-eachadh. Bìodh sin mar a bhitheadh e, lean cuid de dheas-ghnàthan Oidheche Shamhna ri Goill is Gaidheil gus an la’ n’ duigh; ach dh’ fhalbh an seadh a bha ceangailte riutha, agus tha e cho math. Mu tha ar n-òigridh ‘gan cleachdadh fhathast, ‘s ann air son spòrs agus feala-dhà. Cha ‘n’eil iad a’ creidsinn smid diubbh.

Is iomadh rud nèonach a bha ‘dol air adhart air Oidheche Shamhna ri ar chid chùimhne. Bhiodh na caileagan fìor thogarrach air son fiosaich fhaighinn mu ‘n leannanan, agus agus cha robh sean chailleachan tearc air son na h-òibreach. Mar bu shine i, ‘sann bu mhoth’ a h-èolas air gnàths na sgoile-duibhe, agus a b’ealanta a bhiodh i air leughadh chupaichean is ghloineachan. B’aithne dhùinn

aon àraidh a bha glé throm air an tea agus a’ phìob-thombaca. Cò thigeadh a cheimhead oirre air Oidheche Shamhna (agus sin fhìin a’ farchluais) ach trìuir chailleagan robh dhéidheil air sgòd de ‘n bhraì dhìomhair, a tha ‘folach ‘bhuainn na tha ri tachairt, a thogail. Nach h-eil an déidh seo fillte ann an nàdur a’ chinne daonna bho thùs? Cha robh i riann na be theòtha na tha i ‘nar làtha fhìin. Bha ‘chailleach ma ta ‘na gurrahan taobh shuas an teine, agus a dà ghluin mar gu ‘m biodh iad ag iarraidh coinneachadh r’a smìg. Dh’ aithnich i an tiota dé bha ‘n amharc nan caileagan, an h-àraidh an uair a chunnaic i an coire ‘ga chur air an t-slabhraidh. Bha phoit-ruadh an oir na luathre, a feitheamh gus an goileadh an coire. Chualas gòail an iochdar na leapa, mar gu ‘n robh a’ chearc dhonn a’ toirt rabhaidh nach do dhi-chùimhnich ise co dhìubha dleasnas a dheanamh aig àm cho cudthromach. Dhruideadh an dorus, agus chaidh a’ chailleach air ghléus. Bhrìst i ugh, agus air a socair leig i leis a’ gheallagan ruith do ‘n ghloine, gle fhaicilleach nach tuiteadh boinne de na bhuidheagan ‘na mheasg, agus a bilean a’ gluasad fad an t-siubhail, gun fhios cìod e bha i ‘radh. An deidh do ‘n gheallagan sruthadh sìos ann measg an uisge, mar a bha i ag iarraidh, chuir i a bois air bial na gloinne, agus chrath i i gu mireagach air dhi bhì ag ainmeachadh té de na caileagan air a h-ainm ‘s air a sloinneadh. Stad i an sin car tiotain gus an tigeadh na bha ‘s a’ ghloinne gu tàmh; càch air an corra-bìod a feitheamh ris an dàn a bha ghloine a’ dol a dh’ fhoillseachadh. Bha fortan fàbharach a thaobh na caileige seo; ach mo chreach, an uair a bhrìst a’ chailleach an t-ugh gluig a thug té eile as a chliabh a bha ‘n crochadh air an ùrlar far an robh a’ chearc bhreac a’ gur, chaidh an ceòl feadh na fìdhle! Cha robh e an dàn dh’ ise fear-pòda fhaighinn gu bràth. Thachair nach d’ fhuair i sin! Chaidh crìoch air a’ choinneamh uaigneach seo leis an stuth a bha ‘sa phoit ruaidh.

Cha ‘n urrainn sinn an dràda cunntas mion a’ thoirt mu gach gòrach eile a bhiodh cloinn òga a’ cleachdadh. Fòghnaidh e an ainmeachadh mar a leanas:—(1) ‘Goid stocan as a’ gharadh-chail agus ‘ga chrochadh o’s cionn an àrd-dorus; an ploc-ùireach a bhiodh an crochadh ris a’ ciallachadh tocharraidh; (2) Luchd na farchluais ag éisdeachd aig na dorsan, ach dé chiad ainm a chluinneadh iad; (3) Spionadh nan dias as a’ chruaich-arbhair; (4) Dol do’n àithidh le ceirse shnàith—co sud shìos air ceann mo

shnathain? (5) Fasgnadh le guite anns an t-sabhal, sealladh air samhlaidh leannain; (6) An bonnach salainn, no an sgadan goirt; (7) An stapag uachdair, am fainne 's a' chrannachan; (8) Na tri cuachagan, aon diubh làn de uisge glan, té eile lan de uisge salach, agus té falamh. Ach tha 'n t-àm againn sgar a bhi 'tighinn thairis air faoin-eas a thaidh as, agus nach iarr neach toisneach tilleadh. Air a shon sin, bheir leughadh nan cupaichean toileachadh do na boirionn-aich fhathast le iomadh lasgan gaire.

KELP.

Proposed Revival of an Old Highland Industry.

Professor Hendrick of Aberdeen has been commissioned by the Board of Agriculture to undertake an investigation with the object of resuscitating the Kelp industry, which for various economic reasons has fallen into decay in the Highlands for the last century and a half. At that time it was a considerable source of revenue to proprietors and tenants on the West Coast; and, as far back as 1834, we read that the chief of Clanranald was compelled to offer for sale much of his large estates in South Uist, Benbecula, Eigg and Canna. The maritime proprietors in Scotland suffered material loss from the diminution in the price of Kelp. Kelp, as our readers know, denotes the ash of sea weed. It is the crude alkaline substance obtained by the burning of various kinds of seaweeds found in great quantities on the west coasts of Scotland, and in Brittany. The sea-weed is cut during the summer, and afterwards spread on the shore to dry, care being taken to turn it occasionally to prevent fermentation. It is then burned in shallow pits at a low heat, until it forms a fused mass. The more approved receptacle, however, is an oblong kiln. When the mass becomes cold, it is broken up and fit for sale. About 22 tons of seaweed yields one ton of kelp, while a ton of good kelp will yield 10 lbs of iodine. Guernsey produces the richest known quality of seaweed for iodine. Other substances found in kelp are sulphate of potash (hence the use of sea weed as a manurial substance), potassium chloride, and sodium carbonate; also large quantities of volatile oil by destructive distillation. The greater part of the soda used in soap making was formerly obtained from kelp and barilla, an impure

carbonate of soda obtained from plants which grow in salt marshes; and during the Napoleonic wars, when barilla and salt were much taxed, kelp was largely manufactured in the Hebrides, where it was a source of support to many of the inhabitants. It was also used in the glass industry. But when the Leblanc process for the manufacture of sodium carbonate was introduced, the value of kelp decreased from £20 to about £2 a ton. That was in 1794, when the duty on salt was £30 per ton! But Leblanc's process was not adopted in Great Britain till 1823. The author of this valuable discovery reaped no benefit from it himself, but spent the last of his days in an hospital, "a wreck in fortune, health and hope." When the duties on barilla and salt were reduced, it received a serious check, and when the repeal of the salt duty took place, the kelp industry was practically killed, because soda can be prepared more easily from salt than from kelp. That took place about 1820, after the industry had grown to considerable dimensions since it was first introduced into Tiree in 1746. About the beginning of the 19th century, nearly 20,000 tons of kelp, valued at £400,000 were produced in the islands of the West of Scotland. Now the total production in the United Kingdom is down to a few hundred tons, and the greater part comes from Ireland. But an immense amount of kelp might be made in the Hebrides with a proper organisation, and the expenditure of some capital. Those who had, in the past, chiefly benefited from the kelp manufacture, had never done much to promote the industry; and in face of the strong competition consequent on the discovery of potash mines in Germany in 1861, and of iodine in the nitrate deposits in South America, it began to decay. And yet a small part of the industry has always been able to survive, notwithstanding the severe competition to which it has been subject. It is believed that if the industry were re-organised on commercial lines, it would yet become profitable. This means the careful utilization of all the salts contained in kelp, and the use of the most approved methods of preparing the material.

We notice that at a meeting of the Argyll County Council, Sir James Patten M'Dougall moved a motion expressing sympathy with the views expressed in the report recently submitted to the Board of Agriculture in favour of the revival of the kelp industry in the Highlands and Islands, and it was recommended that the matter be brought under the notice of the

Scottish Advisory Committee as one means of alleviating unemployment and distress in the Highlands. It was pointed out that the present was an opportune time to see what could be done in the way of reviving this industry in the Highlands, in view of the fact that Germany, which had become one of the chief exporters of potash, was now unable to continue doing so owing to the paralysis of her trade. The Board of Agriculture is said to be engaged at present in getting all the information it could with regard to the industry and how it could be worked. The present scarcity of potash already affected the manufacture of soft soap.

The County Council of Argyll has done useful service in giving prominence to this matter at the present crisis. We are threatened with a potash famine, and the question for experts is, how it can be averted. Agriculturists are well aware of the power of salts of potash as a plant food, and we all know that seaweed has been used by Highlanders for many generations as a manure, though it took them a long period of trial and error before they discovered under what conditions it was best to use it. Even yet, the seaweed is thrown on the soil in its raw conditions, and nature is expected to do the rest. The experiments made at Rothamstead, and elsewhere, have proved that potash salts are indispensable to the farmer, and that their application to cereals, roots, or leguminous crops produce the highest yield. At present the whole world of scientific agriculture has to depend on Stassfurt in Germany for its supply of potash, and the Germans, aided by subsidies from their government, have succeeded in establishing a colossal trade in this material; their exports amounting to many millions of tons. But the present war has closed this source of supply in the meantime, and will do so perhaps for years to come. Therefore, now is the time for our experts in scientific research to discover, if they can, the means by which this trade may be captured. Before the war broke out, kaimit—one of the principal potash compounds—was selling at 50s. per ton. The rate now is simply prohibitive. How the needs of agriculture can be met so as to make us independent of foreign sources of supply in future, is a matter of far-reaching importance. The United States have already succeeded in showing us how seaweed can be utilised as a constant source of potash salts, not to speak of other by-products needed by the commercial world. All these considera-

tions seem to point to the establishment of a new industry, or rather the resuscitation of an old industry, in the Highlands. Should the scheme materialise, let us hope that it will not be choked at the very beginning by proprietors levying a charge upon material thrown in by the ocean upon the rough shores of their estates. It is only fair that the Highlander should have his "innings" now, and modern public opinion may be trusted to see that he shall have them.

It is interesting to note the condition of things in the economic condition of the Highlands as far back as 1812, when some proprietors in the Western Islands raised as much as 1300 tons of kelp in one year. The price was then from £15 to £20 per ton. By 1834 it declined to £5 per ton, and the manufacture became unprofitable. The burden which the support of the population employed entailed on the proprietor may be seen from the following extract from the evidence of Mr. Hunter as published in "The Third Report of the Emigration Committee" shortly before 1834. "The islands of South Uist and Benbecula contain a population of about 6000. There are 489 small tenants or crofters, who pay rents from £1 to £21, and averaging £17 4; fourteen large tenants, who pay rents from £32 to £400. Under these fourteen large tenants, there are 207 sub-tenants. There are annually manufactured about 1200 tons of kelp on Clanranald's estate in Uist. The kelp does not belong to the tenants, as in the Duke of Argyll's case, for the manufacturing of which, they receive from 50s. to 60s. per ton, which as nearly as possible discharges their rent. On this estate, about one-third of the population possess no lands. To keep these people alive, Clanranald expended in 1812, £3353 7s. in purchasing meal for their consumption; in 1815, £111 11s. 3d.; in 1816, £242 8s. 3d.; in 1817, £4567; in 1818, £1136 19s. 8d. The kelp belonged to him as proprietor, but there was a deficiency of rental to the extent of these grants." In a memorial prepared at Edinburgh in the beginning of 1828 by the proprietors of the western maritime estates, the number said to be thrown out of employment by the failure of the kelp manufacture was 50,000. "The disposal of the *superfluous* population will be considered," they said, "when the question of emigration from these regions engages more particularly our attention." How faithfully this promise was kept, and how drastic were the methods used in getting rid of the *superfluous* (?) population,

the sad pages of Highland history, after that date, abundantly show. And now in 1914, we have the descendants of these unfortunates coming forward in their hundreds for king and country, a noble example of that patriotism, or whatever you like to call it, which is still a deep elemental feeling in the blood of the Highlander. Let us hope that the purifying influences which some people expect from this colossal war, may have their effect on the social and economic condition of the Highlands, and that the Gael may have that "place in the sun" which is his right by inheritance.

—:o:—

AM FEOLADAIR.

[Chuireadh na rannan so o chionn ghoidid gu Caipin Alastair Mac Labhrainn, is e dol fo uidheam chogaidh an ceann a deas Shasunn. Bha e fhein agus an t-ùghdar an eagaibh a chéile an iomadh beachd, agus gu sonraichte anns an ùr so, gu robh gràin an cridhe aca riamh air a' Ghearmailt, is air a spaglainn, is air a dannarachd. Ach bu chaomh leo an Fhraing.]

Mosglaihb a' chlann
A clos na sith-shàimh,
Tha chore ann an laimh an Fheòladair;
Le lasgar 's le gaoir
A' saltairt nan gaoth,
Tha casgairt nam maoth air tòiseachadh.

Gur stràiceil air raon
T' àlach, a laoch,
Cràbhachd is draos is pòiteireachd;
Tha lasair is eug
Ag aithris an eud,
'S le beannachd do dhé bha feòlach ann.

Gur fathail do thriall,
Is mnathan 'gad dhion,
'S do ghaigich gun fhiamh a' cròglachadh;
'S gur laimhir 'nad chrùn,
Ma's leanabh air glùn
Nach amhaire e'n shùil do mhòrachd-sa.

A' bruanadh, le béuc,
Nan uan air an t-sléibh,
Gur h-uasal an t-euchd do leòghann e!
Leat urram a' bhruc,
A churaidh an t-sluic,
A' tolladh a' chnuic, 's a' spògladh as.

Tha cagarain ghaoil
A dh' fheannadh le d' laoch

Ag achanaich dioghaltas còrach ort;
'S ge torrach an luaidh,
'S ge cosgarra sluagh,
'S e mollachd nan uan a dh' fhòghnas duit.

O falaich o'n ghrein*
Do chathair ri speur,
Is anart an éig 'ga còmhachadh;
An fhuil a' bha ann
A' sruthadh mu d' cheann,
'S an tuil a' bhios ann a' cròiceadh riut.

Nach mol thu an dàn
A choisinn 'nad Là
Coisrigeadh àlainn feòlaich duit!
Seachd feàrra leat eug,
Is lasair 'na cheum,
Na Flaitheas gun bheuc, gun mhòralachd.

Gu'm b'ait le mo shluagh
Aon chagar 'nad chluais,
'S gu'm meal thu an cruaidh 'sa' chòmh-
lachadh!
Cha mhilleadh nan ceall,
Cha liodairt nam fann,
Bhi tilleadh an lann, 's an tòrachd ort.

Cumaidh iad blàths
Ort, Uilleam, 'san Là
A dh' ullaich 'nad ghràdh, 's a shòraich thu;
'S cha leig iad an fuachd
Ort idir 'san ruag,
'S tu ruideis ri Uair nach d' òrdaich thu.

Air ghaol na bha ann,
A faoileachd 'sa dàimh,
Gu'n saor iad an Fhraing o' t' fhoirneirt-sa—
Bu mhuint' i nach b' fhuar
Duinn iomadh an-uair,
'S gur h-ionnan ar fuath do Fheòladair.

A chorcaich' ud thall
D' an cloigid an fheall,
Bidh coirill 'nad champ nach deònach leat,
Sgalraich nam piob,
Dealraich nam pic—
'S air t' anam-sa pris na tòrachd ud.

COINNEACH MAC LEÒID.

* Ach dh' iarr e "Aite anns a' ghréin!"

—:o:—

HOMESPUN.

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LITERARY COMPETITIONS 1914 MOD.

Criticism by the Adjudicators.

The remarks made by the adjudicators on the literary papers for 1914 may be interesting to our readers. They ought to be of special interest and value to the competitors. In the references which follow only pseudonyms are given.

Dialogue.

COMPETITION 37.—(a) Matter, (b) Grammar and Style, (c) Orthography.

An Adjudicator writes regarding the Dialogue Competition as follows:—

"Perhaps I may be allowed to offer my personal opinions on points suggested by the papers I have read in connection with this Competition.

(1) A dialogue is not necessarily a duologue. It is often an advantage in a dialogue descriptive of manners or opinions that there should be more than two characters.

(2) Each character must play his part. He must not be a lay figure; he must not merely be a questioner or an assenter. Each character should show a definite individuality in his conversation.

(3) There should be indicated in course of the dialogue a distinctive atmosphere and background. A dialogue must take place of necessity in some definite spot, at some definite time or occasion. It should not be a matter of indifference whether the speakers meet at the Pole or the Equator, in Summer or Winter, in sunlight or moonlight.

(4) I assume that the writers and the Mod Committee desire something redolent of Highland life and character. The dialogue therefore might well aim at being characteristic and not depict an incident common to any race.

(5) It should be borne in mind that it is not necessary and very often not wise to adhere in writing dialogue to the strict literary form of word and phrase. As a dialogue should have fidelity to life, the writer should not be afraid to use the colloquialisms current in the district or society he depicts, even if a dictionary does not take cognisance of them and a grammarian may term them incorrect.

(6) The bugbear of English speech, civilisation and literature should not be ever present with the writer. To write in a questioning and defensive air is to acknowledge the decadence of Gaelic letters. There should be less mental debating as to what is or is not Gaelic for this or that. Such a mental

attitude is present to us only when we write, not when we talk at ease and in confidence. Like the ancient Greeks the writers should unquestioningly assume that what they inherit and assimilate is Gaelic, the rest barbarianism. But let us do away with the overshadowing bogey of English.

PARTICULAR REMARKS.

1. *Saorsa*.—(a) The dialogue lacks a naturally Highland atmosphere. The second character is useless and the matter could be narrated equally well as a tale. The matter further is slight, and is particular rather than general.

(b) A praiseworthy attempt is made to give the language a colloquial turn. The language in places breaks down and strangely clumsy and weak expressions are used. Noteworthy are some faulty and incorrect usages of verbal forms especially in infinitive phrases dependent clauses and in actual and reported speech. A detailed and exact study of the various shades of meaning Gaelic verbal forms can express would increase the value of this writer's contributions.

2. *MacCaluim Cholgain*.—(a) The dialogue is well maintained by the two characters; it has also a definite setting. The matter here, too, is slight and the interest is particular rather than general.

(b) The Gaelic at times is stiff and lacks ease but is generally correct. There is little attempt to secure a colloquial style save by intercalated phrases. Some curious lapses into unidiomatic Gaelic are to be observed. This writer, too, would profit by a study of the various moods of the Gaelic verb and particularly of the several verbs representing the English verb to be.

(c) The orthography is good.

3. *Sloc na Greadha*.—(a) The only dialogue with more than two characters. There is some "atmosphere," and the talk proceeds on the whole naturally. Each character plays his part and some individuality is indicated. Some parts are unnecessarily spun out and weigh down the rest. Compression would be judicious. If the author rewrote it he would, I think, feel it wise to prune down in three very obvious places.

(b) Gaelic is racy and idiomatic, and correct throughout. Some expressions are clumsy, and the writer could easily have polished and rearranged. He shows a weakness common to some of our best poets—notably those of the name Macdonald—in his fondness for a spate of unnecessary adjectives and nouns.

(c) Orthography is sound and usually consistent. Some lapses are doubtless oversights. But one recurring error is *thuir*. Objection must also be taken to his method of dealing with the final *m* and *n* of the article and other words. It is neither the conventional usage nor has it, I think, any philological sanction.

4. *Slan-lus*.—(a) A dialogue of two characters very well maintained. The matter is thrown into good shape. It proceeds in a quiet strain without exaggeration.

(b) Gaelic is simple and idiomatic. There is a tendency—unfortunate I think—to avoid colloquialisms and to give everything full dress. Would a speaker really say “*ciod e mar a tha so*” instead of “*ciamar a tha so*.” There are, too, occasional lapses in the use of verbal forms. A serious blemish occurs at least three times: e.g., “*Cha’n e sin a bha mise dol bhruidhinn idir air*.” Colloquially or in writing this form is unknown to me, save with a person acquiring Gaelic. Should it not be “*Cha’n e sin idir air an robh mi dol bhruidhinn*.” One would like to know the writer’s defence, as there is presumably an explanation possible.

(c) Orthography is generally conventional and correct.

Another judge notes that grammar, style and orthography are very good in the paper by “*Mac Caluinn Cholgainn*,” though the matter is rather crude. Of “*Saorsa*” he says that “the matter is promising, but style stiff, and the humour is not pronounced; very good orthography.” “*Slan-lus*”—Very good material, well used. Style particularly easy and natural with a pleasant vein of humour running throughout. Some new Gaelic terms introduced, which sound well, and might well be adopted. Orthography remarkably good. Highly meritorious work in matter and style.

“*Sloc na Greatha*.”—Material here best of all. Quite a strong imagination at work capable of conceiving situations of drama, etc. But the style is very heavy; and some of the speeches are too long for dialogue. I give the first place to this paper. Orthography and grammar show a little carelessness here and there.

COMPETITION 35.

Remarks on “*Slan-lus*.”

“*Matter*—Distinctly meritorious. While there are rather many cheap and obvious sayings and observations, there are also many apt and illuminating proverbial utterances which redeem the play. From the points

touched on, a good idea is gained of present day life in the Highlands, but accidental points are emphasised at the expense of fundamental ones, and what is distinctively of to-day obscures characteristic things still happily with us from former days. References to contemporary topics are frequently dragged in by the hair of the head; that to *An Comunn*, e.g., is rather abruptly introduced. The attempts at characterisation have much to commend them, *Dughall Saor* and *Ian Ruadh* are drawn with some skill and insight. The plot is generally interesting, but the discovery of the misunderstanding on which the play hinges is rather badly brought about, and the ending of the play is in consequence somewhat feeble and undramatic. Style—Good. Rather many English words are employed—not only telegram, tram-car, suffragettes, etc., which are defensible, but also *stil*, *bargan*, *sgeirmse*, *steic*, etc., which are indefensible even if some Gaelic lexicographer pads them in his dictionary. Too much is made of such phrases as “*ni iad gaire*,” “*ni a’ chuideachd gaire*,” etc. These are used more after the manner of a journalist reporting a public meeting, than of a playwright giving stage-directions. Orthography quite satisfactory—a few idiosyncracies however.” Another adjudicator says of the same competitor, “Written very correctly. Though rich in idiom the play seems to me to lack in cohesiveness in spite of its unmistakable touches of humour. It has not sufficient “go” in it to keep an audience well in hand.”

“*Driom an Fhraoich*.” “Internal evidence that this writer and “*Slan-lus*” are the same. There are similar turns of expression in both, and the same tendency to utter obvious things with some prolixity. This piece is, however, written with greater care, perhaps with greater pretensions, and certainly with less success. The style in both is good and clear, vigorous proverbial sayings are aptly employed, but there are one or two lapses into loose sentence structure.

Matter.—Of little merit for stage purposes. The stories at the end are particularly unfortunate as an epilogue: indeed, this is hardly a play at all. One might call it a conversation or disquisition of narrow ill-considered, undigested views on modern politics and economics, displaying the sentiments not of those who have knowledge of, and sympathy with, the inward intimate life of the Highlands, but of those who are scarcely in touch with even its external aspects. The

characters are mixed and hazy; a smaller number would have done the turn. They are largely without differentiation, even the writer himself forgets his own creations; see *Callum* on pages 3 and 4, who is not a "dramatis persona." The only real character is Donnachadh an t-Sranndain, who is very well conceived." The other adjudicator says: "On the whole, very carefully written, but cannot in any sense be called a play. Its two parts have no connexion whatsoever. The first certainly touches on the real subject of the competition, but how the latter part (competition on 'Telling Lies') deals with present-day life in the Highlands is completely beyond me."

"*Baile nan Spàl.*" "There is very little fault to find with style, grammar or orthography. The capital fault of the piece is that it has no special bearing on the present-day life of the Highlands. It would be almost impossible to locate its period. It might have been written a hundred years ago except for the phrase, "a' cur a steach air son tuilleadh fearainn." The characters are too restricted, not so much perhaps in number as in range. While it might be quite possible to construct a good comedy of manners with only three characters, yet the circle would not be narrowed down to the minister, his wife, and his ruling elder. Despite the criticisms noted, this is, to my mind, an exceedingly good play; and as Shakespeare says, "the play's the thing." The interest of the play is admirably maintained, the situations are amusing, and while the time could not be located, there is no doubt of the locality; nowhere but in the Highlands are the scenes and points of view possible. The conversation is always living, and the contemplation of the episodes affords profit and amusement." The other judge says:—"A thoroughly good going play. Sparkling vivacity sustained to the very end in excellent idiomatic conversation. Its flashes of humour, and wealth of idiom indicate abilities of a high order on the part of the author."

COMPETITION 36.

"*Slan-lus*" "The play is much too long drawn-out. Theme handled in an appropriate and interesting manner. I can imagine children deriving considerable pleasure from the story and situations. Plot sustained to the end. Some points touched with uncommon skill, e.g., the proverbial hospitality and irresponsibility of the tinker, the mother's soliloquy after the boy's departure. There is a taking fairy-like atmosphere about parts

of the story, the tinker's camp, the road to London, the posture at London Bridge, etc. This feeling is heightened by the employment of characteristic sentences reminiscent of J. F. Campbell's West Highland Tales."

The other judge says:—"Though based on an incident highly improbable, the interest is sustained to the end. Work carefully done; idiom rich and pure. One cannot help feeling, however, that the "Ceardan" play too prominent a role here. In a play for children there should be a larger number of them brought into the real, vital "acting part of the play."

COMPETITION 3.

In some respects the results of this Competition are disappointing. The hypothetical nature of the subject is itself a difficulty for children. Had it been presented in a concrete form as "What I did when I was king," not "What I would do if I were king," the quality would have been better. The difficulty is further intensified for the great majority by the fact that the conditional verbal forms in Gaelic are not easily handled save by those perfectly conversant with Gaelic idiom.

Save in one or two cases the matter is much too sophisticated, and would have done credit to a veteran Land Leaguer of 30 years ago. Behind the child was always the shadow of the adult, whose ideas were expressed. The paper could, therefore, be divided according to schools; the method of expression was that of the child, but the ideas were not. It would be better to allow a freer range of fancy and imagination to the child. Most of the matter dealt with crude changes of laws affecting the land, game, fishing, church and school. If these ideas were really those of children, one would have to come to the sorrowful conclusion that the children of the Highlands were either prigs or born prematurely old. Fortunately we know that this is not the case.

As regards the form one or two definite criticisms may be laid down. To secure a better orthography, a better system of grounding in phonetics is necessary. After writing, the child should be made to read each word *exactly* as he has spelt it. In the case of a bilingual child the ear would then correct 50 per cent of mistakes unobserved by the eye. In grammar thorough drill is needed in the various forms, the article, possessive adjectives, and prepositions undergo when combined with verbal forms, especially infinitive

forms. The use of prepositions and their various forms and reduplications, and their assimilation with pronouns need to be very carefully studied. The syntax and idiom—especially order of words—connected with infinitive forms was in 90 per cent of the papers faulty. Equally bad were the atrocious idioms used by most in introducing subordinate clauses and ideas. A serious difficulty encountered by all beginners in the writing of Gaelic is the handling of contracted forms. To meet this one would recommend frequent drill in writing out these forms at length accompanied by a grammatical explanation.

At this stage it should be the aim of the teacher to get the child to reproduce the accepted orthography idiom and syntax found in what we regard as our Gaelic classics. Writing in local idiom and syntax should not be encouraged till a more advanced stage.

COMPETITION 4.

Here the value of the matter varied much more than in Competition 3. Years naturally told, and the younger ones contented themselves with a description of picturesque incidents. Favourable consideration had of course to be given to those who gave a coherent account of the causes and incidents of the battle and maintained a proper perspective throughout. Several of the best papers in point of view of Gaelic suffered because these matters were not attended to. I should like to draw special attention to the admirable papers of Competitor No. 18, who, in my opinion, is *facile princeps*.

The remarks made on form in Competition 3 apply equally to this competition.

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A' BHANAIS A BHA'N DUN-FADA.

LE IAIN MACCORMAIC.

Choisinn an sgrùla seo a' chéad duais aig Mòd Dhundé, 1913.

Dh' fhalach Màiri a fh-adann 'na basan is chaoin i, agus ars' ise: "Na'n robh mo chlan bheag agam nach 'eil mi coma. O, mo phàisdean lurach! Thoir leat cluca mi, Chailein, is math dh' fhaodteadh gu'n dean e duine maith deth nuair chì e gu'n d' thàinig an cleas as. Thoir leat gu mo phàisdean mi, Chailein, a bhràthair. Thoir leat mi; thoir leat mi."

"Foighidinn, a Mhàiri! Foighidinn! Cha 'n'eil dòigh na's fearr air a' bhràin a thoirt gu tìr na leigeil leis e féin a shàrachadh a'

cluich ris an droinip. Gabh thusa mo chomhairle-sa agus glac foighidinn gu-s am faic sinn ciòl e an ath char a chuireas Dun-fada cealgach dheth. Cha bhì fada gus an cluinn sinn rudeigin eile; agus an sin cha bhac mi thu dhòl a'm chuideachd los gu'm faic thu mar a chuireas mi 'n cìb 'na ghiùirean."

"Ochòin! Nach mall dhòmba a thig an latha air am faic mi mo phàisdean, cìod e 'sam bith eile a thig 'na chois. Ach, a Chailein, cha mhaith leam gu'n éiricheadh beud dha. 'Se athair mo chloinne a th'ann. Ochòin; ochòin! Mo phàisdean beaga."

Cha d' rinn Cailean ach a dheudan a theannachadh agus sràid a thoirt air an ùrlar.

An là-arna-mhàireach bha e le dusan ghaisgeach air an t-slighe thar na linne gu Dun-fada. Bha coltas a' bhròin mu'n cuairt na sean mhùir, agus Dun-fada, ma b' fhior, ri bròn mòr. Chaidh a' bhreug-riochd a chur an cèll gu snasmor, agus chaidh gach aon a bha 'n dreuchd troimh a chuid féin de'n bhròn-chluich gun mhearachd. Dh' fhalbh an còmhlan tìrsach bho'n chaisteal, agus chluinnteadh gul nam ban a' comh-mheasgadh ri srann inhuladaich na gaoithe air feadh nan craobhan geugach. Bha piob a' nuallanaich am measg nan cuoc, agus mac-talla nan creag ag aithris gach meur 'sa chumha. Bho thoiseach gu deireadh na lìomairt gus an deach a' chiste-mharbh a chur do'n uaigh cha robh meang 'sa bhreug-riochd.

Chaidh Fear a' Chaisteil Mhaoil 'sa chuid ghillean dachaidh, agus dh' innis Cailean gach mì mar a thachair d'a phiuthair. Chaidh gach neach air an oighreachd a chur fo "chrosaibh 's fo gheasaibh" gun ghuth a ràdh air sìon air an robh fios aca.

Chaidh an geamhradh seachad agus thàinig an t-earrach a steach gu réidh bòidheach. Bu tìrsach bha a' Bhaintighearn ag ionndrainn a cloinne; ach mu dheireadh fhuair a foighidinn furtachd. Thàinig gille-gnoth-uidh á Dun-fada le litir ag innseadh gu'n robh an t-uachdaran a' dol a phòsadh Seònaid Ghlinn-Bothair, agus gu'n robh dòchas aige gu'm biodh Cailean 'sa chuideachd mar a shean bhràthair-céile. Bha 'n litir air a cur sìos an cainnt bhlàth bhog-chridheach, agus uiread 'sa ràdh gu'm b' i 'n éiginn a bha toirt air té eile a chur an àite màthair a theaghlach g'an togail. Chrath Cailean a cheann le gàire, 's e sràidimeachd air an ùrlar 'sa' sracadh na litreach.

"Is beag dùil a tha aig Seònaid Ghlinn-Bothair gu'n deach oidhirp a thoirt air mo

bheatha-sa air a sàillibh. Ach, mo rùn, mo rùn! Is neo-chiontach a cuid deth; agus cha b'è mo chathair a mhianachadh a rinn i; ach, ma dheònaich i an ceum a thoirt, 's ann air sgàth mo ghaoil-sa, agus air sgàth theaghlach. Chum thusa fad air do làimh i, a Chailein, agus is maith tha fios agamsa cò 'sam bith a bheireas air làimh oirre, gu'm faigh e i, agus gun 'na h-uchd banail ach an làrach fhalamh anns an robh aon uair eiridhe maoth na maighdinn phriseil.'

Thalla! Cuiridh mise an t-seilg as air an t-sionnach. Gabhaidh mise mo dhòigh féin a nis air dioladh a thoirt am mach air son na tòir a fhuair mo dhaoine. Is beag an t-iongnadh ged a ghluaiseadh an enàmhann 'nan uaignean an Roilig Orain an I-Chaluim-Chille chaoimh. Ach, a nis, a Mhàiri, a phiuthar, sgoiltidh mise an darach le goinn deth féin, no cha dean faobhar geur na stàilinn ghuirm ud e," 'se làimhseachadh a chlaidhimh.

"Faigh dhòmhsa mo chuid cloinne is cuir-eadh an saoghal an car a thogras e dheth. Ach cha bu mhath leam, a rùin, gu'm biodh aon bhileag de fheur Dhuin-fhada air a deargadh le aon bhraon fala air mo shàillibh."

"Dean thusa mar a dh'iarraas mise ort, agus theid cabstair an giallan t' fhir a chum 's gu'n ceannsaibh leanabh na ciche e, ma 'se 's nach bi de dhùinealas ann 's nach dean e cop a bhualadh no sleagh ghuineach a tharruing a'n aghaidh-sa," arsa Cailean.

"Bidh mi air do chorrigan, a Chailein; ach cuir air lorg mo chloinne mi *le sìth*."

Thàinig latha na bainne. Bha cuideachd mhòr an làthair. Bhrùchd an dùthaich air fad, islean is uaislean, dh'ionnsuidh Dhùin-fhada air an àm shònruichte so. Bha Cailean ann, cuideachd, le dhà cheatharnach dheug nach fhaicteadh cho calma an astar seachd-ain 'sa Ghaidhealtachd. Bha cridhealas an gnùis gach neach, agus bòidheach na h-aim-sir a' cur aobhealachd air gach ni. B'e'n t-àm de 'n bhliadhna e 'sam faicteadh an t-earrach gu spaidheil air gach monadh is srath an déidh buaidh urramach a thoirt air a' gheamhraidh, 's e féin a' riaghladh anns gach àite. Bha grian ghlan a' deàrsadh anns an speur ghorm, agus a' gliostradh air beanntan loma, dubha, far an robh an luibh a' gobachadh am measg an fhraoich. Bha fiamh ghorm air na daileatan ìosal, 's an spréidh ag ionaltradh far an robh an taisealachd a' toirt sparraidh do'n fheur ùr. Bha 'n duilleag a' snodhachadh gu bòidheach air meanglain an coille mhòir nan dos tugh; agus na

ròcasan 'nan ceudan a' ròcail am measg nan crann far am faicteadh na cuachan 'nam badain dhubha air bàrr gach géig. Bha 'n sealladh òirdheare a bha air aghaidh nàduir, agus aobhar a' chruinneachaidh, a' cur aobh-neis is toil-inntinn anns gach uchd a bha 'n làthair; is shaoilteadh gu'n deach gach gamhlas a thiodhlacadh gu bràth. Is beag a shaoilteadh gu'n robh neòil dhubha a' cruinneachadh. Is beag a shaoilteadh gu'n robh stoirm a' deanamh. Agus is beag a shaoilteadh gu'n robh caochladh aig làimh ris nach robh fughair aig neach 'sa chuid-eachd mhòir gheadhnaich.

Bha 'm pòsadh r'a dheanamh am muigh far an robh an caistéal a' toirt fasgaidh bhò ghaoith tuath an earraich òig, agus far an robh a' ghrian fhann a' neadachadh agus a' gleidheadh a teas. Chruinnich a' chuideachd mu'n cuairt a dh'éisdeachd ris an t-seirbhis. Sheas fear na bainne agus bean na bainne gu nàrach 'sa mheadhon. Chluinnteadh guth garbh an t-sagairt a' toirt nan earrailean; agus chum gach neach duas ri claisteachd.

"Beiribh air làmhann air a chéile," thàinig gu trom socrach bhò'n fhear-fhrithealaidh stòlda. Ràinig fuaim nam facal gach luas. Bhrùchd a' chuideachd a steach agus sheall iad thar guailnean a chéile. Bha 'n sagart a' doj a ràdh nam facal nuair a thug Cailean ceum a steach.

"Socair; fois bheag!" arsa 'e. "Thug mise manach beag a' I a chuideachadh na sèirbhis le sagart Mór Thòrasaidh."

Bha 'n sagart 'na thòsd. Rinn Cailean sanas, agus a steach mu choinninn na cuideachd thàinig duineachan beag le ceum aotrom sgiobalta, 's e an trusgan na cléire. Sheas e mu choinninn fear agus bean na bainne. Sheall 'n neach aodainn. Thog e suas a dhà làimh os cionn a chinn. Shìneadh gach amhach a bha 'n làthair le iongnadh. Ach am prìobadh na sùla thàinig an driubhlach a nuas; chaidh an luman gu làr; agus mu choinninn na cuideachd a bha balbh le geilt is iongnadh, sheas Bain-tighearn Dhuin-fhada, gu beò slàn fallan. Thug Dun-fada ceum air ais nuair chunnaic e an sealladh, agus theich an fhuil as aodainn. Thug bean na bainne glaoch aiste, is chaidh i an neul. Thionndaidh na fir an aodainn air falbh agus theann iad air an ais, is bha na mnathan le osnaich a' bualadh an uchdan goirt.

"Cìod e their thu nis, Eachainn, 's do dhiteadh mu d' choinninn?" arsa Cailean,

's e tarruingt a chlaidhinn mhóir as a thruaill dhuibh.

"Cha 'n ann gun dioladh a thoirt am mach air son mo pheathar a dh'fhágas siol a' Chaisteal Mhaoil se an diugn. Cúimhnigh air do ghníomharran, a bhiasd!"

Sheas Dun-fada, is sreang an uamhais 'na adann. Tháinig a' chuideachd air fad chuca féin beagan, 's iad a' cagartaich le iongnadh ri chéile. Tháinig bean na bainnse as an laigse a tháinig oirre; agus eadhon anns a' phreathal anns an robh i fathast, is i a leigeil sùl neónaich air a' bhaintighearn, chunnaic i lámh Dhuin-fhada anns a' chùis.

"Seall ort féin, a nis, Eachainn!" arsa a' Bhaintighearn chaomh am briathran ciùin crìthnadh.

"A Mhàiri; a Mhàiri! 'S tu th'ann gu corporra, nàdurra; agus na tagair mi air sòr a' cheum a thug mi. 'Se do ghaol-sa agus eùram do chloinne a chuir mi dhòl a ghabhail t'àite. Na tagair mi, Mhàiri!" arsa Seònaid.

Bha an Sagart mór am bra-cheò; a dhà làimh paisgte air uèd 's a shùilean an togail ris na speuran. Bha monnmur am measg na cuideachd, 's gun fhios aig neach ciod e mar a thionndaidh a' chùis.

Tarruingt Cailean a chlaidheamh a rithis. Thug e ceum air ais, agus arsa 'es an: A nis, Eachainn Mhóir, eadar thusa 's mise biodh e. Gheibh thu fìor "chothrom na Féinne" air do dhùnan salach féin."

"Me tha mo dhùnan salach, tha mo chlaidheamh glan; agus cha toir thusa no fear eile mìomhadh dhomhsa am measg mo cheatharnach agus air mo stairsneach féin. Cruinnichibh, a shìol nan sonn; a choin dhubha an Dùin! Rùsgaibh othaisgean peallach a' Chaisteil Mhaoil!"

Bha an deoch air gabhail ris na fir, agus ghluais na faicil iad. Shìn ceud fear ceud làmh dheas gu ceud truaill, agus rinn ceud claidheamh boillsgeadh lonnach an gaithean na gréine. Thog na mnathan an làmhan is ghlaodh iad sìth; is chluinnteadh an guth os cionn na h-ùbraid an ochanaich ghéir. Sheas Cailean air ais. Bhuail e chop is shéid e dhùdach, agus mar gu'm brùchdadh iad am mach a' broinn na Beinne Buidhe, tháinig trì cheud fear fo 'n cuid arm 'nan leumannan a nuas am bruthach. Bu choltach an teachd ri allt a' dol le aonach, 's an airm a' boillsgeadh mar dhealan na h-oidheche. Fhregair gach enoc an ràn, agus dh' oilltich muinntir an Dùin.

"So agad mo mhiol-choin a tháinig a dhion othaisgean peallagach a' Chaisteil

Mhaoil; is cuir thusa nis am mach do chuid abhagan a chluich riutha."

Sheas na fir fhoghainteach air cùlaibh an ceannaird is dh'fheith iad r'a shanas.

Ghabh Dun-fada 's a chuideachd miapadh, is dh'islich gach fear a chlaidheamh. Thug Cailean ceum air aghaidh gu calma, is arsa 'es an: "Cha 'n eil a' mhìann orm gun deargteadh aon bhileig fheòir le aon bhraon fala, ach m'fhuil-sa no t'fhuil-sa, Eachainn, ma 's duine thu—mar nach eadh—tomhais do lann rithe sud!"

"A Chailein," arsa Màiri, "cuir sìos do chlaidheamh an sìth. Tha mise a' toirt maitheanas do m'fhear, mar a tha fìughair agam féin ri maitheanas fhaotainn; agus air sgàth do pheathar agus a cuid cloinne, dean an t-sìth is bunaitiche na sìth a' chlaidhinn. Dear an t-sìth a bheir buaidh air a' chridhe an àite na sìth a bheir buaidh air a' ghàird-ean."

"Tha sin gu maith; ach am faigh nighean m'athar is mo mhàthar-sa a leithid de thàir 's a fhuair i gun aiclmheil a thoirt am mach. Cha b'e deanamh a' ghnòthuich e. Agus, Eachainn Mhóir Dhuin-fada, mur a dion thu thu féin, gabh so mar chuimhneachan air Sgeir-nan-ròn."

Eadar Màiri a bhreith air ghàird-ean air is Dun-fada féin a chromadh, shabhail e air a' bhuille.

"A Chailein, a bhràthair, na fàg a' m' bhantreach mi! A Chailein, a bhràthair, na dean clann do pheathar 'nan dìlleachdain. Rinn e ormsa na rinn e; ach 'se n'fhear-pòda e. Rinn e na rinn e; ach 'se n'athair mo chloinn e. Agus, a Chailein, a rùn cuir do chlaidheamh 'na thruaill agus rach dachaidh an sìth."

"Ged dh'fhàgaim coluinn t'fhir gun cheann, có dh'abradh gu'n d' rinn mi ach ceartas?" arsa Cailean.

"Ceartas, a Chailein! arsa Màiri. "'S urraich an t-aon a nì ceartas; ach nach fada fada os cionn ceartas a théid trócair. Coma leat ceartas, a Chailein, agus nochd trócair. Tiodhlaic an gamhlas a tha 'nad chridhe an ùir Dhuin-fhada an ceartair, agus leig fhaicinn gu'm bheil trócair 'na suidhe air breas-chathair do chridhe. Trócair, a Chailein; trócair, a rùn!"

Am fad 's a bha Màiri a' bruidhinn bha a' chuideachd mhór cho sàmhach 's ged a bhiodh iad mu 'n cuairt na h-uaigne a' sealltainn a sìos air a' chiste-mhairbh. Cha chluinnteadh ach a' ghaoth ag osnaich am measg nan crann, no a' sràndaid air taifeidean rihte, is làmhan nan sonn paisgte

air am broillichean. Gun a bhilean a thoirb bho chéile chaidh Cailean a nuam agus stob se a chlaidheamh 'san talamh. Rinn Dun-fada a leithid eile. Phlúich a' chuideachd a chéile a shealltainn air "sith" air a ghlaodhaich. Chaidh Màiri air a socair agus chuir i claidheamh a bráthar an làimh a fir. Shin i rithis claidheamh a fir an làimh a bráthar, is sheall gach neach air a chéile.

Thuit Dùn-fada air a dhà ghluin is dh' iarr e maitheanas air a mnaoi. Thionn- daidh na fir an cinn air falbh is shuath iad an deòir; is chluinnteadh mnathan a' gul an sàmhechair, is "Sith; sith; sith" a' tighinn o bhilean a t-sagairt.

"A nis, a Sheònaid," arsa Màiri, "théid do bhanaid air a h-aghaidh. Thug mo bhráthair-sa manach beag á I a chuideachadh le Sagart mór Thorasaidh, agus cha dean e dearmad air a sin. A Chaillein, thig a nall an so agus an láthair na cuideachd beir air làimh air Seònaid. Tha manach beag a thug thu á I a' gabhail na cuid so de 'n t-seirbhis air féin.'

Rinn Cailean sud. Phòs an sagart iad. Chaidh 'banaid Seònaid Ghlinn-Bothair air a h-aghaidh, is cha robh duine air a' mhealladh anns a' chuir. Bha còmhail mhór ghreadhach ann, agus is iomadh àl 'na dhéid sin a chuala iomradh air "a' bhanaid a bha 'n Dun-fada."

* * * * *

Riamh tuilleadh cha do rug air làimh air mnaoi gu pòsadh, duine a rinn fear agus athair cho math ri Dun-fada; agus bha e féin agus Màiri iomadh latha fada, toilichte còmhla.

Bha a cheart rian air Cailean 's air Seònaid. Thog iad teaghlach bòidheach is bhàsaich iad féin 'nan sean chàraid mheasail.

A' Chrìoch.

—:—:—

GALIC IN SCOTLAND.

"The Cinderella of British Empire Languages."

Professor W. J. Watson, LL.D., the new occupant of the Celtic Chair, delivered his inaugural address in the Celtic Class-room at the Old University Buildings. There was a large attendance, among those present being Principal Sir William Turner and several other members of the Senatus.

Principal Sir William Turner, in introducing the new Professor, said they had chosen a man who was a Highlander, who had

spoken Gaelic from his childhood, and a man who by his studies and training could teach Gaelic with a broad outlook.

Professor Watson, in the course of his address, the subject of which was "The Position of Gaelic in Scotland," said the Chair was founded in 1882 through the exertions of John Stuart Blackie, whose devotion to the interests of the Highlands, both educational and economic, deserved the lasting gratitude of the Gaelic-speaking people. The first occupant of the Chair, Professor Donald Mackinnon, had just ended a distinguished tenure signalised by much scholarly work. He went on to indicate the field covered by the commission of the Chair, and also dealt with the origin of Gaelic, holding that it was introduced from Ireland in the early centuries of their era, and as the language of superior culture was superinduced on the dialects of ancient British. Dr. Watson dealt in some detail with the present position of Gaelic. He considered it not without significance that the writers and creators of Gaelic literature had on the whole come from the west, while the critics and formal scholars had for the most part been men from the east of the Gaelic area. Proceeding to consider the position of Gaelic educationally in their Universities, training colleges, and schools, he said he believed that the first to suggest the desirability of a Celtic Chair in Scotland was Dr. Samuel Johnson, who would have placed it at St. Andrews, but it was not till 1882 that such a Chair was established, and then in Edinburgh. In Glasgow a Celtic lectureship had been established in recent years, and in their Universities Gaelic was taught with a view to graduation. Gaelic ranked as a subject for bursary competitions in Aberdeen, Glasgow, and Edinburgh. This was certainly a more creditable state of matters than existed thirty years ago, but it compared very unfavourably with the position given to Welsh in the University of Wales with its three colleges, and with the position of Irish in the National University of Ireland, where Gaelic was compulsory for matriculation. The position of Gaelic in the schools was most unsatisfactory, and contrasted sharply with the position of Irish in Irish schools, Welsh in the schools of Wales, Dutch in South Africa, French in Canada, and, generally speaking, with the position of national languages other than English all over the British Empire. (The Gaelic-speaking peoples of Scotland had done their full share, and more than their share, towards the deve-

lopment and defence of the British Empire, and their ancient and honourable language did not deserve to be the Cinderella of all the languages of the British Empire. An important step in the right direction was taken when Gaelic was recognised as a subject for the intermediate certificate, and this had had good effect. But this left the elementary schools untouched, and left the subject at a loose end. This aspect of the case was being strongly felt in all schools which were in the way of putting forward candidates for the intermediate certificate. It might be argued that qualified teachers were not readily found for the higher standard, but this argument ran in a vicious circle. The first step towards raising the standard of scholarships in teachers and others was to grant the higher certificate. In the second place, no serious effort had been made towards obtaining and training a supply of Gaelic teachers in any of its stages.

—:—

ABERDEEN UNIVERSITY AND A LECTURESHIP IN CELTIC.

The following extract from the minutes of the General Council of Aberdeen University explains itself.

"The recent appointment of an Aberdeen graduate to the Chair of Celtic in the University of Edinburgh has again called attention to the fact that although Celtic is now included in the programmes for the Preliminary Examination, for the Bursary Competition, and for Graduation in Arts, yet no provision for the study of the subject is made by the University of Aberdeen, which was founded explicitly to serve the interests of the Highlands and Islands of Scotland ("insulæ boreales et montes"), and to which was assigned as its province by statutory enactment (24 and 25 Vict. cap. 107) a district including the peculiarly Celtic counties of Inverness, Ross, and Sutherland.

"The General Council, at its Meeting on 29th May, 1909, on the motion of the then Convener of the Business Committee, directed that a Representation be made to the University Court that, for certain stated reasons, it is desirable to establish in the University a Lectureship in Celtic. When the new Treasury Grant to the University of £9000 per annum was first sanctioned in 1910, the University Court drew up a tentative scheme of allocation under which a sum of £300

per annum was assigned, from 1912 onwards, to a Lectureship in "Celtic Languages and Comparative Philology"; but when 1912 came round, the £300 was diverted to other purposes.

"The Business Committee recommends the General Council to renew its representation on this subject to the Court."

In the discussion which followed, Professor Harrower said that it seemed to be a very extraordinary thing that £300, which was set apart for a definite purpose by the Court in 1912, should be mysteriously allocated to some other subject. It was not fair to the Council. He had no doubt that the Court, consisting as it did of very learned members, gave its attention to the subject of values, and put one against another the various claims upon that money. He certainly would not acquiesce in a subsidiary position being given to Celtic. One point, which he certainly thought should be borne in mind, was that Celtic as a subject had been far longer in the field than any of the subjects that had been added to the list of subjects in the University. He did not suppose any of the subjects benefiting by this money had anything like the importance of Celtic from the point of view of their students, and particularly their Celtic students. They had in Edinburgh a chair of Celtic, and in Glasgow a lectureship in Celtic. The churches, he believed, had had the matter up more than once, and had emphasised the importance and value of instruction in Celtic for students who were to enter the ministry. What was Aberdeen doing? So far as the wish of the Church was concerned, they were deliberately telling Highland students that they had no use here for those going in for the Church, and that they must go to Edinburgh or Glasgow. Aberdeen had built up a connexion with the Western Isles and the west of Scotland very patiently and successfully, and it seemed to him that they were going to throw away the advantages that they had gained by the procedure they were adopting. If they took all the subjects for which the University had made a name in this country, and abroad, and on the Continent, they would find none that was higher than the study of philology. They had names on their list of graduates which were particularly associated with Celtic, names which were known throughout the length and breadth of Europe, and yet they were the one University which did not encourage Celtic philology.

LITERARY SUBJECTS FOR THE POSTPONED OBAN MOD.

Subject to same conditions as formerly. Apply to the Secretary for further information.

Syllabus and Prize List.

JUNIOR SECTION.

I.—LITERATURE.

NOTE.—Of the following Competitions, Nos. 1 and 5, must be held on Saturday, 5th June, 1915, and No. 6 on Saturday, 12th June, 1915. Intimation must be given to the Secretary by Schools, Classes, etc., intending to take part in these Competitions, not later than 15th May, 1915. The Secretary will arrange for local examiners in each district.

1.—LETTER, not exceeding 2 pages of Large Post Quarto paper, supplied by the Comunn on application to the Secretary. The time to be taken not to exceed two hours. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 3s 6d; 5th, 2s 6d; 6th, a Book.

2.—ESSAY (about 1000 words) on the reign of Mary Queen of Scots. Prizes—1st, £1; 2nd, 10s; 3rd, 5s. Prizes presented by the Hon. R. Erskine.

3.—ESSAY (about 1000 words) on "Dè a dheanainnsa nan robh mi beairteach." Prizes—1st, £1; 2nd, 10s; 3rd, 5s. Prizes presented by the Hon. R. Erskine.

4.—ESSAY (about 1000 words) on Sir Colin Campbell. Prizes—1st, £1; 2nd, 10s; 3rd, 5s. Prizes presented by the Hon. R. Erskine.

NOTE.—Nos. 2, 3, and 4 subject to same conditions as Senior Literary Competitions, except that no entry fee is required. See p. 24.

5.—REPRODUCTION IN WRITING of an unfamiliar Piece of Prose, to be read three times in the hearing of the competitors. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

6.—TRANSLATION, from Gaelic into English, of 20 verses from the Books of Ruth, Esther and Proverbs, chapters 1 to 6; and from English into Gaelic of 10 verses from St. John's Gospel. A special examination will be arranged for Catholic Schools, should application be made by such schools. Former first-prize winners in this competition are not eligible. Prizes—1st, £1 and "Caraid nan Gàidheal"; 2nd, 10s, and "Caraid nan Gàidheal."

72.—ESSAY, about 500 words, on any episode in the history of the Clan MacDougall. Confined to those bearing the name of MacDougall or recognised Septs of the Clan. Prize—£1 1s. (presented by the Clan MacDougall Society).

NOTE.—Competitors from individual Schools will be adjudicated upon separately, and the best of the pupils who have not participated in the aggregate Prize List will receive Special Prizes.

SPECIAL PRIZES FOR TEACHERS.

(a) A First and Second Prize of £2 and £1 respectively, will be given to the Teachers whose Pupils win the highest *average* of marks in the foregoing Competitions, Nos. 1 to 6.

(b) A First and Second Prize of £2 and £1 respectively, will be given to the Teachers whose Pupils win the highest *aggregate* marks in the foregoing Competitions, Nos. 1 to 6.

SENIOR SECTION.

I.—LITERATURE.

A GOLD PENDANT will be given to the most distinguished Prize-winner in the Literary Competitions.

26.—POEM, not exceeding 50 lines, on any subject. Prizes—1st, £3; 2nd, Copy of "The MacDonald Collection of Gaelic Poetry."

27.—ESSAY on "The future of the Gael in view of possible industrial developments in the Highlands." Prize—£5.

28.—THREE SHORT STORIES not exceeding 1000 words in each. Prizes—1st, £5; 2nd, £2.

29.—ESSAY on "The Influence of the Schools, the Press, and the Church on the Gael." Prize—£3.

30.—FOR THE BEST TRANSLATION into Gaelic verse of 100 lines from Tennyson's "Locksley Hall." Lines supplied by the Secretary. The translation to be in the same metre. Prize, £2.

31.—GAELIC POEM on "A Sunrise." Prize—£2.

32.—GAELIC STORY, extending to 3000 words or more. The Tale may be based on actual historical incidents or local legends. Prize—£5.

33.—FOR THE BEST GAELIC SONG, Composed to suit the Pipe Tune, "Hills of Glenorchy." Copies of the Air may be had from the Secretary. Prize—Copy of "The MacDonald Collection of Gaelic Poetry."

35.—A GAELIC PLAY. Prize—£5.

36.—A GAELIC PLAY for Children. Time not to occupy more than 30 minutes. Prize—£2.

37.—GAELIC HUMOROUS DIALOGUE. Prize—£2.

V.—MUSICAL COMPOSITION AND COMPILATION.

63.—COMPOSITION OF MELODY, which must not have been previously published, for "Beannachadh Luinge, maille ri brosnachadh fairge," le MacMhaighsteir Alasdair. ("Sar Obair nam Bard") p. 136. Open to professionals. Prize—£1.

64.—COMPILATION of unpublished GAELIC VOCAL MUSIC. The sources from which the melodies are got must be clearly stated, otherwise competitors will be disqualified. The names, and as many verses as possible, of the songs to which the airs are sung should be given along with the music. The music may be written in sol-fa or staff notation. Melodies composed within the last 30 years are excluded. Prizes—1st, £2; 2nd, MacDonald's Illustrated Gaelic Dictionary. Competitors are requested to collect genuine unpublished Highland Airs, not modern compositions.

65.—For the BEST ARRANGEMENT IN FOUR-PART HARMONY of the Melody, "Cail-leach na Beinne Briche" (Celtic Lyre). The Secretary will supply copies of the music. Open to Professionals. Prize—£2.

SPECIAL COMPETITIONS.

66.—For the BEST RECORD taken on the EDISON PHONOGRAPH of a GAELIC SONG, hitherto unpublished, or a new and distinct version of an already published song, sung by a native singer of over 55 years of age. The Records must be sent to the Secretary by the 1st of September. Prizes—1st, £3; 2nd, £2.

67.—For the BEST GAELIC HYMN of Six Verses to suit Gaelic Air "Maili Bheag Og." The Hymn should be suited to congregational use. Copies may be had from the Secretary. Prize—£1.

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TOGAIL-SHAIGHDEARAN AIR A' GHAIÐHEALTACHD.

A réir àireamh a luchd-àiteachaidh thug a' Ghaidhealtachd cheana do'n arm na's motha de dhaoine na cèarn eile de'n rioghachd. Cha 'n'eil sin 'na chuis-ioghnaidh, an uair a bheirear faineach an spiorad a tha dual do'n Ghaidheal, mar gu'm biodh e toinnte 'na inneach 's na dhlùth. Chual e a' ghairm an diugh aig àm a' chunnairt 's na deuchainn mar a chual a shinnsir e iomadh uair, agus cha d' fhuair diùltadh àite 'na smuain. Abradh daoine mar a thogras iad mu'n Ghaidheal, ach, ann an aon seadh, mar a bhà e 's ann a thà e, agus, math dh'fhaoidte, 's ann a bhitheas e agus an traoidh am boinne-cinneadail as a chuisean; agus an caill e a bhith-air-leth, ma's e sin a dhàn. Cha bhiodh e idir taitneach gu'n tachradh a bhàthadh ann an sruth càllachaidh an là an diugh, mór mar a tha sin air a mheas. A réir teagasg nam feallsanach, cha ghabh a ghné a' sgrìos. Cha 'n'eil cleamhnas aig

a' bhoinne dhìomhair ud ri fuil choimheach.

Rinn a' Ghaidhealtachd gu duineil aig àm a' chàis seo, ach cha 'n urrainnear sin a radh mu chuid de na bailtean mòra far am faicear gach feasgar lasgairean a sràidimeachd, agus piobag phaipear 'nan gob. Cò ach iadsan! Air son na sliomairean, agus na sgimilearan eile tha 'cumail air ais, cha 'n abair sinn ach gu'r bochd nach robh lagh air chois a chum greim a dheanamh orra, agus an cur gus a' champ ud far am bithear a' cur cumadh air an leithid, agus an deanamh deiseil airson an àite a ghabhail ri taobh nan laoch a tha 'dion dùtheha air a son-san.

Tha aon chèarn de 'n dùthaich a thug bàrr air na h-uile àite 'san rioghachd airson an àireamh a dh'fhàg i chun a chath; agus 'se sin "Leòdhas bheag riabhach." Cha 'n 'eil paraiste bho 'n Bhuta Leòdhasach gu erioch na h-Earradh nach d' thug do'n arm duine as gach tigh. Tha 'n cunnantas sgrìobhte an dubh 's an geal anns a phaiper Shasunnach ris an abradh, *The Times*; agus na'n deanadh bailtean mòra is beaga na rioghachd cho math, bhiodh aig Breatunn aig a cheart àm seo, suas ri ochd muillean saighdear airson sgiùrsadh nan Gearmailt-each! Bha na Leòdhasaich riabh calma—bu choingeis leo muir seach tir.

Thachair sinn ri triuir dhaoine còire o chionn ghoirid, aig an robh am beachd fhein air togail-shaighdeaman. Cha 'n'e idir gum bu mhath leo gu'n diùltadh duine an t-òr a ghabhail. 'Se bha 'cur dragh orra nach robh a' Ghaidhealtachd a nis mar a bha i. "Nach tearc," ars' fear diubh, 'daoine air glìan na Gaidhealtachd an diugh? Chaidh a' fuadach air falbh, agus tha làraichean fàs.

An àite churaidhnean cha'n fhaicear ach caoraich mhaol agus féidh. Gu dé math a n'is a bhi ag iarraidh dhaoine far nach h-eil iad? Na'n robh cùisean mar bu chòir, gheibhteadh an diugh, cha'n e na ceudan ach nam miltean, ann an glinn na Gaidhealtachd. Nach h-aithne dhuibh uile na glinn seo ('se 'gan àireamh aon mu'n seach), a thug dachaidh thoilichte do thuath fhallain anns na làithean a dh'fhalbh. Is iongantach an dalladh a thig air rioghachd an uair a leigeas i do na daoine mòra a bhi 'nan lagh dhoibh fein, mar a thuir an t-abstol a thaobh nan Cinneach, air eagal mu's buinte ris a chòir a bh'aca ri bhi a deanamh mar a thogradh iad." "A! a chuid an t-saoghal," ars' am fear eile, nach iongantach an t-àireamh a thig air rioghachd an uair a leigeas i do na daoine mòra a bhi 'nan lagh dhoibh fein, mar a thuir an t-abstol a thaobh nan Cinneach, air eagal mu's buinte ris a chòir a bh'aca ri bhi a deanamh mar a thogradh iad." "A! a chuid an t-saoghal," ars' am fear eile, nach iongantach an t-àireamh a thig air rioghachd an uair a leigeas i do na daoine mòra a bhi 'nan lagh dhoibh fein, mar a thuir an t-abstol a thaobh nan Cinneach, air eagal mu's buinte ris a chòir a bh'aca ri bhi a deanamh mar a thogradh iad."

A nis cha'n 'eil e chum mòran féum a bhi dùsgadh ath-chuimhne de'n t-seòrsa seo aig an àm chunnartach anns am bheil sinn beò, oir tha e mar fhaicibh air gach neach a dhleasannas a dheanamh do'n rioghachd. Cha'n 'eil beachdan nan daoine còire, ris na choinnich sinn, ach a dearbhadh cho domhain 's a chaidh cuimhne shearbh nan sean éucoir, agus nimh na géur-leanmhuinn sios 'nan cridhe. Ach thugadh créutairean fainear an dràsda gu'm bheil an nàmhaid, mar gu'm b'eadh, mu choinneamh an doruis, agus ma gheibh na Gearmailtich buaidh air Breatunn, gu'n cuidicheadh Dia luchd-àiteachaidh na dùthecha! Ma gheibh am Prusianach a spòg oirnn, tachraidh oirnn an aon droch càradh a fhuair na *Belgianaich* bhochd. Air an aobhar sin deanadh daoine oidheip chruaidh a chum agus gu'n ruag iad Uilleam uaibhreach, agus fheadhd mhicheasda, gus an iomair air an do dh'fhàs iad. Tha éis shaighdearan *Kitchener* fhathast, agus féumar am faotainn air dòigh air chor-eiginn. Tha cliù nan reiseimeidean Gaidhealach an diugh cho urramach 'sa bha e aig

cogadh a' *Chrima*, agus tha sinn cinnteach nach cuir sliochd nan gaisgeach, a thug a' bhuaidh 's an am sin, smal air an ainm.

Anns an linn 'sam bheil sinn beò, cha d' thainig air Breatunn ni, no gnothuch, cho cudthromach ris a' chogadh seo, oir 'se th'ann sith no sgrios do taobh. Tha e fìor nach d' thainig sinn gu àm a' chlisgidh fhathast (agus gu'n gleidheadh am Freasdal sin bhuainn), ach cò aig tha fios nach tig an teanntachd? An d' thainig e stigh air na h-uile, an gabhadh tha bagradh na rioghachd? 'Sann o bhi beachd smuain-eachadh air seo a thig tearuinteachd agus saorsa. An do ghabh ar slugh a stigh na tha fillte 's an t-sochair seo? Tha fios againn gu'm bheil Albannaich làn de ghradh-dùthcha, ged tha iarmad ann a tha coma co dhiùbh—grunnan tha dh' easbhugh mothuchaidh, agus toilichte 'nam fein-shaorsa. Na biodh iad air am mealladh. Mar is motha a gheibhear a shaighdearan, 'sann is luaithe a thig an cogadh uamhasach seo gu crìch, agus a bhristear cumhachd allmhara nan Gearmailteach. 'Se an cunnart an dràsda gu'n mair an cogadh ro fhada, agus gu'n traigh e ionmhas na rioghachd, mór mar a tha sin. Agus a rithist, smaoinich ciod e ar cor na faigheadh an Gearmailteach a chos air fearunn Bhreatunn! Dé thachradh? Ar Rìgh agus ar Rìaghladairean a' teicheadh bho Lunnainn gu Dun Eideann, bho Dhun Eideann gu Inbhirnis, agus bho Inbhirnis gu—Tìgh Iain Ghrota an Gallabh! Gu de a rithist? Fàgamaid agabh e. Ged nach 'eil e ro choltach gu'n tachair seo, féumar a dheanamh cinnteach nach tachair e. 'Se an aon ni féumail aig an uair (cuide ri comhnadh an Fheadail), tuilleadh shaighdearan.

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AN COMUNN GAIDHEALACH.

MEETING OF EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gaidhealach was held at Criannlarich on the 7th ult. Mr. M. Macleod, the President, in the chair. A dozen members were present and letters of apology for absence were intimated from a number of others. The reports of the various committees were read and adopted. The Finance Committee voted a sum of £120 for carrying

on singing classes in suitable places in the Highlands, and £60 for bursaries to students who give evidence of having passed the Intermediate Certificate and know Gaelic.

EDUCATION COMMITTEE.

It was reported that Mr. Kenneth M'Iver, M.A., the convener of this Committee, had resigned his office on account of having enlisted for the period of the war. It was agreed that the resignation be not accepted in the meantime, and that appreciation of Mr. M'Iver's patriotic spirit be put on record. The President, while congratulating Mr. M'Iver on the step he had taken, referred to his admirable services on the Education Committee; and they all hoped to see him safely back.

THE SUMMER SCHOOL.—GRANTS FOR GAELIC TEACHING.

It appeared from a financial statement read by the Secretary that there was a deficiency of over £50 in connexion with the Summer School at Onich—about £3 per student. In the circumstances the Education Committee recommended that, if the Summer School is to be resumed, it should be on the condition that a sufficient number of students enrol to defray at least the salaries of the teachers employed. The response made by teachers to the provisions made for them was unsatisfactory.

GAELIC SOCIETY OF LONDON AIDING AN COMUNN.

A letter of a most satisfactory nature from the Gaelic Society of London *re* grants for the teaching of Gaelic was received by the Education Committee. As must be known to our readers, the Highland Trust have, on the suggestion of the Comunn, revised their scheme of grants, and the Comunn has outlined a three year's curriculum for schools, carrying a grant for each pupil for each year. To accomplish this a considerable sum of money is required, and the Secretary was instructed to ascertain from the Highland Trust the amount of the first year grant paid by them this year, and the amount of second year grant, if any, so that an estimate might be made as to what amount would be needed for a third year grant. The Gaelic Society of London are agreeable to combine with the Comunn in this work, and have offered to place a sum of money at his disposal for grants. While this was gratifying, it might be necessary for the Comunn to find some special means for raising money

in order to meet the expenditure required for a third year's grant. Just now the sum of £250 was received from the Highland Trust for one year's teaching, and that would mean a similar sum for each of the other two years.

THE PUBLICATION COMMITTEE.

The Convener, Mr. Angus Robertson, in speaking to the report of this committee, which had already minuted its appreciation of the valuable services of the former convener, the Rev. T. S. Macpherson, reported on the progress of the Text Books being prepared by Professor Watson. It was agreed that the Convener's translation of the constitution and rules be gone on with, and that the Rev. Mr. Macpherson and Mr. Norman Macleod collaborate with the convener in the work. Among other suggestions made were that a selection be made from Mod prize papers, and published in booklet form at about 3d per copy for use in branch reading classes. Mr. Colin Sinclair suggested the reproduction in *An Deo-Greine* from time to time of some of the valuable Celtic designs in the possession of An Comunn. The Rev. Mr. Mackay spoke strongly in favour of issuing cheap booklets, like those circulated in Ireland.

PROPAGANDA COMMITTEE.

The minutes of this Committee bore an expression of profound regret that Mrs. Burnley-Campbell felt obliged to resign her office of convener, but gratification was expressed that she is to continue a member of the Committee. The Rev. Mr. Mackay, the new convener, spoke on the arrangements made for conducting music classes in suitable parts of the country. The committee were anxious to find out what was being done in Gaelic reading as well as music; the number of Gaelic-speaking teachers in the various parishes, and in what schools the language was being taught. The secretary was instructed to ascertain this. Mr. Mackay, continuing, hoped that An Comunn's Text Books would be out as soon as possible so that branches might be guided in their choice of text books. He thought their work should be more in the direction of consolidating branches.

FAVOURABLE REPORT FROM THE ARTS AND INDUSTRIES COMMITTEE.

The report of this Committee showed that £300 of the £500 loan granted by the Finance Committee had been received and that goods to the value of £250 were now in the Com-

mittee's hands. The surplus from the Tighnabruach and Rothesay sales was £34 11s 5d; that from Aberdeen, £38 14s 11d; that from Dundee £15 15s. On the 1st ult., goods to the value of £274 15s were on hand, and there was a sum of £50 due for goods sold. There was owing to an Comunn a balance of £261 3s 3d. Against a balance of £160 there was tweed and yarn in the depot of the value of about £240. Mr. Andrew Stewart in moving the adoption of the report hoped to reduce their liability to An Comunn and perhaps wipe it out before the end of the year. The assets were in excess of the liabilities.

STATEMENT OF DUNDEE AND
SUBSIDIARY SALES.

INCOME.

Sales,	£572 10 5
Admissions,	20 2 6
Received from An Comunn for Prizes, ...	24 4 0
Tea Room Receipts,	9 10 0
Donation,	1 1 0
	<hr/>
	£627 7 11

EXPENDITURE.

Paid to Workers,	£448 10 3
Prizes,	24 4 0
Expenses,	98 9 8
Balance,	15 15 0
	<hr/>
	£627 7 11

MOD AND MUSIC COMMITTEE.

On account of the postponement of the Oban Mod there was no business to report beyond adjusting the literary prize list, and the totalling up of marks.

OFFER BY THE STRATHMORE CELTIC SOCIETY.

This society had decided to ask An Comunn Gaidhealach to be trustees for their funds and use the money for propaganda work in Forfarshire, and if there was no field there to use it for similar work elsewhere. It was decided to accept the offer on those conditions, and it was stated in a letter from Mr. Alexander MacKintosh, Farr Lodge, Forfar, that of the sum of money to be handed over £180 are invested, and £70 are in bank. The President remarked that this was a most gratifying announcement, and he thought they might take it as a mark of the confidence that was publicly felt in An Comunn. Mr. Angus Robertson looked upon the donation as rather a sad

thing. In a sense it was a sign that Celtic interest was dying out. He had a number of societies in his mind who might very well follow the example of the Strathmore Society (laughter).

It was agreed to express congratulation to Dr. Watson on his appointment to the Celtic Chair in Edinburgh University.

The President said that, before the meeting dispersed, they ought to express their sympathy with those of their fellow countrymen who were suffering as a result of the war. They all felt the deepest sympathy with those in all ranks of life in the Highlands, who were mourning the loss of friends and were anxious for those who were fighting in the ranks.

The next meeting was fixed to be held in Glasgow on the 6th of February, 1915.

—:O:—
“BEHARI KHEDAT”
(Hymn to the Mountains).

Some years ago, a relative of mine, who had been resident for a considerable time on the Indian Frontier, was staying with me at Crianlarich, and gave me a very beautiful Himalayan air, and the words (in prose) of the evening hymn which was chanted to it, by the hillmen at sunset. I was much struck, both by the air and the sentiment of the words, and ventured upon a rhymed translation of them. In the present crisis, considering that the men from the Indian Frontier tribes are fighting shoulder to shoulder with the hillmen in our Highland Regiments, perhaps the translation I made, rough and far short of the original as it is, may not be altogether inappropriate.

Free translation of a Himalayan battle prayer.

“As we gaze towards our mountains,
Surely then our hearts must fill,
And our thoughts reflect the greatness
Our sires' deeds in us instil.
Oh! our mountains grand and lonely,
Lonely, yes, yet peopled e'er
With the mist-forms of our fathers,
Throbbing with the living's prayer.

May the Spirit who upheaved you
From the plain in ridges hoar,
And unloosed the mighty rivers
That through your grim gorges roar.
Oh! may he, the pure, the mighty,
He the calm, majestic, true,
May the Great One, now and ever,
Make us dauntless, strong as you.”

CAPT. ALASTAIR C. M'LAREN.

DROCH CARAMH AN T-SEANA
FHLEASGAICH.

Oran airson a' phuirt phioha "Is fheadar dhomh fhin
a bhi tarruing dhachaidh dìreach."

LE ALASDAIR CAMASHRON, Tùrnaig.
Choisinn so a' cheud duais aig Mòd 1914.

SEISD.

Horò tha mi smaoineachadh,
Hò tha mi smaoineachadh pòsadh,
Na h-uile fear le 'mhnaoi aige
'S mise 'n so na m' aonaran,
'S muldach tha mi,
'S mi na m' ònar.

Bho na chaidh na bliadhnanach,
Thairis mar air sgiathan,
Is mise cumail bial ris na h-òighean,
Tha Iseabail 's Catriona,
A nis air gabhail giamb dhomh,
'S gun luid'readh iad mar gheadh
Ann an òb mi.

Horò tha mi, etc.

Air tigh'n dhachaidh'n raoir dhomh
Gun solus is gun soillese,
'Sa chagailte gun eibhleag bhi beò oirr',
Gun d'ith na cait na coinnlean
A bh'ann am bac an staighre,
'S cha'n amaisinn a chaoidh
Air an lòchran.

Horò tha mi, etc.

Bha'n talla cho ro-ùdlaidh
'S na lasadain cho tungaidh
Cha toireadh fear dhiubh driuis dh'aindeoin
sgròbaidh,
Am madadh ann sa ghnùsgul a bagairt 'bhi
na'm ghiùran,
'Se'm barail gu'm b'e spùineadair mór mi,
Horò tha mi, etc.

Ach mar bha'm Fortan caoimhneil,
Co thainig ach bean Mhaoidh!
'S gu h-aithghearr chuir i soills'ris an
lòchran,
Is labhair i gun fhoill rium,
A dhuine cha'n 'eil sgoinn ort,
Nach beir thu air té 's snaim ri do sgeòid i.
Horò tha mi, etc.

Co 'thachair rium am maireach,
Ach Anna bheag 'an tailair,
Is dh'fharraid mi dh'i'm b'aill leatha pòsadh;
'Sann labhair i gu fiata,

"Gu'r amadan gun chiall thu,
Tha 'n dath a th' air do chiabhaig
Ni's leor dhìot."

Horò tha mi, etc.

Chaidh mi dhachaidh gruamach,
Is farran air mo smuaintean,
Gu'n neach a ghabhadh truas air aon doigh
rium;
A' chagailte r'a sguabadh
'S an t-aran air a thruailleadh
'S mi cuir a mach na tuathain
Le bòrdan,

Horò tha mi, etc.

'N uair fhuair mi 'n taigh a réiteach,
'Sann chaidh mi mach air Chéilidh,
Bha caileagan is éibhneas gu leòr ann,
Rinn mise rasg air té dhiubh,
Is m'aigne air a léireadh,
Ach Ealasaid cha bu léir dh'i
Mo dhòruinn.

Horò tha mi, etc.

Ach dh'fhan mi gus an d'fhalbh i
Is bha mi aig a sealbhan
Is dh'fhairich mi mo bhargan gu deònach
'S ann'a leum i bho mo chliathaich,
Is dh'èigh i rium gu fiadhaich,
Rach dhachaidh, 's dath an fhiasag
A sheòpair'.

Horò tha mi, etc.

Rinn mi mar a dh' iarr i
Oir ghabh mi dubh an sgrìobhaidh
Is bhog mi ann na cìasan 'bu ròmaich,
Ge d' chaidh mi gus an sgàthan,
An solus cha robh fàbharach
'S cha do thuig mi 'n tràth ud
Mo chòmhdach,

Horò tha mi, etc.

'Sann a sgeadaich mi mi-féin
Ann an leine-gheal, is féileadh,
Is chaidh mi' thaigh a ghreusaich gu Flòr-
aidh

Bha gaath is tuil 'nam eudain,
Is sruth a tigh'n a'm' fheusaig,
'S 'n uair chunnaic iad mo léine
Bha spors ac,

Horò tha mi, etc.

Ach phlad mi ann am burn i,
Is ghlan mi ann an cùdainn i
Gus an tainig ùradh gu leòr aisd'
Ach an uair a ghabh mi 'n t-iarrunn dh'i,
Thainig failleas liath innte

Agus chaith mi sìos
Na chuil mhoin' i

Horò tha mi, etc.

'N uair chuala bean Dhomh' il Sheumais
Mar bha mi air mo thréigsinn,
'S ann thainig i le spéis ga mo chòmhnadh,
'S e thuir i mu na léin' agam
Cha dean thusa féum dhi
Thoir seachad i gun éirig
Do Dhomhnall.

Horò tha mi, etc.

Chuir Domhnullan suas i,
Is chaidh e 'n t-soithich ghuail leath',
Cha d'atharraich i snuagh ged is neònach,
Cha laidh smal a ghuail oirre,
'S cha téid platha fuachd troidhpe
'S tha i air a Luan is a Dhòmhnaich.

Horò tha mi, etc.

Gu'r e mise tha gu cianail,
'S na caileagan cho sgiamhach
'S nach fhaigh mi té dhiubh
Shniomhas a chloimh dhomh,
'S ann phuthas iad am meur rium
"Bi dol a mach as m'fhianuis,
Cha 'n fhaigh thu gin am bliadhna
Bheir pòg dhuit."

Horò tha mi, etc.

A nis a dhaoine uaisle,
Na bithibhs' ann an gruaim rium,
'S na toiribh buille-chruaidh
Le bhur deòin dhomh,
Ma bhios agaibh truas rium,
Gu'm faigh mi fathast gruagach
Ma chluinneas iad gun duaisich
Am Mòd mi.

Horò tha mi smaoineachadh
Bho na tha mi aonarach
Hò tha mi smaoineachadh pòsadh
Na h-uile fear le' mhnaoi aige
'S mise 'n so na m' aonar an
'S muladach tha mi
'S mi 'nam ònar.

—:o:—

HOMESPUN.

TWEEDS—guaranteed genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 Renfield Street, Glasgow; K. MACLEAN, SON & Co., Tailors, 4 Bridge Street, Aberdeen. Suits and Costumes made.

REPORT TO THE BOARD OF AGRICULTURE ON HOME INDUSTRIES IN THE HIGHLANDS AND ISLANDS.

In 1913 Lord Pentland appointed Dr. W. R. Scott of St. Andrews University to investigate and report upon Home Industries in the congested districts of Scotland, and in particular on the relation of these industries to the life of the people of the Highlands and Islands. After a full investigation Dr. Scott in October, 1913, gave in to the Board of Agriculture for Scotland a most valuable Report, which has now been issued as a Blue Book at the modest price of 11½d. and should certainly command a wide sale among those interested in the economic progress of the Highlands. Dr. Scott has already written a good deal upon the history of Scottish industries, and possesses a wide acquaintance with the literature of the subject. His historical chapter on the development of industry in the Highlands and Islands from the 15th century down to our own time contains many interesting details, and refers to all the leading authorities. Dr. Scott gives a detailed account of the cottage tweed industry fully describing the production of the tweed and the organizations for marketing. Due recognition is given to the labours of An Comunn Gaidhealach, The Co-operative Council of Highland Home Industries and other societies engaged in this good and useful work. There are useful chapters upon Shetland Hosiery, The Tarbert Lace-making Industry, the Wicker-work in Skye and Orkney, and other miscellaneous Home Industries. The revival of interest in kelp, owing to the collapse of the German potash trade, gives additional importance to what Dr. Scott has to say upon the kelp industry. He sums up with an account of the position and prospects of the various Home Industries in 1913, and offers a number of useful suggestions as to how the Board of Agriculture for Scotland can best exercise their statutory powers in promoting rural Home Industries in the Highlands and Islands. Dr. Scott's recommendation that increased technical instruction should be provided possesses significance in view of the forward step which the Board of Agriculture has now taken to provide an Agricultural Institute at Inverness. The book is well worth having if only on account of the numerous appendices on matters of historical and practical interest.

LITERARY COMPETITIONS 1914 MOD.

Criticism by the Adjudicators.

(Continued from last Issue).

COMPETITION 29 (Senior).—Three competitors. Highest mark given 59 per cent; lowest 0. "*Beul Aithris*" is classed as "only fair"; "*Calum na Firinn*," very poor; "*Sloc na Greadha*," "entirely irrelevant."

"This competition is exceedingly poor. Only one paper is of respectable merit, and that one has not sufficient literary distinction, in my opinion, to be worthy of the first prize of three guineas. I would suggest that a second prize of one guinea be awarded to the writer of it. At the same time, I wish to say that from the literary point of view, the subject set was an unfortunate one, as it tempts competitors to give merely a catalogue of the different kinds of work done by the Highland peasantry. That would be good enough if the Comunn only wanted to collect information under that head, but if the Comunn wants *literature*, subjects must be set that are suitable for the exercise of literary art."

The other adjudicator says of "*Beul Aithris*": "No character, no art"; and of "*Calum na Firinn*," no pith, point or poetry. Referring to "*Beul Aithris*," he writes: "Cha n'èil blas no brìgh anns an òrad so. Cha n'èil fiù is blàth oidhirp dhìchìollaich oirre. Tha i leanabal 'na h-aisninn agus ged a tha i na's fheàrr na'n dìthist eile, is gann gu'm millteadh math ri ole diubh. Airson "*Calum na Firinn*," agus "*Sloc na Greadha*," 'se'n èiginn no éis Gaidhlighe a bheireadh air neach an leughadh!"

COMPETITION 30.

Same Judges. "*Coille Shiantaidh*" gets 100 per cent from the one, and 95 per cent from the other. "*Coille Shiantaidh*" is judged to have produced work of a 'high order, uniformly well sustained in treatment and finish.' "*Beul Aithris*"—"a fine literary effort." "*Smudan*" ambitious but artificial, and mechanical in treatment. "*Gillefionn*"—no grip of the theme. "*Calum na Firinn*"—neither poetry nor a bad literal translation. *Gorm*—certain flashes of ability, but adequate sense of poetic expression. *Crannag a mhìnistèir*—thread laboured. A soul-less performance. Grammar fierce. The adjudicator puts *Coille Shiantaidh* as "much the best." *Suil nam Buidheag*, *Beul Aithris*, and

Smudan are grouped under the remarks: 'All pretty fair: each with its own merits and faults, but on the whole of the same value. The rest are classed as 'not very good.' The winner is easily first, because the work reads like *Gaelic*, owing to the fact that the writer did not aim at a slavishly literal translation of any English line. *Smudan* has the right swing, however, and by revision and the careful excision of *un-Gaelic* lines, this paper could be made very good.

COMPETITION 31.

Four competitors. Highest mark 95, given to *Gillefionn*. The other three get 78 each. The adjudicator says: "The poems are all excellent. It is difficult to decide between 1, 2 and 4, but I have no hesitation in placing "*Gillefionn*" above the rest. I should be inclined to give six additional marks to "*Innis nan Tonn*" for knowledge of striking Gaelic poetical words. *Gillefionn* is very happy in form and diction and specially good in the graphic account and the amount of information it conveys. According to Goethe the test of poetry is the substance that remains when the poetry is reduced to prose. If this be so *Gillefionn* is indeed excellent.

The other judge awards *Gillefionn* 53 marks, and classes him as F.G. plus; *Beul Aithris* gets 73, *Innis nan Tonn* 66; and *Smudan* 50.

COMPETITION 32.

Nine competitors. Highest mark 95, given to *Gillefionn*. Lowest 80.

"It is extremely difficult to judge between the papers, because (1) they differ so much in length—one of them over 6000 words; (2) because some are historical and others imaginative. From the conditions it would be unfair to penalise for length, yet, perhaps in future, a limit should be set thus—length between 2000 and 2500 words. I find difficulty in deciding between *Gillefionn Stan-lus* and *Coille Shiantaidh*. The other judge ranks *Coille Shiantaidh*, *Beul Aithris*, and *Stan-lus* as first with 84 marks each. *Gillefionn* gets 78.

COMPETITION 26,

Seventeen competitors. In this competition the adjudicators are in agreement as to the relative merits of the candidates, except in the case of *Brìni*, *Beul Aithris*, and *Smudan*.

One judge offers no general remarks because he considers that "the marks indicate the various merits and defects of the papers clearer and more definitely than any brief memoranda could do." The other judge has the following observations to make on each: *Mac Caluim Chailgaimn*—Commonplace treatment of a hackneyed theme. Grammar not good. *Smudan*—Virile narrative style. Vocabulary and versification very good. *Saorsa*—Theme rather vague. Verse-construction imperfect. *Brini*—Excellent in every respect. *Gillefionn*—Good style: assonance V.G.; competitor would have done well with a difficult subject. *Beul Aithris*—Theme original: treatment shows originality: language betrays scholarship and observation of nature. *Seanna Cheam*—Subject too wide for brief treatment. *Gorm*—Ideas good: structure stiff and somewhat wooden. *Crannag a Mhìnistèir*—Lacks coherence and finish. *Ioman nan Uaisleam*—Title not suitable: too many tags from the Gaelic love-poets. *A' Leighiche*.—A successful eulogium. *Faireachach*—Versification imperfect: rather indefinite. *Innis nan Tonn*—Terminology rather scientific: subject does not lend itself to poetry: ideas very good indeed. *Bodach a' Ghlinne*—Shows deep thought and skilful arrangement.

COMPETITION 28.

Ten competitors. According to one judge *Driom an Fhraoich* is first, *Coille Shiantaidh* second, and *Crannag a' mhìnistèir* third. According to the other *Coille Shiantaidh* is first, *Innis nan Tonn* second and *Sloc na Greadha* third. But the order is as already published, after the marks are added. Of *Coille Shiantaidh* it is said: matter and style excellent: excellent specimen of dialect—style very natural—ceilidh atmosphere. The same remarks apply to *Innis nan Tonn*. *Driom an Fhraoich*—Shows scholarship and very good style. *Slan-lus*—Interesting and good: writing illegible. *Sloc na Greadha*—Simple subjects excellently treated. *Crannag a' mhìnistèir*—Each story is a series of stories without a plot. *Bodach a' Ghlinne*—Style dignified and correct. *Creag an Airidh*—Nicely written, but in reality one story, not three. *Conan*—All three stories very good.

COMPETITION 27.

Both judges almost the same marks. *Beul Aithris* 85, and *Cnoc Fhìn* 70. *Beul Aithris*—Good, but somewhat limited in scope: treats of the Gael rather than the Celt. Essay shows wide reading. *Cnoc Fhìn*—Misses the point to a certain extent. This is an essay

on "Highland Customs" with many references to Scottish historians. Very minute knowledge of customs shown. As a matter of fact "The Scottish Gael as depicted by Scottish historians" would have been a more suitable heading.

COMPETITION 38.

Four competitors. The judges give almost the same marks to *Coille Shiantaidh* and *Slan-lus*. One judge on *Coille Shiantaidh* says: matter excellent: style circumlocutory and obscure, sentences too long and rather clumsy. *Slan-lus* and *Crannag a' mhìnistèir*—Call for no special remark. The former is slovenly almost to a degree in plan, treatment and literary style. One's opinion of the latter is sufficiently indicated by the value of the marks awarded. *Bodach a' Ghlinne* is in its way a capital essay. Its matter would deserve many more marks, were it not for the fact that it is not quite germane to the subject. The treatment and style are good, but the grammar and orthography are somewhat faulty. Of *Bodach a' Ghlinne*, the other says: "manifest translation with a painful absence of Gaelic idiom"; of *Crannag a' mhìnistèir*, "poor stuff"; of *Slan-lus*, "a good deal of tautological bathos."

COMPETITIONS 33, 34 and 67.

For the first there were five competitors; the second, two; the third, four. The judge added no criticism, beyond saying that in some cases the rhythm was weak and irregular. In the case of *Crannag a' mhìnistèir* "the metrical exigencies were not satisfied"; while *Gillefionn* "was too long: ending not in good taste."

COMPETITION 33.

Five competitors. *Gillefionn* gets full marks—100—for what the judge says is a first rate humorous song. *Cluas ri clais-teachd* comes second with 80: "very good song; author deserves honourable mention—or a 2nd prize." *Crannag a' mhìnistèir*; "a charming little love poem." *Brini*—Capital song in the style of the old Jacobite ballads of the '45. In the case of *Gillefionn* it is desirable that the author should get his version of the tune taken down, and sent in for publication, with the song. Metre differs a little from the others. An excellent competition on the whole.

COMPETITION 34.

Two competitors. *Beul Aithris* is first. Both poems are extremely creditable to the writers. The task of translation to fit the

beautiful and elaborate air, one of the finest that Wagner ever composed, was no easy matter. Both are truly poetic. But defective or infelicitous lines occur in both compositions—especially the last line of verse 1 and verse 3. On the whole the version of *Beul Aithris* has the greater smoothness of style, clearness of meaning, and musical quality. With a little touch of improvement here and there, it would make an excellent version for any soloist ambitious enough to try the famous "Preslied" in Gaelic. A second prize of 10s. might be given to *Innis nan Tonn*. His work is little inferior to the other.

COMPETITION 67.

Four competitors. *An t-odhar Liath*, 1st. Easily the best. Verses have a true hymn-like character and are not too didactic or meditative. They have the note of personal and intense religious feeling, expressed with truth and tenderness. They are, however, a little lacking in the elements of grandeur and sublimity we associate with "Aberystwith," but still can be sung quite well with the tune. The repetition of the last line in each verse, and the march of thought achieves unity. On the whole a very good hymn. *Smudan*—Hymn contains some good verses. In verse 2 there is a rather abrupt transition to descriptions of the creation, and from thence to the Birth of Christ. Lacks unity—verses not well suited to the sombre dignity of the tune. *Brini*—Subject, Life and Sufferings of Christ as a theme of devout praise. Resurrection described in the last verse. This is a suitable theme for the tune. But the verses often begin on unaccented syllable—iambic instead of Trochaic feet. This is very awkward for the music, and breaks its dignified march too much. A well conceived hymn couched in smooth flowing Gaelic. *Sean Cheann*—Inferior in orthography to the others—a sweetly pathetic psalm of life. But the thoughts are hardly suited to the music of such breadth and power as "Aberystwith."

MUSIC.

COMPETITION 63.

Duanag do'n Ghaoith. Two competitors—*Conasg* and *Coileach Dubh*—each of whom get the same marks from one judge. In the opinion of the other *Conasg* is placed first. Of *Conasg* one judge remarks: "This tune is wanting in grip, but it is decidedly Highland in character, and it is not without sweetness and attractiveness. It is, however, too

melancholy for the sentiment of the words. It is also weak in *response*, and the imitative phrases are faulty; for instance, the last note of the second cadence should have risen to the note "s" in reply to the first cadence, and in anticipation of the last cadence. *Coileach Dubh*—This melody is very unequal, the second half is much better than the first. The last four notes of the closing cadence suggest the heavy progressions of a solemn psalm tune, and are wanting in originality. I cannot think that the tune will be appropriate to all the verses of an "Ode to the Wind." I do not think that either competitor is value for the whole prize, and would suggest that £1 be equally divided." The other judge writes: "The melody by *Conasg* is Celtic in character, that of *Coileach Dubh* loses this character entirely by reason of its totally non-Celtic final cadence, *f m r d*."

COMPETITION 64.

Compilation of Unpublished Gaelic Music. Two competitors—*Beinn Bhairneach*, 1st, and *Conasg*. One judge says: I can judge only as regards the merits of the tunes presented. It must be left for others to decide regarding former publication, and period of composition. Nearly all the tunes given are Celtic in tonality and style—many of them characteristically so. In *Conasg's* Collection of twenty-one melodies, I class seven as good, nine as fairly good, and five as poor. In *Beinn Bhairneach's* Collection of 29 tunes, I class twelve as good, eleven as fairly good, and six as poor. Both compilers have shown much diligence and judgment, and I regret that there is no prize for the second in order, whose work on the whole is well worthy of recognition. The other judge writes: "The "Beinn Bhairneach" compilation is the larger of the two. That of *Conasg* is equally interesting, and in some respects better than that of "B.B." They are both valuable contributions."

COMPETITION 65.

Arrangement in Four-Part Harmony of "Chunna mi'n damh donn 's na h-éildean." Three competitors. One judge writes: "*Viva Voce*." Good all through. Voices well placed. The writer did well to keep to the rhythm given. "*Morven*."—Good harmony. The two duets are good, but it would have been better to make tenor and bass sing first then soprano and alto, thus giving a rising emotion all the way. The alternative chorus is good, but as the words are not given in the requirement, I have not given marks for

this. The composer gives a different melody in the fourth bar. *Rauner*—Some good points, but harmony fussy and fidgetty; several grammatical errors. The other judge says: "Rather too much chromaticism and solid four-part harmonisation in all three. "Morven" least faulty in this respect." *Morven* is first.

COMPETITION 66.

Phonograph Records. Three competitors. In the case of *Dubh-Choille* and *Sron a' Chuilinn*, names and addresses of singers have not been given. Unless these are in sealed envelope with name, results must be revised. I take for granted they have been given. "Dubh-Choille's" song, "Gum bu slàn do na fearaibh" is good and interesting—resembles another air, but is sufficiently distinctive not to be disqualified on that account. *Aberarder*—"Taobh Loch Treig"—very interesting old song, but inferior recording, some blasting on notes; singer not always in tune. *Sron a' Chuilinn*—"Teann a bhodaich." Clear but faint record—good air but not of such intrinsic value as the others. Air of the *Port a beul* class. The quality of all the three records, as records, is only fairly good. But the tunes in all cases can easily be noted. They have been written down by the adjudicators conjointly.

—:o:—

THE LATE HENRY WHYTE ("FIONN").

Unveiling of Memorial Stone.

At the beginning of last month, the memorial stone, erected in the Western Necropolis, Glasgow, to the memory of the late Henry Whyte, was unveiled in the presence of a representative gathering of Highlanders. The ceremony was performed by Professor Watson of Edinburgh University. In a well-balanced speech the learned Professor sketched the career and work of "Fionn," and paid a tribute to his patriotism, industry, cool judgment and practical common sense. His most telling work was done on the literary side. No man living possessed a wider knowledge of the traditions, proverbs, and melodies of the people. "His work," said Dr. Watson, "was done with an object, the object, namely of spreading among the Highland people a knowledge of their traditional inheritance, of increasing their respect for it, and thereby increasing their respect for themselves." Those of us who knew Henry Whyte will at

once acknowledge the truth of these remarks. Of his sincerity in the direction thus indicated, there can be no doubt. It is doubtful, however, if he has left a successor able or willing to carry on the work to which he devoted the greater part of his life. Although he lived by his pen, it may be safely said that he never received that pecuniary reward which his services on behalf of Gaelic literature deserved; and we have to search the pages of newspapers and magazines for much of his most interesting productions. On several occasions, in these pages, we have pointed out the aloofness with which Highlanders generally regard literature pertaining to their own country and people, and the financial risk which capable men run whenever they produce a work in Gaelic. "Fionn" was well aware of this, but that did not quench his fire. All felt that the reward of a civil list pension was deserved, but unfortunately he did not enjoy it long. If his work was not of an original nature, his industry as a gleaner of Celtic lore was very great, and he knew practically all that was known of clan histories, manners, and customs; and, what is more, he was always ready to help inquirers. The value of matter of this sort is important, in that it throws a light on a nation's life and development; and it is useful that men of the stamp of Henry Whyte are to be found among all nations. In one sense their work is more valuable than even that of the philologists.

The publication of the "Celtic Lyre" showed "Fionn" at once as a capable musician, and the large number of songs and music that flowed from his pen later on added to his reputation. His power of translating Gaelic songs into English—a very difficult thing—was widely acknowledged. Indeed it may be said—that "Fionn" was the leading pioneer of our time in the revival of Gaelic music, and he ungrudgingly gave of his knowledge to An Comunn Gaidhealach while he remained a member. Of his popularity as a lecturer, our readers need scarcely be told. His memory is enshrined in much of the music and song of the Highlands, as well as on the memorial stone which bears the following inscription:—
Ghraidhaich e a' Ghaidhlig agus sgrìobh e gu h-ealanta i. B'e ghnaths eòlas air Ceòl, Bàrdachd is eachdraidh a Chinnidh a' chraobh sgaioleadh, an cùisean a' chòmhnadh 's an còirichean a' thagradh. Thogadh an leac so le a luchd-eòlais mar chuimhneachan air.

THE FUTURE OF THE GAEL IN HIS NATIVE LAND.

Paper read before the Highland Society of Dundee.

By MISS L. E. FARQUARSON
OF INVERCAULD.

Standing as we do to-day on the threshold of a new era, when we and all the nations of the world are faced with the very problem of existence, I naturally am diffident about raising my voice—and raising it on a subject, which, though of tremendous importance to the country that I love—it might be thought advisable to set aside at the moment. A present so fraught with horror and sadness might reasonably prevent us turning our eyes to the future. It seems now years since the early weeks of July when your Chief began corresponding with me about coming to Dundee for your opening event on the 29th October. He gave me free choice of subject for a short address, and I passed in review the kind of papers I have usually heard read before Scottish societies, with some such titles as these: "Who were the Celts?" "Were the Picts Celts?" "Who were the earliest Inhabitants of Caledonia?" "Highland Dress in the Old Days." I remembered the discussions that followed, leaving me ever more in doubt as to where we *did* come from, as to whether Picts were Celts, and Scots, Irish, and as to what was the dress of Highland gentlemen from the days of the Romans until Culloden.

Then suddenly in the midst of the wild, beautiful, unpeopled solitudes of the west, there came to me once more as by magic, the message that the Celt ever errs grievously against his future by dwelling too insistently on his past, and there went up to your Chief as the title of my paper "The future of the Gael in his Native Land."

As I thought on the form my words would take, the War Cloud burst and I put aside all thought of coming amongst you. Later Dr. MacGillivray told me you wished me to fulfil my engagement, and I kept to my subject, because I realized that it was made all the more appropriate by recent happenings, although the date and character of the meeting was changed. I know you are all read in your Country's History, proud with the pride of the Gael, anxious to see Gaelic Scotland placed where she should be—high in the honour of nations. At this moment, as is always the case when there is war, the name of the Scot and Highlander is being

held up as the synonym for valour and love of fighting.

All the well-known words of Lord Chatham, Wellington, and Stewart of Garth and others are being quoted, the number of generals, general officers, soldiers and pipers furnished by the brave sons of Skye during the Peninsular Wars are freely cited. The percentages of recruiting during the first weeks of the war are given very properly and with pride in the Scottish papers, to show that of the four nations that compose the Union, it is Scotland who has sent the largest percentage of her population to Lord Kitchener's Army, not counting the thousands of men already serving in the Regulars, Territorials, and the Navy. Every Highland Parish has its Roll of Honour, every day adds to the number of her sons fallen on the field of Glory. Truly and surely we may be as proud to-day of our Highland men, as were the wives, mothers and sisters in the great wars of the 18th and 19th centuries.

There has been no falling off, no degeneracy, no holding back, amongst the sons of the Glen. All through the weeks since the war began, in all my talks with the people of the Hills, came the one refrain: "If the men do not come in to enlist, it is because the men are not there."

I heard those words in Lochaber, when Lochiel's call to arms came. All available men had gone out in Territorials or Scouts, but yet a few were found for the Cameron Brigade. In every thatched cottage the old folk said with heavy sigh "Ah! the men are not in it that once were there."

When I went over to Braemar, I found every young man was out either in the regulars or the territorials, or in answer to Invercauld's appeal for Kitchener's Army, over 50 out of a small population of 350 men. One family of Lamonds has five sons serving the King; one Grant has three sons and a grandson, and three Cattanachs out of another family.

But in Braemar, as in Lochaber, one was reminded of the hundreds who went to Sheriffmuir and Culloden, the fine tall men of Mar and the Braes from Glen Dee, Glen Elg, Glen Cluny, Glen Roy, and Glen Spean.

Where did Lochiel find the majority of his new Cameron Regiments? How many with good Highland names from the big towns?

I only ask you questions you have all asked yourselves, and the subject I chose

for discussion before we dreamed of war, becomes an hundred fold more important, in face of this National danger, and I would take an opportunity like the present to impress upon you that regret for the past, and that hope for the future, which ever sounded first as a lament, and then as a battle cry in my ear through the wild sounds of wind and rain, these late autumn nights on the Banks of Dee.

Since childhood I have mourned the depopulation of the glens, at first accepting the explanation that it was natural, that people would not live under the old conditions. Grown older, I learnt more from the many Gaels living in London as to the reasons their forbears left the hills for the colonies and the towns. I learnt how great tracts of country had been cleared for sheep farms, and for low ground winter feeding for the deer. I learnt that my own immediate ancestors had never to any appreciable extent cleared away their people, but that the two villages had continued to increase in population at the expense of the hill farms, whilst Glen Eig and Glen Dee had been depopulated. An old man born in the first years of the 19th century used to quote to me a Gaelic Proverb: "The men went before the sheep, the sheep have gone before the deer." It is only through the medium of Gaelic we can ever know the inner history of Highland thought. It opens up a whole poetry of regret as to changed circumstances, empty valleys and exiled hearts.

"Far an robh mòran dhaoine,
Le'n mnathan 'us le'n teaghlach,
Cha 'n'eil ach caoirich-mhaola
Ri fhaotainn 'nan ait."

The thought of what was, lies at the back of all Highland poetry, but in spite of what he may have suffered in the past, still the Highlander comes forward for King and Country, and thank God that he does!

All this passed through my mind in the days before the war, thinking of the ever increasing flow of emigration. How can we keep our Gaels? How can we get them back from the far lands, where certainly many of them do very well, but many of them fare far harder than they ever did in the happy homeland hills? Every day these thoughts are coming to the surface and are finding their way into print. On the 14th September, Mr. Donald Shaw of Edinburgh writes: "Lochiel, Lovat, and other Highland Chiefs are rendering yeoman service to

their country by sending round the Fiery Cross. . . . Among the contingent of men now on the way from Canada, those bearing Highland names will form a considerable proportion. . . . It is a pity they have such a long way to come. A hundred years ago it was different, for then the Highland Chief had only to express the wish, and hundreds of clansmen who were then settled on the soil sprang to arms at his bidding. Who knows but this war may have a result, at present undreamed of, in re-populating the Land of the Gael?"

Another writer to the papers signing him or herself M. T. MacDonald, writes: "Will the war do for us what legislation has failed to do. Will it bring back the people to the Land. If so, our Highland regiments will not have fought in vain."

In "An Deo-Greine" for October, I read with satisfaction that there also is an echo of this thought: "Lochiel was well justified when he said lately that no part of the United Kingdom has come forward more nobly than the Highlands in time of need. Is it too much to expect that, when the present crisis is over, the Government will turn its eyes to the Highlands, and satisfy some, at least, of the reasonable aspirations of the people?"

Do not questions crowd quickly to the mind each time we go to seek rest and happiness in far Highland Glens, as to why our people have all vanished away? Is not regret and a great longing at the back of every Highland heart in exile?

"Chaochail maduinn ait ar n' oige,
Mar an ceo air bharr nam beann;
Tha ar cairdean 's ar luehd-eòlais.
Air am fògradh bhos is thall";

This is why I ask you to look to the future, and at a moment when all acclaim the Highlander. I ask that he be given a fresh lease of life in his native land.

I do not want to raise up any feeling of bitterness, but to explain the present and to hope for the future, one must face honestly what happened in the past. You know only too well the Story of the Highland Clearances, and I regret the bitterness which Mr. Lloyd George has imparted to the subject. There is no need to make the question one of politics, and all parties must face bravely, that mistakes were made, and that in the patient hearts of the people dwell the memories of these things, and the homes of the heroes who fought in the ranks of old were laid low, and the race sent over sea.

"Bha na fardaichean 'nam fàsaich
Far an d'araicheadh na seòid,"

An old proverb says: "Where are no children in arms, 'twill be hard to find men to arm."

The old prophecy has come true. This is why the Highland Brigade looks to Canada and the big cities.

No doubt it was well that some of our people went to Canada and Australia, but need they all go until the silent Glens become more silent still, or tenanted only as they were these Glorious Harvest Days by old men and women.

No more pathetic sight ever met the eye than the brave old folk I saw in Lochaber and Appin gathering the yellow corn against a shining background of azure sea, with their hearts and thoughts away with the lads in the south or in France.

This is how the Highlands have once more borne their share in upholding the Empire. Let us look to the future and ask how the Gaels may claim their reward, how we may yet keep some remnant of our Gaelic people in the land that raised them. The war is a concrete illustration of the mistake of depopulating the glens. We want more men of our own flesh and blood, and less of sheep, and deer and strangers.

Shall we go to the Chiefs and ask them to see to it that their Factors be induced to make every Highland Glen more liveable. There are many sheltered glens in the Highlands that did once rear, and could once more rear men, cattle, and crops. All the low land along the line from Strathgarve to Kyle of Lochalsh cries out for human habitations. I know quite well, that many parts of the higher grounds are utterly unfit for agriculture, but there are many lower portions where a hardy race could live. Wherever money is spent around the proprietor's dwellings, one sees how fields improve and trees flourish. It is alas! a question of money, but it shows what Highland soil and climate will do where it is taken advantage of. Far be it from me to suggest that the proprietors' domains be interfered with. I only want to suggest that other sheltered spots be once more taken into cultivation.

If Scotland could be given a Secretary of State who had even the smallest knowledge of Highland matters, could not domestic enterprises such as Small holdings, on lines suited to the Highlands—Co-operative Farming and Land Banks—be settled on

non-party lines to the mutual satisfaction of proprietor and tenant. Those Chiefs of whom we Highland folk are justly proud, who nobly call for clansmen to follow them to battle, appeal straight to the hearts of their people, but when it comes to business, it is the Factor who speaks. Will they not at some future date speak to their people face to face, and learn their point of view straight from their own lips. There are many little matters in every village community that want setting right, which would make life so much easier for everyone, would make living possible on the croft. I think you will all know what I mean, when I say it is often little things that drive people to emigrate.

On the other hand, whatever Government is in power must be restrained from making life impossible to the proprietor by over-taxation. I am asking for a reward from the Chiefs to their Clansmen. What shall it be? Some of our Chiefs, I believe, would reply "We will reward them by helping them to emigrate." Is that what we want?

An American Lady travelled with me from Auchnasheen to Dingwall this July, before there was a word of war. She asked me at Auchnasheen why was all that fine land out of cultivation and bare of habitation. Knowing there had once been a large population there, I answered, partly because it had been cleared for deer, partly because—so it is said—people could not and would not making a living there. "But," said she, "how far better this country than that in Canada, where some of your Highland folk get a bare living. Why, it is so desolate there, the women go mad on the Frager River."

Have not some of our chiefs helped their people to get free farms in the Colonies, paying expenses and helping them to build houses? Shall we ask them instead to do it over here in some of the more sheltered glens, or in the mild Islands of the Western Sea.

What a future it would be for the Gaidhealtachd if suddenly the Chiefs awoke to the need of men, rather than sheep and deer.

One of the many untruths put forth by Germany caught my eye lately, "England will be beaten. She can find no more Highlanders to fight for her." England is not beaten, nor will she be, but this shews you Germany has studied the depopulation of the Highlands, and read some of the fears the Highlander has ever and again expressed

on the subject, predicting in his pride that in another generation the Empire might lack these, the bravest of her defenders, through depopulation. It rests with Scotland herself to ask that the wastage be stopped by speeding up the granting of small holdings. In the last report of the proposed proceedings of the Land Commissioners, one island in the west is not mentioned at all, although there are 50 applicants, whose claims were lodged immediately the Act came into force. This is a matter for the Government as well as the proprietors.

In Afforestation Schemes we see the same hanging back. Afforestation would be one of the most important factors in providing work in Highland districts. Edinburgh is the only district to which a grant is made this year, and if you will refer to the October number of "An Deo-Greine," you will see that out of a total amount of Grants recommended during the year, only £1700 out of £767,387 is allotted to the Highlands.

Afforestation to be successful must be on far wider and more practical lines than has been yet attempted. It is a matter which is being starved and mismanaged. The right methods, people, and districts are not being selected; political and other reasons are allowed to weigh in the appointments made, and evidently plenty of men ready and willing to help are not being consulted.

Of the advisability of acquiring the Sutherland Estate for small holdings and afforestation, I will not speak. It is a controversial subject, but the moderate thinker can for himself steer a middle course between the Duke who offered, and the Chancellor who refused, and allot the blame or not as he likes.

I would like to see the abundant water power of the hill lands utilised, and the consequent starting of industries, not as charities, but as commercial concerns. If this was advisable, a few months ago, how much more now, when commerce and trade will be on a different footing. Cannot Highlanders with brains and determination come forward and think out the possibilities of the situation?

To be continued.

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Air chuimhne biodh an tim a thriall
Cha mhair an òig 's cha till a' bhliadhn'
Ach mairidh caomhneas agus bàigh
Is tilidh smuain air mar a bhà.

A CHAILIN MO CHRIDHE.

The glen road is calling
A Chailin mo chridhe,
Though the leaves now are falling,
A Chailin mo chridhe,
Each rustling branch sighing,
The leaves all are dying
Before the winds flying,
A Chailin mo chridhe.

Now silent the mountains
A Chailin mo chridhe,
Save for gush of the fountains
A Chailin mo chridhe,
But deep is the wronging
Our glen the deer thronging,
Though for it we're longing
A Chailin mo chridhe.

Oh! blythe was the singing
A Chailin mo chridhe,
And the children's laugh ringing
A Chailin mo chridhe,
Swiftly passed the old days
On our mountain land's braes
With the sweet Gàidhlig lays,
A Chailin mo chridhe.

But we must be parting
A Chailin mo chridhe,
Oh! tear drops are starting
A Chailin mo chridhe;
But I wont forget thee,
Nor where I first met thee;
Though the memories will fret me
A Chailin mo chridhe.

Thy bosom is heaving
A Chailin mo chridhe,
That I must be leaving
A Chailin mo chridhe;
Oh! but to be roaming
Where hill burns are foaming,
When sweet falls the gloaming
A Chailin mo chridhe.

Oh! sad shall the years be,
A Chailin mo chridhe;
And bitter the tears be,
A Chailin mo chridhe,
But, though long and dreary,
I'll dream of thee near me;
Thy spirit shall cheer me,
A Chailin mo chridhe.

But some day returning,
A Chailin mo chridhe,
With the old fires still burning
A Chailin mo chridhe,
Oh! then I will take thee,
A new home I'll make thee,
No more to forsake thee
A Chailin mo chridhe.

Dundè.

I. B. M-C.

:o:

COMUNN NEWS.

COMUNN GAIDHLIÈ OBAIR BHRÒTHAIG.—Bha Coinneamh Bhliadhnaile a' Chomunn seo air a cumail air Di-haoine an creas là thar fhichead de mhios deireanach an Fhogharaidh ann an "Taigh-na-Bruaich," Mghr. Gillesbuig Mac Caluim "Machrimore" Ceann-suidhe anns a' chathair. Chuireadh iomradh air rùnaire agus iomradh air ionmhasair fo chomhair a' Chomunn maron an Gaidhlig 's am Beurla. Bha dà choisir airson ionnsachaidh na Gaidhlig air an cumail an Ard Sgoil Obar Bhròthaig fad a' gheamhraidh 'chaidh seachad. Bha na choisrean fo churam a' Bhuird agus bha iad a' crinneachadh dà fheasgair gach seachdain. Thugadh leabhraichean Gaidhlig mar dhusaisan do 'n Chomunn le Mghr. Gillesbuig Mac Aoidh, Lunnainn, agus Mghr. Callean Mac Cormaic (Muileach), Obar-Bhròthaig. Bha dà Chèilidh agus Cuirm-cuic air an cumail leis a' Chomunn feadh na bliadhna 'chaidh. An sin, thaghadh luchd-riaghaidh a' Chomunn airson na h-àth-bhliadhna. Tha Coisrean Gaidhlig air an cumail leis a' Chomunn seo am bliadhna mar is gnàth. 'S e Mghr. C. R. S. Maol-cholum. "Taigh-na-Bruaich" fear-teagais nan coisir.

AN COMUNN GAIDHEALACH AM BOGHA-MÒR.—At a meeting of the Kilarrow Branch of An Comunn the office bearers and committee were re-appointed, with some additions. It was resolved to resume winter classes for the instruction of Gaelic reading and singing in Bowmore School and Newton School, commencing at the former on 20th November, and at the latter on 17th November. The teachers who kindly gave their help last winter were again requested to repeat their good services. The scheme of instruction was left to the teachers. The question of having a Ceilidh towards the end of January for the purpose of raising funds was remitted to the Committee for their decision.

AN COMUNN GAIDHEALACH AN LOCHRAONASAIDH.—In order to obtain money to supply lady workers in the district with wool for the purpose of knitting garments for the soldiers and sailors on active service, a concert was held recently at Lochranza, Arran. There was no charge for admission to the concert, but a collection was taken, and the sum of £8 18s. 6d. was obtained. With the addition of donations, a total sum of £13 15s. has been secured for the worthy object in view. At the close of the concert there was a meeting of the branch members, and office-bearers for the ensuing year were elected as follows:—President, Mr. Archd. Macalister, schoolmaster; vice-president, Mr. Robert Kerr, piormaster; secretary, Miss Elizabeth Biggam; and treasurer, Miss Jeannie Steen.

AN COMUNN GAIDHEALACH.

LIST OF NEW MEMBERS.

LIFE.

Charles Hamilton, Esq., Glasgow.

ORDINARY.

Rev. P. J. M'Iver, Kintail.

REVIEW.

The Scottish Review (Oliver & Boyd, 1s.).

Part 3 of the new issue of this Review is increasing in interest and deserves every encouragement. The present number opens with a trenchantly written article by the Editor, who writes on Celt, Slav, Hun, Teuton. If some readers cannot always agree with him, they will at least be arrested by his wide knowledge and sane outlook. An interesting article on "An Comunn Gaidhealach" is by Mr. Malcolm Macleod, President of the Association. Other informative articles are, "The Province of the Land" by W. Diack; "Land and Trees" by the Rev. Innes Logan; "The Influence of the Scot in Canada," by J. A. Stevenson. A prettily written article (though overburdened with adjectives) on "Eachan Donn" is illustrative of second sight, and is by Charles L. Warr. The "Scottish Review" fills a blank in the life and thought of Scotland, and fills it well. *Buaidh leis.*

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

Communications regarding the Sale of the Magazine, Annual Subscriptions, and Advertisements, should be addressed to Mr. NELL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application.

The Editor takes no responsibility for rejected MSS.; but will be careful to return such as are accompanied by a stamped addressed envelope.

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AN DEO-GRÉINE

Leabhar X.]

Treas Mìos a' Gheamhraidh, 1915.

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BLIADHNA MHATH UR.

AN t-sean fhàilte chàrd-eil is àbhaist do dhaoine a chuir air cach a cheile! Ach am bliadhna!— an uair a thuit eas na faclai bho ar bilean, nach dùrachd sinn bho iochdar ar cridhe bliadhna mhath ùr do Bhreutann agus do ar luchd-dùthcha air mhodh ro shònruichte. Cha'n e mar gum b' eadh thar ar guala air meire an rathaid mhóir, no air an t-sràid, ach an uair a bhios sinn 's an ua'gneas agus ar smuain a' dol thairis chun na Frainge far am bheil laoch a' cogadh airson ar dìon. Agus na di-chùimh-nicheamaid ar càbhhlach loingean a tha mar bhalla daingnichte a' cuartachadh ar n-innis. Gu stiùradh agus gu neartaicheadh am Freasdal ar feachd-mara—ar seòladairean calma. Tha sinn ag éirigh agus a' luidhe seasgair, seimh, agus càch a' dòrtadh am folais air ar son. An do ghabh sinn a st'gh na tha fillte ann an seo— ar comh-chrèitair, ar luchd-dùthcha ag iòbradh suas am beatha air altair gràdh dùthcha. "Gradh na 's mò na so cha'n 'eil aig neach air bith," etc. A chuid de 'r luchd-

léughaidh a tha meas gu 'r he slighe an deasannais fuireach aig an tigh, agus gu h-àraidh a' mhùin 'r tha seachad air am meadhon-là, agus a' mothuchadh gu 'm bheil an grian a' ciaradh sìos gus an fiteasgar; nach glac ar dsan leis an trom smuain a shruthas bho spiorad na taingalachd, an uair a bheir iad fainear mu 'n spairn a tha òigridh na rìoghachd a' deanamh airson dùthaich a gheidheadh dhaibh, agus an dìon o bhrùidealachd an nàmhaid. 'S ann bho thoradh na h-iobairte seo a tha dùil againn ri mòran bhliadhnachan de shith, de dh'aghart agus de chàil ath gh'lanta 's an àm ri teachd. Saor o'n neach a tha air a bhoil le baobh-chreideamh, cha'n 'eil e soibh tuigsinn staid inntinneil nam muinntir nach cr'id gu 'n robh a' Ghearmailt suidhichte air cogadh na h-àm féin. 'Nar beachd-ne, cha tagair e mòran léir-smuain, nach b'urrainn a chaochladh a bh' ann. An solus na thachair gu a seo, tha t'ur agus mothuchadh na Rìoghachd a' comh-chòrdadh, gun fhacal a chantu nn air be chd ch'rioch an eile. Cìod e bhiodh am feitheamh air Breutann, na 'n rachadh a' bhuidheil leis na Gearmailtich, ach an leir sgrios a thuit air Belgium? Na 'n tachradh sin, bh'odh an rathad réidh air son gu 'n comh-taicheadh càileachd (Kultur) nam Pruisianach an Eòrpa mar tha na h-uisgeachan a' comhdach aigein na fàirge. Nach ann aig Belgium through a tha fios air an nadur Kultur ud a chuir a dachaidhean 's a h Eaglaisean am broinn a cheile. agus a sgùrs a luchd-aiteachaidh gu aoidheachd-chrios-taidhean eile. Bugaidh an t-eachdraiche, a sgrìobhas mu cor, a' phe'n'n mar gu 'm b' eadh ann am fuil, an nuair a bh'os e a' cur sìos an sgrìos obann a thuit oirre troimh bhrùidealachd theachdairean an t-òisgeil ùr. Tha cursa a chinne daonna air uachdar na talmhuinn iongachdach, agus cha'n 'eil sinn a' dol a dheanadh

fáisceachd mu'n chúis, ach deireamaid seo—tha sinn de'n mhuintir (sean fhasanta math dh' fhaoidte) a tha 'creidsinn gu'm bheil lamh an Fhrasdaíl ri fhaicinn ann am fillleadh each-draídh chineach a réir a rún diomhair fhein. An aon fhacal, tha sinn a' creidsinn le cách gu'm bheil Breatunn an ceart uair a cath airson a beatha mar ríoghachd, ged is anns an Fhraing a tha i'ga chur. Nach bí sinn uile a' guidhe gu'n teid gu math le ar saighdearan—"gu robh buaidh leis na sboid."

Dh' fhalbh an t-sean bhliadhna ann a stóirm cogaidh is doilgheis, agus tha bhliadhín 'úr a' tighinn a stigh gun sith 'na cois. Chaidh na míltean a leòn agus a mharbhadh anns a' chath, ach cò againn nach gabh suim de'n mhuintir a chaidh a leòn aig an tigh—tha sinn a' ciallachadh pàrantan; màthraichean gu h-àraidh; màthraichean barrachd is leth na h-Eòrpa, gun ghuth air peathraichean is bràithrean. Tha iad uile 'nan luchd-comhpairt anns an àmhghair a thainn orra. Faodar a radh gu'm bheil gnè na màthaireachd ionann anns gach cinneach air thalamh. Tha'm faireachduinnean na's sine agus na's maireannaiche na am faireachadh a ghluaiseas daoine tréun gu cogadh. Ged bhristeadh am bann a tha 'ceangal ríoghachdan ri cheile, tha'n ceangal a tha eadar màthraichean nach do choinnich riamh ri chéile, ach gu'n do thuit am mic an cogadh, bith-bhuan. Tha cuid a' deanamh a mach gu'm bheil eadar-dhealachadh diomhair eadar gràdh athar agus gràdh mathar. Ma tha, cha'n eil againn ann an cànan 'sam bith, cho fad 's as fiosaich sin, ach an aon fhacal air. Air an aobhar sin tha ar cainnt uireasbhuidheach air an fhacal seo. An uair a dh' iarras ríoghachd air màthair a h-aon ghin mic, a h-ùlaidh, a thoirt seachad, tha i ag iarraidh bhuaithe nì na's luachmhoire na 'beatha fhein. Anns an t-suidheachadh seo theid inbhe a chur a leth-taobh, àrd no losal cha'n eil ann, agus an nuair a chì sinn màthair bhochd a' toirt a mac do'n arm. tha i 'toirt a cuid de'n t-saoghal seachad. Cìod e na's mò a nì a bhaintighearna is airde 'san tìr? Mar sin, nochd màthraichean na h-Alba tréubhantas 'nan doigh fhein, mar a' nochd màthraichean *Sparta* agus na *Róimhe*, ann a bhí 'g òbradh am mic air son na dùthcha. Is aithne dhuinn dùile bhochd a thug a dithis mhac d'a dùthaich; chaidh aon a dhìth anns a' chuan Ghearmailteach, thuit am fear eile 'san Fhraing. Chaidh a cagaill a' sguabhadh le aon bhuille; chaidh na bh' aice 'sna t-saoghal as a t-sealladh, agus cha'n eil ann ach feitheamh gus an tig an gairm gu h-ionnsuidh fhein gu fois. Mu choinneamh a leithid seo de shuidheachadh, iocadhmaid urrainn na tosd. Air a son-se cha'n eil ach bròn nach gabh casg fhad 'sa bhios an aile innte—gus an duinear a shùil, agus an

càrar i fo'n fhòid. Ach ma's e crìoch an fhulangais air am bheil sinn a' mebrachadh sith sluagh na h-Eòrpa, saors' o spiorad uaibh-reachais agus glòir-mhiann, cò chanas gu'm bheil e neo-èifeachdach? Ma thig as an àmhghair troimh'm bheil crèitèarian a shùbhal an ceart uair, toil gean math an t-saoghail—an toil a stéidhicheas sith air thalamh—bith taibhhe ann.

Crìochnaicheamaid mar a thòisich sinn le bhí a' guidhe gu dùrachdach bliadhna mhath 'ur do ar saighdearan, do ar maraichean, do'n Ghaidh-ealtachd, agus do Bhreatunn.

THE HIGHLANDS AND THE WAR.

"We are a decadent race" say the German philosophers, and the devotees of the new "Kultur" echo with an approving smile. The martial spirit had oozed out of us like the courage of Bob Acres in Sheridan's play. But they forgot, as they did many other important factors, the knuckle end of Britain—the North of Scotland and the Hebrides—where the ancient spirit was only slumbering, waiting only for the bugle call. The call sounded in the time of stress, and the response in the Highlands and islands has sent a thrill throughout the country. The wrongs of the past have for the moment been forgotten, and the note that sounds above all others is, "For King and Country." The spirit of a race is a marvellous thing; indestructible in its essence. It captivates the imagination of both the psychologist and the ethnologist. Account for its continuance as you may, there it is, seemingly indifferent as to whether it fits the formula devised by scientists or not.

In no part of Britain has the response to arms been greater than in the Hebrides. Lewis with its 5000, Skye with nearly the same, other islands, and parishes on the mainland contributing nearly as many according to population—these things are enough to make people in authority pause. And when the war is over, let us, in view of the reward that *must* follow, have the roll of honour ready, lest they forget. For, once upon a time, they *did* forget. The bones of many a brave Gael have long ago mingled with Belgian earth, when the first Napoleon was the terror of Europe. Gaels, equally brave, have in our time laid down their lives on the same soil, fighting against a man less skilful than Napoleon, but more sinister in his designs. Writers, surveying the military glories of the past, occasionally recall with pride, mixed with wonder, the fact that Skye, during the French wars of a century ago, furnished the country with 71 generals and colonels, 600 other

officers, and 10,000 foot soldiers. They say that 1600 Skymen fought at Waterloo, and that half the farms in Skye were rented by half-pay officers. What about the privates who succeeded in finding their way back to the old croft, maimed and wounded? What about their dependants? Well, it is past, and that page in Highland history had, perhaps, better be left undisturbed. But amidst the talk of the impending change in the map of Europe, let us not lose sight of a needed change in the economic condition of the Highlands—"lest they forget." For people in authority are so prone to this: their predecessors have done it. The sacrifice that is being offered in these days, must surely produce a healing power that will grow with the years, for death cannot destroy what death has created. If that were so, then the things that make for righteousness and the advancement of humanity, would vanish.

While the humbler section of our people have done nobly, it is impossible to withhold a due meed of admiration for the richer section, who have risked the sure prospect of a full life by offering their services like others. Of course it was their duty to do so, but the sense in which they have made a sacrifice greater than that of the common soldier is sufficiently obvious. Certainly no one can lay to their charge that they were only "*taoich taobh na grìosaich*." We are proud of the scions of our noble houses, as well as the sons of our humblest cottars, and our sympathies go out to the bereaved among them. We wish we had space to give in detail what Highland parishes have done for the defence of the empire. It may be seen in the local press. But their is another class who are apt to be overlooked. We mean the heroines at home, whose deft fingers are busy day and night in providing comforts for those in the trenches. From the humblest crofts, and the biggest mansions, come those useful articles which cheer the heart of many a poor fellow during the midnight vigil, cheering his spirit, because it links him with love at home. Not only have those mothers surrendered their dearest treasure—some of them, the only lamb in the fold—but they have added to the sacrifice by acts of self-denial where they could ill afford it.

Is it vain to ask:—will the sacrifice of 1914 bring about a new Highlands in which life on the brink of destitution will be a thing of the past? There is nothing Utopian in it. It ought to be recognised as a normal human existence. The Germans talked for years of "the day," little dreaming that it was to be the day of disaster for them. May we not look forward to the day when peace, contentment, and right living, shall be the normal state of things in our

beloved Highlands, so that we may forget that episode of blunders which is associated with the past like a hideous nightmare

—:—

DUGHALL AN DÙIN.

LE EACHANN MAC DHUGAILL, GLASCHU.

Choisinn an Sgeul so a' cheud duais aig Mòd, 1914.

Is e latha briagha, caoin, grianach an deir-eadh an t-samhraidh a' bha ann, is b' i a' bhliadhna ochd ceud deug is ceithir deug, dìreach ceud bliadhna an t-samhraidh so féin. Bha na h-Eileanan an-iar a' snàmh an teaghathan soilseach na gréine, is an cuan anns an robh an cuilbh-stéidh air an suidheachadh mar loch boillsgeach de sheudan leaghte, a' dealradh is a' crònan le aiteas, bh'o'n ionad anns an robh fairge is adhar a' coimneachadh a' cheile gu ruig gob gach rudha a bha 'gan tilgeadh féin mar bheo-chreutairean am buillsgein na fairge gu faochadh a thoirt dhoibh bh'o'n ain-teas a bha a' sior dhòrtadh mu an cinn.

Bha duine is ainmhidh siubhlach, is an eun-laith fein an sgiathan siubhlach, is leig iad dhiubh an ceilear gu fionnarachd na trath-fheasgair; cha robh deo a' adhar, is bha eadhon Nàdur a' leigeil ris, mar mharbh na h-oidhche, gu m' bheil fois air a ceadachadh an teas a' mheadhon-là. B'e an cuan féin an aon chreutair, oir is creutair e da rìreadh an beachd a' Ghàidheil, nach robh aig fois, ach cha do ghabh an cuan làn fhios riann bh'o an là a thugadh fuasgladh da bhio cheanglaichean is a leigeadh ruith dha air aghaidh a' chruinne-cé. Tha e an diugh mar a bha e air an là àilidh ud a' taomadh is a' plosgail ris gach rudha is ris gach geodha air cladhach Eilearaig mar a bha is mar a tha e ris gach rudha is geodha eile a' bharr orra eadar sin is taobh eile an t-saoghail.

Bha Màiri Ailein Bhàin 'na suidhe aig taobh an doruis is a sùil ag òl a stigh gach sealladh òrail a bha air an sgaileadh fo a comhair, ach ged a bha fois is foidhidinn ri am faicinn 'na h-aghaidh mhàlda cha b'ann gun iomagain no gun iomad smuain luaineach a bha a h-inntinn. Cha b'fhada air ais na an oidhche roimh sin a thug i a gealladh buan do Dhùghall an Dùin, is a thug Dhùghall dhi-se an gealladh ceudna agus iad 'nan suidhe taobh a' cheile as ceann na Glaiçe-siantaidh mu dhòl fodha na gréine. Ach is ann cam is dìreach a shiubhlas lagh is gaol, is eadhon cho tràth so b'ann gle cham a bha slighe a' ghaoil dhoibh san.

Bha Màiri 'na dà bhliadhna air s'chead, bha Dùghall da bhliadhna na bu shine na i, is iad

le chéile air cáraid òig cho measail 'nan dol am mach is 'nan teachd a stigh, cho beusach, is cho gasda an cruth is an dreach is bha ri fhaotainn eadar Rudha Sgoir-innis is Sgeir na Plobaireachd. Mar sin shaoilte nach robh ni saoghalta a chuireadh bacadh air a' ghaol a bha eatorra bho làn abachadh, is ri ùine am pòsadh le làn rùn an càrdean a bhi mar thoradh air an spéis da chéile. Ach na'm b'e sin mar bhithheadh cùisean cha robh aobhar agamsa air tòiseachadh air an sgeul so a sgrìobhadh; cha bhiodh sgeul agam dhuibh ach leth-breac eachdraidh gach càraid a phòs riamh san dùthaich eile feadh an t-saoghail.

Annas a' cheud aite, ged a bha an òige aig Dùghall an Dùin, is ged a bhulic an Cruithear sláinte is fallaineachd air a bhodhaig is sgeimh air a phearsa, cha robh saibhreas saoghalta aige. Mar sin cha robh e faicinn dòigh no innleachd na dhùthaich, is cha mho bha e faicinn seol air a dhùthaich fhàgail. Bha croit bheag aige fhéin is aig a mhàthair am Braigh Eilearaig ach bha am fearann cruaidh creagach is cha robh móran beo-shlaint ri thoirt as; bha e eadhon air a ràdh gu'n robh e a' dol a chall sin féin gun dàil, oir bha sùil Raoghail Mhic Uisdean, aig an robh a chroit a bha 'sa choimhearsnachd ris mar tha, innte is leis gu'n do thairg e tuille màil na bha Dùghall a' pàidheadh fhuair e seorsa gealladh bho'n mhaor gu'm biodh i aige air an ath Bhealltainn.

Nis b'e Raoghal a' cheart fhear a bha Ailean Bàn is a bhean airson Màiri a phòsadh. Bha Raoghal fein, ged a bha e aon chóig bliadhna deug na bu shine na Màiri, 'na dhùine pongail deanadach, is mór dhéidh aige oirre. Mar sin b'i Màiri fein an aon chnap starradh a bha a' bacadh air a' phòsadh a bhi ann eadhon cheana, ach cha toireadh ise a h-aonta seachad am bog no an cruaidh is a h-aon ghaol is a companach bho a h-òige, Dùghall an Dùin beo. Eadhon an oidheche roimh sin féin an déidh dhoibh gach gealladh a sheulachadh le pòig, b'e teicheadh le chéile mu dheas no eadhon thar sàile gu dùthaich chéin, ged a dh'fheumadh màthair Dhùghail falbh leo 'na sean aoidh, an aon dòigh anns an d'fhuair iad rathad fhuasgladh do'n cheist so a bha dhoibh-san na bu chruaidhe fhuasgladh na ceist eile 'san t-saoghal mu 'n iadhadh grian. Ach bha fhuasgladh aithghearr, is fhuasgladh ris nach robh sùil aon seach aon aca ri bhì air fhaotainn dhi, agus sin mu'n rachadh grian an latha luraich shamhraidh sin féin gu a tàmh 'san àirde 'n iar.

Direach nuair a bha Màiri mar so a' cnuasachadh gach taobh de a suidheachadh féin, chualas caitheam a' tighinn leis a' bhruthach is co 'bha an sud ach Fear na Gallanach is

Iain Og Eilein nam Muc, is iad 'nam fuil 's 'nam fallus ag glaochadh sgoithe a dh'fhalbh leo gu ruig Eilein nam Muc is fiosan cabhaig sònraichte a thaobh an eilein sin air tighinn gu Caisteal Bhreacach a Dunéideann.

Bha freagair do na fiosan sin ri bhì tràth air madainn an la mhàireach a Tobar-Mhoire, ach bha an sgioba a bha ri an toirt do Thobar-Mhoire ri fhaotainn an Eilein nam Muc, is mar sin cha robh am bàta a dh'fhalbhadh leo an dràda ach ri an cur air tìr is bha cead tillidh aice.

Cha robh duine beo aig baile san àm ach Raoghal Mac Uisdean is Dùghall an Dùin, is b'e sin a b'aobhar a chur gur iad da leanan Mhàiri Ailein a dh'fhalbh le sgoith bhàin a h-athar leis an da dhùine usal so gu ruig Eilein nam Muc. B'e so a' cheud dual as an t-snam a fhuair Màiri, na h-inntinn féin, cho doirbh gu a fhuasgladh beagan mhionaidean roimh sin.

B'e turus cabhagach Fhìr na Gallanach do Eilein nam Muc an aon cheann-seanchais an tighean céilidh a' chinn-shear an oidheche sin, is chrath seann Sìne 'na Glàice-siantaidh a ceann uair no dha nuair a dh'innis Màiri dhi mar a dh'fhalbh Dùghall is Raoghal le chéile. B'e tigh Shine an aon tigh-leannanachd aig Màiri is Dùghall, is b'fhìor thoil le Sìne iad le chéile.

"Cha chaomh leam idir Dùghall, is e féin cho dlèas a bhì 'na aonar a' tighinn dhachaidh leis a' chealgair ud, is gu sònraichte feadh oidheche. Cha'n eil fios idir cìod a dh'fhaodas e a dheanamh" arsa ise, cha b'ann aon uair no da uair.

Cha b'ann gun aobhar a bha briathran Shine. Suas ri meadhan-là, an la-arna-mhàireach chunnaas sgoth Ailein Bhàin a' tighinn thar na Garbhaid is gun innte ach aon duine, is nuair a thainig i gu cala chunnacas gur e Raoghal a bha innte 'na aonar. Glaoich gach aon á b-oil a' chéile c'àite an robh Dùghall is cha b'fhada gus an cualas an sgeul.

Cha do chuir e seachad a' leithid de dh'oidheche no de mhadainn riamh. B'e so sgeul Raoghail, is na'm b'fhìor is gann a bha e comasach air seasamh air a chosaibh féin ach ri taic; ach ri ùine, is le iomad fàsghad làmh, suathadh shùil is osna dh'innis e mar a thachair.

Dh'fhàg iad Eilein nam Muc mu mheadhon oidheche is gun deo á adhar; mar sin b'e an t-ìomram a bha a rèir coltais ri bhì aca fad na slighe.

Ach mu dha uair 'sa mhadainn is solus nan reul a' fas fann, bha i a' teannadh ri feathachan beag gaoithe a thogail thar Ard-nam-murchan, is smaointich iad gu'n cuireadh iad rithe an seol gu beagan cuideachaidh a dheanamh leotha;

ach dìreach nuair a bha Dùghall a' teannachadh an t-siùil sud am ball-ceangail 'na da leth, bha an seòl a nuas a thiota is a' rèis coltais bhual an t-slat Dùghall anns a' cheann. Co dhiubh bhrist i 'na da leth is b'i am plub a thug Dùghall nuair a thuit e thar na cliathach na chuala no na chunnaic esan dheth tuilleadh. Chur e stad air a' bhàta a thiota, ach ged a dh'fhan e mu'n cuairt gu soilearachadh an latha is gus an d'èirich a' ghrian, cha robh a choltas beo no marbh ri fhaicinn. Cha robh aige-san an sin ach, mar a thubhairt e féin, "aghaidh a thoirt air a' Chàrn gu tùrsach, deurach, is mar a b'fhearr a dh'fhaodadh e 'na ònar." Cha mhò a bha e gun fhianuis air a' chùis, oir bha am ball-ceangail an sud 'na dha leth, is bha an t-slat-siùil is sgonn de'n bharr dhith far an do bhrist i nuair a thuit i!

Nis ma bha cuid, mar a bha Ailein Bàn is feadhainn eile, a chreid an sgeul so, bha cuid eile air atharachadh. 'Nam measg bha Sìne na Glaice-Siantaidh is Màiri féin. Bha iadsan ionann is dearbhte gu'n robh làmh aig Raoghall ainm féin am beacha Dhùghail. Cha robh teagamh nach robh e bàite; ach b'i a' cheist, an do chuir Raoghall làmh ris ga chur thar na cliathach, no air do Dhùghall tuiteam ma thuit e, an d'fhàg Raoghall e a chur a' chatha ris an Linne Mhucanaich mar a b'fhearr a dh'fhaodadh e, gun làmh no cobhair a thoirt dha gus an sluingeadh am bàs suas e.

Bha e furasda gu leoir do Raoghall feall-sgeul a dheanamh suas. Cha robh ni a chuireadh bacadh air bho an da chuid am ball-tarraing is an t-slat-siùil a bhristeadh e féin; cha robh fear-tuaileis 'na chuideachd, is cha robh sùil ga fheitheamh ach an Aon Sùil. Mar sin a réir gach coltais, sin ceist mu a creidte Raoghall féin nach gabhadh freagairt air an tigeadh an là mór anns an toireadh gach cuan suas a chobh-
 artach, is gach fròg a dhiubhraiss.

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Tha ùine a' sìor ruith. Tha blàdhna eile air bheul a bhi seachad. Tha an diugh sgeul air tighinn eadhon cho fada ris na h-Eileanan Gàidhealach air blàr mór fuilteach Waterloo a bhi air a chur. Bha iomad Gàidheal a nis air an rathad dbachaidh gu fearann a dhùthchais, ach mo chreach! bha iomad Gàidheal is iomad Eileanach an cadal fuair a' bhàis air an achadh dhearg a thug sith, saorsa is fuasgladh do'n Roinn Eòrpa

Cha robh Eilean Cholla air deireadh air a' chòr de eileanan is de ghlinn na Gàidhealtachd an àm feuma na dùthcha. Bha mar sin màthraichean, peathraichean is leannan is sùil fhadalach aca ris na suinn a bha a nis ri bhachaidh gun dàil gu eilean an rùin, air an crùnadh le glòir is an ainm 'ga sheirm feadh chinneach is rìoghachd.

Ach bha aon té nach togadh a cridhe ri sgeul air òigridh na dùthcha a bhi tighinn dachaidh. B'i so Màiri Ailein Bhàin. Gun teagamh bha cuimhne aice gu'n d'thubhairt an seann duine gu'm bi sùil ri beul cuan nuair nach bi ri beul uaigne, ach bha an cuan 'na uaigne cho cinnteach do a leannan-sa is ged a bhiodh e 'na shineadh fo'n phloc uaine dhitheanach an Cill Ionnaig ud thall.

Bha i a nis foidh cheangal pòsaidh aig Raoghall, is cha robh dàil ri bhi anns a' bhanis. Bha e air a shuidheachadh, is bha gach deasachadh air a dheanamh, gu'm biodh i pòsda oidhehe Feill an Ròid. B'ann le cridhe tùrsach a bha i a' toirt fainean na h-ùine a' ruith ach bha i dleasnach d'a pàrantan is cha do chuir i facal 'nan aghaidh bho an latha a bhàthadh Dùghall ged a bha i fada bho bhi cinnteach nach robh a bhàs air làmh an fhir a bha e a nis an dàn dhi luidhe is éirigh ri thaobh fad is a bu bheo iad le chèile.

Chaidh là an déidh là seachad. Thainig oidheche chiadainn roimh Fhèil an Ròid, is cha robh aig Màiri ach an oidheche sin féin ri cadal an tigh a h-athar. Bha i gu tosdach sàmbach; cho sàmbach is gur h-ìomad uair a sheal a màthair 'na déidh an dà chuid le loghnadh is imcheist gach uair a bheireadh gach car a bha i a' cur luim air a mach no a stigh i.

Dìreach nuair a bha iad air éirigh bho an suipear thainig Raoghall a stigh mar a b'abh-aist, is dìreach air a sàil thainig giollan beag a nuas as a' Ghlaic Shiantaidh a stigh.

"Chuir Sìne na Glaice a nuas mi," arsa esan, "a dh'iarraidh air Màiri a dhol suas leum beag cho luath agus is urrainn dhi; tha gnòthach beag aice rithe."

Cha robh a h-athair is a màthair air son i dh'fhalbh bho'n a bha Raoghall a stigh, ach co dhiubh bho'n a bha i féin air son dol a mach, is nach robh iad air son a bhi trom oirre is i nis cho leagte doibh leig iad air falbh i.

Ràinig i tigh Shine "Tha gille og anns a' cheann shìos agam," arsa Sìne, "agus tha e air son t'fhaicinn, is mu'n toir mi nuas e is fheadar dhomh innseadh dhuit mu'n éirich dhuit mar a dh'èirich dhomh féin, gu'm bheil e air tilleadh bho'n chogadh. Tha sgoth Thiriseadh dìreach an déidh a chur air tìr an ceart uair am Bàgh na Coille, is tha Sgeul aige air fear is comh leat."

Dh'fhosgail i an sin an doras is thainig an ceatharoach ud a nuas 'na dheise Ghàidhealach is fianh a' ghàire air a ghùis.

"So agad Màiri Ailein Bhàin," arsa Sìne mu'n d'thainig e a stigh do bhoillsgeadh 'a chruisgein, "is so agadsa a Mhàiri, Dùghall an Dùin, bha thu gle eolach air uair-eigin de'n t-saoghal."

Thug Màiri glaoth cruaidh aise is leum i an

glacaidh Dhùghail, oir is e a bha ann da rìreadh.

“Bha mi cinnteach gur iad na breugan a bha aige,” arsa ise nuair a fhuair iad le chèile comas labhairt, “ach cha do smaointich mi riamh gu’n du choamhainn am Freasdal thu, no gu’m faicinn a rithist thu an Tìr nam Beo.”

Dh’innis Dùghall an sin dhi féin is do Shine ceum air cheum mar a thachair dha bho’n a dh’fhàg e féin is Raoghall Mac Uisdein Eilean nam Muc a’ bhliadhna an ama sin.

Dh’fhàg iad gun teagamh Eilean nam Muc mu mheadhon oidhche is dh’iomair iad air an socair gus an robh e suas ri da uair sa mhadainn. Cho fad sin bha sgeul Raoghail a réir na firinne. Mar an ceudna thog i deothag beag bho’n ear an uair sin is theann iad ri a cur an uigheam seolaidh, ach bhuaithe sin a mach cha robh co-aontaichd sam bith anns an sgeul a thug Raoghall dhoibh is anns an sgeul a fhuair iad a nis bho bhilean Dhùghail féin.

“Bha mi dìreach,” arsa esan, “a’ cur mo ghuaine ris a’ chrann gu chur ’na àite, is Raoghall a’ cumail taice ris gus am faighinn a chur an glaic, nuair a thug e aon sponadh garbh orm is gun mi san àm am’ umhail, agus mu n’ d’ fhuair mi mi féin a dhion bha leud mo chliathach de’n Linne Mhucanaich agam. Bha na raimh aige an sin a mach a thiota is air falbh a ghabh e gun an còrr sùla a thoirt orm; ged a tha mi làn cinnteach na’n robh fios aige gu’n robh a’ cheart dheothag a chuir an cothrom ’na laimh a’ greasad furtachd g’ am ionnsaidh-sa eadhon air druim a’ chuain, gu’n cuireadh e an teanchainn asam le liagh an riamh no leis na clachan a bha air a h-ùrlar. Cu o dhiubh dh’fhàg e an sud mi is rinn mise suas m’intinn nach robh ann ach am bàs dhomh.”

Dh’innis Dùghall an sin mar a thug e dùil is dubh-dhùil. Bha e ’na dheadh shuamhaiche ach ciod neart gairdean duine air sruth na Linne Mhucanaich. Leis an sin cha robh ann dha ach e féin a chumail am barr feuch ciod a bheireadh am Freasdal mu’n cuairt. Thainig soillearachd latha. Dh’èirich a’ ghrian, ach fadast cha d’thug e suas. Cha robh fios aige ciod an uiread ùine chaidh seachad ach mar a bha e a’ deanamh a mach air àirde na greine os ceann bheanntan Mhùideirt; co dhiubh cha b’urrainn dha seasamh ris ro fhada tuilleadh. Bha cath fhaoileann a nis mu’n cuairt air is shin e a ghàirdeana a mach chuca mar gu’m biodh e ’nan comas a theasainginn, ach cha robh ri fhaotinn bhuapa san ach sgreid is magh-ghuileag a bha ag innseadh dha nach robh a dhìth orra ach an anail a bhi as, is nach biodh iad fada a’ toirt cuideachaidh dha nach robh a dhìth air.

Ach ged nach robh fios aige, b’iad na faoi-

leannan a shàbhail a bheatha. An ath rud a thug e fainear b’e plub bhiorach peileir laimh ris, is air a shàil mhosgal urchair gunna air a thaobh cùil. Thug na faoileannan sgreid asda; thug iad tuilleadh astair d’an sgiathan, is chuir iad cearcail eile eadar iad is an taobh bho an d’thainig an urchair. Thug Dùghall sùil air a chùlthaobh is—O! Taing do Dhia, ciod a bha gu bhì aige ach long chogaidh foidh lán a cuid aodaich: cul-uamhais gu leoir anns na h-eileanan san àm sin dhoibh-san leis nach b’ àill a bhì air an tarraing air falbh gu cathan Sha-suinn a chuir air achaidhean dearga na Roinn Eorpa, ach anns an t-suidheachadh anns an robh Dùghall a nis b’e so an t-ullachadh a rinn-eadh le Freasdal tràcaireach gu a bheatha a chaoimhadh.

Ghlaodh e àrd a chinn leis a’ bheagan treoir a bha fhathast ’na chom is thog e a ghàirdeanan suas an àird, ach cho robh cuimhne no aithne aige air a’ chòrr gus an do dhùsg e is e ’na shineadh air langais air clar-uachdair na luinge. Aon uair is gu’n d’thainig e chuige féin cha robh e fada gus an robh e air a bhonnaibh, is dh’innseadh an sin dha gu’m foadhad se e féin a dheanamh leagte ri a thoil de dha ni, no theagamh de thri nithean. B’iad sin, an t-arm dearg, an cabhlach cogaidh, no — an Linne Mhucanach cheudna far an d’fhuair iad e.

De na tri croinn ghabh Dùghall an ceud aon, is gu sgeul goirid a dheanamh de sgeul fhada liubhradh thairis e maille ri iomad Gàidheal eile bha air bòrd do cheannardan an airm an Grianaig, is gun dàil ghabhadh a stigh e san Fhreacadan Dhubh, prìomh rèiseamaid Gàidhealtachd na h-Albann.

Nuair a bhris Bonaparte a mach à Elba bha “An Da fhlichead amh sa dha,” mar is fhearr a dh’ aithnichear i, air a cur a null do’n Fhlann-ris, is mar sin bha Dùghall air aon de na h-iomad Gàidheal a rinn euchdan air nach d’thugadh barr air Achadh Waterloo, is bha e nis an ceann na bliadhna air ais na dhùthaich mar aon de cheatharnaich an eilein.

“Falbhaidh sinn a nis,” arsa esan, “far am bheil mo mhàthair. Theid thusa a Mhàiri a stigh an toiseach is innisid thu dhi gu’m bheil mi fathast an tìr nam beo, is nuair a ni thu an t-slighe réidh, theid mise a stigh ’nad dhéidh. An sin falbhaidh sinn le chèile do thigh Ailein Bhàin, t’athair, far am faigh sinn, mar a bha thu féin ag ràdh, Raoghall; agus is neonach leam no b’fhearr leis an donas féin fhaicinn na mise.”

B’an mar sin a bha. Cha ruig mi a leas leudachadh air an toil-intinn a rinn a mhàthair ri Dùghall fhaotinn aon uair eile paisgte ri a h-uchd, no air na deoir a shìl i le gairdeachas os a cheann. Cha mho a ruigeas mi a leas oidhirp a thoirt air aogas Raoghail nuair a

nochd Dùghall féin is Máiri a stigh doras na caillbhe, a chur síos an sgríobhadh.

Bha e air a mhaslachadh is b'e glé bheag a chùim as a' phrìosan a. B'e eadhon Dùghall féin, is Tighearna Cholla dhòl anns an eadra-ginn a chùim as e. Fhuair e cead bho Thighearna Cholla an dùtbaich fhàgail gu sìtheil is chaidh a' chroit anns an robh e a thoirt do Dhùghall an Dùin còmhla ris a' chroit a bha aige féin roimhe.

Cha d' fhuair òigridh a' Chinn-shear, mu'n d' thubhairt iad féin e. "crathadh nan cas" aig banais Mhàiri mar a bha fiughair aca air oidhche Feill an Ròid, ach mur d' fhuair an oidhche sin fhuair oidhche eile, agus sin mu'n d' thainig a' bhliadhna sin féin gu crìch. An aon eadar-dhealachadh a bha ann b'e gur e Dùghall an Dùin an àite Raoghail Mhic Uisdein ris an do chuir i an t-snaim nach fhuasgladh.

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THE FUTURE OF THE GAEL IN HIS NATIVE LAND.

Paper read before the Highland Society of Dundee.

BY MISS L. E. FARQUARSON
OF INVERCAULD.

Wherever possible in local schemes local workmen should be employed. Too often, as at Kinlochleven, instead of benefiting the country to any marked extent, the employment goes to outsiders, and the Road Contractors invariably bring in strangers: so I fail to see how road-making is a benefit, except as an improvement means of intercourse through the Highlands. Better communication by road, rail, and sea, is imperative. The dwellers in the East of Scotland may forget, if indeed they ever realize the state of inconvenience caused by the one wretched line of steamboats, that serve the western shores and islands of our mountain kingdom. No doubt it has kept those regions remote and beautiful beyond compare, but it must add greatly to the difficulties of living amongst a farming and a fishing community, valuable to us as the hardest of our Gaelic people. And remember nearly all traffic in the Highlands is regulated to suit the English tourist season. Should you want to travel through the Highlands and Islands except between the dates of the 15th July and the 15th September, you will find yourself stopped at every turn—no boat, no train, and a forced halt just where least convenient, and should you be so ill-advised as to send on goods or luggage before you, allow for four to six weeks in

which to get them delivered. A mysterious package of plums is still pursuing a friend of mine since June, around the Outer Islands.

I would ask that in the future, the Gael be accorded as much consideration as the English tourist, that the wretched old mail gigs be replaced by more convenient vehicles. I started at 5 a.m. in pouring rain one day in Ross-shire, sitting on a wet board, over which the kindly post mistress spread the whole of a copy of the "Scotsman" folded double, and for 35 miles every part of the ramshackle old vehicle oozed with moisture. Often in villages lying but a short way from each other, a letter will come as quickly from the Continent as would one across the Hills or the Bay. I know a kindly proprietor, who hearing a member of the Government was to be in the neighbourhood, tried to get into touch with him on the matter of postal facilities, but without success. The laird was naturally much disappointed, and certainly questions like this do affect rural life vitally, and it is the duty of legislators to understand local conditions, but they rarely take the trouble.

Another neglected or undeveloped means of communication is the Caledonian Canal, once hailed as the greatest commercial enterprise in Scotland. For most of the year it is empty of traffic, and the extra-ordinarily short locks make it impossible for anything but fishing smacks, small cargo boats, and yachts to go through. What a contrast to the Kiel Canal, which, first made to accommodate ships passing through one after the other, was eventually broadened and deepened by order of the omnipotent Kaiser, in order to allow the greatest Dreadnoughts to pass each other, or turn in the great basin made for this purpose. Had the Caledonian Canal been in Germany, I think the small and antiquated locks would soon have been a thing of the past, and the long ladder of locks at Banavie altered to more modern methods, and have been of inestimable value at this crisis. So much for inter-communication. Let us turn to another and pressing necessity in the "Future of the Gael," the teaching of improved agricultural methods. Here the Development Commissioners decline to assist the equipment of the Agricultural College, which it was desired to start on lines suited to the Highlands at Inverness; they prefer to support proposals for teaching theoretical agriculture in Secondary Schools. The Highlands have a right to demand a separate scheme, as conditions which apply

to other districts, do not apply to them. Co-operative farming and land banks ought to be introduced as in Ireland, and at this critical moment, the more we rely on our own food resources the better. Poultry-keeping, so that part of the foreign egg industry be captured, would with improved communication, be possible and profitable in some of the milder districts. But this must be worked on the practical and concerted basis advised by the excellent lecturers who travel the Highlands. Above all, cattle rearing and the cottar's cow must not be forgotten. The latter is an imperative necessity for the children, and with her re-appearance might we hope that "brochan 'us fuarag" might once more come into their own to the defeat of tea, and bread made of cheap white foreign flour.

It is a hopeful sign that so many Highlanders after a life spent in the cities, want to go back and settle in the glens and straths. Two such I know at this moment, Gaelic speakers, who both will be missed in London, but their resolve to go back to the hills fills those of us left behind with envy and joy. Would that we could plant more good Gaels such as they to testify for the Language and customs of their youth. Let us hope they will be welcomed, that land on which to build their modest dwellings may be easy to acquire, not too near a dusty road and motors. Every house built in a Highland Glen is of value, where, alas! one sees but too often empty habitations.

I have left out all question of the Island folk, because although I know something of their condition, I do not know enough from my own experience. The various Boards which work in their interests often make great mistakes, but where the right thing is done for them, these people respond more quickly than almost any to better conditions.

They have that passionate attachment to their Island homes, that make them the last outpost and hope of the pure Gaelic race. To help the Island fisher, the foreign and east coast trawlers should be dealt with; easier means of dispatching his produce should be given him, and kelp-burning, so long discontinued, should be revived with energy. Here again war conditions have turned the attention of people, who hardly knew before, where alkalies and iodine came from, to the subject. It is satisfactory to hear that Dr. Scott's report prepared for the Board of Agriculture, long before war was a certainty, is bearing immediate fruit,

as the Board of Agriculture has appointed Prof. Hendrick of Aberdeen to enquire into the best way of reviving the industry, which it used to be said once brought £10,000 a year to Clanranald alone. Last and not least I would ask all Highland parents to demand a more sane and satisfactory education where Gaelic is the home language. There could be no greater factor in the development of the Highlands than an educated bi-lingualism.

Is it too much to ask that the fact that we have a national language should be at last recognised, and that Gaelic may be placed before that language so long and so erroneously held up to us as the language of culture and commerce, the language of the destroyers of Louvain, Malines, and Rheims.

In the future into which I am looking, I would ask that the Highlanders' natural love of music, song, and dance, be once more encouraged, and that the clergy of all denominations be educated to encourage this, in order that the life of the Clachan may once more be gay, and not the grey thing it has been forced to become in many a Parish in Scotland. Under the kindly influence of An Comunn Gaidhealach, let the Ceilidh be once more the happy evening hour, and old and young vie with each other in recollecting song and story.

The medium of all this improved life must be Gaelic. Gaelic is still the home language of the people, for the people who love the Gaelic, love also the hills, and would rather be comfortably poor in the glens where they were born, than more prosperous in some less loved spot. Well did Fergus Mackay know the thoughts of the Sons of Usnach when he said: "Unhappy it is for a man, however good his means and lot, if he does not see his own country and his own home, at the time of rising in the morning and at the time of lying at night."

One of the objects of the Dundee Highland Society is stated to be "The furthering of Celtic and Patriotic interests," and with confidence I appeal to you and other Highland Societies to help me form some scheme by which (when the war now waged in defence of one of the little nations of the world, be over), the Highlands may continue to be the dwelling place of one of the most remarkable and wonderful people in Europe, that the brave Gaels who have helped to support the Empire in time of need, may be helped to remain among their native hills, rather than be encouraged to emigrate

or flock townwards. The future welfare of our country requires that a rural population be maintained. Our Chiefs have called on the Highland and Clan Societies in all the towns to help in their recruiting. Lochiel, as lately as the 1st October, writes to the Glasgow Inverness-shire Association: "I still want another 500 men to complete my 7th Battalion, and I hope your Highland Societies which have already done such good work for me, will continue to do their best to get these men."

Cannot these powerful organizations in return speak for the Highland population to the Chiefs, and ask that the Highlands be made more the living ground of the people, and less the playground of the stranger? I know the shootings are a necessity, for the owner's very existence depends on the rent, but I also believe more people could live in the Highlands without disturbing the deer. It is encouraging to know that men, like Lochiel and MacKintosh and others of our Landowners, are really anxious to help their people, and everyday and everywhere, amongst every class of the community in the Highlands I hear more and more of the desire of the people to remain, if it could be made possible. The wonderful wave of patriotism flowing over the whole country has found nowhere a more wonderful response than in the Highlands. May we not therefore look to the future with a hope that out of this feeling may grow up a renewed love between Chief and Clansmen, a greater desire to arrest that process of emigration, which slowly but surely will weaken our race?

Let us send the Chiefs a message; we want our men for peace as well as war.

So great is my admiration for, and trust in, the great Highland Associations all over the world, I feel the matter can be left to them. Ever since I became an exile from the Braes of Mar, it has been amidst the Highlanders of London that I found those like myself who long ever for the Highland hills, and for them I have learnt far more of Gaelic Scotland than I should otherwise have done. Amongst them I learnt all that is best in the feeling for Clan and Country, and it made me wish to do something for the race from which we all come. "Cuimhnich air na daoine bho'n d' thainig thu." I know the power and patriotism of all these varied associations, and it is in their strength I see the future of the Highlands, if only they will turn their eyes outwards and upwards to the glens and straths, rather than

occupy themselves entirely with the entertainment of their city members.

I would leave it to the many able men amongst our Chiefs and our Clan Societies to work out the details of developing the resources of the Highlands, only as a woman I venture to give voice to the thoughts that have been with me, through many a summer spent amid the silent and deserted glens of Scotland.

Having but little of this world's gear, but much time, I would offer myself to help on any such scheme as I have indicated, and I am very grateful to the Highland Society of Dundee, who have given me an opportunity to speak out my thought. You all have a strong love for the glens that raised you, and a deep regret that they grow year by year more empty. Cannot we together make known the wisdom of arresting this slow passing of the race? The old woman's prophecy sounds always in my ears.

"When from the Banks of Bonny Dee

Clan Finlay's all away."

'Sam fonn a bha aluinn chaidh chur fo
chaoirich bhàna,

Tha feanntagach 'sa ghàradh 's an làrach fo
fheur.

It rests with you and with men like you whether or no the Highlands shall be re-tenanted or become, but "Homes of sheep and silent vanished races," with all the old traditions, *òrain*, *sgeulachdain*, and tales of glory lost, because the language that gave them birth is dead, or living only in the hearts of exiles in Canada, and dwellers in crowded cities. Let us call to our chiefs whom we serve so well, to help us save their race, and ours, from such a fate. The small nations of the world, Servia, Poland, Belgium, Alsace, Finland, will enter into their Kingdom with acclamation, and their future assured. Shall the Gaelic people alone be forgotten, in that future, because they have suffered themselves, the unconquered race, to be effaced from their own lands? They and the Belgians belong to the one unconquerable race in Europe, the Gaulish or Celtic people, and they have a right to demand a continued existence in their native land, rather than that their language, their very name, their national characteristics be slowly but surely lost to future generations. Over and over again I have dwelt on the same idea, but I feel it to be a question of vital importance to the country. I want to make you feel as I do that, happen what may in the future, we will not rest until we each,

individually have done our utmost to keep the Highlands for our people, and Highlanders in every glen!

THE EDUCATION DEPARTMENT AND GAELIC.

At a meeting of the School Board of Dingwall held early in December, the principal business was the consideration of a cryptic letter from the Circumlocution Office in Dover House, otherwise known as the Scotch Education Department. "My Lords" have some difficulty in deciding whether Highlanders should be allowed to offer their native language (Gaelic) for the Leaving Certificate Examination, or not. Of course there is no difficulty in the case of the language of our cousins on the other side of the North Sea—the language which has become sanctified as the vehicle of the "Kultur," which is to redeem the world by stiffening decadent races. Poor Gaelic, though the vehicle of a culture older and more ennobling than that of the modern Huns, is refused recognition in her own land; and men without a backbone stand meekly by without a word of protest. The Dingwall School Board, however, do not come under this category, as may be seen from the report which appeared in the *Northern Chronicle*. The Rev. Mr. Campbell expressed profound disappointment after hearing the clerk read that "the Department were not yet in a position to arrive at a decision in the matter, as it was a question which required, and was receiving, the fullest consideration." The reverend gentleman went further, and said that the "Department were trifling with the Board, and with the Highlands in General. If the Department were not able themselves to do the thing that was required, they ought to refer the matter to some one who was able." Dr. Galbraith pointed out that the universities had already provided for Gaelic. Why then should it be impossible for the Education Department to provide what the universities had provided with success? The matter should be brought under the notice of the members of parliament for the borough and county. "What puzzles me," said the Doctor, "is that if a German or a Frenchman comes to the country, they can get a degree, and take their own language in preference to English, yet the Department denies our pupils getting a certificate in their own language." Other members spoke to the same effect, and arrangements were made to communicate with the Lord Advocate and Mr. I. J. Macpherson, M.P. We understand that the scheme of work, or syllabus, submitted by Mr. Fraser of Dingwall Academy, was approved

by the Department, and yet they cannot come to a decision on a simple matter! There must be some reason which they are unwilling to give. We have a fairly good idea what it is, but we refrain from stating it.

The fact that the ancient language of Scotland is being so studiously ignored by the powers that be, awakens melancholy reflexions among thinking Gaels. We have repeatedly declared in these columns that Highlanders themselves cannot be absolved from blame in this matter. Nations and tribes in Europe have been striving for years to preserve their languages, and have succeeded in spite of greater obstacles than ever we had to face or are likely to face. Surely this fact might make our countrymen pause, and adopt some means which would save them from the disgrace of being regarded, in ages to come, as traitors to their mother tongue. If every school board in the Highlands tackled the Department with the spirit of the Dingwall School Board, there would not be much time spent on "considerations" at head quarters. Highland children are entitled to have the opportunity of receiving graded instruction in Gaelic in the schools of the land from the day they are enrolled, until the day they leave, no matter what inspectors or departments say to the contrary. And the time-table of the Higher Grade Schools should make room for Gaelic side by side with other modern languages. Surely the services of the Highlanders to the empire at the present moment, and during every crisis through which it has gone, deserve "consideration" of a different nature than that which "My Lords" are giving them now. In August last, Russia was not long in making a bid for the unification of Poland in words that must have sent a thrill of emotion through the Polish heart. Said the Tsar's rescript, "Poles, your country will be born anew, free in its faith, its speech and self-government." That's it: no country can be regenerated through an alien speech. No country can express itself in the real sense except through its own speech, and the note of each country is necessary in the chorus of civilisation before harmony is produced.

Where you have thousands of people whose language is Gaelic, and to whom it appeals as no other language can, it is surely sound educational philosophy, that its literature, music, and history should be a part of the mental equipment of every Highland child. Let us get away from the delusion that real culture can only be got from penmen of Latin, French, or German. Not that we argue for the abolition of these, where they are desired in addition to Gaelic. But a Highland child should, in the

first instance, be educated through his mother tongue, and have the opportunity of following it up to a Leaving Certificate, or a University Preliminary grade. We await with much interest the result of Dingwall's tussle with the Department. At the same time we are almost driven to the opinion, that nothing but a square fight can bring about a permanent and satisfactory result. One would imagine that the granting of an elementary right to the Highlands in the matter of language is, in the eyes of the Department, to put back the hands of the clock of civilisation to the middle ages!

DRILLING THE MACDONALDS.

In other days when Highlanders were being trained for the defence of the country, companies of them might be seen in various places at drill or *aig an ekeray* (at exercise) as they called it. Many a laughable story is related in connexion with Gaelic instruction in the use of arms, for little or no English was known then. One company was made up, almost entirely, of M'Donalds, and, in order to get over the difficulty of distinguishing one from another in the ranks when the roll was called, the sergeant had recourse to some kind of cognomen which everyone seemed to know. On one occasion, as Mr. William MacKenzie related at a meeting of the Gaelic Society of Inverness 30 years ago, the roll was called in the following manner:—Sergeant (bawling at the top of his voice), "Donald Macdonald, Mor? (no answer, the man being absent) I see you're there, so you're right not to speak to nobody in the ranks. Donald Macdonald, Ruadh? "Here." "Ay you're always here when nobody wants you. Donald Macdonald, Fada? (no answer) Oh, decent, modest lad, you're always here, though like a good sodger, as you are, you seldom say nothing about it. Donald Macdonald, Cluasan mora? (no answer) I hear you, but you might speak a little louder for all that. Donald Macdonald, Ordag? "Here." "If you're here this morning, its no likely you'll be here to-morrow morning; I'll shust mark you down absent; so let that stand for that. Donald Macdonald, Casan mora? "Here." Oh, tamorst! you said that yesterday; but wha saw't you? You're always here if we take your own word for it." Donald Macdonald, Odhar? "Here" (in a loud voice) "If you was not known for a big liar, I would believe you; but you've a bad habit, my lad, of always crying, 'Here,' whether you're here or no, and till you give up your bad habit, I'll shust always mark you down absent for your impudence. It's always for your own

good, so you need not cast down your brows, but shust be thankful that I don't stop your loaf too, and then you wad maybe have to thank your own souple tongue for a sair back and a toom belly. Attention, noo lads, and let every man turn his eyes to the Sergeant."

CRUACHAN A' CHEATHAICH.

Unpublished Melody, 1st Prize (1914 Mùd) won by Miss ANNETTA C. WHYTE, Glasgow.

KEY F—MODERATO.

: r, m		l : l : l, s		l : r
Mi am		shuidhe 'n so		m' ònar,
{ : r, m		l : l : t, l		s : d' }
Air		còmhnard an		rathaid
{ : s, m		s : l, s : m, r		d : d' }
Dh'fheuch am		faic mi fear		fuadain
{ : l, s		m : d : r		m : r }
Tigh'n n o		Chruachan a'		cheathaich.

Bheir dhomh sgeul air Clann Ghriogair,

No fios c'ion a ghabh iad,
'S iad bu chuideachda dhòmhsa
Air Di dòmhnaich so chaidh.

'Se na fhuair mi d'an sgeula
Ach iad bhì'n dé air na sraithbh—
Thall 'sa bhos mu Loch fine,
Mu 's a fìor mo luchd-bratha.

Ann an Clachan-an-Diseart
'G òl fion air na maithibh,
Bha Griogair mór, ruadh ann—
Làmh chruaidh air chùl claidhimh.

Agus Griogair mór meadhraich—
Ceann feadh'n' ar luchd-tighe,
Mac an fhir á Srath-Arduil,
Bhiodh na bàird ort a tathaich.

Bheireadh greis air a chlàrsaich,
'Sair an tàileasg gu h-aighear,
Agus srann air an fhidheal,
'Chuireadh fiughar fo mhnathan.

'S ann a rinn sibh 'n t-sithiònn amoch
'Nns a' ghleann am bi'n ceathach,
Dh'fhàg sibh an t-Eoin boidheach
Air a' mhòitich 'na laidhe.

'Nà stairsnich air féithe,
'N déigh a reubadh le claidheamh,
'S ann a thug sibh ghreigh dhù-ghorm,
Bho lùban na h-abhann.

Ann am bothan na dìge
 Ghabh sibh dìon air an rathad,
 Far an d'fhàg sibh mo bhìodag,
 Agus crios mo bhuilg-shaighead.

Gur i saighead na h-àraich
 So tharmaich an leathar,
 Chaidh saighead 'am shliasaid—
 Crann fiar air dhros shnaithheadh.

Gu'n seachnadh Rìgh nan-Dùl sibh,
 Bho fhùdar caol, nimhe,
 Bho shradagan teine,
 Bho pheileir 's bho shaigheadh.

Bho sgian nan roinn caoile,
 'S bho fhaobhar caol claidhimh!
 'S ann bha bhuidheann gun chòmhradh
 Di-domhnaich 'm braigh bhaile.

Nis cha dean mi gàir òibhinu,
 'N àm eirigh no laidhe,
 'S beag an t-ioghnadh dhomh féin sud,
 'S mi an déigh mo luchd-tighe.

This melody is known to some as "Bothan Airdh 'm Braigh Rainneach."

Note.—An interesting eight line variant is given by Mr. John MacCallum, Taynuilt, who wins the second prize. Otherwise the two melodies are alike, except that Mr. MacCallum has "d" for Miss Whyte's "t" in the second line, and "r" instead of "s" in the third. The words are also slightly different. Mr. MacCallum gives it as sung by John MacGregor, Barcaldine, in 1866. The variant referred to is as follows, and we think it an improvement. Mr. MacCallum entitles the song *Oran Chlann Ghrìogair*.

{ : r : m | l : r : d' , l | s : d : r , m | l : r : d' , l | d' : d }
 { : s , m | s : l : s , m , r | d : r : l , s | m : s : d : r | m : r ||

:o:

HIGHER EDUCATION IN THE HIGHLANDS.

Following on the conference held recently at Inverness on this subject, with Sir Robert Wright as chairman, the secretary, H. F. Campbell, Esq., Advocate, Aberdeen, drew the attention of Mr. Dale, Secretary of the Development Commissioners, to certain resolutions adopted there. These expressed disapproval of the proposals of the Commissioners in regard to agricultural education in the Highlands, and the Committee directed their attention to the miserable sum awarded for the development of the country, viz., £1725 out of £746,000 at their disposal.

"In these circumstances," says Mr. Campbell in his letter to the Commissioners, "my Com-

mittee feel constrained to draw the attention of your Commissioners to the fact to which Lord Kingsburgh called attention in a speech at Edinburgh on Saturday, that from no part of Great Britain from Shetland to Cornwall has so large a proportion of the population volunteered for naval and military service as from the Highlands. The Island of Lewis alone has furnished nearly 5000 men, including 26 lads from the Stornoway Secondary School. The Island of Skye has sent nearly as many including 22 lads from the Portree School. From the small town of Dornoch (pop. 741), 117 men have volunteered for service. Other parts of the Highlands have done almost as well, but I need only call attention here to what has been done by those at the head of my Committee.

Lochiel, who is chairman, has already raised two battalions of Cameron Highlanders, and is now engaged in raising a third battalion. His brother, Captain Cameron, has been killed at the front. Lord Lovat, a prominent member of my Committee, has raised the several troops of Lovat Scouts, and his brother Major Hugh Fraser, has also been killed. Lord Tullibardine has raised the Scottish Horse. He had two brothers wounded, one being missing. Many other members of my Committee could be named, but I have said enough on this head.

It would be obliging if you would bring these facts under the notice of your Commissioners, for when happier times return, it is the intention of my Committee to lay before your Commissioners further important proposals affecting higher education in the Highlands."

To this letter the Secretary of the Commissioners replied in the usual stereotyped formula.

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CONCERTS IN AID OF THE WAR FUNDS.

Space prevents us giving full accounts of the numerous Concerts held throughout the country in aid of the war fund. They were all highly successful. Early in December, one was held in the Music Hall, Edinburgh, in aid of the Belgian Relief Fund, and the hall was crowded. The function was arranged by the Edinburgh Gaelic Musical Association, whose conductor is Mr. Neil Orr, well-known in Comunn Gaidhealach circles and at the Summer School. The appearance made by the choir drew praise from the "Scotsman." Among the soloists was Mr. Hugh MacKay, Gaelic tenor and Comunn Gaidhealach gold medalist. The Edinburgh G.M.A. is to be congratulated on the fine appearance they made. Some Belgians as well as veterans of Scottish Regiments were present.

In the St. Andrew's Hall, Glasgow, on the 17th Dec., a concert under the auspices of the Glasgow Highland and Clan Associations was held. The chair was occupied by Lord Strathclyde, Lord Justice-

General, who delivered a telling address. There was a large attendance, although the huge hall was not quite full. The programme was long and varied, and among the artistes were two mod gold medalists, viz., Mr. Robert Morrison and Miss Mary M. Lamont, both of whom were well received. Miss Phemie Marquis was equally well received. The two Glasgow choirs, St. Columba and the Glasgow Gaelic Musical Association Choir were quite successful in their efforts, so was the Pipe Band under Pipe-Major Farquhar Macrae. It is understood that a handsome sum was realised for the War Fund.

A Ballachulish entertainment at which Dr. Grant presided, and delivered an excellent speech realised £17, a very creditable sum for a small place.

Portnahaven, Islay, had also a most successful concert notwithstanding a very stormy night, Mr. James Forbes, M.V.O., Ellahus presided, and £8 was realised.

At Lochaweside a concert in aid of the "Red Cross" was held. The drawings amounted to £10.

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COMUNN NEWS.

CRIANLARICH.—During the winter months the branch held several successful ceillidhs of the usual kind. Mr. H. Maclean teacher of Gaelic songs is in the district.

OBAN.—At a meeting of this branch (Mr. John Macdonald, presiding), the Rev. D. Mackenzie read an interesting paper on Martin's Description of the Western Isles. Martin Martin was a Skyeman, and explored the Western Isles during the latter half of the 17th Century. The lecture was followed by Gaelic solos.

DRIMMIN.—The Gaelic Musical Play by "Caraid na cloinne," called "Am Mosgladh mór," which was announced in our columns some months ago, was produced for a first time in Bunavoulin School, Morvern, under the auspices of the Local Branch, towards the latter end of November, and was a thorough success. Much credit is due to Miss Harriet Stewart, Schoolmistress, for the careful way in which the young actors, consisting of the senior pupils of her school, were trained. The children spoke and sang their parts with a clearness and expression whereby every word was heard and understood by the audience. The ordinary properties required for the staging of the play were simple and produced locally. Special costumes and accessories were hired from Glasgow at a small cost, and gave the proceedings an enhanced interest. The audience were intensely pleased. This experiment has made the young actors and their instructress keen to go on to greater things; and, in this connection, it is pleasing to know that the author of the play has a second part in hand that, along with the first—which is nevertheless complete in itself—will take up a whole evening's time.

We commend this example to other branches of

An Comunn, a large proportion of which are more favourably placed for carrying out the like, than that of Drimmin.

COMUNN GAIDHEALACH UISGEPHORTH — NEW BRANCH.—Some forty years ago, in the days when it first took place, numerous Scottish students came to Oxford to read for their degrees, and there used to be a little gathering of Highlanders, who like other cliques and sets so often found in Universities and schools, were seen to keep rather much together and in some respects to avoid free intercourse with their fellow undergraduates. This little party, somewhat strange though it may have felt in the midst of thousands of other young students noisily thronging the streets and colleges of the glorious old University town, was the nucleus of what has now become a very well known institution in Oxford's university life. But it was only in 1905 that An Comunn Gaidhealach Uisgephorth came to regard itself as a definite Society, and even since then, this little union of friends has been distinguished from other undergraduate clubs by its informal character, and by that binding friendship which so closely unites its members. It is to Mr. Claud Chavasse of Christ Church, that tall dark kilted figure, striding with giant paces down the 'High'; that the Oxford Gaelic Society really owes its present life and organisation. But even so, it was not till 1910 that An Comunn began to keep regular minutes of its meetings and proceedings. From that date to this An Comunn Gaidhealach Uisgephorth has grown in numbers and increased in prosperity in a manner which it will please all true Gaels to hear. During the writer's three years stay at Oxford, An Comunn has held meetings practically every week of term-time. The meetings take place in rotation in various members' rooms in various colleges: usually they take the form of evening meetings, sometimes of luncheon, tea or dinner parties, sometimes of cross-country walks, but in all cases, it is the rule that nought but the old language shall be spoken, except for instruction of new members learning the Gaelic.

Of late a number of grand ceillidhs have been held: Gaelic singing, reading, dancing and pipe-playing, and lectures from visitors from London are all included in making up what have been the happiest of evenings for the members, but the foremost feature of ordinary meetings has been the "Guessing Game." It is the old game of sitting round the fire and thinking of a certain object, which one person who has been out of the room, tries to guess it by asking of every member in turn questions demanding the answer "yes or no" till he eventually hits upon the object itself.

Am bheil e air an urlar? Cha 'neil.

Am bheil e air 'bhorid so? Tha.

Such have been the methods of recalling to many members, the tongue of their ancestors, hitherto lost to themselves.

After an unprecedented year of prosperity, An Comunn Gaidhealach Uisgephorth has suffered a severe blow in that eleven of its male members out of thirteen have voluntarily left Oxford in the middle of their studies to go and serve in the United Forces against a common enemy, but it is to be hoped that at the conclusion of the war, An Comunn may regain its full complement of members once more. In spite of

absence from Oxford, the members have united in the desire that their Society should no longer continue as an independent institution, but should join forces with the Great Society by being incorporated and enrolled as a definite branch of An Comunn Gaidhealach, to whom their Minntebok now belongs.

The following are the present officers of the Society:—President, Lachlan MacRae, B.A., Manchester College; Secretary, Malcolm Stewart Blane, B.A., Christ Church; Treasurer, Alan MacIntosh, Christ Church.

GAELIC GRANT.—We have pleasure in recording that two Schools in Ardnamurchan, Kilmory and Achosnich earned the Gaelic Grant of £10, and that each of the teachers received a bonus of £5 from the Board. This means, we presume, that the teachers got one half of the sum earned and that the Board pocketed the other half. Half a loaf is doubtless better than none, but we hold that the teachers are entitled to the whole of it as an encouragement for the teaching of Gaelic. At the same time Boards who do not give even a Bonus like this might take a lesson from Ardnamurchan.

We have received some beautifully executed Celtic designs from Miss A. Scott Rankin, Dunellen, Strabray, Perthshire. They may be seen in the office of An Comunn, 108 Hope Street, Glasgow.

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REVIEW.

GUTH NA BLIADHNA.

MACLAREN & SONS, GLASGOW, 1/.

The winter number of this magazine has, like most periodicals, something to say about the war. The *Guth* is always interesting and courageous, and some of its Gaelic articles are often distinguished by literary style and finish. The place of honour in this number is given to an account of *Cuairt do'n Ghaidhealtachd*, by the Rev. Neil Ross. It is in blank verse, ringing with the spirit of poetry, and expressed in that choice Gaelic of which Mr. Ross is a well known master. "Good wine needs no bush." The two articles under the initials of A.M.E. and D.M.N.C. are also outstanding examples of fine idiomatic Gaelic, while opinions are fearlessly expressed. The editor continues to write on "The Present State of the Scots Nobility," with the same evidence of historical knowledge and wide reading, as in the previous articles. There is an interesting old *speulachd* taken from the unpublished M.S. Collections of the late J. F. Campbell, called *Iain Og Mac Rìgh na Frainge*, a variation of which we remember having heard in boyhood. The articles which have connexion with the war are unsigned except one by the editor entitled "Mr. Codlin agus Herr Short." It is here, as in another article, that difference of opinion must come in. One is almost driven to the conclusion that the *Guth*, like the old woman in the story, is troubled with a "bubbly jock" in the person of John Bull, or *Iain Buidhe*, as he is designated. He is a Teuton and sprung from the Feudal System, and that is enough for the *Guth*. Now we do not wish

to play the role of an apologist for the Sasennach, or to whitewash the hypocrisies with which he is credited; neither do we wish to be vaccinated with an "English mind," but the Teuton is there, powerful and efficient, and it is vain to attempt to convert him to our way of thinking by scorn. This article hints that the English are "a people laden with iniquity, a seed of evil doers," as the Hebrew prophet puts it. As examples of the perfidy of England the *Guth* says:—"It ill becomes England to blame any one for non-fulfilment of promises; while she professed to be shocked at Belgian atrocities in the Congo state she now sheds tears over the present condition of Belgium. England only sheds tears when she thinks it to be her advantage, and her reason for helping Belgium is a selfish one. She never troubles her head about small states, except when it serves her own ends. How did she build her empire? Only by stealing and barrying land from weaker people." Can it be that the *Guth* is qualifying for an Iron Cross? There are a few philologists yet left in Germany, who could translate these remarks for the benefit of the Kaiser.

Now, what is the use of raking up so-called historical crimes, which are irrelevant at this crisis? What is the significance of using the word "England" instead of "Britain" in connexion with this war? It may be doubted if Britain has ever of set purpose gone forth to add to its territories in a spirit of pure aggrandisement. Professor Seely said a generation ago, that "we undertook or acquired this great empire in a fit of absence of mind. It was never a deliberate task; it was thrust upon us." At the same time we admit that trading ventures in different parts of the world brought us into collision with the rights of savage peoples, but the ultimate result was for the good of these peoples. The idea that savage nations should be left to work out their own salvation, in their own way, amounts to a negation of civilisation, and is antagonistic to the spirit of Christianity and morals. It is not denied that these peoples may have been treated sometimes with want of consideration, but the principle of, "On n'a qu'à le laisser faire" does not make for advancement.

In his hunt after the truth of things, the editor confesses that he failed to find satisfaction in the White Paper as to the cause of the war, nor has the German statement of the case any effect on him. Our contemporary *Le Clocher Breton*, the organ of the Breton movement, has no doubts on the question. Can the French Yellow Paper afford any light? Or the other documents now before the world? The *Guth* hints that the reasons for the war are to be found in "German as well as English lust of power—the seeds left by the Feudal System. The old spirit is there yet, and both are keen to acquire countries that don't belong to them." He says, *Is beag orm riaghladh nan Gearmailteach. De mo ghnothuch-sa ri standpoint of an Englishman? We agree. But it is idle to rail at British Imperialism now; there it is, and growing. Yet Imperialism need not be inconsistent with what Germany's greatest son, Goethe, said: "Every people contributes its own note to the great chorus of humanity." Thus every country, however small, should have the right to develop its own racial ideals, and jealously preserve them, not allowing them to be lost in the*

broader stream of the predominant partner. When the Celtic note becomes stronger and clearer, and worth listening to, the world will take notice, but not till then.

Does the *Guth* think that the war could have been avoided, or that the diplomacy of Britain was tortuous? To us, the evidence that the gigantic struggle which Germany and Austria have forced upon Europe was as inevitable as the phases of the moon, is accumulating every day. What may be called the remote causes appeared when Germany fell under the Bismarckian gospel of "blood and iron," and when the power of the political philosophy of "der wille zur macht" gripped Germany, easy became the descent. When Bismarck precipitated the war of 1870 by the famous forged telegram, it was but putting into practice one of the many aphorisms of Nietzsche who said: "Power is the criterion of truth," which means that an untruth is not an untruth, if it makes for power. When he had nothing better to say of the British than that they were a "fundamentally mediocre species, blundering, conscience-stricken animals," the German intellectuals cried, "Amen." Further strength was added to the chorus, when Treitschke called us "the hypocrite who, with a bible in one hand and an opium pipe in the other, scatters over the world the benefits of civilisation: sweep the pirate off the seas, . . . why talk of founding colonies? Let us take Holland, then we shall have them ready-made." What is to be said of a people who have committed themselves to the belief that modern civilisation has its basis in a profound error? The present Prussian policy, tortuous and treacherous, but true to itself, trying to live its baneful life in a new Europe, has brought about this catastrophe. This is the verdict of the world's moral judgment, and, if we substitute Germania for Carthago, the cry may be raised as in the days of Cato Major, *Delenda est Germania*.

In another article in the *Guth*, it is argued that the possession of submarines is likely to prove useful to small states against powerful nations like Britain. It anticipates that England will boldly put forward, at the next Hague Conference, a proposal to abolish submarines on humane grounds—another example of English duplicity; and so on. We part with the subject by asking; what would the world and humanity gain from a Prussian hegemony? No doubt the *Guth* would say, a plague on both your houses—Teutonic Germany and Tuetonic England. We ask another question. What service is this tirade against the Teuton and the Feudal System, which is as dead as Queen Anne, going to do to the object for which the *Guth* and ourselves exist? Rather let us both bend our energies to get our own house in order (it is badly needing it) and present an united front for the cause which we profess, and not be drawn aside with extraneous matters. The *Guth* and ourselves are at one on the language movement. Let us seek success in that first, and the rest will follow. It is not John Bull, in his state of benevolent neutrality, that needs conversion so much as Gaels themselves. That is where the pity lies—people *meagh-bhlath* as to the condition of their language. The *Guth* is doing much service to the cause of Gaelic; it will do more when it ceases to dream, and when it keeps its zeal from outstripping its discretion. But the articles to

which we refer are calculated to do harm to the Gaelic movement, and, for ourselves, we give no countenance to opinions which are perilously near treason.

—:O:—

Cha bhi tom no tulach,
No cnocan buidhe feurach;
Nach bi seal gu subhach,
Is seal gu dubhach, deurach.

Is m'ì shuidh air cnocan nan deur,
Gun chraicinn air meur no air bonn:
A rìgh! 'sa Pheadar, sa Phoil!
Is fad an Roimh o Lochlong.

—:O:—

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Ceud Mios an Earraich, 1915.

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COGADH, CRÀBHADH AGUS CAIDREAMH.

Lughdaich an cogadh fuilteach seo, a chuir cumhachdan àrd na h-Eòrpa an ambichean a cheile, mòran nithean a bhà daoinne a meas cudthromach ann an lùthean nach 'eil fad o chaidh seachad, agus mar an ceudna, chuir e an lughad mòran de na beachdan anns na chuir ginealaich linn-tean eile earbs' agus bun. Faodaidh e bhith gu'n toir a' bhliadhn' ùr tha roimhinn bàrr air an té dh' fhalbh ann an cùisean is rùintean air an bith an t-àl a thig 'nar deidh a' mèorachadh le iognadh. Gun teagamh seallaidh iad air ais le uamhunn air an linn 's a bheil sinne bèò, 'nuair a bhios iad a deanamh oidhirp air gnothaichean a thuigsinn, agus a' mothuchadh nan cèumannan leis na thuit dùthaich fhoghlumite fo bhuidh an droch spioraid a bha 'stìuradh teagaisg nam feallsanach 'nam measg. Cha b'è idir an urchair, a chaidh a leigeil ann am baile beag am *Bosnia*, a b' aobhar criotlachadh a thoir air an Eorpa gu 'bunait. Tha fughair againn uile, gu'm faic a' bhliadna seo Rìoghachdan is cinnich

air an teasraigeadh bho ainneart an fhir-réubaidh, agus gu'n tionndaidh iad an suil ris an Ti tha riaghladh os an ceann.

Tha e conbharrichte mu'n chogadh seo, gu'm buin na cinnich tha strì, do mhiar air choreigin de'n chreidimh Chriosduigh. Mar sin tha cuid 'nar Rìoghachd a' cumail a mach, gu'm bheil an creideamh neo-éifeachdach, no gu'n d' thainig e gearr, mar mhodh teagaisg, a chum mhuinntir a shèoladh ann an slighe cheairt, gu h-àraidh a thaobh na nithean a bhuineas do na cùisean a dh' fhéumas a bhi 'ga réiteachadh eadar rìoghachdan 'san coir. Ach nach clao a' bheachd seo? Mar gu'm biodh an creideamh ann fhein an crochadh ri caithe-beatha a' chréutair! Tha fios againn uile gu dé cho beag àite a fhuair Crìosdalachd a' s t-fhoghar 'sa chaidh anns a' Ghearmailt 'nuair a thainig rudan gn h-aon 's gu dhà. A dh'aindeoin agus an clù a fhuair i airson seòrsa diadhachd (agus is i dùthaich *Luther*) chunnaic an suoghal gu'n robh i fhathast ann an geimhlean *Woden* agus *Thor*, diathan a sinsrean borb, agus gu'n do chail a flaithean an greim air Prionnsa na sith, na bha e 'riamh aca. Thruaill iad an lèmhlan am fuil neo-chiontach an ainm dìon dùthcha, a d'chuirimeachadh gu'm bheil ni cudthromach eile ann, eadhoin na 's àirde na gradh-dùthcha —'s e bu choir dhuinn aoradh-tìre a radh mu'n taobh-san.

Chuir an creideamh Crìosduigh dealachadh eadar cràbhadh agus gradh-dùthcha (no mar a theirear anns a' Bheurla "*Patriotism*") a thaobh gach cinneach a ghabh ris a' chreideamh sin, agus a lean ris. Cha'n 'eil againn facal anns a' Ghaidhlig a fhreagras do'n fhacal Bheurla, *Patriotism*. Theirear "Dùthchas" ris a' cheangal tha eadar Duine 's aithrichean, agus cha 'n ann ris a cheangal tha eadar Duine 's a Dhùthaich. Nì mò ni am facal, "Tìreachas" no "Tìreil,"

an gnothach. Ars 'an t-ollamh Mac Fhionnghain nach maireann; "Tha e gun teagamh fior, gu bheil, ar cànan easbhuideach anns na focail a tha cur an cèill ceangal Dhaoine ri 'n Dùthaich; agus 's e mo bheachd far nach faighear am focal, gur ann ainmigh a gheibhear an Smuain," Foadaidh cinneach greima gabhail air Cràbhadh mar fhairachadh, no mar chuspair cuideachaidh do ghràdh-dùthcha, ach an uair a ni e sin, cha bhi e na 's fhaide criosaid, ge bith ciod e seòrsa deasghnath tha e cleacadhadh. Thachair a leithid seo a shuidheachadh ionadh uair an eachdraidh an t-saoghail, agus tha e 'tachairt fhathast. Tha 'n t-iompaire Gearmailteach an ceart uair a' gairm air a Dhia fhein airson buaidh d'a dhùthaich, ach tha fios is cinnt againne, 'nuair a tha e 'deanamh sin, nach h-eil e 'gairm air ar Dia-ne. Nach eil e 'na shealladh mì-reusanta, dà chinneach fhaicinn an amhaichean a cheile, ag aideachadh creidimh anns an aon Dia, agus an dithis à stri ri dhearbhadh gu bheil Dia air a taobh-san anns a' chòmraig. Am bheil seo ach sleamhnachadh air ais gus an t-sean aimsir, 'nuair a bha a Dia fhein aig gach treubh, a cogadh air a son an aghaidh Diathan threubhan eile. Ged threig Rìoghachdan a' bheachd seo o chionn fhada, tha iad buailteach nadur de àite a thoirt do 'n smuain an àm a' chruaidail. Gun teagamh tha e ro thlachdmhor do neach gràdh a bhi aige do 'dhùthaich, agus fhuil a dhòrtadh air a son, do bhrìgh gu 'r h-i dhùthaich fhein i. Brosnachidh am faireachadh seo e gu gnìomhan misneachail is urramach a dheanamh, ach ma tha bun spioraid cràbhaidh ann, gabhaidh e spéis do rudeigin na's àirde no dhùthaich—rudeigin an taobh am nuigh dheth fhein, rud nach buin, agus nach eil an ceangal ri 'thairbhe no ri 'nail, ach rud a dh'fhaodas a bhi aig a namhaid cho math ris fhein. Thuit a' Ghearmailt, tha e coltach, anns an doill-intinn chunnartaiche a chuir i gu bhi 'creidsinn gu bheil Dia air a taobh, air mhodh shònraichte, 'san coghadh seo. Ma tha ionnradh fior, shaltair a saighdearan fo 'n casan na deich aithntean, gun ghuth air teagas an t-searmoin air a Bheinn.

Tha cinn-iùil nan Eaglaisean ag altrun an dòchais gu 'm fàs Deagh-Bheus na 's treise as deidh na h-aimhreit, agus gu 'n tarruing an Cogadh gach créud na 's dluithe ri cheile na bha iad riabh. An tarruing? Tha e duillich inntinn sluaigh a thionndadh. Nach h-eil sinn a leughadh gu bheil e éu-comasach do 'n Etiopanach a chraiceann a mhubhadh, agus do 'n Leopard a bhrice atharrachadh. Ars' iadsan; "cha tig Deagh Bheus is Crìosdalachd air adhart, 'nuair tha rìoghachdan 'nan suain ann an sàmhechair is fois, agus a' fàs reamhar le soirbheachadh," "An uair a dh'fhàs Iesurum reamhar, bhreab e." Ach an uair a thig àm an

dearbhadh mar a thainig leis a' chogadh seo, tha 'n sluaigh buailteach air tionndadh bhò na nithean anns an robh iad a cur muinighin, 'nuair a bha na spèura réidh, gun uel, gu comhfhurtachd na h-Eaglais aca fein. Gun teagamh thug an Cogadh rìoghachdan gu 'n ionnsuidh fhein, ann a seadh. Seall air an Fhraing. Bha i neo-shuimeil do 'n Eaglais o chionn ùine. An diugh, tha h-Eaglaisean air an lìonadh aig a h-uile cothrom. Chithear aig a chath—aig na claisean-dìonaidh—cha 'n e ministearan is sagartan na h-Eaglais Shasunnaich a mhàin, mar a b' àbhaist, ach ministearan a bhuneas do gach Eaglais 'san rìoghachd—eachoin an *Salvation Army* fein. Agus carson nach bitheadh? A rithist, bha gach miar de 'n chreidimh Chrìosduigh 'san rìoghachd a' sàs ann an ùrnuigh, agus ag eadarghuidh ris a' chruithfhear air aon là sonruichte am bliadhna, le orduh an Rìgh. Cha 'n eil cunntas againn an eachdraidh, gu 'n do thachair a leithid seo riabh am Breatunn. Am mair an t-ath-bheothachadh seo? An deach ruaig a chur air spiorad an àicheidh? An fear a bhios beò 's e chì. Agus chì a mhuinntir tha air bhòil an dràsda, a' sgrìobhadh mu 'n aonadh tha 'dol a thachairt aig deireadh na cùise, nach bi gnothaichean nar a shaoil iad an uair a thig àm an t-sìolaidh, agus a bhios gach fear a deanamh air son a nid fhein, a' dol 's an t-sean mholtair chumhang agus 'ga cleangal fein leis an t-sean shlabhraidh 's le dheasghnathan. Ged bha àm anns nach robh e soirbh do mhinistear àite fhaotainn faisg air saighdearan, gu h-àraidh an fheadhainn ris an canadh na cinn-feachd "*ministers of fancy religions*"—'se sin ri ràdh ministearan nach buineadh do 'n Eaglais Shasunnaich, no Eaglais na Ròimhe. A nis is coma d' am buin iad. Gu cinnteach chuir an saoghal car dheth, eadhoin ge b'e cogadh a thug mu 'n cuairt an t-atharrachadh.

Rud eile. Bheir an cogadh seo, agus na thig 'na lorg, air ministearan ar dùthcha fuireach aig an tigh car greis, an àite a bhi dol do 'n Ghearmailt a dh' ionnsachadh innleachdan ùra airson na Sgrìobtuirean a rannsachadh. Thig meirg air lannir *Higher Criticism*. Gus a seo, cha dheanadh na bu lugh' an gnothuch ach turus do thìr nan àithntean nuadh. Nach robh ann "Preas a lasadh le teine" am Potsdam, agus na reachdan 'gan éigheach bhò Berlin leis an dara Maois—Uilliam Fein—a chum gu 'm biodh an saoghal a chruth-atharrachadh, agus an cinne-daonna fo spòg na h-ìolaire! Carson nach bitheadh, agus e fhein taghta (ma b' fhiur dha) airson na h-oibreach. An aghaidh an toibheum seo, cha chuala sinne gu 'n do thog diadhairan na Gearmailt lideadh—na feallsanaich mhòra a b' àbhaist a bli 'cur clach-mhullaich air oilean ar dùthcha-ne. Thainig a stigh a nis

air diadhairean Breatunn, nach gabh Béusachd na Gearmailt a réiteachadh ris an aidmheil Chríosduigh. Mu dheireadh thall!

Cha d'fhóg sinn ach roinn ro bheag airson facal no dhá a rádh mu chaidreamh. Dé 'n gnothuch a th' aig cogadh, a chuir deadh-bhéus a leth-taobh, agus a chuir nithéan am broinn a cheile, do chaidreamh? Direach seo. Tha chuid is géire am beachd a' cumail a mach gu'n tig atharrachadh mór air giùlan an t-sluaigh—árd agus íosal—do chach a cheile, 'nuair a thig críoch air a chonspaid; gu'm bith an t-uachdaran na 's cáirdeile ris an iochdaran: nach bith inbhe air am meas anns an t-seann seadh; gu'm bith tíoralachd a' gabhail áite na h-uaihbhair-eachd; ann an aon fhaicil, gu'm bith saoghal nuadh ann a thaobh caithe beatha. Thatar de 'n bheachd gu féum daoine tha éu-cosmluail an aigne 's an barail iad fein a thuigsinn mar nach do thuig iad rianh roimhe, gu bheil ionadh rud a dh'fhéumas falbh leis an t-seann sruth nu 'n tóisich an sruth eile le 'choguis nuadh. Gun fhios doibh, tha daoine mar thá, air móran de 'n t-seann dhoighean a thréigsinn. Tha beachdan is cúisean anns a' phoit-leaghaidh, agus tha h-uile fear air a chorra-bíod le flúistneachd fhein; ach bith fáidhean bréige 'nam measg. Ge bith gu dé an t-atharrachadh a thachras, cumamaid ar súil ar cor na Gaidhealtachd, agus an deagh-bhuil air an airidh i, oir cha tig an cothrom ceudna 'na 'rathad, co dhíù 'nar linn-ne. Biodhmaid deas ma tá ri guailibh a cheile a chum gach rud tha cam ann a suidheachailh an t-sluaigh a dhireachadh, agus a chum cáil ùr a dhúsgadh am measg ar cáirdean. Gu 'n tigeadh Linn-an-Aigh, agus gu soirbhicheadh a' Ghaidhlig 'na dachaidh fhein.

—:—

THE LATE EMERITUS PROFESSOR MACKINNON.

Britain's First Gaelic Professor.

Emeritus Professor Donald Mackinnon, who recently retired from the Celtic Chair in the University of Edinburgh, died on Christmas Day at Balnahard, in his native isle of Colonsay. Another familiar figure, essentially of "the old school" of Edinburgh's professoriate, has thereby been removed.

Donald Mackinnon was born in Colonsay on the 18th April, 1839, and it was in that lone western isle he received his early education. At the age of eighteen he proceeded to Edinburgh, and attended the Church of Scotland Training College, and afterwards the University, in which he was destined to become the first Professor of Celtic Literature. For more than three years he taught in the General Assembly's

School of Lochinver in Sutherlandshire. His career at college was marked by numerous distinctions, which were crowned when in 1868 he was awarded the Macpherson Bursary, and one year later the Hamilton Fellowship in Mental Philosophy. A general talent for affairs was recognised by his appointment as Clerk to the Church of Scotland's Education Scheme in 1869, to the Endowed Schools and Hospitals Commission in 1872, and as Clerk and Treasurer of Edinburgh School Board in 1873—a post which he held until his appointment to the Celtic Chair in 1882. In May, 1881, he became one of the members, and was elected secretary, of a Commission appointed by the Society for Propagating Christian Knowledge to issue a revised translation of the Gaelic Bible. He was also one of the Royal Commission appointed in 1883 to inquire into the condition of the crofters and cottars of the Highlands and Islands of Scotland.

The Celtic Chair in the University of Edinburgh, which Professor Mackinnon filled for thirty-two years, was the first of its kind in any university.

A sympathetic appreciation of the late Professor, from the pen of the Rev. Donald Maclean, Edinburgh, appeared in the December number of the *Celtic Review*, of which he was the consulting editor. To that article we direct the attention of our readers, who desire to know something of the work done by the distinguished professor. His most important literary work was "The Descriptive Catalogue of Gaelic Manuscripts in the Advocates' Library, and elsewhere, in Scotland." Some of us were aware that he had been engaged on an enlarged and revised edition of the Highland Society's *Dictionary*. It is said to be completed in MS. form, and, if it is to be published, it may well prove to be a real *magnum opus*, if not the last word, in Gaelic Dictionary-making. Doubtless those of his more intimate friends, still living, will in due time bear testimony to his "delightful personal qualities." The pity is that so many of his old "cronies" are gone—men like Donald Mackeehuie and Neil Macleod, who were so well equipped in literary ability for showing us, not the professor, but the *man*, as the presiding genius over the winter *Ceillidhs* in his own hospitable home.

Mr. Maclean notes in the *Celtic Review*, that his earliest contributions to Gaelic literature appeared in the columns of the *Gaidheal*. In this connexion it may be interesting to many to read his opinions on the teaching of Gaelic in schools. In a letter to the *Scotsman*, copied by the *Gaidheal* in December, 1874, he writes as follows:—"Allow me to endorse the seeming paradox of Mr. Macquarrie (an inspector of

General Assembly's Schools in the Highlands), that to include Gaelic in our school curriculum is to ensure, if not to hasten, its decline and extinction as a spoken tongue. The question is of importance primarily to that section of the country where Gaelic is still the spoken language of the people. It is an educational question in the widest sense of the term. Those who contend for the teaching of the language in the school, equally with those who would exclude it, declare their final aim to be to secure for our Highland youth the best attainable English education, and, by consequence, the extermination of Gaelic as a living language; for a bilingual population in the Highlands would be impossible, even if it were desirable. It may be true that there exist some people who would, from the highest motives, uphold and perpetuate the old language. It is certainly true that many among us contemplate the extinction of it with regret. In reference to Gaelic, we are fully aware that it will die out, notwithstanding the most strenuous efforts to maintain it; and we believe, moreover, that the practical advantages in store for our countrymen on their acquiring English, will more than compensate for the loss sustained through the demise of Gaelic. And we contend for a recognition of the language in the schools as the surest and most effective means for its final extirpation, as well as for the intelligent teaching of the present and proximate generations who are destined to speak it, and it alone. Those who have hitherto guided the educational policy of this country have proceeded upon the twofold assumption that to ignore a language is to extirpate it, and that the schoolmaster is all-powerful to mould the character and change the language of a people. It would be difficult anywhere to find assumptions more completely falsified than these have been, in the educational history of the Highlands of Scotland. Under the new Scotch Code, in districts where Gaelic is spoken, we are told the intelligence of the children examined in the second and third standards may be tested by requiring them to explain in Gaelic the meaning of the passage read. But the teacher is neither encouraged nor expected to make use of the language of the children in order to teach them English. But a living tongue is not so easily got rid of. Languages always die hard. Why, Acts of Parliament with their consequent pains and penalties failed to compel us to clothe our limbs; no wonder that they have been powerless to make us hold our tongues. That the refusal to acknowledge the language of the people as a means of education has operated injudiciously in the past, can I think, be easily proved. . . . The fact is, in a purely Gaelic-

speaking district the schoolmaster is practically powerless to change the language of the people, till he can make them read. It is therefore in order to make them readers that we would advocate the teaching of Gaelic to furnish material for exercises to be translated into English. I am confident that by the judicious and persistent use of the native language in the school, the extinction of it in the cottage would be hastened by a generation, and in the meantime the intelligence of the inhabitants would be stimulated. Nor is this a new theory. The opposite method has been tried and has completely failed. Common sense and past history alike demand a change. It is ours to represent to, and assure our educational administrators, our firm conviction that the quickest and most effective method of extirpating the Gaelic language is to make a freer use of it in educating Highland children than has hitherto been done."

The same views were elaborated in a letter to the *Oban Times* of August, 1874, containing such sentences as the following:—"The Gaelic-speaking population of Britain are the only people who hold as the first article of their educational creed the ignoring of their mother tongue." "Most Highlanders are too sensible of the advantages of an English education to encourage any movement which may lead to prolong the existence of Gaelic in the land. For the sake of coming generations they desire that the end should come as speedily as possible. We all admit that the great aim of Highland educationists should be to give our Highland peasantry the best possible English education."

We leave our readers to wrestle with the paradox discussed by the late learned professor, adding however, that, if the sure way to destroy Gaelic is to teach it in schools, the Comunn Gaidhealach is on the wrong track, and the endowment of a Celtic chair was an educational blunder, if it meant merely the hunt after the genealogy of ancient MSS. But we believe it means more than that, and nobody believes it more than the present learned occupant of the chair, who has already given to the world a clear exposition of the faith that is in him. For ourselves we still cry, and will continue to cry, "*enas leis a' Ghaidhlig*," in the faith that it is sound educational philosophy. No doubt Gaels are being credited for giving too great a place to sentiment. But sentiment rules more than half the world. It is ruling it largely in this day of stress. The feeling, like things of the heart in general, moves on, refusing to be put into the strait-jacket of formal logic, and it is a good preservative. When a nation parts with this feeling (we are not speaking of what is called maudlin sentiment), it loses something which no other emotion can adequately replace.

And when a people casts itself adrift from what is best in its past, it surely becomes lean, and liable to become hide-bound with a cold individualism which makes for decay in the things that ultimately count, though called efficient in a grosser sense. Therefore, when we are charged with giving what we consider a reasonable place to the element of sentiment in fostering a language which friend and foe unite in declaring to be in a dying condition, we admit the impeachment, but we refuse to believe that it cannot be made an instrument of culture in our present complex civilisation, and we hold that if its distinctive note is lost, the general harmony suffers. It is still a living language among many thousands of Gaels among whom we, of course, include Irish. On that account we plead for its teaching in schools in spite of seeming paradoxes. We hear of our brave Highland lads singing Gaelic songs in Belgian trenches, where life is stripped of its artificialities and veneer, and is so awful in its grim reality. Logic and civilisation, so called, would probably demand "Tipperary," or some other music hall ditty, but in their case, the dear old note welled uppermost, and that is according to true psychology.

The late Professor was a life member of An Comunn Gaidhealach, but a busy life prevented him from taking part in its work. Whether he modified his views on the question of Gaelic in schools, we know not, but that he was intensely interested in his native tongue is unquestionable. That he was a fine type of the courteous and gentlemanly Highlander is equally unquestionable, and Highlanders are proud that, as a Celtic scholar, he was acknowledged equal in rank with the great names in that field in his own country, and on the continent.

In resuming his classes in the middle of last month, Professor Watson spoke on the literary work of his predecessor. He referred to him as a link between his own generation, and well-known older men. Among the former were Dr. Alexander MacBain, Inverness; Dr. George Henderson, who died in the prime of life; Dr. Alexander Carmichael, in ripe old age; Donald Mackenzie, one of the best writers of Gaelic prose; the brothers John and Henry Whyte; and the bard of Skye, Neil Macleod. Among the latter were Dr. Cameron, Brodie; Sheriff Nicolson, J. F. Campbell, of Islay; Hector Maclean, of Islay; Dr. MacArthur and Dr. Clark, of Kilmalie. The articles which he published in the "Gael" on "Gaelic Proverbs" and "Gaelic Literature" were, Dr. Watson said, remarkable for weight and breadth of view. He also contributed eighteen articles to the "Scotsman" on Place and Personal Names in Argyll, ten papers on the Literature of the

Columban Church. In the "Celtic Review" he published a translation of the Glen Mason MS., also the Thebaid of Statius. Dr. Watson placed MacBain and Mackinnon as the two best Gaelic scholars of their day—MacBain strongest on the philological, and Mackinnon on the literary side. No man had anything like the latter's knowledge, and there may not be another who will equal it. Much of his work was never published, but there is material for three or four books, which would form a fitting memorial of him. It remains for his friends to edit his printed matter. The following is a list of articles and books by Professor Mackinnon:—

In the "Gael"—

Twelve Gaelic Articles on Gaelic Proverbs.
Twelve Gaelic Articles on Gaelic Literature.

Inverness Gaelic Society Transactions—
Gaelic Dialects.

Fernaig Manuscript.

"Scotsman"—

Eighteen papers on Place Names and Personal Names in Argyll.

Ten papers on Literature of the Columban Church.

The Norse Invasion and Old Gaelic Literature.

The Old Gaelic MSS. on the Continent.

Native Learning among the Gael.

The Unity of Old Gaelic Literature.

Scottish Gaelic.

Scottish Collection of Gaelic MSS., 2 papers.

Gaelic Grammars.

Gaelic Dictionaries.

Tales of the Gael, 4 papers, including Mythological Cycle, Cuchulain Epoch, and Fiann Tales.

James Macpherson.

Distribution and Tenure of Lands in the Isle of Skye 200 Years Ago.

Scheme and Administration of S.P.C.K.

"Celtic Review"—

Glen Masan MS., Text and Translation.

Thebaid of Statius—Text and Translation—incomplete.

Unpublished Poem of Alexander Macdonald

The Neuter Gender in Gaelic

The Dual Number in Gaelic.

The Claim of Celtic Studies upon the Lowland Scot.

Gaelic Orthography.

Obituary Notices—Donald Mackenzie; George Henderson; Neil Macleod.

Books—

A Descriptive Catalogue of Gaelic MSS. in the Advocates' Library, Edinburgh, and elsewhere in Scotland.

Reading Book for the use of Students in the Gaelic Class in the University of Edinburgh. Part I. Part II. circulated privately.

Unpublished—Lexicographical.

—:o:—

Cha toir thu buaidh air ni air thalamh gus an toir thu buaidh ort fhein.

**COMHRADH EADAR DOMHNUL
CROITEIR, SEUMAS GOBHAINN,
AGUS CALUM CLACHAIR MU URRAS
SLAINTE NA RÍOGHACHD.**

Le CAILEAN CAIMBEUL, Ille. Choisinn so a'
Cheud Duais aig Mod 1914.

Domhnull Croiteir—Cha'n iognadh thu 'bhi sg'ith diom a Sheumais, a laochain, moch 'us amoch a cuir dragh ort mar so an deidh paiprean an fhir mheas an Ceann-loch-Chille Ciarain a bh' agam an latha roimhe sin; cuntas na feudail 'us a bharr a cuir Croit Bhaile Pharsain air son maor nan con am Bogha-mór agus a nis luideag de phaipir lachdunn, leibideach mu'n *Insurance*, an t-Og mhac anaibh drochaoibharach so a rug *Lloyd George* a dhà bliadh'n an ama so. S ni-fhortanach nach do mhùchadh ma'n d'asaideadh am fàs-gadair gionach, gairisinnach.

Seumas Gobhainn—Obh! obh! a Dhomhnull nach e sin an t-easuram air Ard Ionmhasair Bhreatunn, ma 's fìor e fein, dlùth charaid an duine bhochd agus dubh-nauhaid an duine shuibhir. Shaoil mi eadhoin ged a spunn e'o a chàirdean an comas air oideachan a dheanamh dhiubh, ge b'oil leo, do'n 'og mhac' so aige, nach dicuimhneadh tu do mhodh cho buileach. Am fàs-gadair! Cha'n 'eil facal eile anns a' Ghaidhlig Albannach is freagarracha air.

Domhnull Croiteir—Ach a Sheumais "cha'n ionann a fhreagarras an còta fada do na h-uile fear." Ged thubhairt mise am facal sin thar' mo ghuallainn, cha leig mi leatsa no le duine a radh o'n chridhe. Cha do chòrd sinn riamh mu bheachdan taobh seach taobh de'n Pharlamaid, ach cha d' thainig rianh nì eile eadarunn, agus mar chomhara air m'earbsa annad, tha làn chiunt agam gu'm faigh mi comhairle threibh-dhireach agus fiosraichadh fìrinneach uait, co dhiubh a dh'fheumas no nach feum mi cis an *Insurance* so a dhioladh.

Seumas Gobhainn—Thuaraidh gach neach a tha 'toirt obair do fheurasdalaich a chis a dhioladh, co dhiubh a ghleidheas no nach gleidh e an cuidsan de 'n chis o'n luchd obair. Innsidh Calum Clachair an so dhuit gu 'm bheil "og mhac" *Lloyd George* a cosd se sgillinn 's bonn-a-se 's an t-seachdain dhàsan, fhad 's a tha e ag obair, agus a thasdan geal 'n uair a tha e 'na thàmh.

Calum Clachair—Achd na dunach, gun bhuanachd air bith do'n duine bhochd no bheairteach, fhad 's a tha mise faicinn fhathasd.

Domhnull Croiteir—Agus am bheil sibh a comhairleachadh dhomh an dàtachas so a ghabhail os lainh gu ciùin, foighidneach, soch-arach, gun oidhirp a dheanamh air mi fein a

dhòn o' cheanglaichean au achd sgrìosal so a tha 'bagradh tràillean a dheanamh dhinn gu tur?

Seumas Gobhainn—Cha'n aithne dhomhsa gu 'm bheil sebl no dòigh agad air a sheachnadh.

Domhnull Croiteir—Nach mise "foailleag an droch chladaich" a thainig an so air tòir comh-fhurtachd agus seòlaidh. Ach nach urrainnear cuir as do 'n Achd so mar rinnear air Achdan buairreasach eile romhe so!

Seumas Gobhainn—Tha an t-Achd a nis a Dhomhnull cho doirbh cuir as da is an dòbhran donn a fhuair Calum shìos air Allta Chill Neachdain an lath' roimhe. So a Chalum innis sgeul an dòbhrain do Dhomhnull. Mar dean an sgeul math eile dha, togaidh e intinn air falbh an bhuiarreas-so tiota beag.

Calum Clachair—"Nach bu chaol a chuire." 'Nuair a bha mi 'dol a tharruing no chéum air a chlacharan air Allt' Chìill Neachdain air mo rathad dhachaidh o'm obair an deidh a mheadhon latha Disathuirne so chaidh seachad, faicear dòbhran mór reamhar le galag ghasda aige 'g a h-theadh fo' bhruach an uillt. Thig mi an t-òrd air le m' uile neart agus dh' amais mi e mu chìl na cluaise. Bha e reir coslais cho maith ris a' ghealaig, agus le mór uail as an éuchd dhuneil a rinn mi, thug mi dhachaidh le chéile iad. Thug mi ghealag do Mhairi le ordugh teann gu'n deasaicheadh i sgonn math de thoradh mo sgil mar iasgair, air son mo dhiota. Rinn mi feannadh builg gu cùramach air an dòbhran, agus thig mi a' chlosach a mach air an dùnan. 'Trath feasgair, thachair do chlobair a bhaile 'ud thall tighinn rathad an taighe, agus bu cham gach dìreach do na coin aige, gus an robh iad air an dùnan, agus a sròneiseachadh mu 'n dòbhran. Co dhiubh dh' fheuch iad an fhìosacail air, no cid mar thachair, cha 'n fhìos domh; ach am prìobadh na sùla dhùisg e suas, agus bhia e an sàs ann an amhaich aon de na coin. Bha an t-sabaid air bonn gu garg, ach cha b' fhada 'nhaire i.

Mharbh an dòbhran aon de na coin a thiota, agus theich an t-aon eile le earball am measg a chasan toisich 's e 'sgalaraich mar chreutair air breathas, agus an dòbhran dlùth air a shàil. An sealladh mu dhieireadh a chunnacas dhiubh b'ann a null air Druim Thosabuis, agus iad a deanamh calg dhireach air Loch nan Gobhar. Sin agad sgeul an dòbhrain, agus mar tha Seumas ag radh, tha "og-mhac" *Lloyd George* cho doirbh cuir as da ris fein. Air mo shonsa dheth bheir mi m' fhacal dhuit, gu 'n do bhuanachd mi barrachd air an dòbhran an deidh mheadhon latha Disathuirne so chaidh, na tha fughair agam gu bràth a bhuanachadh air do dhalta goalach-sa.

Domhnull Croiteir—Tha an Sean-fhacal ag radh, "N uair a chluinneas tu sgeula gun

dreach. na creid e." Tha sgéul an dóbhrain mar dh' aithris thus' e, dreachmhor gu leòir, ach 's mór m' eagal nach meudaich e do chliu mar dhuine firinneach. Cha 'n ann a dh' éisdeachd sgéulachan a thainig mise an so a nochd, ach air son fiosrachadh mu 'n phaiper so. Thug mo mhathair ionnsuidh air a léughadh, ach thilg i uaine e, ag radh nach b' fhuach dhi an ùine 'chall thairis air. "Ma tha còir agad" a Dhomhnuill, thubhairt ise "air a chis so a phaidheadh, paidh e." Léugh mi fein cuid d'heith, ach cha robh e furasda dhomh a Bheurla mhór Shasunnach so a thuigsinn. So dhuit e a Sheumais, léugh thusa i gu socair ciallach, agus cha 'n eil teagamh agam nach tuig mi na dh' fhóghnas, agus na fhreagaras domh fein de na riaghailtean.

Calum Clachair—Cha mhór nach feumadh tusa rùnchleireach ri d' ghuallainn a ghnàth, a thaobh na bheil de phaiperian agad ri sgrìobhadh 's ri lionadh a suas mu 'n chroit a mhàin. Nach math an leisgeal a th' agad a nis air son Anna Bheag a Mhaighstir Sgoile a phòsadh, on dh' fheith i cho fada riut. Nigean thuigseach, phongail, mar tha i, chumadh i gu ceart thu fein 's do thaigh, agus bhithheadh i gu sònraichte freagarrach dhuit ann an cùisean de 'n t-seòrsa so.

Domhnull Croiteir—'S ciod a dheanainn ri mo mhathair? A Chalum a charaid, na cuir mo chall combharrachichte a' m' chuimhne. An earlaicheadh tu dhomh bean a thoirt a stigh an riochd éun na cuthaige an nead na riabhaghe. Cha dean mi sin a Chalum. 'S e mo dhleasnas leanachd ri m' mhathair fhad 'sa leanas i rium.

Seumas Gobhainn—Tha sin glé mhath, ach tha Calum ceart. B' fheàrr thu a bhean ged nach deanamh i nì eile air do shon ach beagan Beurla a theagais dhuit a bhithheadh 'na bhuanachd mhór dhuit 's an am ri teachd.

Calum Clachair—Gu dearbh cha bheag fhéum air beagan Beurla ionnsachadh. Chuala mi e le m' chluais fein ag radh ri "Keelie Wullie" air an achla-bhuana an làth' roimhe. "Truis na diasan sin a Wullie, *neer you see them*, mu' d' chasan" agus cha b' fhearr freagairt a bhla-aich. "*You gàrlach an speal an' you'll no leave them feusgain ad dheidh for Wullie bochd to spion agus truis na diasan.*" 'S e mo bheachd nach robh aig tùr Bhabel fein cothlamadh chànainean bu mhiosa na sin.

Domhnull Croiteir—Tha thusa mimhodhail a Chalum, ach cothlamadh ann no as, cha 'n e sin a tha bagradh tighinn eadar Wullie agus mi fein aig an am-so ach an *Insurance* so. Air mo rathad a tighinn an so a nochd, chuir mi ri cheile dha no trì de rannan beaga mu 'n chùis mar so:—

'S mór m' eagal gu 'n caillear gu buileach mo ghròd

Ma bheir mi e seachd 'am phleothaig do Dheors' Cis thinnis a bhalaich ud Wullie Mac Gawn Fear tha cho fallain ri cuilean an ròin.

Mar tha fios aig an fhortan tha cosdas gu leòir, 'N a bhliadhadh 's 'na chòmhdach gun ghuth air a chòrr,
S ri paidheadh na cis so cha strìochd mi ri 'm bled,
B' annsa an Breathach 's a "mhac" a bhi paisgte fo 'n fhòid.

'S minig bu mhath leam am sporan mo ghròd,
'N am tachairt air caraid ann dlùths an Taigh-òsd;
No cheannach tombaca no barriallan bhòg,
No faidhrein aig faidhir do m' chailin donn òg.

Ach seòlaidh mo charaid dhomh rathad 'us dòigh,

Car mu thom 'thoirt gu h-ealant a' macan *Lloyd George*,

'S bi'dh m'airgiod an tasgadh gu gasd' ann am phòd,
'S bi'dh 'shlainte aig Wullie gu pailt' mar bu nòs.

Ach le m' ràpaireachd chuir mi stad air do léughadh; gabh air aghaidh a Sheumais.

Seumas Gobhainn—*Every employer must (first) require contribution cards from every person in his employment (unless excluded under—*

Domhnull Croiteir—Stad! stad! Ciamar a dh' ainmich thu na faicail 'ud? "*useless excluded.*"

Seumas Gobhainn—Cha d' thubhairt mise diog mu "*useless excluded.*" 'S e "*unless excluded*" a thubhairt mi.

Domhnull Croiteir—Agus c' air sin a thubhairt thu "*unless*" ri facal a tha air a sgrìobhadh *u-s-l-e-s-s* cho soilleir ri fhàicinn ri m' shròin air m' aodann. Chunnaic mi sin le m' dhà shùil fein.

Seumas Gobhainn—So, seall a rithisd air litreachadh an fhacail.

Domhnull Croiteir—*U-n-l-e-s-s*, mo chreach, mo chreach! Tha an t-aon daighneach anns an robh m' earbsa air son dìon on spùineadh sgrìosail so air tuiteam mu'm chluasan. Shaoil mi nach robh agam ri dheanamh ach dearbhadh a thoirt gu 'n robh am balach ud Wullie Gallda gun mhath air bith, "*useless*" dhomhsa, agus mar so gu 'm faghinn cùidhte 's cuibreach an Achd da thaobh. Thainig mi an so a nochd a dh' aon obair air son seòladh 'uait ciamar agus co dhà a thairginn dearbhadh na cùise. Ach nì eile, innis so dlomh. Ciod is ciald do na faicail ud *full benefit—full benefit under the Act* a tha 'nam bolgam ronnach am beul cuid de dhaoine?

Seumas Gobhainn—Tha na facail sin a' iallachadh làn buannachd.

Domhnall Croiteir—'S càite am bheil an làn buannachd, no buannachd idir, a tighinn a stigh fo 'n Achd? Fhad 's tha mise tuigsinn, féumaidh tu bhì ad shineadh air leaba thinnis, mu 'm faigh thu sgillinn ruadh de 'n airgid a phaigh thu fein, no chaidh a phaidheadh as do leth, agus nach leòir de thrioblaid an tinneas fein gun chodas agus buaireas an Achd so 'n a lorg?

Seumas Gobhainn—Ach feumaidh tu 'chumhneachadh gu 'm bheil Lìghichean air an cuir air leth, cunгаidhean leighis air an ullachadh agus Taighean Eiridinn air am fosgladh fad na duthcha, a nasgaidh air son dhaoine bochda mar tha Wullie agadsa, agus sin uile saor o chodas fo 'n Achd so.

Domhnall Croiteir—Taighean Eiridinn! thubhairt thusa. Cìod am féum a th' aig luchd àitich na Learga Ìneach air Taighean Eiridinn? Aite 's fallaine fo 'n ghréin. Nach eil aca àile ghlan na faireg 's nam beann, fiarr uisge nan tobar nadurra, agus an càirdean caomha dileas 'gan Eiridinn 'nuair a tha iad tinn, "gun airgid agus gun luach."

Calum Clachair—Glé cheart a Dhomhnail. Agus 'n uair a thig Teachdaire an Uamhais, cha nì aite fo 'n ghréin on fhear le duine triall o bhuaireas an t-saoghail gu fois na h-uaigne: far am bi e taisgte ann an ùr nan càirdean a chaidh thairis roimhe 'o aimsir gu bhith buanachd: no 'o thaigh fein, an deigh dha 'bheannachd fhàgail aig muinntir a ghràdh a tha fathas air an cuairt an so, agus a nis a tha a ghnath ag uisgeachadh aite taimh féurach uaine le 'n deòir. Cha 'n ionann 's mar chuirear fo 'n fhòid an uaign choimheach, an truaghan a gheibh bàs anns an Taigh Eiridinn, math 's mar tha e. Tha so a cuir am chumhne naigheachd bheag a dh' innses mi dhuibh. 'O chionn b-agan laithean thachair an Deanaidair aig Comunn tiodhlacaidh (*Burial Society*) mar theirear ris anns a' bheurla, air dìthist dhaoine còire a bha 'nan seasamh a' conaltradh air an rathad mhór. Chuir an Deanaidair buannachdan a' Chomuinn mu choinneamh fear de 'n dìthist, gu sgilear, agus chomhairlich e gu dùrachdach dha ainm a chuir a sìos mar bhall de 'n Chomuinn, ach b' e diultadh buileach a fhuair e air son a dhragh. "'Nuair a thig am bàs orm cuiridh iad fo thalamh mi co dhuibh" thubhairt an fear so "Moire! cuiridh a Néill." thubhairt am fear eile "a thaobh a bholaidh." Ach gu dé do ghnathachsa a Dhomhnail, 's cinnteach nach eil an truaghan úd "Keelie Wullie" aig aois gu 'n co èignich iad thu a phaidheadh na cis air a shon.

Domhnall Croiteir—Aois! An taclarra bochd. Bha e còrr 'us còig bliadh'n deug 'n

uair a chuir iad thugam e, air chor 's gu 'm bheil e 'nis 'dol na sheachd bliadh'n' deug ged nach mò e fathast no aois deich. Ach cha 'n e sin a mhàin a tha cuir na h-onagaid air m' inntinn' ach nach eil a bheag no mhór a bharrachd sgil no tuairream aige air obair fearainn, na bh' aige an latha dh' fhàg e an Gallowgate. Cha 'n e nach eil e làidir sgiobalta tapaidh gu leoir air son na bheil ann dlìeth, ach 's e mo bheachd nach 'eil toil aige an obair ionnsachadh. Gun dol air ais na 's fhaide na 'n lath dé, dh' iarr mi air dol a sìos do 'n Achadh-bhuana a thogail 's a sgioblachadh suas nan adag, agus dh' fhalbh e gu togarrach. Aig a mheadhon latha chaidh m' fein a sìos do 'n Achadh a dh' fhaicinn na h-oibre a rinn e, ach cha robh a ghuth no a dhath ri chluinntinn, no ri fhaicinn thall no bhos. 'S ann a shaoil mi gu 'n d' thug e chasan leis air ais do 'n Saltmarket. Fhuair mi e nu d'heireadh ann am fiarr oisinn iochdair an Achaidh, agus b' e sin an sealladh a fhuair mi, sealladh nach dichuimhnich mi an dà làtha so. Chuir e mu dheich sguaba fìchead de 'n arbhar 'nan leth sheasamh taobh ri taobh air a ghràdh crìche. Bha mu leth-chiad sguab eile aige air an cur 'nan seasamh 'nan sreathan gu h-òrdail, dlùth do 'n fheadhainn a bha air a' ghràdh. B' iad na sguaban arbhar an luchd eisdeachd, agus bha Wullie leth rùisgte fa 'n comhair a toirt òraid sgilear, sgariteil dhaibh ann am beurla sgiolta a "Bhrìggate." 'N uair a chuir e crìoch air an òraid féum e mach uapa agus thoisich e air lughchleasan a dheanamh mu 'n coinneamh, gu dùrachdach, stòlda. Sgaoil e mach a làmh an 's a chasan, agus thig e caran dheth fein air aghaidh 's air ais; a' dol mu 'n cuairt 'n a dheann mar roth carbaid. Rinn e an sin seasamh claidheamh, agus dh' imich e mu 'n cuairt air a làmh an 's a chasan 'san athar, a gluasad cho sgiobalta 's ged b' e so an dòigh choiseachd a chleachd e o oige. Chuir e an sin naoi no deich de charan-muilein dheth fein anns an athar, an comhair aghaidh, a dh' ionnsuidh na laimhe deise, agus a leithid eile de chunntas charan a thaobh a chùil a dh' ionnsuidh na laimhe clì. Rinn e an sin crùinn léum thairis air aon de na h-adagan arbhar a bha mu cheithir troidhean air àrde, 's ais 's air aghaidh a null 's a nall cho soirbh 's ge'd nach biodh an adag ach troidh air àrde. 'S cinnteach, thubhairt mise rium fein, gu 'm bheil thu 'nis aig ceann do theadhrach, ach feuch an robh. Sheas e suas dìreach, 's a làmh paisgte air a bhroilleach, agus lùb e sìos a thaobh a chuil gu sèimh socair, gus an do chuir e a cheann air an làr aig a shailtean. An deidh dha e fein a dhìreachadh a suas, rinn e lagam beag air an làr: luidh e sìos air slat a dhroma, shocrach e crùn a chinn anns an lagam so: dh' èirich e an sin air a shàltean, agus ruith e mu 'n cuairt mar shàil muileann bualaidh, gun

a cheann a charachadh as an lagan. Gu firinneach cha 'n urrainn mi thuigsinn ciamar nach do bhris e amhaich. ma 'n d' rinn e leth na ceud chuairt. Chaidh e an sin troimh mhórán eile de lughchleasan miorbhuilleach a mheasadh sibh éucomasach do chréutair nadurra de 'n chinne daonna, le cnamhan 'n a chorp, a dheanamh. 'S e mo bheachd gu 'n tionndaidh e e fein car mu chrìos, no an taobh cèar a mach dheth fein gun dragh air bith. Cha chuireadh e iognadh orm aig an àm ged dheanamh e cruinn léum a sios ann a mhùineal fein. 'N uair dh'fhàs e sgith, agus a sguir e de 'n chluiche, nochd mise mi fein agus ghlaodh e mach. "O, mhaister! Bha na sguaban so *like ladies an' gentlemen* 'nan seasamh. *I couldn't help mase!*. Cha 'neil dinner a dhìth air mise, an' I'll pit a' the sguaban back in the adagan in ma dinner 'oor." Ciod a b' urrainn domh a radh ris no dheanamh air? Rinn sinn a suas na h-adagan agus chaidh sinn gu' dìneir. Tha e soilleir gu leòir dhonh nach ionnsaich Wullie aireanachd fhad 'sas beo e, agus cha 'n 'eil feum agamsa air fear cluiche.

Seumas Gobhann—Féumaidh mi aideachadh gu bheil mi eiginn de dh' aobhar gearrain agad an aghaidh an Aclid a thaobh a' bhalaidh. Ach ciod a tha do mhàthair ag radh mu 'n chuis?

Domhnall Croiteir—Mo mhàthair! Ged bu leatha fein e cha b' urrainn dhi bhì na bu déigheala air. An saoil sibh nach d' thainig mi oirre feasgar an dé a' goim mo chuid tombaca air son a thoirt dha? Bha amharus agam o' chionn fhada gu 'n robh mi fein, gun fhios domh, a fàs trom air a phìob, agus bha mi a ghnàth a feuchainn ri deanamh leis na bu lugha a losgadh, ach dh' fhosgail so mo shùilean 'N uair bha mi fagail an taighe a thighinn an so a nochd, 's e thubhairt i rium. "Nis a Dhomhnuill, na dean ni air bith cabhagach no ceannu laidir. Ma tha còir aig a' phàisde air gu 'n rachadh a clis a dhioladh air a shon, theid sin a dheanamh, cùmhlich sin. Ma dhùiltas tu a phaidheadh, bheil iad air falbh e, agus ma dh' fhalbhas esan falbhadh mise cuideachd." Dh'fhàg mi iad 'n an seasamh taobh ri taobh air leac an teinntein, 's greim aca air làmhan a cheile, agus tha mi gu nòr air mo mhealladh mar faca mi na deòir a' sìleadh a nuas air gruaidhean Wullie air dhomh sealltainn air m' ais on dorus.

Calum Clachair—"A Dhomhnuill A Dhomhnuill, 's ann orm a tha'm farnad riut. Tha daoine air am bodhradh a' cluinntinn luchd an fhearainn air gach taobh a' gearan gu cruaidh air an cuir thuige, ach 's e mo bheachd sa nach eil ann am bitheanntas ach gearan gun aobhar: co dhiubh cha'n'eil aobhar ghearainn agadsa. Mar a bheil meinn òr an Baile Pharsainn cha 'n 'eil fhios agamsa c'aite a bheil i. Cuir a suas Talla Cluiche gun dail aon latha, eadar thu fein le

d' Bheurla 's le d' dhòighean simplidh, agus Wullie le Ghaidhlig 's le hùgh chleasan, bhiodh 'ur n-aran fuinnte a thiota.

Domhnall Croiteir—Cha'n'eil teagamh agam nach eil an truaghan 'g a chall fein fhad 's a dh' fhanas e agamsa, ach air mo shon fein, tha mi cuir gach nì math eadar mi agus sgillinn ruadh a bhuidhinn air a thailleadh aig a' chluiche neothalamhaidh 'ud. Cha mhò' tha mhian ann agam sgillinn a chall as a leth, gu sònraichte do 'n Bhreathach *Lloyd George*.

Seumas Gobhann—Tha sin fìor a Dhomhnuill. Cha 'neil e ceart gu 'm bitheadh am balachan air a chumail aig obair nach toigh leis. Ach am bheil thu toirt tuarasaidh dha?

Domhnall Croiteir—Tha mi. Tha mi toirt a cheart tuarasaidh dha a tha mi toirt do 'n lair bhàin a cheannaich mi ou bhanaicheard a bhliadhna 'n ama so, a bhiaidh 's a leaba; nòran barrachd na 's fhiaich e, ach a chionn nach eil a sheiche-san cho fulangach air cruadal 's air fuachd 'us gaillinn, tha mi toirt badau aodaich dha air sgath mo nàire fein. Dh' earlaich a chàirdean orm gun airdid a thoirt da, a' mhaìn gu 'n teagaisginn aireanachd dha, nì a dh' fhairtlich orn.

Seumas Gobhann—Mar sin mar tha thu 'g radh. Na 'n do thionndaidh thu dh' ionnsuidh an dara taobh duilleige de 'n phaipeir so leughadh tu mar so—"Persons not required to be insured. 1st. Persons employed as apprentices without wages, or learners receiving no wages. 2nd. Persons employed by the occupier of an agricultural holding without wages."

Domhnall Croiteir—Tha thu aige! Tapadh leat a charaid. Tha mi faicinn na cùise nis a mach 's a stigh. Mo bheannachd ad chuideachd. Nach mòr is fiach an sgoil? Mar a b' fhaide bha mise 'dol air m' aghaidh a léughadh a phaipeir, b'ann bu mhiosa mo bhreisligh. Tha mi taingeil a nis, agus cha chail Wullie air an fhiosrachadh a fhuair mi 'nochd. Sgrìobhaidh thu fein litir air m' ainmsa a dh' ionnsaidh a chàirdean a toirt soilleireachadh dhoibh mar a tha a chùis, agus leigidh mi leis falbh do 'n bhàilemhor ma thogras e falbh, ged dh' ionndraines ma a chuideachd gu nòr. Bheil mi dha gach còthrom a tha an chomas air e fein ullachadh air son an dréuchd a roghainneach e. Oidliche mhath dhuibh le cheile.

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HOMESPUN.

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THE TEACHING OF GAELIC.

DINGWALL SCHOOL BOARD IN GRIPS WITH THE DEPARTMENT.

In our last issue we drew attention to the excellent stand made by the Dingwall School Board on the question of a Leaving Certificate in Gaelic. No other School Board has taken the trouble to support Dingwall; and, with the exception of the Gaelic Society of London, the Inverness Gaelic Society, and the Arbroath Society, no other body has hitherto backed Dingwall. Is Dingwall thus to be left alone in the fight? What has become of the old motto—"Clanna nan Gaidheal ri guallibh a cheile?" The Department seems to regard the setting of a Leaving Certificate in Gaelic as a "delicate matter." How delicious! The words of the Department are:—"The determination of the lines which a higher grade paper should follow, assuming that one is to be set, is a much more complex and delicate matter than your Board would seem to realise." Among the speeches delivered at the meeting of the Dingwall Board, we single out that of Dr. Galbraith (reported in the *Northern Chronicle*), as the most interesting and convincing:—

GAELIC AS A UNIVERSITY SUBJECT.

The first Gaelic or Celtic Chair was instituted in Edinburgh University in 1882, since when Gaelic had been a University subject in the degree examination, and on a par with all other subjects. In 1892 the Scotch University new ordinance came into force, whereby no student was allowed to take up any subject without previously taking a Higher Grade certificate in the subject. Both degree and higher grade papers had been set in Gaelic for the past 22 years. The Leaving Certificate Examination was equivalent to the University entrance examination, and designed as regards standard to be so. Gaelic was also a subject in the University Bursary examinations. In the Arts examination no student was allowed to attend any class with a view to graduation unless he had passed the examination in that subject in the higher standard. A Gaelic-speaking student desirous of taking his degree in Celtic must pass the University preliminary examination in Gaelic, because he could not at present take a corresponding Leaving Certificate in Gaelic. That was manifestly unjust, as he could take any of the other subjects from school, and so his bi-lingualism placed him at a disadvantage. In addition, foreigners had the option of taking their vernacular instead of English. They were not asking for that, they only wanted to be allowed to take Gaelic in

addition to English. They were not antagonistic to English, though naturally desirous of taking advantage of the higher intellectual platform which bi-lingual pupils occupied compared with those who only spoke one language. The Scotch Education Department should have no difficulty in setting an examination paper, as they had Gaelic-speaking inspectors appointed because of their knowledge of the language, and Dr. Robertson, the Chief Inspector, was a Gaelic scholar. That disposed of any personal disability. As regards standard, if the Leaving Certificate was equivalent, or bore a definite relationship to the University preliminary, was there any reason why the standard in Gaelic should differ from that adopted at the Universities? Those considerations effectually disposed of the Department's assertion that the setting of a paper was a delicate matter. That the Department could not do what the University authorities had done systematically for the past 22 years was surely a reflection on the capacity of the Department's officials. In view of the qualifications of the staff, that could only be an excuse which it was quite unnecessary for the Department to labour or repeat. One was thus forced to the conclusion that the real reason was that the Departmental tradition was inimical to Gaelic, and that they were not able or willing to throw it off. The Department's statement in their letter that they saw no reason why their refusal to set a paper should prevent the post-intermediate study of Gaelic, could best be answered by a quotation from the inaugural address of Professor Watson:—"An important step in the right direction was taken when Gaelic was recognised as a subject for the intermediate certificate, and this concession has had some good effect. It must be remembered, however, that this affects only a small number, some 70 or 80 per year, and leaves the elementary schools quite untouched. Further, it leaves the subject at a loose end, for, as no paper has yet been granted on the higher standard, there is no inducement, but rather the opposite, to continue Gaelic beyond the intermediate stage. This aspect of the case is, I believe, being felt strongly in all the schools which are in the way of bringing forward candidates for the intermediate certificate."

THE DEPARTMENT HEDGING.

The Stornoway School Board had been carrying on a similar agitation for the past three years. If a Gaelic-speaking pupil was expected, as the Department seemed to imagine, to pursue the post-intermediate study of Gaelic, then he must have a tangible result, and that could only be secured by the immediate setting up of an appropriate examination, equivalent to the

University standard. In view of these facts, one could only assume that the Department was hedging with the subject to put off time, while it was their manifest duty to give Scotch Gaelic as a vernacular language the same facilities as the other vernacular languages of the Empire. That was not the way in which Welsh, Irish, Dutch, and French in the Empire were dealt with. In Wales the language was taught in all schools as a matter of course, and not only so, but was the medium of instruction. Still the Welshman who did not know English was considered illiterate, showing that giving the vernacular its proper place did not prejudice the Imperial language. Irish was taught in 2800 schools to 170,000 children, helped by a grant of £14,500 a year, besides capitation grants paid for qualified teachers. According to Professor Watson, it was not illegal to teach Gaelic in an elementary school to Gaelic-speaking children. It was done here and there precariously, and on sufferance. Personally, Professor Watson held that such an attitude to Gaelic was unjustifiable on educational grounds, and unfortunate for our interests as a nation. School Boards were executive only, and must carry out the bureaucratic decrees of "My Lords." Those gentlemen only respected two forces, public opinion and political pressure. Public opinion only required the injustice of the present state of affairs to be disclosed to support the action of the Board, and political pressure could be brought to bear through those in Parliament who were interested in the rights of the Highlands—our M.P.'s and those who represent the interests of small nationalities, the Irish Parliamentary party, who had used its influence to apply the screw to some purpose, as the statistics given above show, and would doubtless assist to obtain a like recognition for Scotland. He moved that they wire to the Department as follows:—

Dingwall School Board, at a special meeting to-day, repeat their demand that a higher grade paper be set in Gaelic at the forthcoming Leaving Certificate examination.

They should also communicate with the Members of Parliament for the Northern Burghs and Ross-shire, the Secretary for Scotland, the Irish Parliamentary party, and all other bodies interested in the subject, asking for their support.

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SINGING CLASSES.—The Comunn's singing teacher, Mr. Hugh Maclean, is conducting classes at Dornie, Auchtertyre, Killilian and Glenshiel. Our enthusiastic friend, Mr. John N. Macleod, Dornie, is acting as organiser. We hope that the youth of the various districts will respond heartily to the advantages afforded them.

KUNO MEYER—AN CU, "IS CHA B'E AN CU ACH SMIOR A' MHADAIDH."

If the British Government seek for proof that the formula of naturalisation is a mere fraud, no better example can be found than Kuno Meyer. For thirty years he was treated with proverbial British hospitality, and afforded an entrance to leading social circles. His perfidious and violent hatred to this country now, is a bitter eye-opener to those people whom he styles "England's noblest and ever-dear sons and daughters." *Gum meall iad an teisteanas bho leithid a shlaughtire.* The mask is now lifted when "the day" came, and the meek German whom we harboured, and paid well, has turned out a snake. Nor is he the only one; and one wonders if the gods will ever cure our countrymen of the softness which blinds them to the machinations of implacable enemies. We pride ourselves in our loftiness, that we are a people who can forgive and forget. Very Christian, no doubt, but there are things that ought to be regarded as unforgettable, even if they are forgiven. We read in Greek history that Darius I., the great Persian monarch, bade his cup-bearer repeat to him thrice at every banquet the words, "Master, remember the Athenians," lest the insult wrought at Sardis should ever vanish from his mind. No one can blame Meyer for being patriotic, but when it comes to preaching sedition against those whose bread he ate so long, and whose friendship contributed to make his life pleasant, the case is different. It is, however, another example of the moral level of the intellectual Teuton. Truly, it is impossible for the leopard to change his spots. In this respect he finds himself among a group of professors in that land sacred to "kultur" and higher criticism. Perhaps the most scathing opinion of Meyer is that of Mr. George Moore, the novelist, who writes—"You have lived in England the greater part of your life; nearly all the money you earned was English money. All your friends were English, and you told me how much you regarded England, and how lonely you were in Berlin. I can respect the German soldier, the German officer, and the German spy, but I cannot respect you. I am taking leave of you for ever, but not because of the German that is in you, but because of the man that is in you." That is the telling thrust—the man that is in you.

Meyer started his evangel of hate in America among congenial friends, viz., Clann-nan-Gael, a body of Irishmen who are credited, rightly or wrongly, with as bitter a hatred to Britain as the Germans themselves. But what will they think of his opinion of Irishmen and their country, as

vouched by one of his colleagues in Liverpool? He drew a sharp line between the Celtic cult—the cult of old Irish—and that of modern Ireland. He had no more admiration for the modern Irishman, says Mr. J. Sampson, than a Sanskritist has for a coolie. He looked with contempt on native students of Irish, and the people he regarded as an "ill-balanced emotional race, unfitted for any form of self-government, and, by reason of their incurable tendency to romantic and impracticable ideals, a danger to stable rule, and a constant thorn in the side of the British Empire." "I look on them," he said, "precisely as we, Germans, regard the Poles, only fit for poetry, rhetoric, and sedition." Irishmen will doubtless appreciate this estimate—German rule over the Poles! How he can square this with his speech to Clannan-Gael is beyond our weak logic, though it may be as clear as a pike staff to a German intellectual. Says this friend of Ireland:—"When Germany has obtained the great object for which she fights, the nations that now bear the yoke of England unwillingly will surely not be forgotten. And in the case of two of them at least, the oldest and the youngest of England's conquests, Ireland and Egypt, the restitution of their autonomy must be one of the conditions of peace. To that happy day let us look forward." To this speech we, ourselves, add—"Open wide your mouths, Irishmen, so that the pill, made in Germany, may slide easily down without detecting its Polish flavour."

The notorious Meyer, it may be said, is now professor of Celtic in Berlin—in the chair of Zimmer—but the want of students during these trying times left him with the leisure which has enabled him to serve (?) his country in America. Doubtless he is well paid for this. Among Celtic scholars he is well known as an authority, and he was professor of German in Liverpool University, as well as Honorary Reader in Celtic. He was a co-worker in Celtic studies with Whitley Stokes, and founded the School of Irish Learning in Dublin. This led to his appointment as Lecturer in Celtic in Glasgow University, so that several of his "ever dear friends" are resident in Glasgow. How they regard him now may be easier imagined than described. But when the reckoning comes, and the larger question is being settled, let us hope that British hospitality, in all its forms, may not be so free to foreigners of the German type, and that, while we endeavour to live peacefully with all nations, we owe a duty to our nation first.

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Na abair ach beag, agus abair gu math e.

Na séid sop nach urrainn thu féin a chuir as.

DEVELOPMENT COMMISSIONERS AND THE DEVELOPMENT OF THE HIGHLANDS.

The fifth year of the work of the Development Commissioners acting under the Development Act of 1909, will be completed on 31st March, 1915. The time is appropriate for taking a general survey of the financial provisions for the development of the Highlands of Scotland, sanctioned by the Commissioners during the last four years. It will be best to proceed in order of time, though there is some difficulty in arranging the applications under each year, owing to the fact that the consideration of the applications had to be carried over in some cases to the following year. For the sake of comparison, it may be of interest to state generally what applications were, at the corresponding dates, made on behalf of Ireland, and how these were dealt with by the Commissioners.

According to the First Report of the Commissioners (for the year 1910-11), no applications were in that year received from the Highlands. This may be accounted for by the fact that there are no central organizations in the Highlands prepared to take the necessary steps for laying schemes before the Commissioners. It is true that the Congested Districts Board for Scotland was then in existence, but that Board was moribund and was dissolved in the following year.

From Ireland the Commissioners received four applications in this year for grants amounting to £285,000, to promote schemes for agricultural research, horse-breeding, fisheries, and forestry. While declining to sanction the whole sums asked for, the Commissioners sanctioned considerable grants in aid of each of these four schemes. The total amount of the four grants to Ireland for the year 1910-11 was £42,750.

In the year 1911-12 there were five applications from the Highlands. Four of these were for the improvement of the harbours of Balintore, Cromarty, Inverness, and Ullapool; the fifth was for the improvement of the Crinan Canal. None of these applications received the approval of the Commissioners, but the consideration of the applications on behalf of Cromarty and Ullapool were continued to the following year. In this year the total amount of the Highland applications was £172,000, but, as has been said, no grants were sanctioned.

From Ireland during this year, there were some twenty applications of the gross amount of £432,887 10s.; out of this the Commissioners reported favourably upon nine schemes, and sanctioned grants for these amounting to £112,860.

According to the Third Report of the Commissioners, there were five new applications from the Highlands in the year to 31st March, 1913. Grants were asked for the improvement of Forrose Pier, and for the encouragement of horse-breeding in Caithness, Ross-shire, Strathmore, and Strathearn. All these applications were refused, but in this year an advance of £3500 was sanctioned for extending the Pier of Ullapool. The application had been for £7000.

Meantime there had again been during 1912-13 some twenty applications from Ireland for agriculture, harbours, fisheries, and forestry, amounting to £304,660. The Irish advances sanctioned in this year for eleven schemes amounted to £129,440.

It should be explained that there was sanctioned in this year a grant of £1080 for agricultural instruction "in the crofting districts," and no doubt the Highlands shared in this small grant. Further, the Agricultural Colleges maintain instructors at Stornoway, Portree, and Oban, who are partly maintained from a development grant to these colleges.

It was in this year that An Comunn constituted a representative committee for promoting higher education in the Highlands. This committee, at a meeting in Inverness in December, 1913, resolved to approach the Commissioners for grants in aid of higher education.

In the year to 31st March, 1914, there were eleven applications on behalf of Highland schemes. Two of these were granted, viz.:—£665 for a motor boat for fishery investigation at Loch Fyne, and £300 per annum for agricultural organization in the Hebrides. Five applications were refused. These were for the improvement of the harbour of Avoch, for an Agricultural Institute at Inverness, for Co-operative Credit Banks (two schemes, both intended mainly for the Highlands), and for Horse-breeding in Perthshire. Applications for the extension of the harbours of Dunbeath, Thurso, and Scrabster, were carried over to the following year, and also an application for a grant to Golspie Technical School. A grant of £750 was sanctioned for Cromarty harbour. This grant, and the other two above referred to (amounting together to £1715), were the only advances sanctioned for the Highlands in the year 1913-14. The total amount of the applications for the Highlands in this year had been £84,050.

From Ireland in this year there were applications amounting to £314,536, and the amount of the grants to that country came to £130,545.

It should also be added that the Commissioners, on a reference to them, advised the government to reject the offers from the Duke

of Sutherland and other Highland proprietors of large tracts of cheap land for afforestation.

To sum up, the grants sanctioned for the Highlands amounted for the four years to £5215, while the grants to Ireland in the same period came to £415,000. All the applications from the Highlands, except those for four small schemes, were rejected. The really important proposals for agricultural education, for afforestation, for harbour extension, for inland navigation, and for co-operative credit banks, were all rejected without exception.

It is to be hoped that, when the Highland Committee for Higher Education submit their schemes to the Commissioners, they will be more successful than the other Highland applicants have been hitherto.

PROPOSALS OF ECONOMIC INTEREST TO THE HIGHLANDS.

"Tha mi sgith 's mi leam fhìn, buain na rainich." We all know this refrain, but who could have guessed that the war should direct the attention of people to the destruction of the bracken which drapes the sides of our Highland glens! But necessity knows no law; at least so say the Germans. It appears that the supply of potash for manures is largely got from Germany, and of course supplies are stopped from that quarter. Scientists declare that supplies of potash can be obtained by burning large quantities of bracken, and that the industry would be a considerable source of employment in places where such is needed. This would mean the extensive cultivation of the bracken rather than its extermination. Within the last quarter of a century, its growth has extended to such a degree that sheep pasture has lessened in value by its encroachment, and it becomes a problem of some importance to the farmer, who seeks to derive as much revenue as possible from an otherwise unproductive stretch of land. On the other hand, the sportsman wants cover for his game, and it becomes a question with the farmer, which of two pests—brackens invading his pasture, or rabbits which do not improve it—is the lesser evil. Here two interests conflict, while the bracken is growing silently and extending its rhizomes. It seems to be the opinion of those who have to do with land, that the time has arrived for the extermination of the bracken, and they are looking for some "scientific" method of doing it. We have never heard that the old method failed, viz., deep ploughing, and using the land for growing crops to enable people to live, The naturalist and the artist are merely onlookers

with regard to this question, though they are interested from another point of view. We could not contemplate the extermination of the bracken from our hill sides and open woods without some regret. The absence of its graceful fronds, unrolling themselves in late summer, would detract from the general colour scheme of the landscape. But whatever is going to happen to the bracken, its extermination will prove a tough job, and if potash seekers mature their scheme, its life may prove to become more abundant.

In a former issue we drew attention to the revival of the kelp industry—the old source of potash. Since then the subject has been discussed in several places by authorities interested in the development of the Highlands. While they are all agreed that the time has arrived for resuscitating an old industry, the question of ways and means naturally bulks largely, and they look with expectation to the “sporrán” of the Board of Agriculture. But if subsidies from that source are awarded in the proportion hitherto in force, where Scotland and Ireland are concerned (see another column of this number) there will not be much kelp produced on the west coast. If Germany has been the means of driving us to look to this old industry for potash, let us take a lesson from that highly organised commercial country, where subsidies are generously given in order to set important industries on their feet. We believe that the success of any venture in this direction lies outside of professional speculators, if it is to succeed. Still, we have it on the authority of Professor Hendrick, Aberdeen, that two firms in Scotland are using annually nearly 5000 tons of kelp produced in the western and northern islands of Scotland, and preparing from it about 1000 tons of concentrated potash salts. The professor urges the possibility of a revival of the industry as a source of potash.

At the instance of the Board of Agriculture, experiments have been conducted by the Forestry Department of the West of Scotland Agricultural College, and the results indicate that potash salts can be produced on a considerable scale from forest produce. This brings us to a question that has been, more or less, before the country for some years now, viz., afforestation. Sir R. Munro-Ferguson of Novar, and others, drew the attention of the country on several occasions to the national importance of this matter. Now we are faced with a threatened dearth of timber for pitwood, telegraph poles, and other necessities. One can scarcely realise what the condition of the country would be if pits had to be closed for want of pit props. Nor can we contemplate without

regret the possibility of fine woods being cleared in order to keep our industries going. This may be, let us hope, a remote possibility. But it depends on the length of the present war, or supplies from Canada, for the Baltic trade is closed. It is said that there are vast stretches of land in our country unfit for cultivation, but suitable for forest crops. Had these stretches been planted thirty years ago, our position as regards pitwood and firewood would be secure. It is said that a thousand tons of firewood alone are required for our troops in Belgium and France. How vast the whole question is, may be realised from the fact that 3,800,000 tons per annum are necessary to meet requirements for pitwood alone, and that our present supply is under 8,000,000 tons—a quantity that would be used up in two years. After that, and failing sufficient imports, the effect on British woodlands would be disastrous. It is from the point of view of the industrial welfare of the people, especially the Highland people, that we draw attention to these matters. It is doubtless known to our readers, that there are large areas in the Highlands suitable for the growth of trees, which would prove a source of financial advantage to landlords and people. The revival of the kelp industry would do the same. In any case, it is surely time that the economic condition of the Highlands should receive more generous attention from the powers that be than it has hitherto got. If we are on the threshold of a new age, as writers are now busy prophesying, let it be remembered that the Highlands are a part of His Majesty's dominions requiring ample atonement for past neglect, and consideration for the future.

:o:

TIMCHEALL AN TEALLAICH.

Ann an ceàrn àraidh de'n taobh tuath bha ministeir gun eaglais agus gun comh-thional a' comhnuidh. Mu dheireadh thall fhuair e “gairm” bho sgìreachd 'san ath shiorrachd a bha 'g amharc a' mach airson adhair do 'n t-sluagh. Bha e anabarrach toilichte leis an deagh fhortan a thainig 'na rathad, agus an là a chaidh a phòsadh ris an eaglais, chuir e an ceill ann an cainnt snas bhriathrach an gaol a bha e 'faireachadh do'n phobull. Ars' esan— “S e an Cruithfhear Fhein a ghairm mi chun an fhion lios so, agus fhad 'sa bhios an anail 'nam chom, cha 'n fhàg mi sibh.” An ceann bliadhna no dhà an deidh seo, thachair gu 'n d' thainig “gairm” g'a ionnsuidh bho eaglais an Glaschu, agus geallantas tuilleadh paighidh 's na bha aige far an robh e. An deidh dha fhaireachduinean a rannsachadh mar bu chòir, chomh-dhuin e gu 'n do ghairm am Freasdale as

ùr. Ach mu 'n d'fhàg e an paraiste, chum e coinneamh no dhà air feadh na sgìre a chum an "treud" a cheasnachadh gu mion anns na nithean a bu doimhne a bha 'san Leabhar Cheist. Thachair do amadan na sgìreachd (truaghan a bhiodh 'san àm ud ri fhaotainn an iomadh àite) a bhì 'san eiseachd, agus air do 'n mhinistèir ceist no dha a chur air, dh' fheadraich e mu dheireadh dheth, "Cìod i a ghairm eifeachdach?" Arsa' an t-amadan agus e 'g amharc cho neo-chiontach ri leanabh—"Dìreach da chiad pundo Sasumach na's mò na h-agaibh, agus eaglais am baile mòr." "Ah! dhuine" arsa' am ministèir le guth sòluimte, ach le nadur de chread ann, am bheil fios agad gu de 'n t-àite gus an teid luchd nam bréug?" "S ann again a thà," arsa' an t-amadan—dìreach do Ghlaschu!

Arsa boirionnach àraidh ri balachan beag, agus i 'g amharc air leanabh gille a bha gle bhòidheach. "Am bheil e bruidhinn fhathast?" "Cha ruig e leas," arsa' an balach, le miòthlachd. "Cha 'n'èil aig ach sgreuch a dheanamh, agus gheibh e na h-uile dad a dh' iarras e."

'Se bantrach a bh' innte, ged bhia i pòsda trì uairean. Là de na làithean chaidh i do 'n chladh, agus cò thachair orra an sin ach seana-ghille ris an robh i deanamh suas fada roimhe seo. Air dhi anhare gu dìreachdach, agus le smaoin, air na trì uaighean, thionndaidh i ris an duine, agus arsa' ise air a faradh. "Ma ta gu dearbh, mo shean suiridheach, na 'n robh do mhisneach beagan na bu mhotha na bhà i, dh' fhaodadh tu bhith na do luidh 'san aon iomair riutha sud!

COMUNN NEWS, &c.

HIGHLANDERS AT BEDFORD CAMP.—Last month the Highland regiments stationed at Bedford turned out in large numbers to a Concert arranged by the Scottish Gaelic Folk Song Society (Conductor, Dr. Alastair Gibson). It was a brilliant success, and many a Highland hero felt himself transported in feeling to the northern glens and straths, when listening to well-known Gaelic melodies. The chairman, Mr. John Mackerchar, in full Highland dress, presided, and gave a suitable opening address in Gaelic as well as in English. The programme was long and varied. This is the second big function of the kind that has been given at Bedford, and the Gaelic Folk Song Society is to be congratulated on the success that has attended its excellent services.

CELLIDE AT FORT-WILLIAM.—Mr. Neil Shaw, the general Secretary of An Comunn, gave an interesting paper to the Fort-William branch last month. The subject was "Bodhan Tubhte," round

which he wove in fine Gaelic the song, story and folklore of the Gaels. The Rev. A. Shaw presided. Several Gaelic songs were sung, and the meeting was in every respect highly entertaining.

THE COMUNN GAIDHEALACH ROLL OF HONOUR.—By and by we may be able to give a full list of members of An Comunn who are serving their country. Meantime we begin with three well-known members—Major R. MacFarlane, 5th Scottish Rifles (the Treasurer); Captain Alastair MacLaren, Scottish Horse (Gold Medallist); Captain Kenneth MacIver, 5th Cameronians (Convener of the Education Committee). It would be a favour if our readers would intimate the names of others. *Gu robh buaidh leis na seòid.*

At a meeting of the Gaelic Society of Inverness, Mr. Andrew Mackintosh read a paper on English and Gaelic words to strathspeys and reels. He illustrated his lecture by playing the old tunes on the fiddle.

A successful Gaelic concert was held at Salen in aid of recruiting. Miss A. C. Whyte, who is in the district teaching singing under the auspices of An Comunn Gaidhealach, was one of the soloists. A stirring address was delivered by Captain Campbell, of the 8th Battalion A. and S. Highlanders.

INVERARAY BRANCH.—At a largely attended meeting of this branch, the Rev Mr. MacFarlan Barrow read a paper in Gaelic on "Proverbs and Riddles." Full justice was done to the humour connected with the subject. A successful programme of vocal and instrumental music was arranged by Lady Elspeth Campbell, who presided over the meeting; while Mrs. Nicol MacIntyre delivered a short address in Gaelic.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

Communications regarding the Sale of the Magazine, Annual Subscriptions, and Advertisements, should be addressed to Mr. NEIL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application.

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AN T-EARRACH.

Is toigh le Bàird agus sgrìobhadairan eile a bh' meòrachadh air àm an Earraich, mar àm ùrachaidh, cha 'n e uhlàin a thaobh na taluinn-ainn, ach a thaobh tograidhean na h-inntinn agus na h-aigne. Tha fìghair ri aiseirigh nan lusan a bha 'nan cadal ré dùldachd a' gheamh raidh, ach tha giùlan paisgte 'nan gué gealltanais air blàthan maoth an t-Samhraidh. Tha na h-eoin bheaga thein a' dearbhadh, le binneas an cùil, faireachaidh an ath-bheothachaidh tha nàdur a' cinntinn annta, mar gu'm biodh iad a' ceileireadh mu chinnt an dòchais tha ceangailte ris an Earrach, ris an t-Samhraidh, agus ri lanachd is saibhreas an Fhoghair, Bha 'm bàrd Sasunnach, *Tennyson* nach maireann, a' gabhail beachd air a' chomharradh gràidh a thigeadh an cridhe na h-òigridh an luib an Earraich. Tha ùrachadh, mar gu'm b' eadh, 's an àileadh, ge b' oil leis na frasnan fuara, agus am fline sneachd a bhios a' sguabadh thairis oirn air uairean. Ach thig pladhaidhean de'n ghréin tha nis a dìreach na 's àirde 's an iarmaidh.

Bith Nàdur a deanamh falach-fead oirnn, mar gu'm biodh i 'sòradh an aoibhneis tha romhainn, gus am bith sinn ann an staid inntinn airson seilbh a ghabhail air na tha i 'dol a thaisbeanadh dhuinn. Is àill le bàird a bhith a' cuir an cèill, gu'm bheil an aimsir air a coisrigeadh leis na trì nithe as cumhachdaiche an crannchur na beatha tha làthair—Creideamh, Dòchas, agus Gràdh. Gun teagamh tha dlù-cheangal aig faireachaidhean chrèitairan ri'n càil-aigne, ach air a shon sin, bith sinn a' gabhail tlachd ann a bhith 'creidsinn gu'm bheil a' chuid as mìosa air ar cùil. Cha tig dìobrath air a' ghealladh tha'n cois imeachd Nàdur, ged bhios na siantan greannach. Thig a' ghaoth 'n ear bho chrìochan Ruisia cho géur 's cho nimheil 's a bha i an uiridh, agus tharr leinn gu'n giùlain i air a sgiathan saighead na 's nimheile, ann an seadh eile, na rinn i riamh; oir tha aice ri séideadh thairis air a' Ghearmailt, mu'n ruig i sinn. Ach cumaidh sinn ar sròn dìreach na h-aghaidh gu neo-sgathach. Bith luchd nam bailtean mòra a' gearain gu'n cuir fuachd na gaoithe 'n ear crith roimh 'n com, ged bhios éideadh blàth air a shuaineadh umpa; ach dé an coimeas a th'aig an staid ri cor chroitairan, là reothair, a buain feamann; an bogadh gus na cruchanan, trang a' deanamh an ràtha deiseil mu'n tig an lionadh; agus, air dha 'dol air flod, 'ga thoghadh leis an cathair chun a' chladaich.

Ann an seadh eile, dé tha sgiathan an Earraich a' giùlan 'na luib a thaobh ar sluaigh 's ar rioghachd? Cha'n eil a' cheist furasd' a fuasgladh. Tha fios againn uile dé tha dhith oirn—buaidh chlothrach air an nàmhaid, agus sìth sensmhach. Na 's lugha na sin, cha dean an gnothuch, mu choinneamh na h-àmhghair a thuit oirn; an fhuil a chaidh a dhòrtadh, agus a theid a dhortadh fhathast.

Am motheadh air seo, faodar a radh a thaoibh na Gaidhealtachd, nach do thachair Earrach a riamh cho muladach ri a seo, a caoidh an fheadhainn nach till. Gidheadh, ged tha 'n t-saighead goirt, lughdaiche cliù nan laoch a thuit, geiread a faobhair.

Tha fios nach bith obair an earraich air a Ghaidhealtachd am bliadhna cho sunndach, agus na gillean air falbh. An uair a thig "àm chur ghearran an Èil," cò theid eadar lamhan a' chruinn? Am féumar lamh a thoirt air a' chois-chruim mar o shean? Ge bith dé thachras, bhiodh e iomchuidh gu'm foillsichidh an dream is saibhire an cranneur, cuideachadh do 'n dream is uireasbhuidheach. Ach 's cinnteach gu'n dùisg suidheachadh na dùthcha a bheag no mhór de 'n t-sean chàirdas, a b' àbhaist a bhi 'riaghladh an measg nàbuidhean 's an aimsir a dh' fhalbh.

TÒMHAIS NAN AIMSIREAN.

Is beag an àireamh a ghabh, no tha gabhail, spéis do 'n chuspair seo. Thig gach aimsir mar tha dùil aca, mar a thainig i o shean, agus cha 'n eil an còrr mu dhéidhinn. Gun teagamh is ann le smuain, measgaichte le smuàirean, a bhiodh an sean Ghaidheal a' gabhail beachd air dhìomhaireachd a' chruinn-cé, agus na riaghailtean air an robh iad ag amharc le iognadh. Chaidh Ìdehran an eòlais a chleith orra, agus mar sin bha 'n brat a bha 'eòmhach na dhìomhaireachd sin 'n chuis uamhuinn doibh, ged bha e dùsgadh a suas an Spioraidh gu h-urram. 'Nar làth-ne chuir Eòlas a shuathainn tomhais thar an-iarmailt nar a rinn e thaoibh na talmhuinn, ach cha do lughdaich seo Spiorad na h-irisleachd, agus an urraim anns an intinn chothromach. Cha 'n ionann beachd a' n-aithrichean nu' Astar agus mu Thim, agus na beachdan a fhuair sinne trid eòlais; ach cha 'n fhaod sinn a ràdh nach robh iad géur an beachd, farsuing an intinn, agus a sealltuinn na b' athaisiche mu 'n cuairt doibh na tha sinne, le ar boil mu mhalairt, mu bhìadh, mu aodach, 's mu fhearas-chuideachd.

Tha sgrìobhadairean a' gabhail tlachd a' bhith 'cuir an cèill na h-innleachdan a bha muinntir an t-sean saoghail a' deanamh a chum tim agus aimsir a thomhas. Cha 'n eil a' chùis soirbh a soilleireachadh, do bhrigh gu'm buin i ri spùr-eòlas, agus àireamhachd. An uair a bha daoine a fàs na bu nhothuchail air Nadur, agus na h iognaidhean a bha 'ga' cuartachadh, thug iad faineir gu'm biodh e fèumail doibh cuimhne a' chumail air nithean sònruichte a bha tachairt 'na linn 's 'nan ginealach. Mar sin chì sinn bho na claran a dh' fhàg iad as an déidh, o chionn mìltean bliadhna, an dòigh a bha iad a' gnàthachadh a chum tuiteamais àraidh a

ghleidheadh bho 'n di-chuimhne. Theirte gu 'n do thachair a nì ud, no nì ud eile, 'nuair a bha a' leithid so a rìgh air a' chathair; no mar a theireadh na Ròmanaich, 'nuair a bha, abair, *Plancus* 'na ard-chomhairliche. Bha 'n dòigh cheudna aig na Caldéanaich agus cinnich eile. Tha e soilleir nach robh seo gun mheang, agus b' fhéudar innleachd eile fhaotainn a mach. Ghabhadh beachd air na réultan, agus air a' ghealach, a chum riaghailt a shuidheachadh. Trid an rannsachaidh, dh' amais na h. Eiphitich, cho math ris na Caldéanaich, àireamh làithean na bliadhna a shuidheachadh aig trì cheud agus trì fichead. Ged bha dhìomhaireachd cuairt na réultan, na goalaich, agus na gréine an combhaidh a cur dragh orra, 's iongantach am fiosrachadh a fhuair iad. Mar a bha 'n eòlas a' dol am méud, bha iad a' fàs na bu dàna, agus shuidhich iad na mìosan bho ghealach ùir gu gealach ùr—mu naoi la fichead gu leth. Ged bha seo a' còrdadh ann an tomhas ri ath-philltinn na ràidhean, fhuair eadh a mach, mar a bha tim a' dol seachad, gu 'n robh cunnart ann gu ruitheadh mìosan an earraich gus an t-samhradh, no eadhoin gus an fhoghar! Cha 'n 'eil rùm againn a mhìneachadh mar a chaidh cuisean a réiteachadh leis na Ròmanaich, agus an dream a thainig 'nan déidh. Bith sinn fhathast a' bruidhinn air a chunntas ùr, agus air an t-sean chunntas. Ghabh Albainn ris a' chunntas ùr aig toiseach an t-seachdamh linn deug (1600), ach tha 'n sean chunntas a' riaghladh fhathast an cuid a cheàrnan. A sios gu 1752, bha c'na chleachdadh an Sasuinn a bhliadhna ùr a bhi toiseachadh air Làtha feill Muire (25th March).

AM MART.—MÌOS NA BA RIADHAICH.

Is e na Ròmanaich a thug an t-ainm seo dhuinn—Martius. B'e am mìos seo a' cheud mhios de 'n bhliadhin' ùir aca, agus saoilidh sinn nach robh iad fada ceàrr, oir 's ann leatha tha àm an ùrachaidh a toiseachadh. Cha robh ach deich mìosan 'sa bhliadhin' aca an uair ud, ach chuir iad a dhà eile rithe 'na dheidh—*January* agus *February*. Is ann mar urrad do 'n t-sean dia *Janus* a thugadh an t-ainm do 'n cheud té. Chaidh an dia seo a dhealbhadh le dà aghaidh, a chum agus gu 'm faicheadh e roimhe 's as a dhéidh (tiodhlac ro fhéumail). Agus a chionn gu 'n robhar ag aoradh dha aig ceann-toiseachaidh gach oidhirp agus cùis, na 'n leanaidh piseach, bha e ro iomchuidh gu'm fosgladh e a bhliadhna. Tha ràthan nan sean Ghaidheal mu na h-aimsirean a foillseachadh an cumadh, agus an stugh, a bha 'cur snas air am modh-labhairt. Gheibh sinn anna Gliccas, Géiread, agus Giorrad. Cuireamaid sios mar eisimpleir an dòrlach a leanas:—

"Am fear nach cuir anns a Mhàrt, cha bhuan e 's an Fhoghar. Am féur a thig a mach 's a Mhàrt, theid e stigh 's a' Ghiblean. Cha tig Geamhradh gu cùl Calluinn, no Earrach gu cùl Féill Padruig.

Cha'n eil port a sheinneas an smébrach 's an Fhaoilteach, nach caoin i mu'n ruith an t-Earrach.

Theid an t-Earrach fo ghéill mu'n goir a' chuthag.

Is e'n ceò Geamhraidh a ni'n cathadh Earrach.

Theid cathadh Earrach troimh bhòrd daraich.

Cho fad 's a theid a ghaath anns an dorus là na Feill Brìghde, theid an cathadh anns an dorus là na Feill Padruig. A's t-Earrach 'nuair a bhios a' chaora caol, bidh am maorach reamhar.

Thubhairt an Fheadag ris an Fhaoilteach,

C'ait an d'fhàg thu an laogheinn bochl

Dh'fhàg mis' e aig cùl a gharaidh,

'S a dhà shùil 'na ceann 'nan ploc.

Mios Faoilteach—seachduinn Feadaig, ceithir-là-deug Gearrain—seachduinn Caillich, trì là Sguabaig—suas e'n t-Earrach. Mar mhàrt caol a' tighinn gu baile, tha camhanaich na maidne Earrach.

Mar chloich a' dol an aghaidh bruthaich, feasgar rìghinn Earrach." Theirear Di-Domhnuich Inid ris a cheud Di-Domhnuich de 'n Mhàrt, ach a réir mar tha'n solus ur a tighinn a stigh. As déidh sin, Di-Luain Inid agus Di-màirt Inid. Theirear an "Inid bheadaidh" 'nuair a tha'n solus ur beagan làithean an déidh na Feill Brìghde; thigeadh an sin "Earrach fad" an déidh Càisge." Is cinnteach gu'n robh e goireasach do na sean Ghaidheil, a bhì roinn na bliadhna na h-earrannan a réir na féisdean a bha'n Eaglais a' gleidheadh, agus tha cuid fhathast nar measg—a chuid is sine—a roghnachadh an aon dòigh, 'nuair is miann leo an cuimhe ùrachadh a thaobh rudan nach bu mhath leo a dhi-chuimneachadh. Cha'n e idir gu'm bheil iad, 's dòcha, 'creidsinn ann an seadh na féisdean, no gu'm bheil fios aca carson a chaidh an òrduchadh, ach gu'n robh an ahraichean ris an aon chleachdadh.

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THE PROPAGANDA WORK OF AN COMUNN.

The Rev. G. W. Mackay, Killin, convener of the Propaganda Committee, has signalised his entry into office by taking means to reconnoitre the educational condition of the Highlands so far as Gaelic is concerned. This is wise generalship, if we are to have a clear idea how matters stand before any line of attack is arranged. The Propaganda Committee has been always active, and a large

amount of useful work was accomplished under the convenership of Mrs. Burnley-Campbell, who, to the regret of all, felt called upon to hand over the reins to another. The whole of the Highlands was tapped, and much energy and money was spent in the formation and fostering of branches. A glance at the questions sent to secretaries of branches all over the country proves that Mr. Mackay means business. At any rate, the replies will indicate how matters stand at present, and it is for the committee to devise the means which they may consider suitable in the circumstances. Arrangements are already adumbrated. In view of the present condition of the country, the fight will, doubtless, be an uphill one. But while the war is naturally pre-occupying all minds, it does not follow that all other things should be cast aside. Indeed, it might prove a relief to many if, by way of variety, they would give some consideration to the language which was dear to their forefathers on many a hard battlefield. We believe it is not forgotten by our brave lads in the trenches; then why not keep the study of it alive at home? On the question of pushing on the study of Gaelic, the Comunn has put its hand to the plough, and there is to be no drawing back. But the help of the Highland people is essential, and apathy ought to go, in view of the new era that the world expects. A new era in the Highlands without Gaelic is unthinkable, unless people are prepared to cut themselves completely from all that the past means, and become a race without a distinctive mark. Gaelic is capable of being fitted to modern culture and civilisation like any other language. There need be no delusion on that point, no matter what ill-educated people may say.

The following are the queries we refer to:—

1. How often does your branch meet?
2. Have you during the current session Gaelic reading class for (a) adults (b) juveniles?
3. Gaelic music class for same.
4. How many Gaelic-speaking teachers are in your parish or district?
5. Is Gaelic utilised or recognised, and if so to what extent, in any of the schools of the district?
6. Have you any suggestions to offer whereby you think the Gaelic cause, or the work of An Comunn Gaidhealach, might be more effectively propagated in the various branches, or the country generally?

As might be expected, the answers given to these questions are of a varied nature, and the last question offers scope to those who imagine that they themselves could show a better way. The remarks are interesting. Taking a general survey of all the answers, we gather that, on account of the war, branches are not meeting

regularly, and that four newly formed ones are dead. Chaidh an deò asda na bhà a riamh anna. Singing classes are popular in some places, while Gaelic songs are being taught in several schools. The difficulties in the way of the language itself, seems to be the want of suitable teachers, and the lack of some financial aid. Attention is directed to the policy of concentrating attention on the young, as adults are said to be indifferent. (We have often in these pages advocated the same policy.) It is recommended that suitable people should be got to speak at organized meetings in the Highlands. More approved deputies should be sent from headquarters to branches. One secretary says that the Gaelic cause is pretty much in the hands of teachers and clergymen. Another says that the Comunn should discourage branches to have officials who do not encourage the speaking of Gaelic in homes. From Driuinin comes an excellent report, in which it is pointed out that there is no need of Gaelic reading classes there, as all read Gaelic *fluently before they leave school*. The italics are ours. This is what the Comunn is aiming at. The same report says that the young should be encouraged by every means in the Comunn's power. That, in our opinion, goes to the root of the matter. In a few schools the teachers are enthusiastic, but not sufficiently encouraged. One teacher recommends bursaries tenable at the H.G. School of the parish. Another says that the Comunn Gaidhealach is doing very well—perhaps as well as it can be. One gentleman writes at some length on the Comunn's work generally. He says—"The cause of the Comunn over the country generally would be much furthered if the moderate men in it, and not the extremists, were listened to, also if the fault-finders would try to improve matters in a courteous way. Put and keep wise and thoughtful men in office. I would write down as extreme anyone who wishes the debates to be conducted all in Gaelic, and who wish to have their own way rather than the Comunn's good. Members of An Comunn have been known to wreck the Gaelic interest by attacking School Boards in a scurrilous manner." Two capable teachers have sent interesting replies to question six, which we quote in full.

"Gaelic is not much used or taught in the parish, though the mother tongue of three-fourths of the children.

To remedy this state of matters, the giving of bursaries to good scholars whose Gaelic is good would help. I understand An Comunn gives bursaries to pupils, but have never seen the conditions on which they are given. The fact that such a bursary exists should be known to every teacher and parent in the Highlands, and the conditions of grant should be widely known. If a bursary could be given to every parish or district every year, to encourage a Gaelic-

speaking pupil to prosecute his studies, I think it would be a stimulus to all Gaelic speakers to see that their children are not denied the opportunity. The value set in the past on English and classical languages by the bursary giving bodies of this country probably was a strong impetus in the direction of the decline of Gaelic. I see in "An Claidheamh Soluis" a suggestion to the effect that a prize of £10 should be given annually in each parish to the pupil with the best knowledge of spoken Gaelic. If only such a scheme could be launched in Scotland, we might recover lost ground. Another thing that might help to keep up interest is to recognise in some way those who have for years given their services gratis in teaching Gaelic and in training choirs. While An Comunn sends out a teacher here and there, whom they pay, other workers devote their leisure to this work, and the Central Association never, so far as I have heard, gave them any encouragement whatsoever."

"I have taught Gaelic now for over ten years up to and including the Leaving Certificate stage of the language. Gaelic reading is taken for one hour per week in the Senior Division (from the 4th Standard upwards), and Gaelic songs are regularly practised in the school. The assistant is also Gaelic-speaking, and has to utilise the language in the instruction of children who enter school without a word of English. In connection with query No. 6, it may perhaps interest your Propaganda Committee to know that in spite of the conditions in the school being, as regards Gaelic, such as I have stated, during the four years I have been here the school does not earn the famous (or infamous!) Gaelic Grant. In my last school the grant was "earned" (and went to relieve the local rates), although the assistant was an "English" lady from Staffordshire, while 99 per cent. of the pupils could not speak a word of English on entering school. I made a previous communication to this to Mr. MacIver, but as my words were not official enough, things are quite "*in statu quo*." The School Board are quite apathetic, the more so perhaps from the feeling that they are unjustly deprived of grants specially given for Gaelic; the Inspectors of schools look askance at the teaching of the Gaelic (or any language except English) from Standard I. up, and make restrictions of the following character:—"Languages other than English only to be taught in Supplementary Classes, and only to selected pupils; in the case of these selected pupils only *one* language is allowed." What chance has Gaelic under such conditions, however willing, efficient, and patriotic the teacher may be? More "official" recognition throughout the whole school career of the pupil is desirable, and in that surely the Education Committee of An Comunn could help the teachers.

Has your Propaganda Committee ever appealed to Highland clergymen in Highland districts to preach at least one sermon in Gaelic each Sunday? and not, as is a somewhat common rule, to give a ten minutes' discourse in the old tongue to the rump end of a congregation already wearied by a prosy English disquisition. "*Verbum sat sap.*"

After looking over all the answers, we are left with the impression that people have the idea that the Comunn Gaidhealach is very rich,

because it has six or seven thousand pounds invested. This is erroneous, as any one can see who examines the statement of accounts issued annually. The capital invested is jealously guarded by competent trustees, and is burdened with an annual charge from which there is no escape. The Comunn is thus obliged to depend upon public aid for the greater part of its work.

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DA CHEILIDH.

Tha mòran de Mheuran a' Chomuinn nach 'eil a' cumail nan cèilidhean àbhaisteach air a' Gheamhradh so. Cha 'n'eil sinne a' sparradh orra sin a' dheanamh, ged is miann leinn na coinneamhan teagaisg a dhòl air aghaidh mar a b' àbhaist. Is ann aca fhéin is fhearr a tha fios air mar a tha an cogadh fuilteach so a' buntainn riutha. Tha, gu 'n teagamh, moit oirnn uile an àireamh mhór de bhuilt a' Chomuinn a tha a' seasamh còirichean 'na rioghaidh cho gaisgeil an aghaidh namhaid cho borb, an-ìochdmhor; agus riu-san a tha caoidh na dh' fhalbh 's nach till, tha ar co-fhaireachain a' dol a mach ann an tomhas mòran is motha na theid againn air a' chuir sios am briathran anns a' mhiosachan so.

Far am bheil e comasach tighinn an ceann a chéile ann an doigh chaidreach, fèumaidh sinn aideachadh, tha e a' beathachadh an spioraid agus a' togail na h-aigne car tamull air falbh bho 'n tromachas a thuit oirnn uile.

Le cead na Comhairle fheargair mi cuireadh falaigh an a' Ath agus a' Cille Mhicheil; agus mu mheadhon a' mhios a chaidh seachad ghabh mi cuairt do 'n sgìre anns an do rugadh mi. Is iad fhéin a dh' fhàiltich mi gu furanach! Thainig cuid dhiù miltean a dh' astair, agus sinn a dh' fhaodadh a bhì taingeil, bha an oidhche tioram, rionnagach. Cha 'n'eil meas air thalamh aig muinntir a' bhaile-mhóir air a' ghealach! Cha 'n'eil feun aca oirre, agus is ann gè ainneamh a chi iad idir i! Cha 'n' e sin dhomhsa agus do luchd tathaich nan cèilidhean 's an dùthaich, is ged nach do dheàrrs a' ghealach oirnn anns an Ath rinn an Grioglachan mar a b' fheàrr a b' urrainn da.

Bha an Ceann Suidhe sairce anns a chathair, agus maille ris bla an da Iar-Cheann Suidhe agus an t-Urr Alasdair Domhnallach, Ceann Suidhe meur Chille Mhicheil. Leugh mi dhoibh òraid air seana chleachdaidhean is obair nan ràithean anns a' Ghaidhealtachd agus dh' èisd iad cho stolda, chiallach 's ged a b' i searmoin a bh' agam.

Labhair na ceannardan an sin gu comasach, agus mar a thuirtear de 'n Chléir ris an fhear eile, théid aig na ministearan air sgeúlachdan innsendh cho math ri daoine eile, agus gu h-

àraidh am fear a thuirtear gu robh an tea a fhuair e 's an àirdh cho laidir, thugh 's gu 'm fàgadh an bigean àileadh a' luig innte!

Fhuair sinn an sin òrain bhlasda, mhilis; air an seinn ann an dòigh a leig ris an tlachd agus an dragh a tha a' Mhaighdean Usal Nic Mhuirich a' gabhail 'nan teagasg. Bha port againn air a' phìob, is bha suन्द air sean is og.

Tha am Maighsteir Sgoile, mar is dual d'a chinneadh, Caimbeulaich Ile, a' deanamh obair mhaith a' teagasg leughadh agus sgrìobhadh Gàidhlig anns an Sgoil, agus mar a thuirtear mi cheana tha a' Mhaighdean Usal Nic Mhuirich a' teagasg a' chùil. Bha sinn uile toilichte a faicinn aig a' cheilidh gu slàn fallain, an dèidh an cnatan dubh a chuir seachad. Is mòr m' eagal gu 'n d' fhuair i e a' dol do Chille Mhàrtuinn a' theagasg ciùil do na bheil an sin de bhuilt a' Chomuinn, ach co a dh' fhaodas sin a' radh? Cha bhì slàinte cuirp no inntinn aice mar a bhì i am measg obair na Gàidhlig. Tha An Ceann Suidhe—An t-Urr Eachann Camaran—a' teagasg an leughaidh 's an sgrìobhadh anns an Sgoil an Cille Mhàrtuinn air oidhche Dì-bhaine, agus cha'n'eil sin aige mar a chuid fhéin air uairean. Ach an uair a gheibh sinne ar cànan mhùirneach air an aon bhinnein ri cànanean eile, 's cha 'n' fhada gu sin, faodaidh an enap-starra a tha an sud sealltuinn a mach. *Fear eile airson Eachainn!* Cha 'n'eil fios no tuigse aig mòran de bhuilt an Ard Chomuinn air an sàruchadh agus an campar-inntinn a tha buill threeibhdhreach nan Meuran a' fulang an cuid a dh' àitean a' craobh-sgoileadh obair a' Chomuinn. Ma tha dearbhadh a dlùth orra, gabhadh iad sgrìob do Chille Mhàrtuinn.

An ath oidhche an dèidh an Ath chaidh an luchd dreuchd 's mi fhéin do Chille Mhicheil, agus bha an Tigh Sgoile an sin loma lòn, cuid dhiù 'nan seasamh. Bha iad ann as gach cèarn mu 'n cuairt a bha an dlùths còig no se mhillean do 'n Tigh Sgoil. Bha Maighsteir Domhnallach anns a' chathair aig a' choinneamh fhéin ach fhuair e cuideachadh 'san deasbaidh bho Maighsteir Camaran. Dh' èisd iad uile le ro aire ris na bh' agam ri ràdh, agus an dèidh do 'n Chléir an beachdan a thoirtear seachad thòisich na h-òrain. Cha robh saothar na Maighdean 'ic 'Ile Bhàin gu toradh, agus bha mi fòr thoilichte sin fhàicinn. Cha do leig iad a' cuimhne na duanagnan a fhuair iad, agus sheinn iad gu fìor thaitneach iad. Thug mi dhoibh dà chuirtear air a' phìob-mhòir agus b' fheàrr iad sin. Chuir e suन्द gasda orra.

Tha Maighsteir Domhnallach a toirt dhoibh leasain Ghàidhlig, seachdan nu seach an Cille Mhicheil agus anns a' Chàrn Bàn, agus a reir is mar a chunnaic mise, leanaidh an tréad an Buachaille, agus tha gu deimhin aonta eile air a thuirtear do 'n Ghàidhlig rathad Ghlas-airidh.

Cha 'n' eil Gàidhlig aig a' Mhaighstir Sgoil, ged is Diùrach is athair dha, ach tha de 'n uaisle ann nach cur bacadh air chor air bith orrasan a tha cho dìchiollach air cùl na Gàidhlig.

Aig an dà Cheilidh a dh'ainmich mi cha deach aon snùd Bheurla a labhairt, agus nach ann mar sir a bu chòir dha bhi! Nach ann faisg air a sud a thàinig ar céud sinnsear air tìr an Albainn, agus nach b'e an Carsalach Mòr a bha an Carnàsairidh a chlà bhual a' chéud leabhar Gàidhlig!

Gu ma fallain 's gu ma slàn a bhios iad uile, is e an leithidean a chumas sròl na Gàidhlig ri crann.

Acasan da rìreadh tha mìle taing a' Chomuinn Ghàidhealaich.

NIALL MAC'ILLE SHEATHANAICH.

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MEETING OF EXECUTIVE COUNCIL OF AN COMUNN GAIÐHEALACH AT GLASGOW.

THE TEACHING OF GAELIC. THE DEPARTMENT'S PROMISE.

Next Mod to be Confined to Children.

The Executive Council of An Comunn Gaidhealach met in Glasgow on Saturday, the 6th February, to consider, among other matters, the position of the movement for Gaelic teaching in schools, and the question of whether it was advisable to proceed with this year's Mòd in view of the war. Strong criticism of Sir John Struthers and the Scottish Education Department in regard to their attitude towards the question of introducing the teaching of Gaelic was offered by more than one speaker, and a proposal to "beard the lion in his den" by sending a deputation to London was made. This proposal, however, was considerably modified when the Council heard a statement by one of the members, in which it was authoritatively announced that a leaving certificate paper in Gaelic in higher grade schools would be instituted next session. In regard to the Mòd, the Council agreed to abandon the usual programme, but resolved to remit it to the committee to arrange for a Children's Mòd.

The meeting, which was held in the office of the Secretary, 108 Hope Street, was presided over by the President, Mr. Malcolm Macleod. There was a large attendance of ladies and gentlemen.

After apologies for absence were intimated, a letter was read by Lady Helen Stewart Murray informing the Council of the intention of Miss Murray MacGregor (who has reached

the age of 86 years) to retire from active association with the Society. The Chairman expressed appreciation of what he described as a touching message.

The Secretary (Mr. Neil Shaw) reported that the Education Committee recommended that the Executive should express its satisfaction of the sympathetic and generous attitude adopted by the Scottish Board of Agriculture towards the proposed establishment of an Agricultural College at Inverness. He also reported that three of the Comunn's bursary winners had gone on military service. The Education Committee agreed to continue the bursaries to them when they returned to school.

DINGWALL SCHOOL BOARD AND THE TEACHING OF GAELIC—DEPARTMENT CRITICISED.

The Chairman offered congratulations to Dingwall School Board for its action in support of the institution of a leaving certificate in Gaelic in the higher grade. They heartily congratulated Dingwall on its praiseworthy attitude, and trusted that its example would have an influence for good on other School Boards throughout the Highlands. It was to be borne in mind that they as a Society had been making that demand for a higher grade certificate for many years. At their conference at Perth in 1912, one of the resolutions passed unanimously demanded the immediate institution of a leaving certificate in the higher grade in Gaelic. The reason they had not been pushing forward that demand during the last two years was, simply, because they were given to understand that the absence of suitable text books at that stage was a barrier in the way of their object. When that was made clear to them, the Publications Committee decided to devote the greater part of the money at their disposal to the preparation of books, which would satisfy the demands of the Department and its inspectors. These books were not yet ready. Greater delay had taken place in their preparation than they expected, but they were now assured that the books were on the point of completion, and they were definitely assured that they would be on the market within the next six months, and would be available for the beginning of next session. In view of that fact, they had instructed their Secretary to write to the Scottish Education Department reminding them of negotiations on the subject which had already taken place, and asking them to fulfil the obligation that they regarded the Department as being under—to establish a higher grade leaving certificate without further delay. Proceeding, the Chairman said that the Gaelic Society of London was not able to say how

much they would be able to pay towards the fund they must organise for the payment of grants for which they had made themselves responsible in connection with the teaching of Gaelic in elementary schools. An Comunn Gaidhealach had promised to pay a grant in the third year. The money spent by the Highland Trust this year had been £280, and if they were to pay on the same scale as the Highland Trust, and if the same number of pupils were presented in the third year as in the first, they would have to find annually a sum of £280, and where that money was to come from he confessed he did not know. The Committee were turning the matter over in their mind in order to devise some method whereby funds would be available. Probably they would find that the 5s per head given by the Highland Trust was more than the Association could afford. So far as they could see at that moment, they would not be justified in recommending the Executive to proceed with arrangements for a Summer School this year.

DEPARTMENT CRITICISED.

Mr. Henderson, Stirling, moved a resolution, of which he had given notice, in the following terms:—"That the Council records its high appreciation of the efforts of Dingwall School Board with regard to the leaving certificate and Gaelic; expresses disapproval of the arbitrary manner in which these proposals have been flouted by the Education Department; resolves to adopt every possible measure calculated to help the Board in its fair and reasonable demands; and requests the Secretary to endeavour to arrange a joint deputation, consisting of two members of the Dingwall Board and two members of their Council, to go to London in order (1) to interview Sir John Struthers on the question at issue; and (2) to enlist the sympathy and assistance of Scottish M.P.'s on behalf of the Board's intention." Speaking in support of his motion, Mr. Henderson observed that the question had been taken up by the Committee already, and much of what might be said on the subject was now unnecessary. But he thought it was necessary to proceed with his motion. The pronouncement made by the Committee was not, in his opinion, quite emphatic enough. He happened to be in Oban at one of the first meetings of An Comunn, and we thought then that we were on the eve of getting a new heaven and a new earth for Gaelic; that in a short time we would be able to storm the citadel in London, and make such a breach at least, as would enable them to enter and have a hand in the guiding of the educational affairs of their own country. About 21 to 24 years have elapsed, and very little had been done practi-

cally, and still these pious wishes were expressed. As Professor Watson had said, the Gaelic tongue was the Cinderella of all the languages. He had had a talk with Territorials from Wales who were stationed in Scotland at present. He asked them if they could speak Welsh? No, they could not. But they could all write Welsh. "You see," they said, "we have been taught it and forced to learn it at school." Let any of them ask the Highland Territorials if they could talk Gaelic. Yes, they could, very fluently too. But ask them if they could read it. That was another story. Having asked what the Gaelic community received out of the Imperial funds, he said that it was no use sending resolutions to Sir John Struthers and his Department. "You," he said, "know as well as I do that he is one of the most powerful men in Europe in his own sphere." He thought a deputation should be sent. They would miss a golden opportunity if they did not avail themselves of this controversy that had sprung up between Sir John Struthers and the Dingwall School Board. They could not only solve this particular problem, but also try to get further concessions in the teaching of Gaelic in the schools. If they sent up anybody they must send strong men, who would beard the lion in his den, and try to bring him to his senses in this respect.

It was stated that the higher grade paper would probably be introduced next session.

A SPECIAL GRANT WANTED.

Mr. Campbell, Aberdeen, said that Mr. Henderson would probably agree that it was scarcely necessary for him to press that particular part of his motion. The feeling in the Education Committee of the Association was that there should be an effort made to secure a sum substantial enough for the promotion of Gaelic such as was now received in Ireland. They knew that there were no special grants in Scotland for any special subjects, but that was no reason why they should not claim a special grant for the promotion of Gaelic, because the circumstances of Gaelic were quite exceptional. (Hear, hear.) A matter of £5000 a year would be sufficient, and that was a mere bagatelle out of the Education Fund. He instanced the case of the Moray Firth men who, he said, simply waded knee-deep in public money, because they know that the way to get the money is just to squeeze the Department.

The Chairman asked Mr. Henderson whether, in view of what had been said, he would withdraw his motion. In its place he suggested a motion in these terms:—"That we appoint a special committee for the purpose of considering

what claims, financial and otherwise, should be presented to the Scottish Education Department, the committee to have power to proceed on deputation to London or Edinburgh to put these claims before Sir John Struthers."

Mr. Henderson then moved the motion in the amended form suggested by the Chairman, and Mr. Campbell seconded.

Mr. Peter MacDougall, M.A., supported the motion, stating that the Highlands were educationally starved so far as finance went. The motion was adopted, and the following sub-committee:—Professor Watson, Messrs. H. F. Campbell, Angus Henderson, Peter Macdougall, Malcolm MacLeod, Donald Macphie, and Angus Robertson, was appointed.

PUBLICATION COMMITTEE.

The minute of Publication Committee showed that the Text Books under the editorship of Professor Watson were nearing completion. The minute was adopted.

PROPAGANDA COMMITTEE.

The Rev. Mr. Mackay, Killin, in reporting on the work of the Propaganda Committee, said that he was delighted to hear that the important book that they entrusted to Dr. Watson had every chance of being out in the course of the spring. It would help the Gaelic movement generally. It was nothing short of a disgrace that Ireland should be getting so much money—he did not grudge her one penny of it—and other parts were getting so much, and yet they in the Highlands should be getting little or nothing from the Exchequer. As to the work of propaganda, the Committee, he said, were very much in favour of local Mòds,

The report was approved.

ARTS AND INDUSTRIES COMMITTEE.

Miss Campbell of Inverneil reported on behalf of the Art and Industries Committee. Referring to the Queen's Work for Women Fund, she said that she had been trying to get into touch with the Scottish Committee on Women's Employment, so that if any money was going to filter through to women suffering in consequence of the war, it might reach some of the Highland women affected. The only women in the North of Scotland who had been helped so far were the fisher girls of Peterhead and Fraserburgh. The report was adopted.

MÒD AND MUSIC COMMITTEE.

The Rev. M. N. Munro, Taynuilt, in making a statement on behalf of the Mòd and Music Committee, said that he had a meeting with the local committee in Oban to discuss the holding or the postponing of the Mòd. The predominant feeling was that the Mòd should not be held at Oban this year. It was suggested that a Children's Mòd should be held instead, be-

cause it would preserve continuity. Difficulty of accommodation might occur in the case of a big Mòd, on account of Government officials taking possession of public halls. Then there was the anticipation of a possible failure. Some speakers thought public sentiment was not on their side, and that there would be a lack of appreciation, if the Mòd was held when the pinch of war was yet hardly felt.

The Chairman pointed out that Oban was unanimously against having a Mòd this year, and they could not look for success without local co-operation.

It was thus agreed to abandon the meeting for this year.

On the motion of Mrs. Burnley-Campbell, it was agreed to recommend a Children's Mòd.

The next Executive Meeting is to be held at Oban on the 17th of April.

NOTICES OF MOTION.

By Mr. T. D. MacDonald—"That a special committee be appointed to inquire into, and report upon, who is responsible for the suppression of material facts from the minutes of committees and Executive Council; the suppression of material facts from the official reports of Executive Council meetings appearing in the official magazine of An Comunn, and for the usurpation by the Finance Committee of the functions of the Executive."

By Mr. Duncan Macfarlane—"That in future no convener be paid any sum apart from payments for travelling expenses under bye-law 21."

CABHLACH AN RÌGH.

Le UILLEAM MAC CORMAIG, H.M.S. "Garry,"
Chatham.

Choisinn an Dàn so a' cheud duais aig Mòd 1914.

Buaidh, agus piseach le'r dùthaich,
'S gach tìr a tha dlàth dhi an dàimh;
Biodh sìth agus sonas is saorsa,
Le saobhbreas daonna 'na làimh;
Gun dìchuinn a chuir air a chàbhaich
Tha mar chearal dian àluinn mu'n cuairt,
'Ga dìonadh 'na cadal 'na dùsgadh
Gach latha, 's gach oidche, 's gach uair,
Neo-lochdach mar uain air an achadh,
Fhad 's tha sìth ann am beachd ar luchd-fuath,
Ach a léumas nar fhùdar o'n t-sradaig,
Ma rùisgear an claidheamh a' truaill,
Faic iad a' gluasad 's an asdar,
'A' sgoltadh 's a' srachdadh nan tonn;
Gach toiseach a' tolladh 's a' gearradh
Mar stialas crann-araidh am fonn.
An fhaighe nàin, rèidh a tha rompa,
Ag éirigh na enocan 'nan dèigh;
Borb-ghoil aig gach deireadh a' seudal,
Mar uisgeachan steud-shruth 'nan léum.

Luoch-faire nan cladach 's nan cuantan
 Fìor-bhuidhmhor, neo-luaineach ro-thrèun;
 Dian-urach nu bhroilleach na duthcha
 'Ga cumail gu cubhaidh gun bhéud.
 Tha bàs anns gach aon dhùu an tasgadh,
 Deas gu sputadh 'na fhrasau air nàmh,
 Ge b'e àit 'as an tig a chuis-chòmhraig,
 No ged bhruelhdadh iad oirn as gach àird.
 Ghrad leumaidh iad mach bhò'm buill-cheangail,
 Mar ghuithean an dealain cho clis
 Na'n tigeadh an t-òrdugh troin'h 'n athar,
 "Faigh, agus loisg, agus sgrìos."
 Sin thòisicheadh bùraich tur oillteil,
 Is donallaich dhaoi, air gach taobh,
 Ràn agus sgread nan lann-nimhe,
 Mar gu fosgladh Ifrinn a chraos
 'S bhiodh buaidh leis a' bhhrataich ghorm-dhearg-
 gheal,
 'Nuair thigeadh a gharbh-chath gu crìch;
 Bhiodh cliù agus urram sìor-ainneil
 Aig càbhlach ghrinn mheanmheach an Rìgh.

Gum bu fada bhios sìth feadh gach dùthaich,
 Bìodh an claidheamh 'na dhùnadh a ghnàth,
 'Teann-cheangal air iall nan con bheura;
 Bìodh tosd air an deileann gu bràth;
 Oir is cumhachdach càbhlach Rìgh Deòrsa,
 Trom-iannach, deadh-threoraicht' gun mheing,
 'S e mo chomhairle dhlùth do 'n Roinn-Eorpa
 Na d'uisgibh a' leimhan gu feirg.

“THE KILT.”

“All's well that ends well.” The kilt, as a distinctive article of dress, is saved once more. We remember our friend, Councillor MacFarlan, of Dumbarton, saying once at a meeting that the kilt was the only dress which required an Act of Parliament to remove from Highland legs, and another Act to restore it. This is historically true. When the authorities threatened to lay unholy hands on it some years ago, the late Lord Archibald Campbell arose in patriotic wrath, and convened a large meeting in London, when he astonished the audience by “pogadh na biodaig” (kissing the dirk) as a sign of eternal determination to stand by the Highland dress. Whether the ceremony struck terror into the Cockneys, including the War Office, we know not, but Lord Archibald succeeded in saving the kilt. The attempt now made to reduce its dimensions to that of a hobble skirt, and alter its distinctive colour to that of khaki, has raised a storm of indignation among the various kilt societies throughout the kingdom, and the authorities have been obliged to yield to sentiment, explaining that the proposed khaki substitute was not meant to last longer

than the present war. The danger to recruiting probably weighed, but it is another example of the power of that national sentiment which certain types of mind deery. Horace, the Roman poet, declared that, though you drive out nature with a pitchfork, yet will she always return. Sentiment is bred in the bone of the Highlander, and is an emotion we are not ashamed of. Long may it last in a materialistic age. *Cùl mo laimhe ris an fheileadh odhar.* It would be a calamity if the military authorities forgot themselves so far as to destroy the sentimental associations of the Highland dress. But we have not yet reached the stage when orations shall be given on the last kilt! The renowned Lochiel, the organiser of two armies, has been authorised to place an order for 5000 tartan kilts; for the Highlanders are waiting to be clothed in tartan, not in khaki. What a wonderful bit of clothing the kilt is; what an inspiration lies hid in its folds; how often has it turned almost a lost cause into victory, when a commander shouted—“Remember the uniform you are wearing, and for God's sake don't disgrace it.” And who has not heard the oft repeated phrase, “My heart ay warms tae the tartan?” Yes, the history of the kilt is a history of triumphs, which have made Highland regiments the pride of the world. The sight of it makes one reconstruct great scenes in our past history, and makes the blood run with a swifter current. *Bualidh e buille 'na chuisle.* A dress with associations of this kind cannot be ignored. There are things that the human heart refuses to part with; the sentiment of the tartan kilt is one of them.

A GOOD KILT STORY.

Many are the stories told about the kilt, but the following authentic one loses none of its piquancy by lapse of time. It appears that three Lowlanders had seen fit to clothe themselves in the ancient garb, and, while travelling in the North, they aroused the ire of a patriotic Gael who happened to be in the same carriage. The correspondent of the *Aberdeen Journal* wrote 50 years ago:—

“Would you allow me to describe a scene which I witnessed lately in a railway carriage, for the behoof of such of your readers as are ardent admirers of the Highland garb—of course, I mean chiefly those who can speak Gaelic; for, to any other, the favour for the “Garb of Old Gaul” must be a mere boyish, ball-room fancy, stogy, and disappearing with the first show of beard. The other occupants of the carriage, besides your humble servant, were a bluff, big-whiskered, square-built personage, in rough plaid check, and three young

men of diverse configuration—one fat and squat, one thin and tall, and one in no wise particular. But these three were distinguished very much indeed by their attire, which was the Highland dress, in which they seemed very ill at ease, or a good deal fuller of it than even it was of them. The bluff, big-whiskered personage eyed them for a few minutes alternately with the pages of an Edinburgh newspaper. He then remarked to me that it was a fine day, and after some friendly conversation, "Fàilte oirbh" said he to the Highlanders opposite, giving the usual salutation of the hills. No answer. "Am bheil Gàilig agaibh?" which, being interpreted, is—"Can you speak Gaelic?" asked the big-whiskered Celt, with an air of great interest. No answer, but evident discomfiture on the part of the kilts. "Bruidh-nidh gach fear air am bh fòileadh, Gàilig! E!" (Everybody that wears a kilt speaks Gaelic! Eh!) remarked the whiskers, half by way of question, half by way of general statement, turning round to me, as if for confirmation of his views. The whiskers continued looking at the three, *seriatim*, at every substantive. "Breacan, sporan molaeh, luirgnean ruisgte, agus eha 'n urrainn duibh ureadh agus 'Fàilte oirbh' a ràdh ann an cainnt nan Gàidheal!"—(Tartan, hairy purse, bare legs, and haven't Gaelic enough to say 'God bless you!') That's a very free translation, but never mind. The curl of the whiskers translated it to the gentlemen opposite, who now began to talk very loudly together. But the Celt went on with his soliloquy. "Cha dean na 's lugha an gnothueh na biodagan agus sgeanan dubha!" (Nothing less will do than dirks and skeandus.) The kilts looked out at the window in a great absorption of that negative interest known as indifference. "Laoich na Feinne air tighinn a nuas o na speuraibh, 's cha'n'eil smid' theangadh an sinnir 'n an einn!" (Some of Fingal's heroes come down from the skies, and not a syllable of their fathers' tongue in their heads.) The three kilts now looked fierce; but as the whiskered soliloquist was, to all appearance, addressing the lamp in the roof of the carriage, they could say nothing; and he went on—"Dagahan, adharean-fidair, clòsuidh a càrn-gorm! 'N uair chuireas Criosduidh eòlaid an Turaieah air, bithidh e mòr da rìreadh!" (Pistols, powder-horns, cairngorms! When a Christian puts on the helmet of the Turk, verily it will be a big one!) The kilts seemed half inclined to bolt for it, at the risk of breaking their necks. At length one of them asked the whiskers if their owner meant to be impertinent? "Impertinent! O dear, not at all," was the reply. "Nothing more *pertinent* in creation than Gaelic to the High-

land dress. In fact, the impertinence, gentlemen, derivatively speaking, is entirely opposite. It's a weakness I have got. I can't help speaking Gaelic in the presence of a kilt and hose. If I have said anything offensive, for any sake tell me, and I'll apologise on the spot. What was it?" "Your manner, sir—your conduct in every respect. I shall complain at the first station," was the reply of one of the party, to which the others gave a fierce acquiescence. "Manner, manner," said he of the whiskers, "I thought it had been the matter. If it was only the manner, then it was no matter, as, of course, you know—possibly, at least, that 'Ilka lan' has its ain laigh, ilk kin' o' corn has its ain hule,' and I'm a poor body of a Highlander who can't help his Highland manners, and you should be the last people to find fault, seeing that you go about as Highlanders yourselves, eh!" "You have no business with what way we go about, I presume," said the rejoinder. "Oh, Lor', no!" was the rejoinder, "not the smallest, but I have a right to speak to myself in my mother tongue, or to this gentleman, who seems highly edified by my conversation." I could not help laughing, as, of course, the unfortunate kilts had not had their feelings specially hurt by any remark in particular; and, as for that matter, provided I was amused, I did not care much how, as all were equally strangers to me. The Celt, evidently, felt in no way disposed to give in, but continued—"An d'fhairich sibh riamh fàile an fhraoich? Am faca sibh riamh ruadh-bhoeh? No, am breabadarean Ghlaschu sibh a mach air là féill!" (Did you ever smell heather? Saw ye ever a red buek? or are ye Glasgow weavers out on a holiday?) The kilts all looked intensely on their newspapers. "Feileachan oirbhse! Itean cholamain air a' chathaigh!" (You with kilts. Daws with doves' feathers!) The whole three looked as though they were about to fall foul of the whiskers at once, and pull them out by the root; but the owner went on without withdrawing his eyes from the lamp. "Luirgnean? ab, ab! 'Illean, ma ghabhas sibh no chomhairle, eumaidh sibh ur luirgnean sgarrach an falach fo bhrìgis Ghallda, an ath uair a thig sibh air chuairt?" (Legs! ab, ab!—expression of contempt—if you take my advice, you will hide your foul legs under Lowland breaks the next time you take a trip) said the Celt, with a look of solemn admonition, addressed to the lamp in the roof as hitherto. Immediately the whistle sounded, and no sooner did the train halt than the three kilts disappeared, quick-stick, looking dirks, sgian dubhs and broadswords as they passed the hirsute expostulator.

"Well," said I, "I think you have been

quite hard enough on these gentlemen." "Hard! oh, no," was the reply. "What did they know whether I was hard or soft, barring an unpleasant impression that they were the subject of my remarks?" "But," said I, "they are perhaps Volunteers, and if so, they scarcely deserve to be laughed at." "Well," said he, "I should not like they were Volunteers, by any means. But, even then, what's the use of tagging theatrical bosh to that glorious movement? I'm a Volunteer myself, and I can make allowance in London, for instance, for a larger sprig of heather than is quite real, where you can't get a deuced look at heather, thistle, or Scottish fir, except at Covent Garden Market. But, in Scotland, to get up that sort of thing is all bam; and, let me tell you, when sedentary people take to wearing kilts in winter in the towns, they'll soon bless the inventor of the brace, even although these useful articles did come in with the Lower Empire."

:o:

LE 'MORACHD RIOGHAIL.

BAN PHRIONNSA MAIRI.

Le DOMHNALL MAC CALUM, F.S.A., Ministèir
Sgìre nan Loch, Leòdhas.

GLEUS D. Fonn le IAIN MAC CALUM.

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A Mhàiri nigh 'n rìoghail,
Nam miog-shuilean blàth,
'Fhuair àite 'n ar crì-ne
Nach diobair gu bràth,
Bho iomal na tire
Tha mi ort 'cuir fàilt,
'S ag iarraidh gu 'm bì thu
'Toirt intinn do m' dhàn.

Gu nochdadh do ghràdh dhuinn,
'N 'àm armach' nan treubh,
An leabhran gu 'l-àluinn
'N ar làmh chuir thu fein,
Le 'd dhealhn ann a deàrsadh
Gu màlda mar réul,
'S an oidheche 'blith 's àmh Rath
Toirt fàsghadh do 'n ché!

Le sgeulachdan suaicheant
'S le 'dhuaganagan àidh
A luaidh! ged is luachmhor
No ehnuas thu fo chlàir,
Air loinnearachd uainead
Tha 'n smuaint so cuir sgàil—
Gu 'n d'fhàg thu gun luaidh oirr'
Cuinnt uaibhreach nan àrd.

Oir creid mi, nigh 'n rìoghail
Nam miog-shuilean blàth,
Gu 'm faigh thu da rìeadh,
Feadh sgrìobhadh nam bard,
A dh'fhàg iad mar dhìlib
Gu sìor aig gach àl,
Na séudan cho fìor-ghlan
'S a chi thu rid là.

Ma their sinn gu 'r càrn e
De mhàrmur o 'n chruaich,
A thog thu gu àrd-chliu
Nan àrmunn tha bhuaninn,
Gun chlach do na Gaidheil
Bhì càiricht' na stuaigh,
Cha tagair sinn páirt ann
Mar àil' air am buaidh.

Ochòin! ged nach d' orduich
Thu còmhradh nan treun
'Thug monadh is comhraidh
'S an leabh'r bhì le céil',
Tha 'n craobh-fluìil a dhòrtadh
'S a chòmhraig an céin
Na h-aon amhainn chrò-dhearg
A sòradh mu 'n léig.

Mar sin, a nigh 'n rìoghail,
Nam miog-shuilean blàth,
'S i m' 'druigh gu 'm pill thu
A ris ris a' chàrn,
'S gu cuimhn' rir an dilseachd
Nach pill oirnn o 'n bhìar
Gu 'n cuir thu clach ghriinn ann
Gu sìor bhith 's ag radh :—

Rìgh Uilleam 'nuair thainig
Thar gàradh na crìch',
An cé gu bhì fàsach'
Mar dh'fhàgt' e fo 'n dil',
Bha féum air na Gaidheil
Nach fàil'nich 's an t-stri,
Gu pronnadh an dragoin
Bu ghabhaidh 'na shlig'

"S cho fad is a dh'èireas
Ar sleibhtean geal, gorm,
Gu geata na neamh chuir
An céill dhuinn an glòir,
Bìodh ginneal nan treun fhear,
'S an stréupaid 'chaidh leòn,

A chomhnuidh mu'n stéidhean
Gu tréubhach le cóir."

A Mhàiri, nìgh 'n rioghail,
Nam miog-shuilean blàth,
'Thuair àite 'nar cri-ne
Nach do bair gu bràth,
De chànan ar sinnsear,
Fhad linntean gun àir,
'Nan cuairt leo bu riomhach
Na biodh ort-sa nàir'.

Oir 's tom ioma-ghné ta
'S a Bheurla chuir slòigh
O 'n Laidinn 's o 'n Ghréigis
Ri chéile na tòrr,
Ach 's craobh fharsuinn, ghéugach,
Le freumhan ro mhór
A' Ghaidhlig 'chual Eden
'S ri 'n éisdear an Glòir.

'S tha mi ann an dòchas
Do leabhnan 'nuair theid
A 'is ann an clò gu
Bhi seòladh gu céin,
Gu 'm faigh sinn ann còmhradh
Nan òighearann trùn
A thriall chun na còmhraig
Bho ghorm-thìr nan sleibht'.

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AGRICULTURAL INSTITUTE AT INVERNESS.

At a meeting of the Directors of the Scottish Chamber of Agriculture, held recently in Edinburgh, Sir Matthew Wallace, who is one of the leading agriculturists in the South of Scotland, expressed strong approval of the Agricultural Institute at Inverness. He pointed out that the existing agricultural colleges, while no doubt beneficial for those who attended them, did not reach the agricultural community. He doubted whether there was at any of the colleges a single student from the large agricultural county of Dumfries. The institute, on the other hand, would be in close touch with agriculture, as it would be attended by the young men and women who are to spend their lives upon the land.

An important duty falls to those who have been appointed to interview Sir John Struthers upon Highland educational questions. If they can secure a reasonable scheme whereby Gaelic will receive some such recognition as is given to Welsh in Wales and Irish in Ireland, a great advance will be attained. Let us hope, too, that the deputation will take the opportunity of pressing the Department to establish at Inverness a Technical Institute alongside of the Agricultural Institute. While agriculture

is undoubtedly one of the principal industries in the Highlands, yet there are others, and for these the provision of a Technical Institute is becoming urgent. Suffice it to mention the textile industries, electrical and mechanical engineering, navigation and fisheries.

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CELTIC ITEMS OF INTEREST.

SEONAIIDH.—According to Martin, *Seonaidh* is the name of a water-spirit, which the inhabitants of Lewis used to propitiate by a cup of ale, in the following manner:—The inhabitants of the island came to the church of St. Mulway, each man carrying his provisions. Every family gave a pock of malt, and the whole was brewed into ale. One of their number was chosen to wade into the sea up to the middle, carrying in his hand a cup filled with ale. When he reached a proper depth, he stood still and cried aloud—"Seonaidh!" I give this cup of ale, hoping that thou wilt be so good as to send us plenty of seaweed for enriching our ground during the coming year." He then threw the ale into the sea. This ceremony was performed in the night-time. On his coming to land, they all repaired to church, where there was a candle burning on the altar. There they stood still for a time, when, on a given signal, the candle was put out, and straightway they adjourned to the fields, where the night was spent mirthfully over the ale. Next morning they returned to their respective homes, in the belief that they had insured a plentiful crop for the next season.

LUCHDAIDH-FHAIRGE.—Mother Cary's chickens; small black birds with crooked bills and webbed feet, resembling swallows in size, and found in vast numbers in Staffa and throughout the Hebrides. Shaw says that they go into holes like mice, and that when they are taken, a quantity of yellow oil falls from their bills. It has been remarked of them that they hatch their eggs by sitting on the ground about six inches from them, and, turning their heads towards them, make a cooing noise, called *gur le gùg*, i.e., hatch and song, day and night, till the eggs are hatched. They are dreaded by mariners, who presage an approaching storm from their appearance. They collect during a tempest, and are seen sweeping with incredible swiftness along the wake of a ship. They are common throughout the ocean, and are the same as the *vypselli*, of the ancient seaman related by Pliny.

—:—

Thig nòs do mhathair as do shròin.

Tha smudain fein an ceann gach fòid

TRI SGEOIL GHOIRD

LE EACHANN MAC DHUGHAILL.

Choisinn iad so a' chéud duais aig Mòd 1914.

NIALL OG MAC NEILL BHAIN.

Dh'fhàgadh Niall Bàn an Dòm 'na bhantraich nuair a bha a' mhac, Niall Og, bliadhna dh'aois, is b'è féin a rinn an da chuid àite athar is màthar do 'n ghollan. Ach na bha Niall Og gun aithne aige air gaol màthar, cha robh cion foghlaim air anns gach nì a bha freagarrach dha ionnsachadh, is gu sònraichte gach lùth-chleas a chuireadh spionnadh 'ua fhéithean is cruas 'na chnaimh. A' cheud nì a rinn athair nuair a ghabh e air a chùram féin e b'è a thoirt leis gu ruig am muir-làn is a chasan a thumadh anns an t-sàile gu ruig na h-obrainn. Bha Niall Og mar so air a bhaisteadh is air a cheanag ris a' chuan. Bha athair a dol leis gach là gu ruig an cladaich, is ga thumadh nì bu doimhne anns an t-sàile. Aon latha thilg e bhuaithe fad a laimhe e is shnàmh an gille gu tìr, is mu dheireadh nuair a bha e 'na cheithir bliadhna deug, cha chuireadh athair, maith 'g an robh e féin, ribe as air an t-snàmh, is bheireadh e air an rionnach air a luathas mu ghob an ruic.

Nuair a bha Niall Og 'na ochd bliadhna deug dh'fhàg athair is e féin an duthaich; sheol iad air luing am mach á Baile Léir is 'nam beachd an rathad a dheanadh gu ruig Australia. Co bha air an luing is i dol gu ruig an Ceap ach bean Morair Ghlinn-Ailpein, is anns an àm sin a fear pòsda an inbhe àird an Aifric nu dheas. 'Na cuideachd bha Mairghread, a h-aon duine cloinne, aois sheachd bliadhna deug, is Beathag a piuthar féin, leth-sheann mhaighdinn. Latha de na laithean, latha lurach samhraidh, gun de ghaoith á athar ach na bha toirt snàgain le éiginn an na luing, is i a' tarraing dlùth air a' Cheap Fheurach, bha an comunn uile air a clar-uachdair is iad a' gabhail seallaidh air na h-Eileanan Feurach air an dara laimh, is air a' cheap a thug ainn dhoibh air an laimh eile. Bha nighean a' Mhorair is piuthar a màthar is an taic ri taobh-leis na luinge agus iad mar a bha càch a' gabhail seallaidh air na h-Eileanan. An sin féin, dìreach mar shaighid á bogha, mar is tric a thachras an ceannan dlùth air crìos-meadhoin an t-saoghail, bhuaic catrach ghaoithe na croinn-arda, is thug an long aomadh leathra ris an taobh-leis, is leis cho cas 'sa thainig i is gun Mairghread 'na h-umhail sud thar na cliath-aich i.

Bha Niall Bàn dìreach laimh rithe sam àm is mu'n gann a bhuaic i an t-uisge bha e 'na déidh is gun dàil bha i aige 'na ghlaicibh. Gu h-ealamh, is móran na lu luithe na gabhas e innsadh, bha an long air a cur an ceann is bàta air na grealagan air a cliath-aich; ach mu 'n

d'fhuaras am mach i dh'èirich an glaoth cruaidh. "An uile bheist, a' bheist-ghorm, sin i tighinn!" is chunnacas cùis cagail nan cuantan deasach a' tighinn le luathas an dolaiss féin, is i a' frois-eadh na faire air gach taobh.

"O, mo nighean, mo nighean!" ghlaodh bean a' Mhorair, ach an priobadh na sùla thug Niall Og, a bha nis air tighinn am fagus, leum as gu cuir a bha an te de na bàtaichean-beaga laimh ris, is auns an ath priobadh sùla sud thar na cliath-aich esan mar an ceudna. Dìreach nuair a thionndaidh, a' bheist-ghorm air a taobh is a dh'fhosgail i a craos gionach faclach gu bhì aig an dithis eile b'ann a chunnacas an t-ath-seal-ladh dheth, is an sin féin cha 'n fhacas ach cinn a chasan am meas gun cuartagan a bha a' bheist-ghorm a' cur bhuaipe 'na tionndadh. Nuair a shooraich an fhaige a rithist bha bheist-ghorm is balg-ri-gréin aice, is a fuil a' deanamh feath mu 'n cuairt oirre! Thug sgioba na luinge hosá asda a chuir gluasad fo na h-eoin air na Creagan Feurach. Bha am bàta-beag a nis aca is cha b'fhada gus an robh an triuir gu sàbhaite air bòrd.

Ràinig iad an Ceap gun an còrr drìod-fhortan, ach cha dealaicheadh bean a' Mhorair no a h-ighean ri Niall Bàn, is gu seachd sònraichte ri Niall Og, am bog no an cruaidh, gus am faiceadh an Morair féin iad le chèile is an innste dha mar thachair.

B'è so a rinneadh is a dheanadh sgeoil ghoird de sgeoil fhada, mu 'n deach da bliadhna eile seachd bha banais am Baile Cheap nach do leigeadh air di-chuimhne fathast a thaobh a greadhnachais. B'è Morair Ghlinn-Ailpein a thug seachd bean na bainne, is mu 'n deach an oidheche seachd—ach is e thà an sin sgeul eile—dhanns Niall Bàn agus piuthar a màthar aon ruidhle Gàidhealach.

:—

AM BONN CAM.

Bha Tighearna Cholla anns an sgrìob mu dheireadh. Ràinig e fad a theadhach air bòrdaibh-cluic Dhunèideann. Bha e nis air 'oighreachd a thilgeadh is a chall air sliègan an amaideis, is a luchd-fach mar choin a' deileann air adann—"Na còraichean! Liubhair do chòraichean a Mhic Illeathain!!

Bu sin an suidheachadh anns an d'fhàg Martainn Breac, gille-rùith Mhic Illeathain a mhaighstir 'nuair a thug e aghaidh siar air luathas coise a dh'iarraidh nan còraichean. Bha an latha a ghreas e fein le ghòraiche air tighinn mu cheann Mhic Illeathain, is an t-eilean àghmhor a choisinn a shinnsearan le cruas am buillean a nis ri bhì air a liubhair thairis do dhrean nach robh fios co iad no eia as dhoibh. Fadad mar sin a thuigsinn nach robh smaintinnean Mhartain ach gle ìosal an

àm dha togail air mu dheas a rithist is coraichean Cholla, le seula an Rìgh Seumas air am bonn, aige 'na bhroilleach.

Bha neoil an fheasgair a' cruinneachadh, is air do Mhartainn tearnadh sìos glèann uaigneach 'na rathad troimh an Mhonadh Mheadhonach is e a' sìor chumail mu dheas, ciod a leum dìreach aig a chasan ach maigheach mhór ghlas. Thionndaidh i is chuir i càir oirre ris, is rinn i 'na leum seachad an glèann. Ghabh Martainn clisgeadh an toiseach, ach chuimhnich e de an turus air an robh e, is mu 'n d'fhag i a shealladh bha deadh shlaighead aige gu luath 'na déidh, is mar a chunnaic e gun dàil, cha deach i iomrall oirre.

Lean e a' mhaigheach air a luìg oir bha i a' sìleadh fola gu trom, is cha deach e fada air aghaidh 'nuair a thainig e gu bothan beag ri taobh an rathaigh, is an fhuil ga threorachadh a stigh an doras!

Chaidh e a stìgh gu sàmhach is bha an sud cailleach dhuaichnìdh liath, a' caoidh is a' gearan aig taobh an teine is i toirt oidhirp air a shaighid féin a thoirt as a calpa! Chuir Martainn an Cruithear eadar e 's i, ach an ath ni a rinn e b'e an t-saighead a thoirt á calpa na caillich is stad a chur air a fuil.

“Mo chreach, Mo chreach!” ars' a' chailleach, “M'fhuil-sa mu thalamh an nochd, is Mac Illeathain gun oighreachd.”

Sheall Martainn oirre le uamhas.

“Is aithne dhomh do thurus 'ille,” ars' ise an sin is i a' sealltain air le sùil bhiorach, sgeanach, “agus ged a leig thu m'fhuil mu thalamh gun teagamh, tha cridhe blàth 'nad chom.”

Chuir i an sin a làmh 'na broilleach.

“So,” ars' ise, “agus cho luath is a ruigeas tu Dùnéideann, mu'n cuir thu làmh air na coraichean a tha foidh do léinidh, bheir thu do Mhac Illeathain am bonn so, le earail e shuidhe air a' bhòrd-chluiche cheudna aon uair eile, is nach ruig e leas a chòir air Colla a thoirt am follais air an ruith so fhathast.”

Le sin chuir i bonn cam she sgillean an laimh Mhartainn. “Falbh,” ars' ise, “is na bi daonnan cho deas le d' bhogha 'sa bha thu nochd.”

Ràinig Martainn Breac Dùnéideann, is mar a dh'iarr a' chailleach rinn Tighearna Cholla; is ma chaill e roimhe bha atharrachadh sgeoil a nis aige. Cha b' fhada gus an robh 'oighreachd air a h-aiseag dha air a h-ais, is nuair a fhuair e an còrr d'a chuid féin 'na sporan thug e cùl ri tighean-cluiche Dhunéideann ri bheo tuille.

AM PEILEIR MU DHEIREADH.

Cha b'ann an Sasunn a mhàin a chualas iomradh air Feachd-mara mòr na Spàinntè, is cha b' iad gunnachan Fhrancai Dràc 'nan sonar a chuir 'nan cabhaig gaisgich Philip anns a' gharbh ionnsaidh a thug iad air Breatann an deireadh na seathamh linn-deug.

Tha iomradh fhathast air iomad deuchainn a chuireadh air a chuid mharachan ciar ghlasa 'nan seoladh mu 'n cuairt taobh an iar Albann, ach a dh'aindeoin cearn air an d' thug iad ionnsaidh, cha do chuireadh ri aon dhiubh riamh ni bu sgoineile na chuireadh ris an fhear a leig ruith de acraichean a luinge an Loch Bhreac-innis fa chonhair caisteal Mhic Iain Abraich.

Cha 'n'eil mòran cinnt air ciod a bha am beachd an Spàinntich 'na thighlinn a stigh do 'n loch an toiseach; co dhiubh a b'ann a sholar bidh d'a dhaoine, no gu droch-mbiannach a thoirt sgriosa air a' chaisteal. Ma's e a' cheud aobhar a thug a stigh e, b'e an dàra dòigh anns an do chuir e roimhe sin a thoirt gu buil, ach chuir Fear Bhreac-innis roimhe nach biodh sin cho furasda dha is a bha 'na bheachd.

Shuidhich e gunna-mòr a' chaisteil le chraos fosgailte a' deanamh dìreach air clar-deiridh na luinge far an d' acraich i, is cho luath is a mhosgail an Spàinnteach air a' chaisteal, mhosgail an caisteal oirre-se. Cha robh cion armachd no bidh an Caisteal Bhreac-innis 'san àm ud, ach nuair a bha là an déidh là a' dol seachad gun duine a' faotainn a null no a nall air Caolas Bhreac-innis. Is peileir an dràs is peileir a rithist a' dol 'sa ghunna-mhòr, b'ann a' sìordhol an gainne a bha gach ni. Co dhiubh an ceann she seachduinean bha an Spàinnteach fhathast air a h-acraichean, is biadh air tighinn cho gann am Breac-innis is nach robh ach aon chùl càise air fhàgail, is chaidh am peileir mu dheireadh dìreach a losgadh air an luing.

Dh'innseadh do Mhac Iain Abraich mar a bha.

“Aon chùl càise!” ars' esan; “Ma tha sin féin agàinn cha strìochd sinn fhathast. Cuir smàlach eile 'sa ghunna-mhòr a Mhic Raing, is cuir an cùl càise ann an àite peileir!”

“An cùl càise, leth na bochdainn,” arsa Mac Raing, “an aon ghréim—”

“An cùl càise,” arsa Mac Iain Abraich, “is ma chuimsich thu riamh cuimsich a nis no 'se do cheann féin an ath pheileir a theid ann.”

Rinn Mac Raing mar a dh'iarradh air. Mhosgail an gunna-mòr mar nach do mhosgail e roimhe no 'na dhéidh, is bha an cùl càise air cheann an rathaigh.

Bha an Spàinnteach a réir coltais làn chinnteach nach robh ach tomhas ùine is gu'm biodh a' bhreatach bhàn ri crann is an caisteal 'na

lámhan. Bha coinneamh oifigeach air a glaothach air clar-deiridh na luinge, is fhuaras searrag fhiona a nuas gu slige a chur mu'n cuairt gu bláths a chur 'san deasbad. Bha an buidéalair díreach air an losaid a leagail air a' bhòrd 'nam meadhon nuair a chualas an t-sraan a' tighinn, is sud an bhòrd, an losaid is na bha innte mu'n casan mu'n do sheall iad chuca na bhuapa. Cìod a bha an so ach an cùl càise, is mur an robh clár na luinge, a' ruith dearg le fuil bha e a' ruith dearg le fion!

"Thala, thala!" ars' an sgiobair, "faodar tarruing nuair a tha na mulachagan càise 'gan losgadh oirn. Tha biadh gu leor an sud is cha'n eil feum dhuinne a bhian so ni's fhaide."

An doreha na h-oidhche thog an Spàinnteach a cuid agraichean, is le osag de ghaoth 'n iar thuath sgoileadh a cuid sheol ri slatan is thog i ri cuan.

Sin mar a chuir an cùl càise an ruaig air an Spàinnteach, is mar a ghleidheadh Caisteal Bhreac-innis do Mhac Iain Abraich.

:o:

ROLL OF HONOUR.

Major Campbell, V.D., O.C. Highland (Reserve) Mountain Brigade, and Captain John MacLennan, O.C. Ross-shire (Reserve) Mountain Battery, vice-presidents, Lochcarron Branch.

Private A. K. B. Brandreth, 21st (Service) Batt., Royal Fusiliers.

Lieutenant R. Percy Thomson, 6th Battalion, H.L.I.

Lieutenant Ferguson, Carradale (President).

:o:

COMUNN NEWS, &c.

DORNIE.—Arrangements are being made for holding a Children's Mod' here in June. Mr. Maclean, the Comunn's music teacher, is in the district instructing the youth in Gaelic songs, in view of the June gathering. The hope is expressed that literary tests in Gaelic will form part of the programme.

INVERARAY.—Mr. Peter Macintyre, F.S.A. (Scot.), read an interesting paper before a large meeting of this branch in St. Matien Hall. The subject was "Two interesting men of '45 known in Inveraray." One was Duncan Ban Macintyre, the other was Peter Grant, called "Dubrach," an Aberdeenshire man. Mrs. Nicol Macintyre presided over the meeting. An excellent programme of Gaelic songs was carried through.

SALEN.—Miss A. C. Whyte, music teacher for An Comunn Gaidhealach, brought her labours to a close in this district, and a concert was held in order to help to defray expenses at headquarters. Rev. A. Fraser, president of the branch, occupied the chair, and extended a hearty welcome to the General Secre-

tary of An Comunn, who was present, and to Mr. Murdo Macleod, Edinburgh. An interesting programme was carried through, in which Miss Whyte's senior class gave a good account of themselves. The Gaelic play, "An Gaol a bheir Buaidh," was performed with much acceptance. Mr. Shaw gave a suitable address, as representative of An Comunn, and hoped that the Gaelic cause would continue to prosper in Salen. The junior section of Miss Whyte's class underwent a Gaelic examination, for which prizes were awarded.

:o:

AN COMUNN GAIDHEALACH.

LIST OF NEW MEMBERS.

ORDINARY.

Samuel MacGavin, Esq., Strathaven,
Tomas Mac Neacail, Ceann a' Gheata.

:o:

NEW BRANCHES.

AUCHTERTYRE (KINTAIL).—President, Rev. J. MacLean, The Manse; vice-president, Mr. Findlay MacRae; secretary and treasurer, Miss MacDonald, Kirkton, Balmacarra; committee, Misses MacLean, MacRae and Graham; and Messrs. D. Mackenzie, W. Findlay and Montgomery. Representative on Executive Council.—Rev. J. Maclean.

FURNACE.—President, Rev. Neil MacPhail; vice-president, Dr. Archibald Campbell; secretary and treasurer, Rev. J. MacFarlane-Barrow; committee, Mrs. MacPhail, Messrs. Peter Munro, John MacDonald, Archd. Macdougall, and John MacPhedran.

:o:

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AN DEO-GRÉINE

Leabhar X.]

Mios Deireannach an Earraich, 1915.

[Earrann 7.

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AN DEIDH A' CHOGAIDH—CEIST NAN CEISTEAN.

Tha na h-uile suidhichte am barail nach bi air a' chogadh fhuitheach ach an aon deireadh—buaidh le Breatunn agus a càirdean cumbhachdach. Cluinnear guth an sud 's an seo, o'n dream tha 'ga meas fein na 's mothuchaile na càch, a farraid gu dé thachras an deidh na còmhraig a thaobh staid ar dùthcha, an comh-cheangal ris na ceistean a thig an uachdar le seadh nach d'fhairicheadh riamh roimh, ma tha luchd-àiteachaidh na tìre, maitean is mithean, a' dol a d'leamh fèim de'n leasan a fhuair sinn uile. Ars' iadsan, an tachair cogadh de sheòrs' eile an lorg an fhir seo? 'Se sin ri radh, cìod e mar a mheasas am fear tha 'n inbhe, am fear nach eil, a thaobh crannchur saoghalta? A réir "Leabhar aithghearr nan ceist," tha 'n dleasnas a bhùineas do gach neach anns gach inbhe agus daimh 's am bi iad, soilleir. Ach cluinnear borbhan de mhaoideadh o'n dream tha mi-shuaimhneach. Gun teagamh tha cùisean cudthromach romhainn, agus tha e coltach an

uair a thig sinn as a' phoit-leaghaidh, gu 'm fàg sinn mòran de shean bheachdan mar fhuighealach air grunnnd na poite. A chum math no olc cuiridh an cogadh seo sgaradh eadar cùisean is beachdan a bha daoine am meas cho stèidhichte ris na creagan.

An nuair a bha cuid a saolsinn gu 'n robh càllachadh na h-Eorpa a' dol air adhart cho doigheil 's cho cìvìl ann an subhailceas na h-inntinn, thuit peithir 'nan meas, agus chaidh cinnich an amhaichean a cheile mar a b'abhaist anns na seann linntean. Nach b' e 'n toradh e air deadh-bheus agus aidmheil crabhaidh! Bha rud eigin ceàrr. Cìod e? Sin agaibh dìreach a' cheart cheist tha na feallsanaigh agus na daoìn' inbheach a' faraid. Cha do thog, ars' iadsan, Eorpa na h-iar air bunait sheasmhach, agus a nis tha cunnart ann gu 'm bheil càllachadh is nòsan ar linn a' dol a thoirt mu 'n cuairt rudeigin na 's miosa na 'n ceannairceas a chuir an Fhraing bun os cionn còrr agus ceud bliadhna roimh 'n diugh, mur am mothaich ar maitean am fèim ar an staid inntinn tha comasach i fein a chumadh ri tograidhean a' mhòr-shluaigh; agus gu 'm bheil e mar fhiachaibh orra faireachadh daonnach agus conaltrach altrum, ma shàbhaileas iad an tìr bho dhroch bhèusan. Feumaidh, ars' iadsan, luchd-stiùiridh a' phobuill a bhì air an uidheamachadh le beachdan farsuinn agus seadhail. 'S i cheist a dh'fheumar fhuasgladh (cha 'n e, co dhiubh is feàrr athais-each no adhartach a chum an rìoghachd a' riaghladh) ciamar a sheachnas sinn an seargadh a thatar a cur as ar leth. 'S cinnteach gu 'm b' fheàrrdeamaid tionndadh ri prìomh-thùs chùisean; agus, cogadh ann no as, cha bu mhisde crèutairean mothuchadh a' ghabhail air mòran nithean mu 'm bheil iad an coitcheantais caoin shuarach.

Gun teagamh, chrìochnaich an cogadh a'

bhunait air an robh béusachd taobh an iar na h-Eorpa air a' stéidheachadh o chionn greise. Nochd e cho grod 's a bhla 'chlach-stéidhidh, agus, ann an seadh, cha b' e tuiteamas a bhla 'n 's na thainig oirnn. Bha nithean a' dol a altaibh a cheile o chionn fhada, a dh'aindeoin seòltachd nam feadhnach a bhla domhain anns na comhghnothuichean a bhùneas do chùisean rioghachdan. Ach cha robh dol as do na thachair, an uair a bhla ceilg na Gearmailte air a' mheidh. Cha 'n' eil e soirbh cùisean a shocrachadh air bunait na fein bhuanachd, gun àite a thoirt do mhath ar co-chréitair. Cheadaich daoine am béusachd a' riaghladh le slait-thomhais na h-an-icheadh-mhorachd, a' di-chùimheachadh fad an t-suibhail, gu 'm buin nithean tha comh-cheangailte ris an duine, mar dhuine, mar an ceudna ris a' mhòr sluagh. Ma tha sùil ri riaghailteachd a thighinn as an dubh-choimeasg, agus an turarach tha 'g iathadh mu 'n Eorpa mar bhrat maibh, féumar sgiùrsadh a chur air an spiorad féinealachd agus an sannt a ghreimich air rioghachdan, mar nach biodh ann an tìr, no dùthaich, ach nadur de mheinn far am bi a' chuid a's laige a' caitheamh am beatha a chum buannachd a' chuid is treise. 'S e seo an beachd tha 'n uachdar an ceart uair am measg dhaoine mothuchail, agus da rìreamh tha i 'dùsgadh suas ceist ro chudthromach—cuspair anns nach eil sinn deònach a bhì tolladh an dràsda.

Cuiridh a chuis smaointean air an fheadhainn do 'n gnàth a bhì gabhail beachd air cor agus atharraichean linn-tean—mar tha nithean a' dol a fillleadh. Tha iongantas orra gu dé tha 'n dàn tachairt aig deirdata na crìche. Ach tha iad suidhichte am barail gu 'm bheil càllachadh agus deadh-bhèus air am freumbhachadh anns an t-suidheachadh inntinn a bheir fainear luach an duine, mar bhall de 'n bheairt-riaghlaidh, agus mar chreutair réusanta, làn de aignidhean tha 'g iarraidh sàsuhaidh. Thionndaidh mòran de 'n t-seol-nochdaidh, a bhatar am meas fallain 's an naoidheamh linn dèg, a mach mi-fhallain 's an fhicheadeamh linn, an uair a thog an Dàn fillleadh eile de 'n bhrat; agus tha na feallsanaich agus daoine beachdail 'nan seasamh a nis air cnoc eile, a' feòrach 'nan inntinn mu nadur na cloich-stéidhidh air an togar an caithe-beath' ùr mu 'm bheil iad a sior sgrìobhadh. Ach cuireamaid sanas 'nan cluais gu 'n robh air thalamh fada, fada roimhe seo, Neach a theagaisg an sluagh mar neach aig an robh cumhachd, agus cha 'n ann mar na sgrìobhaidhean.

Tha 'n cogadh a' gairm air cinnich 's air sluagh a bhì ag ath-smaoineachadh air an tomhas anns an d' thainig na sean bheachdan gearr, agus an coimh-cheangal a bh'aca ris a' bhunait air a chaidh an socrachadh. Nochd e

an dàinnh tha eatorra mar riaghladairean agus beatha choitcheoin an t-sluaigh, air chor agus nach dean e 'n gnothuch gu 'm bi fear inbheach, no grunnan diubh, ag at suas le spiorad fein-bhuanachd, agus a rathad fein a ghabhail. Cha chubhaidh an fhéinealachd agus spiorad na fein-bhuanachd fhlaicinn ann am maithean no mithean. Ann an aon seadh, 's i cheist air am bheil na daoine beachdail am mèorachadh 'nar la, a' cheist a bhla 'cur dragh air an t-saoghal o thùs—an dàinnh bu chòir a bhì eadar gach créutair a thaobh suidheachadh timeil, agus an deasnas tha comh-cheangailte ris.

Tha iarrtasan is tograidhean a chréutair a' cumail na cùise seo an uachdar, a dh'aindeoin gach aìmhreit is droch càradh a thachras, agus do bhrìgh gu 'm bheil na h-iarrtasan domhainn ann an crìdh' an duine, gu nàdurach, tha e 'dùsgadh cicras nach teid as gu là an t-sàsuhaidh. 'S e seo tha 'deanannh na ceiste cho cudthromach, agus is cinnteach gu 'm féum gach cinneach a' fuasgladh air an dòigh fein, ach air a leithid a dhòigh agus nach faod iad sluagh eile a cho-éigneachadh ri 'm modh-san a ghabhail a thaobh béusachd is caithe-beatha. Cha bhiodh e dlìgheach gu 'n stròichte bho chinneach na nithibh tha cinneadh daibh, agus is fearr 'nan caithe-beatha; se sin 'ra radh an rud a bhùneas do 'n càil, agus a tha 'cuir soilleireachadh air an gné.

Chì sinn bho eachdraidh gu 'n deach mòran de rudan anharusach a dheanadh an ainm càllachaidh, agus deadh bhéus, agus gu dearbh cha 'n aithne dhuinn 'cinneach aig am bheil miann air dòigh ùr na Gearmailte.

Canaidh sinn ri càllachadh, no riaghailt an deadh-bhéus, an cruthachadh inntinn, an dealbh, no 'n cumadh, is coir do chreutairean a' ghabhail mar rian beatha; agus troimh sin an luach no 'm meas a bu chòir a chuir air beatha dhaoine. Mar sin, do bhrìgh gu 'n ni spioradail a th' ann, cha ghabh e 'thombas anns an t-seadh chorporra, no troimh na h-atharraichean tha tachairt bho àm gu àm. A nis 'nuair a sheallas sinn thairis air an Roinn-Eorpa, chì sinn bho sgrìobhaidhean gu 'm bheil aidmheil creideamh an t-sluaigh calg dhìreach an aghaidh na tha iad a' deilbh 'nan inntinn. Chail mòran diubh, mar gu 'm b' eadh, an ceud ghradh, agus cha d' fhuair iad feart na b' fhèarr na àite. Cha 'n' eil neach a mheòraicheas air litreachas ar là—an spiorad agus an sanas a ghabh ceannas oirre—nach aich gu 'n d' thainig seargadh air a ghrinneas a bhùneas do bhéusachd agus do ghiùlain an t-sluaigh 'sa choitcheontas. Ge bith de is crìoch do 'n chogadh, bidh féum air luchd-stiùiridh gléusda agus comasach, a chum rioghachdan a sheòladh gu ni éigin is àirde agus is fearr, no 'n càllachadh a dh' fhàs cho reamhar, agus cho

fèineil 'san linn a chaidh seachad. Ged tha suidheachadh spioradail fillte anns a' chuspair, cha 'n 'eil dol air thaobh bhon nìthan a' bhùineas do aran làtheil an t-sluaigh, agus do chomh-fhurtachd na beatha seo. Cha teid as air a ghnòthuch, agus 'se slighe a' ghliocas mothuch-adh a' ghabhail air, oir tha iomadh rud cam a dh'fhéumar a chuir dìreach. Ma dh'fhéumas sinn lion an damhain-alluidh a' sguabhadh o mhullach an t-seòmair, cha 'n 'eil sin a ciallachadh gu'm bheil cumnart ann gu'n tuit am mullach.

Ma thainig seargadh air ar béus, tha chungaidh-leighis soirbh a' faotainn. Is fad o'n là a chaidh a' foillseachadh. Ach tha féum air an intinn fhurachail, agus air beachd chothromach an aghaidh gach cinntar agus trioblaid tha romhainn. Tha ar sùilean fosgailte cheana trid na thachair o'n fhoghar 's a chaidh, agus biodhmaid ag altrum an dòchais, gu'm bi sinn a' cuir an luach tha freagarach air nìthan cho àrd agus cho sòluimte. Ma fhuair sinn a mach gu'm bheil clach no dhà grod ann an aitreimh ar càllachaidh, cuir' as an àite iad, a chum agus nach tuit i am broinn a chèile. An aon fhacal ma theid againn air lagh nam béus a shàbhailadh o bhì fo na casan, féumaidh gach neach e fein fhaotainn a mach, agus a shonas fhaotainn ann an seirbhis do cho-chréutairean—mar sin a' coimhlionadh an lagha. 'Se seo a' spiorad tha freagarach do thréubhan 's do rìoghachdan. Na'n do ghabh rìoghachdan na h-Eorpa le deadh thoil ri seo, cha robh cogadh ann. Ach 's i Ghearmailt a bu choireach, agus air a ceann-sa biodh an dìoghaltas.

NORTH OF SCOTLAND COLLEGE OF AGRICULTURE.

PROPOSED SCHOOL FOR SMALLHOLDERS AT BEECHWOOD, INVERNESS.

The North of Scotland College, whose headquarters are in Aberdeen, has been considering the attitude it should adopt with regard to the proposal to establish a school for the instruction of smallholders at Beechwood, near Inverness, and the staff of the College have prepared a memorandum on the subject, criticising the position set up by the Board of Agriculture in the matter. They point out that the College is the established authority for carrying out schemes of agricultural instruction within the College area, and that it is unconstitutional for the Board of Agriculture to set up a school without the consent of the Governors of the College. They regard the setting up of such a school as tantamount to the establishment by

the Education Department of a Higher Grade School in Inverness, to be financed and managed by the Department without the consent of the School Board.

Now, we are not skilled in legal matters, or what lies within the scope of constitutions, but we beg leave to say that, if it is clear to the Board of Agriculture that the establishment of a school at Beechwood is advisable to meet the demands and interests of smallholders, or crofters, in a more useful way than under the direct ægis of the College, it should not be barred by objections raised in Aberdeen. Circumstances concerning the well-being of a people may arise demanding the setting aside even of a constitution, undesirable as that might be, generally speaking. Naturally the Aberdeen College is jealous of its status and powers, but there are higher considerations than the powers regarded as inherent in the constitution of a College, and in this case these are the well-being of Highlanders in general, whose industrial needs have never made any serious inroad on the nation's purse. No amount of special pleading should be allowed to stand in the way of any scheme designed to promote the well-being of the much-neglected Highlands. The personal equation must be put aside in circumstances of this kind. The analogy of a Higher Grade School financed by the Department is a somewhat specious kind of argument, which doubtless the authorities may be trusted to value at what it is worth. The proposed establishment of agricultural centres is much stronger for places widely scattered in the Highlands, and the Agricultural College is anxious to hold the reins. Doubtless it regards itself quite competent to do this. It is contended that the Board of Agriculture ought not to establish a school at Beechwood without consulting Aberdeen. This is evidently where the shoe pinches; for, while the College does not object to the establishment, throughout its area, of centres for the benefit of smallholders, and all interested in agriculture, it is pointed out that these schools should be under its own direction. It is further added that a foundation has already been laid by them upon which agricultural education may suitably be built, and that the work of the College has been carried on in conjunction with the Scotch Education Department, thus preventing overlapping. The College staff are prepared to show that the money proposed to be spent on Beechwood can be more usefully employed in developing the schemes of the College for the benefit of smallholders, and that the establishment of a school at Inverness, to be managed and maintained by the Board of Agriculture, is a distinct encroachment on the

powers and duties of the College. It is thus seen that the question has become pretty much one of status and authority.

The Governors of the College met at Aberdeen ten days ago, and had the question under consideration, along with a memorandum which the staff, at the request of the chairman (Dr. Campbell) had prepared.

The Committee reported that they are in general agreement with the statements made in the memorandum. With regard to the Board of Agriculture's statement that they do not agree that the proposed scheme would in any way prejudice the interests of the College, the Committee state that the Board evidently forget that the Governors, with the approval of the Scottish Education Department and the Board, intend to establish at Craibstone a school of rural domestic economy for girls, which is to be open to the whole College area, and, as the Board propose to give similar instruction to girls at Beechwood, it must be apparent that in this respect the interests of the College are prejudiced. If the Board of Agriculture are prepared to find a capital sum of £30,000 for a school at Beechwood for the instruction of smallholders, and also to undertake the greater part of the financial responsibility for its maintenance, the Committee have no hesitation in stating that, in their opinion, this money could be spent to much better purpose in providing agricultural instruction at approved centres throughout thecrofting districts on the lines set forth in the memorandum by the staff, and that a scheme of this nature will be likely to receive greater financial support from the Local Authorities than the Board's scheme.

THE COMMITTEE'S RECOMMENDATIONS.

The Committee made the following recommendations to the Governors:—(1) That an intimation be made to the Board of Agriculture that the Governors object to the establishment of a school for the instruction of smallholders at Beechwood, to be managed by the Board, as an infringement of the powers and duties of the Governors under their constitution; (2) that the governors approve the proposal to establish, at suitable centres throughout the whole of the College area, courses of agricultural instruction suited to the needs of the several localities, and request the Board of Agriculture to confer with the Committee regarding the establishment of such centres, and financial provisions to be made for the support of the same; (3) that such centres, when established shall be under the management of the Governors of the College as the properly constituted authority responsible for the agricultural education of the district,

with Advisory Committees of the several districts associated with them in the management.

Mr. Duff of Hatton moved, and Sir John Fleming seconded, the adoption of the report.

Provost Birnie, Inverness, moved as an amendment, seconded by Mr. Watson, Moy, that the report be remitted back to the Committee, and the secretary instructed to write to the Board of Agriculture to receive a deputation on the subject.

On a division, the motion was adopted by 21 to 5.

Gaelic-Speaking Instructors.

Mr. Esslemont, general organiser, submitted a memorandum on the subject of the reappointment of the Gaelic speaking instructors in the western seaboard and islands, to the effect that this area now be divided into four districts, and that the following appointments be made:— That Mr. Kennedy be promoted to the position of county organiser to take charge of Lewis; that Mr. McLeod be appointed as county organiser to the district Harris, North Uist, South Uist, and Barra; that Mr. McKenzie remain as county organiser in Skye without an assistant; and that Mr. Rose be appointed county organiser for the Western seaboard of Inverness and Ross.

The Governors adopted the proposal, subject to the approval of the Board of Agriculture.

The Governors adopted a report by the Poultry Committee approving the appointment of two additional Gaelic-speaking instructresses for the western seaboard and islands, subject to the approval of the Board of Agriculture.

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THE SPIRIT OF OSSIAN SPEAKS TO OUR HEROES AT THE FRONT, AND TO THEIR MOTHERS AND SWEET-HEARTS.

Is treun sibh fein, a shìol nam bìàr,
Mar ghaillinn o ghàir a' chuain.

—*Temora.*

Strong ye are, ye sons of battle,
Like tempest from the roar of ocean.

Bha sòlas nan treun ann ad chliabh,
An solas 'tha dìomhair a' ghnath,
'N àm éirigh cunnairt nan sàr.

—*Temora.*

The warrior's joy was in thy breast—
The secret gladness ever roused
By danger, in heroic souls.

Taomadh an seòd a' ghuth fein! So ceòl chinn-
theadhna nan cruaidh bhéum,

A' chlann an cruadal d'am miann.
Tha siol meata 'an comhuidh 'n am fiamh an
gleannan nan osna blàth.

—*Temora.*

Let the hero pour out his voice ! 'Tis music to
men of dauntless deed,
The men who covet danger.
The timid dwell in the house of fears, in the
narrow glen of languid breeze.

Mar ghallain air leathad nam beann
Dh'fhàs laoiach nach bu ghann am feum ;
Thuit iad mar dharraig an gleann
'N an luidhe thar sruth 's iad a' seacadh ri
gaoith nan càrn.

—*Fingal.*

Like saplings on the mountain slope,
Grew the heroes strong in need ;
They have fallen as oaks, in narrow glens,
That lie across the stream, and fade beneath the
mountain wind.

Las an sùil, gun fhocal 'n am beul,
An anam ag éirigh àrd do na tréin.
Air sgéith chualas screadan nan lann ;
Ghabh iad uil' am monadh fo 'n ceann.

—*Cathlodin.*

With kindling eye, though silent lips,
High rose their warrior souls,
On shields was heard the gride of blades,
As each man breasts the mountain height.

Eiribh grad, a chlann nan sonn,
An tìr choigrich mu 'n iadh an tonn.
—*Cathlodin,*

Quick, arise, ye children of the brave,
Though in foreign land, engirt by sea.

Fiamh-ghàireach am beum nan toirm,
Tha esan mar ghrian anns na speuran, do 'u
gèill mòr ghallion nan stoirm.

—*Fingal.*

Who smiles in midst of crashing blows
Is like to the sun in heaven, to whom the
strong tempest yields.

Ciod mu 'm bheil thu ma ta fo smalan ?
'S gun thu 'n iorghuill a' chatha 'n ad aonar.
—*Cathula.*

Why let the shadow of gloom enshroud thee ?
Thou art not alone in the tumult of battle.

Cuim' tha m' anam fein fo mhulad ? Bu chòir
dha 'bhi 'lasadh 'an cumnart. Na seasadh
mulad meag a' chunnairt, no deòir tùirse 'n suil
nan sonn.—*Temora.*

Why is my soul in sorrow ? It should kindle
in danger's hour. Let not sadness dwell with
danger, no tear of grief in warrior's eye.

Chaidh iad taobh ri taobh air ghleus,
Cò b' annsa na fir 'bu treun.
—*Fingal.*

Shoulder to shoulder they had fought ;
Who more loving than the men so brave.

Ni 'm meat' na sinns' re o 'n thluit mi fein
An tìr fhada sil cholgach nam beum.
—*Temora.*

No cowards were the race from which I sprang
In a far-off land of brave and loyal sons.

Ma 's fheudar tuiteam, éiridh m' uaigh
Aig iomairt nan stuadh, fo dhànaibh.
Cha 'n eagal leam bàs, ach ruaidg.

—*Fingal.*

If fall I must, my tomb shall rise
With song, beside the surging waves,
It is not death, but flight I dread.

Bithidh sinne sàr 'n ar laithean fein ;
Bithidh comhara mo lann 'am blar ;
Bithidh m' anam aig bàrd an treim.
—*Carhon.*

We should be noble in our day ;
My sword shall leave its mark in war,
My deeds shall live in songs of fame.

Cha ghéill mi do dhuine tha beò ;
Mòr an còmbrag, no 'm bàs gun sleò.
—*Fingal.*

I yield not unto living man ;
Great in combat or in cloudless death.

Cha siol nan lag ar triathan.
Fàsaidh anam nan tréun air àm a chinneas
naimhdean nach gann air sliabh.
—*Temora.*

Our men are not a weakling race.
The souls of the brave grow strong, as foes
increase on the hill.

The hero and his sweetheart—

Bha 'ghaol di mar ghaol na h-òige,
Mar theine 'g a còir bha a thrial.
—*Carrie Thura.*

His love for her was as the love of youth,
And ardent in its fiery course.

Oigh, cha 'n fhaic thu do ghràdh a chaoidh,
Tha 'mhiolchoin a' caoineadh gu trom
Aig baile, 's chi iad a thaibhse ;
Air tom tha farum a bhàis.

—*Fingal.*

Maiden, thou never more shalt see thy love,
His staghounds howl and mourn
At home, as they see his ghost :
The hill is the shriek of his death.



B'e solus na sgéimh a còir,
B'e cridh' an talla do'n àrdan.
—Fingal.

The light of beauty was her dower;
Her heart was the hall of pride.

A shìlean mar sholus nan reul,
A ruighe gasda gun bheud, bha 'laimh
Geal nar chobhar air uisge nan leum.

Her eyes were as the light of stars,
Her fine arm faultless, and her hand
White as foam on waterfalls.

Mar oiteig air 'anam le bròn thàinig guth caoin
na h-òigh',
A' mosgladh cuimhne talainh nam beann,
A caomh-chòmhnuidh aig sruthan nan gleann.

—Temora.

Like a breeze across his soul in grief, came the
maiden's gentle voice,
Wakening remembrance of the land of hills—
Her peaceful dwelling by the stream of glens.

Cha till mi do d' ionnsuidh gun bhuaidh,
A dhearsa gréine, 'fhuair mo rùn.

—Fingal.

Unless victorious I shall ne'er return
To thee, my sunbeam, who hast won my love.

The Mother and her Son—

Eiridh m'osna 'am maduinn gun fheum,
Mo dheòir mar shìleadh speuran àrd,
A' tuiteam mall o ghruaidh na h-oidche.

—Croma.

Each morn I sigh—and sigh in vain;
My tears like raindrops from on high,
Slow-falling off the cheek of night.

Leaghaidh bròn am bochd-anam 'tha dubh.
Tha aobhneas ann am bròn le sìth
'N uair shuidhicheas àrd, strì a' bhròin.

—Croma.

Grief wastes away the dull despairing heart.
But joy belongs to sorrowing in peace
When settles down the agony of woe.

Tha a làmhhsan 'an strì nan treun;
Tha 'anam 'am mòrchuis a' boillsgéadh; tha
'ruighe 'an soillse neirt.
A chòmhraga 'g iathadh mu 'chliù.

—Temora.

His hand doth strive with the strong;
In glory his soul is shining, and his arm in
brightness of his strength.
His battles crowd around his fame.

'N do thuit am mac a thug dhomh cliù?
Nach faic mi thu 'Oscar, a chaoidh?

'N uair a chluinneas triathan mór mu 'n cloinn,
Nach cluinn mi 's an àm ort, a thriath?
—Temora.

Has he fallen! the son who brought me fame?
Shall I see thee, Oscar, never more?
When other chiefs hear of their sons,
Shall I hear nought of thee, mine own?

The Germans in Belgium—

'Nuair sheas na gaisgich 's an strì éiridh neart
nan dàn gun mhùig;
Ach ma bhios fuil nan truagh mu 'n cuairt do 'n
lainn,
Cha togar le bàird an duan, cha 'n fhaicear an
uaigh, no 'n càrn.
Thig coigrich a thogail thùr, 'us cuiridh iad an
àir thar laimh.

—Carrie Thura.

When the brave stand firm in fight, the
strength of song will cloudless rise. But if
blood of the helpless stain their brand, for them
no song shall be raised, no grave nor cairn be
seen: strangers will come to build a tower, and
will cast their dust aside.

The Kaiser—

Cha 'n 'eil d'ainmsa fo shanas, a Thriath,
Thainig e mar dhroch aiteal thar stuadh,
Gu mo chluais 'an tìr nan beann.

—Temora.

Thy name is not unknown, O Prince,
It has come like an evil breeze across the waves,
To my ears in the land of hills.

(English translation from the work of Miss
M. C. CLARK).

THE ADVISORY COMMITTEE
ON FORESTRY.

Appointment of Mr. M'Pherson, M.P.

It has recently been announced that Mr. J. Ian M'Pherson, M.P., has been appointed a member of the Scottish Advisory Committee on Forestry, in succession to Sir William Haldane, who has resigned. Highlanders will learn of Mr. M'Pherson's appointment with much satisfaction, nor will this satisfaction be qualified by any regret occasioned by the resignation of Sir William Haldane. The truth is that Sir William's record on this committee has been anything but distinguished. In no part of the United Kingdom has afforestation made so little progress in recent years as in Scotland, and yet nowhere is there greater scope for expansion. The member for Ross has therefore a wide field before him in which to win his spurs. So far as the Highlands are concerned,

the needs of the immediate future are clear. An expert adviser in forestry ought to be appointed for the northern counties, with his headquarters at Inverness. The new demonstration forest area for Scotland should be located and managed so that the Highlands would derive as much benefit from this national forest as Edinburgh, Aberdeen, or Glasgow. Although matters are not yet matured, it is to be expected that, as soon as the demonstration area question is disposed of, steps will be taken to provide public forests under the control of the County Councils of Inverness, Ross, and Sutherland.

The withdrawal of Sir William Haldane from the Forestry Committee suggests the question whether he is also to retire from his place on the Development Commission. Probably it would be a good thing for the country, if some of Sir William's candid friends would suggest to him the propriety of resignation. His warmest admirers can scarcely maintain that he has been a success. So far as forestry is concerned, Scotland (except Edinburgh and the neighbourhood), has received little, and the Highlands nothing at all. Nor is forestry an exceptional case. Sir William may plead that, single-handed, he had to maintain the interests beneath the Tweed, and that one member of the Commission is of little avail among so many. The remedy is obvious. There ought to be two Scottish Commissioners on the Board, one for the south of Scotland and the other for the Highlands. In any event the need for a change is urgent. The applications from the Highlands have been uniformly treated in a manner no longer tolerable. The resignation of Sir William Haldane would at any rate pave the way for remedial measures.

—:o:—

TRI SGEOL GHOIRD

Le IAIN MAC PHAIDIN,

Choisinn iad so an dara duais aig Mòd 1914.

1.—GILL-EASBUIG A' CHÙBAIR, AGUS A MHAC.

Bha Gill-easbuig a' chùbair beò mu na h-ammanan ud anns na thòisid iad air coraich mhaola Shasunnach a thoir do'n Ghaidhealtachd, agus ciobairean Gallda 'gan toirt do'n dùthaich a chum an aire a thoirt air na coraich mhaola gus an d'fhuair na ciobairean Gaidhealach a suas riu. Thachair aig àm sònruchte gu'n d'fhàinig ciobar Gallda do Ghleann Cairnir, àite a bha dòrlach mhiltean o'n àite anns an robh Gill-easbuig a' chùbair a' còmhuidh. Thug an ciobar Gallda iomadh latha—mur a tug bliadhnaich—ann an Gleann Cairnir mu'm faeag Gill-easbuig e, no mu'n cualaig e ainm.

Uaireigin, mu na lathan ud, thàinig Mac do Ghill-easbuig—Calum beag—dhachaidh asansgoil, agus a réir coltais, feadh 'sa bha 'm balach aig a bhìadh, bha e smuaintinn air cuid de na chuala e anns an sgoil. Thionndaid e mun cuairt, agus thuir e ri athair: “Athair, dé 'm fear a th'ann an Mammon?”

“Mammon,” arsa Gill-easbuig; “ma ta, laochain, cha 'n 'eil fios agamsa, nìr a h-e an ciobair ùr a thàinig do Ghleann Cairnir. Cha 'n fhaca mise an duine fatlast 's cha chuala mi ainm.”

“Cha chreid mi,” ars am balach, “gur h-e sin an duine a bha 'm Maighstir-sgoil a' ciallachadh idir, 's ann a bha e 'g ràdh gu 'm biodh daoine a' deanamh seirbhìs do Mhammon.”

“Ach,” arsa Gill-easbuig, “nach robh e cho mhath dhoibh a bhì deanamh seirbhìs do Mhammon agus a bhì a' deanamh seirbhìs do fhear eile, cho fad 's a phàigheadh Mammon gu math air a shon iad.”

Chaidh làithean agus bliadhnaich seachad an déidh sud, agus thachair air latha sònruchte, gu 'n d'fhàinig am balach ceudna dhachaidh as an sgoil agus thuir e ri athair: “bha 'm Maighstir-sgoil ag innseadh dlùinn an diugh gu 'n robh a' Bheinn Mhór air theine uaireigin de 'n t-saoghal.”

“'S ann agam a tha fios,” arsa Gill-easbuig, “a chionn chunnaic mise a Bheinn Mhór air theine; 's cha b'ann aon uair. Tha cuimhne agam bliadhna a chaidh falasg ris a' Choire Ghuirn. Sgoil am falasg air gach taobh de 'n choire. Dhìrich e thar guala na beinne 's chuir a' Mhaol mheadhonach agus an lapullach mhór 'nan lasair dheirg. Dhìrich e 'n sin ri Maolnan-damh, agus cho àrd air a' Bheinne Mhóir 's a bha bad a' fas a dheanadh lasag. Shaoileadh tu gu 'n robh na ceudan agus na mìltean àtha cheilp a' spreadhail 's a braigheilich taobh ri taobh, agus cearta còmhla. An uair a dhorchaidh an oidehe bha na speuran os ar cionn a' lasadh mar gu 'm biodh iad ann an gaiteach maduinneach na gréine.”

“Athair,” thuir am balach, “cha robh an sin ach falasg. Ach 's e a bha am Maighstir-sgoil ag ràdh: gu 'n robh a' Bheinn Mhór air theine le teine a bha a' brùchadh á mionach na talmhainn, agus gu 'n robh i a' tilgeadh spùt de chreig leaghte dà fhichead mìle anns na speuran; agus an uair a bhiodh doimeann mhór ann, bhiodh an spùt sin a dol 'na bhogha mar bhogha-frois, agus a' lùbadh a réir nan sion, agus a' dòrtadh anns an fhaighe mu 'n cuairt; agus an uair a bha na steallan leaghte sin a' fuarachadh agus a' cruadhachadh anns an uisge, sin mar a rinneadh na sgeiran agus na h-eileanan a tha mu 'n cuairt oirn, mar a tha Eirneigeid is Èdrsa.”

“Cha 'n 'eil fios agam fòin,” arsa Gill-easbuig, “dé their mi ri sgoileirean an latha 'n diugh

idir. Their iad seachas cho faoin agus innsidh iad naidheachdan cho gòrach do chloinn 's a chaidh riamh innsadh la caillich nan uirsgeul a bha 'n Gomatra. Ma bha a' Bheinn Mhòr a' spàdadh na lighe leaghte sin do 'n mhuir far an d' rinn i fuarachadh is reothadh gus an d' rinn i Erneisgeir is Eòrsa, 's iomadh stealladh a rinn i mu' n do chuir i am mullach air Ulbha. Na 'n biodh na sruthean teinteach sin ag éirigh as a' Bheinn Mhòir agus a' dèrtadh ann an Loch-nan-eall, cia mar a rachadh do mhuinntir Ghridbuinn is Dhoire-dhubhaig agus dile dhearg loisgte a' siubhal troimh na speuran os an cionn. Tha mi 'g ràdh riut nach biodh cruach mhòna 'san dùthaich nach biodh 'na lasraichean, no iasg air tràigh nach biodh bruch. Coma leam bhur sgoilearachd. Cha'n'eil innte ach brудар a chunnaic neach a bh' ann an trom-lighe."

2.—AM MINISTER AGUS AM BUACHAILLE.

Chaidh ministir do sgìreachd anns a' Ghaidhealtachd a chionn mòran bhliadhnaich, agus bha e a' faicinn aon ni a bha a' cur dragh mhòir air inntinn, ni nach robh e idir a' faicinn anns an sgìreachd a dh' fhàg e. B' e an ni a bh' ann an sud; gu 'n robh e mar chleachdhaimean aig cuid de na ciobairean a bh' toirt nan con a steach do 'n eaglais leo air an t-Sàbaid. Ach am feadh 'sa bha 'm ministir air bheul stad a chuir air a' chleachdaimn mhaisteach ud, thachair rud a thug cotrom dhà air an sin a dheanamh ann an doigh nach robh fughair aige rithe. Chaidh a dhà de na coin a thabaid air latha na Sàbaid anns an eaglais, Chuir sud stad air an t-searmoin, agus chuir e luasgan troimh 'n choimhthional uile, fearg agus masladh air mòran do na bha stigh; agus an dèidh sìth a bh' stigh agus na coin a mach, mu' n do thoisich am ministir a rithis air a shearmon thug e achmhasan ann am briathran geur sgaiteach do 'n fheadhainn a bha ciontach anns a chleachdaimn thàmailteach ud, ag ràdh "gu 'n robh e 'n dòchas gu'm fac iad uile, an latha ud, an sealladh mu dheireadh dheth."

Chuir sud casg air an obair ud ré ùine; ach cha 'n'eil e furasda stad de dhroch chleachdaimn; agus uidh air n-uidh thoisich e, agus thoisich coin, air a bh' ri 'm faicinn fo na h-àiteachan suidhe anns an eaglais gus an robh am ministir a rithis a' brath air achmhasan eile a thoir seachad mu' n ghnòthuch. Bha dà eaglais anns an sgìreachd anns am biodh am ministir a' searmonachadh, agus bha còrr math agus uair choiseachd aige ri dheanamh mu' n ruigeadh e an t-aon a b' fhaide bhuaidhe dhiubh.

Air maduinn bhòidhich shamhraidh, dh' fhàg am ministir a dhachaidh, 's e air an t-Sàbaid ud a' dol a shearmonachadh do 'n eaglais a b' fhaide

bhuaidhe. An uair a fhuair am ministir a chas air an rathad mhòr chunnaic e gu' n robh balach, 's a bhata 'na dhorna, a' coiseachd gu foirmeil air thoiseach air. Cha robh anns a' mhinistir ach duine òg, agus bha barail mthath aige air fèin mar choiseiche; agus smaointich e gu' n deanadh e suas ris a' bhalach, a chionn bu toil leis a bh' greis a seachas ris an òigridh. Ach shuath e 'm fallus a bhàrr aodainn uair no dhà mu' n d' ràinig e 'm balach.

"S math a choiseicheas tu, ghill' òig," ars am ministir an uair a fhuair e ann an astar bruidhne do 'n bhalach.

"Meadhonach; Meadhonach," ars am balach.

"Am bheil thu dol fada air an rathad so?" ars am ministir.

"Cho fad 's an t-Aoineadh-Liath" ars am balach.

"Bidh tu dol do 'n eaglais?" ars am ministir.

"Ruigidh mi i," ars am balach, "ach cha 'n 'eil mi dol a steach."

"Gu dearbh," ars am ministir, "tha sin a' cur iongantuis orm, gu' n tigeadh tu air an astar so, gu' n ruig thu 'n eaglais, agus nach eil thu dol a steach a dh' éisdeachd na searmoin. An d' fhàg thu treud as do dhèidh gus am feum thu tilleadh an caise?"

"Dh' fhàg mi treud as mo dhèidh," ars am balach, "ach cha 'n 'eil eagal daibh gus an till mi: 's cha bh' sin fada."

"An ann do 'n eaglais so a bhuneas tu?" ars am ministir.

"S ann," ars am balach. "So an eaglais do 'm bi m'athair 's mo mhathair a' dol."

Choisich an dithis taobh ri taobh car tacain, agus gun snuid de sheanchas eatorra; ach smaointich am ministir gun tugadh e deuchainn eile do 'n bhalach; agus thubhairt e: "Tha e a' cur iongantais mhòir orm, o nach eil cùram ort mu' n treud a dh' fhàg thu as do dhèidh, agus gur h-i so an eaglais d' am buin thu, agus gu' n d' thainig thu air an astar so, agus nach eil thu a' dol a steach a dh' éisdeachd na searmoin."

"Bha 'm balach 'na thosd car greis, agus an sin thubhairt e: "Fhuair iad ministir ùr an so an dràs."

"Fhuair," ars am ministir. "Ach tha mi 'n dòchas nach e sin a tha dol g' ad chumail-sa mach as an eaglais."

"Cha 'n e," ars am balach. "Cha 'n'eil mi ciallachadh sin idir; ach tha 'm ministir ùr a' toirt air na ciobairean na coin a chur am mach as an eaglais, a chionn cha 'n fhuilinn e dhoibh na coin a thoir a steach. Tha daoine 'g ràdh gu'm bheil e glé cheart do 'n mhinistir sin a dheanamh. Tha mi 'n dràs gun chù agam, agus tha còrr seasm am coimhearsnachd fuathasach draghail domh, agus dh' fhaodteadh gu' n faighinn cù fuadaich math mu' n eaglais."

Sheall am ministir air a' bhalach agus thubh-

airt e: “Cha’n fhaod e bhí gur ann a’ dol gu ruige’n eaglais a tha thu air latha na Sábaid, ann an dúil cù a ghoid.”

“Cha’n ann g’a ghoid uile gu léir,” ars am balach, “dh’fhaodteadh gu’n leanadh e mi.”

“Cha mhór is fiach an cù a leanas a h-uile fear,” ars am ministir.

“U’s minig a thug mi air deagh chù gu’n leanadh e mi,” ars am balach, “agus tha ròpan agam ann am plòca.”

Thug am ministir an còrr de’n úine, gus an d’ràinig iad an eaglais, a’ leigeil fhaicinn do’n bhuaichille cho olc agus cho peacach ’s tha e a bhí gabhail sealbh air rud ’s am bith nach buin da. Dhealaich iad aig an eaglais. Ghabh am balach seachad. Chaidh am ministir a steach; ach mu’n tug e mach a cheud salm thubhairt e gun robh e duilich fhaicinn gu’n robh coin a stigh, agus am biodh iad cho math ’s an cur am mach.

An uair a dh’fhàg am ministir an eaglais, an déidh na searmoin agus a bha e air a rathad dhachaidh, bha e ’g aithneachadh air an fhead ghlaic chruaidh a bha e a’ cluinntinn an dràsd ’s a rithis gu’n robh a chù air chall air feareiginn.

’S minig a bhiodh cuid de’n fheadhainn d’am b’ aithne an naidheachd so a’ farraid na ceisde dhiubh féin: An robh am ministir a bha taobh a stigh na h’eaglais a’ cuideachadh leis a’ mhèir-leach a bha’n taobh am mach.

Dh’fhaodteadh nach robh d’a dhèùn.

3.—GILL-EASBUIG A’ CHUBAIR AGUS AN CEISDEAR.

Bha na ceisdearan aithnichte gu leòir ’san dùthaich ri latha agus ri linn Ghill-easbuig, ged a bha ’n àireamh a’ dol an lughad seach mar a bha i bliadhnaich roimh sud. Bha a h-aon diubh air uairean a’ dol troimh na bailtean; agus, air latha sònruichte thàinig fear dhiubh do’n bhaile anns an robh Gill-easbuig a’ còmhnuidh.

Cha robh anns a’ cheisdear ach gille òg; agus thachair gu’n robh càirdeas fada mach eadar e féin agus Gill-easbuig, ged nach fac iad a chéile riamh roimhe sud. Dh’fhàiltich an dàrna fear am fear eile gu cridheil càrdeil, Gill-easbuig ag innseadh do’n cheisdear an dainn anns an robh iad da chéile, ag ràdh: “A laochain, ’s mi tha toilichte t’fhaicinn; agus ’s ann orn a tha a’ mhoit, mo charaid a bhí ann an dreuchd cho urramach.”

An uair a thàinig am feasgar agus a chruinnich muinntir a’ bhaile do’n tigh-sgoil far an robh an ceisdear g’an coinneachadh, bha Gill-easbuig ann am broilleach na cuideachd. An déidh mòran de cheisdean a bhí air am furraid ’s air an freagairt, thuir an ceisdear, ’s e seall-

tainn an rathad a bha Gill-easbuig: “A Ghill-easbuig, cò b’ iad ar ceud sinnsearachd?”

“Ma ta, laochain, cha’n’eil fios agamsa,” arsa Gill-easbuig, “tha cho fada ’s na shiubhail iad ’s nach eil cuimhne agamsa orra; ach ’s minig a a chuala mi m’athair a’ bruidhinn orra.”

Bha mòran de na bha stigh a chaidh air chrith, cuid dhiubh le gàireachdaich nach b’ urrainn iad a leigeil am mach ged a bha iad ann an impis sgàinidh; cuid eile le miapadh a’ fas teth agus an aodainn a’ fàs dearg. Bha’n ceisdear féin gun smid aige; agus thug e greis ann am ioma-chomhairle gus an do smuainich e gu’m feumadh e rudeigin na ràdh no a dheanamh, agus thubhairt e: “B’ iad ar ceud sinnsearachd Adhamh agus Eubh.”

“Tha mi creidsinn gu’m bheil thu ceart, a laochain,” arsa Gill-easbuig; “Sin agad iad, Adhamh agus Eubh an dà bhràthair, daoine fogainteach: ’s minig a chuala mi no sheanair a’ toirt tacan a’ bruidhinn orra. Bha mac aig Adhamh a rinn mort; ach dh’fhaodteadh nach robh atharrach aig air.”

Cha’n’eil teagamh nach do thuig an ceisdear, leis na chuala gu’m foadhad e stad de cheasnachadh a’ Ghill-easbuig; agus bha àireamh de na bha stigh a’ falach an aodann. Ach smuaintich e gu’m feuchadh e Gill-easbuig aon uair eile, agus thubhairt e: Am bheil fios agaibh, a Ghill-easbuig, de b’ aobhar air ar ceud sinnsearachd a bhí air an cur a mach as a’ ghràdh?”

“O, dé, laochainn, am fios a th’ agamsa,” arsa Gill-easbuig, “cha’n fhaica mi iad féin no’n gèradh riamh; ’s cha’n’eil fios agam c’ait an robh e.”

Thug an ceisdear an sin thairis de Ghill-easbuig o na bha e soilleir dha féin ’s do chàch nach robh a bhí ceasnachadh a’ Ghill-easbuig gu buannachd ’sam bith do Ghill-easbuig féin, no idir do neach eile; agus chuir e na ceisdean mu’n cuairt ann ceasg na cuideachd. Bha freagairt nan ceisdear a’ tighinn gu réidh cothromach gus an d’thàinig e gu gille òga bh’ anns a’ chuideachd, agus chuir e airsan a’ cheisdear: “Ciod e a’ ghairm éifeachdach?” Ged a’ bha freagairt na ceisdear aig a’ ghille ceart gu leòir, dhichuimhnich e na cead fhacail mar a thà iad anns an leabhar, agus chuir sin stad air, agus chuir an stad miapadh air, s’ cha robh smid aige. Faodar a thuigsinn nach robh an gille fuathasach comhfhurtachail ’na fhàireachduinnean aig a’ cheart am ud, ’s an ceisdear ag amhare air, agus a h-uile neach a bha stigh a’ feitheamh ’s ag éisdeachd.

Thionndaidh Gill-easbuig mu’n cuairt ris a’ ghille agus thubhairt e: “Cha’n’eil cuimhne agad orra, a laochain, ’s cha’n lònghnadh leam sin, a chionn ’s iomadh latha o na bha gairm ’san sgìreachd so.”

Cha 'n'eil teagamh nach robh gàire 'ga thacadh ann an àite no dhà air feadh an taighe; agus bhà 'n ceisdear a' sealltuinn air Gill-easbuig le sùil ghéir agus ghluinich, cuideachd. Arsa Gill easbuig, 's e a' sealltuinn air a' cheisdear: "'S i 'n fhirinn a th' agamsa, a cheisdeir, a laochain, cha robh gairm 's an sgireachd so o chionn iomadh latha; cha deach gairmeannan a chur am mach an so o na phòs Dùghall a' mhar-santa; agus tha bliuaidhe sin a nis còrr agus tri bliadhna."

Thug an ceisdear a' choinneamh gu crìch mar bu chòir da leithid a bhì air a toirt gu crìch; ach cha chreid mi gu'n robh neach aig a' choinninnh ud a leig riamh air dì-chuinnhu' i.

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THE HEIGHTS OF HIGHLAND SOLDIERS.

The proposed enrolment of what is described as a Bantam Battalion in Glasgow raises the question of the stature necessary for a soldier. No doubt a man above the average height looks better on parade than the undersized one, and while stature and physical strength were indispensable qualities for a soldier, say a century ago, or less, people have come to realise that mind should be regarded as the standard of the man, and not mere size. It does not follow that bulk always means mind. The present war demands initiative and brains, coupled with power of endurance, as the necessary qualities. It has been a kind of tradition among us that Highland soldiers were invariably tall, powerful men. But such was not the case. About a year ago a booklet entitled "The Gordon Highlanders" was published by Mr. J. M. Bulloch, and he tried to prove that in the muster of the famous 92nd Highlanders in 1794, the average height of the men was only 5 feet 3½ inches. Mr. Bulloch has, we believe, retracted some of his statements since, but he was taken to task by a competent authority in the person of Lieut.-Colonel MacGregor, Edinburgh, who wrote a long letter to the *Scotsman*. Some time ago we received a copy of the *Scotsman* containing this letter, and we have pleasure in quoting the following extract. Says the Colonel:—"To begin with, there is nothing derogatory in being small, nor does the writer of 'The Little Highlanders' intend to convey that idea. For it is well-known that the history of heroes is by no means a history of giants, but sometimes very much the reverse. The Highlanders never prided themselves on mere tallness of stature, and I know of no mountain race who does. The shortest, the best-chested, and reputedly the bravest soldiers drawn from the 300,000,000

inhabitants of our Indian Empire are the Ghorka mountaineers. And Lord Roberts, on being raised to the peerage, chose a kilted Highlander for the right and a Ghorka for the left hand supporter to his coat-of-arms, as it was to them more than to any other troops he attributed his success. The dapper Japanese, whose courage and patriotism have been so much before the world of late years, are a small people, inhabiting a mountainous country like Scotland. Yet, with all this sort of soothing syrup, it is still hard to believe that they were such very short men, those gallant soldiers that, at the battle of Waterloo, caught hold of the stirrups of the Scots Greys, and with the memorable war-cry of "Scotland for ever," rushed on so buoyantly to victory or death. Still, the booklet is here in front of me, and I don't say anyone can impugn its authenticity, for it gives the individual heights, &c., of every single man in the regiment. Could there be a flaw anywhere? There certainly was. The most probable one was this: Perhaps the tape, or whatever it was with which the men were measured followed the good old Scots custom, and consisted of feet, each of which was composed of a foot and a bittock! The Scots ell, be it remembered, was not exactly a yard of three feet, but of about 37½ inches. This, of course, would account for the whole apparent blunder. For it was not till about 1825 that a uniform system of weights and measures were adopted throughout the kingdom. But it is not the heights of Highland soldiers alone that call for these remarks, but the wrong impression spread abroad about "The Little Highlanders." I knew that the rumour was wrong, but it was not so easy to prove the contrary. Even the most accurate observer might pass and re-pass through a country without any reliable idea about the relative stature of its inhabitants. For that would require scientific and accurate measurements, not of a few individuals, but of members and numbers, in order to come to a satisfactory conclusion, while striking a mean average, for there are tall men and short men everywhere; and fortunately such accurate and scientific information will be forthcoming in the present instance.

It has come into my mind that years and years ago I had read in the Anglo-Indian Press a summary of the transactions of some learned society, which, if I could only lay hold of it, would settle the matter once and for ever, and remove the false impression caused by the correspondence. The Secretary of the Royal Anthropological Society kindly gave me a clue, and within a few hours of getting that clue, I was diving into the apparently subterranean caverns of the Advocates' Library in Edinburgh,

in search of the missing document, and I found it. It was the report of the Anthropological Committee of the British Association that sat at Southampton in 1883. From the table of heights and weights we get as follows:—

1. Scots, - - -	68·71 inches.
2. Irish, - - -	67·90 "
3. English, - - -	67·36 "
4. Welsh, - - -	66·66 "

Weights, including clothing:—

1. Scots, - - -	165·3 lbs.
2. Welsh, - - -	158·3 "
3. English, - - -	155·0 "
4. Irish, - - -	154·1 "

There is also given a table of heights, &c., of different parts of Scotland alone. The tallest men are found in the south-western counties of Scotland, descended from the Celtic inhabitants of the ancient little kingdom of Strathclyde, and from a part of the country where Gaelic was spoken until the 17th century. Next to these come the Lothians. The Lothians are followed by the Highland counties, from which the Gordons were drawn, and whose average height was 68·74 inches, and therefore only slightly taller than the average English (67·36). The average height of the combined counties of Perth, Stirling and Dumbarton was 69·13 ins. These were the Highlanders of exactly thirty years ago, when the flower of the Highlanders had been already scattered by the unjust laws of our country, till they are now only a remnant of a once generous and warlike people. The measurements were accurately taken within 89 years of the first muster roll of the Gordon Highlanders, in 1794. Contrast the difference in height with the men of the Gordon Highlanders, or, indeed, of the other Highland regiments.

Were these doughty warriors five inches shorter than the average run of the population from which they were drawn? And if so, what about the English infantry, drawn from a population an inch and a half shorter, and what of their gallant French foes, who were shorter still? If this were true, our men that fought through the Peninsular War were only Lilliputians."

Colonel MacGregor, after this, proceeds to discuss the past ethnological history of our native land, and shows how the British Association is in error, when they describe Lothian and Berwickshire as mainly Anglian, whereas they are practically as Celtic as the rest of Scotland.

—o:—

Thig nòs do mhathair as do shròin.

Tha smùdain fein an ceann gach foid.

"ORAN DO CHOGADH NA GEARMAILT."

Bidh mi g' ionndrainn—a chaoidh ag ionndrainn
Mo ghlibhean ionnsaich' a bhì cho fann,
Na'n deanainn bàrdachd 'sann chuirinn làmh ri,
Ach tha mo thàlantann buileach gann.
Tha mi fo' chùram—fo' mhòran cùram—
Mu chor na dùthcha so aig an àm,
'S na tha de dhùlaich, 's de dh' òigridh mhùir-
neach
A' cuir an eùl ruinn a' dol dha 'n Fhraing.

Tha 'n cogadh ainmeil a dh' éubh a Ghearmailt
Air thuar bhì searbh do 'n a mheuds' tha beo,
A caoidh gu bràth bidh na miltean ceannamhaidh
Nan diulnach laidir thug suas an deò
Airson an Rìgh agus fearann Dùthchais,
Is "criomag phaipèir" is dilseachd mhòr,
Ach 's na thìnaiteach, na dh' èisdeas sibhse
Gu deireadh chùisean 'gun cluinn sibh tòrr.

Ach s'è mo chùram is fàth mo smaontainn
Gu 'n tuit ro-mhòran de'r gillean òg
Nach d' rainig raona, no aghaidh aonaich,
A thabhairt deann air luchd misg is pòit.
Nis tha mi saòilsinn gu 'n caill sinn daoine
Mu'n èibhear sàmhair 'san Roinn-Eòrp;
Is mòr an t-saothair le 'n tig an t-saorsa
Ri'm bheil sùil àg gach neach tha beò.

Cha ghabh e innse gu brath feadh linntean,
An call 'san t-uamhas a thainig oirn
Le luchd 'ar mi-ruin bhì feadh an t-saoghail
An culaidh chaorach, 'sa sealg 'ar coir.
'Nuair thainig àm dhoibh cuir dhiubh nan seann-
rusg,
'Sin chunn'cas anna 'n droch ghaoid fo' chleoc,
'Sann thog iad armait gu mort is marbhadh
Sluagh gun teannaca, gun neart no treoir.

Cha 'n fhòghnadh Belgium a chuir an gainntir,
Le cus a' mharbhadh 'sa losgadh beò,
Ach sluagh na dùthcha a chuir an cùllean,
'Cuir tuilleadh muiseag a smear nan seoid,
Ach gann 's mar tha iad, tha iad 'san àraich
Toirt coinneamh làmhach do 'n naimhdean mòr,
Tha iad air raonaidh mar thuil a' taomadh
Ach theid an traoghadh air iomadh dòigh.

Tha arm nam Frangach gu treubhach trang ann
A' deanamh éuchdan tha treun gu leòr,
Ach 's fad 'o dh'fhéumadh iad tilleadh, 's
gèilleadh

Do fheachd na Germailt le 'n miltean slòigh.
Ach Breatunn tàirn't ann le feachd ro-laidir
Nach géill do nàmhaid no neach tha beò;
Tha 'm balla deannta 's cha bhris e 'n thiadhna,
'S bidh bhuaidh aig Breatunn 's na tha na crò.

Tha Ruisia gruamach is làn de uamhar,
'Ga ruith 's ga ruagadh na h-uile lò,
'Ga spadadh càènn - ruisgt' gun gbuith air
cleamhnas

Bhi eadar Rìghrean tha 'n nis an cèd.
Tha sinne cinnteach gu 'n seas iad dileas,
Oir 's buaidh no bàs e, ma sheasas òr,
Cha saoil iad ni dheth bhi cèth air raonaidh
Airson an Rìoghachd ged theid a leòn.

Rinn iad féum agus móran éuchdan,
'Theid sios gun linntean bhios fathast beò,
Is nar b' e 'n géurad 'sa neart 'san tréunad,
Bhiodh cach ro-mhillte gach sean is òg ;
Ach se 'm fuathas is cuis an uamhais,
Na bhios gun fhéum dhiubh gu bráth le leon,
Ach thig an t-saorsa, 's bidh gean air daoine,
'S bidh sìth a riaghladh le aoidh gun ghò.

Bidh 'n Kaiser suarach, is armaill thruaillidh,
Le aon is aon a' dol sios fo 'n fhòid,
Is theid na truaigh' ud a bith 'sa cuimhne
Nan uile dhaoine le 'n làn thuil-dèoin.
Is bochd ri innse air feadh gach Rìoghachd
Gach gnìomh ro-thruaillidh a rinneadh leò
Air mnanhan, 's paisdean, is muinntir chràbhach;
Is tric e fàgail geur-ghaoir 'nar feòil.

Is iomadh teaghlach bha bàigheil conhladh,
Nach cruinnich pàirt dhiubh an so gu bráth ;
Chaidh aon a' ghairm dhiubh, na 's dòcha càraid,
Is bhris an còmhlan bha aon uair slà ;
'S iomadh màthair bhios tùrsach deùrach
A' caoidh a céud-ghin do 'n thug i gradh,
Ach 'se ar dòigh a bli 'g altrum dòchais,
Gu bheil gach aon dhiubh a nis na 's fheàrr.

Tha sluagh an t-saoghail a' gul nam mìltean,
Aig meud na h-àireamh tha dol a dhith
Am prìobadh sùla 'g an gairm gu cunntas
Le coire dhaoine chuir cùl ri sìth.
Ach seall an Kaiser is goit bhios eubha
A' caoidh gu deùrach na rinn e cli ;
Ach 's feumail dhasan ma 's ann 'san fhasach
A gheibh e paidheadh airson gach ni.

Cha ann an armaill na 'n luingeas fairge
A dh' fheumar earbasa chuir airson sìth,
Ach 'san Ard-Rìgh, tha sinn 'na làmhban,
Is umhal Dhasan tha muir is tìr.
'S e bhios buadhach 's na h-uile cruaidh chas
Bhios eadar sluagh is e'n deoin dhol cli,
'S tha chuis 'na làmhban is ni mar 's àill Leis ;
O ! tagraibh làidir airson na sìth.

Forres.

D. J. M'CUISH.

:o:

Na abair ach beag, agus abair gu math e.

Na séid sop, nach urrainn thu féina chuir as.

NATIONALITY AND NATIONAL SPEECH FOR LITTLE NATIONS.

"Once to every man and nation comes a moment to
decide,
In the strife of Truth with Falsehood for the good or
evil side.

Careless seems the Great Avenger; history's pages
but record
One death-grapple in the darkness 'twixt old systems
and the word ;
Truth for ever on the scaffold, Wrong for ever on the
throne,
Yet that scaffold sways the future, and, behind the
dim unknown,
Standeth God within the shadow, keeping watch
above his own."

—James Russell Lowell.

It is remarkable how language, as the symbol of a nation, is slowly winning everywhere throughout Europe. Some sapient writers cry that polyglottism is the curse of civilisation in certain parts of Europe. Whatever grain of truth may lurk in that opinion, we rather think that dull uniformity is likely to be as great a curse. The utilitarian cries for a universal language in the interests of trade. By all means let him have it for that purpose, because any means of intercommunication, or mode of expression, will do for a soulless thing whose circumference is bounded by greed and gain. But, in the sum of human life, there is something more than buying and selling, useful as these things are; for a normal human being has ideals and emotions, which can be best expressed in his own language. The reason why Gaelic, for example, is not growing so vigorously as the language of small European nations, is to be found in the point of view that is characteristic of the different peoples, and their genius for homogeneity. Celts seem to be content to move about like pellets of mercury on a smooth table; each one flying from its neighbour as the table is disturbed. On the continent nations are in earnest about their language, and are not ashamed of it. They cherish it as a treasure left to them, and as the best medium for expressing their thoughts, and the ideals which are distinctive of them. They decline, like our modern cosmopolitans in Scotland, to trample on a past that they regard as a safe foundation for future building, and they know that the sign of their national life, once obliterated, will lead to their disappearance from the roll of nations, and the loss of their national soul. The realisation of a principle of this nature enables them to rise superior to every act of repression, and calls forth that self-devotion and self-sacrifice, which tend to have a purifying influence on the life and thought of any people. For, as we have

said in a former issue of this magazine, "every nation has its own note in the chorus of humanity," according to Goethe. We, in Scotland, do not seem to realise this, and we seem to be content to express the ideals of the Celtic mind in an alien tongue. We forget that the vision of the Celt suffers by the use of a foreign lens, distorting its vivid statement and poetic expression, and the magic of style which, as Arnold says, arises from the Celt's "nearness to Nature and her secret." The mind of the Celt is mirrored only in his own language. From his style we recognise him; for as Buffon says, "*le style est l'homme même.*" Hence small European nations jealously seek to preserve their own distinctive features. Big nations have only now come to realise this, whether from political necessity, or as an elementary right, we are not going to argue, though our opinion leans to the former reason. But who could have guessed a dozen years ago, that a great European war would bring into view the realisation of this elementary right, and that the biggest nation offers to concede it. That Russia, of all nations, should be the first to proclaim language liberty to its subjects, is a signal example of the well-known tag—"the unexpected will happen." Russia for a long time has been, and is yet, to a large extent a *terra incognita* to us. Its language is ignored by outsiders except scholars and travellers, and anything we know of what writers describe as "that ineffably sad land" and its people, is gathered from English translations of the works of Dostoeffsky and Tourgeniev. The Russians have a drama, but one wonders if there is such a thing as comic journals in a country whose soul is still in the keeping of a priest. The ideal of Russia has been a nation welded together by a common faith, with implicit obedience to the Tzar. But when she swallowed up alien races like Poles, Lithuanians, Germans, Finns, Armenians, etc., *et hoc genus omne*, she wrecked the ideal. National sentiment proved too strong, a common faith was wanting, and the sword had to be unsheathed in aid of the Orthodox creed and the Russian language, now obligatory. It was a penal offence to speak Polish in any public resort; an officer guilty of this would at once have found himself before a court martial. The Lithuanians were forbidden to possess books in their native tongue, and prevented from worshipping in that language. The instruction in the government schools of Poland was exclusively given in Russian (what better are our own Highland schools?), and all real Polish schools were repressed. The Church agreed. But, as a recent traveller puts it; "a

Russian clergyman is neither required to preach nor be a spiritual guide. He is an official whose duty it is to perform certain complicated ceremonies, to administer sacraments, to read prescribed prayers, and to convey benedictions."

That a great wind of liberty should blow from this inhospitable land, has struck modern observers as a marvel. The Tzar's bid for the unification of Poland, now divided between Germany, Austria and Russia, is the most imaginative thing that has yet been done in this great war. He has come to see that Home Rule for the little nations is his only safety, for it is dangerous to sit on the safety-valve of nationality. Steam will out—tyrants too. And so the Russian people seem to be conscious that, after the war, an entirely new Russia will arise, purified and endowed with a wider outlook. "To me," says T. P. O'Connor, "it remains a marvel that the governments of the reactionary countries of Europe have not yet grasped the fundamental truth, that the principle of nationality is supreme over all conditions of the epoch." Germany has been taught the lesson by the annexation of Alsace and Lorraine; countries still passionately attached to France. Those who know the emotional quality of the Polish heart, will understand with what a thrill that much ill-used nation heard the great offer of deliverance—the fiery Cross which proclaimed freedom, and the offer of self-government, so that they might realise a dream that seemed unattainable, viz., becoming once again one people, with native institutions, and their native language. "Poles!" said the Rescript, "The hour has struck in which the fervent dream of your fathers and forefathers can be realised. A century and a half ago the living body of Poland was torn in pieces, but her soul has not perished. It lives on in the hope that the hour of the renaissance of the Polish nation will come. May the frontiers be obliterated which split up the Polish nation. Poland will be born anew, free in her faith, her speech, and her self-government. The dawn of a new life is opening upon you." In the light of the broken promises of the past, it is only natural that some of the people are difficult to convince, but it may be assumed that the powers will see to it that Russia fulfils her promise, as doubtless she will when the time comes. Poland, weakened by civil wars, was torn asunder in 1772, and divided between her three powerful neighbours. The Poles have constantly risen in revolt, and their hopes of gaining independence were cunningly played upon by Napoleon. Several regiments of Polish lancers, under Prince Poniatowski, fought for him many a

brilliant battle. But when the Treaty of Tilsit was made between Napoleon and the Tzar, the Poles were forgotten. Even the concession by the Treaty of Vienna in 1815, which made Crawcow a free Republic, was upset thirty years later by the three Powers, who handed Crawcow over to Austria. It is in view of this record that many Poles now are carefully scrutinising the promise of Home Rule on the part of the Tzar. The resurrection, when it does come, will mark the end of one of the greatest crimes of history; and Poland, as M. Clemenceau eloquently says, "will rise miraculously like Lazarus from the tomb." It needed courage to break with Russian tradition, but a nation which cast *vodka* aside, and became total abstainers all of a sudden, does not lack courage.

But the granting of national life to Poland was not a sudden inspiration in the mind of the Tzar, brought about by the war. Some months ago M. Gabriel Hanotaux wrote in the *Figaro* an account of an interview he had with the Emperor eighteen years ago, when he (the Emperor) confided to him his dream of reviving Poland. Said he—"I know what my duties are towards my Slav brethren in Poland." In the interval, he did not lose sight of his purpose, though the Council of the Empire and parties at Court did not see eye to eye with him. Poland is thus about to secure the official use of her tongue, and Nationality is to be sanctified again. The Tzar's action is a master stroke of a brilliant kind, and the world will keep him to his word.

:O:

O S S I A N .

SIR,—I have no intention of raising a controversy as to the authenticity of Ossian, even if you, Mr. Editor, threw your columns open for such a purpose. The probability is that Highlanders who give the matter any thought will maintain to the end of time that Ossian sung and recited his poems to his countrymen, who carefully carried them down, generation after generation—orally chiefly—and that James Macpherson, in the process of time, collected the same—partly from word of mouth and partly from writings—and then translated them into English. Much disputation has arisen from time to time over these points. Some of my own personal friends have always been ready for the fray, whenever chance sent their way controversialists who were deemed to be "unsound in the faith!" I have seen a few hot encounters, but never any beneficial result. At times I have felt thankful that the days of every-day use of dirks and claymores were past!

But my object in writing to you now, Mr. Editor, is to give you an extract from an historical prose work, published by James Macpherson in 1771, and long out of print, in the hope that it may be of

interest to some of your readers. You will observe that the reign of Heliogabalus, referred to in the extract, places the Ossianic period about the beginning of the third century of the Christian era.

EXTRACT REFERRED TO—THE BARDS.

"The ancient British nations heard their poems with such rapture and enthusiasm that they formed their character and manners upon the model of the virtues which the bards recommended in their songs. In an age unacquainted with science, men became disinterested, generous, and noble, as individuals; as a nation they were inconsiderable and obscure in the absence of those civil improvements which alone can render a community respectable and great. A publication which the author of the "Introduction" has already given to the world establishes the justness of the above observation. It at the same time shows that the personal virtues of individuals avail little to perpetuate the fame of an uncultivated nation; and it also proves that no dignity of character, no greatness of soul, can rescue the prince from the oblivion which must involve his unpolished and illiterate people. Fingal passed away unnoticed in Caledonia at the time that Heliogabalus employed the page of the historian of Rome."

AENEASSON.

[The Heliogabalus referred to here was the most licentious of the Roman Emperors; and the above extract is, we believe, from Macpherson's "Introduction to the History of Great Britain," a work which was said to be a mere glorification of the Celts. Some of the materials were obtained from the minister of Sleat. It drew a bitter attack from Pinkerton, whose hatred of everything Celtic amounted almost to a mania. Much labour has been spent on the Ossianic question, and while the criticism of English authors of the Johnson kind need not be considered as carrying much weight, the verdict of well-known Celtic scholars may be regarded as final. Macpherson himself, as Strahan says, "was hot-headed, and consequently without judgment." Hence the whole row. One of the fairest accounts of the Ossianic question may be got from "The Life and Letters of James Macpherson," by Bailey Saunders, and published by Swan Sonnenschein in 1895.—Ed.]

:O:

REVIEW.

"GUTH NA BLIADHNA."

Glasgow: MACLAREN & SONS.

The last number of "Guth na Bliadhna" contains several articles of interest, and, as might be expected, the editor has something to say to those who have, as he considers, traduced him. It is not exactly an *apologia pro opinione sua*. Is it rather an explanation plus something of the style of—"You're another!" While we still hold that the articles complained of were injudicious in statement at the present time—no special pleading can get over that—it may be as well to let bygones be bygones. The "*Cuairt do'n Ghaidhealtachd*" by Mr. Ross moves along with the same rhythmic flow, delightful in idiom and turn of phrase. How beautifully flexible Gaelic is in the hands of a capable writer, and how

well adapted it is to express much of modern thought. The same happy turn of expression is seen in the articles contributed by A. M. E. and D. M. N. C. These two are, so to speak, at home in Gaelic, and do not move on stilts. A. M. E. writes on "Dingwall and Gaelic," and takes occasion to take the Comunn Gaidhealach to task for not lending a hand when the conflict was going on. He thinks we are luke-warm, and indicates that a strong President is required for the future. For obvious reasons we cannot argue the point. "*Creag nan Sgarbh*" by D. M. N. C. is a delightful poem, conceived in a distinctly Celtic vein. A weird tale by J. MacFadyen takes us back to the dark days of superstition. Mr. Malcolm MacFarlane, who of late has been engaged in deciphering the Fernaig Manuscript, contributes a bit of it to this number. The Editor writes on "*Tusnan Sasunnach*," for whom he has no greater love than for the Germans. He lays Freeman the historian under tribute in support of his contentions. Freeman, great as he was, has been blamed for reading his convictions into his authorities, and to draw from them everything that would support his view—a very common failing with the politician. "The Present State of the Scots Nobility" brings us down only to the Act of Union, 1707; and this is Part V. of a very interesting resumé, but surely it has taken a long introduction "to lead up to the case," as the lawyers say. It will be interesting to read what the Editor may have to say when he comes to our present-day nobility. The articles are written in a trenchant style, and are most interesting, even if one cannot agree with some of the views expressed. "The Melting Pot," by J. R. Duncan, provokes thought. Only a part of it appears in this number. Taken as a whole, this issue of the "Guth" is decidedly good. May we be allowed to add, however, that, harping too much on the Sasunnach and racial prejudices, may provoke some to regard the "Guth," as Lord Rosebery once designated himself, "a raven croaking on a withered bow." There are other subjects nearer the life of the people.

COMUNN NEWS, &c.

INVERARAY BRANCH.—There was a large attendance at the closing meeting for the session of the Inveraray Branch of the Comunn. Lady Elspeth Campbell, who is much interested in the objects of the cause, presided. The Secretary of An Comunn Gaidhealach, Mr. Neil Shaw, delivered an address that was much appreciated by all. Speaking in Gaelic, in which he is an adept, he described a Gaelic Ceilidh of the olden days, with its tales of adventure and romance. Attention was directed to the manner in which such meetings tended to preserve the folklore of the country, and the Gaelic songs that were a source of perennial interest and delight to such audiences. Speaking in English, he emphasised the benefits which accrue from Gaelic culture, whether ancient or modern, and closed with an account of the efforts of An Comunn in promoting the teaching of Gaelic in Highland schools. Lady Elspeth followed with a short address, in which she expressed the debt of gratitude due to Mr. Shaw for his excellent address. A musical programme was afterwards carried out, and the usual votes of thanks brought a most enjoyable evening to a close.

KILMARTIN.—This branch held its annual concert, when a large attendance turned up. Mr. Jas. Edgar, J.P., presided. Among those present were Rev. A. Maclean, Shettleston; Rev. A. MacDonald, Kilmichael-Glassary; and Rev. H. Cameron, Kilmartin. The proceeds of the concert were given to the Belgian Relief Fund, which the chairman had suitably recommended to the generosity of the audience. The programme was in both Gaelic and English—Gaelic predominating. All the artistes were received with much heartiness. In the course of the evening, prizes of Gaelic books were presented by the president of the branch, Rev. Hector Cameron, to the successful pupils attending the Gaelic classes at Ford and Kilmartin. The other reverend gentlemen in their addresses strongly advocated the necessity of teaching Gaelic in Highland schools. A sum of £20 was realised for the Belgian Fund.

ROTHESAY.—This branch closed its session with an enjoyable concert. There was a very large attendance. Mr. D. W. Mackenzie, of the Rothsay Gaelic Church, presided, and gave a suitable opening address. Mr. Neil Shaw, Secretary of An Comunn, in his address spoke of his experiences throughout the Highlands on behalf of the Comunn, and had a hearty reception. The concert was followed by a dance.

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Communications regarding the Sale of the Magazine, Annual Subscriptions, and Advertisements, should be addressed to Mr. NEIL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application.

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If he does not, this is his chance to make a study of it.

Gaelic Self Taught. An Introduction to Gaelic, By JAMES WHITE MACLEAN, in 8 Parts, Complete, 2s., Postage, 2d.

The aim of this Handbook is to provide all who desire a practical knowledge of the Gaelic language with a simple and efficient means of acquiring it. The student will find that the phonetic pronunciation goes far to remove the difficulties encountered on his first introduction to the language, and greatly facilitates the labours of both teacher and pupil, while to those who cannot avail themselves of the aid of a teacher's voice it will prove an invaluable guide.

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"There are useful explanations throughout of the peculiarities of Gaelic idioms as compared with English, and the little book may be strongly recommended for the use of learners of the language, as, on the whole, conceived and executed on sound educational lines." —*Northern Chronicle*.

"The book is conceived on quite good lines, and would form a satisfactory introduction to such books as Norman MacLeod's re-arranged and enlarged edition of Reid's Elementary Course." —*An Deo-Greine*.

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AN DEO-GRÉINE

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Ceud Mhìos an t-Samhraidh, 1915.

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CAILEACHD IS MEANMNACHD A' CHEILTICH.

Ceillich, Gaidheil—sin an t-ainm a th'againn oirn fhìn, ged tha e cho dearbhte ri atharrachadh nan aimsirean gu'm bheil taosg math de fhuil Lochlannach annainn, agus boinne no dhà de fhuil eile cuideachd. Ach is caomh leinn a bhì 'creidsinn gu'r e an fhuil Cheilteach is treise 'n ar gnè. Biodh sin mar a dh'fhaodas, tha chàil nadurra a thaisbein an Ceilteach ann an eachdraidh an t-saoghail tur dhealaichte bho chàil agus staid inntinn an Teutonach. Is ann air a chàil seo bu mhiann leinn beagan a' sgrìobhadh, gu'n dol ro dhomhain anns a' chùis. Math dh'fhaoidte gu'm bheil mòran suidhichte 'nam beachd fein air a' phuig, ach cha mhìsd an àireamh nach do ghabh suim, mothuchadh a ghabhail orra.

An uair a bhios sinn a' meòrachadh air na Ceiltich mar chinneach, féumaidh sinn a dhol na 's faide air falbh na Breatunn is Eireann—chun na Frainge, an dùthaich sin tha fulang trid aineart an spùinneadair Theutonach an ceart-uair. Bithear a cuir as leth nam Frangaich

gu'm bheil iad tuilleadh is aighearrach 'nan caithe-beatha, caochlaideach agus neo-earbsach 'nan dòighean, ach anabarrach taitneach, le 'n tugaidean, 'nan conaltradh, agus easgaidh 'nan deas-bhriathran. Ge bith dé an seòrsa cliù a fhuair sìn fhìn, mar Ghaidheil, gu dearbh cha robh gainne air béum no focheid d'ar taobh aon uair. Ach thainig car eile an adhairc an daimh, an uair a dh'fhosgail an Gaidheil a dhà shùil. Ach tha rud no dhà ann fhathast air nach d' fhuair e léirsinn chothromach, agus 's e aon diubh a' chàinain fein—a' Ghàidhlig. Ach a bhì tilleadh bho mheirc an rathaid. Gheibh sinn beòthalachd ann an aigne litreachais na Frainge, agus mar sin tha maise agus dreach oirre nach gabh àicheadh, co dhìubb a bhùineas i ri àirde na h-intinn no diomhaireachd eolais, agus fiosrachadh air nadur. Thàrmaich daoine fìor ionnsuichte agus inntinneil 's an Ghearmailt, cho math ris an Fhraing—feallsanaich ainmeil a bha, agus a tha, tolladh anns gach nì a bu diomhaire na cheile, agus le 'n gloine-amhairc a' sgrùdadh nam beachdan a bha cuid eile 'cuir a mach mu rian beatha. Tha iad 'air leth foighidneach agus dealasach anns an obair seo. Cha 'n e mhaìn gu'r toil leotha buintinn ri nithe an t-saoghail tha làthair, ach bu mhiann leo a dhol na b' fhaide, agus toll a dheanann anns an bhrat tha 'folach an t-saoghail ri teachd, ma tha iad a' creidsinn gu'm bheil a leithid de ionad ann. Anns a phuig seo tha eagal oirn gu'm bheil iad fein agus cuid de na Frangaich air an aon ràmh.

'Nuair a ghabhas sinn beachd air an Teutonach agus air a Cheilteach, a thaobh na dubhcheisd a bha sàruchadh an t-saoghail bho am nan Greugach, agus fada roimh sin. chì sinn an tiota cho eu-cosmhui 's a tha iad ri chèile 'nan cumadh inntinn, agus uime sin 'nan aigne. Gheibh sinn glaodh an Teutonach 'na litreachas,

garg, miannach air aire an t-saoghail a ghlacadh le thartar. Chì sinn an spiorad smachdail a' tighinn an uachdar 'nuair a bhios e 'bagrach chaidh agus a' cur casaid orra, mar gu'm biodh e mar fhiachaimh air daoine, an t-sreang-thomhais aige-san a ghabhail a chum doimhneachd na diomhaireachd tha do-ruigheachd a' ruigsinn. 'S e seo an t-streap a chuir car-amhultein air Nietzsche, an duine truagh, an uair a shaoil e gu'n deilbhidh e fàradh a ruigeadh suas, mar gu'm b' eadh, gu binnein na h-iomlanachd! Cha robh e leis fhèin, oir bha feallsanaich mhòr eile aig e cheart spàirn, ach cha deach an casan os an cinn mar a thachair dhàsan. Ma 's e giùlan na Gearmailt an diugh a bhuil a shruth bho theagasc nam feallsanach, cha ruig sinn a leas a 'mhoidheadh orra.

A nis an uair a dh' anhaireas sinn air obair sgrìobhadair àraidh Frangach, agus cuid eile, gheibh sinn grinneas, cumadh, alt agus cumhachd eadar-dhealaichte bho'n t'rompaid Theutonach tha 'g' èubhach air creutairean am beath' a chlaoidh ann an gleachd-intinn mu nithalan tha folaichte, mar nach biodh air thalamh dad eile a chum intinn a' chréutair a ghéurachadh ach seo. Cha d' thuir sin nach do ghabh an Ceilteach air uairean tumadh anns an t-sruth cheudna, ach ma ghabh, cha do chaill e gu tur a ghrèin, no am feart tha 'na ghnè mar dhualachas—Creideamh agus Dòchas. Dh' fhairich e 'anam a' sleuchdadh le iognadh agus urrain an làthair nan cumhachdan a bha 'ga chuartachadh. 'S ann bho sin a fhuair e cobhair (am bheil cobhair eil' ann?) 'S e seo tha foillseachadh a' chàil nach do thàrmaich anns an Teutonach gu nadurra. Mar a thuir sgrìobhadair Frangach, 's e tùr, géire, agus breithneachadh, na rudan is teirce air an talamh, agus 'na bheachd-san ged bhios daoine a' fàgail air a' Cheilteach gu 'm bheil e gu tric luaineach, 's e an tùr seo aon de na feartan is àirde 'na ghnè, a thaobh snas litreachais. Tha comas aige greim a dheanadh air an fhacal 's an doigh-labhairt is freagarraiche, cha 'n ann le spàirn agus saothair, ach mar gu 'n tuiteadh e air ann am plathadh. Air egal 's gu 'n tig nearachd air a' chuis, 's e tha 'nar n-amharc an Ceilteach tha taghta air sòn na h-oibreach; cha 'n e gach buamasdair, Ceilteach ann no as.

Tha móran filte ann an cuid de fhacalan. Gheibh sinn spiorad ann an cuid, an cuid eile cha 'n fhaighear ach cruth no seòl gnathaichte. 'S e am feart air am bheil sinn a' sgrìobhadh a thug comas do'n Ceilteach tolladh sìos gu diomhaireachd chisean, agus dreach a chur orra mar gu'm biodh e air a dheachdadh air a shon. 'S e an comas-glacaidh seo tha sgrìobhadair ann na Beurla a' meas dreachmhòr, agus air am bheil iad a' nochdadh tigh. 'Se seo an t-alt sgrìobhaidh bu mhiann leo a riochdachadh

'nan obair fein, ach tha e cho caochlaideach 'na dhòighean 's na chleasan, agus an uair a shaoileas iad gu'n deach a ghlacadh leo, feuch chaidh e as an t-sealladh. Am bheil e 'na iognadh? Tha feart cho ciogailteach ri seo 'gan cuir, mar gu'm b' eadh, fo gheasaibh; diùltaidh e e fein a chuir ann am moltair choimheich, gabhaidh e a rian fein, iongantach 'na bhòillsgeadh. Bu cheart cho math dhuit feuchainn air dealbh taobh eile na geallach a tharruing, agus bun-rannsachadh a dheanamh air ni cho diomhair. Gidheadh 's e am feart seo clach-dhearbhaidh càil a' Cheiltich, agus cha ghabh an t-aomadh intinn, no an seòl seo thoir an uachdar troimh na riaghailtean tha daoine ionsuichte a cuir a mach a thaobh cumadh litreachais. Thig e an uair a thogras e fein, ach an comhnuidh, tha dreach agus grinneis 'ga leantuinn. Mur a b'itheadh, cha robh daoine foghluinte cho dèigheil air a ghlacadh. Cha 'n e 'n aon rud sùbailteachd intinn, agus an deachdadh spioraid a chaidh a thaomadh air bàird (cha 'n e ranntairean). Cuidichidh na colaistean ann an tomhas an dara rud, ach cha 'n fhaighear 'nan tallachan an rud eile—an solus nach robh riamh air muir no tìr. Do 'n dream nach léir an solus a thàrmaich ann an spiorad an fhìor bhàird, agus tha folaichte bho 'n t-sùil chorpóra, cha 'n eil an seo ach faoinas, no saobh-smuain. Cha thugaid an trom-smuain nach h-eil fada bho aisling, no an àilleachd tha cuartachadh brudair de 'n t-seòrsa seo, ged nach h-eil sùil ri buil. Anns gach linn bho thoiseach, gheibh sinn an intinn thaghta a' deàrsadh an sud 's an so; an intinn a ghabhas nadur de aiteas ann an smuain, mar inute fein, an àite gnòimh—dream a mhothuich maise anns an t-seadh spioradail na b' fheàrr na ged rachadh ac air a laimhseachadh. 'N ar linn fein tha spiorad an ama cho buadhmhòr, 's gur gann a gheibh sinn tìotan an uaigneas air son smuain anns an t-seadh seo. Chuir fasan na h-uarach—bruidhinn mu chach a cheile—am feart seo a leth-taobh. Tha na ghabhas laimhseachadh, corpóra, agus gu teagamh a' gluasad na h-intinn, ged tha e buailteach do 'n dàn tha 'riaghladh gach ni bàsmhòr, ach mairidh maise anns an t-seadh air am bheil sinn a' mèdachadh, do bhrigh gu'm bheil i neo-bhàsmhòr. Lean am bòillsgeadh, ars' am bàrd, cùm do shùil air a ni tha do-ruigsinn; tha taitneas filte anns an t-stri.

Tha càil a' Cheiltich cho fad air leth bho chàch 's a tha càil a' Chinnich Laidionnach bho chàil nan Teutonach. Tha comharradh intinn a' Cheiltich, mar gu 'n canamaid, cho cuilbh-eartach is cho filte na dhòighe, agus gu'm bheil e 'claidh na sgrìobhadair na tha 'ga rannsachadh. Tha daimh aig a' chàil seo, 'na rian, ri atharrachadh is luasgadh naduir fein—cuarsgadh a' cheathaich thairis air beanntaibh fuairidh,

neo thorach, aig tràthan 's am bith togradh na h-inntinn an geall air grian agus solus, agus am bith aomadh nadurra a breabhadh an aghaidh rud nach gabh a leasachadh—an fhaire a' bualadh le toirm thiamhaidh air creagan tha 'nan coslas cho neo-thrucaanta ris na tuinn tha stealladh orra—neòil dhorchha 'dubhadh na h-iarmaill mar nach biodh grian ann! 'S ann na leithid seo a shuidheachadh a shùbhlhas mac-meanmna an duine air an iteig a bheir a mach e bho chrìochan saoghailta. Bha 'n comas seo aig na fàidhean Eabhrach. An uair a léughas sinn Isaiah agus na fàidhean eile, chì sinn an àirde, 's an t-òirdheirceas tha 'cur urrain air na thubhairt iad; am breithneachadh a fhuair iad nu na nithean diomhair a bhuneas do chor an t-saoghail agus a chrìoch. Bha fradharc nam fàidhean Iudhach soilleir, agus ghabh iad an rathad bu ghiorra gu brìgh na beatha a mhineachadh. Cha do chaill na h-Iudhaich riamh mothuchadh air an aonachd tha follais-each 'nan sgrìobhaidhean. Labhair na fàidhean le aon ghuth, agus cha 'n fhaighear eas-aontachd, argumaid, no mì-chòrdadh 'nan riaghailt, mar a chì sinn 'nar làtha fhìn. 'S e seo am bann tha 'gun ceangal ri chèile. Cha b'e sin do na Gréugaich, le 'n dée. Bha gach fear a gabhail a rathaid fein, agus glic mar bha iad, chaith iad am beatha an argumaid is eas-aontachd bheachdan. Cha tug deasbairachd luchd leanmhuinn Phlato riamh atharrachadh air beachd luchd leanmhuinn Aristotle, agus tha iad a slachdadh air a cheile fhathast, a' leigeil orra gu 'm bheil an deasbud ro fheumail air son géurachadh na h-inntinn.

(*R'a leantuin*).

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MEETING OF EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gaidhealach was held in the Caedonian Hotel, Oban, on Saturday, 17th ultimo. Twelve members were present, and Mr. Malcolm Macleod, Govan, the President, occupied the chair. Apologies for absence were intimated from a number of members.

The Secretary read the minute of previous meeting which was adopted.

Mr. Angus Robertson, Convener of the Publication Committee, reported on the progress of the Text Books being edited by Prof. Watson, and he said that these would be ready in time for the coming session.

The Secretary read a minute of meeting of the Propaganda Committee, which was held that forenoon. The minute stated that reports were read from Miss A. C. Whyte and Mr. Hugh MacLean, on their work in Mull and

Kintail respectively, and that these were considered most satisfactory.

The Committee instructed the Secretary to write to the Secretaries of the Broadford and Kyleakin branches for information regarding the position of Gaelic music in the district.

It was left to the Convener and Secretary to arrange a further itinerary for Mr. Hugh MacLean.

The Secretary, it was shown, reported to the Committee regarding his visits to the branches, and this was considered most interesting and instructive.

From the report of the Committee it further appeared that Mr. Campbell moved, that it is desirable to appoint a Comunn Correspondent in each Gaelic-speaking district, and the Committee remitted to the Convener and Secretary to endeavour to make the necessary arrangements.

The Committee recommended the Executive to furnish in the Annual Report a schedule of the parishes of the Gaelic-speaking districts of Scotland, showing the Gaelic-speaking population, and such further information as can be supplied with regard to Gaelic literature and music in each parish.

The Committee also agreed to recommend that the Executive shall express the opinion that it is desirable, that "ceteris paribus,"

A GAELIC-SPEAKING MAN

should be appointed to the Chair of Church History in the University of St. Andrews.

In moving the adoption of the Propaganda Committee's report, Rev. Mr. Mackay, the Convener, remarked that owing to the war and other considerations, the work of the Committee had been carried on with difficulty this winter, but they had been trying as well as they could to use all the resources at their disposal. The Committee still believed that through the teaching of Gaelic song, they could help to a certain extent the literary side and the general aims of the Comunn, the teachers being expressly asked to keep that side to the front. The Committee had also strong faith in the promotion of local Gaelic Mods in the Gaelic area in the West Highlands. They believed that a great deal of good was done last year by the local Mods held in two of the chief centres in the west of Ross-shire. This year there would be a Mod in Dornie, and Mr. Maclean had been helping in that district, and the Committee hoped that a great deal of good would result from it. The recommendation to appoint a correspondent in every Gaelic-speaking district was based on the consideration, that although there might not be a branch in some of these districts, the fact that there was a corres-

ponent would help the Comunn in the event of a proposal being made to form a branch, and it would be for the correspondent to take the preliminary steps. The proposed schedule addition to the Annual Report might prove exceedingly useful, for they could not get too much information with regard to the state of matters in the Gaelic-speaking parishes. Perhaps some of the present information given in the Year Book of the Comunn in the shape of office-bearers, etc., might be cut down somewhat in order to give more information on the work of the Comunn to Gaelic people whose knowledge of the work was limited.

Mr. Macphie seconded the adoption of the report.

Mr. T. D. Macdonald thought it would be a great mistake to leave out the names of the office-bearers in the Year Book.

Rev. Mr. Mackay said he did not mean to leave out all the names.

MOD AND MUSIC COMMITTEE.

The Secretary read a minute of meeting of Mod and Music Committee, held previous to the Council Meeting, and which reported that the Committee unanimously recommended that no Junior Mod be held this year.

The syllabus of the Dornie Local Mod had been before the Committee, and it was agreed to guarantee a maximum sum of £15 to promote the Mod.

The Secretary, it was reported, read a letter from the president of the Kilmartin and Ford Branch, offering a prize of one guinea, to be competed for at the proposed Juvenile Mod. The Committee instructed the Secretary to reply, intimating the Committee's decision not to hold a Mod this year, but stating that the Committee would be glad if the branch would make the same offer next year.

The President, speaking in Gaelic, moved the adoption of the minute. He was sure that it would be in accordance with the wishes of the Executive, that the Secretary should be instructed to write to Mr. Munro, the Convener, conveying to him the hearty congratulations and good wishes of the Executive on the occasion of his marriage. This was heartily agreed to, and the minute was adopted.

WITHDRAWAL OF MOTIONS.

The Secretary intimated that he had received a communication from Mr. T. D. Macdonald, meantime withdrawing the motion of which he gave notice at last meeting.

The motion standing in name of Mr. Duncan Macfarlane, "That in future no convener be paid any sum apart from payments for travel-

ing expenses, under bye-law 21," was spoken to in Mr. Macfarlane's absence by Mr. Andrew Stewart,

After discussion, the motion was withdrawn meantime.

SUGGESTIONS BY MRS. BURNLEY-CAMPBELL.

The Secretary read a letter from Mrs. Burnley Campbell of Ormidale, who suggested that as the usual activities of An Comunn are curtailed at this time, it might be well for the Association to undertake some work in aid of our wounded Highland soldiers. She had come across several Gaelic-speaking men in different hospitals whose faces lighted up on hearing a word of Gaelic, and who wrote her grateful letters on receiving some Gaelic literature. Mrs. Burnley Campbell asked if An Comunn could not organise a scheme to get into touch with Gaelic-speaking wounded soldiers all over the country, and send Gaelic literature to them as well as to the Highland regiments at Bedford and at the front.

It was also suggested in the letter that a Comunn Ward or Bed be established in the new Glasgow Military Hospital at Springburn. Mrs. Burnley Campbell had been talking to the Secretary of the Red Cross Society, 137 Sauchiehall Street, Glasgow, and for a sum of £50 a bed can be named, and that small wards of from four to eight beds would be available. The Secretary of the Red Cross Society believed that a condition could be made to use such a ward for Highland soldiers, so long as there were such sent to the hospital, and to have the services of a Gaelic-speaking nurse.

The President thought the suggestion was one well worthy of support. After some conversation, the following were appointed a committee to consider the issuing of an appeal for funds:—Mrs. Burnley-Campbell (convener), Mrs. Christison, Mr. Andrew Stewart, Mr. Angus Robertson, and the President.

The next meeting of the Executive Council falls to be held at Inverness, and the date of the meeting was fixed for Saturday, 3rd July.

The Annual Business Meeting of An Comunn was fixed to be held at Stirling on Saturday, the 25th September.

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HOMESPUN.

TWEEDS—guaranteed genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 Renfield Street, Glasgow; K. MACLEAN, SON & Co., Tailors, 4 Bridge Street, Aberdeen. Suits and Costumes made.

TOBAR PHARUIG, EILEAN THIRIODH.

Chaidh an sgrìobhadair a' cheud uair do dh' Eilean Thiriodh maille ri searmonaiche eile, a' bhliadhna ochd-ceud-deug 's a seachd-deug anns an fhogharadh.

Chaidh iad aon latha a ghabhail beagan seallaidh; agus b' e aon ni a chaidh iad a dh' fhaicinn, làrach tighe tha taobh na mara, ris an abair iad Teanpull Phàruig, aig am bheil cuid de na ballachan a suas. Làmh ris, tha toll domhain ann an creig, air chumadh poite, a chumas pailte trì fichead pinnt Albannach, ris an abair iad, Tobar Phàruig.

Dh' innis an duine a bha leinn ('s cha b' ann de mhuintir an eilein e; is ann a chaidh e ann á Lathurn, 's tha e 'n sin fathast)—dh' innis e dhuinn, na 'm bitheadh an tobar sin air a thaomadh, gu 'n sileadh an t-uisge air ball as na spéuraibh, cìod air bith cho mòr 's a bhithheadh an turadh roimhe sin.

Chuir sinn an neo-bhrìgh a leithid so de shaobhalachd, ag ràdh, "An saoil thu, nam bith-eadh e air a thiomachadh a nis, an sileadh e?"

Thubhairt e nach robh e cinnteach; oir gu 'n do thiomacheadh e aon uair air là na Sàbaid le feadhainn aig an robh an càirdean ann an Eirinn, agus air an cumail o thìghinn dachaidh leis a' ghaoith a bhì 'nan aghaidh, a dh' fheuchainn an tugadh so a' ghaoith mu 'n cuairt, freagarrach gu 'n toirt do Thiriodh; [ach cha d' thàinig atharrachadh sam bith air a' ghaoith;] air chor 's gu 'n robh a nis teagamh an do lean a' bhuaidh a b' abhaist a bhì aige ris, ri linn a thiomachaidh.

"Na'm bithheadh agamsa soitheach, thiomachinn e 'san uair," [arsa mise].

"Cuir dhìot do bhròg," arsa mo chompanach, "agus taom a leth; agus taomaidh mise an leth eile."

Chaidh so a dheanamh agus thòisich mi air gu grundail. Ghabh mo chompanach car mu 'n cuairt, 'fhad 's a bhithinnse ri mi leth féin. Thubhairt an duine a bha leinn—

"Cha bhì làmh agam anns a' ghnòthuch; bithheadh a pheacadh air do cheann féin."

"Nach faoin thu!—an saoil thu am bheil peacadh anns an uisge a thaomadh as an toll so!"

"Am bheil thu da rìreadh 'dol dh' a thiomachadh?"

"Tha, a cheart da rìreadh."

"Agus an ann am magaireachd a tha thu?"

"Cha'n ann, ach a dh' fhaicinn meudachd an tuill."

"An saoil thu nach peacach dhuit an t-uisge 'thoirt air fear a 's arbarh a tha sgaoilte?"

"Oinseach dhuine! an saoil thu an toir so uisge, ach mar a bha e roimhe 's 'na dhèidh?"

PATRICK'S WELL, ISLE OF TIREE.

The first time the writer went to the Isle of Tiree, he went in company with another preacher, in the year eighteen hundred and seventeen, in the autumn.

We (*lit.* they) went out one day to view the scenery; and there was one thing in particular we went to look at, the site or ruins of a house by the sea, called Patrick's Temple, some of the walls of which are still standing. In a rock by the side of it there is a deep cavity, shaped like a cup. This cavity holds at least three score Scottish pints, and is called Patrick's Well.

The man who went with us (who [by the way] was not one of the island folk, but had come there from Lorne and is still living there), told us that if the well were emptied, rain would fall from the skies at once, no matter how fine the weather had been until then.

We poured contempt on such a superstition as that, and said to him, "Thinkest thou that rain would fall if the well were emptied now?"

He said that he was not certain; for that once on a Sabbath day, certain people whose friends staying in Ireland were prevented from coming home because the wind was against them, had emptied the well in order to see whether doing so would fetch the wind round [to a quarter] favourable for bringing these friends of theirs to Tiree. [However, not the slightest change of wind took place], so that there was now some doubt as to whether the same virtue that the well used to have when being emptied still cleaved to it.

"If only I had some vessel or other, I would empty it at once," [said I].

"Put off thy shoe," said my companion, "and empty half of it. I will then empty the other half."

This was done, and I set about it in earnest, and while I was emptying my own half, my companion took a stroll round the place. But the man with us said—

"I will have no hand in the matter; let the guilt of it be upon thine own head."

"How foolish thou art!—thinkest thou that there is any sin in emptying the water out of this hollow?"

"Art thou really going to empty it?"

"I am, really and truly."

"Art thou doing this in mockery?"

"No, but I am trying to see the size of the cavity."

"Dost thou not think it very sinful on thy part to bring down rain upon hay and corn that has been laid out [to dry]?"

"Fool of a man! dost thou really think that this will cause more rain than there was before or after?"

"Chi thusa, ma ni thu e, nach urrainn thu seasamh a mach a shearmonachadh air an fheasgar so."

"Bitheadh foighidinn agadsa, agus chi thu mar a bhitheas sin."

"Tha mi 'faicinn," ars esan, "am fear a thug ort tòiseachadh air an obair, gu'm bheil e 'dol 'gà fhàgail agad féin."

"Bidh e an so air an uair."

Thàinig e agus thiornaich e gu buileach e.

Dh'fhalbh sinn romhainn, 's cha tàinig uisge no gaoth, ach mar a bha e roimhe. Chaidh an duine maille riumsa, agus chruinnich na daoine air a' bhàr a muigh, 's cha robh sìleadh no sèideadh againn.

Nuair a chumhnicheas mi an gnothuch do 'n duine, is ann a ghabhas e nàire de a amaideachd, 's de a shaobh-chreidimh.

CAS-AIR-ÀSTAR.

"Thou wilt see if thou do it, that thou wilt not be able to stand forth and preach out of doors this evening."

"Have patience, and thou wilt see how that will be."

"I do indeed see," quoth he, "that he who made thee begin, is going to leave it all to thee."

"Ah! but he will be here presently."

My companion came accordingly, and emptied the cavity completely.

We departed and pressed on, and neither rain nor wind came, the weather remaining the same as before. The man went with me, and the people gathered in the open fields, and we had neither rain nor wind.

When I recall the incident to the man's recollection, he always feels ashamed of his folly and superstition.

TRAVELLING-FOOT.

FROM AN CUARTEAR, iii., 185.

In the fifth paragraph, it was necessary to insert a sentence between square brackets to make all clear.

The belief that emptying a well would bring a tempest from the quarter towards which the well was emptied, has been noticed in the tale of Dubh-a-Ghiuthais, *An Deo-Gréine*, July, 1914. The matter of direction is not mentioned in this story.

The modern Jack-tar still whistles to cause a wind to arise. Emptying a well prefigured the emptying of the heavens, and blowing the breath through the mouth when whistling, prefigured the blowing of the wind, two excellent examples of what is called sympathetic magic.—See Notes to Blàr na Dùnach, *An Deo-Gréine*, January, 1914.

LEAVING CERTIFICATE EXAMINATION, 1915.

The following is the paper set at the last Leaving Certificate Examination in Gaelic. We invite boys and girls under 17 years to send us a translation before the 18th of May. The best performance will be published in the June issue of the *Deo Gréine*. An assurance should be given by the Candidates that the work is their own. Books of reference may be used, and arrangements may be made for giving book prizes. If this idea is taken up, papers on Leaving Certificate lines will be given each month, and a competent authority will give a practical report on the whole work sent in. If candidates prefer to write under a pseudonym, they may do so, but names and addresses should be given to the Editor. We need hardly point out the value of this proposal to candidates expecting to sit at the next Leaving Certificate Examination, and we hope advantage will be taken of it.

1. Translate into English:—

Bha bothan beag tìghe an or na coille mu thimchioll dà mhìle dh'astar uainn. C'arson a thogadh an bothan so an tùs cha'n fhios domh, ach aig an àm air a bheil mi ag iomradh, bha sinn a' deanamh tìgh sgoile dheth. A réir coltais, cha do thogadh ord no inneal iarunn sam bith air clachan an teampuil so; ni mò a

chaidh aol no làthach a thogail a bhallachan. Bha toll trì-chearnach air gach balla-taobh dheth a bha deanamh gnothaich air son uinneagan; ach uinneag de sheòrsa sam bith cha deach riamh a chur annta, is bha iad nar sin fosgailte ris na siontan. Bha toll eile am mullach an tìghe, coltach gu leòir, air son luidheir; ach cha'n fhiosrach' mi gu'n d'amais an toit riamh air dol a mach an rathad sin. Cha robh de dhorus air an fhàrdaich so ach sgathach bheithe nach cumadh a mach aon chuid gaoth no uisge. An uair a bhiodh an sneachd 'g a chur is 'g a chathadh chuireamaid sgròth anns an uinneag taobh na gaoithe, ach bha cho beag dìon anns an sgathaich is gu'n bhiodh an sneachd cho domhain air urlar an tìghe is a bhiodh e air a bhàr a muigh. (20)

2. Translate the following passage into Gaelic:—

Perhaps the most interesting event of shepherd life is the weaning of the lambs. From all the hills men and dogs drive the flocks into a fold. Here the separation takes place. The ewes are returned to the moorland, and the lambs are driven to some spot where the pasture is rich, and where they are watched day and night. Midnight comes with dew and stars and the lambs are peacefully couched. Suddenly they become restless and seem disposed to scatter wildly in every direction, but the shepherds are wary, the dogs swift and sure, and after a while

they are quiet again. Walk up now to the fold. The full moon is riding between the hills, filling the valleys with bright lights and mysterious glooms. Listen! You hear it on every side of you till it dies away in the silence of distance—the fleecy flocks weeping for their young. The turf walls of the fold are in shadow but something seems to be moving there. As you approach, it disappears with a quick, short bleat, and a hurry of tiny hoofs. For nights and nights the creatures will be found haunting about those solitary walls seeking the young that have been taken away. (22)

3. Translate the *two* following extracts into English:—

- (a) Nis, a Thèarlauch òig Stiubhaird,
Riut tha dùil aig gach fine,
Chaidh a chothachadh crìin dhuit,
Is a leig an duthaich 'n a teine;
Tha iad mar nathrachean folaichte,
A chail an ennradh* an uiridh,
Ach tha ag ath-ghleusadh an gathan
Gu éirigh latha do thighinn.
- (b) Tha doininn nan speur air sèideadh thairis,
Tha nèamh is talamh 'n an glòir,
Tha gathan na gréine ag éirigh thall ud
Cur sgéin air beannaibh a' chòd;
Tha eunlaith na coille a' seinn le caithream
Air roinn nam meangann òg,
Toirt molaich do 'n Tì thug dhuinn gach
beannachd,
Is a dhion troimh an ghaillinn iad beò. (18)

4. What class or classes of nouns possess a dative singular distinct in form from the nominative? Give *three* examples. (4)

5. Give the genitive singular and the nominative plural of the following nouns:—tuil, obair, gobha, deoch, bàrd, cathair, sàil, mac, cridhe, gleann. (5)

6. Turn into idiomatic Gaelic:—

- (a) Such men are seldom found.
(b) The oftener we see you the better pleased we are. (5)

7. Turn into idiomatic English:—

Gabh romhad. Chuir mi romham so a dheamh. Gabh dheth. Na bi ris. Is beag orm an obair sin.

Give three sentences each containing an idiomatic use of prepositions other than above. (6)

* Vesture, covering.

—:o:—

Is fhèarr sgìos chas na sgìos meamna.

Bheirear comhairle seachad, ach cho toirear giùlan.

THE HEIGHTS OF HIGHLAND SOLDIERS.

Colonel MacGregor, Edinburgh, whose article on the heights of Highland soldiers appeared in our last issue, asks us to make a correction in the sentence which states that the average height was 68.74 inches, &c. It should read, "and therefore, though only slightly better than the average for Scotland (68.71) was an inch and a half better than the average English (67.36)." This makes a material difference in regard to the point at issue, and it prevents a wrong impression being formed.

Colonel Gardyne of Finavon, Forfar, writes us on the same subject and says:—"The regiment was raised in 1794. In reply to a letter I wrote to him, Mr. Bulloch said that he found he had made a serious mistake in striking the average height, which though not great was considerably higher than he had stated in his booklet. I forget what it was, but I asked him to give his correction to the *Oban Times*, which he did. In "The Life of a Regiment or History of the Gordon Highlanders," I give the height of the N.C.Os. and men at various periods taken from the official returns, beginning with 1807 when it was:—

Height.	Serg.	Corp.	Drum.	Priv.
6 Ft. 2 in. and upwards,	0	0	0	8
6 Ft. " " "	3	1	0	31
5 Ft. 11 in. " " "	4	2	0	26
5 Ft. 10 in. " " "	10	1	0	35
5 Ft. 9 in. " " "	7	9	2	41
5 Ft. 8 in. " " "	9	15	1	105
5 Ft. 7 in. " " "	7	5	5	128
5 Ft. 6 in. " " "	8	8	3	184
5 Ft. 5 in. " " "	4	9	5	163
Under 5 Ft. 5 in.,	2	0	5	170
Boy,	0	0	0	1
	54	50	21	892

An average cannot be taken, as the heights are always given "and upwards" i.e., to the next inch. According to Colonel John Cameron (Passifern) writing at this period, quoted page 416 "Life of a Regiment" Vol. 1. "The regiments are almost all Scotch and two thirds of them can scarcely speak English." There must have been many Highlanders also who could speak Gaelic and English. Colonel Cameron then counted the 2nd Battalion which supplied men to the 1st, to which the above heights apply."

As we know now, Mr. Bulloch at once retracted when his error was pointed out to him, and had he submitted his proof sheets to officers like Colonel Gardyne, or Colonel MacGregor, it

would have saved trouble. Such a course is usual in the case of writers who take in hand subjects with which they have not sufficient knowledge, and concerning which one is liable to make a slip.

JUVENILE PRIZE PAPERS.

This Magazine has never published a sample of the literary attempts of juvenile competitors. But it should be kept in view that the hope of the Gaelic movement is connected with the young, and not with the middle-aged, whose ideas of things are likely to become stereotyped. It is with pleasure, therefore, that we print the following prize papers, and in order that our readers may see the real efforts of the children, we give them exactly as written—unedited. It will be seen that the work is excellent, and contains very few mistakes—fewer indeed than some of the papers submitted by adult prize-winners. If the children of the Highlands, generally, could write their mother tongue so well, the Gaelic cause would be assured of success. We should keep an eye on the children. In this direction, and in no other, lies success. Hence they ought to be encouraged in every way.

BLAR ALLT A' BHAIN CHNUIC, NO ALLT A' BHONNAICH.

Le NIALL MAC 'ILLE MHOIRE, Dearbhaig.
Choinns so a' Cheud Duais aig Mòd 1914.
(Earrann na h-Oigridh.)

Chaidh an cath ainmeil so a chuir anns a bhliadhna 1314, dìreach bho chionn sia ceud bliadhna. Bha 's an am sin Allabain fo riaghladh an rìgh Raibeart Bruce, agus bha e 'n deigh na Sasunnaich a ruagadh as gach chaisteal is daingneachd 's an tìr ach Caisteal Shruileath. Rinn Iomhair, brathair an rìgh cordadh ri fear-gleidhidh a Chaisteil, an Ridire Philip Mowbray, mar a faigheadh e fuasgladh bho rìgh Shasunn mu'n tìgeadh latha meadhonach an t-shamhraidh gun feumadh e an caisteal a thoirt tharis gun bhualle.

Bha rìgh Shasunn ri tighinn agus ri cath a chuir air son Caisteal Shruileath roimh latha meadhonach an t-shamhraidh, agus ghlèidh e fhocal oir an latha roimhe thainig e fein agus a chuid dhaoine a dh' ionnsuidh an aite far an robh Bruce a feitheamh orra. Bho 'n a b'e Caisteal Shruileath an t-aite a bha a chomhstri mu dheighinn, chuir Bruce a dhaoine dluth air

a chaisteal agus mu faigheadh na Sasunnaich d'a ionnsuidh, fheumadh iad esan a chuir as aite. Air an treas latha fhichead de mhios meadhonach an t-shamhraidh thainig na Sasunnaich am fradhar agus feumaidh gu'm b'e sealladh eireachdail a bh'ann. Be so am feachd a bu mho a chaidh a thrusadh le rìgh Shasunn riann oir bha ceud mìle duine ann agus dhuibh sin bha da fhichead mìle na'm marcaichean. Cha robh aig Bruce ach da fhichead mìle ach ged bu bheag an aireamh bu mhor am misneach, agus combhla ris a so bha iad a stri air son a saorsa agus fuasgladh an dutlcha bho chuing chruaidh nan Sasunnach. Bha ni eile air taobh nan Allabannach agus be sin so. Bha Bruce na cheannard glic, misneachal, agus seolta, ni nach robh Iomhair, agus leig Bruce fhaicinn cho sgileil sa bha e mar a chuir e a dhaoine an ordugh. 'S ann dluth air Allt beag d'am b'ainm Allt a' Bhonnaich a shuidhich e iad. Air aon taobh dheth bha an abhainn, agus an aitean eile bha boglaichean eadar an da arm. Thug e 'n aire cuideachd nach bitheadh e furasda do na marcaichean Sasunnach ruigheachd orra. Chladhaich e an sin sluic mu thiomchioll trì troidhean air doimhneachd agus anna sin chuir e stopan iarunn. Chomhdaich e iad le plocan agus a bharrachachd. Air a sin chuir e cuid de na stopan air feadh an achaidh a dh'fhagadh na h-eich crubach agus leis a sin cha b'urrainn doibh tighinn air an aghaidh le uiread de neart. Chuir Bruce a dhaoine nan ceithir buidhnean. Cha robh aige ach gle bheag de mharcachan, ach rinn e an deagh fheum de na bh' aige. Bha beagan de fhir bogha aige cuideachd ach cha robh iad cho sgileil ris na Sasunnaich oir cha bu toil leo iad mar armachd oir bha iad ni bu chleachda ris na tuaghan agus na sleaghan. 'N uair a chunnaic na Sasunnaich cho fada sa bha e 'san latha shocraich iad na measg fein gun an cath a chuir gus an latha 'r na mhaireach. Thachair da ni sonraichte air an fheasgar sin a thog misneach nan Allabannach gu mor. Dh' fhalbh fear de na morairean Sasunnach d'am b'ainm Tighearn Clifford le trì cheud marcaiche a chuideachadh le fear-gleidhidh Caisteal Shruileath. Be sin a chaidh earbsa ris an Ridire Tomas Randolph na Sasunnaich a chumail bho chomhndadh a dheanamh ris, 's nuair a chunnaic e iad a deanamh air, dh' fhalbh e nan coineamh 's cha b'ann gun stui a phill e iad. Be so a ni eile. 'S an fheasgar bha Bruce a marcachd air each beag mu choinneamh a dhaoine is chunnaic e Sasunnach an Ridire Henry de Bohun a marcachd ga ionnsuidh air son a mharbhadh. Dh' aithnich de Bohun e leis a chuairt oir a bha tiomchioll a chlogaid. 'N uair a thainig e dluth air an rìgh, le lann deas tharruing Bruce an t-each an dara taobh 's 'n uair a bha 'm fear eile dol seachad

dh'eirich e 's an diollaid agus le aon bhuile ga thuaghaibh barbhar se e. Bha De Bohun gun teagamh a smuainteachadh gu marbhadh e Bruce agus mar sin gu 'n coisinneadh e cliu mor dha fein. Bha na ceannardan Allabannach diombach do 'n rìgh a bheatha chuir an cunnart ach 's e na thuir esan: "Bhris mi mo dheadh thugais ris."

Ann am briseadh na faire thoisich an da airmailt air ullachadh air son a chath. Ach mun do thoisich e lub na h-Allabannaich an glun. 'N uair a chunnaic Rìgh Iomhair iad ris thubhairt e ri tighearna a bha laimh ris: "Seall, tha iad a cromadh, tha iad ag iarraidh maith-eanas." "Tha fireagair e ach 's ann bho Dhia 's cha 'n ann bh' uainne bheir na daoine ud buaidh, no basachaidh iad." 'N uair a thoisich an cath thainig an eachraidh Shasunnach an aghaidh na saighdearan-coise Allabannach agus be so chuid anns am bu chruaidhe an stri. Bha moran de fheachd Shasuinn armaichte le bogha agus le saighdean agus a h-uile h-aon diubh a bosd gu robh e giulan beatha ceithir Allabannaich fhichead fo chrios. Ach bha ceannard nam buadh deas air an son agus dh'orduich e am beagan a bh' aige de mharcaichean a dhol agus an sgapadh a a cheile. Shoirbhich leis 's cha robh ann tuilleadh ach gnothuch ullamh. 'N uair a thainig iad gu caisairt lamh, cha robh airm freagarrach aig na Sasunnaich air son iad fein a dhion 's chaidh an sgapadh mar a bha Donnachadh Ban ag radh: "Mar gu rachadh cu ri caoraich." Mar so chaidh an cath air aghaidh re uine. An sin thachair ni a dh' fhoillsich co an taobh a bhuain-aicheadh. Thainig buidheann mhor dhaoine a fradharc thar gualan cnoc 's shaoil leis na Sasunnaich gum be feachd eile bh' ann. Ged nach robh ann ach seirbhisich Bhruce agus daoine a bha 'n comhnuidh sa coimhearsnachd. Thoisich na Sasunnaich air call am misneach 's cha b' fhada gus an deachaidh an ruaig orra. Lean na h-Allabannaich nan deigh gu dian agus mharbh iad moran diubh n' uair a bha iad a dol thar an uillt. Theich rìgh Iomhair le coig ceud fear gu Caisteal Shruileath ach cha b' urrainn fear gleidhidh a Chaisteil fasgadh a thoirt da oir dh' fheumadh e 'n caisteal a liubhairt tharis do Bhruce a lath 'r na mhaireach. Cha robh ann ach gun dh' fhuair rìgh Iomhair dol as bho 'n Ridire Seumas Dubhghlas a mharcaich tri fichead mìle na deigh. Mar a bha fortan fabharach fhuair e long an Dunbar a thug sabhailt dhachaidh e.

Thuit creich mhòr an lamhan nan Allabannach a bu' fheairt Allabain re iomadh lìon. Ach 's e ni araidh a bu choir dhuinn a chumail air chumhne gun do choisinn an cath ainmeil so saorsa do dh' Allabain

DÉ A DHEANAINN-SA

NA'M BU MHISE BAN-RIGH ALBAINN.

Le INA NIC RATH, an Doirnìdh. Choisinn so a' Cheud Duais aig Mod 1914 (*Earrann na h-Oigridh*).

Na'm bu mhise Ban-rìgh na H-Albainn, bu mhatheam nithean a dheanamh na b' fhèarr na tha iad 's an là 'n diugh.

Anns a' chiad àite tha fhios againn uile gu 'm bheil Albainn ceangailte ri Sasunn, agus ri Eirinn, agus cha chreid mi nach deanaim mo dhleasdanas nam feuchainn ri "Féin Rìaghladh," fhaighinn do dh' Alba. Na'm biodh so mar bu mhatheam, bhiodh Pàrlamaid bheag aig Alba dhi fhéin ann an Dùnéideann, ach bhiodh a' Pàrlamaid mhór ann an Lunainn mar a bha i roimh.

Aig an àm so tha 'n sluagh ag iarraidh talaimh, ach na'm bu mhise Ban-rìgh na h-Albainn dheanaim lagh ùr, airson gu 'm biodh Achd fearainn aig a' Ghaidhealtachd dhi fhéin, agus Achd eile aig muinntir na Galltachd air leth dhaibh fein.

Nan d' rachadh so air adhart dh' fheuchainn ri Tighean Réidh a thogail ann nan Alba, airson gu 'm faigheadh na croitearan bochda iosad airgid, gu crodh is caoraich, agus talamh a' cheannach, agus an sin a bhi gu a phlaigheadh lìon beag is beag. An deigh sin dh' iarrainn air Luchd Rìaghlaidh na Rìoghachd an talamh a cheannach, agus a thoirt do na croitearan aig màl iomchuidh.

Aig an àm so cha 'n fhàod bàtaichean sgrìobaidh (trawlers) tighinn ni 's faise na trì mìle, ach bu mhatheam leam-sa nach fhàodadh iad a thighinn ni b' fhaighe na sia mìle, bho 'n a tha iad a' tighinn air an oidheche, agus a còmhachd an àireamh, agus ainm a bhàta.

Tha Bàtaichean-glacaidh (fishery-cruisers) ann, ach bu chòir tuilleadh a bhi ann, airson gu 'n glacadh iad na bàtaichean sgrìobaidh sin. 'S e iasgairan Gaidhealach aig an robh aithe air na n-àitichean maith iasgaich, a bu chòr a bhi air na bàtaichean-glacaidh sin.

'S an là 'n diugh, 's e bàtaichean seòlaidh a th' aig na h-iasgairan, ach dh' fheuchainn-sa ri Bàtaichean-smùide fhaighinn daibh, airson gu 'n ruigeadh iad na h-àitichean maith iasgaich mu 'n d' thoireadh na bàtaichean sgrìobaidh sin air falbh an t-iasg, cha 'n e mhaìn an t-iasg, ach siol an éisg.

'S an àm so mu 'n ruig an t-iasg Baile-puir, tha e gun fheum, ach feumaidh sinn innleachd air choir-eigin a dheanamh mu 'm bi nithean a dol bho mhathe, co-dhiubh 'n uair a b' urrainn duinn a' leasachadh.

Bu chòir Carbaid-oladh a bhi ruith bho àite 'n iasgaich gu Baile-puir, airson gu 'n ruigeadh an t-iasg margadh mu 'n gradadh e.

'S e ni eile dheanainn sa gu'm biodh dhà na trì bhàtaichean smuide a tighinn gach seachduinn gu na bailtean beaga Gàidhealach, airson gu'm faigheadh an slugh am bàthar a bhiodh a dhith orra.

Bu mhath leam gu'm biodh tighean maighstirean sgoile, agus sgoiltean ni b' fhèarr na tha iad 's a' Ghaidhealtachd gu h-àraid.

Gheibhinn an t-uisge stigh 's na tighean aca' agus gach ni eile mar sin.

Dheanainn lagh gu'n d' rachadh cur as do na sgoilean beaga, agus an sin bhiodh an àon chothrom ionnsachaidh aig a chloinn, ach seach a h-uile ni bhiodh e ceart gun d' rachadh a Ghàidhlig a theagasg do'n chloinn a tha bruidhinn na Gàidhlig, anns a' Ghaidhealtachd gu h-ìomlán.

'S e ni eile 'dheanainn, agus ni ìomchuidh cuideachd, gu'n d' rachadh na h-eaglaisean Pròstanach uile cuideachd, bho 'n a tha e uamhasach, agus ni cheart, 'n uair is e an àon teagasg a th'aca, nach d' rachadh iad cuideachd.

Bu mhath leam gu'm biodh rathaidean ni b' fhèarr 's a' Ghaidhealtachd, agus 's e ni eile dheanainn so. Bheirinn na tighean dubha fraoich uile as a chèile, agus chuirinn tighean breagha geala a suas, agus an sin bhiodh sealladh ann a b' fhiach coimhead air.

Bu chòir Tigheiridinn (hospital) a bhì anns gach baile beag Gàidhealach, airson na biodh neach 's am bith tinn, gu'n rachadh an cur ann, gus am biodh iad slàn a rithis.

'N uair a rachadh na h-eaglaisean cuideachd, bu chòir dhaibh a bhì air an deanamh breagha le dealbhan agus le flùraichean, a chionn 's gu'm bu chòir duinn Tigh Dhé a dheanamh cho breagha 's a b' urrainn dhuinn.

'S e lagh eile 'dheanainn gu'm biodh Cagair Céin (telegraph) anns gach Ofis puist.

'S e ni eile bu mhath leam a dheanamh, agus cha chreid mi nach biodh e gle ìomchuidh. Cheannachian pios talmhainn, air an togainn tighean do na ceardainean, gus nach biodh iad 'n a fògraich through a falbh bho àite gu àite. 'N uair a rachadh so a' choimhionadh chuirinn maighstir air an ceann, a bhiodh a coimhead thairis orra, 'n uair a bhiodh iad ag obair, agus a thoirt orra fuireach ann.

'S an àite mu dheireadh tha mi dol a' labhairt mu thimchioll na boirionnach a tha 'g iarraidh stigh do'n Phàrlamaid. 'S e so mo bharail-sa orra, agus ni bha mi'm beachd a dheanamh.

Chuirinn iad do dh' eilean fàs-mhor, agus thogainn tighean dhaibh. Cha bhiodh cothrom teichidh aca as a sin, agus cha 'n 'eil mi 'n dùil gu'm biodh iad fad' ann 'n uair a bhiodh iad searbh dheth.

"A BHAN-RIGH AGUS AN DEOCH UISGE."

SGRÌOBHADH BHO MHEOMHAIR — Farrainn de Rosg Gàidhlig nach aithne do'n luchd farpais, air a leughadh 'nan làthair trì uairean.

Le INA NIC RATH, an Doirnidh. Choisinn so a' Cheud Duais aig Mod 1914 (*Farrainn na h-Oigridh*).

Bha Ban-rìgh ann roimhe so, a bha gu tinn, agus bha trìuir nighean aice. Thubhairt i ris an té bu shine, "Falbh do'n tobar fhìor-uisg, agus tabhair do m' ionnsuidh sa deoch gu m' leigheas."

An uair a ràinig i 'n tobar, thàinig losgann a nìos, agus dh' fhoighneachd e dhith am pòsadh i e, na m' faigheadh i 'n t-uisge.

"Cha phòs nis thu, a chreutair ghràinde," ars ise.

"Mata, cha 'n fhaigh thu 'n t-uisge," ars' an losgann.

Dh' fhalbh a nighean dhachaidh, agus chuir a màthair an té b' fhaise dhith ann. Thàinig an losgann a nìos, agus thubhairt e, "Am pòs thu mi, ma gheibh thu 'n t-uisge?" "Cha phòs nis' thu, a chreutair ghràinde," ars' an nighean.

Chaidh i dhachaidh, agus chuir a màthair an té b' òige air falbh. 'N uair a ràinig i 'n tobar thàinig an losgann a nìos, agus dh' fhoighneachd e dhith, am pòsadh i e.

"Mur 'eil sèol eile, air leigheas fhàotainn do m' màthair ann, pòsadh mi thu." Fhuair i 'n t-uisge, agus shlànuicheadh a màthair.

An dèigh dhaibh a dhòl a luidhe, thàinig an losgann chum an doruis, agus thòisich e ag radh, "A Chaomhag! A Chaomhag! an cuimhne leat an gealladh beag a rinn thu aig an tobar?"

Dh' éirich a nighean 's fhosgail i 'n doruis, agus chuir i 'n losgann air a chulthaobh.

Cha robh e fada 'n sin 'n uair a thòisich air glàodhaich, "A Chaomhag! A Chaomhag! an cuimhne leat an gealladh a rinn thu aig an tobar?"

Dh' éirich a nighean, agus chuir i fo shoitheach e. Bha e greis sàmhach, ach an sin, thòisich e rithist ag ràdh, "A Chaomhag! A Chaomhag! an cuimhne leat an gealladh a rinn thu aig an tobar?" Dh' éirich i rithist, agus chuir i ri taobh an tein' e, ach cha robh e fathast toileach, agus dh' éirich i, 's rinn i leabaidh bheag dha ri taobh a leaba fein. Thòisich e air an àon duan, agus bha nighean a fas sgith. Mu dheireadh thubhairt e, "Gearr dhìom an ceann leis a chlàimheamh mheirgeach a th' air do chùlthaobh." Dh' éirich i agus rinn i so, agus 'n uair a sheall i, chunnaic i prionsa òg dreachmhor.

Thug an duin' òg so, mòr bhuidheachas do'n nighean, airson an druidheachd a thog i dheth.

Fhuair e rioghachd, oir bu rìgh e.

Phòs e 'n nighean, agus bha gu subhach toilichte.

HIGHLAND INDUSTRIES.

PROPOSED REVIVAL
OF THE KELP INDUSTRY.

Considerable attention is being given by competent authorities to the proposed revival of the kelp industry in the Highlands. We wrote on the subject in the November issue of this magazine, and since that time some progress has been made in bringing matters to a focus. The industry is an old one, and it has had all the ups and downs incident to other industries, on account of economic changes. In other days it proved a valuable asset in the life of the islanders, and was a considerable addition to their resources. When one considers that kelp could command a price of £15 to £20 per ton in 1812, and that it is now only a little more than £5 per ton, it can be understood how the industry has suffered. We are told, however, that even yet a crofter can make £5 to £5 10s. out of it, especially in districts where the proprietors offer facilities on moderate terms. To earn this sum, he will have to gather the weed, see it dried, and then burn it. Five tons of dried weed produces one ton of kelp. The labour is not heavy, and a man with a horse and cart could earn 10s. a day. In one summer, when the croft makes no serious demands on labour, a father and two sons could, it is said, earn £30 or more. If this be so, the possibilities of a substantial increase to the otherwise slender income of a crofter are important, and no obstacles, short of the danger of absolute failure, should be allowed to interfere with the proposed development of this old and valuable industry. Whatever resources the Highlands and islands of Scotland may be said to possess, they have not, as yet, been tapped; and if their *marine algae* possess such valuable constituents as the specialists declare they do in iodine, etc., in such big proportion, it may be that better times are in store for the crofter. There is no one living now to recall the palmy days of kelp making, when economic changes, and other fluctuations, were not quite so powerful in their far-reaching results as they are now. But the present war has upset many schemes, and among the things that investigators are considering, the manufacture of kelp as a source of iodine and potash, is bulking largely. The stimulus produced by the war, lamentable though the event is, is expected to produce important results on the economic conditions of the Western Isles. Whether these results may be temporary or lasting, no one can foresee. So many factors enter into the calculation. But if the revival of the industry be only temporary, the result will be for the good of the people, and may

prove an opening to something else. But in the meantime something material should be done in order to give a flip to the existing manufacture. Enquiries and investigations are doubtless necessary, but it is possible that the industry may get a set-back while the experts are considering matters.

It must be remembered that other places manufacture kelp as well as the Western Isles. It is manufactured in Ireland, France, Japan and the Western Coasts of America, and mainly for the production of iodine. Four-fifths of the world's consumption of iodine, estimated at 10,000 cwt., is reported to be derived from the nitrate factories of Chile and Peru. Competition is thus keen, and the only means of kelp holding its own, and remaining at a paying price, seems to lie in improved methods of production. In the near future, Chilean nitrate, for various reasons, is expected to be worked with increasing difficulty, and if this should come about, the cost of producing iodine will have a tendency to advance, and thus help the kelp industry everywhere. If the old sources of iodine fail, or if a new raw material for its production should not be discovered, then it may happen that the world can look to kelp as the only source. But in the light of recent advances in science, we cease to wonder at any new discovery or invention. There is said to be much room for improvement in the present methods of kelp making, on account of the waste that happens. No doubt mechanical contrivances can be made which will reduce this waste to a minimum. With present methods, less iodine and other by-products, are obtained even with the proper kind of seaweed. In the Western Islands drift seaweed was the kind used, as a rule, though "cut-weed" was also used. But these do not yield a profitable return in iodine. However, on the authority of Mr. John Macdonald of Askernish, "it is a common sight to see thousands of pounds' worth rotting on the seashore, of South Uist." It is thus seen that the prospects of the utilisation of seaweed are favourable, provided necessary improvements in methods of manufacture are used. The method now in vogue is well known to every West Highland crofter, and the following account from the report of Dr. Scott, St. Andrew's, to the Board of Agriculture for Scotland, is interesting.

"In Uist the crofters gather the tangle in carts and bring it to the machairs, where it is laid out on narrow sod banks, so that the middle part of the weed rests on the top of the bank and the ends hang down. If the weather is fine, it will be dried in from three to five days, and it is then ready for burning; but, as a rule, the people prefer to collect the dry

tangle and make it into heaps or stacks. The result is that, unless the weather remains very dry, much of the iodine in the outer layers is lost. When the late Mr. Stanford was most active in the kelp industry, the plan of drying under cover was tried, but was abandoned. It would appear that, if the old method of kelp making is continued, some means must be devised by which the weed can be properly dried and protected from deterioration. Even yet the workers have not grasped that the chief product they have to sell is the iodine content in their kelp, and it is only ordinary prudence to endeavour to keep this as high as possible. Carelessness in drying is, in effect, the throwing away of a valuable gift of nature. It is galling to have to record that most of the recent improvements in the treatment of seaweeds are of foreign origin, most being American, while some are to be attributed to the Japanese. One of these devices is connected with the efficient drying of the weed. It is exposed to the air on the shore until an efflorescence of salts begin to appear. At this stage the material is soft and pliable, and it can be pressed into small bales of about 250 lbs. in weight, each of which corresponds to a ton of wet weed. The bales are at once shipped to the chemical works, where they are stored till the process of carbonisation takes place.

In Scotland, when the weed has been dried, it is burned in order to get the ash. There are some slight differences between the methods of the Hebrides and those of Orkney. In Uist it is heaped up on the machair and set on fire. In Orkney a circular opening is made in the earth to a depth of about a foot, and this is paved with stones. The tendency is for the kelpers to work their kelp, when molten into a hard slag, which often contains stones and other impurities, while the great heat causes a loss of some of the iodine, and the expense of working it in the factory is greater.

It is curious that, from the scientific standpoint, the present method of kelp-making represents a reversion to a primitive process. As far back as 1863 Mr. Stanford had established works in the island, the chief of which was at Lochport in North Uist. This process is altogether differentiated from the previous one (which is again in vogue) in so far as the stems of the tangle were carbonised in closed retorts. The advantage of Stanford's method was that the ammonia formed in the process was recovered.

The report proceeds to give reasons which led to the abandonment of the scheme. Among these were (a) difficulties of transport; (b) the fall in the price of iodine, which in the late fifties was about 13s. per lb. was in the early

eighties under 10s., and sometimes as low as 5s.; (c) want of suitable retorts or ovens, and the difficulty of making a complete extraction of the soluble iodides from the charcoal. "On the whole," says the report, "the chief obstacles to the success of this process in the Hebrides were the attitude of the crofters, who were averse to conveying the tangle for long distances; and, to a less degree, the imperfection of the plant."

Since this report was issued, the Board of Agriculture for Scotland has been considering matters, and they are trying to get information on the state of the industry in America and Japan, both from the economic and the chemical sides. But it seems to be clear that better plant with better methods must be adopted, if we are to compete with America and Japan in the iodine market. Japan, we are told, can supply 80 per cent. of the iodine consumed in the United States, for the Pacific sea-weeds, though relatively rich in potassium salts, are poor in iodine. In its raw material, Scotland has a distinct advantage over America and Japan, from the fact that our seaweed yields about twice the iodine which Japanese or American algae does. It is believed that, with generous support on the part of the nation, or from private enterprise, a revival of the kelp industry would lead to successful results, even though competition might, as time went on, become more intensified. The Board of Agriculture has issued the results of its investigations in the form of a leaflet on "The advantages of the kelp industry and the way to make kelp." It is pointed out that up to seventy years ago, kelp was made for the soda which was obtained from it. Soon afterwards iodine and potassium began to be extracted from kelp, and the price rose slightly, and became marked a year or two ago. In those places where kelp had been made all along, the production was increased, while in other districts where it had been formerly made, the industry was restarted. If the facts had been known more generally, other workers, it is stated, would have taken advantage of the opportunity.

At a recent conference in Edinburgh, it was stated that in the present state of the market, another thousand tons of kelp per annum might be produced in each of the northern and western districts of Scotland. Lord Moulton, who is chairman of the Committee on Aniline Dyes, is interesting himself in the question of the kelp industry. Sir James Patten MacDougall has all along taken an active part in the effort to stimulate the industry. He said recently that the chairman of the British Chemical Company had stated that his company was prepared to take any amount of kelp that could be offered

at the present time, and that they would be ready to pay much more for it per ton, while the war lasted, than they had done in the past. Last year the firm paid to South Uist people a sum of £3700 for kelp and tangle ash sent by them to the factory in Glasgow. In order to further operations on such an island as Barra, where the possibilities are great, the British Chemical Company are prepared to advance £1000 for the erection of a funicular or other railway, to bring seaweed up from the shore to the drying sheds, provided that public money of a similar amount is forthcoming. This is surely an opportunity for the Development Commissioners to do for the Highlands something more than they have hitherto done. In a letter to Sir James Patten MacDougall, the chairman of the British Chemical Company points out that "the great difficulty that he and his company are experiencing in extending their trading efforts, rises from the reluctance of the population to trouble themselves with the work of recovering the seaweed—a work which is apparently both irksome and distasteful to them. Further, in many parts of the islands, they are without the means of conveying the tangle from the shore, having neither carts nor horses."

The difficulty of horses and carts can be got over, but we are loth to believe that, once the people realise the advantages which an industry in their own midst would bring about, they would show reluctance in contributing to its success. It is not a novel industry to them; they know how to go about it; it means hard work, probably, but not nearly so hard and dirty, and unhealthy as, say, life in the Chemical Works at St. Rollox, where many Highlanders find employment. For one thing it is healthy, and they are in their own beautiful country among their own kith and kin, while earning a livelihood amid surroundings widely different from the slums of a great city. It is to be hoped that they will not lay themselves open to the charge of lassitude or reluctance, when an industry, which is expected to do much good to the country at large, is about to be started among them. We do not believe that this is likely to happen, and we sincerely hope that the present scheme for kelp-making may prove to be the beginning of other industries which, eventually, may result in the repopulating of our glens and seaboard, and that the old language may hold its ancient sway among a contented population.

THE HERRING.

The war, among other things, has brought into prominence the nutritive value of the herring as an article of food. Scientists, and those skilled in dietetics, declare that two big fat herrings are equal to half a pound of beef

in nutritive value. It is doubtful, however, if the fishermen will agree to this dictum. But when we consider the number of stalwart men who have been reared largely on potatoes and herrings as a dinner, the contention of the scientist is difficult to disprove. The enormous fecundity of the herring is fairly well known, and if the present turmoil in the North Sea has not disturbed it in its home, or driven it to quieter waters less suitable for its life, we may look for larger shoals round our coast in the near future. Mr. Frank Buckland, who is a recognised authority on fishes and their habits, calculates that 2,400,000,000 herrings are caught annually by the British, French, Dutch and Norwegian fishermen. It is estimated that at least fifty times as many herrings are caught by other enemies of this fish. A single herring carries 30,000 eggs. Take it at only 20,000, and 1,200,000,000,000,000 eggs are produced by 60,000,000,000 female herrings! The mind of man is not capable of following these huge figures. *Mo laochan an sgadan!*

—:o:—

IRISH GRANTS.

It is pretty well known that Ireland is specially favoured in the way of liberal Government Grants in support of every conceivable object, but probably few realise that in recent years the Highlands have only been losing instead of gaining in this respect. Take the case of agriculture. By the Irish Land Act of 1909 a grant of £19,000 was made to the Irish Department of Agriculture and Technical Instruction, specially for the congested districts or western counties, which correspond to the Highlands and Islands of Scotland. This money is to be applied when necessary in providing seed potatoes, but the permanent object of the grant is to promote agricultural education and forestry in the congested districts. At that time there was a corresponding grant of £15,000 a year made to the Scottish Congested District's Board, under the Congested District's Act of 1897, for behoof of the Highlands and Islands, but by the Scottish Land Act of 1911 the Congested District's Board was abolished, and the Special Highland Grant has been slumped into the Agriculture (Scotland) Fund under the Board of Agriculture. The result is that the Highlands have lost their Special Grant, and so far the result has been disastrous for the Highlands. Even the large credit balance which was in the hands of the Congested District's Board has been pooled with the rest of the Scottish Agriculture Fund. Thus, instead of being aided like the Irish, the Highland people have latterly been deprived of what had previously been allotted to them.

15th Platoon, 4th Gordon Highlanders,
British Expeditionary Force,
17th April, 1915.

The Secretary, An Comunn Gaidhealach,
108 Hope Street, Glasgow.

Dear Sir,—Below are a few Gaelic verses which I wrote the other day in the trench. By giving them space in the *Deo-Greine* you will oblige,

Yours truly,

MURDO MURRAY (1376, L.-Corpl.)

LUACH NA SAORSA.

Stad tanul beag, a pheileir chaol,
Tha 'dol gu d' uidhe; ged is faoin
Mo cheist—am bheil 'na d' shraon
Ro-ghuileag bàis?—
Am bheil bith tha beò le anam caoin
Ro-sgairt o thàmh?

An làmh a' stiùir thu air do chùrs'
An robh i 'n dàn do chuir air iul,
A dh' fhàgadh dileachdain gu 'n chùl
An tigh a' bhròin,
Is cridhe goirt le osann bhruit
Aig mnaoi gu 'n treoir?

An urras maith do chlànn nan daòin'
Tha guin a' bhàis, le d' ruinn bhig chlaol,
A chur a'm broilleach fallain laoiach
'S an àrfaich fhuaire?—
'No eubha bàis am bheil an t-saors'
O cheartas shuas?

Freagairt—

'Nam' shraon tha caoin bhith sgairt o thàmh,
'Na m' ruinn bhig chaol ro-ghuileag bàis,
'S an làmh a stiùir bha dhith 's an dàn
Déur ghoirt do 'n trugh;
Ach 's iùl iad lobairt-saors' o 'n Ard;
Tro 'n BHAS thig BU Aidh.

INNIS NAN TONN.

[We insert these lines with peculiar pleasure. They breathe the true spirit of poetry. Gun dion an Ti is Airde thu air an àrfaich, a Mhurchaidh.—ED.]

COMUNN NEWS, &c.

SALTCOATS.—A very happy céilidh of the local Highland Association was held in the halls of the South Beach U.F. Church, Saltcoats, a month ago. This was the first real céilidh which the Association has held, and, from the enthusiasm displayed, it will not be the last. Owing to many of the members' relatives and friends serving their country just now, and the national calamity which has befallen our land, the Association this year decided to hold no soiree, nor any concerts, but the committee thought that a good old fashioned céilidh was a fitting way to wind up the session. Among those present were the Rev. Mr. Lamont, Saltcoats; the Rev. Mr. Hunter and

Mrs. Hunter, Kilwinning; Mr. Neil Shaw, Kilmacoll, secretary of An Comunn Gaidhealach, and others. As this céilidh appealed principally to the Gaelic speaking members of the Association, the soft, melodious tones of the old language were heard on all sides. Tea was served by the young ladies and their assistants. As a céilidh is an informal gathering, there was no official programme, but the following ladies and gentlemen by their talents gave great pleasure to those present:—Mrs. Campbell, Miss Christie Campbell, Mrs. Hamilton, Mr. Neil Shaw, and Mr G. T. MacPherson, the Rev. Mr. Lamont and the Rev. Mr. Hunter. These all, either by talks, songs or readings, in both Gaelic and English, made the evening pass very pleasantly. The members abandoned themselves to a retrospective look at the days of their youth, and in the words of the Skye Bard, Mr. Neil MacLeod, they mused on the days—

“Anns a ghleann san rohh iad og.”

ABERDEEN HIGHLAND ASSOCIATION.—A meeting of the Council of the Aberdeen Highland Association was held on 15th April to consider the programme for the coming year. As the activities of the Association have been somewhat curtailed owing to the war, the suggestion made at a previous meeting to promote a class in Gaelic and a Céilidh during the session of 1915-16 was heartily agreed to, and several members, including some of the seniors, offered to join the class. The offer of Mr. H. F. Campbell, one of the chieftains, to provide the necessary accommodation was thankfully accepted. There is every prospect that by next winter the Aberdonians, thousands of whom have now got their kilts, will be labouring hard at the Gaelic.

KILMICHAEL-GLASSARY.—A very successful céilidh under the auspices of this branch was held in the school, the Rev. A. Macdonald, presided, and was supported by the Rev. Hector Cameron, Kilmartin. The programme was opened with the singing of “Suas leis a' Ghaidhlig.” Pipe music was supplied by Mr. L. Maclean, Kilmartin. Various songs and duets were contributed by well-known local vocalists. A dramatic rendering of “Reiteach Mòraig” proved a great attraction. The sketch was performed with distinct success. An additional attraction was the effective transformation of the platform into the interior of a Highland cottage. A most enjoyable evening was spent.

COMUNN GAIDHLIG OBABRHRÒTHAIG.—Choinnich buill a' Chomuinn seo air oidhche Di-Luain an dara là thar fhichead de mhios meadhanach an Earrach ann an “Taigh-na-bruaich,” Mgr Aindrea Ellis, Iar-cheann-suidhe, anns a' chathair. Thoisich ordugh na céilidh le “Suas leis a' Ghaidhlig.” a bhi air a sheinn leis a' chuideachd, agus 'na dheigh sin bha òrain Gaidhlig is Beurla air an deadh sheinn le B-mghr Nic Aoidh; B-mghr. Maol-cholum, Ailis Airth, Mairearad Lindsay, agus Mgr C. Maol-cholum.

Le mòr-choimhneas Mgr C. R. S. Maol-cholum, fear an taighe, shuidh a' chuideachd a steach do 'n bhord, agus an deigh suipeir, ghairm Mgr Ellis air Mairearad Lindsay na leabhraichean a h-a ca mar dhuaisean a thoirt do na huill Bha oedh leabhraichean air an toirt do 'n Chomuinn le Mgr Uilleam Dòmhnallach, Ohair-Eadhon, hall-urramach de 'n Chomuinn agus hha iad air an toirt mar dhuaisean dhaih-sa na hha ann am buidhinn-ionnsachaidh na Gaidhlig a hha

air a chumail fo churam Buidr Sgoile Obair-Bhrothaig 's an Ard Sgoil fad 'a Gheamhraidh a chaidh. Bha iad mar a leanas:—Mgr Herbert Greig, "Gille a' Bhuidsear"; Mgr Gillesbuig Mac Caluin, "Coinneach Odbar Fiosaiche"; Mgr A. Ellis, "Biobull Gaidhlig"; Annag Maol cholum, "Dain agus òrain aig Màiri Nic Eallair"; Cairistiona Nic Aoidh, "Biobull Gaidhlig"; Uilleam Maol-cholum, "Gu 'n d' thug i Speis do'n Armun"; Mgr Murchadh Mac Aoidh, "Guide to Gaelic Conversation"; agus Seumas Mac Garadh, "Turus a' Chrìosdaidh."

Bha oraid air a liubhairt le fear-na-cathrach. agus bha beagan fhacal aig Mgr Maol-cholum, fear-teagaisg na coisire Ghaidhlig r' a radh ris na buill. An sin, chuireadh seachad a' chuid eile de'n oidheche gu faisg air meadhan-oidheche le òrain is ceòl, agus cha robh òran air a sheinn fad na h-oidheche ach iadsan a tha de sheorsa air Albannach. Air gairm Mgr Aindrea Ellis bha taing chridheil air a thoirt do Mhgr. agus B-mgr C.R.S. Maol-cholum airson am mòr chaoimhneis do gach ball de 'n Chomunn, agus chuireadh crìoch air feasgair fìor thaitneach le bhì seinn "Oidheche Mhath Leibh" leis a' chuideachd.

KILLILAN BRANCH.—The closing meeting this season of the Killilan Branch of the Comunn Gaidhealach was held in the Schoolhouse last month. All the office-bearers and several members of committee were present, and Mr. Campbell, president of the Branch, occupied the chair. As the days are now lengthening, and as the people are busily engaged with spring work and other occupations, it was unanimously agreed to postpone further meetings until the middle of October, when the Branch would then be re-started with renewed vigour. Several Gaelic songs were sung, and a humorous English reading was read by the Secretary, and all having joined in singing "Faitt do'n Rìgh", the meeting was brought to a close.

GLENSHIEL.—Mr. H. Maclean, music teacher in the service of An Comunn Gaidhealach has brought his labours in South-west Rossire to a close by a concert Mr. J. N. Macleod, teacher, presided. The programme was entirely in Gaelic. Mr. Macleod, in an eloquent address, hoped that a vigorous branch of the Comunn would be set up in Glenshiel as a suitable sequel to Mr. Maclean's labours. Mr. Campbell, Shiell, assured Mr. Macleod that he would be much missed by young and old, and what would be a loss to Kintail would prove a gain to Stratherrick.

MISS KATE FRASER, INVERNESS, HONOURED.—Miss Kate Fraser, a well known member of the Executive of An Comunn Gaidhealach, has received well-merited honour in Inverness last month, when the last of the Citizens' Concerts on behalf of the Cameron Highlanders took place. Miss Fraser was Convener of the Concert Committee, and Lieut.-Col. C. L. Addison-Smith, commanding the 10th (Service) Battalion, Seaforth Highlanders, in a letter of thanks to her on behalf of the officers and men of the battalion, paid a tribute to her "splendid, unostentatious, organising ability" in connexion with the work which she had undertaken during the past six months. At a concert, presided over by Brigadier-General Ewart, commanding the 2nd Seaforth and Cameron Infantry Brigade, Miss Fraser was presented with a gold pendant watch surmounted by the regimental

crest, the gift of the men of 2/4th Battalion, Queen's Own Cameron Highlanders, "in grateful appreciation of her labours in connexion with the Citizens' Concerts." Colonel J. Fitzmaurice made the presentation on behalf of the men, and, in doing so, paid a warm tribute to Miss Fraser's zealous services. Miss Fraser suitably replied.

A WELL-KNOWN MEMBER OF THE COMUNN GAIDHEALACH HONOURED.—Before leaving Dornie for Stratherrick, Mr. John N. Macleod, Schoolmaster (Author of "Reiteach Mòraig") was presented with a purse of sovereigns and a silver tea service by his friends and wellwishers in the district. The meeting took place in the Dornie Social Institute—a building built and equipped largely through Mr. Macleod's efforts. The Rev. J. Maclellan, presided. The Chairman, in his address, expressing regret at Mr. and Mrs. Macleod's departure, emphasised that they would be greatly missed. Mr. Macleod left Dornie a great deal better than he found it. The hall in which they were assembled was an abiding witness to the truth of that assertion. The Dornie Institute might well be called the Macleod Institute, for it was entirely the result of his energy. That it was built and equipped free of debt was his work, and it was owing to him that it had been self-supporting ever since it was opened. They knew what a boon it had been to the community, and especially to the young people, who owe a special debt of gratitude to Mr. Macleod. In other ways also Mr. Macleod left Dornie better than he found it. He need only refer to the stimulus he had given to the study of Gaelic, and especially Gaelic minstrelsy; Dornie of late years had sprung into fame. It took an honourable part in Gaelic Mods, carrying off prizes in competition with other and seemingly more favoured places. They read of cattle shows being held within its boundaries, and in a short time they were to have the much needed convenience of the telegraph. All this had by far the greatest part been the work of Mr. Macleod—not a bad record for the five or six years he had spent amongst them. It was fitting, then, that on the eve of his departure they should make some acknowledgment of the good services Mr. Macleod had rendered to the community. Thereafter, the Chairman called on Miss Betsy Matheson, who handed to Mrs. Macleod a silver tea service, while Miss MacRae, assistant teacher, presented Mr. Macleod with a well-filled purse of sovereigns, and in a few well-chosen words expressed her own and the pupils' regret at parting with one who had always proved a kind and considerate headmaster. Mr. Macleod feelingly replied.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

Communications regarding the Sale of the Magazine, Annual Subscriptions, and Advertisements, should be addressed to Mr. NEIL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application.



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"There are useful explanations throughout of the peculiarities of Gaelic idioms as compared with English, and the little book may be strongly recommended for the use of learners of the language, as, on the whole, conceived and executed on sound educational lines." — *Northern Chronicle*.

"The book is conceived on quite good lines, and would form a satisfactory introduction to such books as Norman MacLeod's re-arranged and enlarged edition of Reid's Elementary Course." — *An Deo-Greine*.

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AN DEO-GRÉINE

Leabhar XI.]

Darna Mios an t-Samhraidh, 1915.

[Earrann 9.

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CAILEACHD IS MEANMACHD A' CHEILTICH.

Annas an aireamh mu dhèireadh thug sinn fainear beagan nu nam feartan a tha combarrachadh meannma a' Cheiltich. Is ann 's an bàrdachd a tha air a h-ainmeachadh air Oisein, a gheibh sinn an dual seo de 'mheannma, agus a ghlac aire dhaoine fiosrach 's an Roinn Eorpa. Bha 'm feart a thaisbeanadh ann am bàrdachd Oisein mar fhaodail luachmhor leotha, agus cha robh e soirbh a mhineachadh do 'n t-saoghal ann an aon fhacal, ma 's e agus gu 'n rachadh aig an fhacal sin farsuingeachd agus seachd a' gnothuic a shoilleireachadh. Air an aobhar sin chuir iad a mach beachd, gu 'n robh combarradh àraidh ri fhaicinn air litreachas a' Cheiltich nach robh aithnichte ann an litreachas eile—feart a b' fhiach altrum. An luib na buaidhe seo a ghlac an uigh, mhòthaich iad cumadh agus enas fhacal. Ach ged tha sgrìobhadairean a' labhairt air a' mhodh seo, cha bhain

dhùinne mar Cheiltich spagluinn a dheanadh air a' chùis, no a bhi a' toirt a chreidsinn oirnn fhlin, gu 'n deach beartas a' ghrinneis seo a bhuileachadh oirnn uile. Ma thoilicheas an combarradh na sgrìobhadairean, biodh e aca. Gun teagamh bha 'n doigh-smuain grinn, ann an seadh, agus diomhair ann an seadh eile; agus dh'fhéumadh an cumadh a bhi a réir an lasain, oir cruthaichidh lasan intinn a shamhla fein, agus diùltaidh e a bhi 'g a dhruideadh a stigh le cuing riochd eile. Far am bi smuain oirdheire, bi féum air cumadh agus taghadh fhacal do réir, agus 's e seo a' bhuidh a thatar an meas mar ghrinneas air aonadh intinn a' Cheiltich. Na biodhmaid idir a comhdhunadh gu 'm bheil a' bhuidh seo ri fhaicinn, a mhaoin, ann an sgrìobhadhean Gaidhlig, co dhìùbh Ciuireach no Eireannach. Gheibhear i an éideadh chànaicnean choimheach—gu h-àraidh, Frangach, agus a' Bheurla Shasunnach. Tha sinn uile, mar gu 'm b'eadh, 'nar n-oghreathan air gach smuain is prìseile a chaidh a chlo bhuiladh an cànaicnean eile, agus ma theid againn an smuain sin éideadh le dreach bheir i toileachadh do 'n dream a dh' fhairicheas a gléus.

Gheibh sinn cuid a' sgrìobhadh mu 'n Cheiltich mar gu 'm biodh iad a' cuir cul-taic, ann an seadh, ris na h-altaibh grinn a tha iad a' faotainn 'na litreachas, ach tha anharus againn gu 'm bheil anns an phonc rudeigin de 'n fharmad, no de 'n bhrosgul. Thatar a cuir as a leth, an drasda 's a rithist, gu 'm bheil e luasganach, foilleil agus carach 'na ghné. B'e beachd Bhernhardi—an duine borb, an-ìochdmhor ud—gu 'm biodh na Frangaich na b'fhearr mar chinneadh, mur a bitheadh a' ghrùid, ghrannda, Cheiltich a bha 'nan càil. Ach nach b' e sin an aon fheart a chuir anna a' bhèothalachd a tha 'g an combarrachadh bho 'n Teutonach? Tha fios gu 'n robh pairt de na Ceiltich (na Gaidheil) athaiseach air uairibh.

Am b' iognadh e? B'e teine, gort, agus ana-ceartas cuibhrionn a' Ghadheil gu tric, ach ged a bha e 'dol a dhuit air an òdrach, bha rudeigin tointne 'na ghnè a ghlac inntinn a' chuid bu toinnsgeile de 'n t-sluagh—feartan nach do chrìochnaich le bheatha chorpóra, ach a bha 'còrdadh ri aomadh a linne. Ge bith dé a chòmhnstri a bhios a' tachairt 'nar measg mar luchd-àiteachaidh 's an Rìoghachd faodar a' ràdh gu 'm bheil bun a' ghnòthuich stéidhichte ann an eadar-dhealachadh càil inntinn. Faodaidh neach a tha barraichte ann an tuigse, air dhoigh eile, a bhli dh' easbhuidh na càil a dh'hisgeadh mothuchadh ann mu àilleachd a' chruthachaidh. Cha'n aom inntinn ris, ged thachradh dha a bhli glé chomasach 'na bhuaidhann air mhodh eile. A nis cha'n fhaodar a' ràdh gu 'm bheil na feartan air am bheil sinn a' leudachadh ri 'faotainn anns na Ceiltich a mhain, ged is dual dhaibhsan iad ann an seadh àraidh, ni mò a dh' fhaodas sinn a bhli cho feinspèiseil agus feuchainn a dheanamh a mach gu 'm bheil Sasunnaich 's a' choitichionntas baghalta 'nan smuain. Cha dean sin an gnothuch. Gheibh sinn cuid de na feartan tha dluth-cheangailte ri gné a' Ghaidheil an measg nan Sasunnach, agus air Galltachd, mar a gheibh sinn baohaireachd agus cion toinns an measg Ghaidheal air Gaidhealtachd, Gheibh sinn a bheag no mhór de 'n rud ris an can na Frangaich *élan de l'âme* (ard thogradh anama) ann an cuid de na Sasunnaich, agus de na Goill, ged is dòcha gu 'r h-ann bho'n Ceilteach a fhuair iad an t-iasad; oir cha'n 'eil fìor fhuil chinneadail ri fhaotainn an diugh 'nuair a tha'n Ceilteach sgapte air feadh na cruinne. Biodh sin mar a bhithheadh e, tha eadar-dhealachadh sònruichte eadar Gaidheal is Sasunnach fhathast. Tha gné a' Ghearmailtich an dlùth an t-Sasunnach. Dé an coimeas a tha eadar umpaidh de sgalaig Shasunnaich agus croitear bochd Gaidhealach a thaobh mothuchadh inntinn? Direach an coimeas a tha eadar moll agus siol. Tha téudan a' Ghaidheil gu tric teannaichte; deiseil gu cluich orra a chum math no ole. Tha e deas agus briosg, agus làn de bheòthalachd, na bhios gnothuichean a' dol mar bu chòir dhaibh. 'S ann ro bheò a tha e air amannan, gu h-àraidh 'nuair a gheibh e dileag de mhac-nabraiche 'na phluic. Leumaidh e mar fhiaidh, 's cha chuireadh an droch-fhear fein bacadh air.

An uair a bhios an Ceilteach taghte a' gabhail beachd air a' chruthachadh—air Nadur—labhairidh e mar neach sig am bheil ughdarras dlomhair, no mar gu 'm b'esan fear-mineachaidh a' ghnòthuich. Tha e 'g a fhaireachadh fhein ann an daimh ro dhlùth ri Nadur. Ged a ghabhas mòran beachd air àilleachd naduir, agus a cumhachdan faicsinneach 'nan doigh fein, ruigidh esan an doimhne a bheir comas da

soilleireachadh a chuir air an t-seadh a chaidh a chleith air càch. Chl e anns na h-uillt, na cnuic, na coiltean, agus na lusan, barrachd is snuadh nadurra. Cruthaichidh a mheanmna samhlaidhean is dealbhan, chi e seallaidhean air nach mothaich ach an inntinn a tha air a' gleisadh air a shon. 'S e seo an comharradh a tha 'n gnè na fìor bhàrdachd. Ged ruitheas ranntachd eile cho dòigheil 's a thogradh tu, 'na sreathan, cha'n 'eil innte ach fallas gun brìgh. Faodaidh nadur de chumadh a bhì oirre, ach an àite 'chìuil bu chòir a bhì 'na cois, a chluinntinn, cha'n 'eil ann ach gliong a thig bho dhoigh-labhairt nach deach a chur an eagaibh a cheile. As eugais tùsalachd, tha i dh' easbhuidh bun a' ghnòthuich, an aon ni féumail, ma tha dùil gu 'm mair i a mach o choimhearsnachd na cagailte. Cha b'ann mar sin do na bàrd Ghaidhealach. Ghabh iadsan greim air aire an t-sluaigh le 'n òrain, do bhrìgh gu 'n robh stuth, cumadh, agus àilleachd 'nan oibre, co dhuibh a sheinneadh iad mun chruthachadh, no mu ghaol nam ban.

Do neach nach meirich ach air an taobh am muigh, tha leabhar Naduir duinnte le séula, oir mar a thuir *Amiel*; "tha ceangal eadar òmhaireachd aghaidh dùthcha, agus cor anma." Ach 's e neach a bha lìonta leis an fhìor spiorad a b'urrainn seo a ràdh. Tha'n seadh anns a bheil seo fìor, folaidhe bho 'n inntinn neo-mhothachail. Tuigidh an Ceilteach anns an do chinn an inntinn a fhuair agus ri an fhuaim, na tha filte ann an ceòl caochlaidheach a' chuain, fuaim na tuinne, is mactalla na creag, ged bhios nadur de chianalas, no tiamhaidheachd, ag ealadh m'a spiorad—cha 'n urrainn e chuid-eachadh. An uair a bhios 'aigne air a' dùsgadh, agus 'nntinn air ghléus seinnidh e mu 'n chruthachadh mar gu 'm biodh e min-eòlach air a gné. Seallaidh e air trìuch na maidne a lùbadh nan furan, mar gu 'm biodh iad a' deanamh ùmblachd do'n Tì a chruthaich an Cruinne, agus a chuir Nadur fo 'riaghladh. Elsidh e ri coireil nan eun anns na doireaclan le cluais a chaidh a chleith air "fear gabhail an rathaid," aig nach h-eil càil d'a leithid. Samhlaichidh e na spéuran a tha sgaoilt' os a chionn, mar mhullach òirdheirc air an teampull a sgeimhich Nadur le beanntan is coiltean, uillt, is fairge. Cuiridh e mineachadh orra uile le grinneas a mheanmna, air chor agus gu 'n saoil sinn gu bheil na nithean a tha faicsinneach mar gu 'm b'eadh aig stairsnich na nithean tha neo-faicsinneach. Ach mar a thuir sinn cheana, cha'n 'eil an Ceilteach leis fhein a thaobh an fheart seo. Tha 'm Freasdal fialaidh, agus cha dean e leth-bhreith air cinnich, ged a thàrmaich anns a' Cheilteach rudeigin nach do ghluais ann an càch. Thugamaid an aire nach faigh spiorad na spagtuinn lamh an uachdar oirne, oir faodar

fhèorach dhinn an diugh, ciod an tomhas a tha againne de spiorad an t-sean Cheiltich 'nar litreachas, beag mar a tha i? An deach an t-alt air iomrall? An deach ar bàthadh ann an spiorad ar linn?—*zeitgeist*, mar a thoir na Gearmailtich. Tha litreachas na Beurla Shas-unnaich ro bhuadhmhòr, agus cha 'n aithne dhùinne gu 'n tug litreachas eile an t-saoghail bàrr orra ann am farsuingeachd smuain agus comas inntinn. Ma rinn an t-iasad a fhuair i bhò spiorad a' Cheiltich a dreach na bu mhaistiche, fhuair sinne iasad bhuaithe-se nach bu chòir a chleith. Cha dhean e'n gnothuch a chaochladh a' ràdh, ni mò am bi e iomchuidh dhùinn ar n-aineolas fhòilleachadh ann a bhì bruidhinn mu 'n "bheurla mhosach" mar a thoir cuid, ged tha iad a' faotainn am beòshlàinte trid-se, fad an t-siubhail. Cha 'n àrdaich neach 'sam bith e fhéin ri bhì 'cur sìos air a nàbuidh. Ach air a shon sin, 's e ar cainnt fhin is fhaigs air ar cridhe, agus a tha 'g ar deanamh aithnichte do 'n t-saoghal mar Ghaidheil. Air an aobhar sin, is suarach am fear nach tog a ghuth air a taobh.

Thuir duine ainmeil àraidh (bu Ghearmailteach e) gu 'm bheil e soirbh tuar na h-inntinn a chomharrachadh leis a chumadh a chuireas sgrìobhadair air a smuain, agus gu 'n comharrach e 'mach béus agus feartan an duine na 's cinntiche na gnùis. Tha sinn de 'n bheachd gu 'm bheil an ràdh seo cothromach ann an seadh. Ach thig sinn air uairibh tarsuing air cumadh-sgrìobhaidh (*style*) a dh' fholaicheas rùn agus faireachadh, dìreach mar a dh' fholaicheas èideadh cruth nadurrach na coluine. Gheibh sinn cuid cho sgìleil, no cho seòlta, agus nach toil leotha an gluasad-inntinn a thig orra a chur sìos neo-chealgach. Cha dean iad soilleir ach dàrna leth na dh' fhaireicheas iad, agus an ceathramh cuid a smaoinicheas iad. Cha 'n fhiosrach dhuinn gu 'n do chleachd an Ceilteach a leithid seo de cheilg a riamh. Bha e 'n còmhuidh dìleas d' a ghné, agus cha bu chaoimh leis e fein a chur ann an riochd eile. Cha b' e a rùn daoina a chur air iomrall le mhòd-sgrìobhaidh, agus an car a thoir asda. Ge bith na fàillinnean a bha 'g a leantuinn air dhoigh eile, cha deach e air fhìradh anns a ni seo.

Mar tha fios aig mòran de 'r luchd-leughaidh, bha e 'na chleachdadh aig sgrìobhadairna Sasunnach ri linn an Ollamh Mhic Iain a bhì 'crinneachadh ann an talla àraidh an Lunnainn, agus ag òl tea no *caffè*, agus a' caitheamh an fheasgair le gabaireachd gun mòran stà, mur a tachradh dhaibh am broc mòr fein (Mac Iain) a tharruing as a rìgh chatbair, a chum an cuir air bhòil le 'ghearra-cainnte. Cha b' ann à leithid seo de dh' ionad a gheibhleadh an cumadh agus an stuth a bha dual do 'n Cheilteach. B' fhearr

leisan pairt a ghabhail anns a' cho 'luadar bhrightmhor a chluinnte am measg chàirdean aig taobh a' ghealbhain. Bhiodh e a réir a chàil, agus ge bith dé 'n smuain a chinnicheadh ann 'na leithid a shuidheachadh, dheanadh uair no dhà an uaigneas an còrr. Tha cor eile minadurrach d' a ghné, 'se sin ri ràdh, an fear nach deach a thruailleadh le fasan an ama.

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PROPOSED REDUCTION OF THE SCOTTISH AGRICULTURAL GRANT.

Dr. Arbuthnot, the celebrated English wit, who was at the height of his fame about the year of the first Jacobite Rebellion, wrote a delightful book, now little read, called "The History of John Bull." In this allegory the relations between England and Scotland are illustrated under the names of Peg and her brother John. The writer declares that "the poor girl had been starved at nurse; anybody would have guessed Miss to have been bred up under the influence of a cruel step-dame, and John to be the fondling of a tender mother. John looked ruddy and plump; Miss looked pale and wan, as if she had the green-sickness. Miss had only a little oatmeal and water, or a dry crust without butter, while John had his peaches and nectarines. Miss lodged in a garret, exposed to the north wind, which shrivelled her countenance; however, this usage, though it stunted the girl in her growth, gave her a hardy constitution." That was written two hundred years ago, and the meaning is plain. To-day a sapient English writer says that "an Englishman is a man who lives on an island in the North Sea governed by Scotsmen!" There is more of ill-concealed spleen than humour in the dictum that Scotland governs England. No doubt there is a considerable number of Scotsmen in high places in the English Parliament, but it would be nearer the mark to say that Ireland, instead of Scotland, governs England, if we consider the grants and subsidies that she manages to extract out of the national purse. Let us see how Scotland is to be treated under the proposed reduction in grants for agricultural purposes, etc., for 1915-16

At this time of stress it may not be desirable to cry for grants-in-aid, and such things, but it is somewhat remarkable that when a fit of retrenchment seizes the Treasury, "sister Peg" (Scotland) is generally the first to suffer. It is announced in the White Paper containing the Civil Service Estimates for the year ending March 31st, 1916, that the grant to the Scottish

Board of Agriculture is to be reduced by £177,547. On the face of it, one might conclude that this would cripple the work of the Board for the future, more especially when it is considered that there is a statutory provision of £200,000 in the Small Landholders' Act. As Mr. P. A. Molteno, M.P., has pointed out, "if there is to be a sacrifice there should be some equality of sacrifice on the part of all the constituent parts of the United Kingdom." That this equality has been disturbed, is apparent from the net sums assigned to the various Boards for the current year. Contrasted with the sums allotted last year to England and Ireland, things stand as follows:—

	1915-16.	1914-15.	Decrease.
Scotland,	- £66,553	£244,100	£177,547
England,	- £341,648	£344,027	£2,379
Ireland,	- £169,406	£189,266	£19,860

Taking the case of the favoured country (Ireland), in addition to £169,406, there is given £169,750 for the Congested Districts Board, while the grant to the Land Commission is increased by £65,971 over last year—an increase which, according to Mr. Molteno, "is actually equal to the total grant proposed to be given to Scotland for this year." Let us see what Scotland has to meet out of the £66,553 allotted to her. Provision has to be made for (a) land reform (b) small holdings, (c) loans for buildings, agricultural education, etc., (d) congested districts, etc. For the same services Ireland gets £1,124,501. That badly drafted scheme—the Smallholders (Scotland) Act—is thus to receive a serious blow, unless the financiers can show that it is more apparent than real. It has been repeatedly declared that the hopes of the Scottish people have not been realised, so far as the working of the Act up till now is concerned. Since it came into operation, 116 new holdings and 98 enlargements have been created. But the total applications for small holdings and enlargements have increased now to 8132. The Board of Agriculture points out in its first report that "the work of the past month has disclosed a demand for land settlement far in excess of the present resources of the fund, and the number of practicable proposals which are at present before the Board, leads them to believe that the limit to the number of small holdings which can be created, will be determined by the resources of the Agricultural (Scotland) Fund." But if the resources are to be reduced, as the Estimates show, what is to be the result? That there is a clamant demand for land settlement in the country seems to be unquestioned, and if the present machinery is inadequate, how is it going to be improved if the money is inadequate for

its purposes? Money is needed for loans for building improvements. In connexion with this the report of the Board says:—"So great has been the demand that it is thought prudent at the outset to limit the area over which these loans should be given, at least in the first few years of the Board's existence, when their commitments in connexion with the new land settlement are anticipated to be very heavy. They, accordingly, decided that no aid should be given meantime except within the 65 parishes declared congested prior to 1911, where the need for improvement is most clamant." One of the pressing needs in the Highlands of Scotland is agricultural education, and it would be nothing short of a calamity if this should suffer through lack of money, more especially when the funds are in hand. Scotland's claim to treatment equal to Ireland is surely fair, and we hope Scottish Members of Parliament will cast differences of opinion on other questions aside when the well-being of their own country is in danger. It is time that "Sister Peg" should receive something more than "a dry crust without butter." It is also time for our Scottish members to realise that she is not to be kept for ever on "a little oatmeal and water." It is said that the proposed change has been made without the knowledge or consent of the Scottish members. Very likely; and the same thing will occur with regard to other Scottish questions, until Scotland is represented by a patriotic Scotsman as Scottish Secretary.

But there must be some cause for the reduction in the Scottish Grant. It is hardly conceivable that the Treasury should restrict the activities of the Scottish Board of Agriculture. The alleged cause is to be found in the fact that the Board have not been spending the annual revenue they received, so that a considerable balance has accumulated. It is known that they inherited a balance of £86,000 from the Congested Districts Board. This, along with balances accumulating on their own account, amounted in 1913 to £262,000, and by the end of the financial year 1914 it grew to £400,000. Evidently the land settlement scheme has progressed rather slowly, else this big balance would not have provoked the Treasury to seize it. It is conceivable that they might argue that it would serve no useful purpose to vote money which was not going to be spent. In the future there may be other contingent calls on the surplus, or it may be held up for agreements already arranged. In any case, fresh schemes will have to be abandoned in the meantime, and loans to existing holders for improvements in terms of the 1911 Act will likely cease. If so, the usefulness of the Board

of Agriculture will suffer. If the Scottish members present the case, as doubtless they will, to the Chancellor of the Exchequer and the Secretary for Scotland in all its strength, it is difficult to see how they can resist the necessity for re-consideration. Economy is in these times necessary, but taking into account the food supply of the country, agriculture is too important an industry to suffer. Besides, Scotland ought not to be penalised. It seems to us that all the money will be required in the future, if the objects of the Landholders Act are to be realised. It is a remarkable theory that, because a Board does not spend all the balance at its disposal in a given time, it should be stripped of a portion of it, though future requirements are sure to need every penny of it. It amounts to, almost, a premium on economy. In the absence of sufficient reasons to the contrary, it is to be hoped that the Scottish members will show a united front on this question.

Since the above was written, the Board of Agriculture has issued its third annual report, and states that, for the year 1914, 729 applications for new holdings, and 469 for enlargement of existing holdings were made. The report covers the year ended December 31, 1914. The total amount provided by Parliament for the service of the Board in the financial year was £235,711, exclusive of grants from the Development Fund. The rate of expenditure on land settlement has been much heavier since the close of the financial year. The Board feels that under existing legislation there is little prospect of effecting settlements on deer forests save at prohibitive cost, and out of proportion to the benefits which the holders would secure. It is pointed out that the problem which confronts them in the Hebrides is one of the most difficult with which they have to deal, especially in the Island of Lewis, where the applicants (many of whom belong to the Royal Naval Reserve) are very numerous. The whole land available in terms of the Act is not sufficient to meet the requirements of the people, though individually they want little, and the only practical solution, if emigration is to be avoided, is to provide for the people in other districts.

The Board hope that further action may be possible in the direction of migration. They do not anticipate that it will be practicable to carry out schemes of this character without having recourse to their compulsory powers. From the inquiries which have already been made, it is clear that strong opposition is likely to be shown by proprietors of estates on which it is proposed to place the migrants, and there

is no doubt that the element of migration accentuated the difficulties ordinarily experienced in effecting land settlements under the Act. Attention is drawn to the expenses incurred in arbitration proceedings, and it is felt that, if the present system is to continue, some further legislation is desirable in relation to the expenses of arbitration proceedings where the sum awarded is less than the statutory figure of £300, prescribed as the minimum claim upon which arbitration proceedings can be demanded.

It is thus seen that much of the report is a story of difficulties of interpretation and financial adjustments and machinery. Lawyers have reaped more benefit from the Act than the parties most concerned. This alone is strong reason for legislative action. "Squatting" appears to be going on as before, and measures have been already taken to prevent loans from being given in circumstances of this kind. It seems to be clear that the economic salvation of the Highlands is hopeless, if "squatting" is encouraged.

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EOGHANN MÓR AGUS AN SITHICHE.

Bha an Crann gu math losal 's an Airde-Tuath, agus bha an Grioglachan 'g a fhágail air gualainn na Beinne Brice, an uair a ráinig Eóghann Mór iochdar a' bhealaich mu dheireadh, 's e air a rathad dachaidh 'o Fhéilín na Lúnasdail.

A nis, bha e 'n a chleachdadh aig Eóghann—co-dhiù, a h-uile latha féile—a bhi a' leigeil analach an iochdar a' bhealaich so airson an sgìos a leigeil as a chnàhan fa chomhair na h-oidhirpe dheireannaich a bha a' feitheamh air, agus aig a cheart àm, airson am botul-bodaich fhalambachadh, 's nach b' fhiach, mar thuir e ris fhéin, "a nochdadh ri duine eile." Mar sin, shuidh Eóghann air an tolmán àbhaisteach, agus chàirich e am botul gu díleas air bàdan feòir ri thaobh. Thug e a mach làn a dhàin de dh' airgid ruadh, agus theann e ri chùntas—bonn-a-sè—b-bonn-a-seaclid—b-b-bonn-a-h-ochd.

'S gann a bha na faicil as a bhéul nuair a chual' e triutan gàire ri thaobh, agus an uair a sheall e, 's ann a chunnaic e duineachan beag liath nach bu mhotha na gille-mirein. Bha currag dhearg air a cheann, lùreach uaine mu ghuailean, agus bha fhéusag fhada, liath a' shobadh an làir. "Mo chreach!" arsa Eóghann Mór ris fhéin, "tha mi an bonn a's fhiach mi! Cha toigh leam aogas a' bhodaich. Na nhealla mi, mur h-e an donas fhéin a th' ann!" Chuimh-nich Eóghann gu 'n deanadh conaltradh caraid, agus shin e a lámh. "Far do lámh, a chompanaich," arsa' ean, "s ciamar tha 'n t-sláinte?" "Tha mar sud 's mar so," arsa' an sithiche. "An

tà," arsa Eóghann, "'s ann leam fhéin a's math 'ur naigheachd. Is mór an ní an t-slainn' a bhi aig daoine. 'S ciamar a dh-fhag sibh bean-antaighe?" "Cha do dl'fhàg mi fhathast i," ar's an sithiche, "cha 'n 'eil ach gann an tri cheud bliadhna bho 'n a phòs sinn." "O dìreach!" arsa Eóghann, "tha mi 'g ur tuigsinn gu math, agus 's ann a tha mi ro-thoilich' a chluinntinn gu'm bheil a leithid ann." "Cha 'n 'eil a leithid ann ach i fhéin," ar's an sithiche. "Cha 'n 'eil dìreach," arsa Eóghann. "Cha 'n 'eil no cànn," ar's an sithiche. "'S e bha 'nam bheachd fhoighneachd dhibh," arsa Eóghann, "an robh sibh sona cuideachd." "Sona cuideachd, a chuideachd!" ar's an sithiche, "tha, cuideachd, agus cuideachdail cuideachd, cuideachd—." "Cha 'n ann a' cur casg air 'ur seanachas a tha mi," arsa Eóghann, "ach ciamar a fhuair sibh am fuachd? Tha droch ghliong 'n 'ur slugan." "Cha bu mhi a fhuair, ach is esan a fhuair mise," ar's an sithiche. "An tà, is mis' am fear a chreideas." arsa Eóghann, "ach ciamar idir a ghreimich e air 'ur leithid fhéin de dhuine foghainteach?" "Thuislich mi air bhilleag feòir," ar's an sithiche, "agus chaidh mi fodha ann am boinne braoin." "An tà," arsa Eóghann, "is minic a thachair e dhomh. Cha 'n urrainn do dhuine a bhi faicilleach gu leòir, 's na tha de bhileagan feòir 's an talamh—gu h-àraid mu 'n àm so de 'n bliadhna. Ach 'is fhada so 'o thaigh Iain Spagaich," agus is mithich dhomh-sa bhi a' toirt céum' as. Tha mi ro-thoilichte eòlas a chur air 'ur leithid de dhuin-uasal, agus ma bhios sibh cho math 's gu 'n éirich sibh 'n 'ur seasamh, ach am faigh mise mo—mo phìob a tha fodhaibh, bi sinn a' leigeil beannaichd le càch-a-chéile. Mar sin leibh, ma tà. (Cha do fhreagair smid.) Am bheil sibh a' dol a dh' éirigh? (Cha d' thubhairt diog.) An tà, a mhic do mhàthar, cha teid thu a làrach nan bonn an nochd gus am faigh mise mo chuid fhéin. Am bheil thu 'gam chluinntinn? An droch eirachdas ort! a shiochaire shuarraich— agus cha b' fhar-ainm ort e—cuiridh mi troimh 'n talamh thu le son bbreab."

Thachair gu 'n robh fir a' bhaile air tighinn am fianuis, 's iad a' marbh iarraidh Eóghainn; agus b' e an ceud sealladh air an do thuit an sùil—Eóghann Mór a' gearradh shùrdag mu 'n bhadan fheòir, agus am botul-bodaich, 'n a mhìle bloigh, 'ga bhleath aige fo' chasan.

AONGHAS MAC DHONNACHAIDH.

—:O:—

HOMESPUN.

TWEEDS—guaranteed genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 Renfield Street, Glasgow; K. MACLEAN, SON & Co., Tailors, 4 Bridge Street, Aberdeen. Suits and Costumes made.

NATIVE PLANTS USED AS DYES IN TWEED-MAKING.

NATURAL DYES.

Colonel Martin-Martin, of Ardvassar, Skye, has called attention to the use that might be made of natural dyes at a time when, owing to the war, the supply of dyes and chemicals from Germany has been cut off. We are indebted to the Report to the Board of Agriculture (1914) for the following list of native plants used as dyes in tweed-making.

Colour.	Plant.
Black,	- Shillister (iris root).
"	- Alder (with coppersas, dyes red also).
"	- Root of common dock.
"	- Oak bark and acorns.
Brown,	- Crottle.
"	- Common yellow wall-lichen.
"	- Dark crottle.
"	- Dulse, or duilsg, a seaweed.
"	- Blaeberry with nut galls.
" (dark),	- Currant (rod), with alum.
"	- Walnut root (before rising of sap).
"	- Root of water lily.
Drab or Fawn,	- Birch bark.
Blue,	- Blaeberry (with coppersas).
"	- Elder (with alum).
Bluish-black,	- Common sloe.
"	- Red bearberry.
Green (dark),	- Heather, pulled just before flowering time from a dark, shady place.
"	- Whin bark or furze.
Green,	- Privet, ripe berries with salt.
"	- Iris leaf.
" (bright),	- Broom (common).
"	- Wild mignonette (with indigo).
Purple,	- Blaeberry (with alum).
"	- Spindletree (with salammoniac)
"	- Sundew.
Violet,	- Wild cress.
"	- Bitter vetch.
Red,	- Rock lichen.
"	- White crottle.
"	- Blaeberry (with verdigris and sal ammoniac).
" (bright),	- Yellow bedstraw.
"	- Tormentil.
Scarlet,	- Crottle corkir (white), ground and mixed with ammonia.
"	- Limestone lichen.
Yellow,	- Apple tree, ash, and buck-thorn, also poplar and elm.
"	- Roid or bog myrtle.
"	- Root of ash.
"	- Bracken root.

Colour.	Plant.
Yellow, (bright),	St. John's wort.
" "	- Teasel.
" "	- Sundew (with ammonia).
" "	- Rhubarb (Monk's).
Orange,	- Ragweed.
" -	- Barberry root.
" -	- Soot (peat) is used for a dirty yellow or brown.
Orange (dark),	- Bramble.
Magenta,	- Dandelion.

DYES USED IN SHETLAND IN THE EIGHTEENTH CENTURY.

Reddish-purple, From rock scurfs, called coreolet.

Yellowish brown From "Old man."

Yellow, - From heath.

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JUVENILE PRIZE PAPERS.

CUAIRT 'S A' MHONADH.

Le NIALL MAC 'ILLE MHOIRE, Dearbhaig.

Choisinn an Litir so a' Chéad Duais aig Mòd 1914 (Earrann na h-àigridh).

TOBARNHUIRE,
6:6:14.

A DHAOIN' UAISLE,

Mar is nadurra cumhuicidh duine cuairt anns a mhonadh air reir mar a thachras dha orra. Mar a thachair ni sonruichte dhuinn o latha gu latha fasaich sinn cho eolach air gach craobh, is glac is gleann nach gabh sinn suim san bith dhiubbh. Ach an uair a tha duine a dol a mach le ciobar air monadh air nach robh e roimhe gabhaidh e fada tuilleadh beachd air gach creag, gach lus, agus air gach coire a thig fa chomhair.

An t am is trice a tha monadh air a shiubhal 's ann an am nan uan agus a sin tha gu leoir againn ra fhaicinn. De 'ni is taitniche d'ar suilean na bhi faicinn nan uan oga a mireag agus a ruith a cheile a measg na cnoic. 'S ann mu 'n am so a thug m'athair mi do 'n mhonadh an toiseach. Bha maduinn bhriadh ann agus cha robh iomradh air cotaichean a thuirte leinn. Mar a b' airde a bha sinn a dol 's ann a b' fearr an sealladh. Bha na coraich a fas ni bu lion-mhoire agus na glacan uaine lan diubbh. Bha iad anabarrach curamach mu 'n uain agus 's e bu mho chuir do dh'iongantas ormsa cho beag eagal 's a bha aca roimh m'athair a bha a gabhail geur bheachd orra far nan bearaichean os an ceann. Thuirte m'athair rium gu 'm be peatadh a bhiodh 's an latha, agus mar a thubhairt b' fhior. Mu mheadhon latha thanaig neoil dhorecha 's ann aird an iar, agus cha b' fhada na dheigh sin gus an do shil e. Bha sinn air

mullach a mhoaidh gun fhasgadh gun eile dluth dhuinn mar a rachamaid cul creig, cha robh uin' air sin a dheanadh oir bha a chuid mhòr de 'n mbonadh fathast ri shiubhal. Bha an t-uisge min agus anabarrach druiteach agus mu 'n dh'fhuair sinn fada as a sin bla clais Eachann Ruadh agus Coire na sith oirn, bh'feudar dhuinn fhasgadh a ghabhail ged a bu leig leinn. Thanaig an sin ceo a bha anabarrach domhail agus bha e amaideach dhuinn an t-aite 's an robh sinn fhagail. Mu cheithir uairean thoisich an ceo air togail agus thog mo chridhe-sa cuideachd oir cha robh mi ach seachd bliadhna 'san am agus bha mi fodh umhas nach faicinn mo dhachaidh tuilleadh. Cha b' ann mar so a bha m'athair agus 's ann a thoisich e ri fanoid a dheanadh orm cur mar fhiaich-aibh orm nach ruigeadhmaid dhachaidh an oidhche sin. Goirid na dheigh so thog sin oirn a rithis, chuir an t-eagal cul rium agus ruith mi uair eile gu shiubhlach air culthaobh m'athair. Thoisich e 'n sin air innsadh dhomh naighachdean mu thiomchiol feadhaim a chaidh air seacharan an an ceo agus a fhuair an sarachadh mu 'n dh'fhuair iad as.

Tha mar a thachair do Eachann ruadh saighdear na deadh naigheachd air son na cloinne agus bheir iad an deagh aire nach bi iad tuilleadh agus dalma a ruith gu shiubhlach air feadh mbonaidhean is gharbhach.

'S e so a cheud uair agus an uair mo dheireadh a chaidh mi do 'n mhonadh gun chota mur biodh fìor latha granach ann. Si so a chuairt is fearr cuimhne agam, agus cha teid a cheart te as mo chuimhne an da latha so.

Is mise

Ar caraid dileas,

MAC NA H-OIDHCHE.

RIAGHLADH AN TREAS ALASDAIR.

Le CEIT NIC RATH, an t-Ath-leathann.

Choisinn so an dara duais aig Mòd, 1914.

Cha robh Alasdair a Tri ach ocd bliadhna dh'aois an uair a chaochail athair, agus mar sin b' fheadar daoine a thaghadh air son riaghladh na Rìoghachd gus an ruigadh e inbha. Bha Alasdair a Tri de shliochd deagh Rhìghrean, mar a bha Alasdair a Dha, be sin athair, agus ged a bha e na Rìgh cho math bha e faighinn taire mhòr le na daoine, air son gun robh gamhlas aig moran diu dha cheile; a bharrachd air sin bha na Lochlunnach ag cur dragh air an comhuidh, agus bha e air son na h'Eilleanan Iar a thoirt buapa ach chaochail e mun dechidh aig air crìoch a chur air an obair sin.

Nuair a rhuig Alasdair a Tri inbha dhuine, sa thoisich e air riaghladh air a shon fhein sheall e gun robh e gu bhith na gheidh Rhìgh. Bha aon rud air an robh e suidhichte, agus be sin

crioch a chur air an rud nach dechidh aig athair air a chrioch-nachadh; be sin na h' Eileanan Iar a thoirt bho na Lochlunnaich. Aig an am sin bha duine mor ann an Alba; Iarla Rhois, agus thoisich e ri cogadh ri daoine nan Eileanan. Chuir daoine nan Eileanan fios chum a Rìgh gu Lochlunn, agus cha robh fada gus an d' thainig Hago rìgh Lochlunn le feachd mhòr, agus moran Luingachan Cogaidh. Sheol e troimh nan Eileanan gus an d' thainig e gu Arain far an do dh' fhan e treis. Cha robh Alasdair a Tri na thabh fad na h' uine so. Chruinnich e feachd, agus thainig e gu ruige Siorrachd Aire far an robh duil aige ri Hago a chaoinnachadh. Ach cha robh aige ach feachd bheag tacha ris na bh' aig Hago, agus cha robh Soithachan Cogidh idir aige. Mar sin bha fhios aige gun deanadh Hago an gnothach air ann a sabaid. Ach bha smaointinn eile aige, a bharrachd air a chogadh. Be meadhan an fhoghair a bha ann aig an am agus bhiodh gaothan mora ag eirigh man am sin, agus bha fhios aig Alasdair a Tri nan d' thigadh na gaothan so, gun deanadh iad barrachd call air Hago, na moran sabaid. Mar sin bha e cumail luchd turais eadar e fhein is Hago, a leigeal air gu robh e airson sith a dheanabh ris. Ach se bha na bheachd fad na teide an cogadh a chumail air ais gus an d' thigadh an stoirm, 's an deanadh i an call air Hago. Bha an teide a dol seachad, gus na gheirradh na thachair an rud ris an robh Alasdair a Tri a feitheamh. Sheid na gaothan, agus bha stoirm cho mor 's gun do chailleadh moran de Shoitichean Hago, agus chaidh cuid eile dhiu a rùicadh air cladaich Lairg. Nuair a chunnaic Alasdair a Tri sho thug e fheachd don aite so, agus chaidh am batal a chur aig Lairg, ach ged a shabaidich na Lochlunnaich cho math sa b' nrainn daibh, chaidh a ruag a chur oirre na gheirradh. Cha robh dé mhisneach aig Hago na reachadh air adhart leis a chogadh, agus sheol iad air ais do Lochlunn. Air a ratad dachidh chaidh iad troimh an caoll eadar Ant' Eilean Sgiathanach agus Alba, agus tha Caoll Hago air a radh ris gus an la an diugh. An deigh so fhuair Alba na h' Eileanan Iar air ais, agus tha iad aice riamh bho nuair sin. Bha sith eadar an da Rhioghachd a ris agus bha iad a comhardadh cho math 's gun d' thug Alasdair a tri a nighean "Mararad" do Rhih Lochlunn air son a posadh.

Bha na bliadhnichean mu gheirradh aig Alasdair a Tri gu math dullich da fhein 's dha dhaoine. Chaochail a buile duine den teaghlach aige aon a deigh aon agus cha robh ann ach ogha nighneadh a ghleadhadh an crun as a gheidh, be an nighean so "Maighdean Lochlunn" mar a chainnear rithe ann an eachdraidh. Bha an rìgh Alasdair a Tri a cumail coinn-eamh ann an caisteal Dhuneidean beagan bhliadhnichean an deigh so, agus, nuair a bha e

tilleadh air ais gu Fife far an robh a bhannrigh, bha an oidheche dorcha, agus thuit an t'each aige seachad air creig, agus chaidh an Rìgh a mharbhadh. Bha bas an rìgh so gu maith dullich, agus bha na daoine gle dhuillich air son Rìgh cho math ris a chall. Bha Alba gu math buadhmhòr fad sa bha e riaghladh, agus cha robh e na iognadh ged a bhiodh na daoine ga ionndran.

[These papers are the actual work of the competitors, and are unedited.]

NOT UNDERSTOOD.

- Not understood, we move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep
Not understood.
- Not understood, we gather false impressions,
—And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And then men rise and fall, and live and die
Not understood.
- Not understood! Poor souls with stunted vision,
Oft measure giants with their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who model the
age,
Not understood.
- Not understood! The secret springs of action
Which lie beneath the furnace and the show
Are disregarded; with self-satisfaction
We judge our neighbours, and they often go
Not understood.
- Not understood! How trifles often change us—
The thoughtless sentence and the fancied slight
Destroy long years of friendship, and estrange us,
And on our souls there falls a freezing blight,
Not understood.
- Not understood! How many breasts are aching
For lack of sympathy! Ah! day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away,
Not understood.
- O God! that men would see a little clearer,
Or judge less harshly when they cannot see,
O God! that men would draw a little nearer
To one another—they'd be nearer Thee,
And understood.
- From the "Golden Treasury of
Australian Verse."
- Dean air d' athais, 's ann is luaithe.
Is maith an sgàthan sùil caraide.

ART AND INDUSTRY.

The connexion between Highland industry and the spread of the Gaelic language is not difficult to realise, after a little reflection. Obviously it is undesirable that a community should be compelled by circumstances to live on the verge of destitution, if they are expected to move in the direction of taking an interest in their language. Generally speaking, the virtues which are necessary for advancing causes outside the ordinary routine of life are more likely to spring from conditions which bring about a reasonable degree of comfort. Poverty always produces a kind of inertia or apathy in certain types of people, and it takes some time to get them to overcome it. The first law of life is to devise means by which one can live; other things come second. The Arts and Industries Committee of *An Comunn Gàidhealach* is thus of greater importance than any of the others, because its aims touch the life of the people. It has been, and is, working with unwearied zeal, and has been the means of considerable assistance to Highland districts which, otherwise, would suffer from diminished resources. To the ladies who have all along devoted so much of their time and their means to this laudable object, the Highlands owe a debt of gratitude; and in many parts this is realised. Propaganda work is necessary in the interests of the language, and as a means of emphasising the aims of *An Comunn*, but the people themselves regard it, and the work of other committees, as secondary in importance compared with what directly concerns their daily life. It is well to recognise this, so that the industrial equation may serve as a kind of handmaid to the language.

The tweed industry in the Highlands is much older than, perhaps, most people think. Indeed, we can go back to the time of the Flemings, who taught the people the art of weaving in the 13th century. Skene makes reference to the "quhyte plaidings" of Lewis, an island which was described by an old writer as "very profitable and very fertile." Aberdeenshire and Inverness-shire, according to old records of the Royal Burghs, were distinguished for the making of coarse cloth early in the 17th century, and, according to accounts, evidently knew the way to palm off shoddy stuff. In this they were quite modern. Wrecked sailors from the Spanish Armada are credited with the introduction of the art of knitting stockings among Orcadians and Shetlanders, and some parts of the Western Isles. Whether the statement be reliable or not, both Shetlanders and Highlanders are distinguished for their excellence

in the art of knitting, and can hold their own in this department against all comers.

It is interesting to read the attempts made by the Government at various times to develop and organise the weaving industry of northern Scotland, but as time went on it was seen that the coarse cloth of the north could not compete against the fine broad cloth woven in England. The latter had the additional advantage of special Government patronage. There is a large amount of information on record showing the vicissitudes of Highland industry in the beginning of the 18th century, and sixty years later, when social changes of a far-reaching nature made a great difference. When black-face sheep were introduced into the Hebrides, sheep-farming on a large scale began to be carried on, and the cloth trade increased, but at the expense of the crofter population, who were in many cases dispossessed, or forced to emigrate. Commercialism and oppression formed an unholy alliance, and sheep counted for more than men. As far back as 1836 the Long Island, and particularly Harris, had earned a reputation for its excellence in weaving. The distress of the people at this period, and up to 1848, was so great that the Earl of Dunmore took the question of tweed-making up, while the then Duchess of Sutherland established an "Industrial Society," and exhibited the work of crofters' wives at Golspie in 1850. Those associated with the development of the industry about that time were Lady Dunmore, Mrs. Thomas, wife of Captain Thomas, R.N., Macleod of Macleod, and Lady Gordon Cathcart. As time went on, there were indications that the tweed industry had a lucrative future in store. Tweed was sold in Harris thirty-six years ago at 4s. to 6s. per yard; special quality reaching in some cases as high as 7s. 6d. That was the time when cloth was made of hand-carded wool, hand-spun, hand-woven. But things began to get somewhat mixed when machine-spun thread, etc., was used, and led to trouble, into which it is unnecessary to enter. The "Highland Home Industries and Arts Association" was formed in 1889, and directed its attention to the production of purely "home-made fabrics." The output, however, was small, and the producers lacked the necessary capital. Thus they were in the hands of the local merchants, and were compelled to sell at a disadvantage. To this was added the evils of the truck system, so that the margin of profit in favour of the weavers was but small. Mrs. Stewart Mackenzie of Seaforth started "The Crofters' Agency." But the crofters were still at the mercy of former arrangements, and had to receive financial aid. The Congested District (Scotland) Act was empowered to give grants-in-aid for the develop-

ment of weaving, etc., but the cloth produced under its auspices could not be called hand-made, strictly. In the early days all the wool had been hand-carded, but now the mills on the mainland did the carding, and although the weaving was done by hand, the cloth produced was not the original Harris tweed so much in demand. About a dozen years ago the workers of real Harris tweed found themselves unable to supply the demand, and mill-spun yarn began to be largely used in Lewis, and hand-spinning was declining. Thus two kinds of tweeds were put on the market, and things got mixed, and a new body came on the scene, viz, "The Harris Tweed Association," and brought out a trade mark whose purpose was to guarantee that "Harris tweed is hand-spun, hand-woven, and dyed and finished by hand in the islands of Lewis, Harris, Uist and Barra." Matters got into the law courts in 1911, with the result that the tweed industry in Lewis suffered depression.

For the last 15 years several societies have been formed by voluntary workers interested in the development of Highland industries, but, as might be expected, overlapping was one of the results, though intentions were good. It was to remedy this state of matters that the body called "The Co-operative Council of Highland Home Industries" was formed in 1909, and was representative of all home industry associations. This Council undertook, in conjunction with the Arts and Industries Committee of *An Comunn Gàidhealach*, the conduct of the *Clachan* at the last Glasgow Exhibition, and we all know the splendid result that followed. This body includes, along with our own Art and Industry Committee, no less than twenty-two other associations, and the secretary of the Council is Miss Campbell of Inverneil.

From this rough outline it may be seen that the movement on behalf of Highland Industry shows widespread activity.

HOME INDUSTRY AND THE WAR.

It was a disappointment to those concerned in the promotion of home industries in the Highlands that at the outbreak of the war no orders could be obtained from the Admiralty or the War Office. Matters improved, however, after a time. At the end of September, Miss Burton-Mackenzie of Kilcoy wrote to several newspapers, inviting orders for goods, with most gratifying results. Before the end of the year she received orders for about £800 worth of goods, such as socks, yarns, belts, etc. Miss Mackenzie of Gairloch also sold about £500 worth in Edinburgh, mostly for the troops.

We notice that, on the suggestion of Mrs. Burnley-Campbell, a sale of Highland home-spun tweed will be held in Dunoon during the

season, under the auspices of the Comunn's branch there. Mr. W. Disselduff is president of the Society.

GAELIC LEAVING CERTIFICATE TEST PAPERS.

[Answers to this test will be assessed by a competent authority.]

1. Translate into English:—

(1) Fhuair mi o Eachann eachdraidh an duine bhochd so a bha anns an uaimh. Bu neodhuine gun mhaith gun mhilleadh e a nuas o 'òige, ged bha e gun mhóran toinnis no tuigse, bha e ann a sheòl fhéiu fo chàileigin de mheas anns an duthaich. Bha e eòlach air aisridh chumhaing an fhéidh is na h-earba, agus b'e a thoileachas-intinn an fhaghadh a leantainn le oigrìdh na tìre. Cha robh bealach no aithghearradh troimh mhonadh, no beul-atha air abhainn, no càrn, no garaidh air nach robh e mion-eòlach. Ré an t-samhraidh bi uamh nan creag a chomhnuidh; ghluais e o àirigh gu h-àirigh, agus cha deachaidh e riamh air falbh falamh o h-aon diubb. Cha bhiodh e gun lòn fhad is a bhiodh dearc air tom, meas no cnothan an coille; cha 'n fhàilnicheadh a leaba am feadh is a gheibheadh e fraoch badanach gorm a' fàs gu dosrach anns gach aite. Bha a dhachaidh anns gach àite far an laigheadh a' ghrian air; agus combla cha do dhruideadh riamh air.

(2) Bha na Gàidheil ro aineolach dall,
Bha ionnsachadh gann 'nam measg;
Bha an eòlas cho tana 's cho mall
Is nach b' aithne dhaibh an call a mheas;
Cha chreideadh iad buannachd no stà
Bhi an sgoilearachd àrd d'an cloinn,
Ged dh' fheadh iad fhàicinn gach là
Gur i thog o'n làr na Goill.

Ach theid aineolas nis as an tìr
Is gach cleachdadh neo-dhireach crom,
Is mealaidd sinn sonas is sìth
Gun fharmad no strì 'nar fonn.

Theid sgoilean chur suas anns gach ceàrn,
Bidh leabhraichean Gàidhlig pailt;
Bidh eòlas is diadhachd a' fàs,
Thig gach duine gu stà 's gu rath.

2. Give the genitive singular, the dative singular, and the gender of *uamh*, *fadh*, *grian*, *abhainn*, *bealach*, *àirigh*.

3. Translate into Gaelic:—

These thoughts brought me to the head of the beach. I cast a look behind, the boat was nearing the brig, and Alan flew his handkerchief for a farewell, which I replied to with the waving of my hand. But Alan himself was shrunk to a small thing in my view, alongside of this pass that lay in front of me. I set my hat hard on my head, clenched my teeth, and went right

before me up the face of the sand-wreath. It made a hard climb, being steep, and the sand like water under foot. But I caught hold at last by the long bent grass on the brae-top, and pulled myself to a good footing. The same moment men stirred, and stood up here and there, six or seven of them, ragged-like knaves, each with a dagger in his hand. The fair truth is, I shut my eyes and prayed. When I opened them again, the rogues were crept the least thing nearer, without speech or hurry. I held out my hands empty: whereupon one asked, with a strong Highland brogue, if I surrendered?

LOCHABER AND GAELIC.

The Comunn Gaidhealach of Lochaber are still hammering away at the School Board of Kilmallie, and demanding that Gaelic, to which the Scotch Education Department has now accorded the elementary right of equality with other languages, should find a corner in the school curriculum. It appears that a committee of the Board was appointed as far back as June, 1914, to consider matters—to consider whether the ancient language of Scotland should receive, in her own home, some share of the hospitality bestowed on aliens!

What a strange compound the Celt is. He takes pride in the name "Celt," and if anyone were to tell him he was something else, his blood would be up. But when the question of the old mother-tongue crops up, he relapses into a kind of apathetic condition. Shall we call it a kind of *coma* brought about by modern influences which seduce him from the old paths, leaving him satisfied with merely a name? "Thou hast a name that thou livest and art dead," was the scathing description applied to a certain church by the Apostle of the Gentiles. The description is equally applicable to certain public bodies invested with power in the Highlands. School boards, churches and teachers are not guiltless. There is no need of writing down a black list; it is well known among those who take an interest in the preservation of the old language. We would rather refer to those who may be classed in the roll of honour, and among that number is the Dingwall School Board. A faithful remnant in Lochaber is seeking hard for a place on this roll to the School Board of Kilmallie, but it looks as if they were asphyxiated by some malign influence. It is only natural that Lochaber should be keen to emulate Dingwall, and we heartily wish them success. It is not meet that the old stronghold of Gaelic learning should surrender to an alien tongue, important though that tongue may be, in the present scheme of things. We do not

deride that tongue; it would be silly to do so. But we do emphatically contend for the removal of every obstacle calculated to hinder the progress of the language which still appeals so powerfully to the best feelings in the heart of the Gael. As Sir Donald M'Allister once said, "it is the things of the heart that count eventually." Besides, was not Lochaber the home of James Munro, scholar and poet, not to mention other names of distinction in the neighbouring districts? And there was the famous "Nether Lochaber" himself (the late Dr. Stewart, though not a native). What would the late Dr. Clark of Kilmallie—a name revered by all Gaelic speaking people—think of the present position of his beloved language in his parish? Truly times have changed, and we have changed with them.

Let "our friend the enemy" be a little more reasonable in their dealings with a language which has as much educative potentialities in it as some of those that are claimed to be indispensable in our day. Let the apathetic section of our Highlanders think for a little, and refuse to be stripped of their distinctive mark by any form of casuistry on the part of week-kneed Celts. Better a double-barrelled gun than a single one. Now that a Leaving Certificate in Gaelic on the higher stage is granted, every school in the Highlands should be equipped for the teaching of Gaelic throughout the elementary stages, as a preparation for attacking the language as a real linguistic study. It is this latter that will open the eyes of doubters to its real possibilities.

To us it has always been a matter of wonder that the churches are so lukewarm on this subject. Many ministers are not so, but the churches, as authorities to whom the people look, have not as yet issued what may be called an authoritative declaration on the subject. For some months past one church sent a deputation to travel in the Highlands, and a description of the trip appeared in its Magazine, but beyond a sermon in Gaelic on a few occasions, no allusion was made to the need for keeping the language alive. And yet it is the vehicle by means of which the truths of the Gospel appeal to Highlanders in a special sense. Can it be that the churches would hail the demise of Gaelic as a happy deliverance of the people from an incubus supposed to be detrimental to their advancement? As things are just now, they can only be described as lukewarm. Indulging in pious platitudes about the religious condition of the Highlanders without assisting them in the preservation of their language, can lead but to one result. Let us see something definite and practical done.

THE REVIVAL OF KELP.

The movement for the revival of the kelp industry in the Highlands continues to make headway. Professor Hendrick, of the Agricultural College at Aberdeen, has prepared a special report for the Board of Agriculture on the scientific aspects of the subject. The Argyll County Council has been taking a lead in the revival movement, and at its meeting on 6th May received reports that the raw material is now being regularly sold at Oban at fairly good prices. It was reported from Lewis to the Ross County Council that good progress has been made. They desire grants-in-aid for the erection of drying sheds. The promoters of the industry at South Uist have, through the Inverness County Council, urged that the Board of Agriculture should encourage the industry by providing some financial help in the form of bonuses or otherwise. It is to be feared that owing to the suspension of the Agriculture (Scotland) Fund, the Board may be unable to provide the required assistance. This is to be regretted, as undoubtedly at the end of the war the trade with Germany in chemicals will be shorn of its former dimensions, and chemicals produced at home will thus become all the more necessary. While it is desirable that help should be given to the kelp industry, it is equally desirable that landlords should be barred from demanding royalties on a product of the deep over which they have no control. The industry may succeed, provided it is not strangled in this way. It is one which is particularly well adapted to help the population of the Hebrides by adding to resources for living which in all conscience are meagre enough. Nobody should suffer in the attempt to set the kelp industry on a sound footing, but when stormy weather casts on shores vast quantities of tangle growing in deep waters, it is difficult to see who has proprietary rights. But we are optimistic enough to believe that the industry is not likely to suffer in this direction. If it does there will be a row, and rightly.

At the statutory meeting of the Inverness-shire County Council recently held, Mr. John Macdonald, of Askernish, took to task the Board of Agriculture for a leaflet they had issued on the manufacture of kelp. As reported in the *Northern Chronicle*, he said—The kelp industry was a very important one, especially affecting South Uist. For the past thirty years it had been in a rather flourishing condition, and during the past ten years he had paid £30,144 4s. 2d. to the kelp workers. There had been a good deal written with regard to the revival of the industry, and a good deal of

it was rubbish and humbug. A circular was put out by the Board of Agriculture, and if a man tried to make kelp according to the instructions given by the Board, instead of £5 per ton, he would not get 30s. (Laughter.) They talked about black weed, and called it tangle, whilst the one has nothing to do with the other. They advised the workers to be sure of the sand being dry, and that was what they had to steer clear of. (Laughter.) He did not think it was necessary to issue such circulars, especially about South Uist, where the people knew all about it. As a matter of fact, the members of the Board of Agriculture went there for their own instruction, and then they piled up this huge literature on the subject. (Laughter.)

After some discussion, one member said he was disgusted with the Board's circular. Then Mr. Macdonald moved that the Council recommend the Board to withdraw the leaflet, and issue a revised one, and further that the Council is of opinion that the granting of a bonus would promote the industry. This was unanimously agreed to. It may be added that Mr. Macdonald is an expert on the question of kelp manufacture. An interesting description of it was contributed by him to the Board of Agriculture in 1911, and appears in the report of Professor Scott, of St. Andrews, to the Board of Agriculture for Scotland.

HEBRIDEAN COMMITTEE.

A committee has been formed in the Hebrides to watch over the interests of fisher girls who have been thrown out of work owing to the war. Where possible, the committee will use co-operative methods of relief. The collapse of the herring industry must cause a great economic disturbance in the Western Isles. From the Assembly Report of the Free Church we gather that "the £50,000 or so which the Lewis girls were accustomed to bring to their homes in a normal year were this year wanting, and the lack of this revenue, along with the failure of the potato crop, threatened the island with distress. It appeared to the committee that the matter, being purely uncontroversial as far as principle and testimony were concerned, it seemed desirable that the churches might unite their efforts and approach the Government. Meetings of a brotherly nature were held with representatives of the Established Church and the United Free Church, who, however, did not deem it desirable or opportune, out of regard to other organisations then existing, to approach the Government."

CELTIC ITEMS OF INTEREST.

IFRINN (HELL). — Welsh, *yfern*; Latin, *Infernum*. Shaw says that this word means the isle of the cold land, being a contracted form of *I-fuar-fhuinn*. Like most guesses in etymology, it is clever, but unfortunately it has no philological foundation. The Celtic hell, it is said, was a cold, dark region. The Scottish Gaels still retain the name, though well aware that cold forms no part of infernal punishment. The notion which our Celtic forefathers had of a place of punishment after death, is illustrated by the following lines, quoted by Dr. Smith from an ancient MS. :—

‘S mairg a roghnuicheas Ifrinn fhuar,
 ‘S gur i uaimh nan driobhunn gear;
 Is beag orm Ifrinn fhuar fhliuch,
 Aite bith-bhuan is searbh deoch.”

The idea of hell as a place of cold is probably due to Norse influence. David MacKellar, the Glendaruel bard, in describing the state of the sufferers in hell, says that each day is as long as a year, and the bodies are tormented by fire and by cold.

Gach aon là mar bhliadlha bhuan
 An lagan loisgneach cruaidh an sàs,
 ‘G an liodairt le teas is fuachd
 Sud an duais ge fad an dàil.

LEIN-CROICH.—This was a saffron shirt or mantle. It was worn in former times by people of rank among the Gaels, especially in the Western Isles. It was an upper garment, and consisted of twenty-four ells, tied round the middle by a belt, and reaching below the knees. A still more ancient dress was the *arrasaid* or *fearrasaid*, a woman's garment, which was tied round the waist, and fastened in front with a silver or brass buckle, and hung loosely to the ankle. It was a white plaid, with small stripes of black, blue, and red.

DREUG. — Armstrong, in his Dictionary, defines this word as a meteor, or a falling star, and it is so regarded in the Western Isles yet, but there is a particular kind of “*dreug*” which foretells death, in their opinion. It proceeds from the house to the grave, showing the direction in which the funeral procession was to go. Celts were not alone in the belief that certain phenomena in the sky presaged the death of some “*Duine Mór*.” In “*Julius Cæsar*,” Shakespeare makes Calpurnia say—“When beggars die there are no comets seen; the heavens themselves blaze forth the death of princes.” In the Rev. J. G. Campbell's *Witchcraft and Second-Sight* we read of a witty tailor

who expressed the wish that, if these signs were only for “big men,” the whole sky were full of them! But the *dreug* is, in the opinion of some present-day Highlanders, associated with the death of any person, high or low. The old dictionary makers, following Dr. Smith of Sean Dana fame, regarded the word as a contraction for *Druidh-dreug*. These were the days of folk etymology. MacBain derives it from the old English *dræg*, which agrees with philologic law, and is thus correct.

HIGHLANDS AND ISLANDS EDUCATION TRUST.

A meeting of the Governors of the Trust was held in Edinburgh last month. A minute of a meeting relating to Gaelic teaching was submitted, and showed that teachers of 75 schools had been presented for examination in Gaelic teaching compared with 61 last year. The secretary was instructed to submit a list of those schools and of all others that might be received for the approval of the Scotch Education Department, and to make the same arrangements as formerly for the examination of those presented. A request by teachers that pupils who had previously earned grants should be allowed to earn grants this year was considered, and it was resolved to recommend the Governors that any pupils who had previously earned grants should be eligible for earning grants this year. The Governors adopted the minute.

GAELIC LEAVING CERTIFICATE.

In a circular issued last month by Sir John Struthers, it is announced that arrangements are in contemplation for setting a paper in Higher Grade Gaelic at the Leaving Certificate Examination of 1916. This is a gratifying announcement, and it is to be hoped that young students will take advantage of it. Gaelic is now put on the same level as Latin and Greek, or any other language. For those meaning to enter the University by the Leaving Certificate gate, the advantage is great, and preparation should begin at once.

Cuimhnich air na daoine o'n d' thainig thu!
 Is mall a mharcaicheas am fear a bheachd-
 aicheas.
 Is mairg a dheanadh subhachas ri dubhachas ri
 eile.
 Cha robh call mór gum bheagan buidhne.

"AN COMUNN GAIDHEALACH WARD" IN WOODSIDE MILITARY HOSPITAL.

The suggestion to provide a ward for wounded Highland soldiers in Woodside Military Hospital, Glasgow, is a most commendable one, and the Executive of An Comunn Gaidhealach heartily agreed to carry out the necessary arrangements for such a laudable object. For this purpose a special committee is appointed. Mrs. Burnley-Campbell is convener, and Mr. Malcolm Macleod, president of An Comunn, is treasurer, with Mr. Neil Shaw as secretary. The Red Cross Society have agreed that the ward will be in charge of a Gaelic-speaking nurse, and that a preference will be given to Highland Gaelic-speaking soldiers. An appeal in the form of a circular has been issued, and is by this time in the hands of members of An Comunn, its branches, and Affiliated Societies. Arrangements are being made for holding "Flag Days," and the committee have under consideration other means for raising money.

The appeal now made will, we are sure, appeal to the sympathy of Highlanders, many of whose relatives and acquaintances are serving their country with the same distinction as their forefathers have done. Though appeals of various kinds have been made of late to the generosity of the people throughout Scotland, the present one is calculated to touch a tender chord in the heart of every true Gael. Many of us cannot share our countrymen's trials in defence of the nation, but we can contribute to alleviate their sufferings when they are suffering from wounds. Whatever self-denial this entails will, we believe, be cheerfully borne. It will be a source of comfort to the wounded to feel that they are specially cared for by their countrymen, and that the nurse will be able to converse with them in the language of childhood, with all its tender associations of home

"Nuair chuireadh am baiteal seachd,
'S a dh' àireadh air gaisgich thréubhach
Bha ioma Gaidheal 's an deachaidh
Le miad am braise 's an stréupa,
Fuil a' ruith air lotaibh frasach,
Bha luchd nam breacanan féilidh,
'S i sior thaomadh leis na glacan—
'S truagh nach d' fhaod ar gaisgich éiridh."

COURTESY OF THE HIGHLANDER.

Professor Hogg, of Madras, speaking at the "Highland Breakfast" in connexion with the United Free Church Assembly in Edinburgh, said that Highlanders were specially fitted for missionary work in India, because of their

invariable courtesy, and a knowledge of Gaelic made the learning of Indian languages easier. The Indians cared little for European music, with the exception of that of the Highlands.

COMUNN NEWS.

CORCAIGH, IN EIRINN.—Tá roinnt de abhránaibh na h-Alban á foghlaim ag lucht na Gaedhligé i g Cathair Chorcaighe fé láthair. Is amháidh atá gramafón acu agus na h-abhráin seo le Ruaidhrí Mac Leoid dá seinnim dhá oidhehe sa t-seachtain acu :—

"A Mháiri bhán óg is tu an oigh th' air m' aire."

"Moladh Chabair Féidh."

"Caidil go lo."

"Ar fal al al ó."

"Oran na Callaighe."

"Bu chaomb leam bhí mireadh."

Gheobhadh a thuille nuair a bheidh na cinn sin foghlumthe acu. Táid go ri-bhuidheach de Niall Mac 'Ile Sheathanaich, Rúnaidh "An Chomvinn Ghaedhlaich" ar shon gur serioibh sé amach focail na n-abhrán san dóibh. Gan graim ar Ghaedhlaibh! Mise, Seán Tóibín, 5, v. 15.

DORNIE.—The arrangements for the local Mòd at Dornie are now completed, and the Committee are confident of a successful gathering. The children are looking forward to the Mòd with great pleasure and they have been most diligent with their songs and recitations. Mr. Hugh M'Lean, An Comunn Singing Master has been in the Kintail district for some time preparing the children for the Mòd.

The Mòd is to be held in the Social Institute, Dornie, on Friday, 11th June, and the Competitions commence at 11 a.m. A Grand Gaelic Concert will be held the same evening, and the programme is to be sustained by the Junior Choirs, First Prize Winners, Mr. Hugh M'Lean, and Mr. Neil Shaw, General Secretary. Dr. D. J. MacRae, Balmacara, will preside.

GAELIC AT GRONINGEN.—The Rev. Dr. Archibald Fleming, minister of St. Columba's (Church of Scotland), Belgravia, has received a letter from a friend in Amsterdam who has visited the British camp at Groningen. "I met several groups of sympathetic Gaelic fishermen of the Inner and Outer Hebrides," he says, "fishermen of Stornoway, who knew Rev. MacIver, who is now a Scotch minister in London. About ninety of those fishermen were over there. I talked a few minutes privately with them, and never will forget their grip shaking hands, saying 'good-bye'. They spoke together Gaelic. They told Mr. Thomson they lost their Gaelic Bibles after the seige of Antwerp, trying to come through to reach Ostend to re-embark for Calais. They asked Mr. Thomson for two copies; however, they wanted about 80. Mr. Thomson has already ordered copies from the Scottish Bible Society. At night those men of the Free Church sing their Gaelic psalms, have their own fellowship and prayer meetings, and have Bible classes. Is it not sympathetic?"

REVIEWS.

"THE SCOTTISH REVIEW," SPRING, 1915.
Perth: TANNABILL & METHVEN, Mill Street.—1s.

This is an interesting number of the "Scottish Review." Probably the most valuable article in it, is the one on the "Present Position and Prospects of Scottish Agriculture" by Mr. J. A. Symon, who, though he restates what has often been pointed out by agricultural lecturers, does it in a very able manner. However, farmers as a class will scarcely agree with him when he says that "everything points to the advent of better times for the farmer." There is a healthy optimism in Mr. Symon's article, and farmers would be the better of studying it. Dr. M. Macmillan writes in a restrained manner on the "Future of War"—a very difficult subject indeed, but Dr. Macmillan handles it with discretion. An article on "The Fifteen" is contributed by the Duke of Marr, who writes from the Jacobite standpoint, and says that "Scotland under the restored Stewarts would probably not have been a worse place than is the same country under the Hanoverians . . . had fate so willed events, it would be a far better one." It is futile to discuss surmises about an ill-starred race of which James was perhaps the least competent. If Thackeray's description in "Esmond" be only half true, it is difficult to understand how Highlanders could lay down their lives for such a king. He and the Earl of Marr do not shine gloriously on the pages of history, though historians very often write in a partisan spirit. He does not awaken the same feelings that are aroused in one's mind in considering the career of "Bonnie Prince Charlie," who would have earned the title of "bero," had he died on the field of Culloden. But it is all a big subject, and agreement is impossible, and there will be partisans until the end. The Editor has an interesting article on "Britain," and is full of information. His article on "The Liberty of the Press" amounts, in our opinion, almost to license. "The establishment of a Press Censorship cannot, under a free Constitution, be justified, save on the ground of urgent public necessity." That's just it. There is public necessity meanwhile. No nation could disregard, for example, the issue of certain virulent papers in Ireland. We have before us one of them, and there is nothing in it but a windy tirade of hatred against Britain, with a fervent hope that Germany may come and organise a government for them. Mr. Charles Bell continues his interesting paper on "The Development of Celtic Architecture and its Revival in Modern Times." Take it all in all, "The Scottish Review" sets one a-thinking.

UIRSGEULAN GHAIHDHLIG.

FIONN ANN AN TÌGH A' BHLAIR BHUIDHE.

Glasgow: A. MACLAREN & SON, 360 Argyle Street.
Price 3d. net.

This is the title of a small booklet of 14 pages, in which the old tale of Fingal in the House of Blar Buidhe is given in Gaelic with an English translation on the opposite page. It is designed for students who are learning Gaelic, and fulfils its purpose. The editing is carefully done, but the usual form in what

is called the comparative in Gaelic is "na," not "ni." In the English translation, "behave" on page 6 seems a slip. The word "romham" is translated "a-waiting" on one page, and "before me" on another. This is likely to be disconcerting to a learner. Still, the translation is good, and the booklet may be safely recommended to learners of Gaelic. In a note at the end, the translator acknowledges his indebtedness to Mr. Hector Macdougall, an excellent guide in Gaelic idiom. It is interesting to add that the tale was written down by the late D. C. Macpherson, of the Advocate's Library, from the narration of his grandfather. It was re-printed in one of the earlier volumes of the "Gael." Mr. J. G. Mackay of London, also translated it.

AN COMUNN GAIDHEALACH.

LIST OF NEW MEMBERS.

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Miss Jessie C. MacLaren, Strathmummel.

ORDINARY.

Miss Jane Campbell, Crief.

Colin Campbell, Esq., Glenshiel.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

Communications regarding the Sale of the Magazine, Annual Subscriptions, and Advertisements, should be addressed to Mr. NEIL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application.

The Editor takes no responsibility for rejected MSS.; but will be careful to return such as are accompanied by a stamped addressed envelope.

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An Introduction to Gaelic,
By JAMES WHITE MACLEAN, in 8 Parts, Complete,
2s., Postage, 2d.

The aim of this Handbook is to provide all who desire a practical knowledge of the Gaelic language with a simple and efficient means of acquiring it. The student will find that the phonetic pronunciation goes far to remove the difficulties encountered on his first introduction to the language, and greatly facilitates the labour of both teacher and pupil, while to those who cannot avail themselves of the aid of a teacher's voice it will prove an invaluable guide.

The various lessons and exercises are judiciously and effectively graded, and the difficulties which invariably meet learners of Gaelic rendered easy by simple, helpful explanations and illustrations, which go far to make the study of the language not a little attractive. Pronunciation and spelling are immensely simplified by the use of phonetic equivalents, in the construction of which the author has been very successful indeed. There is grammar throughout the little work too, but it is the natural grammar inherent in the language, and not the arbitrary, aggressive grammar of the schools. We heartily commend this excellent effort to all interested in acquiring an acquaintance with Gaelic by simple methods and in a short space of time. — *Highland News*.

"There are useful explanations throughout of the peculiarities of Gaelic idioms as compared with English, and the little book may be strongly recommended for the use of learners of the language, as, on the whole, conceived and executed on sound educational lines." — *Northern Chronicle*.

"The book is conceived on quite good lines, and would form a satisfactory introduction to such books as Norman MacLeod's re-arranged and enlarged edition of Reid's Elementary Course." — *An Deo-Greine*.

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Leabhar XI.]

Treas Mios an t-Samhraidh, 1915.

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CAILEACHD IS MEANNACHD A' CHEILTICH.

Annas an àireamh mu dheireadh thug sinn fainear beagan mu'n chunadh a bha 'cur snas air litreachas a' Cheiltich, agus a bha mar sin a foillseachadh a chàil. Cha 'n e mhàin gu'n do thag e fhoclan, bha grinneas a' leantuinn a smuain. Cha 'n urrainn neach a chainnt a chruthachadh. Tha aige ri 'taghadh; oir, ma ghlacas an obair aire an t-sluaigh, feumaidh co-chordadh a bhi eadar cainnt is smuain. Tha seo soilleir do neach aig a bheil a bheag no mhòr de dh'òlas air cànanean eile. 'Nar linn fhìn tha fuil agus càileachd a' Cheiltich sgapte air feadh an t-saoghail. Annas an t-seadh seo, cha 'n eil fìor Cheilteach no fìor Ghaidheal ri fhaotainn an ceàrn 'sam bith. Dh' fhaodamaid a dhol na b' fhaide agus a chantuinn, mar tha ùghdairan ar n-eachdraidh a' cumail a mach, nach robh e riamh 'nar dhùthaich! Ach ma thigear chun a sin, c'àite am faighear idir cinneach glan am measg a' chomh-chruinneachaidh tha deanamh suas a chinne daonna? Ach

air a shon sin, agus an déidh gach beachd a tha daoine ionnsaichte a' cuir f'ar comhair, tha e coltach gu'n do lean feart àraidh, a chaidh a chleith air càch, ris a' Cheilteach, agus nach deach a bhàthadh anns an troimh chèile a thachair blo linn gu linn. B'e toradh an sgapaidh seo air a bheil sinn a' bruidhinn, dreach agus grinneas a chuir air litreachas chàich. 'S e seo tha ar beachdairan fiosrach a' cuir an cèill co dhùibh. Ach do bhrìgh gu'm bheil, mar is trice, dà thaobh air gach beachd, cha 'n eil fiughair ri aontachd.

Tha e fìor gu'm bheil an inntinn "a tarruing a dreach o ghné na tre anns a bheil i 'fas." 'Nuair a ghabhas sinn beachd air obair nam bàrd is ainmeile 'nar litreachas, chl sinn cho freagarrach 's a bha Ghaidhlig a chum an dreach seo fhoillseachadh. Lùb Mac-Mhaighstir-Alastair, Donnachadh Bàn, Dughall Buchannan, Rob Donn, agus bàrd ainmeile eile mar a thagh Mac-Coinnich iad, ar cainnt ri iarrtas ain meannna air dhòigh agus gu'n do dhearbh iad do'n mhuinntir a thuigeas i gu'n robh i fìor shùbailte mar mheadhon air son aigne a' Ghaidheil a' nochdadh, co dhùibh bhiodh sin a' foillseachadh molaidh, cliù, no gràdh, no bròn do-labhairt. Bha Mac-Mhaighstir Alastair loisgeach 'na chainnt mar chas-bhàrd, agus cha robh Donnachadh Bàn air deireadh air le theangaidh sgallaiseich, ach bha 'n dithis grinn 'nuair a bhiodh iad a' gléusadh téudan a' ghraidh. Gheibh sinn gné a' Ghaidheil 'na h-àirde agus na h-Islead anns an Domhnullach. 'Na àirde bha e òirdheire, ach 'nuair a shleamhaich e, thuit e 'san òtrach, agus cha 'n fhoghadh ach luireadh am measg an t-salchair. Tha bàird, gu tric, neo-ionann 'nan obair, oir tha 'n inntinn fo bhuaidh a' riaghlaidh fein a thaobh a' bhrosnachaidh a chuireas air gléus i. Ach cha robh a riamh gainne fhocail orra, agus

cha robh aon de na bàird a bheireadh bàrr air an Domhnallach air son focail a chuir an eagamh a cheile, no an cruinneachadh, mar gu'n b' eadh, 'nan dòrlaichean, agus an tilgeadh 'nar n' aodann—'gar cuir am breislich le fuaim, gun mhòran bàrdachd; gun sion ach focail. Gabh na sreathan seo a leanas mar eisimpleir:—

“A bhealltinn bhog-bhailceach, ghrianach,
Lònach, lianach, no ghraidh,
Bhainneach, fhionn-mheagach, uachdrach,
Omhanach, loinideach, chuachach,
Ghruthach, shlamanach, mhiosrach,” etc.

Tha sgìl air leth aithnichte an seo air son fhocail a chuir an òrdugh, gidheadh a bheil ann uile ach nàdur de sgeilm. Ach gheibh sinn rud de 'n aon t-seòrsa ann an obair bàrd Sasunnach (*Southey*) 'nuair a dh'fhéuch e dealbh a tharruing air bras-sruth do m' b' ainm “*The Cataract of Lodore*,” le bhàird fòcal air muin fòcal. A nis, b' fhada bhuainn e ite a' spionadh s' sgeitè an Domhnallaich. Cha bhiodh sin ach dànanas nach buill fada bho 'n mhi-mhodh. Cha 'n 'eil sinn a' ciallachadh ach gu 'm bith na bàird is fearr air uairean an déidh laimh. Dh' fhuadamaid mòran dhearbhadhean a thoir air meanmnachd a' Ghaidheil bho shaothair bhàird eile, na 'n robh rùm againn. 'Nam measg bhiodh àite glé àrd aig Dughall Buchannan, ged nach eil againn de obair ach na sheinn e air aon téud, agus bha sin fìor mhath.

Tha dual eile ann an càileachd a' Ghaidheil air a faod sinn beagan a' radh. Canaidh luchd na Beurla Shasunnaich ris “*Pessimism*,” no “*Celtic gloom*.” Thatar a' cur as a leth gu 'm bheil dubhachas toinnte 'na ghné; gu 'm bheil e smalanach 'na inntinn; gu 'm bheil e 'n còmh-nuidh ag amharc air an taobh is duirche de chùisean; gu 'm bheil a ghlaodh tiamhaidh, goirt; gu 'r h-e na pongan seo is fuaimeile 'na chlàrsaich. Cha ghabh e àicheadh nach h-eil a bheag no 'mhòr de 'n spiorad seo ri fhaotainn 'na bhàrdachd. B' ioghnadh na 'm b'e 'chaochladh a bh' ann, 'nuair a bheirear faineir a chor, agus an àmhghar troimh an deachaidh e 'na dhùth-aich fhein. Chaith e a bheatha, mar bu trice, ann an glinn uaigneach, cuairtiche le beanntan àrda is monaidhean aonarach. 'S dòcha nach biodh dad ann a chuireadh dragh air an t-samhcheair a bha 'n cois an t-suidheachaidh seo, a mach o ghaoir a' chuain, no toirm nan easan. Cò nach tuiteadh ann an nàdur de dhubhachas fo leithid a chor? 'Nuair a shuidheas e 'na aonar agus a' smuainicheas e air “an t-slabhraidh tha ceangal aobhar ri buil, agus buil ri aobhar” o thùs na cruithachd, gun fhacal a' ràdh air a shuidheachadh fhein anns a' bheairt dhìomhair, tha e buailteach, air sleamhnachadh ann an dubhachas. Ma dh' fhaoidte nach mair seo ach car tiotain, agus gheibh e cobhair o bhuaidh an quail eile tha na ghuè—aighear. Ach bidh am

bròn ag ealadh a stigh 'nuair a thoisicheas e ri caoidh na tim a chaidh seachad, agus ri gearan air cùisean mar a tha iad 'na latha fhein. Theagamh gu 'm b' fheàrrid e air uairean a shùil a thogail ris an àm ri teachd. Mar is trice, tha e tosdach mu 'n tim sin.

Tha feadhainn 'nar measg a' coireachadh teagasg nan Englaisean a thaobh dubhachais a' Ghaidheil, agus cha ghabh e àicheadh gu 'm bheil mòran de luchd-àideachaidh ag amharc air bàrdachd is òrain le suil amharasach. 'Nam beachd cha 'n 'eil ann an òrain ach diomhanas is amaideachd a tha calg-dhireach an aghaidh a chaithe-beatha a tha iad a meas cubhaidh agus freagarrach do aidmheil cràbhaidh. 'S fhada bhuainn e lideadh a chantuinn an aghaidh luchd-àideachaidh. Tha fèum air tuilleadh dhù 'nar latha, ach thugadh iad an aire nach feuch iad crèatairean a chor fo chuing nach h-urrainn iad a ghiùlan, no fu bhuaidh beachdan nach urrainnear a dhearbhadh. Cha 'n aithne dhuinne nì is buadh-mhoire air son teicheadh a chuir air an leann dubh, na òran math Gàidhlig.

Ma tha e fìor gu 'm bheil cràbhaidh a' Ghadheil buailteach air dubhachas is bròn a ghintinn ann, tha rudeigin ceàrr; oir cha staid riaghailteach a leithid seo a shuidheachadh. Ach tha caochladh mhéuran de 'n dubhachas ri fhaotainn ann measg a' chinne-daonna. Ma ghabhas sinn suim de obair na sgrìobhadairan is àirde smuain, chì sinn fad an t-siubhail aomadh nàdurra gus na nithean tha tiamhaidh, agus gu bhì ag amharc air an taobh dhòrcha, ged nach cùm sin iad bho 'n dleasdanas is còir dhaibh a dheanaim. 'Nuair a bheir iad faineir trioblaid, amaideachd, is mealladh an ama, cha 'n fhaic iad cùrsa nithean cho soilleir 's bu mhath leo. Ann an teagasg nan Eabhrach gheibh sinn nàdur de sprochd a' tighinn an uachdar. Bho 'n t-suidheachadh seo cha 'n 'eil ach céum gus an dubhachas a chì barrachd de 'n oile na de 'n mhath anns an t-saoghal. Mar sin gheibh sinn ponc a' ghuil 'nan cràbhaidh. Shocraich na Grengaich iad feinn ann an àrd smuain inntinn nan feallsanach, agus bha 'n Dàn, agus na bha filte ann, mar nì an taobh am muigh comas-fiosrachaidh. Dh' fhàs na Roman-aich neo-shuimeil, coma, co-dhiubh thigeadh sògh no goimh, agus cha d' fhuair tuireadh no caoidh àite 'nan doigh-bheatha. Thug an cruas a ghrèimich òrra dùlan do 'n Dàn. Ach an uair a thainig eòlas a' chreidimh Chrìosdaidh 'nam measg, chiùinich an diòmhairteachd agus an t-aobhneas a thainig an cois sin iad; agus theich aogas na sprochd a fhuair àite air an leth bu mhò de 'n t-saoghal a b' aithne dhaibhsan. Cha 'n fhaighear deir no aobhneas dhìomhair ann an sprochd ar là-ne. Cha 'n 'eil furtachd ann a mach bho strìodhadh. Ma tha neach ann a tha saòilsinn gu 'r h-ann ris a' Cheilteach a mhàin a tha sprochd agus smuairéan an

ceangal mar dhualachas, cha 'n 'eil aig ach litreachas ar linn a' rannsachadh, agus gheibh e a shùilean fhosgladh. Cha do ghin teagasg an taoibh eile (*optimism*) fàidh a riamh, do bhrìgh gu 'm bheil a leithid sin de staid, neo-thuigseach air cor agus togradh a' chrèutair, agus lagheis-each anns a' mhothuchadh a bha 'g iadhadh mu 'n dream a dh'fhàg an dileab litreachais is luachmhoire do 'n t-saoghal. Am beachd nam muinntir aighearrach seo, tha na h-uile dad tha romhainn grianach; cha 'n 'eil neul ri fhaicinn air na spèuran gorm acasan. Bidh an saoghal na 's fheàrr an màireach na tha e'n diugh. An e seo tha eachdraidh a' teagasg? Thuir sgrìobhadair àraidh o chionn ghoidh nach eil dearbhadh 'sam bith againn gu 'm bith daoine dad na 's fheàrr 'san àm ri teachd na tha iad; ged tha saoghal ag atharrachadh fo bhuaidh nan laghannan do'n crìoch nìthean a shoilleireachadh le bhì 'gan toirt a fillendh. Ach bithidh a bheachd fein aig gach neach air a chuspair seo.

Ma tha e fìor gu 'm bheil dubhachas toinnte ann am bith a Ghaidheil—'na inneach 's na dh'lù mar a their sinn—cha 'n 'eil e soirbh an t-eallach a thilgeil thar a ghuaillibh. Air son sin, cha chuidich e 'shonas a bhì 'n comhnuidh a' tighinn thairis air nìthean tha 'n dàn. Ma theannaicheas am faireachadh seo air, 's gann gu leig e leis gàire a' dheanamh. Cìod e 'fèum a bhì fo throm smuaintinn mu 'n dàn neo-ìochdmhor nach gabh seachnadh, mar a theirear? Am bheil seo ach a bhì 'ga chuairteachadh fein le falluinn mairbh? Ma tha adhartas a' dol a leantuinn a Ghaidheil, ma mhàireas e mar Ghaidheal, agus pàirt aithnichte a ghabhail ann an caithe-beatha agus riaghladh na dùthcha, fèumaidh e 'shùilean fhosgladh. Cha ruig e leas na feartan a tha cinneadail dha a dhì-chùimhneachadh, ach fèumaidh e fàilgean àraidh a sheachnadh mu fàs e airidh. B' fheàrrde e an drasda 'sa rithist a bhì 'meòrachadh air t-seann ràdh, "Clanna nan Gaidheal ri ghuaillibh a cheile," cha 'n ann ann an cath a mhàin, ach a thaobh a chànan, agus a chòir air a dhùthaich fein. Ma thig e gu ionnsuidh fein anns an t-seadh seo, cha bhì "dubh-bhròn mar an sruthan diòmhair ag iarraidh fo ìochdair na bruaich."

—:—:—

Na mol neach 'sam bith tuilleadh 's a' chòir, agus nach bi rùm agad air a chàineadh.

—:—:—

HOMESPUN.

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FINANCIAL AID TO GAELIC.

SCOTLAND V. IRELAND.

We are aware that the proverb says "comparisons are odious," though we are unable to discover why they should necessarily be so in all or most cases. But it should be noted that most proverbs contain but a fraction of the truth, and that they are saved from oblivion by their mere pithiness of form. In our last issue we took occasion to make a quotation from Arbuthnot's satire on "John Bull" and "Sister Peg." We did not drag in Lord Peter (Pat), whom sister Peg is said to hate, though Jack had found the way to her heart. Now we fear that the passing of the years has altered sister Peg's point of view. She is as changeable as her sex is said to be, but Lord Peter has stuck to his guns, and the language of his country is receiving financial recognition of such extent as should surely make sister Peg open her eyes, unless infatuation has blinded her irretrievably. What think our readers of the following items (they are authoritative)? The amounts provided in the Parliamentary Vote for 1914-15 in respect of payments for the teaching of Irish in the national schools and training colleges recognised by the Commissioners of National Education (Ireland) are:—

(a) Special grants for teachers of national schools in which bi-lingual instruction (Irish and English) is given to the pupils, - - - - -	£3,000
(b) Fees for instructions given to national school pupils in Irish as an extra subject taught outside the ordinary school hours, - - - - -	10,000
(c) Prizes to King's scholars for creditable proficiency in Irish, as exhibited at their examination on completion of their course of training, - - - - -	150
(d) Prizes awarded to ex-King's scholars who have taught Irish with conspicuous merit in their schools for two consecutive years after completion of their training course, - - - - -	150
(e) Grants awarded to Irish colleges for special courses of instruction in Irish given to national school teachers, who are subsequently reported to have taught the subject satisfactorily in their schools for one year, - - - - -	1,000
(f) Book prizes for evening school pupils who have received efficient instruction in Irish, - - - - -	500
(g) Salary and expenses of an Inspector for Irish, - - - - -	675
(h) Salaries and expenses of six organisers of instruction in the Irish language, - - - - -	2,175
Total, - - - - -	£17,650

Amount contributed by the Scotch Education

Department to schools in Scotland where Gaelic forms a part of the curriculum—£10 each!!

Now, what is to be said of a statement like the above? Perhaps it is more arresting to leave it in all its nakedness without comment. But we venture to ask if our Scottish members of Parliament know anything about it, and if so, are they satisfied? While we do not think it desirable that any agitation should be set agoing in this time of stress and strain, it does not follow that our M.P.'s should remain inarticulate for all time. It has been said that they might as well be in Timbuctoo as in Westminster, for all that they have done in the interests of the National Language of Scotland.

In a circular issued some time ago by "Clann na h-Alba," it is pointed out that "the anti-Gaelic policy of past generations has done more harm to Scotland than the overthrow of its army on many a stricken field. Yet it cannot be denied that a revival of Gaelic, our national speech, would have the same beneficial results that have followed in the footsteps of the Gaelic language movement in Ireland, and the similar language movements of other countries. It is, therefore, the duty of all Scotsmen and Scotswomen to support in all possible ways the revival of that Scottish Gaelic tongue which alone among languages can mark us out as a nation apart." All this has been repeatedly said in these columns, but, unlike the Irish, Highlanders are apathetic, and have forgotten "the rock from which they were hewn." School Boards, as a rule, are in a condition of "benevolent neutrality," and it seems hopeless to expect much beyond that. Among Celtic enthusiasts, the keener minds think that it would perhaps fare better with Gaelic, were the Boards swept out of existence in the Highlands, and replaced by Commissioners somewhat on the lines of the Irish National Board. We know that the Irish are not particularly enamoured of their National Board, and if we in the Highlands were ruled by a similar authority, the cry would go up that we were moving on undemocratic lines. But who cares for names when greater interests are involved? On the face of it, it does seem strange that Gaelic, in one part of His Majesty's dominions, should be subsidised to the tune of £17,650, while another part should be expected to be content with a good deal less than the hundredth part of it. Compare the special grant of £3,000 for teachers of national schools in which bi-lingual instruction is given, with the miserable £10 given to Highland School Boards, but which seldom reaches the teacher who does the work required. The commanding of this £10 for general purposes is a disgraceful stain on the administrative work of some Highland Boards, and some means should be devised for

preventing them from collaring what really belongs to the teacher who is, in all conscience, but ill paid for his labours. Is it expected that Highland teachers should toil on without sufficient recognition? Shining examples of that kind of self-denial are not usually met with, nor would it be a desirable condition of things. But we need not enlarge further on the items which make up the above amount. We do not grudge them to Ireland, though they are calculated to make any Scottish Gael think.

—:—
HIAWATHA.

LE EACHANN MACDHUGHAILL.
Choisinn an t-eadartheagachadh so n' cheud duais
aig Mod. 1914.

(’N sin thubh’rt iad ri Cibiabos),
Caraid dileas Hiawatha—
Fear bu mhilse sheinneadh òran,
Meur bu ghrinne bhualeadh clàrsach;
"Seinn dhuinn duan a Chibiabois,
Duanag ghaoil is duanag shùgraidh.
Thaid a’ chuirn mu’n cuairt gu sòghail;
Caithidh sinn an oidhch’ gu sunnach,
’S bidh an aoidh gun ghruaim gun mhl-ghean."
Smior na h-uaisle, Cibiabos,
Sheinn a dhuaganan bu bhòidheche;
Orain chuireadh sgleo air sùilean,
Orain chuireadh gnùis fo mhulad,
Orain ghaoil is òran shùgraidh.
Chum e shùil air Hiawatha;
Dhearc a shùil air Sruth-nan-Gàire;
Sheinn e ’n duan bu bhinne briathran,
Thog e ghuth ’s mar so gu ’n d’ sheinn e.
"Onabha! mo ghaol nach dùisg thu,
Dithein cùbhraidh bun na coille,
Eun beag diuid bhò chùl an fhàsaich,
Le d’shùil thlàth mar shùil na maoslich.
Seall orm le d’shùil bhlàth ’san aodann,
’S cha bhi t-ionndrainn orm ni ’s fhaide;
Bidh mi mar an ròs ’san fhàsach,
’Nuair ni tàrling trìuch an fheasgair.
T’ anail chùbhraidh mar an àile
Thig thar seamraig, ’m bristeadh faire,
Neo nuair dh’ aomas neoil na h-oidheche,
’S gealach làn ’na soilse dealradh.
Nach eil fuil mo chium a’ bualadh
Gu bhi d’ ghlaicabh, gu bhi ’n taic riut;
Mar chuan siar air cheann na Gréine,
’N geall a pasgadh teann ’na bhroilleach.
Onabha! mo chrl tha seinn riut,
Le toil-inntinn thu bhi làimh riun;
Mar an osag chùbhraidh chéitein—
Mios nan sùgh-craobh—feadh nam meanglan.
Nuair a tha mo ghaol-sa tùrsach,
Tha mo chri am’ chom fo mhulad,
Mar an linne tarraing sgleo oirr’,
Nuair a thilgeas neoil oirr’ faileas:

Ach nuair ni mo ghaol-sa gaire,
Tha mo chridhe leum le aighear,
Mar an sruth a' ruith troimh 'n ghleann is
Oiteag fhann 'sa ghréin 'ga ghógadh.

Ni gach fonn 's gach cuan rium gaire;
Bheir na speuran árd dhoibh freagairt;
Ach nuair thionndaidh 's tu do chùl rium,
Bidh mi tìrsach 's cùl ri beadradh.

O! mi féin, mi féin bi 'g éirigh,
Fuil mo chridhe, O, bi 'g éirigh,
M' annsachd is mo ghaol nach dùisg thu,
Onabha mo rùn nach éirich.

Sud mar sheinn dhoibh Cibiàbos
Duanag ghaoil is duanag shùgraidh,
'S nuair a chuir e crìoch air 'òran
Dh' éirich fear na bòsd Iàgoos:
B' esan caraid dlùth Nocomis:
Iàgoos 's e cho làn de bhòilich;
E cho maith gu sniamh nan sgeulachd,
'S e cho farnadach 's cho eudmhor
Mar a dh' éisd iad ris an òran.

Thuig e air gach aon mu 'n cuairt air;
Thuig e air gach sùil a dheare air,
Gu 'n robh nis na bh' anns an làthair
'S fadal orra, gu bhi 'g éisdeachd
Ri chuid sgeulachd, 's ri chuid bòilich.

Bha Iàgoos làn de ròlaist;
Cha robh beo na bheireadh bàrr air.
Ma bha euchd a b' fhiach e innseadh,
Bha e féin an euchd bu ghàbhaidh.
Cha robh luth-chleas riamh mu 'n cual' e,
Nach b'e lùth-chleas féin bu dàine.
Cha do dh' innseadh sgeul an cuideachd,
Nach b' i thé-san sgeul bu neonaich.

Na 'n tuiteadh dhuit a bhi 'ga éisdeachd,
Agus geill thoirnt da chuid rò-sgeul,
Shaoileadh tu nach robh 'san dùthaich,
Fear cho cliùteach anns gach treuntas.
Cha do thilg fear eile saighead
Rachadh leth cho fad ri thé-san;
Cha d' thug bàrr air riamh aig iasgach;
Cha d' thug dheth e riamh aig sealgach,
A chur painntir, no shealg dhòbhran.
Cha robh aon cho luath an frith ris;
Cha robh aon cho maith gu snámh ris;
Cha robh aon bu doimhne phlumbadh;
Cha robh aon rinn uread aistr,
No fhuair sealladh air gach loghmadh,
Chunnacas riamh air aghaidh saoghail,
Ach an gaisgeach so Iàgoos—
Curaidh anabarrach nan rò-sgeul!

Sin mar thainig ainm Iàgoos
Gu bhi riamh 'na spòrs aig daoine,
'S nuair a chluinnte sgeul bho shealgair,
Air gach garbhloch mharbh e fiadh ann,
No bho lasgaice nan sàr-ghnìomh,
Air gach àraich rinn e euchd innt',
Theireadh iad-san le glag gaire,
So Iàgoos, 'se gu cinnteach!

'S thubh'rt iad ris, "So nis Iàgoos,
Innis sgeul dhuinn, sgeul an ioghnaidh;
Gaisg-ghnìomh treun, no gaisibheairt neonach,
'S theid a' chuir mu 'n cuairt gu sòghail;
Caitheadh sinn an oidhch' gu sundachd,
'S bidh an aoidh gun ghruaim gun mhì-ghean."

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JUVENILE MOD AT DORNIE.

From all accounts, we gather that the Juvenile Mod held at Dornie last month was a distinct success, financially and otherwise. For one thing, ideal weather prevailed, and it is needless to say that the proceedings were carried through in the most pleasant circumstances, so far as competitors and spectators were concerned. There was nothing calculated to damp the spirits of the young competitors bubbling over with eagerness, and the anxiety born of determination to excel. The same animated spirit pervaded the elderly people who came to listen to the old songs so sweetly sung by the younger generation. There is no greater musical delight than to listen to well trained children's voices. There is a charm in the singing of youth that appeals to every normally constituted individual, and he that feels not the charm is, in the words of Shakespeare, "fit for treason, stratagems and spoils." Nothing is more effective for driving away *An leann-dubh* than a good Gaelic song well rendered. There is no other means of enjoyment less innocent. As is usually the case at Mods, the singing is the "draw" of the day—the event that catches the crowd. It was so at Dornie; not that the language was by any means regarded in a secondary light, but simply because of the universal desire of the human heart for song.

The arrangements of the local committee were most efficient, and this prevented any hitch. It is reported that the singing throughout was of a high order, and attracted the special attention of the judges. Nearly all the sixty children present took part in the competitions—literary, oral and musical. Doubtless much of the spirit of the Dornie children is the result of the excellent work done among them by their late Teacher, Mr. John N. Macleod, now of Stratherrick. We may expect soon that the children of the strath will catch the enthusiasm of their teacher, and hold a Mod on their own account. We have repeatedly advocated for support to local Mods. It is unquestionably the most effective method of preventing the decay of Gaelic. The literary efforts of adults at the annual Mod of An Comuinn, useful though that be, cannot have the far-reaching effect of the work of children in whose hands lie the fate of

Gaelic in days to come. Therefore our motto should be, "keep your eye on the bairns." If they are taught to look upon the language of their forefathers in the right light during childhood and youth, they are likely to be sufficiently armed to face the enemy later on.

The judges at this Mod were, Mr. Neil Shaw, General Secretary of An Comunn Gaidhealach (music); Messrs J. Macpherson, M.A., Broadford, and Mr. D. Macleod, Breakish School (oral work). Messrs. John N. Macleod, late of Dornie, J. Montgomery, and D. Urquhart, M.A., Kyle, were in charge of the literary competitions. A successful concert followed in the evening, and there was a big audience, Mr. Hugh Maclean, the Comunn's music teacher, and Mr. Shaw delighted the audience with renderings of well-known favourite songs. Mr. Shaw, who is largely endowed with the poetic spirit, besides being the possessor of a rich voice, sang some of his own compositions. Mr. Maclean is a well-known enthusiast in Gaelic music. The following is the prize list:—

LITERATURE.

Translation of six idiomatic sentences into Gaelic—1, Bessie Campbell, Dornie; 2, Tina Macrae, Dornie; 3, Bella Macrae, Dornie, and Flora Macbeth, Achtertyre.

Gaelic Story (reproduction)—1, Bessie Campbell; 2, Tina Macrae; 3, Bella Macrae (all of Dornie).

Collection of Gaelic songs (confined to pupils in Dornie Public School)—Prizes presented by Mr. John N. Macleod—1, Bessie Campbell; 2, Tina Macrae; 3, Bella Macrae.

ORAL.

Reading three pieces supplied by the Secretary—1, Bessie Campbell; 2, Mary Margaret Macrae, Dornie; 3, Bella Macrae, Dornie, and Polly Finlayson, Kyle.

Reading two pieces of competitor's own selection—1, Bessie Campbell; 2, Bella Macrae; 3, Polly Finlayson.

Reading at sight—1, Polly Finlayson; 2, Flora Macbeth, Achtertyre; 3, Mary Kate Macrae, Dornie.

Reciting "Tigh a Mhisgeir"—1, Bessie Campbell; 2, Mary Margaret Macrae; 3, Dugald Matheson, Achtertyre.

Narration of some local legend tradition, &c.—1, Mary M. Macrae; 2, Bessie Campbell; 3, Maggie Macdonald.

VOCAL MUSIC.

Solo singing for girls—1, Flora G. Matheson Achtertyre; 2, Lizzie Macleod, Kyle; 3, Tina Macdonald, Achtertyre.

Solo singing for boys—1, Alex. Grant, Shiel; 2, Archd. Macdonald, Killelan; 3, Geo. Montgomery, Achtertyre.

Duets—1, Bessie Campbell and Mary K. Macrae, Dornie; 2, Lizzie Macleod and Polly Finlayson, Kyle; 3, Flora Matheson and Tina Macdonald, Achtertyre.

Singing of "Ceithir Iainean na h-Alba"—1, Lizzie Macleod; 2, Flora G. Matheson; 3, Tina Macdonald; 4, Alex. Grant.

Special competition for competitors over 16—1, Ina Macrae; 2, Marion Macdonald, Achtertyre.

Unison singing—1, Dornie Choir; 2, Achtertyre Choir; 3, Killelan Choir.

Choral singing—1, Kyle Choir; 2, Achtertyre; 3, Dornie.

EOLAS-AIMSIR NAN GAIDHEAL.

Le ALASTAIR STUBHART, Gleann Liobhainn.

Choisinn a' bheachdaireachd so an Duais aig Mod Dhundeagh, 1913.

Bho na bhris na Gaidheil a mach as an Aird-an-Ear an toiseach, bha iad mar shluagh deidheil air a bhì cuir seachad a chuid bu mhomba de an uine fo bhrat gorm na spèur anns an àileadh ghlan, agus cha 'n ann aig taobh nan teallaichean, ri suiomh no figheadaireachd, obair a bha iad a' fagail aig na mnaithean. Ann an linn na seilge b'e am miann 'bhi siubhal nam beantan, agus aig a cheart àn a' cumail sùil air co as a bhiodh a ghaoth a séideadh, no am biodh an cèb no an t-uisge coltach ri tuiteam. Ann an linntean na's deireannaiche na sin, an uair bhiodh iad a' buachaileachd nan tréud no ri treabhachas, bha e féumail dhaibh 'bhi 'gabhail beachd air an aimsir. Aig àm cogaidh, no togail nan creach, bhiodh iad a' sealltuinn air coltaichean na h-iarmaid, agus a' beachdachadh mu staid na gealaich. Le bhì sior anhare air na coltaichean so thainig iad gu bhì da rìreadh eòlach air laghannan nàdair, agus thaisg iad suas an t-éolas so ann an gnathfocail ghlic agus fhreagarrach. Thainig iad gu éolas co mór air na nithean so, agus gu 'n toireadh iad breith aig tòiseach na bliadhna cìod a' ghné aimsir ris am biodh fuighair aca aig na h-uile àm sònruichte re fad a cùrsa.

Airson na bliadhna bhiodh ri tighinn, bha iad a' gabhail beachd sònruichte air cìod a' ghné aimsir a bhiodh ann re fad dà latha dheug, a tòiseachadh air a cheathranh latha de 'n Fhaoilteach (*January 4th*) ris an abairadh iad, "Làithean gearr dubh na Nollaig." Bu toil leo gu 'm biodh a cheud trì dhiubh sud stoirneil, fuar, mar bu dnalach do 'n Fhaoilteach, do 'n Ghearran, agus do 'n Mhàrt a bhì, na se luithean as deigh sin bhì blàth, ciùin, agus an trì mu dheireadh dhiubh, a' crìochnachadh leis a chòigeaul latha déug de 'n mhios, dorch, udlaidh, mar bu ghnath le trì mìosan deireannaich na bliadhna bhith. Cha bu toil leo Latha Nollaig, a bha tuiteam anns an t-sean doigh air a chòigeamh làtha, (*January 5th*) bhì ùr ar uaine. Is e theireadh iad "Is e an Nollaig uaine 'ni an cladh miath."

Bha iad a gabhail beachd sonruichte air ciod an port as am biodh a' ghaoth a' séideadh air "Oidheche na Calluinne." Is e a theireadh iad, "Mar a gheibh a Challuinn a' ghaoth is gnáth leatha a' cumail." Theireadh iad mar an ceudna mu na oidheche, mu dheireadh de 'n bhliadhna—

"Gaoth a Deas, teas is tairne,
Gaoth o'n Iar, iasg is hoinne;
Gaoth a Tuath, fuachd is gaillion,
Gaoth o'n Ear, meas air chrannáih."

Bheireadh iad eolas na h-aimsir bhò na réultan soilleach fhein; oir bha rann eile aca mar a leanas—

"Gaoth o'n rionnaig Earraich,
Teas o'n rionnaig Shamhradh,
Uisg o'n rionnaig Fhoghair,
Reothadh o'n rionnaig Gheamhraidh."

Bha na Gaidheil a' roinn a mach na bliadhna ann an doigh anabarrach freagarrach. Bha a' bhliadhna tòiseachadh leis a' Challuinn a bha air a sònruichadh a mach airson iomadh gné cridhealais is cleachdainean caomhneil. Bha an t-Earrach a' tòiseachadh aig an Fheil Bhighe.

Bha an Fheil Paruig a' tuiteam mu mheadhon an Earraich, an uair a bhiodh an latha agus an oidheche an aon fhàd, agus an uair a bhiodh obair na bliadhna a' tòiseachadh. Theireadh iad "suipeir ri solus latha mach 'o latha Fheil Bhighe, is laideadh ri solus latha mach 'o latha Fheil Paruig." Bha an Samhradh a' tòiseachadh air Latha Buidhe Bealltuinn, an dara latha deug de 'n Cheitein, air an robh iomadh cleachdadh thainig a nuas bhò ar sainsir roimh thigheinn a stigh a' chreidimh Chriosdail air a gnathachadh. Bha an Fheil Eoin a tighinn mu dheireadh an Ogmhios, 'nuair a bha an làtha b'fhaide ann. Bha am Foghar a' tòiseachadh aig an Lunasdail, feisd na Luain, no na Gealaich; ach a réir cuid de luchd foghlum, féisd Lùg, aon de na sean diathan Ceilteach a tha nis air dol air di chuinnhe ann an béul-aithris an t-sluaigh. Bha aig an àm so ceud toradh na talmhainn 'ga chruinneachadh a stigh.

Air nìos deireannach an Fhoghair bha an Fheil Micheil air a' cumail, gu sònruichte ann an Uidhist far an robh iad a' cumail réisean each gu urram a chuir air "Micheil nan séud," mar a theireadh iad. Bha an Geamhradh a' tòiseachadh aig an t-Samhainn a bha air a' cuir air leth airson iomadh cluiche is cleas a tha air an cur sìos gu réidh ann am b'ardachd Burns. Ged a bha na nithean faoin so air an gnathachadh leis an t-sluaigh, bha an oidheche ud air a coisreagadh aig an Eaglais Chaitliceach mar Fheil nan uile naomh a bha air a' cumail air an làtha mu dheireadh de 'n Fhoghair, a bha tuiteam a mach anns an t-sean dòigh air an aona latha deug de cheud mhios a Gheamhraidh

(11th November). Bha rann aca tha freagarrach gus an latha an diugh mu aimsir ua bliadhna.

"Foghar no Nollaig,
Is Geamhradh gu Feill Padruig;
Earrach gu Feill Peadar;
Samhradh gu Feill Martainn." Agus,
"Cha tig fuachd gu Earrach."

Bha an Fheil Martuinn agus an Fheil Andrais air ceud mhios a' Gheamhraidh, agus an Fheil Tòmais aig deireadh na Dùlchadh, agus bha iad uile nan combharran air dol seachad na bliadhna, agus air a' ciod a ghné aimsir ris an biodh sùil aca aig na h-Amannan sin. Bha an Fheil Faolain air a' cumail mu mheadhon an Fhaoiltich, agus bha dùil aca ri fuachd is gaillionn aig an àm, oir theireadh iad, "Nuair thig an Fheil Faolain gheibh sinn caochladh sian," agus, "Cur is cathadh, sneachd is reothadh, feitheann air an Fheil Faolain." Tha eadhoin ainmean nam miosan fhein a giulan leo suim anns a' Ghaidhlig. Co nach ceangail 'na inntinn fhein an co-chomunn a tha cleachdta bhì eadar na faicail, Faoiltich, an Gearran, agus am Màrt, agus aimsir fhuar dhoinnach? Bheir an Giblein gu ar cùmhne aimsir na 's blaithe, ach neo-sheasmhach, agus an Cèitein, an Ogmhios, agus an t-Iuchar blàths agus toradh saobhair, agus an Lùnasdail, an t-Sultein, agus an Damhair, na miosan anns am biodh an toradh so 'ga tharruing a stigh. Bheir an t-Samhainn agus an Dùlchadh gu ar cùmhne àm marbh agus dorcha na bliadhna nuair bhios fearnt naduir 'nan cadal a' feitheamh air ath-bheòthachaidh an Earraich.

Ged a their iad a nis "Am Faoilteach," no am "Faoilleach" ri céud mhios na bliadhna, cha robh a réir an t-sean dòigh cunntaidh na fìor Fhaoiltich a' tòiseachadh gus an naoidheamh latha fichead de na mhios bhò 'n làtha sin gus an dara latha deug de 'n ath mhios; bha ceithir latha deug ris an abradh iad am Faoilteach Geamhraidh; bhò 'n làtha sin gu deireadh na dara mìos bha am Faoilteach Earraich a' riaghladh na h-aimsir. Bu toil le ar sainsir na Faoiltich a thigheinn a stigh le ceann nathrach agus a dhòl a mach le earball péucaig; se sin tòiseachadh stoirmeil, agus crìochnachadh feitheail. Mu na mhios gu h-ìomlan theireadh iad—

"Faoilteach, Faoilleach làmh an crios;
Faoilte mhòr hu chòir bhì ris;
Crodh is caoirich ruith air theas;
Gal is caoin bu chòir bhì ris."

Bha e air inneadh gu 'r ann aig an àm so bhiodh na faoil, sean ainm airson na mudadh-alluidh a cruinneachadh còmhladh, agus gur ann uath sin a dh'èirich an t-ainm. As deigh nam Faoilteach thigeadh an Fheadag, mu 'n robh e air a' rìdh. "An Fheadag mathair an Fhaoiltich fhuair, mharbhas caoraich agus uain;" ach a reir ughdarras sean duine de mhuintir Bhraid-albainn a chaobhail bhò chionn àireamh bhliadh-

nachan, is e bu chòir a bhì ann; “An Fheadag mœur de'n Fhaoilteach fhuar, mharbhas caoraich agus uain;” nì a tha ghe choltach, do bhrìgh agus gu'r ann a tha i' leantuinn an Fhaoiltich. Bhiodh iad a cannuinn rann eile mu a dèidhinn mar a leanas—

“Thuir an Fheadag ris an Fhaoilleach,
C'ait an d'fhag thu 'n laogheinn bochd?
Dh'fhag mis' e cùl a gheàraidh,
'S a dhà bhùil na cbeann mar phloc!”

Bha an Fheadag mairsinn seachdainn, agus 'ga leantuinn bhiodh an

“Gearran bacach bàn;
Is cha 'n e aon bhonn is fhearr;
Cuiridh e bhò mhòr san toll,
Gus an tig an tonn tra a ceann.”

Ma bha mìos Faoillich ann, agus seachdainn Feadaig, cha robh àm a' Ghearrain a co-chòrdadh ri dara mìos na bliadhna idir, is ann a bhiodh e a stigh gu maith anns an treas mìos.

Bha an t-Earrach air a mheas gu bhì tòiseachadh aig an Fheill Brìghde, an dara latha deug de'n dara mìos (12th February). Bha iomadh nì air a radhainn mu 'n latha so. Cha bu toil leis na seana Ghaidheil an latha so bhì soilleir grianach; oir is e a theireadh iad; “Fhad 'sa theid a ghrian anns na cosan La Fheill Brìghde a' cathadh Earrach.” Facail eile bha aca; “Latha Fheill-Brìghde bàine bheir na cait an connadh dhachaidh;” agus, “Latha Fheill-Brìghde, thig an ribhinn as an toll; cha bhean mise do 'n ribhinn, 's cha bhean an ribhinn rium,” agus air doigh eile—

“Seachdain roimh Fheill-Brìghde,
Thig nigh 'n Iomhair as an tom;
Cha bhì mise ri nigh 'n Iomhair,
'S cha bhì nigh 'n Iomhair rium.”

Is i an nathair bha air a ciallachadh leis an ribhinn agus nigh 'n Iomhair, agus bhò nach tigeadh ise mach gus am mothachadh i gné bhlaithais, tha na facail ud a' còrdadh ris an fheadhainn eile so; “Tha trì là Iuchair 'san Fhaoilleach, 's tha trì là Faoillich san Iuchar.”

Bhiodh a ris an Màrt a' tighinn, an t-am anns am biodh iad a' cur an t-sil—

“Ge b'e air bith mar bhios an sian,
Cuir do shìol anns a' Mhàrt.”

Bha iad a' sealltuinn ris gu faigheadh na claisean an lionadh trì uairean mu 'm biodh a' mhios thairis. An toiseach le cathadh smeachaidh, a ris le tugha nan tighean, agus mu dheireadh le stùr is gainmheach. B'e so an t-am anns am biodh a' ghaath an Ear gu sonruicht a' séideadh. Tha gnàth fhocail aig na Goill nach eil eu-coltach ris an fheadhain chaidh ainmeachadh mu 'n àm so. “February fill dyke,” agus “A pinch o' March dust is worth a pinch o' gold.”

Cha 'n iarradh iad fàs no cinneas air féur no duilleach air a' mhios so, oir is e a theireadh, iad “Cha do chinn 'sa Mhàirt nach do chrion

sa Ghiblein,” agus “Am féur a thig a mach 'sa Mhàrt, theid e stigh 'sa Ghiblein.” Facail eile bha aca, “Feadagan is Gobagan e, tuilleadh gu Feill Paruig.” Bha an Giblein toirt a stigh mìos deireannach an Earrach, ach bha air an àireamh ann a' Chailleach, bhiodh le a slachdan a' bualadh sìos an fheòir a bhiodh a' tòiseachadh air fàs, agus bhò nach rachadh aice air so a dheanamh, 'se a theireadh i—

“Dh-fhàg e shìos mi dh-fhàg e shuas mi,
Dh-fhàg e eadar mo dha chluais mi;
Dh-fhàg e thall mi, dh-fhàg e bhòs mi,
Dh-fhàg e eadar mo dha chois mi
'Tilgeam so am bun preas cullinn,
Far nach fas féur no duilleach!”

Mar chomhara eile air an aimsir chruaidh, bhiodh ann aig an am sin, theireadh iad: “'S iomadh fear theid suas le eallaich ri seachdain chruaidh na cailleich.” Bha “Neoil dhubha na Caisge,” a' tighinn air a' cheathramh seachdain de'n Mhàrt, agus bha “Glasadh na cuthaige” a' leanachd sin. 'Nan déigh bha “trì latha nan oisgean” a bha tric stoirmeil. Anns an latha againn fhein tha clobairean agus tuath chaorach a' sealltuinn airson “Stoirn nan uan” nach do sheachain iad air an Earrach so. Bha doigh eile aca air an aimsir a chuir sìos mar a leanas:

“Mìos Faoillich, seachdain Feadaig;
Ceithir-la-deug Gearrain; seachdain Caillich;
Trì la Sguabag—suas e 'n t-Earrach.”

Bha dùil aca an déigh na h-uile sian a bhiodh ann roimhe so bhì thairis, gu 'n tigeadh aimsir bhlàth, chùid, gu 'm fàsadh féur, is fochann, is duilleach, gu 'n tigeadh a chuthag, gu 'm biodh na h-eoin a' seinn 's a' neadachadh feadh nam preas, gu 'm biodh laogh òg is uain gu pailt ann, 's gu 'm biodh bàinne ri fhaotainn a chuir-eadh neart is nìseach anns na h-uile neach a dh-fhaodadh roimhe sin bhì fulang le cruas na h-aire. Bha iomadh aobhar aig na sean Ghaidheil air bhì 'gabbail beachd air na ràitean. B'e an Samhradh àm solasach na bliadhna, ach 'na uairean bhiodh am biadh gann, oir theireadh iad ris an Iuchar, “Mìos chrochadh nan con,” oir bhiodh a nìhin agus am bùtata an sin air teireachduinn. Bha laithean sònruichte aca airson na h-uile nì a thachradh. Theireadh iad, “La Fheill Eoin a' s t-Samhradh, theid a' chuthag gu tigh Geamhraidh.” La Fheill Eoin, their iad aighean ris na gamhna. “A chiad dias air la Fheill Eoin, agus mìos bhò aon déis gu làn déis, agus mìos bhò làn déis gu crìon déis.” “Ma bhitheas là Mhartaing Builg (St. Swithin's Day, 15th July) tioram gheibhear sé seachdainean tioram, ma bhitheas e fiuch gheibhear sé seachdainean fiuch,” agus, “Iuchar bruthainneach, blath, bheir e mach toradh is fàs.” “Fochann Ceitein, is buain Luanasdaill chumhadh iad a ghort riagh a' Albainn.”

Tha sinn a' faicinn leis na h-uile gnàthfhocal

a chaidh ainmeachadh, am beachd sònruichte a bha na Gaidheil a gabhail air an aimsir bu mhathe leo airson gach raidh is mìos de 'n bhliadhna. Faiceamaid a nis na comharan leis am biodh iad a deanamh a mach bhò là gu là ciod a ghné ainisir ris a m' biodh sùil aca. Mar a leanas tha cuid diubh, ged a dh-fhaodadh an àireamh bhì na bu lionmhoire.

“Rughadh shuas an àm laidhe,
Dh-èireadh Fionn m'bhoch sa mhaduinn,
Rughadh shuas 's a mhoch mhaduinn,
Dheanadh Fionn an ath chadal.”

Ged a bhiodh an rugha anns an Ear anns a mhaduinn, nan gtuaisleadh e gus an Iar, bhiodh dlùid aca ri làtha math, ach na 'n rachadh e fodha goirid an déigh éiridh greine air feadh neoil dhorcha, ghruamach, bhiodh iad cinnteach gu 'n tigeadh an t-uisge. Tha am bard Mac Colla ann am “Bàs Mairi” a deanamh féum grinn de 'n nì so anns na briathran.

“Chaochail i mar neulaibh ruiteach,
Anns an Ear mu bhriste fair,
B'fharmaid leis a' ghréin am boicead,
Dh-èirich i na glóir chuir sgáil orra.”

Theireadh iad, “an deigh tairneanach 's a mhaduinn, thig bláthas, an deigh tairneanach aig feasgar, thig fuachd.” Na 'm biodh na beanntan a sealltuinn soilleir, iosal, agus fad air astar, theireadh iad gu 'm biodh an aimsir suidhichte gu tioramach, agus na 'm biodh iad a' sealltuinn dlùth air laimh, agus árd, agus na h-uile creag is clach mór seach mar a b'abhaist, theireadh iad gu 'm biodh an t-uisge ann. Na 'm biodh an aimsir bristeach, theireadh iad, na 'm fosgaileadh uinneagan gorm anns an Iar. Thuath, gun togadh e. Na 'm biodh an aimsir fhuach anns an Fhoghar, theireadh iad, “Theid an Aoine an aghaidh na seachduinn, is bitheadh e tioram,” rud a thachair ro bhitheanta. Bha iad a' gabhail beachd sònruichte air tràithean na Gealaich. Na 'n tigeadh i a stigh anns a' mhaduinn ré a Gheamhradh no 'n Earraich, theireadh iad gu 'm biodh fuachd is reothadh ann, 's na 'n tigeadh i a stigh mu fheasgar, gu 'm biodh e na chomhar air an aiteamh. Na 'm biodh a' ghealach ri fhaicinn mu 'm biodh i ach ann làtha, no dà latha dh'aois, bha iad 'ga chunntadh 'na chomharra air fuachd, gu sònruichte na 'm biodh i árd 'san spéur 'na laidhe air a druim, agus cruth nan sean ghealach ri fhaicinn innte. Tha an nì so air a thoirt f'ar comhair anns a *bhaland* aig an Ridir Padruig Spens, “An raoir chunnac mi a' ghealach úr leis an t-sean te ann na broinn.” Agus a ris, na sreathan aig *Longfellow* ged nach bu Ghaidheal e: “Tha doinnonn 's an ré adharach ud, is dealanach 's na neoil.”

Mu 'n ghaoth theireadh iad: “Gaoth an Iar gun fhòis, bidh i 'giarraidh deas.” “Gaoth roimh 'n aiteamh 's gaoth roimh tholl, us gaoth nan long dol fo shéol, na trì gaothan a b'fhuair

dh-fhairich Fionn riamh.” Cha bu toil leo idir anns an Earrach, no toiseach an t-Samhraidh a' ghaoth a bhí séideadh as an Ear-Dheas, oir bhiodh sùil aca ri seachdain de fhuachd 's de uisge. Bu toil leò am bogh-frois fhaicinn aig feasgar, oir is e a their na Goill: “Am bogh-frois anns a mhaduinn is rabhadh e do 'n chiochair, ach bogha-frois mu fheasgair is sólas dha e.” “Ma bhios a ghaoth o'n Iar 'sa mhaduinn is comharra am bogha air gu bheil na neoil dhorcha luchdaichte le uisge ri tighinn air adhairt fhathast; ach ma bhitheas e ri fhaicinn aig feasgair, gu bheil na neoil uisge air dol seachad.”

Ach nì nach bu toil leo idir fhaicinn, earrann bheag de bhogha-frois, an rud ris an abairadh iad an “gath aimsir” agus na goill “*weather gaw*.” Bu chomhara cinnteach so leo air aimsir stoirmeil neo-shuidhichte. Tha sgeúl air aithris mu chiochair a bha 'n taobh Deas Albainn, gu 'n do chruinnich e stigh na caoraich air feasgar ciùin, blàth, Earraich, mu thoiseach na linn a chaidh seachad. Bha na h-uile neach a' gabhail iongantais ris, agus dh-fheoraich aon duine dheth ciod a bha na bheachd. “Ah,” thuirt esan, “chuinnac mise an ‘*weather gaw*’ an diugh, agus gheibh sinn stoirn 'na déigh.” Thainig fhàisteachd gu crìch, oir an oidhche sin fhein dh' éirich a ghaoth, thòisich an sneachd, agus bha cur is cathadh ann nach bu chumhne leis an neach bu shiùne leithid. Bha na mìltean de chaoraich anns an dùthaich sin air am mùchadh anns na cuidheachan sneachdaidh, an uair a bha na caoraich aigean gu tearuine anns na cròidhean.

Cha bu mhiann leo bhì faicinn tein-adhair no dreag 'san oidhche, oir bu chomhara so air aimsir fhiadhaich, neo-sheasmhach. An uair a chitheadh iad na fr-chlis a' clisgeadh anns an spéur, agus an uair a bhiodh an crois-rionnagach a sneadh a mach 'san iarmailt, theireadh iad gu 'm biodh fuachd a' tighinn is dò-aimsir.

Thuigeadh iad air fuaim na gaoithe, agus ciod am port as am biodh i séideadh na 'm biodh siau na gaoillonn dol a thighinn. Dh' aithnicheadh iad air gairich nan eas agus fuaim nan tonn air a' chladach, na 'm biodh an doinnonn mhór 'dol a shéideadh, agus cha b'iongantach sin, oir is iomadh beatha àluinn a shluig an cuan. Bha iad a gabhail beachd air na gluasdan aig eun-laith is ainmhidhean. Na 'm faiceadh iad caoraich a d'eadh ris no monaidhean, agus a sgaioleadh a mach, theireadh iad gu 'm biodh aimsir mhath ann, ach na 'm biodh iad a cruinneachadh 'nan dròibhean aig cùl nan gàraidhean agus a' mèilich gu brònach, theireadh iad gu 'n tigeadh an stoirn gu cinnteach. Bha a cheart chomhara ann 'n uair a chruinnicheadh na feidh.

An uair a chitheadh iad ealltan mór de na feannagan, de na foileagan, agus de iomadh

seòrsa eile de eòin a' cruinneachadh, bhiodh iad a' sealltainn a mach airson stoirmean mòr gaoithe. Bhiodh na h-iasgairan agus an sluagh a' bhiodh a' fuireach taobh na mara 'gabhail beachd sònruichte air gluasad nan eunlaith. Roimh stoirmean sneachdaidh tha na cearcan fraoich a' cruinneachadh nan ealltan mòr, agus a' dol air falbh gu dùthaich anns nach bi sneachda. Bha so gu h-àraidh fìor do'n taobh air an Earrach mu dheireadh.

Na'n cluinneadh iad a chailleach-oidheche ri mòran ulartaich bu chomhara leo e air mugha aimsir. Na'n tigeadh an ialltag-annoch a mach ri tìm geamhraidh bhiodh iad a' sealltainn airson blàthais is mùige. Theireadh iad na'n rachadh a chorra-ghrìodhach suas an aghaidh an uisge gu'n tigeadh tiormachd, agus na'n rachadh i sìos leis an uisge gu'n tigeadh an dòrtadh. Tha so calg-dhireach an aghaidh beachd nan Gall, oir is e a theireadh iad:

"When the heron goes to hill,
You'll get water for your mill,
When the heron goes to sea,
Pleasant weather you will see."

Bha na Gnàth fhocail aig na Goill gle choltach, mòran diubh ris an fheadhainn aig na Gaidheil. Theireadh iad mun Mhàrt gu'm bu mhaith leo e a "thighinn a stigh mar leòmhán agus a dhòl a mach mar uan."

Ann an àm an Fhoghairidh bha iad a cuir miath mòr air sòille na gelaich. B' ionmhuinn leo a ghealach bhì dealradh r'ha a chuid bu mhòna de'n t-Sultaine, oir bha iad a' creidsinn gu'n robh i féumail aison a choire abuchadh. Theireadh iad rithe, "Gealach na Feill Muire," agus ris an ath ghealach 'na deidh, "Gealach mhór bhuidhe na Feill Micheil," a bhiodh féumail dhoibh airson arbhair fhaotainn cruinn. Na'm biodh fainne mun cuairt de'n ghealach, bhiodh dùil eac ri stoirn ann an uine aithghearr, agus mar b' fharusaine a bhiodh e gu'r ann bu luaithe thigeadh an stoirn.

Bha mòran de ghnàth fhocail eile eac anns an robh mòran suim, ach cha ghabh dol thairis orra uile; a leithid, is e "Dihaoine bagarrach ni an Sathurn dèurach." "Cha robh an Geamhradh riamh air chall."

"Cha robh Samhradh riamh gun ghrian;
Cha robh Geamhradh riamh gun sneachd;
Cha robh Nollaig mhòr gun fheòil;
No bean òg le deòin gun fhear."

"Cha robh reothairt riamh na h-àirde, ach Dimàirt 's Dihaoine." "Cha tig air crannaibh gun a tig a' Chaisg."

Nuair a bhiodh na cuileagan a teumadh gu h-òlc theireadh iad, "tha a mheanbh-chuileag ag iarraidh deoch." Na'm biodh na tunnagan a ràchdail, theireadh iad, "Tha na tunnagan a sìreadh an uisge." Na'm biodh an t-iasg ag éiridh leo fhein, gu sònruichte an bradan, bu

chomhara leo air an uisge e. Theireadh iad, "Cha sensanbh dealt throm gu déidh Fheillich Micheil."

Bha mòran de chomhara eile aig na Ceiltich air an aimsir; feadhain nach eil uine againn air ainmeachadh, agus feadhain diubh a bha aith-nichte an àiteachan eile air nach eil eòlas againn.

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THE ASSEMBLIES AND GAELIC.

The three General Assemblies had as usual to wrestle with the problem how to provide an adequate supply of Gaelic speaking ministers, probationers, and missionaries. It may be well to note how the problem was handled by each of the churches.

THE CHURCH OF SCOTLAND.

The reports of various committees of the Church of Scotland Assembly contained reference to the inadequate supply of Gaelic speaking ministers and Gaelic speaking candidates for the ministry. In the report of the Royal Bounty Committee there are interesting historical notes bearing upon this question. The Royal Bounty dates from 1725, when George I. gave £1000 annually for the employment of preachers and catechists in the Highlands. George IV. increased the bounty to £2000. The Commissioner's speech at the opening of the Assembly annually intimates the Royal gift of £2000, and annually expresses the hope that part of the Bounty shall be applied in helping Gaelic students. In 1871 the Earl of Stair, as Commissioner, intimated her Majesty's desire that her annual Royal gift of £2000 should be expended for the benefit of her people in the Highlands and Islands by conferring on them those sound principles of Christian knowledge and religious education which are so essential to their future welfare. In 1845 the Lord High Commissioner suggested in his speech the application of part of the funds of the Royal Bounty for that year to the education of Gaelic speaking students. From the accounts of the Committee it appears that, for ten years ending in 1855, an average annual grant of £554 was made from the Royal Bounty to provide bursaries to Gaelic speaking students. The Church is again confronted with the same difficulty which it had to face in 1844.

The Highlands and Islands Committee report that, owing to the scarcity of Gaelic-speaking divinity students which has prevailed in recent years, the Committee are often unable to supply all the stations. The Special Committee appointed to enquire as to the scarcity of Gaelic-speaking students reported that, owing to the war, they had been unable to carry through

their remit. Mr. Campbell, Aberdeen, in seconding the adoption of the report, pointed out that there was no need to enquire into the scarcity of Gaelic-speaking students, which was only too obvious. The Committee ought to undertake a practical scheme for meeting the difficulty. The Committee was re-appointed and the Assembly added Mr. Campbell's name to it. The Synod of Argyll brought forward an overture that, as there exists a serious grievance in several of the presbyteries and a lamentable want of religious supervision in certain parishes owing to the number of Gaelic-speaking charges which are now vacant, a commission should be appointed to visit parishes with long standing vacancies. The Assembly appointed a special commission consisting of five members:—The Rev. Charles Robertson, Fearn, The Rev. G. W. Mackay, Killin, James Campbell, Esq., LL.D., Edinburgh, H. F. Campbell, Esq., Aberdeen, and Dr. Russell, convener, to visit the vacant charges. Among these may be mentioned Duror, Kilchoman, Bracadale, Snizort, Kilmuir, Trumisgarry, and Bernera (Harris). With so energetic a convener as Dr. John Smith of Partick, the Special Committee raises more hopes than the Special Commission, but there is no reason why both bodies should not help in the solution of the difficulty.

THE UNITED FREE CHURCH.

The Highlands and Islands Committee of this Church reported:—"Another interest that much concerns the Committee is that of fostering a Gaelic-speaking ministry for the Highlands, and this also has been adversely affected by the war. There are few things the Committee are more anxious about. Over large tracts both of the mainland and the islands, Gaelic must for long continue to be employed, if the Gospel is to be ministered to the people with a ready persuasiveness and power, and the need for men to do this is urgent and growing. More than one half of the Committee's bursars, however, are now with the colours. As some of these are students of divinity, and others were preparing to enter the Theological Hall ere long, the prospect of the supply of our vacant Gaelic congregations is rendered more precarious than before. The Committee would impress upon the Assembly the gravity of the situation with which the Highlands are confronted in this respect. Unless an able Gaelic-speaking ministry, in adequate numbers, is forthcoming in the near future, the religious life and well-being of the Highland people must be injuriously, and perhaps permanently affected. It is to the Gaelic-speaking people themselves that the Church must look to supply this crying necessity, and it is earnestly to be desired that, out of

godly homes, there will continue to come, as in former days, an unfailing stream of men who, having freely received, shall freely give to their own kinsmen after the flesh, of 'the unsearchable riches of Christ.'" The Highland Committee of the United Free Church has already acted in concert with other churches on the question of promoting Gaelic in schools. Hopes have been expressed that common action will also ensue upon the common difficulties in finding an adequate supply of Gaelic-speaking students for the ministry.

THE FREE CHURCH.

Like all the churches, the Free Church has had great difficulty in obtaining ministers for Gaelic-speaking congregation. This Church has, however, elaborated a carefully thought out scheme for the training of young men for its ministry. The scheme includes oversight extended to undergraduate students who are looking forward to the ministry of the church. During the past year thirty-one such lads received financial help from the Committee. The Training of the Ministry Committee endeavours at as early a stage as possible to get into touch with these students, and they keep a watchful eye upon the progress of their studies from stage to stage. Students for the ministry possessing no knowledge of Gaelic, but with a desire to learn the language, have been put through a course of training in that language. One of them was recently settled in a Highland Parish, and is now ministering to a Gaelic Congregation. The Rev. Donald Maclean, Edinburgh, has taken an active interest in this practical method of solving the problem of providing Gaelic-speaking ministers, and supervises courses of instruction for that end. Those who know Mr. Maclean's scholarly edition of Dugald Buchanan's Poems can judge how capable he is for this laudable work.

Gaelic-Moderators Wanted.

A largely attended meeting of ministers and elders of the U. F. Church was held in the New College Buildings, Edinburgh, to further the movement for the selection of a Gaelic-speaking moderator for that Church, next year. Dr. Hew Morrison, presided. All present welcomed the proposal, and argued in favour of the desirability of such a step. A strong Committee was formed to promote the object. We have not a word to say against this object. The desire expressed is eminently fair, but what we would like to see is a portion of the reported enthusiastic current switched on to the support of Gaelic in the Highlands. We go the length of suggesting that no Highland minister, who has

not shown evidence of work for the advancement of Gaelic, should be eligible, no matter how eloquently he may discourse in the language. If a man wants this high honour, he ought not to drag in the knowledge of a language, which he probably ignores outside of the pulpit, or treats in a Laodicean spirit. But we shall see next year, if we live, whether Gaelic be a stalking-horse for securing the chief seat in Olympus.

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SCOTTISH FISHING INDUSTRY.

In the middle of June an opportunity was given in the Parliament to the Scottish members to discuss the affairs of the Scottish Fishery Board. With the doings of this body the fishing industry of the Highlands is closely concerned, and the moving of a reduction in the comparatively small vote of £13,030 by Mr. Ainsworth, the member for Argyllshire, merely meant that attention should be called to the serious condition in which the fishing industry in Scotland had been placed by the war. The hon. member had an audience of ten members whom he addressed in a low conversational tone which made it impossible to hear two consecutive sentences. Truly some of our members need a tonic in more ways than one. He was understood to say, however, that the Secretary for Scotland should make a statement showing in what way the Government proposed to deal with the situation. Scottish fisheries were largely dependent upon the assistance which might be obtained out of public funds. He complained of the interference that had been occasioned with regard to the mail and cargo services on the west coast of Scotland. Mr. Morton (Sutherland), wished to know if the fisherman received any compensation for loss in respect of salted herrings which they had been prevented from sending to Russia. He asked whether anything had been done to carry out the recommendation of the Committee on North Sea Fisheries three years ago. Difficulty was caused by the Boards sitting in Edinburgh and elsewhere, who generally dictated what should be done, but permanent officials should understand who was master. Mr. Price (Edinburgh Central) pointed out that the English Board of Agriculture and Fisheries had received £43,910 from the Development Fund as against £1812 for Scotland, and he pled for more consideration for Scotland. Mr. Watt (Glasgow, College) speaking on behalf of the member for the Elgin Burghs pointed out that, though the Stock Exchange was rescued from its difficulties and bankers assisted, the Government drew the line against assisting the fishing industry which

at present was in a sad condition. German prisoners ought to be fed with what they had been accustomed to eat at home, viz. salted herring. The attempt, according to the Under-Secretary for war, was a failure, and it was a question whether the food was cooked and provided in the same way as they did in Germany or Austria. In his reply the Scottish Secretary pointed out that they must bow to the decision of the Admiralty as to what were safe areas. The quantity of herrings exported to Russia up to the present season was 150,000 barrels. The Government were anxious that herrings should be exported for the benefit of our Allies. At the beginning of the war there was a large stock of 310,000 barrels, but the bulk of this had gone, and only about 47,000 barrels remained in stock. As to the consumption of cured herrings by Germans, the Fishery Board pressed this matter at the War Office, and if there was failure it was not with regard to methods of cooking for these gentlemen ate the herrings raw. There was no evidence that there was any serious distress among the people formerly employed in the trade, because he believed that a large number of them had found other occupations. Therefore he did not believe serious distress existed. In fact at the present moment there was occupation for anybody who was willing to work in one way or another. On the other hand a number of fish-curers had been hard hit, and a good deal of distress would be caused in that way. But the Board of Trade had drawn up a scheme for the insurance, at moderate fees, of the effects of fishermen, as well as for other people lost at sea. As to the scientific staff, there were circumstances which had led the English system to be set up without any consideration of what existed in Scotland. The Fishery Board were considering the question. As to the reduction of the maintenance, the fact was not so bad as appeared, because all the Fishery Cruisers had been taken up by the Admiralty for patrol service, and the expense of the cruisers was being borne by the Admiralty. The Committee had reported against loans to fishermen, and at the present moment no one could seriously suggest that this was a time when loans for building purposes could be given by the Treasury. He admitted that nothing had been done in regard to the recommendation of an alteration in the constitution of the Fishery Board, and he did not think anything would be done while the war lasted.

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Na bí mór is na bí beag,
 An taigh an óil na cosg do chuid;
 Aoidh ghaolaich, na tog trod,
 Is na h-ob ma's éigin duit.

RESTRICTIONS IN MAIL TRAFFIC TO THE WESTERN ISLES.

When the Government of this country takes a fit of economy, it generally casts its eye upon the North for a cure. The Postmaster-General has made the discovery which most people knew already, viz., that the postal revenue did not meet the expenditure. On the cold basis of the theory of profit and loss, this is doubtless true, but it is forgotten that there are other considerations to be taken into account in the life of a community. The "mother of Parliaments" has deemed it right and proper that the people of the outer isles should be isolated from the outer world, and live as best they can. They are visited in some places by only one steamer per week from Oban, and one from Kyle. This is a sore penalty in time of war; it is almost a blockade. The penalty is all the more bitter when it is considered that the outer isles have given the flower of their manhood in defence of the country. Some of these heroes were permitted recently to return home on short furlough to visit their parents and friends—in some cases probably the last time—but, arriving at Oban on a Wednesday, they discovered to their dismay that the mail steamer leaves there on Monday mornings only, and they were obliged to return. The inexorable laws of military discipline must, of course, be obeyed, and there is no redress, though the response of the human heart would be in such circumstances, "break them!" At any rate, there was no opportunity given for the last good-bye.

The other consideration is the serious curtailment of business facilities and the danger of running short of provisions. If families are deprived of bread, it will be difficult for the Government to justify itself in the eyes of public opinion. It is to be hoped that the voters in the constituencies affected will call their members to account for not making a stronger stand when the perfunctory discussion of the case took place in the House of Commons, and that no platitudinous excuses will be accepted. Highlanders would be the better of showing a little more backbone when public questions come to be discussed. Their interests usually suffer through lack of this. They are so easily flattered by the blandishments of Members of Parliament, while their elementary rights are being ignored before their eyes. Let them set about getting the present cruel restrictions removed, and demand an increase to the mail subsidy. It is, after all, but a small return for what they have done for the Empire in the present crisis.

FORESTRY IN THE HIGHLANDS.

The following remarks in the report made by the Foreign and Colonial Delegates, who last year visited Scotland on the occasion of the Diamond Jubilee of the Royal Scottish Arboricultural Society, are specially applicable to the Highlands:—"From what we have had an opportunity of seeing of the soils and woodlands of Scotland, and from what is known of the climatic conditions, we are of opinion that the country lends itself admirably to forestry. Under such natural conditions, afforestation can be undertaken on a large scale, and we think that the Royal Scottish Arboricultural Society should receive such active support of the nation as is necessary to bring this about." Timber, at the present moment, occupies a position of great importance. Our home supplies are much greater than most people think. We seem to have sufficient supplies of home timber suitable for pitwood purposes. Were it otherwise, it is not too much to say that our very existence as a nation would be in danger. Whatever touches the supply of coal, touches the life of the nation. No doubt one direct result of the war is the large demand for timber, and home supplies are being largely drawn upon. This may be seen from the returns of the imports and prices of foreign timber since August last. Our woodlands, therefore, have sprung into sudden importance, and all kinds of timber are being utilised. But the timber trade has been suddenly faced with having to carry out large contracts in the shortest time, and the proprietor or landowner has assisted, no consideration being given to game or amenity when the nation is standing with its back to the wall. It is said that the home trade, for the first time in its existence, is competing with the foreign trade on nearly equal terms. The high increase in the price of foreign timber has opened up new markets for the home product. This may, or may not, be temporary. But it does not require much imagination to realise that, when the war is over, large quantities of timber will be required for Belgium, France, Poland and Galicia, all of which will likely be got from the forest lands of Europe, because they are more conveniently placed for supplying these countries. We do not get large supplies from America. Thus the probability is that foreign timber will command a high price for many years after the war is over, and home timber will find its way into the market in larger quantities, in spite of the stigma usually cast upon it that it is inferior, rougher, and not so well sawn as foreign timber. But it is said that home timber is more durable than the

foreign material, and that is the supreme test of all timber. We need not take up space in detailing the various uses to which home timbers are being put at present, though they are of primary importance. We rather point out that Scotland must see to it that she has always a sufficient reserve of timber, not only to meet a crisis like the present, but to be able to compete in the open market. For this end, use should be made of the many thousands of acres in the Highlands lying waste, except for purposes of game. It is many years ago since Mr. Munro-Ferguson of Novar preached the doctrine of afforestation in the Highlands, and urged the Government to take action, but he was in a small minority, and nothing was done. Now we are likely to hear a good deal about it, because the day of stress has come. It is a deplorable condition of things that, before a Government moves in a matter concerning the well-being of the country, it needs the spur of a great crisis to force it to do its duty. A well-known English weekly, "John Bull," is continually preaching on the need for a Business Government. Most people are beginning to think now that the need was real. We scarcely need to point out to our readers that afforestation would prove of immense economic benefit to the Highlands of Scotland. The point need not be elaborated, but when is it going to be started on such a scale as would command success? The present war need not prevent a start being made.

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THE BRANCHES AND THE COMUNN WARD FOR WOUNDED SOLDIERS.

It is gratifying to note that Branches have responded so well to the Comunn's suggestion for a ward for wounded soldiers. Subscriptions are being received by Mr. Macleod who is acting as treasurer, and the result up to this is a distinct tribute to the generosity of Highlanders. While our sympathy extends to all the heroes who are in the fighting line, irrespective of nationality, those of our own kith and kin have special claims upon us, and the present movement for the establishment of a Comunn Ward appeals strongly to us. As has been already indicated the Ward is under the administration of the Scottish Branch of the British Red Cross Society in the Woodside Military Hospital, Glasgow. The general secretary of An Comunn Gaidhealach has issued a suitable circular to all the branches and several are already at work preparing for a Comunn Flag Day. The lady members of the Oban Branch have met and organised proceedings in view of their flag

day on the day of the wool market this month. The Dingwall Branch held their flag day on the 12th ult., and collected the sum of £47 14s. This included sums collected in Strathpeffer, Muir of Ord, Conon and Maryburgh. Mr. Hugh A. Fraser had charge of the arrangements, and he spared no effort in making the whole thing such a distinct success. Dr. Galbraith and others rendered valuable assistance to the enthusiastic collectors—young ladies in the district. Reports from other branches are not yet to hand, but it is anticipated that the result will be equally generous.

The amount originally hoped for has been already, we understand, fully secured, and as subscriptions are still coming in, it will be possible, it is thought, to arrange for a larger ward being set apart than was at first intended. The subscriptions range in amount from £50 to 2s. 6d., and have come from all parts of the country. A list of subscribers will appear in our next issue.

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COMUNN NEWS.

The annual business meeting of the Oban Branch of An Comunn was held early last month. Much of the usual work of the branch suffered on account of the war but it carried through a series of interesting lectures. The secretary reported that £80 had been collected for the prize fund of the Mòd which had to be postponed. The sum of £36 had been raised for the Prince of Wales' Fund by means of a Gaelic concert. Along with other amounts raised for various purposes the total raised for extraordinary expenditure was £132. The ordinary account of the branch shows a balance on hand over expenditure of £8 9s. 11d. in addition, there is a sum of £60 on deposit receipt for local Junior Mòds. The office-bearers for the ensuing year are:—President, Mr. John Macdonald; vice-Presidents, Rev. D. Mackenzie and Dr. Kenneth Campbell; secretary, Mr. T. D. Macdonald; treasurer, Mr. Peter Fletcher. There are eight members of Committee.

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ITEMS OF INTEREST.

At the Aberdeen University Bursary Competition this year there was only one candidate in Gaelic compared with two in 1914.

An important Conference on the Kelp Industry took place in Edinburgh on 16th June.

Scientific experts are of opinion that by means of improved methods of treatment the amount of potash and iodine to be obtained from kelp could be doubled. The Kelp Industry could thus be rendered more profitable.

REVIEWS.

AN INVERNESS MERCHANT OF THE
OLDEN TIME,

BY WILLIAM MACKAY, LL.D.

Being the introduction to Bailie John Stenart's Letter-Book, 1715-1752. Printed for the Scottish History Society. Reprinted for Private circulation.

Though this booklet is but the introduction to a larger work, its sixty pages are quite sufficient in interest to whet the literary appetite of those whose tastes lie in the direction of a study of Highland life two hundred years ago. The larger work has been competently reviewed in the "Northern Chronicle" of June 9th. From the Letters of Bailie John Stenart one could reconstruct much of Highland life in those days. The Bailie himself is an interesting personality—a curious mixture of piety and shrewd business instincts which saw no iniquity in bribery or "creeshing one's loof" in order to gain the end in view. The instructions to his agent are business-like and to the point, and shrewd distinctions are made on occasions. For example, among the instructions to Donald Mackenzie, the master of the barque *Christian*, we find this:—"If you put in to Stornoway, sell what you can for redie Mony, but trust non there." Rather hard on Stornoway; but these were the days when the difference between "*Meum* and *tuum*" was somewhat hazy, or ill-defined. They were also the days when ready money was scarce and credit was extended to half a lifetime, and that without interest. In some cases the man who got his principal returned minus interest might be considered lucky. It was not easy to extract money out of impetuous Highland chiefs. It took one of them thirty-two years to be an honest man. Debts of five, ten and fifteen years seemed to be common.

Dr. Mackay's "introduction" is most comprehensive, and written in that lucid style which is characteristic of all his writings in that wide field of archaeology and history in which he is now regarded as an expert. Our thanks are due to our distinguished countryman for sending us this booklet full of such good things. As frontispiece, it has a miniature portrait of General Sir John Stuart (Count Maida), the Bailie's grandson, and his sister, Mrs. Fenwick. There is also a reproduction of a map of Inverness and neighbourhood in 1725, and what is designated "West Prospect of Inverness."

GEARR-SGEOIL AIR SIR UILLIAM ROS, agus air mar a thuinich na Gaidheil ann an Canada Uachdrach—
LEIS AN OLEAMH ALASDAIR FRISSEAL, TORONTO, 1915.

We have finished the reading of this delightfully written brochure with real pleasure. Its author is Alex. Fraser, M.A., LL.D., Litt.D., Ontario Archivist, Toronto. It is written throughout in that excellent and idiomatic Gaelic which only a scholar can produce; and we beg leave to congratulate Dr. Fraser that, in his hands, the dear old language of "Tir nam Beann" has lost none of its flexibility, and power in expressing the things that concern the life of Canada. While the writings of Dr. Fraser's power continue to wield the

Gaelic pen in our colonies, the old language will not die, whatever signs of decay (according to the prophets of evil) may be apparent in the mother country. If the tree begins to wither here, who knows but that the cuttings planted in America will take deeper root in the land of the maple. The fact that Highlanders in Canada take a pride in conserving the language of their fathers—the ancient language of Scotland—is a good augury of length to its days, though under a different clime.

The primary object of this booklet is to do justice to the memory of Sir George Ross, a distinguished Canadian, whose father, James Ross, was a native of Dingwall. We agree with the author when he says in his preface, that it is a proper thing to place on record the life, work, and worth of the distinguished Gaels who took a leading part in the development of Canada. The present appreciation is evidently written by an intimate friend, but it is written with the restraint which always characterizes the man of taste. In addition we have a glimpse of early life among emigrants, the struggles through which they went while they were forming a habitation for themselves. The author does not forget to add a pretty picture of old Highland hospitality as new batches of emigrants arrived. The story of the fortunes of the Gael in Canada reads like a romance, but this is not the place to survey the larger question that compelled Gaels to seek a foreign shore, and the unscrupulous promises that induced them to go. No doubt Culloden ended an old regime with all its romance, and when impetuous chiefs found themselves in possession of bare estates, there were no inducements for the enterprising spirits among the people to stay on the land. The choice lay between labour in the slums of a big city, or emigration to a new country. They chose the latter, and, as things were, they were wise. Thus what was Scotland's loss, was Canada's gain. What Sir George Ross did for Education and Temperance, as well as his career in the Canadian Parliament, is succinctly told in this booklet. It is all worth reading.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

Communications regarding the Sale of the Magazine, Annual Subscriptions, and Advertisements, should be addressed to Mr. NEIL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application.

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AN DEO-GRÉINE

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Ceud Mios an Fhogharaidh, 1915.

[Earrann II.]

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A BHLIADHNA GUS AN DIUGH.

Cò ’nar measg a dh’ fhairich an osag bu lugha de ’n chuairt-ghaoith a sguab thairis air an Roinn-Eòrpa mu Lunasdainn ’s a chaidh, agus a chuir daoine ’nam breathal le geilt? Air na thachair bho ’n àm sin, tha fios aig an t-sluagh air fad, agus fhuair iad an sùilean fhosgladh mu nàdur an fhuatha ’s na gràine a bha bruich ann an intinn na Gearmaite d’ ar taobh, ged bha iad a leigeil orra gu ’n robh iad càirdeil. Cha ’n fhaighear eisimpleir air a leithid a’ cheilg, cho fad ’s a’s aithne dhuinn, an eachdraidh rìoghachdan crìosdail eile air thalamb. Thàlaidh i ar luchd-riaghlaidh le ’caidreamb cealgach bho àm gu àm, agus a dh’ aindeoin gach rabhadh a fhuair iad, cha bu léir daibh an fhoill, no mar a bha cùisean a’ cumseachadh. Fhuair sinn sanas no dhà, eachdoin bho Ghearmailtich fhein air dhaibh a bhì ’tadhal ’n ar dùthaich, agus a sealbhadh ar n-aoidheachd. Gidheadh mheas sinn e mar fhealla-dhà. Ach bha ’n “latha” a’ tighinn na b’ fhaisg air laimh; bha na neòil a’ fàs na bu duirche, agus mu dheireadh thall,

sgàin iad. Bha na tàirneanaich oirnn mu ’n d’ fhosgladh ar sùilean. Tha ’n stoirm a’ sìor shéideadh fhathast, agus ’s ann aig Nì Mathl Fein a tha fios cuin a thig fiath. ’Na lùib, chaidh iomadh fùran ciatach a dhùith, agus tuitidh iomadh laoch eile gu làr mu ’n tig sìth. Tha ionadh bothan, is Tigh-Mór, feadh na tìre fo thùirse—“Rachel a’ gul air son a cloinne, a chionn nach ’eil iad ann.” Ach cha dhùilt i a’ chomhfhurtachd a shruthas blo ’n fhaireachadh gu ’n d’ rinn ise agus iadsan an deasdanas as airde cliù—ìobairt air son gràdh-dùthcha. Mar am faighear an ainm snaighte air lic marmoir, tha ’n cuimhneachan taisgte an cridhe na rìoghachd.

Tha ’n nàmhaid daingnichte ’s na claisean an diugh far an robh e a bhliadhn’ an ama seo, agus tha *Belgium*, cuide ri stiall de ’n Fhraing, fo shàil na Hunach a shaltair fo ’n casan gach lagh béusail anns an robh daoine a’ cur muin-ighin air son math an t-saoghail. Tha sinn fhathast an teis-meadhoin a’ chunnairt, agus cha ’n eil air ach a’ bhloineid a’ sgrògadh na ’s teinne, ma’s e ’s gu ’n cùm sinn ar casan am measg na h’ùprait tha dol air adhart, faodar a ràdh, anns na spèuran shuas, air an talamh shìos, agus fo na h-uisgeachan, gun fhacal air an toit iùtharnail a tha na brùidean a’ leigeadh mu sgaoil a chum ar saighdearan a thacadh, ’nuair nach teid aca an cuir air ais le dòigh eile. Chaidh rudeigin cèarr air meidh na h-intinn, ’nuair a thilg a’ Ghearmailt i fhein fo bhuaidh ghniomharan oillteil,

An deidh na thachair gu seo, gheibh sinn cuid nach do thuig fhathast na bha ’s an amharc aig a’ Ghearmailt; agus tha grunnan ’nar tìr nach ’eil ro chinnteach gu ’m bu chòir do Bhreatunn làmh a ghabhail ’s an chòmhraig idir. Tha iad cho rag ’nam barail ’s nach tugadh iad géill ged thigeadh, eachdoin, Maois

agus na fàidhean fhein a nuas a chum na cùise a dhearbhadh. Cha do fhreagair na thachair ris an t-slat-thomhais acasan, agus mar sin chaidh nithean à altaibh a cheile! Is gann gu'n còrd rud sam bith ri muinntir tha air an claoidh le fiaradh-intinn. Tha iad càirdeach ris an dream mu'n d' thuit am bard mór Sasunnach; "an uair a labhras sinne, na cluinnte comhart o chù." Tha eagal oirnn gu'm bheil grunnan beag de Ghaidheil fo'n ghalar. Choinnich sinn ri fear dhiu an là roimhe, agus ars' esan; "Haomh (cha'n 'eil e soirbh litreachadh a chuir air an tathunn) bu cheart cho math do dh'Alba a bhi fo riaghladh na Gearmailt 's mar tha cùisean a' dol air adhart!" Mo chreach! beannachd leis na cothroman a th' againn a thaobh caithe-beatha, agus saorsa, an latha sin. Ma tha mhuintir seo—tearc ged tha iad—aoon-fhillte nam beachd, gu dearbh cha'n 'eil farmad againn riutha. Ma tha iadsan glic, is lionmhor na h-amadain tha air uachdar na talamhainn, agus is goird an sealladh. A rithist tha sinn a' cluinntinn mu fheadhainn tha feuchainn ri cnap-starradh a chuir an aghaidh togail shaihgdearan. Cha'n 'eil de mhìsneach aca an guth a thogail gu follaiseach, 's fhearr leo a bhi 'g obair anns an cùiltean.

A nis b' fhada bhuaime e 'bhi 'g àicheadh gu'm bheil e dligeach gu leòr a bheacadh fhein a bhi aig gach neach mu chùisean, ach an uair a thig na cùisean sin gu h-aon 's gu dhà, agus a bhios bunait na rioghachd an cunnart troimh ghìbirmhian mhi-riaghailteach rioghachdan eile, tha e mar fhiachaibh air gach neach a ghuallainn a chuir ris a chuibhle, mur 'eil e coma co-dhiubh theid a dhùthaich fodha no bhios i'n uachdar.

Gheibh sinn dream eile an diugh—agus tha iad lionmhor—a' coireachadh creidimh nan Eaglaisean air son an staid namhasach anns na thuit an saoghal criosdail, agus 's e an rud is neònach a th' ann, gu'm bheil ministearan àrd-inbheach, air feadh na rioghachd, luchd-treòrachaidh, agus daoine cothromach eile, a' suidhe an cathair-breitheanais orra fein. Mar sin cha chùis-ioghnaidh e 'nuair a gheibhear an tréud ann an staid an-shocraich mu bhuaidh an t-soigeil air son ciùineachadh a chinne-daonna. Ach ged tha sinn ri uchd na deuchainn, na cuireamaid an diollaid air an each cheàrr. Is muladach gu'm féumar aideachadh gu'm bheil iameach a' chiuine-daonna bho fhiadh-ràdh gu béusachd, daithte le fuil a cheile, agus an uair a bha daoine a' smaoinachadh gu'n d' thainig iad clon na h-ìre sin, gu'n tuiteadh dòrtadh na 'b uamhasaiche na bhà e riamh. Am bheil e 'na ioghnadh gu'm biodh crèutairean a' rannsuchadh mu chion-fàth a ghnothuich, agus a' feòrachadh cianar a ghabhas e 'chreidsinn gu'm bheil Freasdail idir ann a' riaghladh na Cruinne, 'nuair a fhuair a' leithid de dh' uamhas àite ann an

cùrsa nithean? Dé thainig àir càil agus béusachd an t-saoghail, 'nuair a chithear mu fhichead muillion saighdear a' spadadh a cheile le gach innleachd is muirteile a fhuairleadh riamh a mach? An e seo a' bhuiil a shruth bho 'n oilean anns an robh rioghachdan a' fàs o chionn fhada, no bho 'n èolas a bhatar a' càrnadh suas? Ach gheibh sinn dream eile—agus 's ann acasan tha greim air bun a' ghnothuich—a' cumail a mach nach 'eil anns an rud uamhasach ach an toradh a thig o bhi 'g àicheadh nan deasdanais tha mar fhiachaibh air daoine criosdail altrum. 'Nam beachd, chuir rioghachdan a leth-taobh na laghannan tha co-cheangailte ris a' chreideamh Chriosdail, agus thainig orra plaigh droch spioraid nach gabh ceannachadh ach le spiorad eile. Tha 'cheist cudthromach agus cha ghabh sinn oirnn feuchainn a fuasgladh, ged tha mórán a' spòirn rithe aig an am. Ach eil am fear a' mhòthaicheas air an tulgadh bho aon taobh gu taobh eile a bha luasgadh eachdraidh an t-saoghail o thùs, nach 'eil air gach tuiteamas a thachair, ach an aon aobhar—am peacadh tha 'g oibreachadh a chum bàis.

Tha 'm Biobull a' beannachadh luchd-deanamh na sìthe; cha'n e am fear foistinneach. Theagaisgeadh siun gu'm bheil am math a sior ghlèachd an aghaidh an uilc. Gheibh sinn daoine glice ag ràdh gu'm bheil cogaidhean air an òrduchadh leis an Fhearsdal a chum glanaidh anns an t'seadh is àirde, agus gu'm bheil tuiteamas eile 'nam meadhonan a chum math. Ach am bheil dògh no rathad eile 'nar lath-ne? An e cogadh fuilteach an aon mheadhon air son rioghachdan a ghlanaidh bho gach ni brùneil tha tighinn eadar iad agus slighe a' cheartais? Dé am math a th'ann a bhi 'g ar bòdhradh le beachdan bioghalta agus ag éubhach gu'n do chail an creideamh Chriosdail a lùths? Na 'n amasadh iad air a' fluirinn, gheibheadh iad a mach gu'r h-ìad fhein a chailla lùths le bhi 'dol air ionnral mu'n chùis. Tha cuid de na Diadh-airean móra, thall 'sa bhos, ag éubhach gu'n d' thainig an t-àm air son amharc timcheall air bunaitean nan Eaglaisean fein. Ma 'sann mar sin a tha, is mór an àireamh 'nar tìr a tha cho neo-choireach 'nan creideamh, 's gu'n do shaoil leo fad an t-siubhall nach robh teagamh ann, gu'n deach a' bhunait a stéidheachadh gu dìoghmhalta bho chian. 'S dòcha gu'n do dh' fhàs còineach timcheall orra leis nan modhannan, 's na deas-ghnàthan, a thainig leis an fhasan ùr; no gu'n do dhi-chùimhich na Diadh-airean còir an ceud-ghràdh leis an dicheill a bha iad a' deanamh a chum an stioman a' leudachadh. Bidh sin mar a dh' fhaodas e, thug a' Ghearmailt ceann-teagaisg daibh a chumas riutha car greise, agus cha'n 'eil teagamh nach bi a' bhuiil féumail, searbh ged tha 'uach. An uair a thig sìth gheibh iad iad-fhein, mar a

gheibh sinn uile, ann an saoghal eile mar gu'm b' eadh. Brùchdaidh ioma ceist 'nar measg ag èubhach air son fuasglaidh, agus cha dean na seann speuclairean an gnothuch 'nuair a theid cumhachdan ùra air an leigeil fa sgaoil, agus daoine air am buinn le'n dà shùil fosgailte; air am beòthachadh le togradh rian nuadh nach gabh cur a thaobh. An fear tha smaoineachadh nach 'eil ach tòiseachadh far an do stad sinn aig an Lùnasdainn 'sa chaidh, cha 'n 'eil a réis-intinn ach goirid. 'Se an suidheachadh seo air am bheil Diadhairean a luchd-treòr a' deanamh deiseil; agus tha iad glic, oir ma bha féum air stiùireadh eagnaigh riamh, 'sann aig an àm tha feitheamh oirnn.

'Se baraàil dhaoine is fhiach éisdeachd riutha an dùgh, gu 'n do ghabh a' Ghearmailt an dearg chaotach, agus cha 'n 'eil dòigh eile ann ach a' cur an greim, oir cha ghabh sìth a dheanamh ris an fhear a bhios air a' chaotach gus am faighear lamh-an-uachdar air. Cha 'n e mhàin gu'n gabh crétair an caotach, ach tha seadh ann anns an gabh rioghachd féin an caotach. 'Se sin an staid anns am bi an slughair air fad fo bhuaidh caotach cogaidh. Smaoinich air a bheachd a leanas a sgrìobh Gearmailteach ionnsaichte o chionn dà bhliadhna. Ars' esan:—"Cha 'n 'eil beòthachd air thalamh cho àrd no cho naomh ris an ùrachadh a thig o chogadh. 'Se cogadh ann miann is doimhne an cridhe a' Ghearmailtich. An fheadhainn a chanas gu 'r h-ole a th' ann an cogadh, cha 'n 'eil anna ach cailleachan an éideadh fhreannach." "Tha cogadh àluinn," ars' esan air a' mhios a chaidh, "Tha na h-ainglean air neamh ag eirigh le h-ìolach a' cuir fàilte air na Gearmailtich a chaidh a mharbhadh, ach a tha nis ag ath-choinneachadh ri *Bismarck* agus *Moltke*, agus ri *Fritz* fhein (an sean rìgh) na shuidhe air cathair òir am measg nam feachd-neanbaidh!" Mur an robh na focail thoibheumach seo air an cur sìos an dubh 's an gheib, bhiodh iad do-chreidsinn. Dé tha seo ach an dearg chaotach? Nach 'eil fios aig an t-saoghal uile air foill agus brùidealachd na Gearmailte? Cò an cinneach a chuireadh carbasa innte an dùgh? Cha chuireadh an Turcach fhein, na'n innseadh e 'n fhìrinn, rud nach do chleachd e bho 'n là a thionail e mar sgaoth air mòran de 'n Roinn-Eòrpa. Ach tha là an sgùrsaidh a' feitheamh airsan—an là air an sgùrsair e do'n imir air an d'fhàs e. Gun a bhi léudachadh na 's fhaide, 'se ar n-ath-chuinge gu'n crìochnaich an cogadh fuilteach seo na 's luaithe na thatar a' smaoineachadh; gu'm faigh an fhuigheal de 'r luchd-dùichcha a thig air ais an t-àite 'nan trì fèin a chòisinn iad troimh 'n dilseachd agus troimh 'n tréubhantais. "Gu robh buaidh leis na seoid."

:—

Thig Dia ri aire, 's cha-n aire an uair a thig.

AN COMUNN GAIDHEALACH.

MEETING AT INVERNESS.

On Saturday, 3rd July, the Extraordinary meeting of the Executive Council of An Comunn Gaidhealach was held in the Queensgate Hotel, Inverness, Mr. Malcolm Macleod, Govan, president, occupied the chair, and there were present—Dr. William Mackay, Inverness; Rev. Geo. W. Mackay, Killin; Mr. H. F. Campbell, Aberdeen; Capt. Kenneth Maciver, 8th Cameron Highlanders; Mr. John N. Macleod, Stratherrick; Miss Kate Fraser, Inverness; Councillor Robert MacFarlan, Dumbarton; Mr. Fraser, Dingwall; Mr. Donald Macphie, Cumbernauld; Mr. Andrew Mackintosh, Inverness; Mr. Roderick Macleod, Inverness; and Mr. Neil Shaw, secretary. Several apologies for unavoidable absence were intimated.

WOUNDED HIGHLANDERS.

The President said it would interest and gratify the Executive Council to know that the appeal issued by the committee appointed at the last meeting of Executive to collect funds for the purpose of getting beds for wounded Highlanders in one of the Glasgow Red Cross Military Hospitals had met with an immediate and satisfactory response. Within the third week of the issue of the appeal the sum required was fully secured. The sum wanted was £300, and was for a ward containing six beds. They had got that £300, and subscriptions were still coming in. They had approached the Red Cross people in Glasgow, and had asked if a larger ward containing ten beds could be given, and the larger ward was now at their disposal. He was absolutely sure they would soon have the necessary £500. On behalf of the Committee he acknowledged, with gratitude, the prompt and liberal response which the members of An Comunn and its branches had made to the appeal. It was most satisfactory from every point of view. On behalf of the Association he offered their heartfelt sympathy to those of their people, growing in numbers every day, who had suffered pain and loss in consequence of this terrible war. Death had taken a big toll of their gallant Highlanders. He was sure their deepest sympathy went out to those who had suffered. He might make special reference to the severe loss that had been sustained by one of their own members, Mrs. Burnley-Campbell. The death of her son, who had been killed fighting at the front, had just been reported in the newspapers. Mrs. Burnley-Campbell had been for many years intimately associated with the work of An Comunn, and was held in high regard. He was sure the grief which she had been plunged

into evoked a deep feeling of responsive sympathy in their hearts. He asked the Secretary to communicate their heartfelt sympathy to Mrs. Burnley-Campbell and her family.

The President extended a cordial welcome to Captain Maciver, 8th Cameron Highlanders, and congratulated him on his public spirit. They were quite sure Captain Maciver would distinguish himself in arms as he had done in the paths of peace. They all hoped he would return in safety after the war was over.

PROPAGANDA WORK IN SUTHERLAND.

The Propaganda Committee reported that they discussed what action should be taken in Sutherland. After careful consideration, it was agreed that the Secretary should visit Golspie and obtain information regarding the various sections of the Sutherland Celtic Society, and that he should thereafter communicate with these places and suggest that branches might be formed, if practicable, where sections of the Celtic Society hitherto existed. It was also agreed that the services of Mr. Hugh Maclean should be utilised in Sutherland instead of the district in which he had hitherto worked.

Rev. Mr. Mackay, Killin, Convener of the Propaganda Committee, said the work was going on quietly owing to the war. They were very anxious to do work in Sutherland, and to recognise the work done by other organisations, such as the Clan Mackay Society and the Celtic Society. Members of An Comunn in the Inverness district had done a great deal of work, and the Committee would be only too glad to get assistance of like work in Sutherland. They were glad to see that a Higher Grade Leaving Certificate in Gaelic had been granted, and they hoped some good would come to propaganda work in that direction. They were glad to learn that the text book by Dr. Watson would be issued shortly. He hoped they would get a grant for their work from the Exchequer to help Gaelic teaching.

Dr. William Mackay said they were pleased to see Mr. Fraser, Dingwall, present there that day. Mr. Fraser deserved very great credit for the part he took in securing the Higher Grade Leaving Certificate in Gaelic. As they knew, Dingwall had been the capital of the Highlands in that matter. Mr. Fraser had been the moving spirit in Dingwall, and they were indebted to him for the excellent work he was doing in Dingwall in teaching Gaelic. As they were doubtless all aware, Mr. Fraser was a Glen Urquhart man like himself.

WINTER CLOTHING FOR TROOPS.

The Report of the Art and Industry Committee was submitted.

Mr. H. F. Campbell, Aberdeen, said he would like to take the opportunity of saying that the Art and Industry Committee were still doing in difficult circumstances the very best they could for promoting the sale of tweeds. It appeared now that the war was likely to go on for another winter, and that, therefore, there would be a demand for winter clothing for troops. It should be made known how absolutely suited Highland tweeds and yarns were for the requirements of troops. The matter might be brought before the attention of the military authorities.

Mr. Andrew Mackintosh, Inverness, suggested that Lochiel and Colonel Gunn, commanding the 8th Cameron Highlanders, might be written to on the subject.

The President said that last winter an effort was made to get the War Office to take up Highland tweeds for winter wear for soldiers. The main objection was that tweeds were far too expensive.

MÖD AND MUSIC COMMITTEE.

The minutes of the Mòd and Music Committee showed that arrangements for the 1915 Literary Competitions are well forward. The following gentlemen were recommended as adjudicators in the Junior and Senior Sections:—

Junior—No. 1—Rev. Hector Cameron, Kilmartin, and Donald Maciver, Bayble; No. 2—Rev. A. G. Morrison, Portree, and Angus Robertson, Glasgow; Nos. 3 and 4—Kenneth Mackenzie, M.A., Shader School, Lewis, and Rev. Wm. Gillies, B.D., Kenmore; Nos. 5 and 72—Jas. Kennedy, F.E.I.S., Glasgow, and Rev. Archibald MacCallum, Tayvallich; No. 6—Rev. Donald Lamont, Knapdale; and Donald MacDonald, Munloch.

Senior—Nos. 26, 31, 33, and 67—Alistair MacDonald, Inverness, Rev. Gillespie Campbell, Inveraray, and Rev. D. M. Cameron, Ledailg; Nos. 28, 30, and 32—R. Barron, H.M.I.S., Aberdeen, Rev. Malcolm MacLennan, D.D., Edinburgh, and Rev. W. MacKinnon, Shettleston. Nos. 27, 29, and 37—Angus L. MacDonald, H.M.I.S., Elgin, Rev. John Mackenzie, Golspie, and Rev. A. F. Campbell, Glasgow; Nos. 35 and 36—Murdo Morrison, H.M.I.S., Inverness, and D. J. MacLeod, H.M.I.S., Stornoway; Nos. 63 and 65—Robert MacLeod, F.R.C.O., Edinburgh, and J. Campbell Smith, Stornoway; No. 64—Rev. M. N. Munro, M.A., Taynuilt, and Rev. Archd. MacDonald, Kiltarity; No. 66—Rev. M. N. Munro, M.A., and John MacCallum, Tighnambarr.

FINANCIAL STATEMENT.

The Annual Financial Statement was submitted.

The President said that the reason of the

Treasurer's absence was that he was with his regiment. They would notice from the Statement that there was an excess of expenditure over income for the past year of over £200. That was a very serious deficiency which they could not afford to incur every year. Two of their largest sources of income were shut off last year. There was no Mod and no Highland Ball. There had been a decrease in subscriptions, which was due to the unsettled condition of affairs during the past year. There was no doubt that financially they were faced with a situation with which they must deal. He thought it was quite possible to reduce their expenditure, and he would suggest that the Executive should make a special remit to the Finance Committee to consider what economies could be effected. It seemed to him that it was necessary to take some step of that sort.

The suggestion was approved.

It was agreed to recommend that the Officers and Executive Committee be continued in office for another year.

AGRICULTURAL INSTITUTE AT BEECHWOOD.

Mr. H. F. Campbell, Aberdeen, proposed the following motion :—

"That with the view of mobilising and conserving the agricultural resources of the Highlands in this time of stress, it is urgently desirable to organise the School of Agriculture at Beechwood without further delay, and that an appeal be made to the Board of Agriculture to provide meantime temporary accommodation of an inexpensive kind to allow a beginning to be made with the work of the school."

Mr. Campbell in supporting the motion said, with regard to urgency, he would remind the Executive that the Government had begun only that week, after eleven months of war, a new campaign in the country in support of economising the resources and food supplies of the country in order that they might be able to bear the strain of the war, and, as the Prime Minister said some time ago, to endure to the end. The Prime Minister himself began this campaign last week, and already several members of the Government had followed on the same lines. He desired to point out that the object of the proposed School of Agriculture at Inverness was in precisely the same direction. They desired by education to extend, as far as possible, the agricultural resources of the Highlands by increasing production, and through the proposed School of Domestic Science economising those resources in order to make them spread as far as possible. When Dr. Mackay and himself went to London last year they got a most favourable reception, and later in the year, with the support of the Highland members of Parliament, they received every encouragement with regard to the Agricultural Institute

at Beechwood. The Treasury, however, came forward late in the Autumn with the objection that to proceed just then with the Agricultural Institute would be causing an outlay of public money at a time when every economy must be made. Mr. Campbell's point was, that in reference to agricultural organisation and agricultural instruction, they would not be causing an outlay contrary to the interests of war, but the very reverse. He would like to contrast the action of our own administrators with the action of Germany, and in this connection he thought they were bound to say that the Germans chose the better part. When the war broke out, and it became obvious to the German authorities that German shipping would be swept from the seas and that they would have no imports of food or anything else except very little at the Baltic, they at once applied themselves to face the situation, and what did they do? Within a few weeks after the outbreak of the war, the German authorities divided the country into 156 districts for the special purpose of conserving their agricultural resources and teaching the people to make the most of those resources. In those 156 districts there was everything they now proposed for the Highlands—organisations created to extend agriculture as far as possible. Not only so, but by beginning in August and September to do what Britain was only starting now, Germany had, during the past season of 1915, a larger amount of agricultural produce than they ever had before in that country. He thought they should go to the Board of Agriculture and to the Scottish Office and say that they did not want them to spend £40,000, but that they wanted them to make a beginning. Let them come into line with the new Government in the scheme for economy, and they could not do better, so far as the Highlands were concerned, than to proceed with the Agricultural Institute at Beechwood. The promoters had good cause to be thankful to the Highland members of Parliament for the courteous way in which they had helped them so far in connection with this movement. He should, however, like to add, that the impression he had formed with regard to Highland members was that they lacked cohesion. They were a constellation of separate stars each revolving in its own individual orbit, and in this respect they contrasted with the Ulster members and the Irish party and the Welsh members. He should like to see a larger measure of cohesion among Highland members for the economic advantage of the Highlands. In that connection he would like to congratulate the great city of Glasgow on the fact that Highlanders there had formed a Representative Highland Council, and that their President was a leading member of that

council. He thought that fact held out a promising prospect for the Highlands. He trusted the constitution of the Representative Highland Council in Glasgow augured well for the future of the Highlands.

The motion was duly seconded and unanimously adopted.

It was resolved to send copies of the resolution to the Board of Agriculture, the Scottish Office and the Highland members of Parliament.

—:—

ELECTION OF EXECUTIVE COUNCIL.

As the number of candidates does not exceed the number of vacancies, there will be no contest this year. The new candidates nominated have generously withdrawn in order that a contest be avoided.

—:—

“DEALBH A 'CHEILTICH LE SEAN-ACHAIDHEAN ALBANNACH.”

LE DÒMHNUL MAC IOMHAIR, LEÒDHAS.
Choisinn a' bheachdaireachd so a' chead duais aig
Mòd, 1914.

Ars' am bàrd *Aytoun* :—

“C'ait am faighear cridhe as càirdeil
Na fo fhilleadh blàth a' bhreacain?”

Tha Macantòisich ag innse dhuinu gu 'n d'thainig an Ceilteach a mach o stoc Arianach a bh'anns an àird an ear; gu 'n ghluais iad an siar mar a bha iad a' lionmhorachadh; agus fa dhòigh gu 'n d'fhuair iad air tìr an ceann á deas Shasuinn a' giùllain claidhmhlean móra pràis leis na chuir iad air theicheadh na troichean bochda a bha 'deanamh suas an seann luchd àiteachaidh. Bho Stràbo tha e air aithris gu 'n robh na Ceiltich 'n an daoine móra, fogh-aainteach mu shea troidhean air àirde. Cha robh am folt cho buidhe ri folt an càirdean an Gaul, ni mo a bha iad cho bonnachurach riuthasan. Bha am bathais leathann. Bha aca ri an lòn a chosnadh air muir is mòintich, air beinn is amhuinn, agus mar sin bu bheag an t-iongnadh ged an robh iad lùth'or, calma, dána 'n deuchainn, ealamh air iad fein a dhion an cunnart, agus so uile a' meudachadh am buadhaninntinn.

Faodaidh sinn a thuigsinn dé mar a bha 'n suidheachadh-so 'g àrach anna spiorad oidhirp, is déidh air saorsa, 'bha 'gintinn anna neart bodhaig a bha 'g an deanamh comasach air cruadal fhulang. Bha 'n dùthaich doirbh ri 'siubhal, agus mar sin cha robh lagh an rìgh an còmhnuidh an lùghdachadh na saorsa bha na Ceiltich a' cleachdadh 'nan caitheamh beatha. Air an smuaintean, agus air an cleachdadh, bha

buaidh aig aghaidh nàduir. Na creagan àrda, dubha; na h-aimhnichean is na h-uillt 'a dortadh gu caireach a nuas slìos nam beann; tonnan gaillbeach a' chuain; na stoirmean, a' mhòinteach chéidhar, is aonarachd nan lagain dhùbhhlaidh 'g oibreachadh le cheile ann a bhì deanamh a' Cheiltich saobh-chrabhach.

Bho chian thuirte Iain Fordoun ('sa cheathramh linn deug), a' sgrìobhadh mu na Gaidheil is sluagh nan eileanan, gu 'n robh iad borb, do-cheannsaichte, mi-shuairce, is neo-eiseimealach, a' spùinneadh bho chach a' cheile, deigheil air beatha shocair, solt is tairis 'nan nàdur, boidheach 'nam pearsa, ach iargult 'nan eideadh, naimhdeil do'n t-Sasunnach agus do a chànan, agus doibhsan de'n cinneach fein a bha dealachadh riutha an cainnt; cruaidh chridheach, ach gidheadh so uile tha iad dileas is umhail do 'n rìgh 's do 'n dùthaich, ma tha iad air an riaghladh ceart.

Tha P. Rodhach ag radh nach robh an Ceilteach ag altrum an saobh-chràbhaidh so am feadh a bha e taisbeanadh na h-urad de dh' innleachd ann a bhì togail a' dhaingniddèin air bharr nan creag, air àirde nan cnoc, 's am meadhon nan loch. Dheanadh e a bhaile ri srath na h-aimhne, 's ri òs na mara. 'Nuair a bhiodh e air a chuariteachadh le cunnart, shuidhicheadh e a chrann òg am meadhon an uisge, mar so a' cur an ceill a sgil is innleachd, is oidhirpean crionnta ann a bhì cur an aghaidh nàmbaid. Bu ghnath leotha a bhì air an riaghladh 'nan treubhan 'sa bhì gu tric am buaireas ri cach a' chéile. 'Nuair a bhiodh nàmhaid cumhachdach an toir orra bha 'm buaireas so na chall doibh. Cha 'n aonadh iad cho ullamh 's a bu chòir doibh air son a bhì làidir gu leòr, oir na 'm biodh iad uile aonaichte an aghaidh cunnart cha bhiodh nàmhaid sam bith comasach air buaidh a thoirt orra.

Tha 'n sgrìobhadair urramach sin, Dùghal Mitchell ag radh nach 'eil e sàbhailt beachd mì-rùn no càirdeis a ghabhail mar bhreith ionraic air cliù sluaigh sam tìth. Ann an tomhas mór gheibhear na beusan is na fàillingeana a bhuineas do na Ceiltich an measg sluagh sam bith eile aig a' bheil caitheamh beatha shimplich. Ged a tha a' Morair Macamhlaidh ann a' móran de eachdraidh sìos air na Gaidheil, tha e 'g radh nach 'eil iad, a thaobh buadhan nàduir, puinc air dheireadh air na Sasannaich. Ach tha Macamhlaidh a' toirt duinn an taobh as duibhe de chliù nan Gaidheal, agus am feadh a tha e 'deanamh sin, tha e aig a' cheart àm ag aideachadh nach robh de mhin-còlais aige air caitheamh beatha nan Gaidheil na dheanadh e comasach air dealbh treibhdhreach a thoirt orra. Mar so tha beachdan an t-Seanachaidh chomasaich so gun mhór brìgh. Ach bidh e tràth gu leòr duinn tòiseachadh air gabhail leisgeul nan

Ceilteach air son am fáilingean 'nuair a chl sinn cinneadh sam bith eile gun choir. An t-aon easbhuidh bu mhótha a bh'air na Ceiltich 'sna linntean a dh' fhalbh, b'e nach robh dóighean riaghlaidh aca, a choinneadh ann an spiorad comh-fhulangais r' an iarrtasan is r'am féumalachdan, agus féumar an t-aobhar air son iad a bhí ann an iomadh doigh a' tighinn gearr a thaobh an caitheamh beatha fhágail aig dorus na muinntir a bha cleachdadh ughdarras thairis orra.

A thaobh ealantachd, ciúil, agus bárdachd, bha na Ceiltich a riamh ainmeil 'nan Eachdraidh. Bha aca comasan móra a thaobh príomhachd chúisean air son an smuaintean a chur an feill, agus mar an ceudna buadhan farsuing air son goilliam agus éolas a thogail. 'Nan dhúthaich fein 's an t-rean céin, tha iad a' toirt a' h-uile dearbhadh, 'nuair a tha iad ann an suidheachadh a tha 'toirt cothroim cleachdadh do'm buadhan, is do'n oidhirpean nach 'eil ciúineach fo'n ghrein a' tairisbeanadh barrachd tuigse no dichill na iadsan.

Tha leig is mairnealas gu tric a' leantainn ann an lorg beagan a bhí aig muinntir r'a dheanamh, no beagan misnich a bhí aca mar gheall air son an saothair. Gun teagamh 'sí so a' chúis a thaobh nan Gaidheal, oir c'aig a' bheil an leithid r'am faotainn 'nuair tha obair chruaidh no cúis dheatamach mu'n coimeamh. Tha *Goodrich Freer* a' toirt a beachd fein air a' chùis sa. "Faodaidh neach a bhios a' sgrìobhadh eachdraidh, 'san dol seachd agus le fonn ughdarras a bheachd a thoirt air a' Ghaidheal mar leigean, a chionn gu 'm fac e na shlaod e air an fheur na chodal, mu mheadhon latha, gun a bhí idir a' toirt fainear gu'n robh a' cheart neach sin deich no dusan míle am mach air nuir an oidche roimh sin na chathrais."

A thaobh dóighean uachdranachd cha d'fhuair an Ceilteach a riamh cothroim taisbeanadh do'n t-saoghal dé'n seorsa riaghlaidh a dheanadh e; ach tha sinn a' comh-dhùnadh bho na 's aithne dhúinn de'n bheathalachd a bha'n cleachdadh fo riaghladh nan rìghrean Ceilteach an Alba, na'm biodh iad air am fágail doibh fein, gu 'm biodh aca ann a diugh suidheachadh a thaobh siobhaltachd agus riaghlaidh, a bhiodh ann an iomadh doigh dealaichte bho'n a ghné riaghlaidh a th' againn, ged a tha i ro-mhlaith, ach gidheadh a bhiodh na bu fhreagarraiche ris a mhór shluagh, agus a bheireadh barrachd soirbheachaidh tuca.

Tha an spiorad uaibhreach, an grad thuigse, an grinneas laimhe, am beathalachd, agus mar a ní iad iad fein suas ri suidheachadh sam bith, is iomadh cliú-spéiseil eile 'tha orra gu nádurrach, is gu modhanail, 'g an deanamh freagarraich air son a' árd a ghabhail ann an cúisean cudthromach an t-saoghail. The e lán tráth dhoibhsan a tha 'sgrìobhadh fo spiorad mí-ruin mu na Ceiltich so a ghabhail a steach, agus a thuigsinn

nach 'eil nam feartan as árd a gu h-ìomlan air an cuingealachadh riutha-san a tha 'g an ainmeachadh fein air Sasuinn. Ann a' bhí sgrìobhadh teist an fhìor Cheiltich coinnichidh sinn ri móran a bhios a' cur duilgheadas orinn, ach mar an ceudna, ri móran a tha na aobhar tlachd. Tha e misneachail, dileas, seasmhach, modhail, spéiseil, mar 'm biodh na béusan sa ga léanamhuinn bho 'n ám sin a bha gach fine fo riaghladh am flath.

Tha 'n Ridire Iain Dalrìmple ag radh gu 'bheil an Gaidheal stuama mar a tha e tréun, riarachaidh leis a' bheagan a bhairgeas Nadur air; gu 'n oibrich is gu 'm fuiling e gun ghearan; gu 'm biodh e cho mór 'na thámailt le mí-mhòdh, no mí-shuairceachd a' nochdadh do neach eile 'sa bhìodh e dha an giùlan uaidhe. Air son támaraid do fhine, is do a dhúthaich leigeadh e sìos a bheatha gu h-ealainn air son an támaraid sin a dhìoladh.

Tha Albannach eile 'sgrìobhadh:—"Tha na Gaidheil, ris an abair cinneach as buirbe na iad féin "cinneach borb," a' nochdadh 'nan guilian, on leth a' mhuigh, modhalachd chùirtean gun am fáilingean, agus 'nan uchd árd speis do dh'onair gun a' ghòraich a tha gu tric ceangailte ri the. Tha e stuama gearr a bhí iadann. Tha 'mhodhalachd 'sa dheadh oilean nádurrach agus snas-mhor, agus cha 'n 'eil mothachadh a bhí aige air an staid ìosal 'san t-saoghal a' lùghdachadh an speis leis an beil e cur an cleachdadh na beusan as toiniseige. Tuigsach is lán de spiorad rannsachaidh, tha a bhuidhean inntinn suidhichte air na cùisean air am miann leis beachdachadh; ullamh gu meas a chur air caomhneas a nochdadh, agus fìor thaingeachd a thaisbeanadh 'na lorg. Gidheadh so uile tha e saobh chràbhach, árdanach, aithghearr 'na nádur, is ullamh gu dioghaltas altrum. Tha so gu tric 'na aobhar air e 'bhi cho ealainn air pairt a ghabhail ann am buaires. Tha a leithid de mhuighinn aig ann fein, 's na h-urad de dhearbhadh gu'm beil e ceart, gu h-áraid ann an gnothchean creidimh, is gu 'm beil gu tric roinnean a' tighinn an lorg so."

Ged a fhuair iad ainm a bhí eas-onarach ann an linn nan creach, gidheadh 'sann a bha so ag éiridh bho chleachdaidhean borba nan linntean a dh' fhalbh. Gu tric coillidh an Gaidheal 'sa theaghlach san oidche dhuirch an samhchair gun glas no claimhean ri 'dhorus, is tha e féin 'sa chuid cho sàbhailt is ged a bhiodh iad air an glasadh suas. Theireadh *Blackie* umpa, "an sluagh as uaisle a th' air an talamh."

Tha I. F. Caimbeul a' sgrìobhadh:—"Gu 'n robh e 'n iomadh dhúthaich anns na chluir e éolas air an t-sluagh, ach gu 'n robh an turus ud (1859) a' daingeachadh a' bheachd a bh' aige:—" 'S e beagan sluagh do bleil urad de chiataibh; cha 'n 'eil iad ann a' caomh lean"

cho maith ri na Gaidheil," arsa Caimbeul. "Tha coirichean gu leòr aca, ach tha uaisleachd nàdurach comh-cheangail riutha, tuigse gu rannsachadh a mach d' fheumalachd, agus stamachd a bhacas iad gu oibheum a thoirt do choirreach. Mar as bochda a tha iad 'sann as ullamh a tha iad air son pairteachadh ri neach do'n toir iad fasgadh. Ciod air bith an easbhuidh, cha do choinnich a riamh ùmaidh no lùiriste rium ann am bothan Gaidhealach."

Arsa Buchanan, "Tha uaislibh nan Eileanan a Siar gu tric air am foghlum an Oil-thighean na rìoghachd. Thu cleamhnas pòsaidh no cairdeis air chor-éigin gu trice 'g an ceangal r'a cheile; agus cha'n iadsan a mhàin ach tha 'n sluagh coitcheoin cuideachd ann an dlùth dhaimh 'nan suidhichean fa leth."

Gheibh sinn bho'n Bhanuasal Grandda:—"Foghar a 'bheil inntinn cheart tha modhalachd, agus far a 'bheil e na chleachdadh aig daoine a bha déiligeadh ri cach a cheile le spéis is stamachd, tha iad a' cur air chùl gach nì a tha ana-ceannda is mi-shnasail, agus mar so tha iad 's an t-seadh as éifeachdaich a' leasachadh dòighean oilein. Am measg dòighean sònraichte nan Gaidheal m'bhòthaich mi do aon:—"Cho beag suim 's chuireas iad anns na nithean 'blasda' chuireas mi air bòrd. Ithidh an sealgair Gaidhealach le stamag ghéur 's le stamachd, ach shaoileadh e 'na mhi-chlùil e gu nochdadh e mi-ghean air son an dinneir a bhi mi-thaitneach, no toileachas air son i bhi deadh bhlasd agus sòghail."

B'e beachd sluagh na Galdcadh air a' Ghaidheal gu'm bu spuinneadair fiadhaich borb e, a' labhairt cànan bhorb, 'sa còmhnuidh ann an ionadan dùbhlaidh, fasil, do nach duraigadh, coigreach a dhol. Tha oran Eirionnach ag radh:

Carach 's treubhantas nan Greugach,
Cus pròisealachd o'n Ròimh;
Tromsanaich slodachd Shasuin;
Briodal 's mais a' Ghaidheil chòir.

Leughaidh sinn aig *Freer* a sgrìobh eachdraidh nan Eileanan a Siar:—"Chaidh innse dhomh mu nìgean an Tìrìodh a fhuair a chiad duais aig a' mhod san Oban. Lean a' chaileag so air ionnsachadh gus an do choisinn i M.A. an Oil-thigh Ghlaschu. So mar a rinn an nìgean Ghaidhealach, am feadh a tha an leithid an Sasuinn a' dealbh dé mar a theicheas i bho 'dachaidh, is a gheibh i a bhi na *Lady*. Tha mi duilich gu 'bheil mòran truasailleadh air àit a ghabhail 's Ghaidhealtachd far a bheil nìonagan ag oidhirpeachadh air cleachdadh nan Sasunnach a' leantuinn. Gidheadh am feadh 's as urrainn mi a radh gu h-onarach nach faca mi a riamh Gaidheal nach robh uasal 'na dhòighean, féumaidh mi aideachadh gu 'm faca mi mnathan a bha 'gan sgeadachadh féin os ceann an suidheachaidh.

Bheirinn comhar eile air na Gaidheil—an t-saorsa iomlan a th'aca bho eagal bàis. Their cuid, do nach aithne iad, gu 'bheil so ag éiridh bho na lean riutha de nadur allaidh ag sinnsir, ach tha Stiùbhart Ghart, ag radh gu 'r h-ann bho spiorad àrdain, is bho ghràdh fine 's dùthecha, agus air son a bhi dileas do'n a' chleachdadh a bha'n eachdraidh ag aithris, ann a bhi ceangal an àm 'tha lathair ris an àm a dh' aom, a tha e'g éirigh; mar gu'm bu chòir dhoibh-san leigeil ris nach 'eil iad air dheireadh.

Co dhùibh is Catlaigeach no Pròstanaich an Ceilteach tha e gu nàdurach cràbhach, ullamh gu aoradh, agus fo eagal Dé. Eadhon an saobh chràbhaidh, na sèunan a bhiodh iad a' cleachdadh, agus sgéulan an dà-fhradhraic, tha ac' uile buntanas ris a' cheangal a th' aig a' bheatha so ris a' bheatha 'tha ri teachd. Gus an latha diugh tha iad a' leantuinn ri cleachdadh aoraidh mar a tha e air a spàradh orra le 'n cinn iùil. Ach bho na 's aithne dhuinte de bheachdan a' Cheilteich, tha sinn a' comh-dhùnadh gu 'bheil an creidimh làidir a th' aig anns a' bheatha th' air thoiseach oirnn, na aobhar mòr air a' bheag suim a th' aige do'n bhàs. Tha mòr dhéigh aig air a chorp a bhi sìnte ri duslach a chàirdean, mar so a' nochdadh gu laidir ceangal nam Fìneachan Gaidhealach r'a cheile.

Chionn gu 'bheil beachd Luchd-Rannsachaidh mu staid nan Croiteirean a nis air a gabhail a' seach ann an Eachdraidh na dùthecha, faodaidh sinn a h-aithris:—"Sa bhliadhna 1882 thuir iad mu'n chroiteir—Cha 'n' eil a thigh 'ga fhàgail mi-shona, oir cha 'n' eil e 'gearrain uime; cha 'n' eil e ga dheanamh mi-bhèusach, oir tha e os ceann sluagh na dùthecha am béusalachd; cha 'n' eil e 'ga dheanamh mi-fhallain, oir tha cuibhrioun neo-chumanta mòr aige de bheathalachd 's de laithean. Ged a tha coiteirean is croiteirean na Gaidhealtachd ainneam an aireamh, tha iad 'nan luchd oibre 's nan luchd dùthecha ionnbiannichte air son a h-impireachd gu h-iomlan. 'S an dòigh so bha 'n' stoich air leth luachmhor. Le 'm bodhaigean fallain, an tuigse ghéur-chuiseach, an t-ionnsachadh modhannail a tha iad a' faotainn, tha iad gu sònraichte freagarraich air son leasachadh sluagh nam bailtean móra againn; oir gun a' leithid sin de leasachadh fallain o'n dùthaich, tha sluagh nam bailtean a' clonadh a' thaobh fuil is béusan an lorg an suidheachaidh, an oibrichean mi-fhallain, is na tìgean, 's na cleachdaidhean 'sam beil iad beò. Cha bu chòir do'n dùthaich gu léir a bhi mi-shuimeil mu shluagh cruaidh-chuiseach, sgileir, tuigseach, siolmhor a bhi aca mar thobair ath-ùrachaidh beatha. Bhiodh e duilich an àite 'dheanamh suas le àl eile, co-ionnan riutha ann an comas agus ann an luach.

"Tha e eu-comasach," arsa Diùc Earraghaidheal 'na Eachdraidh air "Alba mar a bha i,

's mar a tha i,' cus molaidh a bhàireagadh air dilseachd neo-thruaillidh Clannaibh nan Gaidheal, air son an dòigh anns na dhion a' cluid bu bhoehda dhiubh an aghaidh bribean agus bagraidhean uachdranach cumhachdach Shasunn, an fògarrach riòghail a chuir na h-uiread de 'thin seachad ann an uamhan, 'san creagan an Eilein Sgitheanaich. Cha 'n e a mhàin gu 'bheil fiòr bhàrdachd ann an so, ach tha fiòr bhéusachd ann cuideachd; agus tha so 'na earrann de chliù maireanfach 'nar n-eachdraidh a tha ann an dòighean eile muladach agus borb. Ann an dòigh dhligheach tha so a' cur urram neo-bhàsmhor ri cliù nan Ceilteach.

Tha Uisèart 'na sgrìobhadhean mu Mhontrose a 'toirt iomradh air cruadalas nan Gaidheal ann a bhi coinneachadh le foighidean na dailgheadasan mòra a bh'aca ann a bhi teicheadh roimh Bhaile an Peart. Fad trì fichead mìle Albannach (comb-ionnann ri ceithir fichead 'sa deich de mhiltean Sasunnach), bha iad gu tric an cath, gun stad air an astar, gun bhiaidh, gun chodal, gun fois no ùrachadh. Eadar gu'n creid luchd àiteachaidh rioghachdan céin, agus an iarmad a thig an deigh so, no nach creid, cha'n urrainn mi innse; ach tha mi cinnteach nach'eil mi cur sios ach na 's aithne dhomh gu maith. Am measg saighdeirean gléusd agus urramach, an Sasunn agus 'san Ghearmailt, agus 'san Fhraing, cha b'ainneamh a chuala mi'n toiseach a bhi air a' toirt do 'n turus dhoirbh so, air a' bhuaidh chogaidh bu mhotha 'choisinn Montrose."

Bho Skene gheibh sinn:—"Bho sguir na cogaidhean is bho thainig sith am measg nam beann thainig adhartas iongantach air na Gaidheil; agus le firinn faodar a' radh gu'r iad a nis an slugh as cràbhaiche 's as modhannail ann an Alba. Am measg slugh borb is e bàrdachd a' cheud doigh ann a' bheil eachdraidh air a' cumail air chumhline. 'Bha 'n cleachdadh so gu sònraichte r'a fhaotainn 'sa Ghaidhealtachd."

Bha Màrtain Màrtain air chuart 'sna h-eileanan-a-sior mu thimchioll 1695. Tha esan ag aithris gu'n robh an luchd àiteachaidh an cumantas innleachdach ann am mòran, de 'n deantanasan; grad-thuigseach 'nan smuaintean; làmh-charach; agus nòran diubh—firionn agus boirionn—comasach air bàrdachd a chur cruinn, gu'n nì bu treise na uisg an fhuarain. Tha nòr dhèigh ac air cèòl. "Nuair a bha mi air taobh a sìar Leodhais," ars esan, "bha ochd fir dhìag 'san àite a chluicheadh air an fhìdhill gun innleachd fhaotainn o neach 'sam bith. Glé aoidheil 'nan nàdur; ealant air snàmh, leum, cruinn-leum, boghadair-eachd, agus 'naniasgairan tapaich, gléusda. Iomraidh iad fad an latha air aran is uisg, is beagan snaoisean tombaca. Mu luchd àiteachaidh nan eileanan an cumantas

their mi gu 'bheil iad, a thaobh doigh aoraidh is béusalachd, air thoiseach air miltean aig a 'bheil barrachd chothroman air iad fein a leasachadh anns na nithean so. Tha gliocas nadurrach comh-cheangailte riutha, agus tha eadhon an slugh cumanta a' taisbeanadh barrachd gliocais os ceann an staid no tha slugh 'sam bith a chumnaic mi an dàthaich 'sam bith eile. Tha iomadh diubh a' tionngainn fuinn a tha glé mheasail an ceann a deas na h-Alba, agus tha luchd ciùil ann an sin a' toirt ainm ùr do na fuinn air son toirt air muinntir a chreidsinn gu 'r iad fhéin a chuir cruinn iad, ach cha dean sin a' chùis. Tha 'm fonn ag aithris c'ait na dhealbhadh e. Chumnaic mi iomadh oidhirp de 'n t-seòrsa so. Tha cuid diubh glé ealant air dealbhan chraobh, eoin, fhìadh, chon, is mar sin air adhart, a shnaidheadh a mach à cnàimh, adhaire, fiodh, gun inneal ach sgiau ghéur, bhiorach 'nan laimb. Tha spiorad bàrdachd aig mòran diubh, agus cha 'n e mise a mhàin a tha de 'n bheachd gu 'bheil na h-òran is na dàin a tha iad a' cur cruinn, co-dhiubh combiannan ann am maise 's an luach ri bàrdachd sean no ùr a chuala mi riamh. Tha cuimhne làidir aca; chì iad astar mòr. Tha mì-shonas am foghlum, agus cion cothrom conaltraidh ri cinnich rioghachdan céin a' dùnadh a mach uapa cothroman air son na ceud-fathan a bhuilich nàdur orra a chur an cleachdadh, agus an deanamh maiseach. Air an laimb eile, tha an aineolas air dùbhailean an t-saoghail na 's follaisiche 'nam measg, na tha uile chomhairlean feallsanachd am measg nan Greugach. B'urrain domh mòran droch cleachdaidhean aithris air son nach 'eil ainm aca. Tha 'm biadh sìmplidh. Cha 'n fhaca mi neach ro-shultmhòr 'nam measg, ni mò a chumnaic mi aon a bha bochd ann am pearsa."

Ciad bliadhna an deigh so tha 'n t-Urramach Iain Lane Buchanan, a thug ochd bliadhna 'saothrachadh comh-cheangailte ri Eaglais na h-Alba 's na h-eileanan-a-siar, a 'toirt an son teist ri Màrtain, air na Gaidheil a thaobh an cliù, 's am feartan. Is mar an ceudna Mgr. Iain Nocs a chuir leabhar cruinn mu iasgach air taobh a sìar na h-Alba; ach tha 'n as leòr sgrìobhta aig an àm air dealbhan nan Ceilteach an eachdraidh.

HOMESPUN.

TWEEDS—guaranteed genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 Renfield Street, Glasgow; K. MACLEAN, Son & Co., Tailors, 4 Bridge Street, Aberdeen. Suits and Costumes made.

'S CIANAIL MI BHO 'N DH' FHALBH AN COMUNN.

From Miss A. C. Whyte's Mod Prize Collection of unpublished Gaelic Music, 1914.

KEY G. ANDANTE.

{	: m, l		s, m : r, d		d, d. —	:	r, m		s, s : l. s. d		m, r. —	}	
SEISD :	'S cianail		mi bho 'n dh'fhalbh an comunn;		Luchd mo		ghaoil bha taobh		Loch - Odha,				
{	: m, l		s, m : r, d		d, d. —	Fine.		: s., l,		d., d :	r, m	}	
'S cianail			mi bho 'n dh'fhalbhan		comunn.	RANN :—Gur a			mise		tha fo		
{	: d, s,		l, l		d., d :	l, l		l, s :	s, s		l, s. m :	r, d	}
éis - lean,			Is mi		tàmh an	Cill a'		Chreanain	'Faicinn		morán de 'n	luchd	
{	d, r :	m. m		s, s :	l, s. d		m, r. —	D.C.					}
Beurla,		Far an		robh na	Gaidheil 'gan		togall.						

'Nuair a bha mi an tùs m'òige,
B' iomadh gaisgeach fearail, tèoma
'Bha 's a' Bharrabreac a chòmhuidh ;
Daoine còire, seòcail foinnidh.

Bha iad càirdeil, bha iad suairee,
Bha iad cothromach 'nan gluasad ;
Bheireadh iad di-bheatha 'n truaghán,
'S iad gu h-uasal, caoimh gu ghoinne.

Moch air latha na bliadh'n' ùire,
'S an Lomhor le camain ùra,
Chuireadh bàir mar bu dùth dhaibh
'S iad gu sunndach gu droch oilean.

Chuir am "Factor" spéis 's na caoirich,
'S chaidh na teaghlachan a' sgaoileadh,
Fhuair iad bàirlinn a bha daor leo,
Chum an saodach bho Loch-Odha.

Melody taken down from the singing of a native of Loch-Aweside. Words by John Macintyre, Kilchrenan, son of the late Peter Macintyre, author of "Cruachan Beann."

Ach tha sòlas dhuinn mar tha iad,
Thug iad buaidh a mach 's gach ceàrna,
Chum iad urram 's clit nan Gàidheal
Mar a b' àbhuist taobh Loch-Odha.

Chuid tha 'chomhnaidh 'measg nan Gall dhiu,
Tillidh ruinn 'nuair thig an Samhradh,
'S cùbhraidh fallaineachd nam beann leo,
'S gur e m' annsachd bhi 'nan coinneamh.

Gum bu slàn a thig 's a theid iad
Cumsaidh iad a Ghàidhlig spéiseil,
'Us a dh' aindeoin luchd na Beurla,
Labhraidh sinn i réidh 's gach coinneamh.

'S mòr a thug mi féin de ghràdh dhi,
Càinnt a dh' ionnsaich mi 'o m' mhathair,
'S nar an tig an latha dh' fhàgus
Fuaim na Gàidhlig taobh Loch-Odha.

NOTES.

The Co-operative Council of Highland Home Industries has agreed to take over the depot for Highland goods at 132 George Street, Edinburgh, on conditions which have been accepted by the Scottish Home Industries Association. Visitors to Edinburgh should not miss seeing the depot. We wish the Co-operative Council all success in their new venture. The depot has hitherto been self-supporting, and we trust that it may not only continue to be so, but may even yield a good revenue which might become available for the further extension of the Home Industries.

Special efforts are being made during the summer to provide tweeds and yarns suitable for our troops in the coming winter. It is to be hoped that the War

Office authorities will take more advantage than they did last winter of the opportunities thus offered to them.

It is gratifying to learn that Highland tweeds are now finding a good market in New Zealand and in Canada, even as far as Vancouver. It is expected too, that the market in the United States will continue to expand.

Among leaflets issued by the Board of Agriculture during the year are—No. 12, "Apple Growing in Scotland;" No. 13, "Cheesemaking for Small Holders;" No. 14, "Common Grazings." This last is intended to make clear to those concerned, the existing regulations regarding common grazing in the crofting districts, and to facilitate the working of these regulations.

RELIGIOUS READING FOR HIGHLAND SOLDIERS AND SAILORS.

At a meeting of representatives from the Church of Scotland, the United Free Church of Scotland, and the Free Church of Scotland, recently held in Edinburgh, it was resolved to appeal to public generosity for a fund which would enable some provision to be made for issuing Gaelic religious books to our Highland soldiers and sailors. It was recognised that there are no supplies available of suitable Gaelic books, and it was therefore recommended that some of the great sermons, which have been prized by the Highlanders for many years, should be re-printed and bound in booklet form. It is said that £250 would enable the committee to provide for the need in some measure. Contributions should be sent to the Rev. Malcolm Maclellan, D.D., United Free Church Offices, 121 George Street, Edinburgh; or to the Rev. Donald Maclean, Free Church Offices, Edinburgh.

An Deo-Gréine owes an apology to the Rev. Dr. Maclellan, who was one of its former editors, for failing in its last number to congratulate him on receiving the well-merited distinction of Doctor of Divinity. We offer our hearty congratulations, even if somewhat belated, now; and we are glad to see his name associated with this worthy object.

The appeal, which we sincerely hope will not be in vain, awakens serious thoughts of another nature. The bare admission that there are no suitable Gaelic books printed in our time is a melancholy one, after a language struggle of over a score of years. We have no desire to occupy the chair of authority and sit in judgment on the guilty, whether individuals or corporate bodies of any sort, but we do ask the churches, with all respect, whether they conscientiously feel at ease on the nature of their attitude, hitherto, with regard to the language in the Highlands. If it takes a catastrophe unexampled in the history of the world to let Scotland know that Gaelic is still the only language that reaches the heart of the Highlander in the tense times of war, when things stand stripped of their accretions and trimmings, so to speak, and when stern and solemn realities face him, what is likely to be its fate when we settle down in times of peace? Many of our brave countrymen, alas, will never return to tell us how the old language linked them to home and cheered them in a foreign land, but those who are fated to be more fortunate, and return, may, out of their experience, be the means of giving it a filip which it sadly needed in the past.

The churches continually preach to us, and rightly so, to set our house in order. If we look at the attempts at repairing the breaches

in the Gaelic wall, the condition of things is not unlike that of the days of Nehemiah when re-building the walls of Jerusalem. But the trouble is, we have no Celtic Nehemiah, and the builders seem to be at sixes and sevens while the enemy passes by with a sneer, and "by sneering teach the rest to sneer." The Highlander in our time is a bi-lingual being, and competent to do his business in either language, but it cannot be denied that Gaelic, and Gaelic alone, is the language that reaches his heart, whether on the battle-field or within the walls of a church. The churches will no doubt tacitly admit this, but that is not enough, for the Sasunnach would admit the same. They must get rid of the Laodicean spirit, and realise that the decay of Gaelic will probably spell the decay of the fine old religious ideal in the Highlands—the ideal of the men whose sermons they are about to print for the benefit of Highlanders in Flanders, who in every case could read and understand one of Spurgeon's sermons just as well as one in Gaelic. We are not sure but that many of them could read the former with greater ease, such was the treatment meted out to Gaelic reading and writing in the past. The number of Highlanders expert in reading and writing Gaelic is not so great as people imagine. However, there is in the Gaelic sermon, whether read by the soldiers or having it read to them, something that appeals to them as nothing in English can. The ancient language alone is calculated to stir up those religious emotions which are waiting for the spark, and the hour of stress is a fitting time. We hope the reverend committee will not accuse us of impertinence when we suggest that a suitable selection from the grand old Psalms might be included. The man who is filled with the spirit of the 46th Psalm is surely a finer specimen than he who cannot rise above shouting "Tipperary." But those things may be confidently left to the discretion of such a competent committee. We hope a generous response will be made to this appeal. In the words of the circular, "to the men facing death on sea and land there has come a vivid sense of dependence on God, and there has come from many of them an urgent request for religious books in their own language." This is but a small, though fine request, from men who have left all and offered their lives for King and country, and whose noble self-sacrifice will not be forgotten in the final adjustment of things. But is there no other kind of Gaelic literature suitable besides sermons? It is a common platitude that human beings are, normally, composite and many-sided creatures. They have their moods and desires, and need something more than sermons, however elegantly written. So-called profane literature—an unfortunate

term, though one easily understood—surely has its place in the scheme of things. Doubtless much of this is reaching the soldiers in English magazines, but a good deal of Gaelic literature has been published, and might contribute to their reasonable enjoyment, and yet be not inconsistent with a sane religious spirit.

In conclusion (according to the formula of the divines themselves), may we ask the churches to take a more active interest in Gaelic teaching in schools, and strengthen the hands of several ministers who are already doing good work in the interests of the language. They do not need to set up a new organization for this purpose. The organization is in being already, and all it wants is their benediction and active support. We mean, of course, An Comunn Gaidhealach, a body who, for over twenty years through good and through bad report, has been fighting for the due recognition of the language in our schools. If the language movement is doomed to failure, as some of our pessimists like to believe, posterity will be able to apportion the blame. But An Comunn can at least say, "Tis better to have loved and lost than never to have loved at all." We are not by any means in a despondent mood when we say this. We only draw attention to possibilities; and may they be very remote. We rather look for a new life in the Highlands when the war is over. The centre of gravity of things will have to be altered, if stable equilibrium is to be preserved. The Realities will bring about a change, and views that had become well-nigh stereotyped for half-a-century will have to give way to what is likely to lead to a saner life. But in the general sanity of things, the language of the people—the ancient language of Alba—should find its rightful place.

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OPEN LETTER TO

JOHN M. MACLEOD, Esq., M.P.

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DEAR SIR,

While all good citizens of Glasgow are gratified to see one of her leading sons returned for the Central Division, your election has afforded special delight to Highlanders. Your name appeals to them strongly. In view of the fact that well over 200,000 of the citizens of Glasgow are Highland by birth or descent, it is felt to be only right and proper that a Highlander should take his place as one of the members for the city, and no Highlander has better claims than you to the place of honour and responsibility. Your own record is one of high credit in various spheres, while, in the hearts of all true Highlanders, no names hold a

warmer corner than those of your father and grandfather.

There is special need in these days for some strengthening of the Highland representation in Parliament, both in number and quality. The natural source of this strengthening is the Glasgow district. It has been well said that Glasgow is the real capital of the Highlands, and in the past, Glasgow and the neighbouring towns have provided the backbone of any movements for the advancement of the Highlands. Already there are in this district one or two members to whom Highlanders might naturally look for support. Only the other day the Kilmarnock district chose a new member who possesses a good Highland name. The Hon. Alexander Shaw enjoys excellent political prospects, and has already secured a place in the first rung of the ladder of promotion. Highlanders would fain hope that he would prove a useful supporter of Highland interests. Though Lord Shaw is now a Highland laird and sports his kilt at Craigmyle, his best friends cannot claim that he has ever performed great services for the Highlands. The son, however, may do better than the father. Let us hope so. In any event your election must be regarded as a notable addition to the roll of good Highlanders in the House of Commons, and I will venture to appeal to you to lend the weight of your name and influence to the promotion of the economic interests of the Highlands.

Please do not raise the objection that you will have enough to do in attending to the affairs of Glasgow. Remember that it was the representative of a great commercial city like Birmingham who found time to devote himself specially to the concerns of the Empire. Consider also the urgency of the Highland cause.

During the past three or four years the interests of the Highlands have been allowed to fall into deplorable neglect. In 1911 the Congested Districts Board was abolished at a time when the Irish Congested Districts Board was receiving increased grants. The Board of Agriculture would appear to be doing what is possible under adverse conditions, but this year it has had to endure the suspension of the Agriculture (Scotland) Grant. One result of this is that there can be no further loans for the improvement of dwellings in those Highland districts where the housing conditions are about the worst in Europe. Agricultural education and forestry in the Highlands are at a stand still, while the Irish Grant of £19,000 a year for these objects, obtained under the Irish Land Act (1909), continues to be paid and applied as usual. The postal arrangements in the Highlands are also going from bad to worse. It now

takes a week for a letter to go from London or Edinburgh to some of the populous centres in the Outer Isles. Then take education. Ireland gets £17,500 a year for the promotion of education in Gaelic, while the Highlands receive nothing but a paltry grant of £10 each to a few School Boards. There are at present numerous vacant charges in Gaelic-speaking parishes in all the churches. Is it any wonder, in the circumstances, that qualified men cannot be secured to fill them? Fishery questions are in the same plight as agriculture, forestry and education. There is an annual futile wail when the Scottish estimates are discussed in the House, and that is all.

An important piece of public work lies ready here to be taken in hand by the right man. "Will you do your bit" in tackling this business? Highlanders would desire no more than that, as a member of Parliament, you should live up to the noble standard set by your father and grandfather. If you do this, your name may, in the years to come, be as much revered in Highland cottages as that of "Caraid nan Gaidheal" and Norman of the Barony.

I am, etc.,

"GAEL."

—:O:—

SEOMAR A' CHOMUINN AN TIGH EIRIDINN TAOBH-CHOILLE.

Tha aobhar aig a' Chomunn a bhi làn riarachta leis an t-soirbheachadh a lean an oidhirp a rinn iad gu 'bhi a' cruinneachadh airgid a chum seòmar a chuir air leth airson saighdearan Gaidhealach anns an Tigh Eiridinn ur a chaidh fhosgladh an Glaschu bho cheann ghoirid.

Tha e 'na Chomhairle air an robh cùram a' ghnathuic air a chur, a' toirt taing shònraichte do mhéuran, agus do bhuill a' Chomuinn, agus do na Comuinn eile a tha fo a sgéith, airson an dòigh fhialaidh anns an do chuidich iad leis an aobhar. Chuir a' Chomhairle rompa gu'm féinchadh iad ri trì chiad puidn Sasunnach a chruinneachadh, ach ann an seachdain no dhà chaidh barrachd air a sin a chuir a steach chuca, agus tha tabhartasan a' tighinn dha 'n ionnsuidh fhathast. Tha aca nis na bheir dhoibh còir air deich leapaichean anns an Tigh Eiridinn, agus tha na h-uile coltas gu 'm bi e 'nan comas deich eile ainmeachadh.*

Tha e 'na aobhar taingeachadh, agus 'na aobhar uail, a bhi a' faicinn buill méuran, comuinn dhaimheil agus cairdean a' Chomuinn Ghaidhealach, a' gabhail a leithid de churam nu thiomchiall staid an luchd-dùthcha a tha air an

leòn anns a' chogadh so, agus cho deònach air a bhi 'cuideachadh leòsan a tha frithealadh dhoibh a chum an aiseag air ais gu slàinte.

Tha sinn cinnteach gu'm bi e 'na bhuannachd agus 'na thairbhe do ar méuran agus ar comuinn gu 'n do rinn siad iad feith ainichte ann an dòigh cho fialaidh, maitheasach, togarrach ris an iarrtas a chuireadh do an ionnsuidh, agus tha a' Chomhairle a' gabhail a' chothruim so air am nòr thaing agus an lán chomain a chuir an céill.

* Bho chaidh seo a sgrìobhadh tha an t-suim ann an lánhan an ionnbasair air ruigsinn faisg air mìle punn Sasunnach.

List of Subscriptions.

Collected by	Rothsay Branch	-	-	£120	0	0
"	Salen (Mull) Branch	-	-	100	0	0
"	Dingwall Branch	-	-	100	0	0
"	Inverness Branch	-	-	69	12	0
"	Atholl Branch	-	-	51	5	6
Atholl & Breadalbane Association, Glasgow				50	0	0
Miss Grace Warrack, Edinburgh				50	0	0
Collected by	Lochaber Branch	-	-	25	14	2
"	Kilchoman Branch	-	-	20	10	6
"	Lochaline Branch	-	-	19	0	0
"	Torloisk Branch	-	-	18	2	6
"	Dalmally Branch	-	-	14	4	2
"	Ardriahaig Branch	-	-	13	2	0
"	Kyle Branch	-	-	12	5	6
Proceeds of Whist Drive, Glasgow				11	0	0
Comunn nam Fineachan, Dundee				10	10	0
Mrs. Janet F. Pollock, Ayr				10	0	0
"Lachlainneach,"				10	0	0
Hugh Morrison of Islay				10	0	0
Lady Mary Morrison				10	0	0
R. B. G. Greig, Glasgow				10	0	0
Mull and Iona Association, Glasgow				10	0	0
Bellahouston Academy—Share of proceeds of School Entertainments				10	0	0
Per Mrs. D. MacLeod, Bellahouston				9	8	7
Collected by	Mallaig Branch	-	-	9	4	0
"	Miss Margt. MacLean, Kilmun	-	-	9	0	0
"	Aberfeldy Branch	-	-	5	10	0
"	Braes of Rannoch Branch	-	-	5	6	0
"	Tighnabraich Branch	-	-	5	5	2
A. Y. Mackay, Grangemouth,				5	5	0
From Sale of Flags by Members of Committee				5	5	6
Collected by	Craigish Branch	-	-	5	4	8
Robert MacFarlan, Dumbarton				5	0	0
Rev. J. Macfarlane Barrow, Inveraray				5	0	0
Lord Ashbourne				5	0	0
Mrs. Burnley-Campbell of Ormidale				5	0	0
Miss Alexander of Westerton, Bridge of Allan				5	0	0
Mrs. Dixon, London				5	0	0
Mrs. Hay Wilson, Blairgowrie				5	0	0
William C. Dickson, Caldwell				5	0	0
Treac Association, Glasgow				5	0	0
Lewis and Harris Association, Glasgow-Donald Thomson, Nevada, U.S.A.,				5	0	0
Collected by	Laggan Branch	-	-	3	9	10
"	Ullapool Branch	-	-	3	5	0
"	Achiltuibe Branch	-	-	3	4	6
"	Killin Branch	-	-	3	0	0
Miss Buchanan Turner, Kilchamaig				3	0	0
Sir Bruce Seton, Bart., of Abercorn				3	0	0

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REVIEW.
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"LOWLAND SCOTCH AS SPOKEN IN THE LOWER STRATHHEARN DISTRICT OF PERTSHIRE." By SIR JAMES WILSON, K. C. S. I., M. A. Oxford University Press, 5/- net.

Students of language will remember the lines of the courtly and elegant Roman poet where he says in the *Ars Poetica*, "Custom, the lord and arbiter and rightful legislator of language." The old Scots language has fared badly from the changes of time, until, in our day, we find it in many places reduced to boneless pulp, as Dr. Patrick said. With the question of degeneracy which began in the days of Allan Ramsay,—perhaps earlier—when the slums of Edinburgh became well-nigh a kind of academy that foisted on the country uncouth forms, corruptions and barbarisms that still live as examples of the pithy old tongue, in spite of Ferguson and Burns, we are not concerned, in reviewing this interesting volume. That may be left in more competent hands. But it is a moot question whether these slovenly forms of English (for in many cases they are not Scotch) should be rescued from oblivion, unless it be for the purpose of illustrating the life of the peasantry—perhaps an important reason. The people of Strathhearn have forsaken their first love, Gaelic, still virile, elegant in form, mellifluous in tone, and lofty in expression, for an alien which has neither form nor comeliness. Can any one imagine a philosophical disquisition written in modern broad Scotch? The modern uncorrupted Gael is a born philosopher, and finds modern Gaelic lofty in diction, and quite flexible for his purpose. At the same time, we are not of those who wish to see pithy old Scotch words and phrases disappear, and students of dialects owe a debt of gratitude to Sir James Wilson for producing a book of outstanding value on a fascinating subject. It deals with Strathhearn only, but it may well be called an "appetiser" for the study of dialects in other localities. In compiling his book, the author has been eminently practical. He is a native of the district, thoroughly acquainted with the *genius loci*, and endowed with that sanity of judgment which is so necessary to the scholar and the student. "I have not," he says, "attempted to trace the history of words, but have contented myself with giving a true account, accurate up to the standard at which I have aimed, of the words, grammar and idioms actually used by the best living speakers of the local dialect within that area." This sums up concisely the contents of the book. How admirably he has succeeded, will at once be apparent to readers. It remains for some equally competent authority to do the same for other parts of Scotland, and thus give to the world a conspectus which will illustrate the life and modes of thought of the people. We heartily recommend this

volume which contains quite a feast of good things. It should appeal to those who make no great pretension to scholarship, as well as to the student of dialects, and very specially to the Scot abroad. In a short but neatly-written foreword, Dr. W. A. Craigie bears testimony to the thoroughness with which the work has been carried out, while it "presents a complete survey of the special theme." Space prevents us from giving quotations to prove this. In an interesting introduction, Sir James says that the chief enemy of local dialects is the schoolmaster, one of whose chief duties is to teach standard English. "A Scotch accent is not a bad thing for a man to have anywhere in the wide world." Sir James may be interested to know that in many schools "Braid Scots" is receiving more attention now. Incidentally he puts himself in line with the prophets who have, from the days of John Reid, the author of the *Bibliotheca Scoto-Celtica* (1832), predicted the death of Gaelic. But it is not going to die just yet. In explaining one of the ways in which it is dying, he says:—"A Highlander whose native tongue is Gaelic, and therefore quite unintelligible to his Scotch-speaking neighbours, comes down from his ancestral home north of the Grampians, and settles down in some Lowland village, perhaps marrying a Lowland wife. He gradually picks up the dialect of the people among whom he lives, and speaks Scotch with a Gaelic accent and some Gaelic words and idioms. His children, brought up among Scotch speakers, remember some of their father's Gaelic, but the influence of their playmates and schoolmaster is all in favour of the Scotch dialect they hear spoken and the standard English they are taught; and in the third generation, though the Highlander's grandchildren may be of pure Celtic blood, there is little trace left in their speech of their grandfather's Gaelic; they speak a pure dialect of English speech, with hardly any Gaelic accent or idiom." The book is very clearly printed and beautifully spaced. There is also a good photo of "The Authorities."

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NOTICE.
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All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

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AN DEO-GRÉINE

Leabhar X.]

Darna Mios an Fhogharaidh, 1915.

[Earrann 12.

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A GHÀIDHLIG AIR A H-UILINN FHATHAST.

Tha samhradh eile air dol seachad; tha 'm Foghar air teachd, ach tha 'Ghaidhlig air a h-uilinn fhathast. Na 'n robh sinn cinnteach gu'm bheil cothrom na Feinne an dàn di ann an ùine ghoirid, cha bhiodh réusan a bhì gearain. Ach tha i ann an sud 'na ban-òglaich lagchuis-each 'na dùthaich fhéin, ag anhare gu tianhaidh air an àl nuadh a tharmaich o'n dream a bha dileas dhì-se—an dream sin a chuir dreach oirre le 'n cleachdaidhean, agus a chuir snas oirre le'm briathran eagnaich ann am bàrdachd ionmholta. Chaill i an earasaid, agus 'na h-àite chaidh còta cothlomaich a thilgeil oirre, air chor agus nach 'eil e soirbh a dheanamh a mach co dhìubh tha i comasach seasamh air a casan fhein, no iasad a thagairt o'n t-Sasunnach airson an deò a chumail innte. Tha eagal oirnn gu'm bheil a chlan, ann an cuid a cheànan, air fàs neo-shuineil mu màthair. Dhi-chùmhnicid iad seadh nam bliadhnanach a thréig, agus b'fhéairid iad

a bhì 'toirt fanear briathran an fhàidh a thaobh a luchd-dùthcha fhein:—"Seallaibh ris a' charraig o'n do ghearradh a mach sibh." Cha 'n fhaod e bhì gu 'n do chuir iad dìmeas air an t-sean bhroilleach, agus gu 'm fear leotha a bhì 'deòl a broilleach coigreach, no math dh'fhaoidte balagam bho chich mu seach, gus an tig an t-àm an tràigh an t-sean chioch! Cha do thogadh leanabh tiacldmhor riamh air a' chleas seo

Gun a bhì 'leantuinn an t-samhlaidh na 's fhaide, air egal 's gu 'n teid nithean troimh chéile, faodar a ràdh an ceartas, gun oibheum a thoirt do neach sam bith, nach d' rinn Gaidheil Albainn na dh' fhaodadh iad mu 'n cànan. Na 'n robh annta an deicheamh cuid de 'n dealas a ghabh grein air na h-Eirionnaich, cha bhiodh a' Ghaidhlig aig cùl na còmhla mar a tha i an diugh, agus ban-choigreach 'san t-seòmar uachdrach. Ann a bhì 'roiu'n na coire eadar Gaidheal agus Sasunnach, 's fhéudar dhuinn an roinn is motha fhàgail aig dorus a' Ghaidheil fhein. Tha Gaidheil an diugh, mar tha mòran eile, ann an geimhlean le cumhachdan is comhairlean de gach seòrsa—Bùird Sgoilean, Bùird Fhearainn, agus Bùird eile, 's gur gann a ni iad a mach c'àite am bheil iad, a mach o chnaimh an rathaid mhóir. Tha na h-uile dad a bhùneas d'an soirbheachadh fo chùram chàich—an fheadhainn tha gléusadh na beairt-riaghaidh, mòr no beag i. An uair a tha mholtair deiseil, cha 'n 'eil ann ach iad fhein a thilgeadh innte, oir an fear a ni leabaidh dha fhein, cha 'n 'eil aig ach laidhe innte. Tha seo fìor a thaobh cuid de Bhùird nan sgoilean—a chuid tha ceatacoma mu 'n Ghàidhlig. Tha ise, an dùile thruagh, air clar-ainm nam bochd. 'S gann gu 'n dùraicear dhi balagam uisge le crìomag arain. A chionn ghoirid chuala sinn mu Bhòrd àraidh a bha stréup ris a chlàr-teagais a chur an ordugh a chum gu 'm faighte sgillinn no dhà a bharrachd de "ghrant." Bha h-uile fear mar gu 'm b'eadh air a chorra biod, agus las a shùil-

ean 'nuair a chualas gu'n robh tuilleadh airgid an lorg a' cheann-teagaisg ùir a bhatar am meas airidh air a' chlàr. Cha chluinnt' ach "*Grant, Grant, Government Grant,*" gun lideadh air an fhéum no mhi-fhéum a dheanadh an rud ùr do inntinn na cloinne. Ach 'nuair a chaidh fir-ionaid le'm boineid 'nan dòrn a thagradh air son cànan na tìre, cha'n fhaighte uibhir agus cuil di air a' chlàr! Chuir uaislean a' bhùird an ceill cho duilich 'sa bha iad, agus shin gach peirceall 'nuair a fhuair iad a mach nach robh "*grant*" 'na lorg. Plàigh air à "*ghrant*" ud a tha druideadh na còmhla gun seo! Bial sios air an fheadhinn a tha 'g àicheadh do'n Ghaidhlig a h-àite dligheach fhein air a' chlàr-teagaisg!

'S e na h-Eirionnaich fhein na seòid. Cha'n eil fhios againn air an talamh ciamar a chaidh ac' air Iain Sasunnach còir fhàs-gadh, mu'n d'fhuair iad còrr agus seachd mìle deug punnd Sasunnach! A chuideachda mo ghràidh, nach ann a bhiodh an othail air Bùird nan sgoilean 'san Ghaidhealtachd na 'm faigheadh iad eadhoin dara leth seo! Rachadh an sguabach tarsuinn air a' chlàr-teagaisg. Thilgte "*fancy subjects*" an dàrna taobh agus bheirte an truaighan aig taobh an muigh na còmhla a stigh, far am bu chòir di a bhì fada roimhe seo; oir dh'fhàs i cho rionnach le "*grant*." Mo laochan an "*grant!*" 'S e an gille an t-airgid. Ach nach muladach an nl e gu'm biodh a' Ghaidhlig an crochadh ri "*grant*" mar chungaidh leighis. A nis carson nach faigh a' Ghaidhealtachd, a reir a farsuingeachd, suin chumseach o stòras na Rìoghachd mar tha Eirinn a' faotainn? Cha 'n-eil air a' cheist ach an aon fhreagairt—spiorad a choma-co dhùibh, cion cnainh-droma. A thuilleadh air seo, tugadh a chreidsinn air Gaidheil nach 'eil comas anns a Ghaidhlig an inntinn a bheòthlachadh, agus a leasachadh, mar a ni cànainean eile, agus nach eil saibhreas èòlais innte. Tha sinn uile buailteach air aoradh a dheanadh do èòlas, agus di-chùimhu' a dheanamh air nam feartan a bhùineas do'n fhìor oilean a shocraichean an inntinn le meidh chothromach. Faodaidh neach a bhì air fhìor oileanachadh anns an t-seadh is àrde, gun mhòran eòlais, agus gheibhear eisimpleir gu tric an meas sear- Ghaidheil ar latha. Am bheil rìoghachd air thalamh an dugh na 's ionnsaichte na Ghearmailt? Am bheil rìoghachd ann a rinn a lethid de iodhal-aoraidh do dh'Èòlas is ealaidhean? De rinn i dheth? Fuasgladh gach neach a' cheist air a shon fhéin. Co dhùibh 'thuigeas Bùird-Sgoilean an t-eadar-dhealachadh tha eadar èòlas ann fhein agus am béus a shruthas bho oilean, cha dean sin dùibhras do fhirinn a' ghnòthuch. Tuigidh a' mhuintir a chait a chuid is mò de'm beatha ag oileanachadh chloinne a chùis, agus tha iad an còmhuidh 'ga sparradh air an t-slugh,

eadhoin ged nach eil iad ach mar ghuth ag èubhach anns an fhàsach. Tha 'Ghaidhlig air a h-uilinn fo bhuidh spioraid an ama. Mar sin tha féum gu'm biodh Gaidheil air an ungadh le spiorad eile d'a taobh, mur a h-àil leò fàs mean-ar-mhean ann an iomhaigh an t-Sasunnach. Cia fhada a dh'fheitheas sinn ris an àm anns an gabh Gaidheil motuchadh cothromach mu'n canain fhein, mar a tha cinnich eile na h-Eorpa a' deanamh? An uair a bhios cùisean air an réiteachadh an deidh a' chogaidh, agus na rìoghachdan is lugha 'gam faotainn fhéin an òrdugh, gheibh cànaean an aite fhéin; oir cuide ri cinneas agus cràbhadh, 'se cànan an aon bhann is buadhmoire a chum an ceangal r'a cheile. Fhuair cumhachdan na h-Eorpa a mach seo mar thà. Am fagar a' Ghaidhealtachd leth-oireach? *Chì sinn.*

MÒD.

Na 'm biodh cùisean mar a b'abhaist, b'ann air a' mhios seo a bhiodh Mòd a' Chomuinn cruinn anns an Oban. Ach cò bhiodh ri aighir no ceòl fo dhubhar sgàil a' bhronn? Tha 'n Comunn Gaidhealach 'ga mheas 'na nì ionchuidh gu'n obadh iad dad de 'n t-seòrsa, 'nuair a tha na mìltean de 'r luchd-dùthcha a' fulang anns na claisean 'san Fhlandrais, agus anns an Tuirc. Cha chuireamaid a lethid de dh'eas-urram air na seòid a bhì cruinneachadh mar seo. Chaidh cuid de bhuill a' Chomuinn a dhith cheana. Leig iad sios an beatha ann an slighe deas-danais, agus cha choimnich sinn riutha air an taobh seo de 'n uaigne. 'S ann aig an càifdean, agus an luchd daimh fhein a tha fios air a' chràdh-criidhe a thainig an lorg seo, agus 'se ar guidhe gu'm bi iad air a' neartachadh leis an Spiorad a thig o'n Aldr.

Mheas na h-Eirionnaich agus na Cuimrich gu'm biodh e iomchuidh na Mòid aca fhein a chumail mar a b'abhaist. A bheachd fhein do gach neach; cha toir sinn breith. Ach ged tha 'n t-àm anns am bheil sinn beò gàbhaidh, agus ged nach 'eil Mòd againn am bliadhna, cha bu choir sin a bhì 'na leisgeul air son cùis na Gaidhlig a thilgeadh, car tamuill, an dàrna taobh. Tha oidhechean fada gaeamhraidh romhainn, agus cha 'n eil e chum fallaineachd inntinn a bhì an còmhuidh fo dhubhar neòil dhòrcha de gach seòrsa, no bhì 'meòrachadh air cùisean tiamhaidh. Mar sin tha e iomchuidh gu leòr gu'm biodh méran a' Chomuinn a cruinneachadh mar a dl'fhaodas iad air son Gaidhlig a' leughadh agus a' sgrìobhadh. Tha sinn a' cluinntinn nach do dhi-chùimhnic ar fùrainn anns an Fhlandrais i; gu'm bheil iad dèidheil air a bhì 'ga léughadh 's 'ga seinn 'nuair a gheibh iad cothrom. Air an son-san, matà, nach bu chòir dhuint a' cumail suas. Cò aig tha fios nach bi a' chuid a thig air ais (gu'n

deònaich am Freasdal gu'm bi an aireamh lionnhoir) na's deidheil' oirre na bha iad riamh, do bhrìgh gu'n d'fhuair iad comh-fhurtachd innte, 'nuair a bha iad ri uchd a' chunnairt.

SCOTTISH KELP INDUSTRY.

The development of the kelp industry is being discussed by those in authority throughout the Highlands. It was reported at Inverness some time ago that the Scottish Agricultural Organisation Society had received funds from the Board of Agriculture which would enable them to undertake organising work. Several people had already made a start. A London firm is prepared to give ninepence per lb. for dried tangle rod which is used in connexion with surgical work. An important communication was received from Sir J. Patten Macdougall, relative to the organisation work of the Society in negotiating the sale of tangle in its different forms. Professor Hendrick, Aberdeen, had been working on the kelp question since last November, and his investigations led him to believe that seaweed secured in winter was equal in quality to that secured in summer. Analysis showed no difference. Prof. Hendrick is going into the matter both from a scientific and a commercial point of view, and, as has been said, he expects that he will be able to double the quantity of iodine and potash got from the seaweed.

"It would be difficult at this stage to estimate the extent to which the supply of potash can be increased by the making of kelp; but there would appear to be little doubt that a useful addition to home supplies would be secured, if the available seaweed in the various Highland districts were fully utilised. Kelp of fairly good quality contains about 18 per cent. of potash. Chemical companies are prepared to buy much larger quantities than usual, provided the ash is of good quality. The prices before the war ranged from £4 10s. to £5 per ton. It is only reasonable to suppose that, during the continuance of the war, prices will be much higher. Kelp-making might become a profitable and subsidiary source of income to crofters in several districts of the north and west of Scotland, where the industry has not hitherto been taken up."—*Report of the Board of Agriculture.*

THE WORLD'S POTASH.

Old and New Sources of Supply.

The potash hitherto used in this country has been chiefly derived from the enormous deposits of potash salts which occur near Stassfurt, in

the north of Germany. These deposits have been systematically and economically worked and the trade so well organized that German potash, on account of its cheapness, became the almost exclusive source of the potash required throughout the world. The German source being no longer available, it has become necessary to take stock of other sources of supply, and these are considered in "The World's Supply of Potash," a pamphlet just issued by the Imperial Institute.

In this pamphlet, which forms, in fact, a miniature encyclopædia of its subject, both the old and new sources of potash are described so far as details are available. Certain of these will probably only be utilised so long as the price of potash continues high, but others promise to become active competitors with the Stassfurt deposits, even when prices again fall to their usual level.

The chief use of potash, usually in the form of the chloride or sulphate, is as an artificial manure, for which purpose over 90 per cent. of the world's output is employed. But potash is also essential for numerous chemical industries carried on in this country, and for the manufacture of the finest kinds of glass, and the present scarcity is having considerable effects on these industries. The increased production of potash in the United Kingdom from kelp and other vegetable sources referred to in this pamphlet is now under serious consideration.

The pamphlet gives interesting information on the method of making kelp. In the early days of the industry when sodium carbonate was required, the weeds used were those which are exposed on the shore at low tide. The kelp made from such plants was poor in iodine. The weeds now employed are chiefly those which are always submerged by the tide, and so the seaweed gatherers have to depend upon the material cast up after storms. The industry is carried on chiefly in Uist and Orkney, and to a smaller extent in Tiree, Barra, Islay, and Colonsay. In South Uist and Benbecula the season lasts from the beginning of May to the end of September. It is customary to cart the weed from the beach to the machairs of the farms, and there spread it out to dry. It is essential that it should be gathered and dried as soon as possible, as exposure to the rain entails a considerable loss of its most valuable constituents.

In addition to the gathering of the deep-water forms, the collection and burning of those which grow between the tide-marks is carried on from November to March.

The dried weed is usually burnt in an open, shallow kiln having brick or stonework sides, but closed kilns are sometimes also employed.

The open kilns are usually from 6 to 10 ft. long, 2 to 3 ft. wide, and about 12 in. high. They are made narrow in order to allow the weed to overhang the sides and so have plenty of air for efficient combustion. The dried weed is laid on a bed of dried heather, or straw, and the whole fired. After burning for six to eight hours, the operation is usually complete, and if the kelp thus produced has clinkered, it is sometimes broken up by sprinkling over it a small quantity of water. About five tons of dried weed are usually necessary to produce one ton of kelp.

The kelp, as it is received at the chemical works, is often in the form of large semi-fused lumps and has first to be broken to pieces not over two-inch cube size, and is sometimes further ground to a coarse powder by means of edge runners. The lixiviation of the ash is carried out in rectangular iron vats having false bottoms, which are heated by steam. The kelp is repeatedly treated in these vats with water at a temperature of about 43 degs. C.: the strong liquors obtained in the first treatment are run off to the settlers, whilst, the weaker solutions obtained by the later lixiviations are used for treating further quantities of fresh kelp. The extraction of each batch of kelp is sometimes continued until the liquids, which drain away, have a gravity of 3.4 Be (specific gravity 1.024).

The concentrated liquors which register 24 degs. to 26.4 degs. Bé (specific gravity 1.200 to 1.225), after being allowed to settle, are transferred to open, hemispherical, cast-iron evaporating pans, each about 9 ft. in diameter. In certain works the evaporation is conducted in the more economical closed pans. These are heated by steam coils and have mechanical agitators to prevent the separated salts from adhering to the sides of the pan. The concentration is usually continued until the liquor has a gravity when hot of 33.3 degs. to 35.4 degs. Bé. (specific gravity 1.30 to 1.325), and is then run into settlers, where the salts which have already separated out are allowed to settle, and the hot liquor is then run into cylindrical crystallising vats. The residue in the settlers contains about 60 per cent. of potassium sulphate, the remainder being sodium sulphate and sodium chloride.

The hot liquor is allowed to cool very slowly over two or three days, and a crop of potassium chloride of about 90 per cent. purity is obtained. The mother liquid from this operation is further evaporated, the mixture of sodium chloride and carbonate ("kelp salt") which separates during the operation being removed from time to time. The solution is again allowed to crystallise, and a further crop of potassium chloride is obtained. This process is repeated, the "kelp salt" being removed from the hot liquor and the potassium

chloride being obtained by crystallisation on cooling.

The second crop of potassium chloride often contains 98 per cent. of the pure salt, whilst the third crop usually does not carry more than 22 per cent. The mother liquor remaining is fairly rich in iodine, which is recovered by one of the well-known processes.

The residue remaining after the extraction of the soluble salts from the kelp is used in France as a manure, as it contains a large proportion of calcium carbonate and phosphates of lime and magnesia. At one time it was used in the manufacture of common glass bottles.

From time to time methods have been suggested for the more efficient working of the kelp industry, particularly in relation to the method of burning and the recovery and utilisation of the products evolved during that process. One of the earliest of these was the process, devised by Stanford, of carbonising the dried weed in closed retorts in order to recover the ammonia evolved and to avoid loss of iodine. In 1863 several works were erected, notably at Lochport, in North Uist, for working the process, but these were unsuccessful owing to technical difficulties, a fall in the price of iodine, and the difficulty of transporting the dried weed to the works.

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AIR AN RAOIN.

[We are favoured with another communication from Corporal Murray, 4th Gordon Highlanders, B.E.F. It is entitled "Air an Raoin," and is as follows:—]

B'i maduinn Di-dòmhuich a bh'ann. Bha sinn uile 'gabhail ar tàimh air an raon, oir bha 'n oidhle seachad, agus àm a' chunnairt—cailleamachadh an latha a' lasadh suas gu maise na maidne sanhraidh. Tro' norradh beag luaineach bhrudair mi.

Thar leam gu 'n robh mi 'nam shuidhe air creagan beagaig bruaich uillt bha ruidil seachad gu fionnar, near; air gach taobh liathad cas; agus astar beag air falbh drochaidh a' d' chloiche, Shuidh mi greis an ioghnadh. An sin chualas ceòl leam 's e air ghléus neo thalmhaidh. Cha bu shunnadh 's cha bu shlaodach; ach 'san fhonn bha tionndaidhean a bha labhrach air intinnean a bha air call an greime le dubh bhròn. Thug mi suil suas; 'us os mo chionn thainig air faire boirionnach an deidh boirionnach. Bha té 'us té a' tighinn, 's iad uile comhdaicht 'an éudadh dubh bho mhulach gu bonn. Cha robh iad aosda. Bhe sùrdag neoghneidheil 'nan céum ghabh iad sios dara taobh an uillt, a null air an drochaidh, agus an nuas an taobh eile—agus an aon chèol neo-thalmhaidh aig gach té, dhiubh. Chualas an sin ceòl a b' aoibhneiche — gàireachdainn chloinn' òig.

Thainig iadsan air faire 'san aon àit 's iad a' ruith, 's a' cluich, 's a' mire mar is dual do'n leithid. Bha té de na h-òghnagan a' dol a dh'fhaighinn sud, 'us té so, 'us ciod nach robh iad a' dol a dh'fhaighinn 'nuair a thigeadh an athair as a' chogadh. Na gillean òga, bha air an dòigh cheudna—gach aon diubh a' dol a dh'fhaighinn rud-eigin, fear briogais, fear sgian, 'us gear turus do'n bhaile mhór—oir gheall iad uile 'bhi gu math d'am màthair gus an tilleadh an athair. A' ruith 's a' mire 's a' spòrs chaidh iad a null air an drochaid do'n mhòr-shaoghal air an taobh thall, agus fhathast tha'n gaireachd-aiun cridheil a' cur aoibhneis air mo chridhe.

An sin thainig an rathad ceudna fir 'us mnathan, a bha gu math air dol sìos cùl na beinne—na mnathan a turaban 's na fir sàmhach le céum air chéum a' dol an rathad a chaidh càch. An ceòl a chualas leam bhò thoiseach bha a ris 'nam chluais, ach 'g am bhualadh air dòigh eadar-dhealaichte. Cha robh a cho guineach no cho cianail, ach pailt cho àillidh ann an simplidheachd, creidimh, an urram 's an gràdh. Chaidh iad uile a faire, 's am prìobadh sùla chualas ceòl eile—ceòl na pioba le fùrain sgairteil air a cùl. Bha maise 'n *twiobh thall* 'nan sùil-san, aoibhneas nan tréun tha seilbheachadh Tir nan Oig—oir fhuair iad uile 'n duais. Agus thar leam gu'm fae gach buidheann a chunnacas a chean' iad, 's thar leam gu'n d'rinn iad gairdeachas, 's gu'n d'fhuair iad saorsa; oir chunnaic iad am buaidh.

Thainig an èubh orm; chaidh sin uile air falbh 'na sgleò, ach fad na maidne bha'n ceòl a chuala mi a' ruith air cùl m'inntinn. A dh'aindeoin oidhirp cha'n fhaighinn greim air, ach saoilidh mi gu'n robh na focail rud-eigin mar so—

O, fàlbhaidh mi gu'm dhachaidh fhìn
O, gu'm dhachaidh fhìn—ò, ho,
Fàlbhaidh mi gu'm dhachaidh fhìn;
Och a rìgh cìod thainig oirnn!

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MEDICAL SERVICE IN THE HIGHLANDS AND ISLANDS.

The inadequacy of medical service in the Highlands was brought before the notice of Parliament four years ago with the result that a Committee, with Sir John Dewar as chairman, was appointed in 1912 "to consider how far the provision of medical attendance in districts situated in the Highlands and Islands of Scotland is inadequate, and to advise as to the best method of securing a satisfactory medical service therein, regard being had to the duties and responsibilities of the several public authorities operating in such districts." Under the secretaryship of Mr. Malcolm Beaton, formerly

an Inspector of Schools, but now serving abroad as Captain in the 4th Camerons, a series of visits to the Highlands and Islands was organised. A report was issued in December, 1912, and Parliament passed the Highlands and Islands Medical Service Act, in 1913, sanctioning an annual grant of £42,000. Under the Act, the Highlands and Islands Medical Service Board was constituted, and is at work now. This new Board issued its first report in May, and last month it issued a series of schemes for the realisation of the primary purpose of the Act. These schemes are a beginning in the administration of the Act. The following brief outline may serve to show the duties imposed upon the medical practitioner in order to be eligible for earning a grant:—

(a) He must, within the area of his ordinary practice, visit systematically, and when asked to do so, all persons in need of medical attendance.

(b) He must, in single practice areas, agree to undertake the medical work of the Poor Law, Public Health, and Education Local Authorities, as well as the work of the Insurance Committee.

(c) He must give personal attendance, when required, in midwifery cases.

(d) He is to undertake the treatment of diseases and defects disclosed by the medical inspection of school children.

(e) He is to keep a record of his work.

He is to be assisted from a grant to enable him to provide without loss "efficient medical service within the reach of persons of the crofter and cottar classes and their families, and others in like circumstances, at fees which can reasonably be expected to pay, it being understood that the cost of such medical attendance shall not be increased by reason of their distance from the residence of a medical practitioner." It was shown in the report of the Dewar Committee that the distance, in many places, between the residence of the doctor and that of the patient, was a serious obstacle when the question of fees come to be considered. A drive of thirty or forty miles, or the crossing of a dangerous arm of the sea and being storm-stayed for a day or two, meant fees which were beyond the means of the crofter. Only a government grant can eliminate this deterrent.

Where District Nursing Associations are formed, conditions of grants are laid down, and nurses must be prepared to act under the direction of the local medical practitioner. The employment of trained nurses, acting under the guidance of a doctor, will be of immense benefit throughout the Highlands. The other schemes deal with grants to hospitals and ambulance services; houses for doctors and nurses; special-

ised services; dentistry and school clinics. The Board suggest improvement in the telegraph and telephone services of the country, and doubtless this will be seen to. Much money is involved in the working out of the whole scheme. Two main results, however, are evident; one, greater comfort and better financial prospects to the doctor, the other, efficient attention to the medical needs of all classes in the Highlands and Islands. In other days medical attendance was not easily secured in many parts, and yet, generally speaking, the people grew up strong and healthy. It remains to be seen how the new regime is to affect the health of the community. It can hardly fail to be for the better.

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**EADAR-THEANGACHADH AIR
CEUD CHUID
"PARADISE LOST."**

Le CALUM MAC PHARLAIN, F.G.S.C.

Air ceud cheannairc an duine agus air meas toirmisgte na craobhe a thug le a shùgh marbthach bàs anns an t-saoghal agus ar n-uill' an-aoibhneas oirnn, mar ri call Edein—gus am buidhinn Duine na's mò na sinn féin slàinte dhuinin a ris agus ath-shealb air an t-suidheachadh bheanaichte a bh' ann—seinn thusa, a chéolair nèmhaidh, a ghluais, air mullach uaigneach Oreb no Shina, aigne an aodhaire sin a theagais air tùs do'n dream thaghte mar dh' éirich 'san toiseach na nèmhann agus an talamh á Càos; no ma's tlachdmhoire leat Beinn Shioin agus Allt Shilóa a shruth air àm am fochar pàilluin Dhé, thig as t' àite, ta mi a' guidhe ort, agus thoir còmhndadh do mo dhàn a tha togairt falbh air sgeith fad os cionn A' Mhonaidh Aónaich an tòir air nìthean air nach d' thugadh oidhirp riamh an rosg no'n réim.

Agus, gu sònruichte thusa, a Spioraid leis an àille roimh na tha de theampuil ann, an cridhe glan is ionraic, teagais mi, oir is aithne dhuit—thusa a bh' ann bho thùs, agus, le do sgiathan an-mhóra sgaoilte gu farsuing, a shuidh gu calmanail a' gur air uachdar na h-aibheis an-cuimsich gus an d' rinn thu torach i—an nì a ta dorcha annam soillsich; an nì a ta shios tog suas agus cuir do thaise ris, a chum is gu'n téid agam, gus an uidhe is àirde a ghabhas an sean-chas mòr so a thabhairt, air an Fhreasdal shiorruidh a chur an cèill, agus air gnàths an Dé mhóir 'na bheantainn ris an duine, fhìreanachadh.

Innis air tùs—oir cha'n eil nèmh a' cleith dad bho do shùil, is cha mhò a tha'n t-aigeann ifrinneach—Innis air tùs ciod e a thug air ar ceud shinnsair, is iad air bhì cho sona, agus cho

fada stigh an coibhneas nèimh, an Cruithfhear féin a thréiginn, agus a thoil a chur an suarachas air cheann ain aithne bhì 'gan amalladh. Rìghrean na talmhainn, mar bha iad, cuideachd! Cò a dh' aom gu taobh air tùs iad gus a' cheann-airc bhreun ud a chur an guiomh?

Cò ach an nathair ifrinneach! B'esan, le cheilg air a fadadh le farmad agus dioghaltas, a mheall màthair a' chinnidh dhaonnda, agus e air bhì, air tàilleamh na h-uail a bh' ann, air a thilgeil an mach á nèamh le fheachd de ainglean ceannairceach uile, agus e 'san àm an geall air e féin' a chur, le'n còmhndadh-san, an imhhe ghòrmhoir os cionn a choimpirean, agus an dùil e féin a dheanamh fa-dheòidh ionann 's an Tì is àirde, na'n cuireadh E'n aghaidh; agus le sùil mhòrchuisich air rìgh-chathair agus flaitheas Dhé, a chuir air bonn air nèamh cogaidh aingidh agus lastanach—ach gu neo-bhuil. Easan thilg an t-Uile-chumhachdach an combair a chinn, 's e 'na chaoir lasraich, am mach as an speur ghorhinghan, le sgrìos is losgadh oillteil, a sios gus an aigeann anns nach eil lochdar, an sin a ghabhail còmhnuidh an geimhlichean adamaint 's an teintean peanasach; esan aì, an robh de ladarnas dùbhlàn cogaidh a thoirt do'n Uile-chumhachdach.

Fad naoi làithean agus naoi oidhcheannan laigh e féin 's a luchd-leamhuinn ceannsaichte, gruamach, 'nam breislich ach saor o'n bhàs, 'gan aoirneagan féin 'san t-sloc theinteach. Ach chaomhain a bhinn gu feig is mò na sin e; a chionn, a nis, a ta a bhreithneachadh an dà chuid air sonas a bhì cailte agus air cràdh a bhì sior, 'ga chlaoidh. Tionndaidhear a ghon-shùilean mu'n cuairt—na sùilean sin a dhearc air àmhgar agus uamhuan ana-cuinsich, air an coimheasgadh le uail rag-bheartaich agus fuath neo chaisgte. Ghradh-thug e fainear, cho fad 's a theid aire nan aingeal, an suidheachadh aogaidh, fàdhaich, fàsachail a bh' ann: daingneach oillteil ceithir-tlìimcheall air, 's i 'na h-aon àmhuinn lasraich mhóir; ach fòs bho na lasraichean ud cha d' thàinig solus, ach dorchedas soléirsinneach a dh' fhoghainn na 's fèarr gu seallaidhean brònach, ionadan muldach agus dùb-chùiltean tiamahaidh a leigeil ris; ionadan anns nach fhan sìth no fois, anns nach tig dòchas an feasd—an dòchas sin a thig air àm do gach neach—ach cràdh gun chrìch a' buadhachadh, 's e air a bhrosnachadh le tuil theintich de phronnasg sìor-losgach, bìth-bhuann.

B' e sin an t-ionad a roimh-ùllmhaich ceartas sìorruidh do na ceannairchid ud; an sin 's an tur-dhorchadas dh' òrduicheadh dhaibh an gainntir; an sin chaidh an cuid a chur air leth dhaibh trì uairean na 's fàde bho Dhia agus bho sholus nèimh na tha teis-meadhan a' chruinne-ché bho a mhul féin. Mo nuar; mo

nuar! Nach e a ghabh fada bho 'n ionad as an do thuit iad!

Ghrad-thug e fairear a chompanaich a thuit maille ris, agus tuiltean is cuairt-ghaoithean de theintean gailbheach a' dol tharta; agus 'ga aoirneagan féin dlùth ri làimh an tí a b' fhaisce an cumbachd dha, agus a b' fhaisce an ciont dha—fada 'na dhéidh sin bu nhaithl a b' aithne do mhuintir Phalestín e fo 'n ainm Béalzebub. Ris-san thóisich an t-Abharsair—b' ann air cheann an ainm sin a thugadh "Satan" air air néamh—le briathran dána a thug sliseadh air an trom-thosd thiamhaidh, air iuntinn a chur an céill.

"Ma 's tusa th' ann, 's ann ort a tháinig! Is mór a ta thu air caochladh bhuaidhe-san a bha an rìoghachdan sona na soilleir air a sgeadachadh le lannir bhàrrmhaich a chuir mi-dhreach air sluaghan gun àireamh a bha iad féin ro dhealrach—Ma 's tusa th' ann a chaidh am bann leam féin 'san aon rùn, 'san aon chomhairle, 'san aon dòchas, agus leis an aon shùil ris a' chunnart a a bh' anns an oidhirp ghlòrmhoir ud; nis 'nar n-aon anns an aon t-ruaighe so; feuch an sloc anns an do thuit sinn bho 'n aon áird! Air a' mheud sin dhearbhadh esan le tháirneanach barrachd a threise. Gus an àm ud, co aig a bha fios air lànachd an neirt a bha 's na h-airm uamhasach ud?"

"Ach cha 'n ann rompa sud, no roimh na tha an comas a' buadhair chumhachdaich 'na fheing a dheanamh orm, a ghabhainn aithreachas no dh' atharraichinn rùn—ged is fìor gu'm bheil an iuntinn sheamsnach agus an uail uabhbreach a ta 'g éirigh á mothachadh air toiltinneas 'ga chur an suarachas, air an atharrachadh a thaobh coslas soilleach an leth am muigh. B' iad sin a thug fodhan féin strí a dheanamh ris an tí is cumhachdaiche, agus a thug air an aghaidh do 'n chomhraig ghairg feachd do-àireamhaichte de spioradan armaichte anns an robh de mhiseanach a riaghladh fhuathachadh, agus leis am b' fhearr mise a leantuinn, 's an cumbachd féin a chur an aghaidh a lán chumhachd-san an gleac neo-chinnteach air machraichean naimh, a thug crìochnachadh air a rìgh-chathair áird."

"Ged chailleadh am blàr, no thogair! Cha 'n eil a h-uile ni caillte. Cha 'n eil an toil nach gabh ceannachadh cailte; cha 'n eil am fuath neo-bhàsmhor cailte; agus a' mhiseanach nach leig strìocadh no géilleadh 'na còir, agus nach aoidich air chor air bith ceannas buileach, cha 'n eil ise cailte. A' ghòir sin cha 'n fhaod fhearg-san no a chumhachd-san a spionadh bhuan. An e gu'n lùbainn glùn ris-san, 's gu'n iarrainn maith-eanas air-san, 's gu'n àrdaichinn e mar dhia—esan, aig meud eagail roimh threise a' ghàirdein so, a bha neo-chinnteach air feadh tamuill á seasmhachd a fhlaithéis! Bu tàireil da-readingh

sin; bu mhasladh e; b' aobhar nàire a b' isle na an leagail so féin e; agus sin gu h-àraidh bho nach eil e 'san dàn treise nan dia agus an susbainn fhìorghlan bhith-bhèd a dhìol a dhìth; agus bho na dh' fhaodas sinn leis an fhiosrachadh air iomairt arm a thug sinn as an déanadas mhór ud agus leis na chuireadh ri ar buadhan roimh-amharcach, cogadh sìor gun mhiann air réite, a chur, le dùil na 's déine le neart 's le ceilg mar aon, an aghaidh an nàimhad mhóir a ta an ceartair a' deanamh gairdeachais, agus, an anbharr éibhnis, a' riaghladh 'na aonar le smachd nan néamhan 'na shealbh."

Mar sin, gu h-àrd ladarna, labhair an t-aingeal mi-dhileas, dh' aindeoin a chor chràitich agus gu'n robh e air a chlaoidh le ao-dòchas domhain, dorcha; agus so mar a thug a choimpre dàna freagradh d' a bhriathran.

"A phrionnsa, 's a thréith air chumhachdan aig an lionmhor rìgh-chathraichean, a threòraich na seraphim uigheamaichte gu blàr, agus gu neo-sgàthach, le euchdan fuathasach, a chuir an cunnart rìgh sìorruidh naimh, agus a chuir gu dearbhadh 'àrd smachd-san; co-dhiùbh b' ann le treise a chaidh a chumail suas, no le tuiteamas, no le roimh-òrduchadh, cha 'n aithne dhòmhsa; ach is ro-mhaith is léir dhomh agus is mòr is aithreach leam an taclartas an-aobhinn ud a chaidh naimh oirn, troimh 'n bhriseadh mhuladach 's a bhreun ruaig so; agus a dh' fhàg gu h-ìosal am feachd an-mhór so fo dhìth-mhilleadh uamhasach—a mheud 's a ghabhas na deàthan agus dùilean de 'n bhrìgh naimhaidh milleadh; oir mairidh an iuntinn agus an anam do-cheannsaichte, agus tillidh an spionnadh gu luath ged bhithes an glòir uile air dol as agus an cor sona air a mhùchadh fo thruaighe neo-chrìochnaich."

"Ach, ciod è ma dh' fhàg am buadhair cumhachdach so—is fheudar aideachadh a nis gu'm bheil e uile-cumhachdach, a chionn cha bu chomasach do thì na 's lugha na sin a lethidh de fheachd 's a bha annainne a cheannachadh—Ciod è ma dh' fhàg e ar spiorad 's ar treise iomlan againn a chur ar n-àmghar a dh' fhuilang 's a ghiùlan gu crudalach, agus a' chrich so: gu'm foghnaid d' a fheing dhioghaltach, no gu seirbhis is mò a dheanamh dhà mar thràillean a bhuidhinn e le còir buaidh anns a' chath, ce b' e air bith an gnothuch a tha aige 'na rùn: an so am buillsgean ifrinn a dh' obair le teine, no air feadh na h-aibheis ghruamaich a dhòl air theachdaireachd dha; ciod e an stàth dhuinne ged mhothaicheadh fathast ar neart gun fhannachadh an ar beatha gun traoghadh, ma 's fheudar peanas gun chrich fhuilang an so?"

Ris an so, le spraic, ghrad-fhreagair an t-Ard-dheamhan:—

"A cheruib thilgte, is maigr do 'n anfhann,

an gníomhachas nó am fulangas. Ach as an só bí cinnteach nach bí am feasd 'na ghnóthuch againne maith a dheanamh. Ach 's e ole a shíor chur rí ole a bhítheas 'na aon thóil-inninn duinn, a chionn gur an aghaidh árd-thóil an tí rís am bheil sinn a' strí a tha e. Ma 's e 's gu 'n togair a fhreasdal-san maith a thóirt as ar n-ole-ne, feumaidh e bhí 'na ghnóthuch againne an togradh sin a thóirt gu mí-bhuil, agus á maith a bhí síor sholar sheòlan úra air ole a dhéanamh—obair a dh'fhaodas gu tric dol leinn cho fad agus díomb a chur air-san—mur a meath mise—agus a chomhairlean díomhair a thionndadh as an gabhail."

"Ach feuch! Tha am buadhair feargach air a luchd-frithéalaidh d'a dhíoghaltas agus a luchd-tóirchd a ghairm air an ais gu geatachan néimh; tha an fhras ghailbheach de phronnag a chaith e 'nar déidh, air an lunn theinteach a ghabh sinn as ar tuiteam o bhéarradh néimh a chiúin-eachadh; agus, maith dh'fhaodteadh gu'm bheil an táirneanach d'an sgiathan an dealan dearg agus an dian chorruch, air a ghaithean uile a chaitheadh, agus a nis air sgar de bhí beucaich air feadh na h-aibheis dhromhain, nó chrochnaich. Na leigemaid seachad an cotrom; na cuireadh e mí-thóil idir oirn ged is e táir ar náimhad, nó fhearg air a riarachadh, a thug ann e."

"Am faic thu an díthreabh fhíadhaich, fhásachail ud gun leus soluis díth ach na thilgeas fann-shnuadh nan lasraichean aogaidh, uamhasach so oirne? Triallamaid chuire a bhàr nan tonn luasgach, teinteach so, agus gabhamaid fois innte, ma 's e 's gu 'n bheil fois innte dhuinn; ath-thionaimemaid ar cumhaichdan sár-uichte, agus cuireamaid ar comhairle rí chéile a dh'fhiosrachadh ciamar is comas duinn, bho 'n àm so am mach, ar náimhad a chlaoidh, ar call féin a chomb-leasachadh, 's an tachtartas muladach so a thóirt gu neoni; cia meud ath-neartachaidh a tha r' a thóirt á dóchas, nó a dhíth sin, cia meud danarrachd a tha r'a fhaotainn anns an ao-dóchas."

—:—

THE MANURING OF CROPS.

Large farmers in the lowlands usually declare that, though the Gael is attached to a plot of ground in his own country, his knowledge of farming is defective. Others of a more philosophic turn of mind attribute this to race and character. How a racial strain should affect the cultivation of land in the Highlands is difficult to comprehend, and it may safely be left in the domain of those philosophic theories which minister to the pleasure of certain types of mind. Human nature, generally speaking, is plastic; but environment and sets of circum-

stances play a very important part. Nowhere is this more true than in the Highlands. The plot opens up a wide vista into which we cannot enter now. It might lead one to fall into racial fallacies ending in perversion of judgment. One set of thinkers burn incense to the Celt, another depreciate the stolid Saxon, forgetting that, as things have become now, we are a mixed and a complex lot, best described as Anglo-Celts with the Celtic strain predominating. It is often forgotten that the so-called civilization of the South does not produce a being superior to the product of Gaelic life and conduct, though the former sneers at the latter.

In the management of land, however, the Gael may be open to some of the charges laid against him. Into these charges we do not propose to enter, but it is very important for the small landholder, or crofter, to take note of the means used by his neighbours to bring about success. Of late the Highlands have, and are now receiving the attention of the powers that be (and high time) with regard to things that concern industrial development and livelihood. Boards and Colleges are issuing reports and leaflets showing the results of scientific research. For example, chemists have shown that the urine of farm animals has a greater manurial value than their solid excrements; and this, therefore, should be fully utilised for watering the manure heap. This was not unknown to Highlanders, though they were ignorant that it contains ten times as much potash as dung. The want of capital, and the continual struggle for a livelihood prevented them from doing to their land what they knew was desirable. Among the scientists who have done useful work in the direction of manuring land, is Prof. Hendrick, of the Aberdeen Agricultural College. Recently he carried through investigations to determine the chemical compounds of liquid manure produced under the farming conditions of the north-east of Scotland. These results are given in a bulletin issued by his college, and are of importance, when it is considered that the war has cut us off from our main supplies of potash manures. Nitrogen and potash, it seems, cost, weight per weight, more than phosphate does, and therefore the constituents of any well-digested food, which are excreted in the urine, are much more valuable than those which are excreted in the dung. He emphasises the fact that the nitrogen and potash contained in the urine of animals are in solution, and thus immediately available for the use of crops. In the course of experiment it was shown that the actual manurial constituents present in 1000 gallons of liquid manure, would cost a farmer £1, if he had to buy them in the form of artificial manures. Potash has now

risen to twice its former value, so that the value of liquid manure will be increased by about 8/- per 1000 gallons, or about 1.9 per ton.

Professor Gilchrist, in a bulletin recently published, discusses the use of lime versus potash, and the proper method of application to crops. He points out how valuable it is for finger-and-toe in turnips. His experiments in this direction have been going on for the last fourteen years, but he has not satisfied all the practical farmers yet. Farmers are however slow to move out of the traditional rut. So far as the Highland small holders and crofters are concerned, it seems idle to talk of all these important experiments and results, and the good they are likely to accomplish, because, inseparable from the whole matter, is the everlasting question of money. Lime is expensive, so are all artificial manures, and the Highlander is obliged to fall back on the old method of farm-yard manure, and seaweed when he can get it. It will continue to be so until industry becomes more developed, and until the country is opened up. Along with this some technical education is essential.

A CANADIAN HIGHLANDER.

DR. ALEXANDER FRASER, TORONTO.

In *An Deo Greine* for July there appeared a notice of a work by Alexander Fraser, LL.D., Litt D., F.S.A. (Scot.), and a brief note on his life and work may now be opportune.

He is a native of the Parish of Kiltarity in the Lovat country (a very beautiful part of Inverness-shire), and was educated at the little school of Culburnie and the University of Glasgow. At the age of 26 he joined the staff of the *Toronto Mail* and for nearly thirty years he has been a close student of and participator in the public life of Canada, editing for longer or shorter periods such organs of opinion as *Massey's Illustrated Magazine*, *The Presbyterian Review*, and *The Scottish Canadian*.

His intense interest in the race and the lore of the Gael has been the inspiration of many of his activities in the land of his adoption. He founded the Gaelic Society of Toronto (now the Gaelic Society of Canada). He is a life member of the Caledonian Society, and he has been President of the Clan Fraser Society of Canada, of the Burns Literary Society, of the Canadian Fraternal Association, and of the Toronto Inverness-shire Association, and Grand Chief of the Sons of Scotland Society. The same inspir-

ation, and his love for the garb, the music and the military traditions of the Highlands led to the formation of one of the most popular regiments of the Canadian Militia—the 48th Highlanders.

A born litterateur, Mr. Fraser devoted much of the activity of his pen to Celtic subjects, and he is a welcome lecturer on the music, the art and the antiquities of the Scottish Highlands. His published works include "The Mission of the Scot in Canada," and several monographs on ethnological themes.

But his intellectual interests are wide and his long and happy connection with journalism introduced him to many varied and fruitful fields. His "History of Ontario" is the most authoritative work on the development of that great Province, and he published a fine illustrated History of Toronto in twelve parts. He has long been a member of the Council of the Ontario Historical Society, and he is one of the founders of the Canadian Folklore Society. As the Official Archivist of the Province of Ontario he holds a leading position in the intellectual life of its people and his annual reports are highly valued for the variety, suggestiveness and trustworthiness of their contents.

It will be noticed that Mr. Fraser's services have been acknowledged by learned Societies in Scotland and the Universities of the New World.

His wife is a daughter of Dr. S. Francis Ramsay of Toronto, and they are blessed with a large family to keep alive the traditions of the Gael in the great North-West.

Dr. Fraser is an embodiment of the best qualities of the Gaelic revival, a loyalty to the traditions and characteristic products of the race, at once devoted and intelligent. Buaidh is piseach air fhein agus air a mhuinntir.

LACHLAN MACBEAN.

Theirear gu tric agus theirear le firinn nach faighear Sluagh an diugh air aghaidh an t-Saoghail, air cho beag foghlum, a labhras cho cothromach, agus a bheir uread dearbhaidh air bhi faighinn fìor thoilinntu ann am maise cainnt 'us samhlaidh, ann am Bàrdachd 's an Seanachas, ri Gaidheil na h-Alba.

HOMESPUN.

TWEEDS—guaranteed genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 Renfield Street, Glasgow; K. MACLEAN, SON & Co., Tailors, 4 Bridge Street, Aberdeen. Suits and Costumes made.

HO-RO GU'M B'EIBHINN LEAM.

As sung by Murdoch M'Lennan, a native of Harris, 1875.

GLEUS G.

{	. d	m	: m, r	d, l, : s, s	l. d : m r	d, l, : s	}
	Na	ho-ro	gu'm	b' eibhinn leam,	A chluinntinn	gu'n do dh' eirich thu	

{	. s	l. t	: l, s	m, r : d. m	r, d : l. s	l, : d	
	'S ann	leam	is ait	an sgeula sin,	O'n chaidh an	t-éug cho teann ort.	

'S ann chuala mi gu'n chailleadh thu,
Is gu'n do rinneadh t-fhallaire,
'Si chùis mu'n robh mi 'gearanach,
Do bhean a bhi 'na bantraich.

Thug iad bho na h-òsdairean
Na buidealán gu tòrradh dhuit,
Ma bheireas mi gun òl orra,
'S ann ni sinn seòrsa bainnse.

On tha giubhas sabht' agad,
'S gu'n d' rinn an gobhainn tairngean dha,
'S ann 'theannas sinn ri bàta
'Theid do Phàras dh' iarraidh brandai!

Cha bhi dad a dh' éis oirre,
Tha agad gach ni 'dh' fheumas i
Ni 'n lion-aodach seol-meadhoim dith,
'S gu'n cuir na speicean crann innt'.

Cha'n'eil m' inntinn gearanach,
O'n chuir thu dhìot an galar ud,
'S ann tha do phìob 'na deannal
A' toirt caitheam air ceòl-dannsaich.

'Nuair bha thu 's an reiseamaid,
Bu sgairteil, tapsaidh, tréubhach thu,
Na h-uile fear a léumadh ort
Gu'n greadadh tu gun taing e.

From Compilation of unpublished melodies collected by John MacCallum.
Tighnambarr. 2nd Prize, Mòd, 1914.

HIGHLAND HOME INDUSTRIES.

SALE AT DUNOON.

An Comunn Gaidhealach promoted one of their sales of Highland Home Industries in the Burgh Hall, Dunoon, on Thursday and Friday, 5th and 6th August. The articles on sale were collected from all parts of the Highlands, but a large proportion came from the Islands. The object is to get a better price than is usually secured by the people dealing direct with wholesale firms and middlemen, and the scheme has met with a considerable amount of success. As was to be expected, the goods were mostly home-spun cloths and yarns, but there were forward wicker baskets that had nothing shoddy about them. The cloths and yarns were substantial in make, and, so far as the expert could judge, had the appearance of being full value for the money. The goods were the product of the people themselves, and those who have made it their business to know stated that many of the artificial and chemical processes were wanting. The sale was under the management of Mr. Neil Shaw, the General Secretary of the Comunn, and he had an able band of lady and gentlemen assistants. Mr. John Urquhart, of the Pier Refreshment Staff, who is a tailor and clothier, had charge of the cloth department.

The Provost, in opening the proceedings, remarked that it gave him great pleasure to be present. His only regret was that there was such a small turn out at the opening, but he hoped before the day was finished the hall would be crowded and plenty of support forthcoming. It was unnecessary for him to introduce Mrs. Leschallas, who had kindly agreed to open the sale, as she was well-known in the district.

Mrs. Leschallas, who declared the sale open, said she was sorry Mrs. Burnley-Campbell of Ornidale, was prevented from performing the duty. They all wished to convey to her and Colonel Burnley-Campbell their sympathy on the death of their gallant son in France. As they all knew, Mrs. Burnley-Campbell took a great interest in everything that was for the wellbeing of the Highland people; in fact, it was her idea that a sale should be promoted in Dunoon. The most practical way, therefore, of showing sympathy with her in her loss would be to make the sale a substantial success. The idea of the Comunn in having these sales was to help those who desired to help themselves, and in that way assist our country.

Mr. Disselduff, as President of the local Comunn, said he had great pleasure in welcoming Mrs. Leschallas, and asked for a vote of

thanks to her. He hoped the sale would be a success.

The day's drawings amounted to £104 11s.

Second Day.

The opening was performed by Mrs. Younger, of Benmore. The Rev. William Howie, Parish minister, presided.

Mr. Howie spoke about the success of the previous day's sale, which had resulted in £104 11s. being drawn, and hoped a greater amount would be got that day. These industries were the means of living for hundreds of people in the Western Isles. The Highlands were capable of developing many things, and these were only the development of natural resources. Mrs. Younger, he said, had made herself a necessity to the district, had evinced a keen willingness in everything that pertained to the welfare of the community, and had shown her great, wide, and sympathetic spirit in taking an interest in these Highland industries.

Mrs. Younger, in declaring the sale open, said the goods were excellent, and the production of them was the support of hundreds of Gaelic-speaking families, to whom distress had been caused through the War. The sale had been organized to help them through the coming winter, and also encourage them to go on. She hoped her appeal for these people would not be in vain, and that the sale would be a great success. The total drawings for the two days sale amounted to £161 5s. 8½d.

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AIRIDH NA H-AON-OIDHCHE.

Le MURACHADH MAC-A-GHOBHAINN, Luarabost an Leòdhas. Earrann bho cho-fharpais a choisinn duais aig Mòd Glascho—1911.

Bha iomadh sgialachd air aithris mu nithean a bha ri tachairt air an àiridh anns na làithean a dh' aom. Bha aon bheathach aig an am ud riomb' an robh eagal mòr aig buachail' agus banarach, agus be sin an t-each-uisg, air nach cluinn sinn iomradh an diugh. Tha àiridh air Druim-a-Bhacain ris an abair iad "àiridh-na-h-aon-oidhe," agus 's ann air son na h-eachdruidh a leanas a fhuair i'n t-ainm. Bu le Mac-a-Phì an àiridh, agus ré iomadh bliadhna bha beathach iongantach ri tighinn a dh' ionnsuidh na h-àiridh anns a mheadhon oidheche. 'Nuair a chuireadh e 'mach aig doras na h-àiridh an duan a leanas, bha e ri tionndadh air falbh:—

Coidlidh cailleachag ris a bhalla, 's ithidh balla cailleachag.

Coidlidh cailleachag ris a bhòrd, 's ithidh bord cailleachag.

Coidlidh cailleachag anns a mheadhon, 's ithidh meadhon cailleachag.

Ach ma bhios an cù 'gan caithris, cha d'theid smal air cailleachag.

Bha cù aig Mac-a-Phì nach d'fhuair e riamh air a chuir ri obair. Cha d' thug e aghaidh air a dhol an déidh mart, no caora, no duine; agus an uair a dh' fheòraicheadh neach de sheann Mhac-a-Phì carson a bha e ri gleidheadh a mhadaidh dhùinn, theireadh e gu socair ciùin, "Tha' leigeadh fhéin ri feitheamh air cù donn Mhac-a-Phì fhathast."

Do bhrìgh 's gu robh 'n cù donn a riamh diomhain, agus air a bheathachadh gu math, bha e na bheathach maiseach, tapaidh. Air feasgar àraidh an uair a bha bean Mhac-a-Phì ullamb air son falbh gu àiridh—an cliabh làn feòir air tom fa chombair an doruis—a bhuarach air staing air an dara taobh d'heath, agus cuinn-eag crochte ris an taobh èile. Ghlaodh i ri fear an tìghe gu togail a' chleibh oirre. Nuair a chual 'an cù donn an guth, sprogaich e 'chlusasan; agus cha robh Mac-a-Phì air a bhògan a chuir uim 'an deidh cromadh bhàrr na bearta, 'nuair a bha 'n cù donn gu stobach air a bhonnaibh 'na sheasamh ri taobh a' chleibh, agus ag amharc ri àrd na sun spéur. Cha robh a' bhanaich ri creidsinn, ach bha Mac-a-Phì gu tiodach ciùin ri faicinn "leigeadh a choin duinn" ri teannadh dlùth. Cha robh anns a' bhaile na chumadh an cù donn gun na banaraich a' leantuinn a dh' ionnsuidh na h-àiridh. Ràinig iad an àiridh, chaidh an crodh a bhleoghan, agus ghabh iad m'a thamb, ach codal cha luidheadh air sùil a' choin duinn. Bha shùil bho dhorus gu doras, agus mar a bha 'n ùin ri dol seachd, bha 'chlusasan a' fas n'a b' fhurachaire; agus an t-sùil a' fas n'a bu bheothaile.

Fa-dheòidh, chualas an t-sitrich agus an stàp-raich a muigh, agus a mach 'na dheann a bha 'n cù donn—a bheil cho farsuing ri tathunnich 's gu rachadh cliabh air a thàrsuinn ann, agus gach gaoisnean cuilg a bh' air a chorp 'na sheasamh.

Chaidh an t-sabaid air aghaidh, agus dhùisg a chombartaich agus an sgrìaclial na banaraich an stigh. Mach a bha iad gun ni ach an còtaichean bàna ma'n uachdair. Bha 'n cù donn shios fagus air bruaich Loch-na-Craoibhe, agus e ann an teann ghleac ri beathaich eile cosmhuil ri laogh no ri searrach. Lean an t-sabaid 'san gleac gus an deachaidh iad le' cheile do'n uisge, ach cha do dh' fhuirich na banaraich n'a b' fhaide 'gan amharc. Theich iad a dh' ionnsuidh a bhaile, agus dh' innis iad sgèula nan creach—na chuala, 's na chunnaic iad. Thainig an cù donn dhachaidh 'sa mhaduinn, ach cha b' ann dònna a bha e 'nis ach geal, oir cha robh gaoisnean cuilg ri fhaicinn eadar a cheann 'us earbail. Rinn an oidheh' ud fhein a chùis leis na banaraich do'n àiridh ud, agus mar sin fhuair i'n t-ainm:—"àiridh na h-aon òidheche."

THE OIREACHTAS AND ARD FHEIS.

In the latter end of July the Irish Oireachtas and Ard Fheis met in Dundalk, and the press report meetings of a very successful nature. The industrial display was very fine, and the various competitions were good. There was a large attendance of the general public, and a good financial result is expected. At the meeting of the Ard Fheis the discussion was conducted in the Irish language. The Irish are anxious to prove their language is sufficiently flexible for the discussion of any subject of public interest. The resignation of Dr. Douglas Hyde (*An Craoibhinn*) came as a shock of surprise to the meeting, and steps are being taken to induce him to reconsider his decision. Dr. Hyde has been at the head of the Gaelic League for 22 years, and naturally he feels the strain of increasing duties. It is to be hoped, however, that the language movement may not lose the splendid services which an *Craoibhinn* is so well qualified to give.

His Eminence, Cardinal Logue, in delivering an address at the Oireachtas exhibition gave expression to opinions that our own Comunn *Gaidhealach* might well note. "They wanted," he said, "more Irish industries, and it was a happy thought of the Gaelic League to take a special interest in reviving the industries of the country. Without industries anything else would be useless. If the Gaelic League had attempted to revive the Irish language without laying the foundation of industry, they would be trying to cultivate a national spirit not merely on oatmeal, but on the skeleton of a vanishing people with empty stomachs for a great number of them. One of the most effective and essential things in reviving their national standing was the promotion of their national industries." His Eminence concluded by pressing on his audience the duty of practising thrift and economy in these days of stress.

The application of these sentiments to our own Comunn is obvious. Our propaganda work is well organised. Branch meetings and *Mods* are most useful for bringing our work before public notice, but, meanwhile, the war has driven these things out of our common life, and the big *Mod* had to be postponed until a more convenient season. We look however to happier days when the next *Mod* will be held with all the vigour and success of former ones. Our "Arts and Industries" section is in capable hands, and its zeal is undiminished. We need hardly point out how intimately connected with the success of the language movement this work is. We have drawn attention to it on several occasions. The fate of Gaelic in the Highlands

is inseparably bound up with industrial development; the one is the complement of the other. The adjustment of questions regarding the land is another factor—a thorny subject but outside of the scope of the Comunn's work.

One important difference between the language movement in Ireland and the Scottish movement strikes us. In Ireland, the head of the Church, followed by the clergy, countenance the movement. Cardinal Logue opens the Oireachtas exhibition, and advocates strongly the study of the national language. We can imagine the mild sensation it would create in Scotland, were the Moderator of any of the three Presbyterian Churches, with a retinue of ministers, to open the proceedings of the next *Mod*! It would be novel, no doubt, but not more so than, say, opening a bazaar; and it is difficult to see how it could violate the law of the fitness of things. What a flip it would give to our movement. Verb. Sap.

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THE EISTEDDFOD IN WALES.

The Welsh held their *Eisteddfod* at Bangor, early in August. It met with the usual success, and was presided over by Mr. Lloyd George. Ap Mair says of the right honourable gentleman in the *Liverpool Post*. "He does not forget the national rock whence he has hewn and whence he draws so deeply his inspiration, imagination, and infectious enthusiasm. The ex-Chancellor is a true child of the *Eisteddfod*. At the age of nineteen years, he, jointly with his younger brother William, won the first prize at the *Criccieth* local *Eisteddfod* for an essay. The Subject was "The Cash and Credit System," and the elder brother's chief contribution was a violent, diatribe against the credit system. Mr. Lloyd George needs only to develop the message he delivered in the circle of *Eisteddfodic* bards eighteen years ago. Then he was a young initiate, who had been awarded the title "*Llwyd o Wynedd*," commemorating the surname of his mother and the district where he had been reared.

The silver crown and a prize of £20 for a poem not exceeding 800 lines was won by Dr. T. H. Parry-Williams, who is the son of a village schoolmaster. His scholastic and literary career was brilliant. He is a graduate of Oxford and a fellow of the Welsh University. Since the death of Sir Edward Anwyl, he has been in charge of the Welsh department in University College. When we read of men of this calibre entering the list of competitors at the *Eisteddfod*, we may well step aside and doff our hats to "gallant little Wales."

NOTES AND ITEMS OF INTEREST.

Owing to the difficulty in securing ministers for Gaelic speaking charges the churches have had deputations and commissions visiting the Highlands. A deputation of the United Free Church which included the Moderator and the Rev. Alexander Lee, visited the Inner Hebrides in July.

In August a commission of the Church of Scotland, of which Dr. J. C. Russell is chairman, visited parishes in the Synods of Argyll and Glenelg which are at present vacant. The causes of the long durations of these vacancies were investigated and the attention of the Commission directed to the inadequacy of the existing educational arrangements in the Highlands. Cases were brought under their notice illustrating the difficulties which young men have to face in pursuing their studies for the ministry owing to lack of facilities in such subjects as Gaelic and Greek.

The Rev. G. W. Mackay, Killin, is endeavouring to secure the publication of a Guild Text Book in Gaelic. Such a text book would be sure to find favour in many districts.

The Report of the Fishery Board for 1914 shows that the Highland fisheries advanced in some districts and receded in others. The number of motor boats in Highland districts increased from forty in 1913 to fifty six last year. The winter herring fishing at Stornoway was a record one with a catch of 388,788 cwts. Unfortunately the lion's share of the profits went to outsiders.

The number of fishermen in Stornoway in 1914 was 4074 which is a larger number than is to be found in any other fishery district in Scotland. No other district has contributed so largely to the naval services of the country during the past year. The Loch Fyne herring fishing in 1914 was the smallest on record yielding only 919 crans while in 1897 the catch in Loch Fyne was 56,820 crans. The scientific investigation into the Loch Fyne fishing has been interrupted by the War.

The winter and summer herring fishing of the Highland districts yielded £122,000 but, as the Report says, "The great bulk of this money went into the pockets of the east coast men."

The whole of the £25,333 obtained by the men from the fishing in Loch Bracadale went to east coast fishermen.

This shows that west coast fishermen require to adopt improved methods and improved equipment if they are to reap the harvest at their own doors. Some day we hope to see established a Highland School of Navigation and Fisheries.

Lieutenant-Colonel Martin Martin, Ostaig, Skye, is taking an active interest in the question of utilising the native dyes of the Western Highlands and Islands, and so substituting a British for a German industry. The Glasgow Chamber of Commerce sent a letter to the Secretary for Scotland on the matter.

In a circular issued by the Board of Agriculture, advice is offered to farmers and stock-raisers with regard to their stock. Economy is the general cry now. The public are enjoined to save their money, to eat less meat, but, however loyal the response may be, the effort will be largely discounted if those who provide the necessities of life do not co-operate. Feeders are advised by the Board against sending breeding and immature stock to the butcher, simply because prices are high for the moment. The practice is even worse than the extravagances of the consumer. It is wasteful of the country's resources, and threatens later on, unless checked, to deplete stocks to a very serious extent, and ultimately to operate against the true welfare of British agriculture.

One of the finest collections extant of old hard tartans was in danger of passing out of Scotland to our American cousins, had it not been prevented in time by the Marquis of Bute. The collection dates back to about the time of "Glencoe," and was in possession of Campbell of Glenlyon—the Campbell who took the notorious part in the massacre of the Macdonalds. It was handed down to the late Gordon-Campbell of Troup, Banffshire. On the dispersal of his property, it came into the possession of Sir David Menzies of Plean Castle, and from him to the Marquis of Bute. This beautiful hard tartan of the Highlanders cannot now be produced, and the noble Marquis naturally takes a keen interest in it. It was woven from very fine wool, almost like silk, got from an ancient breed of Highland sheep, small in size, but now extinct. The colours are said to be as bright as the cloth was when newly dyed, and were got from lichens, therefore natural.

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Cò nach cuala mar a shleamhuich an t-Eireannach a' theanga ri Clach-an-t-sodail; agus cò aige nach 'eil fios gu'n do ghéuraich e i gu maith 's gu ro mhait ri Leac-na-fanoid.

BRITISH RED CROSS SOCIETY,
SCOTTISH BRANCH.

WOODSIDE MILITARY HOSPITAL,
PARK DRIVE, GLASGOW.

A lady subscriber, writing from "Somewhere in Scotland," wishes to be furnished with some information on the Comunn Gaidhealach Scheme for the accommodation of wounded Highland soldiers. The following facts are answers to the questions:—(a) Wounded Highlanders, able to speak Gaelic, have the first claim on accommodation; (b) There is a staff of Gaelic-speaking nurses, and suitable Gaelic literature will be provided. The Head Cook is a Gaelic speaker, and the Orderly in charge of the rooms speaks Gaelic. The lady recommends that Gaelic mottoes or Scripture texts, framed or unframed, be hung above each bed. She further advises that those of our readers who, like herself, receive *An Deo Gréine* should forward it each month to a "poorer brother" in this hospital. We may add that the Comunn Gaidhealach is alive to the needs of the wounded Highlanders who may have to come to the Hospital, so far as suitable literature and other things are concerned. Arrangements have been made for their comfort in every way.

Subscription List.

Already acknowledged,	£971	7	1	
Collected by Oban Branch,	91	7	6	
" " Kilmodan Branch,	11	2	10	
Officers and Men, 9th H.L.I., Edinburgh,		5	0	
Collected by Strath Branch,	3	18	10	
William Blackadder, Glasgow,		3	0	0
Army Officers' School of Instruction, Glasgow, proceeds of Smoking Concert, per Capt. Farquhar MacRae,	2	0	0	
Professor and Mrs. Watson, Edinburgh,		1	10	
Kilmartin Branch,		1	1	
Ranald MacDonald, Nyasaland,		1	1	
William L. MacGillivray, Barra,		0	10	
Annie and Margaret Barron, Glasgow, ...		0	10	
Colonel Martin Martin, Skye,		0	5	
	£1092	18	3	

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COMMUN NEWS.

ATHOLL—Gaelic in Atholl.—Mr. I. J. Macnaughton, J.P., presided at the Annual General Meeting of the Atholl Branch of An Comunn Gaidhealach at Pitlochry. The funds show a credit balance of £23 15s. 2d., and the membership is 40 life, and 441 ordinary. His Grace the Duke of Atholl, K.T., is patron, and Mr. W. A. Mackintosh, Logierait, is Secretary and Treasurer. Lady Helen Stewart Murray, Blair Castle, is the delegate to the Executive Council. The Branch arranged for equipping an "Atholl" bed in

the Gaelic Ward of Woodside Military Hospital, Glasgow, and subscriptions to the amount of £51 5s. 6d. have already come in. Additional contributions are expected. Consideration was given to the advisability of holding Gaelic classes in the surrounding districts during the winter, and delegates were deputed to enquire as to the desire for such classes. It is a pleasure to note that the Atholl branch is proceeding on such business lines, and we hope that success may attend their efforts. Other branches might imitate this line of procedure in their own districts. Doubtless the war, and the general condition of the country may prove a hindrance to some extent, but if things are conducted economically, and with some degree of enthusiasm, there is no reason why classes should not succeed. The long winter nights demand some kind of enjoyment even in these days of stress, and we know of none more suitable than a study of the old language, and the associations connected with it in the historic Atholl district. While so many false prophets are predicting the decay of Gaelic, let us prove to the world that we are not going to see it shunted, and left to die a lingering death, merely to please the pessimists, and the so-called apostles of modern culture. It surely deserves more consideration than the modern boneless pulp that goes by the name of broad Scotch, and which literary men in our day are cherishing. The more Gaelic idioms and expressions are studied, the more one finds how incomparably superior they are, in depth of meaning, beauty of form, and terseness of thought, to the modern manufacture among certain classes in the south. Besides, to be bi-lingual, is to be double-barrelled; but, above all, Gaelic was the language of our brave ancestors, and is still the language of thousands of their successors whom the world recognises as worthy sons of worthy sires. *Suas leis a' Ghaidhlig a dh' aindeoin cò 'theireadh a chaochladh.*

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THE Rev. Dr. MACLENNAN, EDINBURGH,
IN THE RÔLE OF A CRITIC.

MY DEAR EDITOR,

I have to thank you for giving prominence to our appeal for help towards our *literature scheme*, for our countrymen, who are with the colours. We are meeting with fair encouragement and I have no doubt we shall be put in funds for at least a great part of our scheme. I send you herewith a copy of the first booklet of the series and I am sure you will agree that it is worthy of the first place, whether one views it from the point of language or literature. Several others are on the way and will appear in course. With reference to your suggestion as to the wisdom of including a selection of the Psalms—you may take it that few, if any, of our men are without a Bible or New Testament (with Psalms) in their outfit. The National Bible Society has been busy in that direction and is deserving of all praise.

But you say, "Is there no other kind of Gaelic literature suitable besides sermons?" I answer, "Surely! heaps of it." But I am afraid there is not much of it in suitable form and much of it would need to be worked over just as we do this series. It is a pity that the funds of our Comunn are so adversely affected by the war as to make it im-

possible for the Finance Committee to vote a substantial grant for this purpose. I am sure it would give Professor Watson and myself great pleasure to do the work of selecting and preparing a series of booklets such as you suggest that might be sent to the soldiers in name of the Comunn. Do you not think, Mr. Editor, that it would be a bit of splendid service if the Finance Committee were to find, say £200 for this object? The Comunn would win the grateful affection of the Highland Sailor and Soldier by such a service.

But there are not a few, I am afraid, who are friendly enough, who regard any kind of Gaelic literature as a *luxury*. I am sorry to see that you are yourself apparently of the same opinion—when you suggest that these Highlanders in Flanders “in every case could read and understand one of Spurgeon’s sermons just as well as one in Gaelic.” And then, “the number of Highlanders expert in reading and writing Gaelic is not so great as people imagine.” These are unfortunate sentences, but I am not sure that they were written with sufficient care, as the following sentence or two seem to neutralize them. There are of course a few splendid exceptions, but it certainly is not the case that the rank and file of the Highland soldier and sailor are equally at home in English and Gaelic—or in English and Gaelic books. This is the first time I came across the suggestion and I doubt if any one could seriously maintain it. I have not yet met a single Highlander, who left school at the age of fourteen, of whom that could be said.

As to the number who may be “expert in reading and writing Gaelic” one need not be seriously concerned about the “writing”—you Mr. Editor knew, as I did, men and women who could read charmingly but could not write even passably. I am convinced that some four thousand Lewismen alone are with the colours who can read their mother tongue with relish. Taking the islands as a whole, it is not too much to say that between eighty and ninety per cent of their young men and women read Gaelic with delight. You will not expect me to encroach upon your space with the grounds of my conviction, but you may take it from me that I make it after some enquiry to supplement my own personal knowledge. The credit for this state of things is due in part to parents and to a very high degree to schoolmasters whose love for broad and useful education and culture carry them far beyond the limits of the “code.”

I am not specially concerned, in this time of sworn truce on controversial topics, about correcting your reference to the part played by the Churches in this matter. There are matters in which the Churches may well take shame to themselves, and yet an impartial mind would surely say that the debt of Gaelic language and literature to the Church is not a small one. But that is another theme. We can afford to leave it over meantime.

With cordial good wishes,

M. MACLENNAN.

[The Rev. Dr. MacLennan has favoured us with a copy of the first Gaelic booklet edited and reprinted under authority of a Joint-Committee of the Churches for the use of Highland soldiers and Sailors in H. M.’s Services. It is entitled, “Crann Ceusaidh Chrìosd,” one of MacLaren’s sermons translated by the late

Dugald MacPhail. The work is admirably done in every respect, and the booklet is in shape, most suitable for the soldier’s pocket. The Committee deserve the most liberal support of the community, and we hope they will not be disappointed. The letter printed above accompanied the booklet, but we cannot admit the correctness of the Reverend Doctor’s interpretation of our article in the August issue, and we respectfully decline to be put into the category of those who regard Gaelic literature as a luxury in the sense indicated by Dr. MacLennan. Our well-known opinions on the question of Gaelic teaching forbid such a classification. We still hold, after considerable investigation, that the number of Highlanders, expert in reading and writing Gaelic, is not so great as people imagine. We should like to find that the opposite is the case. The Reverend Doctor has grounds of conviction that eighty or ninety per cent of the young men and women in the islands read Gaelic with delight. It is a sanguine view, and we hope it is correct. He is convinced that 4000 Lewismen are able to read their mother tongue with relish. This may account for the fact that there is no branch of the Comunn Gaidhealach in Lewis. With regard to the Churches, no one who has studied the history and development of education in Scotland, can overlook the great work they have done on that field. What they as bodies have done for Gaelic, since the Act of 1872, is not so clear. Less clear is what they mean to do for the future. The suggestion that the Comunn should give a substantial grant to Dr. MacLennan’s Committee, is one beset with difficulties, and we hesitate to discuss it, especially in the present financial condition of the Association. May we add, however, how pleased we are to hear from the Reverend Doctor, even though he administers a genial castigation.—Ed.]

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Cuiridh an teanga snaim nach fuasgail an fhiaicail.

Na cuir do làmh eadar a’ chlach ’s a’ sgrath; eadar an doras ’s an ursann.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

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